

On The Evolution of A Very Special Soul

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Question 2: What is my life purpose and what is my most immediate next step in fulfilling it?

Answer 2: Yes, you present something of a challenge in speaking to life purpose for the reason that often one can be told that you came with the purpose in mind of perhaps writing a book or erecting a structure or organization or that you came to teach a particular thing. And, in fact, the greatest number of souls entering in this time and virtually any other could best be told that life purpose is to seek and fulfill the idea and ideal of self to awaken. This is universally stated life purpose for souls who enter here on this planet.

Life purpose is to become conscious, aware, awake and enlightened. And in the doing of such, souls often enter in a lifetime with what we prefer to call a life purpose of this lifetime rather than soul purpose. Soul purpose is ever to awaken, to complete the integration of self and Source, to complete the cycles of karma and return. And in a given life, souls frequently choose before the entry and in preparation for entry, souls often choose a mission, a mission which is a means of expression, a means of contribution in the specific lifetime within the greater soul purpose.

Thus, it is most often a more direct and valid question to ask, "What is the purpose of this lifetime in its contribution to soul purpose, and is there a way, a means, a choice and intent of my soul to express in a particular way with a particular talent, task, job, career to contribute to the completion of soul purpose?"

When anyone should ask soul purpose, virtually the only answer that can be given is that your purpose is to awaken completely to enlightenment, to knowing self and Source and a complete realization. May we use that word in its best sense by saying, "To realize the completion of the soul's journey, to make it real, to make it not a belief, understanding or acquired knowledge, but experiential -- to real-ize awakening." This is ever and always soul purpose, with ever so few exceptions which apply to awakened souls who enter as a completed master for the purpose of contributing to mankind. Now take that simply as a comment on the wording of the question. Soul purpose is to completely awaken, to complete self in knowledge of self, relation to Source and at-onement.

Now within that soul purpose is a life purpose which specifically speaks to this incarnation and the soul's intent, the soul's map or plan for using this lifetime to both contribute and to have the best possible effect upon self in meeting the purpose of awakening, the soul purpose.

Then if we may we shall address life purpose, and the life purpose for this soul in this time might be stated in this way. You intended and mapped a course for self to enter at

a specific place on the planet. This was a choosing of time and place appropriate to purpose. Now that is to say, you chose an ideal time for the entry which to be effective must be combined with an ideal place as both are of considerable importance to establishing the conditions for the entry and for the opportunity of purpose. Thus you chose a time and a place.

Now the place was chosen for two reasons, one of those being that the specific place on this earth for the focus of influence of heavenly energies. The place was chosen for that purpose to match the time. And secondly, the place was chosen to be in proximity to an earlier time and experience with the intent of using the area, the specific area, geographical location, of where your own feet, in another vehicle, have walked in a prior time.

It is as if you chose to pick up where you left off, having moved from the area of Palestine to the specific location in which you were born in this time. You came from that place of the Middle East to England and there, left the flesh. Entered again near that spot where you had passed and left the flesh buried, choosing to come as close to the place of leaving the earth as possible and still choosing the place most perfect in relation to time and astrological influences for the accomplishment of life purpose.

Now, if that seems a little wordy or overdrawn, we've painted the picture for a specific reason, which perhaps you can realize and recognize in the remainder of this commentary.

The life purpose itself in this time, might best be expressed as the establishment of a way station. We use that word carefully, translating as nearly as we can from the Greek and Aramaic expressions of what in this time might be called "safe houses," safe houses as they were in that period of time immediately following the crucifixion of the man Jesus, who became the Christ.

Upon the events following the crucifixion, and the critical event being, not the crucifixion itself, but rather the murder of James the Apostle who had boldly established a place best described, perhaps, as a commune or a family, a spiritual family living together, having all things in common, and established in Jerusalem. The establishment, the rather bold establishment of this commune, community or family home, a home of those living with all things in common, dedicated to a purpose. These people of whom we speak are perhaps best described as antecedents to the Essene Community, for at the time of the crucifixion of that Master, the Essene Community, for all practical purposes, disbanded, reforming for this purpose and in this manner.

The word Essene, as we have spoken, means directly "pregnant" or "expectant." These communities, then, established in expectation of the birth of the Messiah within their communities. For those of the Essenes who accepted Jesus the Christ as the manifestation of the Messiah believed that the word "Essene" was no longer appropriate or valid, having been built in expectation of the coming of the Messiah and then having, in their minds, experienced the arrival, the ministry and the life of the Messiah. Felt then

that the appropriate expression was no longer an expression which meant the pregnant people, those expectant of the birth of the Messiah. The Messiah, having been born, the word, the title, the term, the expression became redundant, and these, as they went out to establish communities for a new purpose, split away, as it were.

There was a schism between those who still held to the doctrine and disciplines of the Essene Community and those who were followers of the Christ, believing Him to have been the Messiah, set about the establishment of new communities to carry the next step or stage of the work as they saw it. And in doing so, set up communities which were later called, rather than Essene, took a Greek term, transliterated as it were, from Hebrew by the Apostle Paul in the word "Maranatha." Those who had been Essenes were new Essenes in the sense that the term Maranatha meant "seeking now or pregnant now with the expectation of the return." So that as the term "Essene" spoke of the initial coming or the establishment of the Messiah, "Maranatha" spoke of the expectation of the return of the Messiah, and spoke in these terms, that He who came as a suffering servant would return in the other side of His incarnation as crowned king. Suffering Servant/Crowned King. These being the mirror opposites as would be expected of the mechanics of karma.

At the same time, of course, many of these were aware that the expectation of the Second Coming had a higher purpose and meaning than simply experiencing the cause/effect relationship of karma, suggesting that one who mastered life as a suffering servant would obviously, under the Laws of Karma, return as a crowned king. From the point of view of karma, this was the purpose of the communities.

At the same time, these communities largely abandoned the concept of karma, accepting instead the Law of Grace, and formed communities in many ways similar to those of the Essenes, but these became called of the Greek term, "Ecclesia." Rather than Essene village, Essene family, or Essene community, this became Maranatha Ecclesia. And of the first of these, the Apostle James was the founder, the leader, the father, the patriarchal figure, the master of the school, the father of the house and family.

Now it established in such a fashion that had it become sufficiently comfortable to exist in that manner, there might not have been the Diaspora of these particular people, the people of this sect, as it were, of Judaism which after the time of Paul became no longer a sect of Judaism, but adopted an expression from those who referred to them as "Little Christs." Thus at Antioch, was the term that you now pronounce "Christian" originated.

This event occurred after the death, the murder of James, and that bit, that phrase, that expression "Little Christ" or "Christian," was unknown to you, for you had left Jerusalem in a great trek across the ocean to a distant land where, in your business of the time, you had established a mining and shipping, providing, merchandising of tin. Thus you rescued, as it were, those who were threatened following the murder of James. Those who remained of that Holy Family, as it was known, sailed with you.

Now in the days of the establishment of that community we refer to, mastered by James, and to which you had an alliance, an allegiance, as a supporter, as a patron, as it were, of that house, you see. You were, in fact, quite wealthy in that time, lived in a place called in Hebrew tongue Ramala or rendered from the Aramaic, Arimathea, as the Greeks called it, Ari-ma-thea. And you acted as patron of the community for the purpose of its establishment and were a father figure of sorts, but second, second certainly to James. And not in a sense a master of the school or a teacher of it, but a patron.

Yet at the time of the death of James, you took a new role with regard to these who existed in that community. And these two things occurred. There were those who were sent out as far and as widely as possible at that time. Many of them, a great number, ninety, ninety-three precisely in number, were ordained and called Holy Women. They were, in that time, called the Holy Women of Jerusalem, but were sent out for the purpose of establishing rather hidden safe houses or way stations, and these were established not only throughout Palestine, but extended into Egypt and throughout the Roman and Greco-Roman empire or sphere of influence.

These way stations or safe houses were marked over the door with the marking of the fish monger so that these way stations or safe houses, each of them, in fact, sold fish. This was, of course, a ruse, a disguise as it were, for the marking above the door of the sign of the fish monger was a code to those of the new faith that they might be recognized as safe houses or way stations, cared for by the Holy Women and in some cases, couples or families, established, held, and maintained the way stations, safe houses.

Yes, might we just comment here as a word to the wise, that this commentary will be as compared to those usually given as a personal commentary. The discourse we give in this moment will be quite unusually long in time, thus you should be prepared for it. For in the stating of the life purpose, for this particular person/soul and for this couple will require the background that we give and the teaching, and we give much of it not for the purpose of revealing information that is new, but rather for the clarification of rather precisely who you were for the reason that it has such an important bearing upon the understanding of life purpose in this time, and the understanding not only of life purpose, but the revelation and explanation of the series of mysterious events, circumstances and experiences which have been confusing to you to some extent.

And if we can sufficiently build your understanding of the source of these experiences, the mystic experiences, if we can explain in more or less karmic terms or not so much as karma even, but in terms of explaining the experience of that lifetime which prepared you for, made you capable of and sensitive to the mystical experiences in this lifetime, so shall you understand them the better. And we could not adequately answer this question without giving these commentaries, thus they might be a convenient source of information for other purposes. Yet they are given here specifically that the husband might understand his experience in this lifetime by understanding its roots and the development of it. Having grown in that time to the considerable proportion which we now describe, these influences entering in this body in this lifetime have created the

optimum conditions, as it were, for mystical experience and at the same time reveal life purpose. And having given that aside we shall continue the commentary in this fashion.

The way stations or safe houses were most often given to authority of or operated by women. Now this was for the reason that it was not easy for the enemies of the movement, the enemies of the movement being both the occupation Romans, but also those of the orthodoxy of Judaism. Where these houses could be operated ostensibly by women, they were thus safer. We assume that you understand our meaning of that without considerable further explanation. Then there were the establishment of way stations, safe houses and centers of communal living or common living, those holding all things in common. Became the basis of what were much later called churches, but hardly resembled that called such in this time.

You gathered then those who were most important to the movement and at the same time, most threatened by the enemies of the movement and took them away leaving the work in the care of the Apostle John primarily, though both Peter and Paul were very much a part of the work, Peter throughout Palestine, Paul in the world of Grecian influence under Rome and Thomas in Egypt and such as they went out as far and wide as was humanly possible at the time. But the one departure which you made was not for the purpose specifically of establishing such way stations or even of spreading the ministry or teaching or the establishment of the sect, as it were, but the purpose rather was to take these of the Holy Family to a place of safety in a distant land where these two particular enemies were not in control nor were they aware of this movement, you see.

It happened in what you would call circumstance perhaps that you owned and operated, or more accurately co-owned, operated and merchandised tin from the distant land where you took to safety those remaining of the Holy Family and those most important to the remaining apostles to be protected and cared for. Now you actually took upon yourself a commission given to the Apostle John for it was spoken of the Master to the Apostle John the commission, the request, the command, as it were, of Jesus directly to John the Beloved in his saying, "See to the care of my mother." Now the conditions were such that John the Beloved had fallen into the hands of the Romans at that time. As James was murdered, so John was taken in bonds, in captivity and removed from Palestine by force, exiled to the isle of Patmus where he took with him only a trusted scribe and a young child, a boy who insisted on accompanying him there and was a servant, a student.

Now John thus being indisposed and unable to meet the expectation of caring for the mother of Jesus, so you took it upon yourself because you had the means and were requested by him to take that task as your own. It required of you that you leave behind, that you simply abandon literally a life of wealth, of comfort, of prestige and such. Though you already were identified with the sect, you were in that time too powerful to be threatened directly yourself. Yet you chose to give up your home, your safety, your business, your income, your belongings aside from that which you could take and you took as much of a treasury as you could amass for the purpose of caring for these

whom you rescued, not for the purpose of establishing for yourself a great house or comfortable life. And yet you took a considerable treasure with you on the ships as you departed Palestine. And having taken a treasury of two kinds, that that the earth and material world finds of value and that that was the divine expression of God on earth in the female who was the mother who had given birth while virgin. You took her then as a Holy Cup, a Sacred Grail, and with her those who remained of the family of Jesus the Christ, and departed for the shores of the northern islands.

And came to the place which was a sacred site already of Celts and Druids, and established there the twelve hydes of land which were intended in your mind according to the direction, description that you received from John the Beloved hastily communicated and only partially so. You set about establishment of something similar to the positioning of the twelve tribes in the desert about the tabernacle in an ancient time. You established it in this manner because of the hastily imparted instructions of John the Beloved. He had only time to instruct you to follow that model. He gave that model as an illustration as the best description he could of that that was your commission.

And so you departed with the intent of establishing a new expression, a new dimension of Jerusalem or the City of Peace, an idealized expression of that city. Not an attempt to duplicate the city itself, but the attempt to establish the holy symbolic counterpart in the very symbolist belief that that which is symbolized is contained and alive within the symbol. Do you see that?

Thus you set about the creation of what was much later called the twelve hydes of land, which you called in that time the establishment of the home of the tribes about the sacred site which you took a next step, as it were. You were invited to take the sacred site already established by the nature-ruled religion of that land. Now we must give you here a point that is important. For you see, you stepped into a place where the expression of God was worshipped in nature. This according to your prejudice at the time, not with malice, but with some measure of not yet understanding, for you were not fully an initiate of the mystery schools who understood the relationship, not only the relationship, but the exactitude of paganism with the Law of One, the worship of the One. To you at that time, paganism was that - paganism, a failure to recognize the one God, the Source of all in his singularity and remoteness, the teaching coming through Moses, developed in Israel and which became the heritage of the Christ.

Thus with the prejudice, as it were, of the uninitiated of the mystery school of the Hebrews, you thought of God the Absolute, then of Christ the earthly expression of the Absolute and made the considerable mistake of worshipping rather than emulating the Master Jesus. That was a mistake that was virtually forced upon you by those who did not yet understand. John, himself being an initiate of the mystery school, attempted to strike a balance, that is attempted to impart the sacred code which would have allowed you and others to understand that there is no antagonism between the teaching of the practice of the pagan or pantheist whether of the Greek, the Egyptian or of the Druids or

the Celts. All of these seeing God in all things, knew God the Absolute, saw him in the Piscean nature of a whole.

Whereas the Apostle Paul, having developed considerable power at the time of your departure, had very forcefully with his will, his personality, his skill, his erudite training as a lawyer, an attorney, as an initiate of the Sanhedrin, an initiate of the Sanhedrin rather than the true mystery school, the School of the Prophets of Qumran and Carmel (You see these initiates of Qumran or Carmel could have assured you that there was no inconsistency in the worship of all that is God and the worship and understanding of the Absolute), Paul the Apostle was of the very Virgo expression of black and white in such a force, and in such an erudite manner in such a convincing way that he virtually destroyed the understanding, the initiatory understanding of the Apostle Peter. He simply overshadowed and overpowered him leaving only John to understand the harmony between the worship in and through nature and the understanding and discovering in and through it, the Absolute.

Thus influenced by him and his power, you set apart to those islands with the training which came from John giving you considerable understanding of the arts, which are in ancient times referred to as occult arts or hidden arts, the arts of the initiate which many called the practice of high magic or Christine Magic, Christine Occultism as it were. Thus you landed in that place with considerable powers of a magician, initiate to the extent of the ability to plant a rod, appearing to be a stick of dead wood, which when planted budded. And upon its budding, you were accepted by those who saw God in nature. Can you just see this? If you can, it will be worth gold in your understanding of yourself in this time. You see, you must see that when you put what appeared to be a stick of dead wood in the earth, a sprig of green appeared, and to those sages of the forest who saw God in a sprig of green, saw you produce God in the Presence. And they gave to you their holy site for the establishment of your school.

This became then in subsequent time, what you discover now or called the ruins of the Abbey of Glastonbury, and there you established your school and did that you could to take away the understanding in God in nature from the Druids and replace it with the worship of the Absolute God and what you believed to be His Son in Jesus the Christ. And it is not incorrect that Jesus the Christ was the Son of the Absolute and of God, but your understanding did not extend to the knowledge that this is not contradicted by discovering God in a sprig of green that grows. So you set about to disencumber those of nature worshippers or of pagans of their belief in the discovery of God through nature, and you attempted to give them the direct experience of the living Christ within them.

This in itself was not in any way wrong. Your attempt to impart the ability to discover the living Christ within them was obviously and surely absolutely correct. It was your ministry. Yet your initiatory knowledge did not extend to the awareness that this does not conflict with their understanding of the discovery of God, the Absolute Creator, within the sprig of green that came from your own rod planted, the rod of thorns literally

taken from the crown that was forced upon the brow of the Christ. That piece of stick you planted at Glastonbury, it budded and bloomed.

You established yourself as a high magician. You established your work, much later called Christendom, and are even in this time not in your present personality of course but in the legends and myths of your coming to that land, you are virtually worshipped. And we are saying in this discourse with no apology, we are saying that you are the self same soul who planted that stick. And we say this not for any purpose of flattery or of uplifting or for your ego realization of identification with him, but for the purpose giving you the opportunity of completing the other side of that experience, for it has to be completed. And this knowledge, this identification of you with a man considered in myth and legend holy need not go beyond the knowledge of those in this room and probably should not. It will serve no wise purpose that anyone go out of here saying that this man, the husband, is the reincarnation of Joseph who gave his tomb for the burial of the Master in whose Presence we find ourselves.

We speak thus only that you might understand yourself, that you might understand your attraction in this lifetime to the care of the garden so it would mean that your love and your purpose, even life purpose, might well be expressed in the planting of trees. But far more than that you did not come to establish a forest, you came rather to rectify what was at one and the same time a great mistake and a great service to the world. These themselves, you see, are not in conflict. It is not in conflict that you made a mistake in teaching, and at the same time in a very brave way, served the world. So did the Apostle Paul make a great mistake and at the same time served.

And so you find yourself with that affinity for nature and your own curiosity as to the source of your affinity for nature and for the discovery of God in it. You came for that purpose, to realize it for yourself and to impart it. You came not so much to correct the mistake as to complete the mission, to complete the initiation. And so in this time, would you establish a way station which is in itself the anchoring, the re-anchoring as it were, of a mystery school, and you will find yourself in the environs of the foundation stones as they were laid by Dion Fortune and as they were laid by Wellesley Tudor Pole at the foot of the Tor. And you have come to establish in your own right a school of the mysteries, which you must see first as a very small thing in comparison to any such school of the ancients as might be seen in the Temple of Luxor or the Great Pyramid.

Certainly on no such scale are you to build an earth work or a monument in this time, yet you are to anchor the completion of initiation of a mystery. The completion of your own initiation having found and discovered the indwelling Christ having known and walked with Him, having given the place of your sacred tomb to the burial of Him, even to the extent that if you visited there you would find a tomb that was built for your body, smaller in stature than that of the man Jesus. And so he being hastily buried within it, it experienced that a small portion must be carved out for the length of the body. And that tomb is the self same, not similar to, but the self same as is called The Garden Tomb. And there could be reason for you to visit it for the purpose simply of making contact

with that time for the furtherance of your mission, the unfolding of your mission and your school in this time.

Now as the School of Fortune was a feminine aspect of the school, so it was a school of the establishment of fertility and began the opening up of the reconciliation between the pagan worship of the Tor and the Christine Occultism, which you established nearby in that time you see. She already has begun, did begin and did establish the roots and the foundation of reconciliation that has been anchored there.

And you should know that Jesus himself ascended that self same Tor and stopped there, literally interfered with a ritual of human sacrifice, standing as He did at the beginning of His ministry. This is before He set forth and announced Himself in Israel. He interfered with a ritual of human sacrifice and offered Himself to be the sacrifice on the Tor.

He offered His body to be taken and having made that offer, saved the life of the child whose life was about to be taken, but He having made such an offer, satisfied the requirements of the priest who would have taken the life of the child, who bowed to Him in understanding the true nature of human sacrifice. He established on that holy site His teaching that the realization of human sacrifice is the giving by any man of Himself to God, the offering of his body to be inhabited by the Absolute, the expression of love.

And He having done that, He having literally offered Himself, challenged the priest to take the offering. So they satisfied their need and understood Him. This planted the opportunity for your return.

Now that much we give and offer as the best we can of a description of life purpose. And you ask how best in the next step to execute it. And we would respond to that in this manner, that you must in every means possible inform yourself of that which matches what you have established. Having established one side, you must now establish a mirror image, and marry them.

Hoping that you can understand that, we offer whatever discourse may be given through this channel, consciously or unconsciously, to assist you in the understanding of that mystery of the creating the mirror and the marriage of it, thus completing the School of the Mysteries which you have seen in your small vision as the establishment of a small center. And of course, it does mean the establishment of a small center for thus you must start the work, but that you think of as a small center is the anchoring of a School of the Mysteries to complete a monumental work. And the corresponding work, you see, that you must accomplish in this time must match the monumental challenge of that time.

The work of this time must be as great in ideal and scope as the work of that time. And because, you see, that what we have referred to as your mistake and perhaps best referred to as the incompleteness of your understanding of your mission was largely due to the influence of the Apostle Paul, so we instruct that it must be, that Paul must

assist you in the reparation and the completion of what he planted in your consciousness and what he, in this channel, must complete in your consciousness so that you have a karmic bond and you have a common purpose in completion of destiny or the creation of that we have called the mirror image, the completion of the School of the Mysteries.

And so has this channel formed an affinity and a relationship with Dion Fortune that he might take her work, and together with her influence and that of Tudor Pole with this channel and your establishment and anchoring of that particular way station of this Planetary Mystery School, so you and Paul complete the soul purpose begun in the time of the days following the crucifixion of Christ.

Now we as witnesses reading from this record to you, assure you that we understand the magnitude of what we have said and the weight that it places upon you. Hardly a greater burden could be set upon human shoulders by words through any channel or Source, and of this we are well aware and take responsibility for having said what we have said. And will serve to the best of our abilities through this channel and through you the accomplishment of what we have spoken.

Now to the reminder of the questions that you have brought, we would say it must be somewhat obvious that the weight of the mission falls possibly no less greatly upon the shoulders of (the wife), who must in this mission be wife and mother and tolerant of the weight of such a commission, and so she must adjust, must learn, must be flexible, and must above all things overcome fear of the unknown, as you must, in facing the uncertainty of the future of establishing a School of the Mysteries when quite obviously you must feel inadequate to do so. But so has any man who set about such a great work, and so has the wife and companion, partner of any man who set about or commissioned or attempted such great work. And a portion of her life purpose is to be an anchor, a solid rock in the storm of the wrestling of the two sides of your mind to comprehend what must be done.

But attempt not to establish it overnight, but plant a tree and let it grow. And by no means are you to set out with any announcement or pronouncement or claim of yourself to be anyone more than (the husband), a temple of the Living Christ. Joseph of Arimathea has long passed, the body buried, the name appropriate to that body, personality and life is finished. It is not your name in this time, thus you take not the proclamation of who you are and announce it. You must take instead the burden of the completion of the mission. And should you be proclaimed as such a one, you would attract some as devotees who would be no less harmful than the detractors who would attempt to assassinate your character and your claim and above all your ego. It isn't necessary to set yourself up in such a manner to simply set about the completion of the work. Make it as simple and manageable as you can in this moment.

The next step is to begin the establishment of a humble center of teaching and healing and of harmonizing the relationship of worship through nature with the appropriate emulation of the Christ as opposed to the worship of Christ as if he were an idol. What

greater disservice could there be than taking the living Son of God and making Him, in essence, a stone idol before whom men worship, but do not emulate or take up His staff or His purpose? Christendom, which is idolatry, has insulted the Name that they use, and it is a portion of your work to heal that for it was a purpose of an ancient expression of your soul to establish it.

Then your life together is the unfoldment of this center in your family home and the center of the family in which you find yourself in cooperation with one with whom you collaborated in that day. And the care of your family and even the care of your business is a part of your mission in this time, and it is by no means necessary that you abandon the business. You established the particular business of a nursery, the care of nature, for the purpose of reminding yourself that that which you grow in nature is the living altar of God. So that your business could not be more appropriate as a beginning of the expression of your life purpose. It is to become a center of teaching and of healing, and you might well and certainly establish in it a Master School of the art of bonsai, for this is in every tiny tree that you create, shape and heal, you are with your hands expressing an apology to living forms of God for an ancient mistake. Let these little trees serve you. As you serve them, let your purpose in this time be to re-establish the relationship between God in all Life and God the Absolute, with God the in-dwelling force of love.

And so shall you complete not only the purpose of this lifetime, but your soul purpose and to that extent we speak.

And may we just comment briefly on the last question that you have brought concerning the birthing of a child. Your very consideration of it has much more to do with the birth of this school than with the impregnation of your wife with a human child. It is not that that is the soul urge, but the consideration of having another child is the manifesting of the influence of the soul's desire to give birth to this life's work. And it were better that it be that child.

And so we have to say to you in this limited time, but fail not to understand that we will continue to talk with you and through you and even point out to you that you have a most ancient memory, for your first meeting of the soul who became Jesus the Christ was in his incarnation as Amelius and his further influence in the schools which later took a young child, a boy - pre-pubescent and innocent, and trained him. Several of them, you see, over time in temples, trained them early in childhood to accomplish complete unconscious trance that they might be sources of communication similar to the manner in which we have used this body. You have a memory of that practice in an ancient time, and sufficiently awakened will allow you to both channel and teach in this time.

But seek not into too great an effort to develop the art of channeling, but only get about the beginnings of the establishment of the school, a step at a time. And as you do deal with your over-sensitivity in this manner, you are over sensitive because you are being in your nature, you are being Yin. You draw to yourself. You open yourself to receive and have not mastered the opposite side, the Yang. Study by all means t'ai chi, and

learn that when you feel over sensitive, the task is to put out the energy that you wish to create in the environment around you rather than reacting with pain to the energy existing.

As you can make yourself as the negative pole of a magnet drawing to you, which creates over sensitivity, so you have an equal ability to reverse the polarity of the magnet and pour forth from you the power, and the energy and the force that will heal the sensitivity so that you learn to open the door when you wish to receive and feel and know and to close the door, not by shutting it down, but by reversing its flow so that power pours out of you healing what is very nearly like an open wound through which influences pour into you. Master that through the arts of t'ai chi and bonsai and through simple decisions and commandments to your body to serve you as they are meant to do.

We reluctantly close this discourse at this point knowing that we must continue to walk with you, to talk with you, to teach you and to participate in all that you do. Then we must find that sufficient for the moment, and we are through. Amen.

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