

The Pathway Of Light

Paul Solomon Source Reading 9468 Japan
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You will have before you the records and enquiring mind of ... (Name) ... born ... in ... You will give relationship to Universal Forces and comment on purpose and personality, past and present, latent and manifest. You will answer questions I now ask.

Q-1. Please tell me about my past lives that influence this lifetime.

A-1. Yes, we have the records of this soul and the body present.

Now, to look at times of the past which have created the conditions of this lifetime and purpose, the karma, the dharma of this time, we will look first at a most recent time of service in a temple complex, as it were. You served as what can be called a priestess or nun of a Buddhist order, having the work in particular of caring for the altar and of preparing the consciousness for the transition of death.

This is particularly important because it has resulted in this lifetime with the visits in the time of the sleep with the spirit of transition that is in some traditions called the Keeper of the Gate or the Angel of Mercy who is the guide to the pathway through the bardos.

Now we use the term bardo because your service in that time was of the Tibetan Buddhist tradition which used the guidance through the Twelve Gates of Death called the bardos, and we would much recommend in this time that you avail yourself of the book that is called the Tibetan Book of the Dead – but it is extremely important that you learn as much as you can of the nature of death so that there is no morbidity in the thoughts of death and transition.

Must come to look at the leaving of the physical body as ultimate healing, ultimate healing. This is healing in its highest form, release of the physical through being completed with the physical for this experience of time. There is no tragedy in it, no sadness for that one making the transition. Grief only is the experience of those left without the physical presence of one who has departed. But it is important, always has been important, that there are those both in the physical and in the spiritual planes called the Inter-between who assist confused souls, especially those who encounter sudden death, sudden so called accidents and unexpected death in which the mind, the spirit, has not been prepared for the transition, where the soul has not given thought to what is coming before.

Those who pass in older age or after some time of disease have a period of grace in which contact is often made with the Spirit of Mercy so that the transition is rather like following a direct beam or pathway of light straight through to the Gates of the meeting of the Lords of Karma. When there is the sudden transition, particularly of a soul who has given little thought to that: one's own spiritual nature, there is a confusion of being about the body. The spirit, the consciousness, if we can draw a picture for you, often is left hovering about the physical body, even as it [is] not functioning. But

the spirit will watch the soul's presence, the consciousness leaving the body, will watch about the body in all preparations and all things done with and for it right through services and visitations of family and such, and remain in a great deal of confusion as to where to go.

Your task in that time was a meditation on the bardos in which your spirit was sent in what would now be called an out-of-body experience during the times particularly of night. You were drawn in spirit to the lights of those leaving the physical and looking for the lighted path, and was your task to guide them through the Twelve Gates or as far as that spirit was prepared to go in preparation for the next incarnation, often only the First or Second Gate. And those more advanced souls, you could lead, then, through all Twelve Initiations or Twelve Bardos, rising to the level of consciously reincarnating, purposefully preparing for the next lifetime or the next experience related to the soul purpose. So you were trained as a guardian and a guide through the bardos.

Now both the Egyptian and the Tibetan Books of the Dead should be read more as books of life and understood that what is called death is a beginning. It is a beginning and not an end.

If you can revolutionize your thoughts about death as a beautiful beginning of a new experience and then understand that as the Angel of Visitation comes to you, it is meant that you begin to accompany the angel that we might make it for you as simple as this.

If you would each night in preparation for sleep say a simple prayer for those making transition from this life to beyond. Call the Angel of Mercy, the Angel of Death, and the family and loved ones of all of those attempting to make a transition. Call the guides, even if you do not know the souls of those making transition. Simply each night pray for guidance for the souls who are departing this plane to be lead through the pathway of light into a dwelling place of light that they may be comforted and lead.

Now, training beyond that will come in your dreams and in your sleep and we do not mean that you should give inordinate amount of your time and your attention to thinking about death itself, rather that you make a prayer each night for the souls making departure, for you have had the experience of helping them in finding the way of making a transition.

And your mission may expand as you learn more about it. We would so much highly recommend that you study what is available in this country of the works of Elisabeth Kubler Ross and understand the manner in which she approaches and teaches death and dying. And that as you develop the opportunity as it should come, you may wish, if this comes as a feeling of drawing to you, that you make times to visit those in states of nearing the transition, that you learn to speak with families, that you learn to understand the preparation and the attitude of family and [the] individual of those making a transition.

Now, in this case, we must extend the prayer in this way. Because in the order in which you served you also gave guidance and care and blessing to the spirits of departing animals as well as humans, thus, if every night in the prayer, the time of attunement for your own time of sleep, that you might speak a blessing on the animal kingdom and those spirits making departure from their bodies into new experience of life and growth, for they do grow. Then the visitation is that simple and that complex. Complex in that there is much you can learn about the nature of the graduation

experience, the initiation experience of death and dying. And make it something that you would take seriously as learning the works of those pioneers primarily by Dr. Kubler Ross, but of Stanley Dean and others who have written and researched this experience, that you might know your ministry to be something of help in these areas, these realms.

Now if we go back to earlier experience, we find you among the woman who set up way stations for those who went out to teach, both from the presence of the Buddha and in another time, those who went out from the presence of Jesus of Nazareth, where among those. Following the death of the Elder of Jerusalem, James, the brother of Christ, there were established, then, shortly after, a network as it were, of safe houses marked with the sign of the fish and cared for by the mothers, the women who were even commissioned by the Apostles as Holy Women, set apart to their work, ordained to a special work, would have been called Deaconess or Holy Sisters. It is essentially the background, the foundation, for what became the custom, the heritage, the tradition of the nuns of the Christian church.

But in that time, you were married with family and your particular practice, your work, the work of your family, was that of growing medicinal herbs and herbs of strong influence on both body, mind and spirit, including those of pungent odors which were used particularly in the preparation of the bodies of the departed.

Now it was in that time that you developed a karmic relationship to these odors, and it can perhaps be understandable what you chose in your consciousness as a result of dealing with the work you did there. You see, in that lifetime, you actually, shall we say coated the bodies as they were wrapped for burial with sweet fragrances, gums of tree or what you would perhaps call sap, myrrh, of frankincense and other such. But your sensitivities were not only to the sweet herbs, but to the smell of death as well. For that reason, you developed within you, deliberately, you released the sense of smell. You, can we say, deactivated the sense for your own purpose and protection, and that has resulted in this lifetime in a physical condition which hampers the sense of smell and has caused within your body a build-up of mucous in the cavities about the nose and the sinuses which gives you little ability to smell in this time.

Now, there are two things which may be done to correct that condition, which must be corrected mentally, physically and spiritually, you see. Spiritually in this manner: As you begin to give yourself again as a caring one, a worker of rescue, of mission, of caring about those who make transition, as you begin to pray daily for those who make the transition, you are re-entering something of soul purpose. You are serving again.

That in itself, the conscious decision to be a guide to the departing spirits, to be a loving one who cares and guides, this will be the first step in the healing of this sense of smell.

Then, the mental attitude is healed by, in this time, understanding better the beauty of what is called the near death experience, and the greater beauty of the death experience as one goes on into the light. As you read such works as are available concerning the beauty of this experience, the attitudinal change will allow for overcoming [the] fear of death, and concern about or aversion to it. This is the mental or psychological step in the healing of this process related to the sense of smell, the nose, the sinuses and such.

On the physical, you may alternatively consider this. To ten parts isopropyl alcohol or grain alcohol, add two parts camphor oil and one part oil of white pine. Then, if you may obtain just a stick, let us describe it as a board of oak which has been dried and then burned. Now the size of the board is not particularly important. Can be something of the nature of four inches wide, an inch thick, and perhaps six, eight inches long, or ten, up to twelve. Just a small board. It should be superficially burned, that is not burned through not burned until it decomposes, but the surface of the board must be burned until there is a well-built layer of ash.

Now we will explain our purpose here, the reason we are describing it in this manner is that the ash of the oak burned in this manner is very highly alkaline, you see. And the condition in the sinuses is too acid. And the bacteria, staphylococcus living in these conditions cannot dwell in sufficiently alkaline conditions. Rather than using an antibiotic here, we propose to change the acid/alkaline balance for the purpose of clearing the sinus and drying the excess mucus. Take the preparation that we have spoken of, of camphorized alcohol and simply pour it over this piece of board into a bowl or a jar which you can put your face into (the nose) and inhale the fumes that come after this preparation is poured over this burnt piece of wood, you see.

Now, if there is difficulty collecting such ingredients and making such a preparation yourself, you may order the prepared inhalant called Inspirol and should you choose, use it still in the same manner, by pouring it over the burnt board and then breathing the fumes. And it might be best if the bowl used for this, or the jar, is unglazed pottery for the reason that it will begin to absorb, you see, these preparations. The camphor will absorb and will build an alkaline atmosphere in the bowl. Continue to breathe from it a time or two each day, and begin to dry the sinuses and begin to restore the sense of smell by doing so.

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