

Three Temples in Egypt.

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Question I: I feel that working with death and dying is the direction I would like to take to fulfill my life purpose. If this is so, please help me understand what practical steps I should take to pursue it. Please include the following:

- a. Massage therapy as a ministry to the dying
- b. How best I can interact with Elisabeth Kubler-Ross
- c. Other training and knowledge I should pursue.

Answer I: Yes, we have the records and the witnesses to this life, and we find here quite a limitation of time relating to what we would like to say, to share, for you have asked about the role of a priestess.

Now you have asked well, for you have in your memory an experience as a priestess, trained in much of that you would seek to do today. Allow us to say it in this manner. The need to be met here is a greater need than can be met with taking a few workshops, even certifying self for this kind of work. There is a step beyond that which needs to be taken. And if your commitment is to that step that we speak of, you will have added one of the great blessings of the ancient Mystery Schools, for it is said, that the greatest gift of these schools was the ability among their initiates to lack any fear of death.

Turning backward in history, beyond the Greek and Egyptian Mystery Schools, in an earlier time than that, there was a spreading abroad on the earth of conscious men and women, conscious to know themselves as being God, with a body to act as an instrument for communication and interaction. These initiates of the Atlantean period were faced during the time of the reshaping of the planet with the challenge of encountering other primates who could very well be considered human, except that they had little self awareness, little knowledge of themselves as a singular being with self consciousness. And in the physical, very much like any one of those who appeared in the human body in that time. Similarities and differences. We bring this to your attention for a special purpose. For the priests and initiates of that time set up three schools, three centers, focuses of Divine energy, one given to the concerns of the physical body, another to the spiritual, and a third to the development of the mind.

In that of the physical, there was an attempt by the priests and initiates to assist these beings in becoming self aware and aware of God and the possibility of a personal relationship between self and God. Many techniques were studied, but those finally discovered to allow this step were expressions of beauty, beauty in light, in nature, in sound. Providing these works of beauty, particularly chanting or singing, awakened in these beasts the ability to mimic those sounds and so learned to sing. And as they learned to sing, they were taught by the priests that that which exists that is lovely, that that exists as beauty in the music, that is God. These then were taught to find God in all sorts of areas of expression and creativity and beauty.

In a second temple, that first being the Temple Beautiful, the second a Temple of Sacrifice. In that temple, those who studied to become initiates, those who studied to know themselves and to know God, were introduced to a new phenomenon, as it were, about the world. For before this period, death was unknown. The wheel of death and karma was set in motion following the change of the earth in that time. In the new earth, there was given a new ability to man. That ability was the ability to die, thus ridding the self of perhaps a worn-out or overused and sometimes abused body. These were taught to look forward to, to totally experience this new available experience. We do mean to be saying quite literally that death as you know it did not exist prior to that great calamity which started a new era.

The priests then, the priestesses in the initiation temple, in the Temple of Sacrifice, were faced with this challenge. There were those who came as patients, if we may say it in that parlance, those who came who were little more than beasts. Needed to refine their body and their mind in order to establish a clear relationship with beauty, with the source of beauty, with God. The challenge then of the priests was to teach these people who had very little fear, yet it must be taught to them to face death itself, quite literally, as a phase of growth.

Let us take an aside here to assist you in understanding that we speak about.

It is seen in this generation, perhaps for the last generation, among the aboriginal people of Australia, there has oft been noted the ability of the elders to walk away from the tribe at the time that they felt was time to prepare for death. These people walked away from their camp, and finding a still place for themselves simply drop the body, without disease, without discomfort, without fear. Study them. Should be interesting, for they are the only people remaining on this planet who do not sufficiently fear death to make the use of disease to separate the mind from the body.

That was your challenge as a priestess. Now, the first step, after learning that God is beauty, after learning to recognize God in creativity and beauty of sound vibrations, color, textures and shapes, these beasts became sufficiently aware of their need to grow mentally and spiritually so that they brought themselves to the temple, venturing out into the exciting experience of death which would release the soul from that physical body, and the soul extracted from that body, had opportunity to learn and grow before creating for itself another vehicle. There are remnants now of the kinds of rituals, steps taken in this temple. You will find them referred to, somewhat naively, The Egyptian Book of the Dead and The Tibetan Book of the Dead. Reading that work should assist in understanding that.

There was a need in the priestess to go beyond simply ushering the soul of the physical body. It was the challenge of the priestess to go with that spirit through twelve gates, and only after passing through the twelve gates was a soul ready to come back with a superior temple, that is, physical body, refined, related to as it were, a temple of God. This miraculous change from primate to human was assisted in that day and time and have left only the remains, the archeological remains of the temple to remind us that there ever was such a place.

There is so much, so much to be given concerning these rites, these temples. We are tempted to bring all that teaching through, and yet we are aware of the limitation on this physical body in this moment. Do allow that this communication would stimulate questions and ask that of others. Begin to explore those ancient tools.

Now look at the difference between the opportunity to take workshops and seminars, even to schedule and implement such workshops and seminars. Be aware of that which we have referred to as the step beyond, a step beyond what any man or woman on earth can teach you at this time. That is to say, there is much that comes through this channel. There is certainly much more which can be obtained through Dr. Kubler-Ross. Having done that then, the challenge is to become the authority on the gates of death, training yourself beyond where others are trained at the moment. It is not just a need for more nurses and caring people in hospices. This step, this step catalyzed by Dr. Kubler-Ross has established her position on this planet in this time of an eminent prophet, and her step, having been initiated, is taken.

Now we refer to a next step. We refer to this as important to go beyond that which can be learned through words and such experiences, to train yourself to take the steps of the twelve gates of death or twelve gates to life, as it really should be.

Then we are suggesting that you prepare yourself as a priestess rather than a simple worker in these situations. Many are the ways to prepare, and because you have already experienced that work, having been a priestess, your consciousness carries memories, memories that are triggered by repetition in thought and in movement. As you meditate, so will you become familiar with a landscape of a subtler consciousness. As you begin to know that landscape, then learn to go through the twelve bardots, and having established a subtler sensory awareness of this spiritual world to which we refer, you may be able to welcome those who come to receive souls departing through death. The nursing way to see this through is to assist in consciousness and preparedness for death. It is an important work, yet we point beyond it to suggest that not only can you prepare the patient for death, you can also enter the halls of death with the soul, leaving it then with those who have come to receive it on the road of light. Having made that contact for the patient, then return yourself to consciousness of your body by turning your mind to breathing.

Now obviously, there is much more that needs to be said than we can give in such a capsule of time as we have here. We do intend to give a sufficient number of clues, sufficient number of roads to be taken, paths, to begin to understand the monumental work that is before you. Do not allow yourself to become overwhelmed in this. Begin sensibly by participating in workshops with Dr. Kubler-Ross, with this channel through whom we speak, and having opened to those experiences, then make a commitment to inform yourself beyond where others have stopped.

Begin to inform yourself with the full expectation of becoming an authority, of becoming the authority on the twelve steps, the twelve gates, and allow yourself to have the experience of stepping through that open door which is so quickly opened and shut again that few can get a glimpse into that new world. But those trained as we suggest here will have that opportunity for just a glimpse. And while receiving a glimpse of glory, you are at the same time allowing your

own soul, your spirit, your consciousness, your body, to be literally a bridge from life to life. Think of it then in those terms and it shall take you beyond the calling that you have already received in consciousness.

Yes, are there other questions?

Question 3: Is there anything that I am hiding from myself now that I need to know in order to take my next step? Why do I tend to limit myself and my creativity?

Answer 3: Yes, of course we have already broken the barriers of timidity, as it were. And we should in this moment point out a concern which is related. Notice how all of these effects are related to the same causes from the past, from earlier experiences. That is to say, you have never been someone else, but you have been yourself in another vehicle, another experience of time and place.

Now going back to that ancient temple, the Temple of Sacrifice which we've referred to here, one particular initiate came and attempted to bring herself to the twelve gates, but there was a difficulty, not so much in her fear of death as in her lack of appreciation for who and what she already was and is. We refer to your mother. The challenge that you faced with this particular candidate to the temple, your challenge was to teach her self love, self worth, self confidence. Notice that the lesson is not yet completed, but can be. Use in particular the Meditation on Self Love. Allow her to become her own source of love and joy, her own authority, to establish her own alrightness knowing that it is well, it is alright to experience what she is experiencing.

Without guilt, without apology, without taking away anything that is of the creation of God, look back to that temple again now, for we would not want to be misunderstood. As those bodies, which appeared rather as hairy beasts, those bodies were not dropped in the Temple of Sacrifice because they were wrong, not because they were despised, for a challenge of that initiatory temple was that one sufficiently appreciate the vehicle which he already has before becoming a candidate for the next.

Many, many people fell into this trap of wanting so much to have a new vehicle that they despised the vehicle currently occupied and thus prevented themselves the step through that door which could have brought them into a new life, a new body.

Do understand that we are saying here, that it is time for the re-opening of the Temple of Sacrifice, to allow people through the door to receive a higher body, a body of light. Just as this transition was brought by the priests in that ancient time, so those in this time who meet the qualifications can be ushered through the twelve doors to a new body, to a new light, to a new heaven and earth.

And the first step toward establishing that is the step that is needed by yourself, your mother and others. That is, the ability to be self sustaining in love. That is to say, sufficient love for yourself that you are not dependent upon proving love from others, trying love from others. Love because you chose to love, when you love others. Be loved because you choose to give

yourself that love and recognition which affirms that you are a great creation and also affirms that the Source of that creation is a great God.

That is what needs to be known now.

We will make preparation that other insights concerning this particular step will be made available in classes, in workshops and such. For it will require far more time than we have available here in this moment. And so for this moment, we are through.

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