



The Rainbow Journal

No. 98 December 2016

Contents

| | |
|--|----|
| FROM THE EDITOR | 2 |
| ARE WE REALLY CIVILIZED?..... | 2 |
| MAHATMA GANDHI - A PROTAGONIST OF PEACE | 3 |
| THE NEW REVELATIONS | 5 |
| TIME TO CHOOSE | 6 |
| CAN WE REALLY MAKE A DIFFERENCE? | 7 |
| IMAGINE | 8 |
| BELIEF IN REINCARNATION | 9 |
| CONSUMERISM | 10 |
| KNOW THYSELF | 13 |
| FROM HERE AND THERE | 15 |
| CHRIST IN YOU | 16 |
| LOVE | 17 |
| OUR CLOSING THOUGHT | 17 |

Journal of:

The Edgar Cayce Society of New Zealand

Email:

rainbowjournal@live.com

Link to Search for God Lessons:

<http://www.improvetransform.com/>

FROM THE EDITOR

I was hoping to have the 100th issue of the Journal issued by now but other activities delayed completing an edition this year so the centenary issue will have to wait until 2017.

One of the articles in this issue is a copy of a weekly blog from Neale Donald Walsch in his 'Conversations with God' website. There is such important messages, 'revelations', in this blog that I wanted to share them with you. One central message repeated in this and so many other spiritual sources is that *we are all one*. All individuals, just as the fingers on our hands are all individual, unique, but all part of the same source. Another revelation is that we were not imperfect or 'born in sin', but our *core being is perfect* just as our source is perfect. The other revelation, stressed in 'A Course in Miracles' is that *we always have a choice* which is either based on love or on fear with the result that we respond to whatever circumstance we encounter with love or we attack the source of our fear. We see this attacking going on in many parts of the world today.

A related, short, article is taken from the N.D.W. book titled "The New Revelations" with the message that now is the time for all of us to choose. - BDA
ΩΩΩ

ARE WE REALLY CIVILIZED?

The "civilized" world of today prides itself on its intelligence, its culture and its advancement in science, technology and philosophy. The so-called modern, sophisticated, "civilized" person looks on pagans and their customs with disdain and repugnance. The aborigines of Australia, Africa, South America and other parts of the world have been, and in some cases still are, treated as backward and "uncivilized."

But are *we* really as civilized and cultured as we have been deluded into believing? Webster's New Collegiate Dictionary defines the word "civilize" as: "To cause to come out of a savage or barbarous state; to instruct in the customs of civilization; educate; refine."

And what of the word "civilization" which we so pride ourselves in having achieved? "Civilization" is defined as: "1. Advancement in social culture. 2. A state of social culture characterized by relative progress in the arts, science and statecraft."

Have we ever stopped to examine our own customs and practices to see if we are really cultured and civilized?

In the West where the people think so highly of their civil and proper governance, is it really as civil and benevolent as we believe? When we look somewhat closer we can see that most of those who are in control of the mechanisms of governance all come from a chosen group of the rich and seemingly privileged families. In the United States there are the oil barons, the bankers, Clintons, Bushes and now the Trumps, as families and members of elitist college pseudo-clans like the members of Yale's Skull and Bones Society. This is just a different form of tribal leadership, but is it really all that far removed from the tribal leadership in so much of the rest of the world? The answer is sorrily, probably not.

That is also the answer to the question of have we really progressed all that far out of our barbaric past into a presumed civil time? We can hope, but if we

judge by what is going on around us today it is far more likely that we will revert into barbarism before we progress to a more enlightened and benevolent civilized future.

It started as a pro-democracy protest in March 2011 after the arrest and torture of a few teenagers who painted revolutionary slogans on a school wall. Some protesters were killed by security forces as they demanded political freedom and an end to corruption, eyewitnesses and activists told foreign media. As reported in BBC news March 2011 "At least three protesters have been shot dead in the south Syrian city of Deraa as security forces clamped down on a protest rally. President Bashar al-Assad, whose Baath party has dominated politics for nearly 50 years, tolerates no dissent."

So what began as a simple piece of graffiti on a wall resulted in massive destruction in some Syrian cities and staggering statistics of misery and death. Current casualty figures are estimated at approximated 500,000 deaths, 2 million wounded, and 5 million Syrian refugees. All this taking place in a so-called "civilized" country and all the parties involved, including Russia and the U.S.A are from so-called "civilized" countries. And over the years representatives of all the worlds "civilized" countries meet together in United Nations buildings conjuring up meaningless resolutions and occasionally uttering empty threats of "war crimes."

If this is the behaviour of people from civilized countries one must wonder how uncivilized people would behave?

Unless we stop supporting governments that look upon and support our nations "military industrial complex" (to quote a polite term for the "war industry") and turn to peaceful ways of resolving conflicts and differences in beliefs we may expect to witness repeats of what is going on in Syria in many other parts of our small planet. - *BDA*

MAHATMA GANDHI – A PROTAGONIST OF PEACE

It was to his unique credit that in a world marred by violence and man-made hatred, Mahatma Gandhi stood firm as a man of universal goodwill and a protagonist of peace. What is more striking is that Gandhiji emerged during his life time as a torch-bearer of peace. Even today his legacy of non-violent methods of resolving conflicts continues to surprise mankind. To many it is not merely a strange phenomenon that a nation subjected to colonial rule put up a strong resistance against the British hegemony with non-violence as a principal tool under a frail looking leader like Gandhiji. What is stranger still is that his strategy worked and overcame the resistance of the most powerful nation of earth at the time.

Can there be any denying the fact that 'non-violence' and the message of peace is still a familiar catchword among the world leaders to settle any international or bilateral dispute - even though the advice is rarely followed? It goes without saying that it is never possible to evaluate how much India and the world owes to Mahatma Gandhi, the holy mascot of peace.

A peace – however with a difference. This is what the protagonist was himself to say: "I am a man of peace. But I do not want peace at any price. I do not want the peace that you find in a grave". This is precisely an element that gives a suitable clause about Gandhi as a 'man of peace'. This is only to underline that despite being a crusader of peace, Mahatma Gandhi was not just cut out to be someone who

would or could accept anything or everything in the name of a peace deal.

Gandhiji's definition of peace was not without struggle. In fact, he had led brilliantly in the fight against apartheid in white-ruled South Africa. Consequently on his return back home in 1915, Gandhiji took on the mantle as a social reformer with campaign against untouchability and other social vices. Later he extended this yardstick to political sphere and in the long run took his message of love, peace and mutual adjustment to the cause of Hindu-Muslim harmony.

His 'Ram dhun', the popular devotion number, 'Ishwar Allah tera naam'¹ is still the nation's best hymn for Hindu-Muslim peace. This brings us into debate what was then 'peace' to Gandhiji. Well, one can say that the highly upheld 'Peace' was not an end by itself to him. Rather it was only a sort of a means to ensure better welfare for mankind.

Mahatma Gandhi in real sense was a harbinger of truth. In fact, he even had said that 'Truthfulness is more important than peacefulness'. In this context, the following words of the Mahatma, as quoted from 'Young India' newspaper are quite relevant. Mahatma Gandhi wrote, "Though we sing – all glory to God on high and on the earth be peace – there seems to be today neither glory to God nor Peace on earth". Mahatma Gandhi wrote these words in December 1931. He died 17 years later in January 1948 to an assassin's bullets. It indeed was tragic that a saint of universal peace and non-violence fell a victim to violence and hatred. But even today, Mahatma Gandhi's words of 1931 holds true.

The world is today faced with plethora of conflicts – of all types. Therefore, we see Gandhi's emphasis on universal brotherhood and peaceful co-existence has all time relevance. His teachings are therefore the most upheld principles of patriotism as also on ways and means to end various global conflicts. In fact, a true testimony of Gandhij's teaching lies in the fact that mere "good ends" do not justify "bad" means. The world over therefore, today the emphasis is on human dignity and upholding the values of natural justice.

It is obvious that in today's world, nothing seems to be permanent except the 'crisis of peace' – and nothing would be a better tribute to this man than to re-dedicate ourselves towards the cause of 'peace' and mutual tolerance. Here lies the relevance of Gandhism. - Nirendra Dev, New Delhi. - ΩΩΩ

1The song was written for a 1970 movie but the words of the song were from an ancient Hindu devotional song that was a favourite of Gandhi. He was putting the wisdom of the Vedas into simple Hindi stating that God is One.

The following is an English translation of the song:

God, why is there hatred in your world? Why is there war?

Your heart is so large; why is the heart of man so narrow?

Why are there boundaries at every step when all the land is yours?

It revolves around the sun; why then is there so much darkness?

Why are the skirts of the world stained by the colour of human blood?

So many screams ring out; who will hear the words of love?

So many dreams are shattering; who will gather up the pieces?

Locks on the doors of our hearts; why have these locks rusted?

God, why is there hatred in your world? Why is there war?

Your heart is so large; why is the heart of man so narrow?

THE NEW REVELATIONS

In these Bulletins we seek to give you something to think about, something that we hope might serve you as you continue your spiritual journey, and inspire you as you face your daily life challenges.

This week the focus is on the reason that humanity as a whole has not shifted to a theology of unity. The reason is that much of humanity has sincerely believed that this is not what God wants.

All talk of human beings being one with God and one with each other has been labelled fluffy, "new age," or out of touch with reality. Some have even called it apostasy. In the book 'What God Wants' we are told that everything that humanity has been taught about God says that God is separate from humanity. God wants to be separate, because humanity in its present form is not worthy of unity with God. That is the teaching. That is the message.

God is Perfect and humanity is imperfect, and the Perfect cannot be united with the imperfect. This is an integral part of most human theologies.

So the imperfect must find a way to be Perfect. Yet that way cannot be found, because perfection is impossible to achieve in human form. Some religions even teach that humans are born in a state of imperfection, and so there is that problem going in. Other faiths say that humans may be born without blemish, but the task is to remain without blemish. All religions agree that on the journey of life there are temptations to which human beings fall prey. And so, perfection is pretty much out of reach for most.

Still, one must try. One must strive. And if one strives for perfection, God will reward that effort with a final act of Grace, rendering the imperfect Perfect Once Again. Then, reunion with God in heaven can be achieved.

This is another simplification, yet it comes very close to summarizing the doctrine of most religions.

And so, there appears to exist a dichotomy. God wants humans - indeed, has caused humans - to be separate from God. Yet God has given humans a "way back home" because What God Wants is for humans not to be separated from God.

Now the un-askable question must be asked. Is this What God Wants?

And the answer is, no.

This answer changes everything. With it, the forward edge of human thought takes on new sharpness, and cutting through confusion becomes possible once again. God does not want Oneness, with humans or anything else. God IS Oneness, and God does not want what God is already experiencing.

Human beings claim they want Oneness with God and with other humans. Yet humanity cannot experience what humanity already has if it denies that it has it. This is the answer to another mystery: Why has it been so hard for the world's people to experience Oneness with God, or with each other?

You cannot experience what you are unwilling to express. You cannot get to where you already are. By the very act of leaving, you deny that you have arrived at where you want to go. Given this belief, you can never experience being there. Your life will become a constant journey. It will be a journey to nowhere. It will be an endless search. A search for what is already there.

Looking for your glasses when they are on top of your head, you'll not find what you are searching for. You'll only find what you are searching for when looking

into a mirror.

So far, humanity has not been very good about looking into mirrors. Introspection is not humanity's long suit. Having read this far, you've proven yourself to be the exception.

Why have humans denied their Oneness? Because humans have confused oneness with sameness. We have not understood that no two fingers are alike, even though all are on one hand.

Afraid of losing individuality, desperately fearful of disappearing their own identity, human beings have tenaciously clung to their illusion of separation from each other, from all things in life, and from God. Especially from God. For if humanity is not separate from God, not only do people fear losing their individual identity, oneness with Deity suggests a whole new way of acting, a whole new way of being, for which religions have left humans woefully unprepared.

Yet it is not necessary to prepare yourself to love. Love is what you are, and so, loving comes naturally to you. Stopping yourself from loving is what is hard. Love of everyone and everything in life comes easily when fear of anyone or anything disappears. And fear of anyone or anything disappears when you realize that you don't need anything from anyone or anything, because everything you thought you needed to get from something or someone outside of yourself is available within you.

Now the circle completes itself, and you are Whole. Now, all that you find within you, you can give to others, who may not yet know that they are Whole as well.

Showing another that they are lovable is the fastest way to assist them in finding wholeness, in finding the love that is within themselves. When you love others you quite literally give people back to themselves.

In the end, love and fear are the only feelings there are. Life brings you a constant stream of opportunities to choose between the two.

These words from 'What God Wants' wake me up every time I read them. They tell me that there is still much work left to be done in our work. That work will continue, I know, even if the Foundation gets down to a staff of one. We'll do what we can. And I know you will, too. - *Neale Donald Walsch* ΩΩΩ

TIME TO CHOOSE

The human race has reached a Time of Choosing. Our options are being placed before us by the tide of events - and by those who are creating them. We can either move forward, building together at last a new world of peace and harmony based on new beliefs about God and Life, or move backward, separately and continuously reconstructing the old world of conflict and discord.

The Five Fallacies About Life that create crisis, violence, killing, and war are:

1. Human beings are separate from each other.
2. There is not enough of what human beings need to be happy.
3. To get the stuff of which there is not enough, human beings must compete with each other.
4. Some human beings are better than other human beings.
5. It is appropriate for human beings to resolve severe differences created by all the other fallacies by killing each other.

There are five things you can choose now if changing your world, and the self-destructive direction in which it is moving, is what you wish to achieve:

1. You can choose to acknowledge that some of your old beliefs about God and about Life are no longer working.
2. You can choose to acknowledge that there is something you do not understand about God and about Life, the understanding of which will change everything.
3. You can choose to be willing for a new understanding of God and Life to now be brought forth, an understanding that could produce a new way of life on your planet.
4. You can choose to be courageous enough to explore and examine this new understanding, and, if it aligns with your inner truth and knowing, to enlarge your belief system to include it.
5. You can choose to live your lives as demonstrations of your highest and grandest beliefs, rather than as denials of them.

- *The New Revelations - Neale Donald Walsch* - ΩΩΩ

CAN WE REALLY MAKE ANY DIFFERENCE?

Can any one of us *really* make a difference, change the world? Depending on who we ask, we may get opposing answers, from the resounding “yes” to the disheartening “no.” But who is right? The answer might depend on the definition of the “world” that we are trying to change. Often, we must first look within ourselves to adjust our beliefs and our actions. This in turn will create external change.

Fear, self-doubt, and resistance to change hinders us. But there is always something we can do, no matter how small the action. The following are some positive answers said to inspire us to take the plunge, overcome our fears take action, however small. We can decide for ourselves how we, as individuals, will choose to make a difference.

- We must become the change we wish to see in the world. – *Mahatma Ghandi*
 - I alone cannot change the world, but I can cast a stone across the waters to create many ripples. – *Mother Teresa*
 - If you want to change the world, pick up your pen and write. – *Martin Luther King, Jr.*
 - A tiny change today brings a dramatically different tomorrow. – *Richard Bach*
 - Act as if what you do makes a difference. It does. – *William James*
 - Never doubt that a small group of thoughtful committed citizens can change the world. Indeed, it is the only thing that ever has. – *Margaret Mead, Anthropologist*
 - There is nothing more difficult to take in hand or more perilous to conduct...than to take the lead in the introduction of a new order of things. – *Niccolo Machiavelli*
 - Change will not come if we wait for some other person, or if we wait for some other time. We are the ones we’ve been waiting for. We are the change that we seek. – *Barack Obama*
 - The likelihood that your acts of resistance cannot stop the injustice does not exempt you from acting in what you sincerely and reflectively hold to be the best interests of your community. – *Susan Sontag, At the Same Time: Essays and Speeches.* -ΩΩΩ
-

IMAGINE

Despite the fact that the song titled "Imagine" by John Lennon was a world wide hit and I had heard it a number of times I never really listened to the lyrics until I recently downloaded a copy of the song from Youtube. Since then I have played it many times and each time I hear it it moves me nearly to tears. It was obviously written and sung from the heart crying out for all of us to stop our negative and destructive behaviour towards each other and just live in peace and harmony:

Imagine there's no heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today.

Imagine there's no countries
It isn't hard to do
Nothing to kill or die for
And no religion, too

Imagine all the people
Living life in peace.

You may say I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one

Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man

Imagine all the people
Sharing all the world.

You may say I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will live as one
- John Lennon - ΩΩΩ

BELIEF IN REINCARNATION

The following article is a repeat of the one that appeared in the January 2016 issue of the Journal but because the acceptance of reincarnation as a fact then our outlook on life with reflect that belief as we will also accept that we are primarily spiritual beings inhabiting physical bodies for a time and then return to our source.

It was in 1901 when Edgar Cayce gave one of his first recorded 'readings', which was on himself when he diagnosed his own state of health. But it was not until 22 years later, after thousands of readings diagnosing the health of his subjects, that he first quoted a previous life of a client. Towards the end of the short reading on the subject's personality he uttered two short sentences that were to shake the foundations of his Christian beliefs: *"Third appearance on his plane. He was once a monk."* (5717-1)

The concept of reincarnation shocked and challenged Edgar Cayce and his family. They were deeply religious people, doing this work to help others was motivated by what his Christian faith taught him to do. Eventually, after anguishing inner struggles, he accepted what his psychic voice proclaimed, which led to an entirely new way of using his abilities that came to be known as 'Life Readings'. The concept of reincarnation was examined extensively in future readings and would become the second major topic examined by the sleeping Cayce.

The problem with the Edgar Cayce readings is that they do not stand up to scientific examination and testing. There are no known scientific experiments that can list people's previous lives that they are supposed to have lived. Furthermore, the vast majority of us have no recollection whatsoever of ever having lived before.

However, a number of researchers into reincarnation have collected and recorded information that they have gathered on the reincarnation of individuals. Probably the best known, if not most respected, collection of data that could be accepted as scientific proof that reincarnation is real, is the life's work of Dr. Ian Stevenson. Instead of relying on hypnosis to verify that an individual has had a previous life, he instead chose to collect thousands of cases of children who spontaneously (without hypnosis) remember a past life. Dr. Ian Stevenson used this approach because spontaneous past life memories in a child can be investigated using strict scientific protocols.

From a purely scientific perspective hypnosis, while useful in researching into past lives, is not considered reliable. In order to collect his data, Dr. Stevenson methodically documented the child's statements of a previous life. Then he identified the deceased person the child remembered being, and verified the facts of the deceased person's life that matched the child's memory. He even matched birthmarks and birth defects to wounds and scars on the deceased, verified by medical records. His strict methods systematically ruled out all possible 'normal' explanations for the child's memories.

Dr. Stevenson devoted over forty years to the scientific documentation of past life memories of children from all over the world. He collected 3,000 cases in his files. Many people, including skeptics and scholars, agree that these cases offer the best evidence yet for reincarnation.

Despite the amount of supporting evidence for reincarnation it is still not

generally accepted, especially in scientific circles, and certainly does not effect the way we view politics, economics, justice or each other. The edict of Jesus that “What we sow we reap” apparently is considered as only applying to this lifetime. However some courts around the world evidently believe in reincarnation when sentencing convicted criminals. For instance in 1994 a Court in Oklahoma in the U.S. handed down a sentence of 30,000 years to a child rapist on multiple counts with 5,000 years for each of six counts against him. He will obviously have to spend many, many lifetimes incarcerated. In one other case that year Allan Wayne McLaurin was sentenced to 21,250 years, but upon appeal, his sentence was reduced by 500 years. He must have been overjoyed with the lesser sentence!

The question we may ask ourselves is: Does whether or not we believe in reincarnation make any difference to the way we live?

Possibly if the concept of reincarnation could be proven beyond any reasonable doubt and accepted it would change the entire course of human thought. It would give humanity certainty of its future, reveal the *justice* of God, stimulate men to make the world a better place to dwell in so that in the next life they might receive the benefit, and give added force to every symbolic expression of our true humanity as beings created in the image of God.

With the acceptance of reincarnation we realise that our eternal spirits guide the body and applied intelligence rules the earth. That genius is a combination of our past experience and inspiration.

The truth of man's universal immortality will emancipate our minds from ignorance and prejudice. And with the proof that man's salvation from selfishness lies only in our own efforts toward justice, kindness, love and mercy, in the spirit of humanity and therefore of the whole, in the service of man, we shall come nearer to the fulfilment of the prophesy of old of one God, one humanity, one law and one state in a federation of the world.

Genuine democracy is nowhere indicated more clearly than in the loss of the wealth, the power, the tyranny, the title of those of us who may use them selfishly and yet at death we can take with us only that character of ourselves with which we must live in the next life on earth.

From this, not being found out, or either a clever lawyer, a corrupt judge or flaws on man's law can save us, for that which we sows will we certainly reap. - BDA
ΩΩΩ

CONSUMERISM

Advertising is everywhere. It pervades the media, the internet, and our public spaces. But despite its invasiveness, strikingly few of us question its effects on our consumption, our freedom of choice, or our cultural values.

A recent article titled *Think Of Me As Evil? Opening the Ethical Debates in Advertising* argues that commercial advertising may well exacerbate the social and environmental problems that we collectively confront.

The report presents evidence that advertising may increase overall consumption; that it is likely to promote and normalise a range of behaviours, attitudes and values, many of which are socially and environmentally damaging; that it manipulates individuals on a subconscious level, both children and adults; and that it is so pervasive in modern society as to make the choice of opting-out from exposure virtually impossible.

Consumerism is one of the strongest forces affecting our lives in the modern world. The term 'consumerism' does not simply refer to immediate factors in our daily lives such as the omnipresence of advertising, but anything connected to the overarching idea in our modern society that in order to be happier, better and more successful people we have to have more stuff.

Every day, each of us is bombarded with around 1,600 commercial messages. This sounds like a massive number, but when you think about a typical day in your life it is quite possible. A typical day might feature the following activities – get up, read the paper (featuring advertisements), listen to the radio (advertisements), catch the bus to work (advertisements on the bus and at the roadside), arrive at work (advertisements on the internet), go home (same advertisements as on the incoming journey), watch TV (advertisements) and go to bed. Needless to say, this is exposure to a lot of advertisements!

Just take an example from one source – in a randomly-selected weekday edition of The Sun newspaper there are forty one advertisements, taking up roughly twenty two pages of a sixty four page paper. Over one third of the paper consists of advertisements! This does not include the full page specifically devoted to classified ads, an entire section sponsored by a company, the prominent product logos in the sports section or the other product placements that are included in many of the articles themselves.

We are exposed to advertising through a range of different sources. Some of them we may be aware of (like the examples listed above) but others may be less easy to spot, such as product placement in films. For example, a James Bond film might feature lead characters using mobile phones made by a particular manufacturer who has paid a handsome sum to make them do this. For this fee, manufacturers would expect a few close ups of the product's logo when the characters use it. One of the most famous cases of product placement was the use of the American chocolate sweet 'Reese's Pieces' in the film ET in 1982. As a result of this placement, sales of the product increased by sixty five per cent. Placement has now become so common that some films are being criticised for becoming little more than vehicles for a range of products. The 1997 James Bond film 'Tomorrow Never Dies' featured placement for the following products - Visa card, Avis car rentals, BMW cars and motorcycles, Smirnoff vodka, Heineken beer, Omega watches, Ericsson mobile phones and L'Oreal make up. It's a wonder there was any time left for a plot.

This massive amount of advertising is now such a normal part of western society that most of us do not seem to realise just how pervasive it is in our lives. As you go through your day tomorrow, notice the number of adverts you see and the sources from which they appear, and you will discover just how much of your valuable time and brain space advertisers are forcing themselves into. Surely we have better things to do during this period of 'hijacked' time?

It is not simply the 'irritant factor' of advertising that is the problem however. Although we may have stopped noticing just how much we are being bombarded by advertising, it is still affecting our decisions, our worldviews and our lives generally.

Overarching all of this is a tendency in the mass media (in the UK, at least) to be unable or unwilling to question consumerism as an idea. When this lack of critical thinking is accompanied by the promotion of consumerism that we have just

been describing, this amounts to implicit support for it. Moreover, in their coverage of issues where consumerism could well be a major cause (e.g. poverty, climate change etc.) the media appear to be unwilling to make this link – somehow consumerism is regarded as an untouchable component of modern society. This applies to most mass media, whatever their political leanings and whether they are tabloid or 'quality'.

It might be argued that we should have the mental strength to resist the influence of an advertisement or our friends, or that consumerism is nothing more than a minor irritant in our everyday lives. But that would be to underestimate its power.

Exposure to one advertisement can be powerful enough to influence someone. Otherwise, why would Coca Cola alone spend \$2 billion per year on advertising? But when we are exposed to thousands of advertisements a day (and have been from childhood), and consumerism is promoted in most of the mental inputs we receive, this can trap us within a consumerist bubble and can mould our entire world views – our aspirations, views, lifestyles and many other things. And this trap is very difficult to escape from. Indeed, such is its power, we may not even realise we are caught in a trap. So, the real power of consumerism comes from its cumulative effect - the fact that it has seeped into every aspect of our lives, and that these elements of our culture continually reinforce each other.

Some of the effects of consumerism on us are what one might expect from a culture that promotes consumption. We slip into a cycle of wanting more things – whether it is the new iPod, another holiday abroad or simply a particular type of food – and the pursuit of these things takes up our time, energy, stress and money (often money we do not have – one reason for the spiralling individual debt). We also constantly compare ourselves with other people (both real and fictitious), wanting to be like them or in their position. This leads us into a state of constant dissatisfaction – we are never happy with what we have and are always on edge. And this is just what the logic of consumerism wants, as it makes us more active consumers on a continuous basis.

Other effects are perhaps less immediately obvious but equally important. For example, consumerism can affect our world views and confuse us - especially when we start feeling that our lives are not providing us with what we need to be happy. From the Western perspective, we might have all the elements that constitute a good quality of life – job, car, house and other material possessions. But we might nevertheless feel somehow dissatisfied and empty, feeling that the pursuit of more possessions and the pressure of having to earn more money or sink into further debt to pay for this lifestyle is bringing more costs than benefits to our lives.

This situation can be extremely difficult to escape from, as there are very few dissenting voices on consumerism in modern society – the mainstream idea of what it is to be 'ethical' still does not incorporate the idea of escaping the consumerist trap. Any individual struggling with their consumerist lifestyle is therefore unlikely to receive understanding, guidance or support from mainstream society or their friends if they too are immersed within this mainstream society.

As I am finishing the article a TV advertisements plugging Boxing Day because I must rush to participate in the many Boxing Day sales keep reminding me the more I spend the more I save! - *BDA ΩΩΩ*

KNOW THYSELF – THE SEVEN CENTRES

In a number of readings Edgar Cayce gave detailed interpretations of the meanings behind the Book of Revelations, which is attributed to the disciple John and by far the most difficult book in the Bible for Christians and bible scholars to comprehend and understand. The Book of Revelations is full of symbolism with the number seven being used constantly to apply to the various symbols. For example the seven churches, the seven spirits, the seven golden candlesticks, the seven seals, the seven angels, etc.

According to the readings the sevens refer specifically to the seven power-centres or chakras of the human body, the places in the body where the spirit energy of the person's life meets and connects with their endocrine system and their glandular system. These chakras were referred to in the Vedas, which are the oldest recorded traditions in India, written some 2000 years BC, and were purportedly composed largely by the Aryans, who were said to have entered India on chariots.

The original meaning of the word chakra as "wheel" refers to the chariot wheels of the invading Aryans. The word was also a metaphor for the sun, which "traverses the world like the triumphant chariot of a ruler" and denotes the eternal cycle of time, or wheel of time. In this way, it represents celestial order and balance.

Each one of the seven cities of the Revelation represents one of the seven chakras of the human body and the process of hearing the trumpets, opening the seals, the visitations by seven angels refer to the opening of the chakra system and attaining an elevated consciousness or "enlightenment."

The Russian mystic Gurdjieff (commonly referred to as "G"), through the writings of his pupil Ouspensky in his book 'Search of the Miraculous' and other works, had a somewhat different conception of these chakras. G proclaimed that we possess not one mind but seven, although he sometimes referred to them as 'centres.' However the description and purpose of these minds appear to differ only in part from those attributes of the chakras.

The following is a table with an approximate comparison between the chakras and the centres, or minds, as proclaimed by Gurdjieff.

| Chakras | Gurdjieff Centres |
|------------------------|----------------------------|
| Gonads – Sex centre | Sex – Groin |
| Leydig – Naval | Instinctive – Abdomen |
| Adrenal – Solar Plexis | Moving – Spinal Chord |
| Thymus – Heart | Emotional – Solar Plexis |
| Thyroid – Throat | Intellectual – Head |
| Pituitary – Third Eye | Higher Emotional – Head |
| Pineal – Crown | Higher Intellectual – Head |

(Cayce differs in his position of the sixth and seventh chakras from the Veda traditions by putting the third Eye as the highest centre.)

Although the centres, or minds, are shown as being located in certain parts of the body they are said to be scattered throughout the body with the maximum concentration, or 'centres of gravity', as G put it, being located in specific areas. G claimed that the number of minds they possessed could classify all living creatures. The lowest creatures such as worms had only moving and instinctive centres while man was the only creature equipped with the intellectual centres.

G gave the following description and purpose of the minds:

1. *Instinctive Mind*: A primal mind found in all animals and claimed to control all the physiological functions of the body, such as the process of digestion and breathing. There exists a native intelligence which looks after the marvellous working of our bodies, the complicated chemical processes carried out in our internal laboratories to regulate our growth, to undergo body repair work and the mobilisation of defences against hostile micro-organisms. G suggested that intelligence not only resides in the brain but in the living tissues of our bodies. Modern psychologists would claim that this is part of the subconscious.

2. *Sex Mind*: This centre is said not only to control the reproductive system but is also the centre that controls great energy that can be diverted to other centres and can be used for constructive or destructive purposes.

3. *Moving centre*: The mind that controls our physical movements. While the intellectual mind may help us to learn to do things, such as learning to walk or to drive a car, once the activity has been mastered the moving centre would take over control of the activity so that no further conscious thought would be needed. Thus it is the mind of habits. Again psychologists nowadays would claim this is part of the subconscious.

4. *Emotional Mind*: Concerned with feelings rather than ideas. When we are controlled by our emotions these emotions, rather than our intelligence, determine our actions and, depending on the emotion and like the sex mind, will have either positive or negative results.

5. *Intellectual*: The instrument which is occupied with constructing theories and comparing one thing with another. When this mind is in control we use our reasoning and knowledge to reach logical deductions and act of these conclusions accordingly.

6. *Higher Emotional*: According to G the higher emotional and intellectual minds are not active in, what he termed, 'ordinary people.' The best way to describe these higher emotions is as quoted in the Bible "... the fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance..."

7. *Higher Intellectual*: These would include higher mental abilities such as wisdom, insight, understanding and the ability of right judgement.

Both Cayce and G claimed that there was a need for the right balance between these centres. As G put it "A properly balanced man resembled a well-trained orchestra, in which one kind of instrument took the lead at one moment of the performance and another instrument at another, each making its contribution to the symphony being played."

Problems arise when one centre attempts to do the work of another. For example, there are occasions when our actions should be based on feeling (emotional centre) rather than on thought (intellect centre) and other occasions when emotions should give way to reason. Arguments often replace feelings in the first instance and emotions were liable to interfere with reason in the second instance. G claimed that this resulted in disharmony between the centres and was due to the absence of a conductor with the consequence that the musicians quarrelled with one another.

G stated that we should study to know ourselves and one way to do this was by self-observation when we should take note of our thoughts, emotions and sensations at the moment they occur and categorise them as to which centre they

belonged to. He claimed this would be a long and difficult process but the results would be worth the efforts.

Once we had gained skills in observing the working of the various centres we could begin to look for examples of centres attempting to do the work of another centre or interfering with the functioning of another centre. Thus we would become more focussed and consistent in our thoughts and actions.

The readings by Edgar Cayce on the Chakras and the philosophy of G concerning our mind centres may appear to be at odds yet perhaps they each express in their own way the same non-physical part of our make-up.

An excellent book on the workings of our chakras as detailed in the Edgar Cayce readings is titled "Edgar Cayce on the Revelation" by John van Auken. The book "In Search of the Miraculous" is also recommended for those interested in alternative viewpoints.

FROM THE EDGAR CAYCE READINGS:

As has been given from time immemorial, seek to know thyself. Not as an egotist but the ego within self, the I AM consciousness; but not for the gratifying of self's own ego. And he that would find the God in self must believe that He is, and proceed from that premise. - 440-20

Know thyself and your relationships to the Creative Forces that may bring into the hearts and minds and souls of others the consciousness of the God-force, the Creative Force being existent and willing to manifest in and through the individual application. 528-14

Know thyself; know what is the motivative influence in your life that prompts you to act in this or that manner toward your fellow man; for as you do it to these, the least of your brethren, so you do it to your God. 774-5

First, as has been indicated, know yourself that you would attain in your inner self. Know your ideal. Then set self as to those steps to be accomplished in a given activity, whether for the material, the mental, the spiritual activities of the whole man. And know in Whom you have believed; for you have doubted yourself - and yet this is because you have been false in your application to your fellow man through those sojourns when you rose to power. Yet He has promised ever, "When you call, I will harken" - if you will represent to your fellow man that love you expect to get from your God! - 914-1 BDA ΩΩΩ

FROM HERE AND THERE

CONSCIOUSNESS

Only one thing is true in what you have said: that you can know consciousness only in yourself. Observe that I say you can know, for you can know it only when you have it. And when you have not got it, you can know that you have not got it, not at that very moment, but afterwards. I mean that when it comes again you can see that it has been absent a long time, and you can find or remember the moment when it disappeared and when it reappeared. You can also define the moments when you are nearer to consciousness and further away from consciousness. But by observing in yourself the appearance and the disappearance of consciousness you will inevitably see one fact which you neither see nor acknowledge now, and that is that moments of consciousness are very short and are

separated by long intervals of completely unconscious, mechanical working of the machine. You will then see that you can think, feel, act speak, work, without being conscious of it. -*In Search of the Miraculous*

TERRORISM

We think we are being terrorised by other people; but in truth we are being terrorised by our beliefs. - *Anonymous* - ΩΩΩ

CHRIST IN YOU

PART III

FIFTH LESSON

The Will of God

What a long time it takes us to understand the will of God!

You often use the phrase, "I have made up my mind." This has a great deal of meaning, if you pause to consider it, for in that very process you begin to bring into manifestation the desire of the mind. Thus you say: "I see a wrong condition in my mind, my mentality, my circumstances; I will make up my mind, this shall not be." You mentally set in motion the forces of the universe, seen and unseen, to accomplish your will.

You see, it is impossible to live carelessly or lightly on then spiritual plane, and these lessons would be of no use to anyone who has not been aroused to true spiritual consciousness, the consciousness of the divine humanity, the I AM. How can the will of God be expressed except through life, through humanity, in the hearts and minds of beings who exist in Himself? Therefore know that the will of God is operative in yourself.

Then how is it that the things we will and desire do not come to us, you will ask.

Because deep down in your desires, thoughts, and purposes there is an undercurrent, as it were, the thought within a thought, the desire within the desire, and what you most truly desire is always at the root of all your fleeting impressions and moods of the moment. Have you not often felt that the very thing you desire is not for your eternal good? Well, that very glimmer, that faint suggestion, is from the Self of you that is making your life. You know within yourself the very quality, the very experiences best suited for your highest good. Once you give full play to this subtle suggestion behind all your thinking, you are one with the will of God, which is your own will. This is the voice of the spirit, heed its whisperings. Do not sin against the Holy Ghost, or you will lose your eye and ear and become blind and deaf. On the plane of the senses this is most disastrous, because you are just where you are to do the will of God. It is your meat and drink. So delicate and subtle is this holy inner voice that you must be very quiet and meek, if you would hear it. Let Jesus speak to you again and again, read the Gospels until you are led more and more to remove the veil which hides you from your true Self. I have only answered your question, but hope to speak to you again on this subject.

Peace, heavenly Grace. God lives in you, he is your life. - ΩΩΩ

LOVE



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

This is a free publication for on-line readers with no advertising. Please let us know if you would like to add any of your friends to our distribution list.