

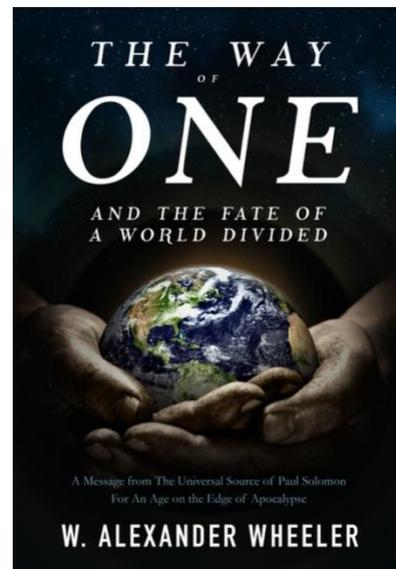
The Way of One and The Fate of a World Divided: A Message from The Universal Source of Paul Solomon For An Age on the Edge of Apocalypse -, W. Alexander Wheeler

Paul Solomon rose to international fame through simple “word of mouth” from those who had been fortunate enough to hear the words spoken from the “I AM” Source of his own inner consciousness. The Source was not and is not an entity of any sort, but rather the expression of intelligent infinity as it is brought forth into intelligent energy from the universal Christ Presence Itself. For Solomon himself it was the Ark of the Covenant; it was the gate of Heaven through which one could pass beyond the space-time continuum in which the ego is trapped and into infinity and the unity of everything. In his trance state Solomon became “awakened” to all knowledge available to the whole of humanity and to eternal realities beyond in the way that one uses a library, but instantaneously. It is as if somewhere in eternity there is a kind of storehouse of all knowledge where the universe yields

up its secrets --- of medicine, mathematics, physics, of every individual life and of all creation --- to those few super-intelligences able to climb up there and retrieve it. Solomon was one of these, and to those who were in the presence of the Source it was as if the voice of the universe itself was speaking. Once asked of the Source, “Does God speak through you?”, the Source answered, **We would say to you, no. Understand this: we speak to you through God. The Source comes through you, through God to you, and becomes blessed of God** (Solomon Reading No. 9, 3/22/72).

Solomon’s clairvoyance passed many rigorous pragmatic tests. His advice was sought eventually by major medical and educational institutions and universities and by world governments where findings from his “Readings”, his teachings, and his lectures have been published in more than fifty journals and periodicals in many different languages. And although he had not fought in wars, explored mountains and jungles, battled in politics, or accumulated vast wealth, he was a man who fought nonetheless, to free the children, the orphans and teenage sex slaves of Thailand, and who for that reason was nominated for the Nobel Peace Prize in 1993. While often misrepresented and misunderstood, Paul Solomon left the posthumous legacy of being a man of mysterious and extraordinary talents, of brilliant ability, of generous instincts, of kindest nature, and one whose sincere desire it was to do his God-given (literally speaking) duty faithfully and strenuously in behalf of all mankind. For he was first and foremost remembered as a prophet of the age now before us. Having appeared at the darkest hour of our sorest need, he came to sound a warning that the time for change in human conduct is tenuously short, and to kindle in others the same enthusiasm for a one-world family that animated himself.

If our intended destination is the top of a mountain, then prophecy is like a topographical map that form a ‘bird’s-eye view’ indicates to us the path of least resistance. But it tells us that we must first pass through the abyss before we can begin our ascent. Paul Solomon was among the most precious and remarkable of all map makers of our day, both for his ability to chart the furthest horizons for our reality and from them to render infinite vistas of meaning.



It was only upon reaching a delta state of deep sleep, in which awareness of all sensory perception totally vanishes into the higher multidimensional field of the timeless and spaceless implicate, that the whole of the Source Mind poured through him, revealing to us from its 'God's-eye-view' the pattern and purpose of our forthcoming trials and illuminating for us the path of our ascent. Through wave after wave of revelation it imparts with indubitable certainty not only that we are in the "last days of the earth," but like a kind of itinerary it maps for us the conditions governing every prophesied step in our procession through the formidable and terrifying landscape of an immanent tribulation to the New Eden that lies beyond. Seeing that the possible courses of action are many and that our days for acting are numbered, the Source Readings inform us that the tragedy or triumph of our world lies in the power we possess to interact with the prophetic warnings that have been given, and in the extent to which we are able to embody rather than merely ritualistically mimic through doctrines and dogma the life-affirming power of One. Through over twenty years of Readings or messages from his Source, Solomon taught us that the universe --- life and death, love and fear, God and humanity --- makes sense. In a period of history left mutilated by war and reduced to merely an objective reality shaped by a predominantly scientific culture, the twentieth century needed such an affirmation. Like Edgar Cayce before him, Paul Solomon believed that the best way to realize that affirmation is to realize oneself.

Just as Edgar Cayce himself was universally acknowledged to be among the great prophets of the world, so Cayce did not pass on before naming his successor. In a 1931 reading pertaining to the leadership of the Association for Research and Enlightenment (A.R.E.), the foundation established less than a year later in 1932 to preserve the Cayce readings, the sleeping Cayce stated: **The leader will always be that one through whom the information comes, whether Edgar Cayce or others that may be chosen to carry on --- as Paul will enter in --- with the work.**" (Cayce Reading No. 254-53) The term "information" was nearly always used --- rarely the term "readings" --- both by Cayce himself and by Cayce's "Universal Mind". Thus, "that one through whom the information comes" clearly refers to that one through whom the "Greater Mind" or "Universal Mind" delivers itself through the "readings". [1] Cayce's promise that "Paul will enter" to "carry on... with the work" bears with it the corollary assumption, therefore, that Paul would make himself known through the same channel of unconscious communication with the Universal Mind which served to distinguish Cayce as the "miracle man of Virginia Beach."

Who, then, if not Paul Solomon? After all, like Cayce before him, Paul Solomon never experienced his Source. Rather, Solomon was always the object of experience. It was Solomon, the individual character and personality, who was overwhelmed, taken over, called upon by his Source to deliver to mankind Its message of truth. Thus, it was not the Source which was an experience of Solomon, but Solomon who was an experience and an expression of the Source. As if to declare at the very outset the purpose of Its self-revelation, in only the third Reading ever delivered the Source stated:

There is a veritable wealth of knowledge available for spiritual growth in the A.R.E. files. Since the death of [the] entity Edgar Cayce, there has been no satisfactory use of this knowledge. This entity [Paul Solomon] possesses [the] ability to understand and interpret records and knowledge in this file more thoroughly than anyone who would be able to advance this knowledge today. It is to your spiritual advantage that you cooperate together

in seeking means to obtain knowledge from this file and to disseminate this knowledge to aid in spiritual growth of all other entities on your plane, and even future dwellers on your plane (Solomon Reading No. 3, 3/1/72).

It seems that even then, at that very earliest period of “awakening” to his Source, that Solomon was preeminently the man to carry on Cayce’s work, to rekindle the living fire that went out with Cayce’s death, and, in fact, to broaden the dimensions of Cayce’s own accomplishments. But if there were any lingering doubts remaining as to who “Paul” might have been, the Source Itself laid them to rest in a 1991 Reading:

Let those who have, whatever their doubts may be, let them know that there is a fulfilling of a prophecy here, that Edgar Cayce planted a seed and blazed a trail and said clearly, “Paul will enter the work.” Paul has entered the work and for a specific purpose. Edgar Cayce introduced to the world in a magnificent way the possibility that man can set aside completely his own consciousness, his own mind and opinions, and can be a channel for the Divine. The next step in that work is that one should come, as Paul has come, to say to others, “You also have such access to the Source.” It is not for one and not for all. It is not the case that every man can set aside his consciousness so completely as to be unconscious in trance. Only those who have overcome the fear of death can enter such a depth of trance, setting aside the mind. And yet anyone of you can learn through careful application of Inner Light Consciousness to set aside the mind sufficiently to communicate with the Source and to do that clearly. It does take discipline, and every step, every facet of the Inner Light Consciousness teaching is to facilitate the possibility that there might even be a time when the part of the brain that listens to the Source naturally, that method of learning which uses the subtler senses for communicating with the etheric world, this might be a part of the education of the whole mind, even in a secular sense.

But the way was shown. The trail was blazed. The seed was planted by the Prophet Edgar Cayce. And there has come another to take another step; not to repeat the same, but to apply and to fulfill even the prophecy of Edgar Cayce who said clearly, “There always will be a channel, and that channel should be the head of the work, the director, the leader, the inspirer of the work. Not a commander. Not a guru, nor dictator, but one who holds the message and the vision clearly.” (Solomon Reading No. 1492, 7/30/91).

If Cayce’s mission, indeed, his entire life, aimed at suggesting to us that the Greater Mind lives, then as the Solomon Source points out he achieved that goal. **For we say unto you, there hath not a greater one walked on the plane of earth than the channel Edgar Cayce. And that which he brought from this plane to yours and revealed might well become a measuring stick by which to know those who channel truth** (Solomon Reading No. 766, 2/14/76). 76). Through Cayce’s own embodiment of the universal, one came to recognize the transcendent possibilities of the transpersonal human mind. He proved that it could be done, but he himself didn’t know how, nor could he explain to others how it was done. Why then simply repeat what Cayce had already accomplished?

Somewhere in the long metaphysical interlude between Cayce’s death and Solomon’s awakening to his Source it seems that the need and purpose had changed. The purpose of Solomon’s “entering into the work” was to carry the work a step further and to show others

the way to do it themselves. “The people who came to see me were the most desperate people in the world,” recalls Paul Solomon. “Nobody ever came to me for a reading until they had tried everything else and found the other things didn’t work. I had no idea that there were so many desperate people in the world. It was overwhelming. The responsibility of it was a whole new experience to me. I’d never had people depending on me before. I was a grill cook in a two bit hash house and to go from that to medical doctors and professors at Yale University Medical School, UCLA, Charing Cross teaching hospital in London, the University of Australia at Adelaide, the teaching hospital of the University of New Zealand, and elsewhere asking me questions was an enormous thing. I was overwhelmed by the responsibility. I didn’t know how I could reach all those people. Then the voice in the readings said: ‘Don’t. That is not what you came to do.’ Edgar Cayce reached all the people he could doing readings for them and the tragedy was that when it ended, there were still all those helpless people. The important thing to do is to teach people how to get their own information. That’s where Inner Light Consciousness came from and the Source guided us through developing the techniques for relaxation, for diet and for exercise to get the mind and the body ready for the meditation experience --- how to develop the five subtler senses that are counterparts to the external senses --- to use those subtler senses for asking questions and getting feeling answers, audible answers or visual answers from subtler senses.”

It was from the Source Readings themselves, then, that a collection of techniques, referred to as the Inner Light Consciousness, was formulated and specifically designed in order to awaken people to a full awareness of the highest capabilities of their own minds. This, for Paul Solomon, was the “new and greater work.” For the final four years of his life, he traveled worldwide, seeding the aspirations of hundreds of thousands of people for the eternal heart of the God-Source within. He taught people from every religious background and every walk of life, in nations from every continent on earth, both to find what they did not possess and to rediscover what in essence they are. In so doing, he breathed life into the most ancient mystery of mankind’s divinity. And through his Inner Light teachings, through the incarnation of the living Totality of his Being, he restored faith to its rightful place, above all doctrines and within the absolute dominion of the sacred mystery of life itself, where an expanding global community of people could find recourse and vision to the vast, seamless cosmology of Living Spirit within.

In the twenty-two years that Solomon delivered to us the wisdom and truth of his Source, there has been every reason to celebrate not only the perpetuation of Cayce’s universal message to mankind but, in fact, the broadening and expanding of his mission. As prophesied by Cayce nine years before Paul Solomon was even born, Paul had indeed entered “the work”. And guided by the dictates of his Source, Solomon resolutely continued to prophesy, to teach, to awaken others, and to affirm man’s capacity for union with the Divine. Upon his passing from the physical in 1994, Paul Solomon wished that his legacy could awaken millions of people from around the world who are asleep to a life of love and personal commitment, both to others and to the living Earth itself.

That is the purpose of this book.

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