

# Paul Solomon Lectures

## Dreams

### Journal as Akasha

I have a belief that one of the most important techniques in all of ILC is the Journal. And that can be a problem because of all techniques that have ever been given in ILC, the one that people have most resistance to is guess what? The Journal.

And if that's our most important technique and people have resistance to it, then what do we do? Try to find out what resistance is or what the resistances are, and how we can correct them.

I think there are two primary resistances to the Journal, one is the discipline needed due to the amount of time and effort that it takes to keep a Journal. That's the primary resistance to doing the Journal. But the other resistance is lack of understanding of what the Journal is supposed to do. If the person doesn't see the benefit of the Journal, then they're not likely to use it.

If people do see and understand clearly the benefit of the Journal, I think it can overcome the other resistance and make it easier to use, make us more willing to muster up the discipline and make the effort, and experience the benefits of the Journal.

For many years, the Journal presented in ILC didn't have a structure. We simply told people to record their meditations and the disciplines that they were following, and keep a record of their progress, keep a record of their relationship with the disciplines of ILC. And the reason that it was presented that way as sort of a single entry thing is because that's the way my journal began.

I began the Journal because my teacher required me to. But in that instance, of course, it was a one to one relationship and he knew whether I was keeping a Journal or not because we were together most of the time, and he was constantly telling me more things to put in my Journal.

He didn't break it down into seven sections, but he did give me a number of different kinds of entries. There may have been more than seven because he didn't specify them as different kinds of entries. He simply, as we went along, pointed out this and that that I should put into the Journal, and so the Journal became much more than I had put in in the beginning.

It started out as a log, just logging the activities, and I would put all sorts of comments in it. Some were objective comments, some objective observations, and some were subjective beliefs and viewpoints and so on about the observations. And when my teacher realized that, he made me separate the two, and that made the first two Journal divisions, the objective from the subjective.

At that time I was keeping a separate dream book, and as we travelled together, I was running around with both arms full with my Journal, my dream book and a briefcase and all his things, and he would look at me with a sort of a look, -- he never said anything and I wasn't sharp enough to take that look

and do something about it. I just sort of let him look at me that way and got used to it until he finally added some words to the look.

He said, "Frankly, I'm embarrassed to be seen with you in public with all of those things under your arms. Why don't you put the dream book into the Journal and get rid of some of that other stuff. Quit carrying all of these things, you look like a baggage man following me around."

So the dream book became a part of the Journal as a result of that, and then one night we were studying. I didn't have my Journal out because my Journal was something I carried during the day, it wasn't what I carried with me when we were sitting down to discuss things or have a class. When we sat down to have a discussion and a class I had a little notebook spread out, a spiral notebook and I copied down everything into that.

And then one night he looked at me very peculiarly and he said, "What do you do with all the information after you copy it down in this little notebook?"

That sort of stumped me. What do you do with notes that you take in class? So I sort of said, "Well, I keep them." You should have seen the look that that brought on.

"Keep them. What do you keep them for? If you're going to keep them, you should sort them up here. What good does it do to carry them around in a pad or stuff them in a drawer? Am I giving you these lessons just so that you can store somewhere?"

So I said, "Well, I do read them later."

He said, "With what discipline?"

I said, "What do you mean by that?"

He said, "Do you have a regular system for going back to read a certain day's lesson, a certain number of days after you've had the lesson? Is there some system for making sure that you review these things?"

I had to admit that there was not.

He said, "Why do you have the spiral binder, and the dream book, and the Journal, and all of these other things?" So I got the message. I started bringing my Journal to the sessions and the Mystery Schools lessons section became a part of my Journal.

The teacher never, ever, ever sat down and said, "We're going to talk about the Akashic Record today. If I found out anything about the Akashic Record it was within the context of conversation that came up when we talked. There was never a formal class, in other words. The only thing that he ever talked to me about was my stupidity. The only thing we ever discussed were the mistakes that I made and the Mystery School lessons that it brought on. And in the context of those Mystery School lessons, I found out about all of the other things.

So this is how the Journal came together. It still wasn't broken down into categories until later. In trying to get the Journal to be more meaningful to people working with it, I began to point out the composite parts of the Journal and then began to separate that into Journal sections.

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