

Egypt

PAUL SOLOMON READING #9249-L- MA - DS - 0004, Hitachi, Japan, 04/20/88

Question 1: How many years did I, as the Pharaoh Akhnaton, reign over ancient Egypt?

Answer 1: First, the simple facts of the time of Akhnaton's reign. Thirty seven years, which we are aware is somewhat controversial to the assignment of archeologists of this time. But understand the movement, the direction, the influence in that time was one which could hardly have been accomplished in a seventeen year reign as some have conjectured.

And these opinions are based on the fact that there is little inscribed past this early period of Akhnaton's reign. But the reason for this is that one of the teachings of Joseph to Akhnaton was, "Make unto Me no graven image." Then, through the understanding of that communication, such as carved figures and such things recorded in stone, were ceased for the remainder of the time of that Pharaoh.

Question 2: What was the relationship between Akhnaton, Nefertari and Tutankhamen during the latter part of Akhnaton's life.

Answer 2: Then, to these relationships. To the wife, it might be described in these ways. She was strong in that time, particularly in her determination to protect you from outside forces and influences. For you were a sensitive person, and so committed, so dedicated to learning love, to learning the One God, and the Law of One, that as you became fascinated with Joseph's teachings concerning dreams, dreams in particular, for you spent a great deal of time in dreaming, whether in meditation, or during the times of sleep. To the extent that you had a scribe assigned to sit beside the bed, and so, record your dreams and the images of your meditations.

These, then, were written into hymns or psalms which was the great part of your work. The wife, then, was not so committed to the depth of the esoteric mystical teaching, simply because the tradition of both the Egyptians and the Hebrews at the time did not encourage the study of such by women.

And so, while you were a revolutionary in this sense, you shared with her the teaching so that she became more educated, more enlightened, if it might be said in that way, than the women of that day. And herself became an Initiate of the One.

However, she was also aware of insurgencies and threats coming from the old priesthood and those set in more traditional ways, and so [she] felt a duty to protect you. And in that protection somewhat sealed you off from the influence that you might otherwise have had in more communication with the other levels of people around you. And you were somewhat unaware that the teachings that you were receiving and even giving were not passed to the masses of the people. Thus the people never came to a

depth of understanding of the teaching of the Law of One, and associated what you had done with worshipping the God of the Hebrews.

Thus there was a sense among too many of worshipping someone else's god, or a foreign God, and these [accusations] increased the pressures. And it was because of her influence that you abandoned the environs of Thebes, or of Luxor, Karnac, and built Amarna as a new and sacred city. A retreat, as it were. And an awareness that new temples, new structures must be brought which were not of the influence of the Law of the Many, or of separation, or of the Law of Fear, which had become engrained in too many.

As to the influence of relationship with Tutankhamen, the child was very much influenced and inspired by the teaching, and left to his own growth, had that been possible, would have built upon your teaching and direction. But he was influenced, controlled we might say, by that one who later became the queen, the soul who was Hshepsut. And controlled to the extent that he was something of a "figurehead", of course, being so young and protected, but lavished with praise, particularly for restoring the traditions which tended to elevate his prestige.

But to your soul in its parting, was something of a feeling of loss or of tragedy that the influences that you had set in motion were so abruptly abandoned. Yet, there must be a forgiveness in the heart, for the soul himself, the young one [Tutankhamen] attempted as best he could in his heart to understand and to be strong enough to be of an influence toward the Law of One.

Then, let's set aside for a moment that lifetime, and focus rather on this in this manner.

Question 3: What and how was I taught by Joseph? I really hope I will be able to remember this deep spiritual memory and evoke the power, and then apply these in a better way this life. Please let me know the relationship between Joseph at that time and the Second Coming in this time. Please describe the role of our group here in Japan.

Answer 3: That the teachings that were brought to you by Joseph who was Jesus, who became the Christ, are the same teachings as you might understand, that Jesus as the Christ passed on to John. So that between your writings of that time, your records which are mostly available to history as poems and hymns which few can understand, but taken together with what John wrote, particularly, of the Revelation, but taking all of the writing of John as a whole that you might understand it as a body, for John attempted in his time to pass on the secrets of initiation given to him by Jesus the Christ. And they show not only through his writing of the Gospel, and of the Revelation, but of his letters as well. That you might understand how this one communicated a sense of love, and of caring; that you might better understand this energy which we've referred to as love, or logos, or logioic, or logoidal energy which must be accessed for the power which must be released.

Now, let's compare this for a moment. As to overcoming the karma of that lifetime this time, the total overcoming of that will come through the passing of the teaching to another. Which is to say: you were given opportunity in that time to study the mysteries at the feet of Joseph, but your attempt to pass on that study of the mysteries to Tutankhamen and others who were candidates for initiation was incomplete or unfulfilled.

Thus you must through the passing of initiation to another in this time fulfill the karma of that time. Now, looking forward then to the more recent time when you were called a Count in Europe. So much that is written concerning that lifetime is fanciful.

What you should know about that time is that you were given to the study of the powers of occultism, and not in a negative way, but rather an attempt to understand the hidden mysteries and to master the subtler energies. It was an attempt to resurrect in that lifetime the soul memories of what you had learned at the feet of Joseph and in other successive times of coming, you see.

And to some extent the study of European occultism of that time was as a result of his influence; that which influenced Steiner and Fortune, and the Order of the Golden Dawn, and Goethe. Much of that of the Golden Dawn was a distortion, for some of those who became a part of this Order turned to selfish applications of occultism, or accessing the dark side.

And as you approach these, or as you are familiar with those teachings you will sense and understand that which is of the dark side. Let us give you just this one comment concerning the discernment of the dark from the light. The only thing that makes for dark occultism is selfishness. Meaning that, where there is an attempt to gain power for one's own selfish purposes, to the lack of concern for others, when not combined with the love for others and their needs, then the study or the use of power is of the dark force. And it is only this that makes the discrimination. It is not a particular ritual or manner or means of ritual.

So you need not be superstitious in attempting to isolate which exercise or ritual or such is of the dark, and which is of the white, or the light. But rather consider only the heart and its motivation in learning and practicing and exercising these powers.

Yet, it is not necessary for you in this lifetime to go into a deep study of ritual occultism of that time, because your soul has memory. Your soul has records of these things and a natural understanding which only needs to be reawakened.

Then, let's look to the manner of that. You might see that in this present experience. This lifetime, there is a tendency toward retreat, a tendency toward loving the quiet time as did Akhnaton, because of this influence in which the major part of your guidance and your understanding, your development in that time came from dreams and meditation, for the body in that time was not perfected.

And so the influences of that time are heavy in the present in the sense that there is a bit of a tendency to repeat this stepping back, the spending of the hours of the time in the quiet rather than in activity and building. Now, this is not bad or wrong. That which we are saying is to overcome the karma, or the mistakes, or the errors of that time, and to capture the advances made in the time of the Count, you see? Because these are counter-balanced. The Count used very much of the left mind, the conscious forces, and the conscious application of forces.

Now, should these two times be brought together, you have a complete, you have a whole, you see? You have the power that the Count expressed so effectively, and you have the dream and the inner guidance and access to the understanding of the Law of One from that earlier period.

Now, these two [lifetimes] brought together will establish you as a teacher with credibility, for that is what is essential in this moment, you see? You have a power which few have to pass on Initiation, or awakening of the minds of others. That power, however, lies dormant. Not because it is asleep in you, but rather because the influence, or the evidence of your initiation has not been revealed to others. Thus they do not understand what you have to give.

You could, should those about be influenced sufficiently to believe, you could with the touch say, "Be healed." And produce results which would be called miraculous. You could, as well, lead a student, a serious one, to the brink of enlightenment, and with the touch open the mind, or the crown to the experience of enlightenment.

We speak not lightly here, for this ability is not given to everyone for the reason that few have been led through that level of initiation to be able to pass enlightenment to another.

Now, while this is inherent within you, it remains still a great deal of work, of application, of commitment, of dedication, to reveal it, to bring it out, to present it that it may be seen.

And we would have you arrange a time. A time at least of forty days for the accomplishment of these things, and others as we will give. Now, first understand that period of fasting will eliminate from the body, allow to pass from the body, the influences that are earth binding and that keep the mind tied to the influences of earth. So that after a period of fasting your mind becomes clearer and lighter, and more available to the access of Spirit and of light and of energy.

Thus, a period of fasting, approached carefully that you might fast first three days, and then seven, and when the strength is rebuilt consider then twenty-one, and then finally a forty day fast when that can be taken.

Now, it will be after that technique of that time that you will realize and recognize and release and present such energies as will cause others to understand that yours is not

just the voice of a dreamer, or one who wishes for enlightenment, but becomes a voice of authority and of experience. Having the ability to say, "I know, for I have seen, and I have experienced!"

Now, it is not just for a time of fasting that we speak, though that is an element which must be taken into consideration, but at the same time understand this. First, the body physical must be prepared for that initiation experience, which is the forty days of initiation for the forty days of fasting. And to prepare the body for that experience look carefully at the diet, and build the physical strength. Not just in the care for the diet itself, this is important, but less important than the manner of the use of the body physical in the training of physical strength.

And for this purpose, we very strongly suggest and recommend the practice of Shintaido, preparing the physical body for the concentration of energy and the strength to endure a fast of forty days. This learning of ability to concentrate and balance the vital energies of the body makes you ready for that beginning.

We would have you arrange a time, when, for a forty day period you might work with this one the channel, for the development of both sides of the mind, for the reawakening of the accomplishment and the soul memory of these two important lifetimes of which you have spoken, and of which we have spoken. And would concentrate the efforts or the effectiveness of expanding the ability, going beyond the ability of the brain-mind in such as rapid comprehension, rapid reading, and perfection of memory. That you might sharpen the mind as a tool, for the most effective development of the initiation studies that we have given as Inner Light Consciousness, but which has been presented in its elementary form, for it is far more than has been understood by those who have attempted to practice it.

Then, it must be perfected. And this is the work that you have, or the body of work that you have to present. For it is, as it were, the establishment of the True Faith, or Re-li-gi-os, meaning re-contact, rejoining with Source. For there is only one religion, one faith, and it is this faith of understanding the one simple basic tenant that agappe love is a more powerful force than the forces of fear and evil.

Now, it would be your life's work then, to understand that, and to communicate a simple message of truth which transcends all religious structures of this time, and which can be seen, which should easily be seen by all who are sincere to be the essential truth that is the core and the heart and the life of every working religion of the world.

And it is as simple as lifting the true essence of religion from wherever it has been bound, and practiced and taught, to lift the essential truth and to drop away, or to let fall away the trappings which have misled men because of the work of the Anti-christ who is in the world now! And who is influencing the world now strongly to believe in the power of fear. And his force is so pervasive and so insidious that even those who believe in love are hardly aware of their fears and of their tendency to worship at his altar, the altar of fear.

Then, you see, we attempt here not to praise you as an individual or as a soul, but only to say to you that with the assistance and the encouragement and the participation of a family of those, or a group of those around you, who would believe in you and would say to you, "We will support you in your search, in your quest to give yourself to this effort for enlightenment."

For somehow it must be understood by those about that anyone, any soul however enlightened from the past, whatever degree of initiation that the soul has reached, when in this lifetime and under these circumstances a soul makes that quest and saying, "I seek to be a leader, to be an Avatar, to be an Initiate, to be one who is not my own, but to be one who belongs to the world, who belongs to Christ. I seek to give my life, that the truth of the Christ, the Law of One might be established."

If there are a few, whether one or two, or more, who can understand that this is what you are saying. If you can communicate this is the commitment that I am making. The world needs one who has no hesitation to say, "I wish to go all the way in giving my mind, my life, my energy, my talents, my service, to becoming the son of man, the child of mankind, who is the child of God among men." That to say, "I wish to give myself as an instrument through which we might all access the power for enlightenment." That you might find one or two or who would be supportive to you in saying, "You go. And you perfect the understanding within yourself that you may pass it to us."

Not that you would become such a leader, or such a teacher, though that of course, comes as a part of the experience, but the communication is, "I seek to be your servant."

This is what you must communicate, you see, to those who seek enlightenment themselves. Say to them, "I want to serve you. I want to serve you by becoming the example of the Inner Light Consciousness Initiate. And establish in this place a temple or a shrine for pilgrimage."

That those who encounter, or understand, or recognize that there is no better system or methodology for awakening enlightenment and initiation in your time, than that we have attempted to channel through this channel as a model upon which a School of Initiation may be created.

And understand that there not need be initially a great school, a great building or housing, but rather the one, or two, or three or more of the serious ones, who as you begin to demonstrate the transformation of consciousness within yourself so that they may see enlightenment within you, begin to study and to build and to become themselves both Initiates and Initiators.

The founding of such a great work in this time, in this lifetime, is the challenge that is before you. And requires that you inspire others, particularly by coming to understand how great a teaching is embodied in the Greater Inner Light Consciousness, the Initiatory Inner Light Consciousness.

Then, discuss that with the channel that you might understand what we mean by speaking of "the Greater Consciousness of the Inner Light", and the ability to access it. For could you but see it, and you know it, but others yet, do not recognize within, that you have an ability to channel with purity from the records, and from the records and from the Christ.

And it takes not a lot to reawaken this ability and those techniques are there as a part of this body of teaching of which we speak. You have the ability to heal and to teach. Yet, we must communicate with you this simple observation that you may know that those who take on the task of true enlightenment, take upon their shoulders the weight of the world.

And be aware of the words of the Christ when He said, "They have despised Me. They also will despise you." As you begin to experience and express enlightenment, it will seem often as if everyone is threatened by your commitment, your desire even those you would hope would be thrilled by your commitment, will often draw away. Then you will say as Christ said to those few, "Will you also go away?"

Now, we seek to serve you, and we seek serve you in the highest manner from these records as we speak, for we would not mislead you to believe that the task is easy though the burden is light! Only when seen through the eyes of the Christ, is the task accomplishable, understandable, and the burden light.

Now, as you seek to build within yourself, within your mind, and within the minds and hearts of others around you, as you seek to build, to reactivate, to reestablish on this earth the Sacred Mountain, understand that while you work somewhat in miniature, as it were, in comparison to the great monuments that were built to Initiation in the times of the pyramids and many other great temples, that your asked to do initially is so much smaller, but do be influenced by the dimension, the relative geometric relationships of base to crown. Please understand that the relative dimension of the original of the Pyramid of Giza simply reduced within the scope of that you can build.

And then build the gardens in a spiral around it as if the pyramid were contained in the center. And then, in the center [at the top of the hill] a well, or a shaft into the ground equal to the height of the pyramidal structure, though the mountain itself, you see, might be higher than where would be considered the peak of the Pyramid [of Giza], simply because the structure will not be literally pyramidal in shape.

Now, we do hope you understand these things. It is for the purpose of creating a point of lifting of the earth's magnetic force, and the sending into the earth of your force, that these forces may marry. That as the pyramid rises from the earth there is an equal and opposite figurative pyramid that goes into the earth that is indicated by the length of the shaft, or the well.

Now, these things are not so important, the understanding of the technicalities of these things. We give you this for the reason that no one can expect to do less than the

committed building in consciousness, and the literal demonstration of the levels of consciousness of Initiation. And have the powers of healing, of teaching, or revealing, of channeling, and subsequently, the power and the opportunity to introduce the work of John, or more importantly to establish the foundation for the Second Coming of the Christ.

This, if we might be able to express it, is how interrelated your work was with the work of John. As Joseph taught you, so Joseph as Jesus taught John [the beloved], and essentially those same things, although in the time of Jesus as the Christ, the teaching had a new dimension or authority, because he did live that lifetime as the Christ. But the basics imparted were the same.

Now, what that means, and the reason that we mention it is that you have essentially the same ability to prepare the consciousness of mankind for the return of Christ even as John [Peniel] has. And it is not just that it is you! Anyone! Anyone so committed to understanding, releasing, and re-writing, and presenting the Law of One in perfection can be the Harbinger of the Second Coming.

Then, if you could allow this channel to become a teacher in the sense of reawakening or

reminding you of the teachings given by Joseph, which were given to John [the beloved], for you may far surpass the work of this channel in establishing what has been given from these Records. And one must pick up the mantle and take it another step. One must do the things that these Records have said can be done over the lifetime and the teaching of this channel. One who picks up the truth and those pieces and demonstrates every facet, such a one will give to the world an Initiate.

And it is this that we challenge you to, only because you have asked, because you have said, "I wish to be an Avatar of this age." We speak to you of the challenge that is required to be an Avatar of this age.

Now, to the work of establishing this group or family here. Know that could there be an inspired family atmosphere, should there be drawn here a group of people who recognize, "Yes! This is the most perfect set of instructions, or teachings, or methodology, presently available for accessing enlightenment. And we must form a core of those who would practice daily the steps toward that attunement and that realization which will produce from this place healers!"

And yes, do understand, establish in this place a School of the Prophets. For that is the purpose. That is what it must be, for the realization of what you come together for the reestablishment of the School of the Prophets as it was begun even by Joseph's dream, and continued by Daniel, established by Samuel in Israel and became the school at Mount Carmel. So again, there must be the establishment of the School of the Prophets like unto Carmel.

Now, we would not disparage the efforts, the participation, of any of the other of these who come to be a part of this family. Isn't just possible that one or the other among you might quickly surpass in their practice and in their growth and in their learning of the techniques of mastery? And should it be so, could you then support that one? And make that one the Avatar?

We speak of an attitude of love and of support that you must have, in order that the school can be established. However small, however modest in its beginnings, you need only produce one or two initiates at first, and then those who are serious will hear and will gather. And the shrine and the school, and the Temple and the Mount of Initiation, then, will become the reality of which we speak.

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