

# Paul Solomon Lectures

## Mystery School

### Initiation into the Mysteries

During our lifetime, there are a number of men who have travelled back in history by means of digging through the earth and there finding relics of a past time, and as they dig and find these relics, they write about them. And they pronounce very sage analyses of these buildings and sculptures, of these traces of pictograms and glyphs, and they describe for us nation after nation, civilization after civilization of people who had enormous tombs, and seemed to worship death. And wherever these great monuments turn up, they seem to be associated in some way with death and sometimes there are indications that someone was buried there.

And so we get this image of savage people preoccupied with death and the seasons of spring and fall, and a very superstitious people who somehow repeatedly write about the numbers of seven and twelve and sometimes twenty-two. But according to those who find such tombs, it is all just stories of empty tombs and savage and superstitious people.

There are some of us who look at these tombs and monuments and who hear the stories of blood and guts and gore, stories of virgins who somehow conceive and bear a child, and we notice that they crop up in countries as dissimilar as ancient China and Greece and South America and Egypt and Israel and Britain and Hawaii, and those who look back on history from an academic perspective, somehow guess that these cultures, these civilizations must have had some contact. Somehow, someone must have travelled from one to the other to have told these similar stories, else how could the same story be repeated so many times in so many different cultures.

But the academics also tell us that ancient man travelled so little that it is impossible that Jesus could have been born in Israel, travelled to Egypt as a youth and returned as an adult. And so we are supposed to disbelieve that story of the flight into Egypt because it was unlikely that a man of his age would have travelled so much.

Mind you this is told us by the same people who tell us that someone would have had to travel from India to Hawaii or they wouldn't have used the same word for ether.

I just want to suggest to you that during our time together this week, you are going to look at Mysteries, and Mysteries are called Mysteries because they are Mysteries.

We can find some constants among them, and from finding those constants, we can find our way somewhat, but we should be warned from the beginning that there is a particular way to listen to the Mysteries. We listen to the Mysteries as we listen to God, with the heart rather than with the head. And if we listen with the head, we shall become confused. And I wouldn't suggest that that is wrong. It is quite all right. If we listen with the heart, our head might not know exactly what we are being told, but a peculiarity of listening with the heart is that the heart recognizes truth. It may not be able to analyze it. It may not be able to explain it straight away, but it will respond to it. So I suggest that you listen with your heart. See what you can recognize and see if anything leaps within you from recognition. See if anything is awakened within you with recognition, if anything adds to your life, because that was the purpose of the Mysteries.

We are going to find some ancient, strange, strange stories, stories too strange to make much sense if they were applied to every day life and left brain thinking, and get used to talking about left brain thinking and right brain, because we will be shifting back and forth time and again through the week.

And when I speak of left-brain, primarily I am going to be speaking of an analytical, rationing, reasoning mind. And when I speak of the right brain, I am going to be speaking more of an imaginative, fertile, intuitive mind.

Now that division is rather arbitrary, I know, and I won't argue it scientifically because that isn't my interest, but I will simply suggest that there are the two ways of thinking and that we will use them both and sometimes we will move back and forth from one to the other, and the transition might be a little difficult, but if you listen with your heart, you will get right through it.

There are stories in Greece, in ancient Egypt, in China and in South America which tell of a young child taken away from the parents at a very early age, sometimes suggesting as early as age 3 or 4, sometimes later, more on toward age 12, but the children were always special children and the places that they were taken were special places. These schools where they were taken were called mystery schools or Schools of the Mysteries, and in many of these schools the youngsters were training in things we know, reading, writing, arithmetic, and then they were told some interesting stories. The stories in each particular case were called The Mysteries, and the stories consisted of legends, myths, dramas, and they mixed together equally stories of gods and stories of men.

They are similar in each instance in some particulars that we will get used to, and as they were told these stories of the Mysteries, they were watched to see how they would respond to various parts of the Mysteries and to those who gave a signal of recognition, they were taken further.

But it wasn't just a matter of telling stories, it was also a matter of developing rhythms, chants, the use of exercises, physical, mental and spiritual exercises, sometimes a control of diet, and with this mixture of very rigorous training, these youngsters were taught to move freely in the sensory world around them and to be masters of at least one thing in this sensory world.

Now when I say masters of one thing, I speak now of crafts, arts or sciences. Some of those things that we are more familiar with they were taught to master, and as they mastered one of these crafts, arts or sciences, they were taken further to the mastery of a subtler world and subtler energies.

Just to give you a bit of a glimpse of the subtler world and the subtler energies, let's assume that we are living in some ancient culture in which we live off the land, perhaps in the woods. We are surrounded by the energies of the night and nature, and we make our way through survival by day and in the evening gather together and eat.

Now all of this is normal. Perhaps we are living in a culture that doesn't yet know the relationship between fathers and children. That is, a culture in which the science has not suggested yet that men have anything to do with the birth of children, so the women have a close relationship with the children. The men are defenders of the tribe and have a bit more freedom to go about here or there as they wish, where the women are closer to the tribe, and as we gather about in the evening, there is a need for communication and the communication turns into stories, dances. The stories and dances become familiar, but for the storyteller to have any effect on us, he learns soon that he must be a good storyteller, and a good storyteller is entertaining.

And the idea of entertainment is the first idea that we want to look at in the sense of the Mysteries, because by being entertaining these storytellers already have taken on an ability to manipulate subtler energies. Now that means this. The story teller/entertainers would have the effect of turning something on or turning something off in their listeners. What they turned on and off sometimes had to do with love or fear. Sometimes it had to do with loyalty. Sometimes it had to do with the identification of the immediate family as opposed to another tribe. Sometimes it had to do with war. Sometimes it had to do with survival. But in any case, the storyteller's opportunity and indeed challenge, was to take responsibility for something in the tribe that he couldn't see, something in the tribe that even to this day defies description. It has something to do with enthusiasm. It has something to do with the heart. More than anything else, it has to do with life.

Now as we associate this with life, we have mentioned entertainment. We have mentioned loyalty. We have mentioned survival and we have mentioned tribal warfare. We have mentioned family and we have mentioned love and fear.

Now with all of these concepts together, let us take a look for a minute at what a storyteller does, for it becomes the storyteller's job to increase some kind of energy amongst the group. And if he does it well, he will bring this energy to a crescendo at will and he will diminish it at times at will. He will increase their sense of love and loyalty, or he may increase their sense of fear and guilt, but in either case, he is working with subtler energies that cannot be weighed or measured.

And what he is arbitrating, what he is manipulating, what he is amplifying and modulating is more than anything else, life force, vitality, the aliveness in us.

And as the storytellers grew more effective they learned how to make a people more alive, alive and in harmony with themselves and with their family, alive enough to win a war or to overcome an epidemic. The storytellers became more than storytellers as the people of the tribe got used to associating this ability of entertainment and of modulation of life force with a single person. That person often became the elder of the tribe and became respected. They came to be, in fact, the person to whom the sick were brought, and in fact, they were the person to whom the person of the tribe or group came in times of trouble.

Sometimes the storyteller was a woman. Sometimes it was a man. Whichever it was, this person became a respected elder of the tribe, a judge, the historian of the tribe, a healer, sometimes became king or leader of the clan or tribe, but not often. Not often for a particular reason and this is a reason that will become important to us as we go through the week.

There were two kinds of energies that were used in this ancient time. One was the power of a king, and the other was the power of the prophet. The power of the prophet was very different from the power of the king and if we can get used to the difference between the two, we will get used to one of the factors that is at work in the ancient Mystery Schools.

The difference between these two is the difference between the sword and the wand. The king, on the one hand, wielded the power of might, of strength and of the sword. The prophet, on the other hand, wielded the power of the wand or the air, of the subtler forces, and the prophet could often make or break a king, could decide who would be the king. So his power was very often greater.

The prophet or prophetess, priest or priestess, was the person responsible for modulating life force, and the one who modulates life force should be able to increase it in an individual, causing a healing effect to amplify it or to decrease or depress it. Also, for particular effect, for particular purpose, and on purpose.

This is the power of the magi, the magician, the priest, sorceress, sorcerer, occultist. They have been with us in every generation throughout time, and their power remains as strong today as in an ancient time.

But we don't often see those temples, pyramids or monuments that have been declared to be tombs of a dying god. We still hear the stories. We hear the stories of the body of the child of God who was born of a virgin, and the story is gory here, pardon me for this, but I am only repeating it, cut into 12 pieces, scattered around a countryside. And usually the heart is preserved or escapes in some way, and is brought to the body and the body is brought back together. It is resurrected to new life, and those twelve pieces of the body become now described as servants. The servants are brought together in one body.

And then we encounter the mother of this child, remember she was a virgin mother. But as they are brought to the mother, they are dissimilar, they are scattered, they are no longer functionable because the body has been dismembered, but when they are brought to the mother, a key phrase is spoken and they come back to life. And that key phrase, the mother says to the pieces, to the servants, "Whatever he tells you to do, do it."

And as the servants come together as one, so the body is resurrected and there is a marriage performed and through the sacred marriage, a child again is born.

This strange story was told in places like Elyseus in Greece, in the Dionysian and Bacchic Mysteries. It was told in China and it was told in South America. And wherever it was told, it had the same meaning and the same effect. And it is one that I want to share with you now because this is the beginning of our exploration through the Mysteries. And then we will work together to take pieces of it apart, piece by piece, and see if we can make it come to life again.

What I want to tell you right now is that I know, I know who is the Master in the silent place in the hidden house. I know who he is and I can recognize him. And I know about the initiator who lead the young aspirant through the trials by fire, by water, by earth and by air, who lead people, individuals through encountering love, falling in love and having the heart absolutely broken by separation.

I know about the initiator who has taken the young aspirant through every hurt, through every heartache, every line and every trial that can be imposed upon mankind. I know about the sarcophagus in the tomb which when struck as if striking a gong, will sound a sound that will echo through the initiator's initiatory chamber, and as that sound rings and bounces off the wall, the soul of the aspirant takes flight on the wings of Horus and flies out into the stars to explore the greater world and returns more alive than ever. I know about that role, about the initiator. I know about the Master and can recognize Him.

What I want you to know right now, is that as I look into your faces, I see faces of individuals who have gone through the trials of life. You have faced enough hurt to last any individual, any initiate for a lifetime and many lifetimes. You have been challenged over and over with every challenge that challenges the character of men and women. You have been tempted with most every temptation that can be known to man and woman. You have been faced with fears. You have been through all of the things that I could possibly describe that the ancient initiatory aspirants were put through to become initiates.

And through it all, you have come here tonight, you have come together because something in you knows, something in you knows that final answer to that final question that was put to the initiate, that final question being a request to know the unspeakable name of God, which when known, just by the very

knowing enlivens the body in such a way that it becomes a new initiatory chamber, a new pyramid, and through its chambers of initiation may pass multitudes of new initiates in this day and in this time.

Those who have ears to hear, let them hear. I look upon you, I look upon your face, and I see what has been called a tomb. And I recognize that there is stretched before two pillars within you a veil which hides the holy place. And I know that the veil that is stretched before you, between you and me, is something that you have erected because you believe that you have been required to do so. It is a veil that has to do with expectations. It is a veil that is composed of the way you act and the things that you say, and it is meant to hide something that is very, very precious inside you, because you have a treasure. You have a treasure of the utmost important value that you do not want to be exposed before vile people. You have a treasure that is hidden within the Holy of Holies within you, stretched between those two pillars that have been referred to in the Mysteries as two thieves. They are called two thieves because those two sides of yourself intend to steal your birthright. They are two thieves and both of them have whispered in your ear over and over again in this test of initiation, they have whispered into your ear again and again, "I am the real you." And the thief on the other side has whispered, "No, I am the real you."

And I can tell you a little bit about those two thieves. One of those thieves is like a little innocent child who is clambering to know the world, wants to see everything, everything. Wants to do everything. This little child within you, this innocent babe in you has never heard of anything that he didn't want. Never seen anything, never become conscious of anything he didn't want to do. He wants everything, wants to do everything, wants to be everything and believes that he can. He is mischievous, playful. She is very much alive.

That is until the other thief, the other thief in you is responsible for making sure this little child behaves itself. And this other side of yourself is always scolding, always nagging, punishing, teaching, maybe belittling, making the child behave, encompassing the child in respectability. And this respectable parent/adult part of you and this innocent child in you create two pillars of your being between which is stretched a veil and that veil is a veil that I call "your act." And if you have your act together then you know what people see when they look at your veil. They see an image that you intend for them to see. That image says, "I am proper. I am mature. I am adult. I am responsible. I am all of the things that I am supposed to be."

And behind that veil is a person who peeps out once in a while. Behind that veil is another individual, and I know something about that one too. That one, who lives behind the veil, hidden, has an infinite capacity to love, and wants to love and wants to be loved. And is so full of love and so determined to love and to be loved, that you have been taught by those who hide the mysteries that this precious part of you, that is the most alive part of you, that is the living part of you, this precious part of you is vulnerable and must be protected behind the veil and must be hidden.

Don't let anyone see who it is because they will take advantage of it. If you love too much you will be hurt. If you allow yourself to be loved too much, you will be too vulnerable. Hide behind the veil.

I just want to warn you about this week. It is a little dangerous to be here if you want to stay hidden behind the veil because it is my intention to rip it aside and reveal to you who you are. I want to rip aside the veil of the temple and let you see what those ancient aspirants who applied for entry into the schools of the mysteries wanted more than anything else to know. They wanted to know enough that they exposed themselves to trials by fire, by water, by air and by earth, trials that in their descriptions will horrify you. And yet those trials were designed to be a staged replica of the very same things that you and I as we live this life are going to be faced with, the challenges that are challenges to our character. And the thing that perhaps

you haven't been told is that enrolment in this Mystery School is automatic. You are automatically enrolled and the initiatory tests are provided. The only real option is this. You can go through it consciously and intentionally or purposefully, or you can go through it accidentally, kicking and screaming all of the way.

In order to go through it unconsciously, you only have to pretend to be asleep or dead, unconscious, and that is all right. But I just want to tell you something about the end part of the initiation in the great sarcophagus. The initiation ended when the aspirant was very rudely shot into his body and awakened from his celestial journey by the hierophant striking the sarcophagus a blow that sent a reverberation throughout the hall, and that great gong sounded to wake up the initiatory aspirant again at the end of three days and three nights in that cold tomb.

I want you to know I'm here to wake you up, to finish this initiatory process and to let you become aware of the remaining part of the lessons and the opportunities in this mystery school. I want to wake you up, draw aside the veil, and reveal to yourself who you really are.

I want to let you know that you are the one that the story was written about. You are the one that the story was written for. And it was for no one but you. Take it personally. Take it as literally as you dare, and know that whatever was available to any one of those great ones who became the initiates of the ages, who awakened man to his opportunity through the many religions, through the many nations, through what sounds like paradoxes in the many different mysteries, whatever opportunity was available to them to come to know, those opportunities are available as well for you, and what it is that you are to do is not to wish, not to wish that you were alive back then so that you could have applied for initiation, not to wish that you had a greater power or opportunity today, or that your life were different so that you could make application and become one of the wise and illumined ones. Don't wish that things were different for you. That is the first secret. Don't wish to be anywhere other than where you are right now with the opportunities that are available to you because the curriculum for you was personally, individually designed, specifically designed for you by a Master teacher who knew exactly what you need to encounter right now in this time to build your character as the character of one of the illumined ones, to awaken your mind as the consciousness of one of the illumined ones.

Everything that is needed for your awakening is provided and is before you. If you are willing to wish for what you have instead of trying to have what you wish for, then you are one of those on the threshold of awakening to responsibility for life, to being alive, and you are one of those about whom it is written, that you have gathered together again the twelve parts of your body, have made of them servants to the Christ in you, and through that have participated in the resurrection.

Speak, speak to the two thieves. Don't condemn them. Don't try to get rid of them. Don't try to get rid of those voices. You didn't know that I knew that you had voices in your head, did you? I know you do. I know that you think, and the process of your thinking is like a little conversation going on inside your head, and in that conversation, you are either encouraged to do things or you are discouraged. Your sense of self, your sense of worth is either built up or it is depressed by that conversation going on inside your consciousness, inside your head, the place of the skull. Do you know that the place of the skull is called Golgotha, which is where the cross stood, where the Christ was crucified between the two thieves?

But underneath the skull is a cave, a cave in which when you discover that what you really are, the life in you, the beauty in you, when you discover that that is crucified on this veil, this veil of the you that you are pretending to be. Or let me say it in a better way, the veil from your side looks different from the veil as I look at it. When I look at you, the tomb that I see is not the same tomb that you see from inside. The tomb that you see from inside is called the you that you are afraid you are. Think about it. The you that you are

afraid you are is a you that you really don't want to be, but you are scared to death you might be like that; you're afraid that someone will tell you that that is what you are. From your side, it is the you that you are afraid you are.

What I want to tell you is: that is not who you are, and that is not what you are, and neither the veil from the way I see it, nor the veil that you see, from behind, neither of those is who you are. But who you are is identified in the way that He identified Himself to one of the great initiates of all time, who described his initiatory experience this way. He said he climbed to the top of a mountain. He was looking for some stray sheep, and in the stories of the initiates, sheep are very often used to refer to stray thoughts, that we, as shepherds, are responsible for leading into greener pastures. But when those thoughts go astray and we go off following them, sometimes it is the best thing that could have happened because those sheep once in a while, when they go astray, climb to the very top of the mountain, over rocks and cliffs that you might not have gotten to in any other way than when you follow that stray thought to the top of the mountain, and there you encounter a cloud which obscures the peak. When you go as far as you can go, when you can't go any further there is a key phrase to use. The key phrase is very simple. You could learn it in a moment. All you have to cry out is, "Help me." That's all. Just "help me".

Now there is one little problem. If you have been brought up to believe that there is nobody up there to help you, the little problem is that you won't cry out for help. Or another little problem is that that being that is there to help you may have been described to you so well that you have him in a little box, and he's not allowed to help anyone like you.

If you are in either one of those categories, you don't believe in Him and therefore you can't call on Him. Or you do believe in Him and you believe that you are unworthy. If you are in one of those boxes, you might not get any further than the top of the mountain.

But if you destroy the box. If you forget about what you have been taught and told and what you believe and disbelieve, and if instead you simply cry out into the unknown and the unknowable, "help me" then you will be caught away from the top of the mountain, through the cloud, into a place of light. And when you encounter the fire burning in the tree there, ask the Name. When Moses asked for the Name, he was not given any of the Hebrew or Egyptian words that are used to denote God. The response was not Elohim or Adonai or Ptah or Osiris or Ra. It wasn't any of the Hebrew or Egyptian or Chaldean or Greek Names for God. But rather he was told, "If you will call the Name of God, you will have to say I AM, you will have to use the verb which means life, actively. You will have to repeat that verb, and the name simply is repeating the verb which denotes the action of being alive, repeating that twice. I AM, I AM, or you can call that I AM THAT I AM, or I AM WHO I AM. I am Life, I am that which lives. I am that which feeds life and which makes life more abundant. That is who I am.

The life in you is that which is alive in you, it is the source of your vitality, it is who you really are. Not your identity. Not your name. Not any of those things that you would call self. Your ability to love and to be loved is behind that veil ready to be awakened through initiation. Get to know that part of yourself.

There is one little thing that I want you to know about those who apply for the Mysteries and how they were chosen in an ancient time. They were chosen something like this.

There are children all over the world who can be taught to read and write, and there are some who don't learn that very well. There are children all over the world who can be taught to imagine wonderful things and there are many, many children who can be taught to stifle their imagination. There are those who can be taught that God does not exist, those who can be taught to really believe you can't talk with bunny rabbits or trees, those who can be taught to behave themselves, to be ordinary, to really disbelieve what

they are not supposed to believe and believe what they are supposed to believe, those children whose thinking could be manipulated, those were not the children who were accepted into the schools of the mysteries.

There were some children who, no matter how well they were taught simply could not force themselves, even when they tried they could not force themselves to not believe. Those who can't not believe the magic, those who regardless of how effectively they are taught, cannot not believe in God. Those who can't not believe in healing. Those who can't not believe in magic. Those who cannot not believe, those are the ones who whether others like it or not, and whether they themselves intend to or not, they will keep tempting the spirits of God. They will keep poking around the corners of life and through the veils; they will keep seeking until that which they know and cannot not know is confirmed to them. And when the confirmation comes, that is awakening, that is initiation of the first degree.

And from then, it becomes a deliberate conscious choice to serve as a priest or a priestess of the Mysteries. And that is how it happens.

If you happen to be one of those people who can't not believe, even though you have tried to not believe, even though you have tried to make your mind behave itself and act in a mature, concerned, responsible adult way like you are supposed to, for those of you who can't not believe, this is an invitation to explore behind the veil to see what is in the School of the Mysteries.

I would like to take you on a journey with me now, if you will. If you can remember some of the sketches, the inscriptions of Horus, Horus, you may remember is a bird and is shown in the Egyptian glyphs, [wings] folded, in front of him, like a hawk. He is associated with Hermes or also with Mercury. He is associated with the thought that goes straight up and comes straight down again.

Just so that you can know this particular bird, this particular being a little bit better, I want to describe a little scene for you in which this particular one is referred to. And as he is a hawk in the Egyptian Mysteries, so he is the eagle in Native American Mysteries, and he is a dove in the Hebrew Mysteries. And as a dove, he is described like this.

In the Gospel of John, the beginning chapter of that book which was a mystery school initiatory text, there is told a story, and the story should be read as if you were reading an entry from your dream journal from the night before. If you have a dream in which a man appears, you should never think that that man is someone else that you dreamed about, but rather should think, there is a man in man of the nature of this one that I dreamed about. So I want to know something of the nature of the man who appeared in my dream. What can I know about him?

What I can know about him is that he is a man sent from God. His name is John. That may help me a little bit because John and Jonah are the same word, and the word Jonah means dove, and the word Jonah or dove means prophet. So there is a man who appears in my dream, and somehow in my dream I know that he was sent by God and I know his name is John and he is going to tell me something about his relationship with God, about my relationship with God, because he is a prophet.

So I do what I always do when someone appears, especially when something comes up within me and tells me about God. The parts of myself, the voices that I referred to earlier within myself start to question him. So in my dream, I dream that I am asking him, "Who are you? Where did you come from? Where did you get this authority for telling me about God?"

And this man in the dream says "I am someone who can tell you what I have seen and what I have heard, just what I am a witness to." That sounds suspiciously like I am dreaming about my senses. All this teacher can tell is what he has seen and heard, what he has been the witness to.

But then he says, "There is another teacher coming after me who is preferable to me because he existed before I did."

Here is a man in my dream that I know is sent from God who says that he can tell me about things that I see and I hear, just the things that I am witness to, but there is another teacher coming who is preferable. And I keep insisting, in fact there are parts of me that question him. There is the religious part, which is described in this story as the Scribes and the Pharisees, and they question him saying, "By what authority are you telling me this? Are you some kind of prophet? Are you Christ?"

"No, I am not any of those things. I am just ordinary. I can tell you only the things I see and hear."

And I keep questioning, "Are you a teacher? Are you..."

And finally he says, "I'm just a voice coming out of all of your confusion, and I am saying if you will put your priorities in order, if you will know just what is most important to you, if the most important thing to you is to know God, then another teacher will come."

And then he says, "Here is how you will know him when he comes. Everything that I tell you comes out of the thing that I told you before. I am the voice of your mind, your senses. And your thoughts are just like sheep and each one follows the one before it, and when you think something, your next thought will go on to develop it further, and that is the way rational, logical, linear thinking occurs."

And he says, "When thoughts come from me, that is how they will come. They will develop out of what you have seen and heard, and they will follow after one another like sheep after a shepherd."

But he says "Here is how you will know that ultimate teacher when he appears. You will know because it is like this. When a thought comes from Him, it will be as if a dove descended out of heaven and rested on your shoulder. And it will cause you to feel that you are the beloved child of God and He is pleased with you."

Now here is what I want to tell you about this. When your thoughts are running after one another and one thought is developed out of the previous thought, then your mind is working and figuring things out in a rational, logical, sensory kind of way. When your thoughts are the result of things that you have seen and heard, when the senses are the stimulus, then they are the thoughts of this linear plane. But when things become too much for you or when you become so quiet that your thoughts are not running around in circles, then when a thought descends just lightly upon you, not coming out of a previous thought, not coming out of a sensory experience, but it just alights on you and causes you to feel blessed, causes you to feel a relationship with Source, then that is the teacher to follow. And this teacher that descends with a thought out of heaven and rests on you, this is the dove, this is the hawk that flies beyond where your senses can go and where your mind leads you.

Lets get in touch with this part of your consciousness that can fly away from your body, away from your mind, away from your sensory sphere, this part that can soar into the heavens and then come back to rest upon you, this part that is called the messenger of the gods, let's get in touch with it.

What I would like you to begin to imagine is that you have just been through the challenges of an initiatory temple. Now what this means is everything that you have ever been afraid of, the things that scare you most in the world, the things that have the greatest potential to scare you, these things have just been brought in front of you, you have just encountered them, and the challenge that is given to you by your initiator is this: If you can face all of these things absolutely unafraid, if fear doesn't motivate you, if there is no fear, but you boldly reach out to touch the face of these things which have had power over you, then you will be given power to transmute them, to change them into servants instead of into demons.

All of the demons that you have been afraid of, now try to imagine for a moment, all of the things that have scared you in your life, that you have given power over you by being afraid of them, imagine being approached by them and told," What you must do to overcome this demon, to change its nature into a servant, is to reach out with a gentle touch. Be willing to touch it without fear."

You have just gone through all of these challenges and let's say that you have encountered all of these fears, the things that have been fears, and you have faced them without fear and you have come through the initiatory challenges, and now you have come to the last one. In this last one, I would like you to imagine that you are lead to a great stone sarcophagus, a great casket, a tomb of stone, large enough to contain your body, and you are told to step over the stone wall into it and lie down.

Now you have just been through everything that can scare you, and you faced and reached out to touch each one of these things, height and depth and aloneness, loss of all material possessions, loss of family, loss of friends, loss of reputation. You have just been through everything that can happen, every terrible thing that could scare you, you have just been through it and you have accepted it. And now you face this stone tomb. You step over the wall and you are told to lie down.

As you lie down on the cold slab of stone, you hear a little music coming into the room. And as the music begins, and as you start to recognize it, a slab of stone is slid over the sarcophagus in which you lay. And just as this stone is about to cut off your source of light and air, you recognize the tune. It is a funeral march. And as you lie in that cold darkness with the stone over you, with sounds of funeral music, you are left completely alone, and you think this must be the real thing, this must be death. I am cut off from air. I am cut off from light. I have just been sealed in a stone tomb. This is the end.

Just then you begin to feel as if there are two marks being etched in your body. One comes from one side, down the center of your face, down the center of your being, and the other from the other side, down your face and down the front of your body. Try to feel this division, this line being etched, on the one side is a great wing and on the other side is a great wing, and just above where the two wings come together is a hard point of a beak and the head of a bird.

Now try to feel that, feel your shoulders as great wings that fold in front of you. Feel your head and your face as the face of a hawk with a beak coming down to the point where the wings meet, and as you are trying to imagine that, close your eyes and image yourself, experience yourself lying down on a cold stone in a tomb. The light has been closed off, and yet you feel inside the tomb a great light lighting up, and you feel the wings that compose the sides of your body beginning to unfold.

Feel as if you are covered with feathers, the feathers of a great bird, and on your feet are talons, and as your wings begin to spread, you realize that they spread beyond the limits of the sarcophagus and you are caught up into a path of light that leads away from the stone tomb, beyond the pyramid, beyond the deserts, out into the sky and straight toward a star. You can see Polaris far in the night sky and feel yourself moving faster than time, faster than light toward that star. Speed away from the tomb and from your body. Go. And as you are going, don't just imagine it. Be there. Feel your feathers being ruffled in the wind. The wind just

passing over the edge of the blades of your wings, and feel yourself flapping those wings again to gain height and to gain speed, moving like a bullet through this path of light. Go toward that star. Pass beyond the sphere of earth, pass out of the realm of space and time. Go farther and higher than your consciousness has ever gone before. Go.

And as you go flying straight into the brilliant light that is the star, go through it, and through the realms of time to return to earth again, but as you come down toward this planet I would like you to come down into a different time, a different time than the one in which you left. Going back into history to wherever you prefer to go, find yourself coming down to earth, and as you near earth, look down at the body that you occupy, and look first at your feet and see what the feet are wearing, whether they are boots or sandals or barefoot, whether they are the dainty slippers of a lady or the shoes of a man. Notice what the feet are like, and then come right up the body to experience the body that you are slipping into in a different place and time, and see what you are wearing.

As you notice what you are wearing, what color, what kind of clothing, notice your face and your body. How do you feel? Look around you to see where you are. What city is this? What place, what period of time, what do the other people look like, where are you? What is this place called? And why are you here? What were the challenges in this life? What is your purpose for being alive? What were the lessons learned?

Take that body that you find yourself in this ancient time, take it into the nearest temple. What kind of temple do you see? What country? What place? What does it look like? What is it made of? Go inside the temple to the initiator and ask the initiator to return you to where you belong to, and let yourself leave that body, flying away again on the wings of Horus to the star. Go as high as you can go, beyond space, beyond time, straight into the light of the star and return down again to the initiatory temple to the body in which you now sit, and fold your wings and experience lying down again in the sarcophagus to complete your initiation and to have the stone rolled away from the face of the tomb to draw in your breath and begin to be aware again of your body and the room in which you sit.

Make yourself more alive than before. Breathe in life and light, and accept this body that is your temple of initiation with the awareness that if you are going through lessons in a temple of initiation, no matter how well constructed the lesson, no matter how fearful, you know that it is a theater, that this lesson is structured before you for the purpose of your learning it, and you know that it is no real threat, and because you know that, you are not afraid. And you are willing to enter each challenge knowing that it is especially prepared for you, it is yours, you welcome it as a step in initiation and make it yours.

Know that the challenges are created for you lovingly by your teacher who wants you to pass each degree of initiation and take on the power to do so.

Now let yourself move and stretch and yawn. Open your eyes and breathe deeply. Get some air and be here now.

And think about just this one thing. If you knew that the challenge that is before you in any given moment was structured by a teacher who put it together as an excellent piece of theatre, you wouldn't be afraid, would you? You would know it's theater, structured just for you by your teacher because it is the challenge that you asked for to pass your initiation. If you are willing to be conscious, if you are willing to be consciously, deliberately enrolled in the school that you are in, then you face just such a set of lessons in this life, with just such a friend and guide and teacher and with the same opportunity to not be afraid.

I don't suggest that reality is unreal. I don't suggest that the things that are going on in your life and are challenges right now are just a piece of theater, any more than any of life is just theater. What I am

suggesting to you is this. You can't be killed nor can you die. You can finish with one set of challenges and start another. Like the scenes and acts in a play, you can change costumes, you can change roles, and you can play the role as effectively as you want with all of the emotion that you want to put in it. And let me assure you that if you don't play that role with all of the effectiveness that is available to you, it will not be a good act. It will not be a good play, and you won't entertain the audience.

So let's make it real. Get really involved, and when you are really caught up in it all and notice that people are watching you, then notice this. Any time an actor is on the stage in the middle of a part and he suddenly notices that the audience is there, watching him, what happens is he gets out of character, and he will mess up the part because he is self conscious, because he is doing it for an audience. And in that moment, he becomes the real him, suddenly naked without the role that he is playing. He has to jump quickly back into the part to be convincing, or he has to drop the whole facade and make a real contact with his audience and interact with them.

Now, where you are right now [there] is an opportunity to be consistent with the character if you want to be, or what you can do is draw aside the curtain and be who you really are. And all that requires is that you admit what you are doing while you are doing it, and be responsible for doing it on purpose.

Now that may sound ridiculously simple, but I want to say it as simply as it is and let you see if you can work with it.

Simply take responsibility for being who you are and what you are doing right now, or at any other given moment. Admit that you are doing it because you choose to do it, because you want to produce the effect that it is producing. So what you have to do to give up the role is give up any pretence that the way that you feel in this moment is caused by somebody else or some conditions of life. Give up all of the reasons - except just this one.

I am here because I want to be, doing what I am doing, being who I am. I am solely responsible for that and I take responsibility for the fact that I am doing it, not the fact that it is being done to me. What I am describing is becoming deliberately conscious. If you are willing to do that, then you can still play the same role but play it on purpose. Drop the act. Be conscious and alive, and you get to participate.

Now, we are describing really two things as we work this week with mystery schools. One of them has to do with building character. That was one of the responsibilities of the mystery school. Building character, building the ability to act in harmony with what is around you. That is one thing.

The other is to be alive with the magic. Or to say that another way, one thing is to get the servants to obey you, to act the way you want to act, deliberately, because it works, and this will put your character act together. It will make you act in wholeness.

The other is to be alive. One of them is called accepting God or accepting Christ as who you are, accepting the life that is the living God living through you. One has to do with actions, what you do. The other has to do with who you are. Those two things. Be who you are, doing what you are doing purposefully because it is effective. We want to gain the ability to listen to instruction from that Source that comes like the dove, like the bird, like Hermes, like Mercury, from God with instructions, and we want at the same time to be responsible for our actions. We want to do and to be.

There are three challenges in the school which appear in multitudinous different ways, but they all come back to doing, being and having. I can be. I can do. And I can have.

If I get those confused, if I get confused between what I do and who I am, then I will have to work out the challenge of unconfusing that issue. If I get confused between who I am and what I have, I have to unconfuse that issue.

Do, Be and Have, those three, and those three will be applied in many different ways, but remember those three.

We will take them apart, we will look at different applications of them, but those will be the challenges. Remember those three basic challenges. We will turn them in 12, and then we will turn them into 36, and then 3,000 and a few more. But they will all come back to the basic three. I am. I have. I do. And we want to undo the confusion between them, take responsibility for them, and in that, be empowered to be who we are, doing what we are doing, and having what we are having.

In the morning, we are going to take the Mysteries of several different countries and several different periods of time. And I want to tell you just this about the approach. The Mysteries are a set of myths, legends, stories and dramas that are told for two purposes. To conceal and to reveal. The Mysteries have their own language, and the language is a language of symbolism, which is real. What that means is that the thing symbolized is the experience of the reality to the initiate; and the difference between a person who is an initiate and a person who is not is that the person who is not thinks that the story is just a legend, just a myth, just a symbol. The initiate knows that the symbol and what is symbolized are one and the same, and it is real.

Now if that is just mystery to you, let it rest for the moment and we will talk about that relationship again until it becomes more real. We will talk about the myths and legends of different countries in different periods of time and some things will stand out about them. The similarity between the stories, the similarity between the symbols used, the conclusions reached and the purposes for telling the story. We won't spend a lot of time in the storytelling. We are going to instead go for the purpose behind the telling of it. I am sure you have already heard many of the legends, the fables, the myths of England, of China, of Israel, of Greece, so we are not going to spend an awful lot of time retelling those legends, but we are going to be looking at the similarity between them and what is the active principle in them. What I can do, make work, and come alive in my life to make my life valuable, meaningful and applicable to this moment. That is what we are going to do.

We will also be working with some simple techniques and exercises for the application of these, so it won't be just all lectures. There will be some interaction. We want it to become very much alive.

What I would like you to do tonight in order to get ready for tomorrow is to look around and see who you don't know. It is going to be necessary for you to be comfortable with this group of people in order to do the exercises effectively. If you are self-conscious because you don't know the people here, make it a point to get to know them tonight. Share something about yourself so that you can feel more comfortable in their presence, so that tomorrow as we begin to interact and discuss things, you will feel free to express yourself and be unselfconscious.

So introduce yourself to people. You have permission to reach out and touch them. Introduce yourself and get over this strangeness tonight. Thanks for being here. Reach out and touch someone now just to make contact. Thank you. Good night.