

Behold, I Make All Things New

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The Birth of the New intensive workshop

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Why do you ask questions born in fear? Why do you seek outcome to potentials that frighten you? You believe you prepare yourselves through acts of fear, but in fact you do not. Prudence is not fear. “How many cans of tuna do I need to make the salad?” “How many light bulbs to light the house?” Discernment, you see, the questioning of items, the idea of opportunity, born in thought, that can be claimed in practical ways, is not fear. But the idea of fear, and choosing in fear, must now be addressed to support many of you, not so much because you are frightened, but because you seek answers, and in fact answers that can be known in very practical ways.

The small self that you are enjoys rules, enjoys defying rules as well. It really depends, in many ways, how you were raised, what you believe authority to be, and how you relinquish control to the idea of authority. The idea of authority must be understood as well, because in fact each of you is sovereign. No matter what God you bow to, you are indeed sovereign and are accountable to each of your choices.

Now, the collective has choices as well, and the individual in a pluralized state is of collective, and the collective itself has choices that it is accountable to. How we treat one another, how we care for our poor, how we heal our sick, are collective choices. And the sovereignty of the collective must also be understood as collective karma. A culture has a karma, as does a human being. Each of you decides, in your own way, how you attend to the times you sit in. But in some ways you band together in collective reason, agreement or disagreement, and

decide what should be through a collective idea of outcome born in fear. “If we do not defy them, we will be controlled.” “If we do not listen to them, we will be harmed.” Some of you say yes and no, anecdotally, to the things that appease your ideas of reason. But in fact what must be attended to now, whether or not you know it, is realization.

If you move beyond the small self’s agenda and the pluralization of the small self, which manifests as us versus them — which is what you are now incurring, and to your detriment — you must understand that what exists beyond those things is realization. Realization is knowing. And to truly know is to perceive the world in a very different way than you have been entrained in, accustomed to, or chose to agree with because it confirms your neighbor’s ideas of what should be. The claim of this moment and the claim of this class — “Behold, I make all things new” — is the alchemical claim of the Divine in reception to itself. Underline those words, *the Divine in reception to itself*. You already understand the idea of co-resonance, or the plasticity of manifestation. But many of you have learned these things in the lower realms. “I will get a toaster.” “I will get a better house.” “I will appease the universal idea of self-worth to claim what is truly mine.”

Now, when you lift beyond the small to the higher, and you move beyond the small self’s agenda, be it toaster or house, you come to a new conclusion. Everything is of God, or nothing can be at all. And to manifest at this level of accord is to manifest through the Divine, the Divine Self as who and what you are, without planning, perhaps, except for the light bulbs and the tuna fish, but with an awareness that the supply of all things can be known by you in vibrational accord.

Now, when you lift a light above you, the light illumines more. When you hide your light within you, you secretize your illumination. When the light that you are begins to shine brightly,

it moves into agreement or confirmation of all light that exists. You become the conductor of light and the recipient of light, both at the same moment. The teaching you will receive this week, if indeed we are allowed to teach as we wish, will be the teaching of illumination, and co-resonance as illumined. The way forward is lit, you see, by the light that you are. And the light that you are will, in fact, claim the light in all she sees. Thus the claim “Behold I make all things new.” What has been hidden in darkness will be revealed, not to be blamed, not to be frightened of, but to be supported in healing. The one who lifts the rock, intending to reveal the vermin beneath so she can step upon the vermin, is doing no one any good. The one who reveals what lies beneath the rock must understand that what exists beneath the rock must also be of God. And, in that realization, what was beneath the rock is indeed lifted and re-known. And the claim “Behold, I make all things new” is what does the lifting, what does the re-seeing, and what claims what you see in the octave equivalent to the one you claim it through.

You are all in tune at different varying levels of vibration. The collective has a tone as well. And the collective tone of fear, that is being played now, is orchestrating itself, in some ways, to release itself from its hold. In fact, what happens to a blister that gets full is the blister must release, it must be drained, and it often takes the time to become full before this occurs. The chafing and the fear that you are all in confirmation to must indeed have release, and how this occurs in some ways is entirely up to you.

The independent self, the one who knows herself as sovereign, who can truly claim the words “I know who I am in truth, I know what I am in truth, I know how I serve in truth, I am free, I am free, I am free,” also begins to understand that she is of the whole. The Divine does not exist independently from itself. Underline that. *The Divine does not exist independently of itself.* It is always of the whole. And, while you are unique manifestations of the whole in your own

perfection, as is all, your separate self, which we may call the small self, believes itself to be separate through entrainment in low vibration. The low vibrational octave you share that you know of as your reality has been so informed by fear that the collective has agreed to a reality that, in fact, it has incurred. Do you understand this?

Imagine you pollute the air. You see one foot in front of you, and no more. You grow up in a world where that is the known. It does not occur to you that you may see other, but in fact the other exists. You must lift beyond what you call pollution to breathe the fresh air. You must see beyond the cloud of smoke to see what is true. And the lifting to the Upper Room where we teach you is indeed where this occurs. Because you have been so entrained by fear and seek to justify it at all cost — “We will be right, they will be wrong,” again the action of fear in polarization — you forget about union, and you abide in a low octave, and you will fight yourselves to the death this way. This is a guarantee. If humanity doesn’t take the opportunity to lift above its obstacles, its mis-seeing, its mis-perception, and see itself as of one Source, you will claim a history born in separation that ends there as well. We will say that that is not what we see happening. Again, the individual is sovereign, and realization by any individual, and true realization, as we say it, the witnessing of the Divine in all things, is not only contagious, but supports rearticulation.

You must understand rearticulation to comprehend this teaching. There is one note played in the universe. Everything is of this note in vibration and tone. There is low vibration and high vibration, and the octave you express in, a manifest octave or domain, holds articulation in low vibration. Any song may be sung in any octave upon you, but you must choose to lift to the higher octave. The idea of transposing music to a higher key, in manifest form, is what we call rearticulation. You are in an articulated state now. The Divine has come as each of you and

all things in a vibratory field that you have chosen to learn through, given control over, and claim anew, if indeed you are willing to lift beyond the old.

Now, each of you here, in your sovereign state, can lift to what we call the Upper Room, which is the octave above the one you know. And, from this place of seeing, from this place of intonation — “I am Word,” and, indeed, the Word, as we claim it, is the one note played in the universe articulating as all manifestation — the claim you make upon the world, in this vibratory tone, actually lifts or rearticulates what you see in what we call lifting things to the Upper Room. Anything can be lifted, but you cannot lift what you damn. You cannot lift what you deny God in. What you deny God in, you put in darkness, and what you put in darkness indeed calls you to that darkness.

The reckoning you are facing now, both individually and collectively, is the re-seeing of the lie of separation. How you treat your brother, how you treat your sick, how you treat yourself — these aspects of self that you have put in shadow for yourself tether you to the darkness and are now asking to be released. The reckoning humanity faces now is happening on multiple levels, and in fact this is a collective choice humanity has chosen, to ascend and claim opportunity to ascend. You have not had a collective event, beyond a meteor, once upon a time, that transitioned reality at the level you are about to face. The claim of the meteor was to enter a new age, and the claim of what you know of as a virus is indeed the same. But this reckoning is rather different. The manifestation of the Divine, as you have each known it, is seeking to reveal itself to all of you. In fact, what has been hidden under the rock, that which you have placed in darkness, is seeking to be re-known in light. That which you have been so frightened of must be seen of as God, or it cannot be lifted.

“How do we see something we are frightened of as God?” he says. Well, we will answer that in our way. You are the one that makes it fearful. Do you understand this? You make it fearful. You create it in fear. We have long said that the fear of death was a final initiation for many of you, because as long as you are frightened of death you are clinging to the known. And life, as we understand life, exists well beyond physical form into the infinite, because the idea of death itself has been so misunderstood that you believe it to be an ending and not a beginning, which, indeed, it is.

Our opportunity to teach, and we will take it, if we are allowed, is to shepherd you each to the altar of giving, and the altar of giving self, all of self, to the Source of all things so you may be re-known, that the shadows that you hide in the closets beneath you, that those things that you conceal from yourself and others, may be seen anew, in glorious new, in wondrous new light that will reveal the Divine in what was once placed in shadow.

Humanity has choices, you see. The sovereign self, who can lift the world through her eyes from the vantage point of the Upper Room, is of the whole. You do not exist independently from it, although you think you do. You are sharing the air you breathe, and, in these days, perhaps sharing a virus that expresses between you. You are not nearly as separate as you believe yourselves to be. The realization of this is not to confine you to your homes, but in fact to lift you above them, that humanity as a whole may see itself anew, may cherish its individuality through the collective lens of plurality. One snowflake is not a storm. The snowflake exists in the storm. It is unique in its creation, but pluralized by its presence amongst the many. There is one source of the snow, and the snow, when melted, returns to its prior state. You, indeed, are the same. But you were so adamant in the idea of separation that you would deny the divinity in the one beside you by claiming your own. And we will say this very simply. That is an act of heresy. Heresy,

quite simply, is denying the Divine that must be present — underline *must* — in spite of what you want for yourself, in spite of what you think of those people, or what you would see happen to them.

Now, we are not making you saints. You have the right to not like your neighbor, to not want to have lunch with her. You do not have the right to deny the Divine in your neighbor without incurring one action. What you deny the Divine in, you deny in yourself. Who you place in shadow or darkness calls you to the shadow or darkness. And that is the law of co-resonance. What you witness the Divine in, blesses you in return. What you damn, damns you back. By nature of co-resonance, what you bless or lift — and, indeed, blessing is seeing the presence of the Divine upon what you bless — calls the same blessing to you.

When plurality becomes the norm, when you know you are your brother's keeper, when you shepherd your fellows out of the storm and not deep into darkness, the world that you see before you will indeed be lifted. We see this happening, yes.

He interrupts the teaching. We wish he would not. “Well, where and when?” he says. “When does this occur?” We will answer this in a different way than you wish, Paul. It is already present in what we call the Upper Room. It already expresses there. Every song may be sung in multiple keys and multiple octaves. When you are lifted to the Upper Room, you begin to abide in a landscape where you cannot separate others, or deny the divinity in them. When you operate at this place, the simple action you express, as the True Self, is indeed the lifting of all things to the vibratory tone you are singing in. The Divine has come as you, yes. But your realization of the Divine in others is what creates a new world.

Now, what happens practically, when you lift another to the Upper Room, may not be what you want to hear, but may help some of you understand better. There is an aspect of each of

you who knows who she truly is, what he truly is, and how she truly serves. How you serve is your true expression, your vibration in tone, your gift to the world in vibrational accord with the Divine in all things. The denial of this is the only problem humanity has, and we will say this again. The denial of the Divine in your brother, in the land that you share, in the air that you breathe collectively, is the only thing that impedes the Divine from its full expression. As we often say, nothing can be made holy. It already is. But you may deny the Divine in anything. To realize another from the Upper Room is to claim them as they truly are. To claim that aspect of the self that knows, beyond what it has believed, beyond how it has denied the Divine, beyond how it has refused glory in self-damnation or damnation of others, and in fact lifts them, not by force of will, but through co-resonance to their rightful inheritance.

This is not an arguable point. It is not about will. It is about co-resonance. You do not lift gravity or decide what gravity is. It is a law that you abide in. This is the same. Co-resonance in the field you hold, in a high tone, in a vibratory accord with all you see, in fact can and will lift what you encounter. A human being is transformed, not through your idea of him, but through your knowing of him. And to know is to realize. To know one who feels herself foolish or unloved as having wisdom, and in love, indeed transforms the one you see. The lifting of another cannot be done through force. There will be no overriding of will, but it can be transformed.

Now, the process of alchemizing the old, which indeed we will teach you this week through the claim “Behold, I make all things new,” is not only the re-seeing, but the rearticulation, not only of matter, but of identity. And this will be a new teaching for Paul. And we are preparing him, and many of our students, for the text that we wish to bring through in the coming weeks. The teaching of re-identification, in identity, is big and strong and ready to be

taught through him, but his unwillingness to hear these words we intend to address in the coming days so we can write the book we wish.

Each of you here, whether or not you know it, is in agreement to what happens here. And what we intend to happen here is a collective agreement, or pluralization of the Monad or the Christ in manifestation, so that its collective claim, “Behold, I make all things new,” will support itself, its tone and reverberation, on all that can be seen.

We will continue this teaching after a brief pause for Paul. We will return then with questions. Take your time now, Paul. Period. Period. Period.