

## **The I Am Presence**

Excerpts

**Question 1:** How can I become more attuned to the Father's Will?

**Answer 1:** Yes, we have the patterns of this soul and the questions and concerns. The Master said, "I and the Father are one." And as He further taught, "When you have surrendered yourself to me, then you and I are One. Thy will is surrendered to Divine Will of the Christ. Then the will is one and one with the will of the Father.

Might well be seen in this manner. That as one among you would do, desire himself individually to become one with the Father, that very desire in itself can be a separative thing rather than bringing at-one-ment with the Father. For the feeling of separate and individual selfish desire, identification, as long as identity is precious to you, so as well must separateness be present and precious to you. There has been no sin from the beginning aside from separateness and selfishness.

Begin to see the self then as a cell in the body of the Father. If a cell in your hand, a single cell, with its individual consciousness begins to express to the brain, to yourself, "I wish to become totally attuned to you, doing your will," that cell then, even if totally attuned to the will of the brain, is not attuned to the will of those surrounding and those surrounding not attuned to its vibration. Would it not stand out apart rather as a cancerous cell? Or would it by realizing that self can only be attuned to the will of the Father by influencing those surrounding so that all be lifted to His presence influence others then so that all be attuned?

So it is on your plane. If you would become one with the Father's Will, then see the Father's will not as related distinctly to the self, but as related to your entire surroundings. The will of God to be done in this plane of earth in surroundings in the life of everyone you touch. Be the will of the Father in relation to those with whom you come in contact daily. In each situation, each moment, each second, each breath of life become this affirmation. That:

**The body I have and occupy, I desire not,**

**But offer as a Temple of Sacrifice to the Father,**

**To the offspring of the Father, to the Christ,**

**That He may live in me.**

**May all identity with self and selfishness disappear**

**Until I know not myself, but only the Christ.**

**May my touch be the touch of His hand**

**And bring His blessings into every life, every thought,**

**Every being that I touch.**

**Let me, in Him, live and move and have my being.**

If you would make the will then one with the Father, be concerned never with self and how I would be treated by others or even how will I treat others. But how can I become an opportunity for God to affect the lives of those who live about me.

Become a pure channel then, the will becoming one with the will of the Father. So you will become lost in Him and the Christ will live anew on this plane.

Let it become daily then, not once, but a thousand times a day. Use the expression, the words, I AM, realizing the value of the affirmation in so many ways. That is:

**I AM one with God.**

**I live, I AM.**

**Therefore, I AM one with God.**

**I AM expressing life, the state of being.**

**To have life is to be a part of God,**

**The breath of God.**

Be one with God. I AM. A constant reminder that I AM a cell in the body of God. That I AM an expression of the will of God, having no will of my own. I AM.

So constantly remind the spirit. It is reminded of at-one-ment to the Father and opened to the possibility of His expression through I AM. Especially when things seem out of sorts, out of hand, confusing or frustrating, breathe I AM even into the ethers. Fill the lungs, fill the body with I AM life. I AM.

Let it be the mantrum, let it be the thought. Let it be the attunement, the very existence of self. I AM God. That which a mind concerns itself with is that the body becomes. If a mind is set on the Christ, filled within, then the body will be filled with the Christ and will become the Christ.

Let the will of God be considered in every thought, every action, every deed, every decision until the will of the Father be first. And one who expresses the will become the will. All law, then, subject to His command, reflecting the Father in all that he touch. This

is the way, the truth, the light. The only way to the Father, through becoming one with the son, becoming the son.

**Question 2:** I come seeking spiritual advice. Please answer the following questions. On this day I ask for illumination in the form of the universal Law of One. I ask for cosmic consciousness.

**Answer 2:** Yes, we have the records and the witnesses. Yes, we would give initially for this one this realization in speaking of cosmic consciousness. That there might often be the phrase used, "Be still and know that I am God." For the consciousness, the awareness, the awakening of this one will come in the sealing of friendship with a very holy one who is within. That is that there would be a realization of love, of that which is love. As there would be the reducing of awareness of this one to the very smallest particle, that is, as there would be examination within the heart of such particles, it will be found to contain the universe. Understanding then, of such a statement would be a beginning of wisdom.

It would be well, then, as you come seeking this night, that all such students, such seekers who would become before this Source or before any teacher or master on your plane, that rather than hear the words spoken at such time that you would make self supremely sensitive, that is, be aware of the stillness, the closeness of the atmosphere, the environment that surrounds you at this moment. Realize that it is alive with those consciousnesses, those awarenesses, the very breath, the heartbeat, as it were, of the Masters. They stand not in this temple, but in your presence.

Now you would ask for a word, a key, a realization, a teaching that would cause your eyes to be opened, that would cause the veil to be lifted. Now we would see, as with so many on your plane that in the attempt to open the eyes, there is the giving of energy to that which become the block. That is, that we would see in this manner. That there is built up an excitement, a stimulation, a feeling of pressing urgency - the opposite of that which is the true dimension that might be expressed as patience. Now, there would be in this manner the temple, reaching within, returning to the supreme silence, to looking beyond the body. There is within your grasp, at this moment, all knowledge. It is the beginning of wisdom to know that any attempt at this moment to see or realize such knowledge is the reverse of the ability to do so. That is, as has been said so often, the supreme instruction would be, Cease trying and be.

**Question 3:** What do the Akashic Records say about me and can you explain how this is leading to occurring on inner planes?

**Answer 3:** Now we would find in this manner that this one who has begun as a spark of life, a spark of God, has surrounded self since the first entry into this plane with awareness, with thoughts, with patterns of action and energy that are the self or the soul. All of these energies, knowledges, the awarenesses, all experience on this plane have become that light that surrounds the soul. It is the light then, these patterns of existence and development that identify the soul.

This one, then, as seen from inner planes, would be recognized by the pattern of light surrounding self. This then would be the self Akasha. All that is written on the Akasha of this soul may be spoken in one single impression - I AM. This is all that is written on the Akasha. For if all words, all thoughts ever spoken, every deed ever committed by this one were added together and spoken again to this one, the sum total would become I AM. For it is the identity of the soul, the sum total of the experience. What is said, what is thought, what is assimilated becomes that which one is. The Akasha then, is the identity of the self.

**Question 4:** Will I in this lifetime attain spiritual enlightenment, that is, cosmic consciousness or the level which I am free of all karmic bondage?

**Answer 4:** Yes, we have this body and those questions as have been brought. And we would take great pleasure in attempting to bring to the surface in this heart that answer that has been evasive for this one, that has been so near the surface and yet unable to express in this lifetime.

For we would find those questions as concern the development of the Masters, or the necessity for a Master in this lifetime and the manner in which one would deal with such spiritual teachers, whether in manifestation or in spiritual planes.

And we would have this one open the eyes that he might see that they have been used, those upon this plane, that have shown great beauty of intellect and those abilities to demonstrate power of God whether in healing or speaking words of truth, whether being channels of great teachings or writings or those talented preachers or speakers, those who have conquered the laws of your universe and could demonstrate the power of God and been established as great spiritual teachers or leaders. And there have been given and has appeared those angels of light, those prophets of old, both in dreams and in visions and walking, even appear manifest on your earth that they might teach this one or another who so needed instruction in spiritual growth. And there have been those other instruments as needed, whether that you know as Bible or Scripture or those other inspired writings as given for purposes of understanding or development. And we would find those on your plane seeking to develop within, seeking to understand the rules or manners or methods by which spiritual growth may be obtained and cosmic consciousness realized. And there have been established those methods, those tools which we would follow.

And yet we would find that the very seeking, the very use of these tools, the following of those teachers, those masters, the recognition of these has in itself placed a block before the mental development and spiritual development that would allow one so close to cross the threshold to cosmic consciousness.

And why would we find it so? We would find in this way. That whether a man speak with the tongues of the gods or speak as an angel or appear as a minister of mercy or a prophet or sage, whether one be a healer or worker of miracles, if one would call himself a master, a teacher, or a guide and would call this one or that to be a student or

to follow him in his teachings, his methods, would not the student then have his attention focused upon the Master, the teacher, the method, the tool? And is this not then the subtle diversion from truth?

For truth itself lies one step beyond the tool, the Master, the teacher, even the spirit guide.

And know that there is not one on your plane or on inner planes who is a master that would call himself a master. For there is not one who is a servant of the divine that would attract attention to himself, and in so doing, become a stumbling block or divert attention from that perfection that is you.

And that thou will attain cosmic consciousness in this lifetime, it would not be through a teacher either on your earth or on this plane, nor through a tool whether it be Scripture, whether it be a technique for meditation, for discipline or development of any kind.

Then what would so bring cosmic consciousness? It would come only through awakening, through realizing that all that is needed and indeed, all that there is, lies within yourself and not in another heart. And anyone on your plane that would speak the words of God can only divert your attention from that voice that is the true teacher.

Now it has been realized in this heart that truth lies in meditation, in the quietness, in the stillness. And yet, have you not been given that that would play over and again on the mind and that voice that is the mechanical tool, that soul, that vibration producing an effect, would it not in itself divert attention from that simple truth that would well up naturally. If this quietness were to become prime central stillness, for it is here that you will find Him that is not only the expression of the Almighty, but is as well that expression of yourself. As He is born and begins to live in this body, so will this body attain cosmic consciousness. For His identity is consciousness of God.

There are no limits to that which this one could attain in this lifetime. And in dealing with those questions that are brought, we would give in this manner. That there would and should be the teachings of the meditation techniques, but as well, should be given a diversion from worshipping a techniques or a master or a teacher or a method. Broaden your realization to know that one who has failed in this lifetime and is found in the gutter, when he crosses your attention

(on tape, this is the end of the first side, words are missing, and the missing words are taken from the Paul Solomon Tapes book)

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So in that paradox you would find truth. For those about you who would be the expressions of the one whom you would serve, the one whom you would become, these about only are statements of Him. He himself grows in your own heart. It is here that you will find him. And it is in recognizing Him that you will realize that that one you

would consider a teacher is by his very existence a limitation, and there will not be until you have gone beyond his identity, his limitation and even his wisdom, his teaching, that you would see that he has failed to attain and express and understand in your own heart.

And you will awaken with the realization that you have surpassed all the teachings, all the expressions of all who are the teachers on your plane and one all planes. And we would see even the angels in heaven rejoice and gather about to worship even their teacher, their master. And in that moment, you will realize that thou art he. And all that stood between your realization of who he was and is, that which you know as ego, that personality or self. For as long as you value identity or personality or self, you find that barrier between self and expression of the divine. In that moment that identity is lost and thou shalt become him, in that moment wilt thou express cosmic consciousness. And His Presence of this earth plane. And in that moment shall the veil be lifted from your eyes and you shall observe the Second Coming of the Christ.

Now understand these teachings and attune self to Self. Release identity. Place your value of those things that are of value, less true value be taken away.

Paul Solomon Lecture:

### **The I AM Presence**

I want to read to you from a reading, one of the readings that talks about the I AM presence, the I AM principle. This is reading #--- It says:

*"The Master said I and the Father are one. And as he further taught, when you have surrendered yourself to me, then you and I are one. When thy will is surrendered to Divine Will, the will of the Christ, then the will is one, and one with the will of the Father. Might well be seen in this manner, that as one among you would desire himself individually to become one with the Father, that very desire in itself can be a separative thing rather than bring at-one-ment with the Father."*

Now, this is one of those statements that superficially sounds like a paradox, and we are going to have to dig down a little bit to see what they meant. They said even by wanting to be one with the Father, you increase your separateness. And why is that? Essentially for the same reason that the commandments said, "If you covet, then that is wrong. Coveting another's things. Because wishing for something is re-affirming the lack of it. And when I struggle to be one with the Father, the struggle in itself is reaffirming that I am not one with the Father. The feeling of separateness and individual desire, identification. As long as identity is precious to you, so as well must separateness be presence and precious to you. As long as it is important for you to be individual and have your own identity, then separateness has to be precious to you as well. That is what really you are clinging to.

*"There has been no sin from the beginning aside from separateness and selfishness. Begin to see yourself, then as a cell in the body of the Father. If a cell in your hand, a single cell begins to express to the brain, to yourself, "I wish to become totally attune to you, doing your will," then that call, even totally attuned to the will of the brain, if it is not attuned to the surrounding, and if the surrounding cells are not attuned to its vibration, then would it not stand apart rather as a cancerous cell? Or would it by realizing that self can only be attuned to the Father by influencing those surrounding that all be lifted to His presence, would influence others so that all become attuned."*

Maybe I need to go through that again. It said, "If you want to understand real at-one-ment with the Father, then consider yourself and the people around you to be cells in the body of God. Now consider this, If you among all of the cells in this Fellowship decided that you would like to become attuned to God, but you are not concerned with whether the other cells around you be attuned to God, you want to be attuned to the brain. Then one cell, being attuned to the brain, if the others are out of step with the cells around it is like a cancer because of what it is doing to the cells around it.

This is phenomenally deep teachings. It is not possible for one man to come closer to God without lifting the consciousness of the entire race. Now, when spirituality becomes important to you, at least in the sense of being more spiritual than any one around you, it has become detrimental to your spiritual growth.

That may sound like a paradox, but it is still true. If it is important to you to be the most spiritual person, then it is important to you to be out of step with those around you. And that is what causes cancer - when one cell is expressing one thing and the cells around it are expressing differently, then the cells are out of harmony and we have dis-ease. We have essentially saying, at-one-ment with God is not something that happens to a single individual. It can't happen to a single individual. It happens - when it happens - to the entire race. And the very idea of a single individual attaining at-one-ment with God is a paradox in itself because if God is all that is, in order to become at-one with Him, I must become at-one with all that is. Then even believing that Christ attained at-one-ment without affecting the entire race would again be a paradox. What he attained did affect the entire race, lift all a little close to God. And so it has been with all those who express God. It happens only by happening with those around. By lifting the consciousness of an entire group, so one will attune to the will of the Father.

*"So it is on your plane. If you would become one with the Father's Will, then see the Father's will not as related distinctly to the self, but as related to your entire surroundings. The will of God to be done in this plane of earth in surroundings in the life of everyone you touch. Be the will of the Father in relation to those with whom you come in contact daily. In each situation, each moment, each second, each breath of life become this affirmation. That:*

***The body I have and occupy, I desire not,***

***But offer as a Temple of Sacrifice to the Father,***

***To the offspring of the Father, to the Christ,***

***That He may live in me.***

***May all identity with self and selfishness disappear***

***Until I know not myself, but only the Christ."***

This reading is attempting to teach a concept that Christ taught and that Paul expanded upon after him. Paul said it this way. "I am crucified with Christ, nevertheless I live, yet not I. Christ lives in me."

And the reading here has said, "Take a look at the body you are in and say, 'I don't want this body to be occupied by that personality that responds to things, stimulations that are not good for it, not good for the soul.'"

The basis of the decision of life for most people are the senses and the appetites. The things that I satisfy in doing what I want to do are the senses, the appetites, the personality, all of the things that are temporal, the things that do not continue, the things that are not eternal. These things have become precious because in myself I have been taught that they are precious. The most precious thing to me is to keep the life in the physical body.

Well, obviously that is not of an eternal thing. It is not going to last eternally. Why should it be my first consideration? The most important thing to me is to satisfy my appetites. If I am hungry, I am going to satisfy that. If I want something, I am going to satisfy that wanting. That becomes important as an expression of personality. But again, that lives only as long as this life lasts in this particular culture. Even in a different culture, my wants may be different. So here are two things that are supremely important to most people, the body and the appetites of the cultural environment, the appetites that I have developed in this life become central purposes for living.

And the things that stimulate me toward my expression, both of these things, are things that don't last. And we can go on and on and on. All that we think of as self may very well be something that has occurred only in this lifetime and will last only as long as this lifetime lasts.

The Master of Masters said, "Don't lay up yourself treasures in things that don't last eternally. But let those things that do last eternally be the things that you are concerned with."

Then, essentially what I am saying is that this physical body is not what I want, for that doesn't last. What I would like to occupy this body is that which is born of God. The reading said, "Instead of wanting to occupy myself with that which is separate from God, see that what occupies the body is the offspring of God." That is essentially a different way of saying the Christ.



People get confused when they begin to branch out from Christianity if that has been their native introduction to religion and spiritual growth. They get confused when they branch out from that and go into Eastern thought or other concepts of the masters. Particularly because of what Christ said about being the only begotten of God. Christ said, "God only had one child, only one son was ever born of God and I am that son. And that probably has been the most confusing concept that has been passed down through time. Again, he was correct. There is nothing wrong with the concept, whatever religion you come from it still has to be taught because it still is essentially the truth. There is only one expression of God. What God gave birth to was an expression of Himself. If there is one God, there is one expression of God. Then Christ, if He attuned perfectly to what God is, became one with that only expression of God that exists. So he was saying, "Not all of these things that do not last or are temporal, the personality, the self, the appetites, the body, these things are not the only offspring of God. But what I have attuned to, what is the life force within me, that is what will continue. It always has existed. It is what exists now and has become the central power in my life. Through this power, I do the things that I do. It is the life force that lives within me. It is what I AM. And what I AM is the only son that God ever had."

Now that essentially is what the Christ was teaching. The I AM principle. If what I have identified with from the beginning of this lifetime is appetites and personality, self as separate from others - and for most people that is exactly what it is - that must be crucified. I must think of that as being dead, passed, gone. But what I AM now when that is dead, is the other things that lives in me. The other thing that has life in me, that wants to express, is something that seeks always to express God. It wants to be what God is. It is what God is. It is the only offspring that God ever had.

Then if that becomes my life force, if self is dead, and that becomes the only force that lives in me, then I can say exactly what Christ said, "I AM the only son that God ever had. Because what I have become is that which lives in me and that is God." Then if what was separate is dead and God within me lives, then I am expressing that I AM principle.

It is essentially what Moses learned from the voice that spoke to him in the desert. This is a man that was exposed to quite a number of gods. Moses grew up in an Egyptian palace and was taught the gods of the Egyptians. He was taught about Ra, the sun God, driving his fiery chariot through the sky. And he was taught all of the mythology of the Egyptians. But then every night when he came home from school, his Hebrew caretaker, his mother, made sure that she undid all that was done that day in school by teaching him the Hebrew counterparts of God. And the sons of Jacob as the 12 signs of the zodiac and so on. And so he had two principles there, two gods to him essentially they were. And when he went out from Egypt, he went to a high priest of a third God. And here he had three identities, each of which were deities. And as he went up into the mountains and a burning bush started to talk to him, then he was really confused because here all of a sudden was a fourth God. And who is this one? Is this one of those others or is this another god altogether and so he said, "Now which one are you? What is your name? Who are you?"

And that God said, "I AM." Now essentially he used the verb "to be" twice. The verb "to be" is an expression of having life, having existence. "I AM. I AM." To have existence is to have life. I AM that which lives. or I AM life.

Really, what this voice did to Moses was made sure that the only way that he could call the name of God was to say, "I AM." It caused him to have to identify with a God within him. Instead of considering any of those gods of the Hebrews, the gods of the Egyptians or the gods of the priests that he was studying with, all of these were set aside in a God that was all that is life and could only be called by calling an identity with him. "I AM."

Now the reason that the ancients were very very careful with this teachings and the reason that we still must be very careful with the teaching is because it can be separative. It can be the opposite of itself when misapplied. If I understand God to be what I AM, if I understand what I am to be God, then it can become separative by thinking all that God is - is what I am. And actually, that is true only if I consider that is all that you are too.

So it does not become a humanistic teachings saying I am all there is and all God really is - is something within me. That is separative. But a greater teaching is to recognize that when I am in harmony with all that is life force, then it flows through me. It is the only thing that God ever produced. The only expression that went out of God is what I am and what gives me life. And that force is what makes every decision in my life. When it is making that decision, while I am attuned to it, while it is expressing, I am one with it. And it is the only force I know and it expresses through me.

Then it is not a humanistic principle in the sense of all that God is is something within me. And it is not a separative principle in saying each one of us are gods unto ourselves. But it is the Divine One principle, recognizing that all that exists is the force that gives life. And life seeks life and higher expression.

Is it possible to be other than at one with God?

This is a confusing principle because of polarity of our plane. We think that on our plane, the way that we see things are the way that they exist. That I can see good and I can see evil, therefore they must exist. And yet great teachers have said, "As you rise above this plane, you will see that there is not evil. And because I want to accept the highest teachings and I want to get into this concept of there is not evil, now how does that work?

From our plane of existence, because we need a point of reference for what God is, evil becomes a point of reference for us. And because it is a useful tool, then it should be recognized, must be recognized to give form, to give recognition, to give possibility to recognizing what God is.

Now for that reason, for illusion, separateness does exist, and if I live in a world of illusion, then that for me is real. It is a tool to grow to the reality of what is. At-one-ment

with God comes when I decide that all that God is is what I AM and what I want to be. Anything less than that must die. It is a very real death. It is a death struggle. And what comes after it, the new birth, the new life, is greater than that which dies.

Now perhaps all that we discussed here did nothing more than stimulate your thinking. Now, find some times when people who don't believe in themselves an awful lot, that when you get into something that is a challenge, thinking there is a threshold in which I can see the intelligent looks peering out and struggling for a grasp of that and then all of a sudden when it gets a little beyond that threshold, I see those eyes say, "I give up." And just drop the whole thing. Now if you have done that, I suggest that you go back and struggle with it for a while because it does need nothing more than to exercise those little muscles up there. Then it has done that much good, at least. Keep working with it, chewing on it. There is a little thing that does happen at one point where suddenly a thing become sharply clearer and in focus. Perhaps not as a result of logical thinking, but just because something was said in a right way at the right moment and you happen to be right there in tune with it.

Take all of this, take the idea and meditate on it until it becomes real for you. See if you relate to it. If there was a point that we went past that you didn't hang on to, go back to that point and see what happens with that. Don't assume that there is any mystery too deep for you to understand, too broad for you to grasp. Nor do you need to feel that the rational mind must cope with it. I have a self that is a result of my appetites, my feeling of being separate and what everybody has told me about myself. My personality is made out of what people think of me. If I think I am intelligent, it is because people have told me I am and I act as if I were. If I think I'm good looking, it is because people have responded to me in that way. Whatever I think about myself, I have bought from other people. Therefore it is not really me. It does not really exist. It is an illusion. It is a false self. That is what I am talking about that must die because that false self is also made up of limitations. I think that I can't do this. I think that I can't accomplish that. All of these ideas that I have accepted about myself, this is what I am. I think, but that is not what I am. This is the separate part. That is the manufactured personality and appetite self. It is limited and needs to go.

There is another self, a higher self that struggles, tries for my highest good. That is what is God.

If it is God and if it is myself and when self dies and I have accepted that other self and it lives, then living in that higher self, I am at one with God. That essentially is the principle. That is the principle of the death of the lesser self. The birth of the higher self. The self crucified with Christ and living as He lives in me. Attempt to let that live and grow, and even if it has to be done daily. Paul said that with him it had to be done daily, that if I am crucified with Christ, then I die daily. Every day I discover some of that personality self trying to manifest and take over again. So I have to kill him all over again and let that true and higher self in me live through me. Let that which is God live in me and make the decisions for me so that I have a new and higher life that is not

limited, that is not of the personality, limited, ego, selfishness, but is all that God is. The only son that God ever had.

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