

Prophecy

Paul Solomon Reading 9254 Japan, April 28, 1988

PAUL SOLOMON PRAYER:

QUESTION 1: Please let me know my mission and my role in this lifetime.

ANSWER 1: Yes, we have the soul records and the purposes. Now, let's begin rather with a look at the development of the soul that we might construct the purpose and mission of this time.

First, we find perhaps the single most important influence of time past, is when you were a part of a small community on the east bank of the Jordan River, a place called Edumia.

And in that time the name [was] Jamal, but you became a student of the teacher Menachem, who was of the Essene community from the other side of the Jordan.

And as the Edumian kingdom became a part of Israel in that time, your name was changed to Jam-el by that teacher. Now, we mention the time and the influences because this was a time of great study and development. The teaching of Menachem was for the development of character, and for the development of the whole being. You were trained then for the purpose of shaping the lives of children, in particular, girls who were training for the perfection of the one who might usher in the Great Teacher, or the Messiah.

And [you] learned something in that time of the importance of devotion and of the molding of the lives in the early years. And of the importance of relationships within community and the wholeness of the community. For there were thereabouts the gardens which supported both the lifestyle and the influence of the healers. For they were also trained in those environs.

This experience of that time has greatly influenced the desires of the heart in this time. So that you are lead from within the self in the same ways or directions in the sense of having the ideal of family community, and mutual support that allows for the development of a lifestyle and a consciousness of support in which those of the family can come to know their highest potential or their highest Self in a supportive atmosphere.

Now, to the karma of the soul to be accomplished in this time. We will describe it in this manner. You have developed patience which has been essential and was a challenge of the past, but that is accomplished in this time. You have developed an ability to love deeply and to care for others.

What you have somewhat rebelled against from that early time, which is a karmic necessity in this time, is the embracing of a discipline for the shaping of the mind, the body, and the spirit, particularly the body; developing order and a consciousness of order and purpose. This would be described as the remaining karma.

With this many gifts are given. And as gifts we refer to that often called "good karma" of the past, or the abilities the soul has developed in the cycles of return. These, then, weigh in your favor. So that with the

addition of discipline and order, a plan for the unfoldment of life purpose, mission, this will then bring the completeness of the karmic cycles of the soul.

Now, as to accomplishment of the spiritual growth and discipline, we would first turn you to the following of your own dreams and the development of an ability to record and listen to and follow the dreams for guidance in every day's period [of the dream cycle]. There are several techniques for stimulating the memory of the dreams, for writing and recording these, and for making them the important factor in directing every step in the unfoldment that you may accomplish your purpose.

It is important in the times of sleep that you attune the self with meditation and direction of mind, making the time of sleep a holy time, a sacred time of teaching. So that as you enter the time of sleep you think of it as entering a time of schooling, or teaching, so that you not enter sleep unconsciously, but having directed the mind and the purpose with a prayer or an attunement of the mind. Bless the period of sleep and say, "That it is for the purpose of setting aside the activities of the conscious mind so that the consciousness might be filled with the understanding and the teaching to come from the highest."

This is to say enter sleep by entering a meditative state and from there allow the sleep to occur, completing this with recording what has been received during that time of sleep. And learning to discern that guidance which is given. This done, you will see that which we give here from these records is embellished filled, explained, expanded by your own inner guidance and direction. And this is the best means of giving sufficient time in that highest state of consciousness that it might be used fully for the instruction of self. Then, as there comes the opportunity, and it does, begin to gather about you those who would live in a supportive lifestyle, a community. And give emphasis, particularly, to this one thing:

From the time of the Essene community you learned, it was developed in the heart, that the hope of the world is ever in the hands of the youngest generation. And you learned from Menachem the essential importance of the formative years, the very earliest of the years. And what is taught and how it is taught to these young ones [is important], that the perfection of character, of integrity, of confidence in self, and in love be built.

Now, in this time, it would be absolutely ideal, that you make something of a campaign for self in learning to teach by those methods which were channeled by Maria Montessori, and introduce these into this land in a school that is as complete as can be offered in that educational system.

This comes [and will be] somewhat difficult. For it is not established here, and not yet accepted. But there are those who seek it. Now, we mention this simply because it is the best current system for stimulating the desire to learn in the young, for presenting them with opportunities to learn, rather than telling them what to learn. Teaching how to learn. And the development of the curiosity, and the seeking, and the learning ability.

Now, this in itself can become something of a career and would be ideal. Ideal as a career opportunity and a career direction, if you can avail yourself of this system, this teaching. Introduce it here. Become something of a champion of it. Use the opportunity that comes to share it and you will have made the contribution that is the purpose and the mission of this lifetime.

Community develops around that for the teaching of children. It is well that they be introduced to a garden, and the working and the care and the living in harmony with nature and with the home and the development of community consciousness.

Now, there is this one more direction that we would give that you would fulfill, to the extent that you may avail yourself of it, for there comes in this time, somewhat soon, the building of a school near your environs, of a school for the greater perfection of the teaching of the discipline known as Shintaido. We mention this because of the gift that it can give to the physical body, bringing discipline and order to the body and the mind and the wholeness of yourself, that you might avail yourself of the time when that school is established.

This is for your own remaining karma. This is done for the self, but it also adds to your ability to share with the young ones and to develop the teaching and the system of teaching, which needs to be introduced. And we are not suggesting that you be held or bound to a particular format of what we are referring to as the Montessori Training, but rather that you understand those principles, the disciplines, the manner, the approach, and introduce it.

And be aware that there is one already here in the environs of Kyoto who seeks to develop such a community consciousness, such a school. Such an opportunity to give the teachings to the children. And it would be good in many ways that you ally yourself with those ones and together develop that dream, or that opportunity.

Now, think on these things and meditation on them. For many of the desires of the heart, and that you would like to see and introduce and accomplish in this lifetime can come together from the bringing together of these pieces of this manner or means of education, of the development of your own discipline of the body and mind. The sharpening of it, for there is a longing of the soul to do so, to bring the order and the discipline and the sharpening, the honing of purpose.

And while the interest may not be particularly to a martial art, we mention this only for the purpose of the perfection of the three temples, of the mind, the body, and the spirit, each, the three, in the manner of the ancient schools. That the entire self be offered as a temple in which spirit of life might perfectly live and be and express.

So these are that that we see from the Records as to life purpose and intent, the mission in this time, the karma as is set before you and something of the means to accomplish it. And there is so much more with the education that you have, the experience, the ability to communicate. All of these things contribute, but the bringing of this gift to Japan, and the development, even, of this system a step further.

And we have said not that you teach in such a limited format, but that you, in bringing these teachings, expand it. Develop it further. For ever in the succeeding generation must those seeds which have been planted by the earlier [prophet], be brought forth and perfected, lifted to a higher level and made more complete for the application under particular circumstances with particular children in a particular community and school.

Now, there are, of course, quite a number of lifetimes that might be given, both in these environs.... in a very early period there's something of a soul memory of living in this land in a time when there was a period of peace. We would call it a primitive period when the life and the experience were one of harmony with nature. The belief system, the manner of living, so foreign to that in this time. But you lived in the northern part of these islands, near the western coast.

And [you were] a part of a community that knew only of the small family of the community and the environs of the hills and of nature. There was, during this early development of the worship of the relationship, the interrelationship between plants, animals, community and sea. [From these understandings] there became the development of what eventually became known as Shinto. But [Shinto came] even in a more primitive period than that.

There is a part of the soul that longs for the peace and natural living of that period, and that, as well, is an influence in this time. The name then was Shuga, though there are no particular records that you could find of that personality, individual. Still you could, if desired, visit those environs and get a sense for the style of life in this early period before there was the development of communication or interaction with other nations. An isolated period of time and lifestyle.

Then, we found this one in the West as well, in very early periods when there was the break-up of Atlantis. We find this one in the America's in the Yucatan, what is now called that, when the priests from Atlantis brought their teachings, built their temples and began to perfect the minds and bodies of the people.

You saw the construction of the temples there and the beginning of a new time, a new lifestyle, for among those peoples the priests came in and began to shape consciousness, mind, body, and spirit. Built there something of an observatory, a dome for the focusing of the crystal, and introduced the ideas of healing, and of the perfection of mind, body and spirit.

For your experience until the time of the priests, was simply one of survival. There was not the concept of introducing a relationship with the spiritual or with the Source, or with God, [nor] was there the concept of responsibility for the physical body to develop it in any particular way, or even the mind. There scarcely existed, until those priests came, any idea or concept of education.

And so the early seeds were planted for the development of the soul, and those scientists, or priests, the words are difficult in this time, for they were all of those, of healers, physicians, priests, educators, scientists of the time. They came and built three temples, or three schools as might better be called. Or a school, and a hospital, and a temple. These together being referred to sometimes as Temple Beautiful, Temple of Sacrifice, and Temple of Initiation.

Then, [they] introduced the power source [the crystal], and set about gathering those of the local people of the community, of whom you were a part. And educating them as to the opportunity to know the self. To discover the concept of having a body which might be developed. And of having a mind which can be educated and discovered and directed. And of the discovery of inspiration, or beauty, and the knowing of God. These are your earliest influences of the soul of the awakening of your soul. This was the time when you became aware of being a soul within this planet, or this body. Could be called the first lifetime, but

would be more accurate to say the first lifetime of self consciousness, for you had lived before in other forms.

But we refer to this lifetime because it began the education of a soul. It began your understanding, introduced the concept of the unfoldment of self through the development of the mind, the body, and the spirit. These priest teachers, then, brought disciplines for the perfection of the physical body. Disciplines which might be related in this time to such disciplines as Hatha Yoga, or similar in some manners to the martial arts, or to exercise. Introduced the concept of developing and perfecting the physical body as an unfoldment of self, of knowing self, of becoming acquainted with the self as a being.

Then the education of the mind, the honing of the mind as an instrument for knowing, for observing, for seeing, and the introduction of beauty and harmony, and then, the higher concepts of knowing God. All these things were introduced to you in something of an elementary fashion by those priest teachers of that time, and began the desire of the soul to learn, to unfold, and to grow through the cycles of return of karma, and of initiation, which brings you to now.

So there has been then, a central theme in the development of the soul. There has been the introduction of education to the primitive ones, or to the children, for the unfoldment of the perfect soul as a flower to the knowing of God and the completing of purpose.

Then, are there further questions?

CONDUCTOR: No. We have no further questions.

SOURCE: That which is needed to be known further concerning the health and the diet and the lifestyle. These things already have been introduced to you, and are all a part of [of]that you would bring together in family community, a school in the meeting of your purpose.

We will not take the time for the broad scope of describing these things. Only to say that it is necessary in this education and in building this teaching and unfoldment of purpose, that you introduce a whole life. A life of harmony with the Earth, and with providing one's own food to the extent that it can from the environs about. Living in harmony in this manner.

These things are a part of the hearts desire anyway and we see them. Therefore, we do not unfold further the instructions for the manners in which these are to be done. We've given sufficient of the direction for the unfoldment of growth, the accomplishment of karma, the development of discipline to add to the patience and the love already given. The talent for teaching, the direction to children, and the development of the whole being, the whole body, these are the ideals and the soul purpose that we find from these Records. And we bless you as we commission you to accomplish these things, for they are a vital contribution in this time.

We are through for now.

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