

“Implicit Order”

Paul Selig Channeling at the Esalen Institute

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Why don't you ask yourselves the real questions: “Why, why, why do I care what I am?” If you stop caring what you are in an agreement to the material world, you can become what you are in a new way—an articulation of the unnamed. The Christ, you see, as emblematic of expression, is a naming of an aspect of something too vast to be known. What can be known as form, in agreement to the Divine, is known as Christ or articulation of Source in manifestation.

Now, in the world you design a manifestation of what you think is supposed to be there. Everything erected, every sign painted, is emblematic of knowing and naming a thing. “That is a building with two stories. That is a sign that says ‘baker.’ That is a house I live in.” And, because identification, emblematic and named, is decided by the collective, you share a language with which to identify your surroundings and yourselves, what you do for a living, and what it means to be alive. For it not to matter is to decide that everything simply is. In its is-ness, its beingness, you may see anew.

Now, language is essential at this stage of your development. We operate in language, simply put, so that this discussion can be comprehended by the literal mind, the aspect of self that likes to put the building blocks in one piece and call it a house or a bakery. You like order, you like sequence, and we have gifted you texts that are in sequence so that you may be available to them as you can comprehend. With language, we instruct. But, in vibration, we know. And the knowing of the vibration that we instill in you is the broadcast you experience through the claims

of truth that have been encoded by us for the manifestation of the Divine in form. Language here is utilized as a catalyst in sound. The verbiage we use and the intent behind the language is supported by one note, one true note that expresses itself in very different ways. So the vibration that you may experience through the claim “I know who I am” is of the same Source or expression as the claim “I have come.”

The manifest self, the being that you are, is already in tone. And anything that has been named that has taken form in an articulated state is also in resonance. When something is in resonance, it is in expression and can be known through the sound, the tone, the oscillation of the vibration that it has taken. When you look at a thing, you experience the thing by the name it has been given. “That is a rock. That is the moss upon the rock.” Perhaps you don’t know the name of something, but then you will seek to describe it through a comparable name. “That looked like a mushroom. Perhaps it was not. But it is of the mushrooms in likeness that I have known.”

When things are known and named, they are manifest in agreement to the octave of expression that they abide in. Everything you see around you has causation, be it the man who made the building, the woman who planted the seeds, or what claimed the seeds in the first place. Causation informs matter. And matter itself, in resonance, is the material landscape that can be made new through your interaction with it as a tone, a note, an oscillation, a vibration that claims things in like accord.

Now, because each of you here is in transition, the field that you have taken is in oscillation now as it attempts to be in commerce with the Upper Room—“What can I get in the Upper Room? How can I stay?”—as if there is a hotel concierge about to give you the room you like or say there is no room left. In the Upper Room—which is simply a field of tone and

vibration that the Divine what may be expressed in while in form in a shared landscape that you know of as a world—the claim that you may make upon the world, “I have come,” translates your vibration to the vibration at its core self. “What does that mean? Did I mishear?” At the level of causation, that which makes the rock the rock is the Word. Do you understand this? And the re-knowing of the rock as the Divine in action and expression is what transforms the rock—or, indeed, lifts it—to the higher oscillation that is present as it.

Now, the tone you emit in vibration is predicated on many things. You think about your feelings. “I felt sad today. Perhaps I was. I had a bad night’s sleep. Don’t tell me anything important. I’m not going to recall it.” The tone you hold at these levels is, simply put, an expression of an aspect of you that does not really matter, except that you make it so. To understand the consequence of an emotional act is to simply say, “Because I was in a bad mood, I said something I wished I hadn’t.” To realize the self beyond the one who knows herself as having a bad mood is to know the self in union with the aspect of Source that is present for you now. It really is about identification above and beyond the emotional idea that you would express through. Those are ideas, and little more. The tone is held—the I Am Self, “I know who I am”—through an operation of co-resonance. The I Am that you are in the higher field aligns itself to that which is of comparable energetic structure. Understand this, friends. Again, the origin of all manifestation is one note, one sound, one great sound in articulation as everything and nothing all at once.

The crucible you face in your daily lives is you have suffered so much through the belief in separation and delineated separation in such ways that you pride yourselves on the little that you get, as if that is all that can be had. Imagine you have an employment. You are given two

weeks off every year. “Oh, thank God I had two weeks off. My employer is so good, I get to go to the beach for two whole weeks and then come back, do what is expected of me, and perhaps, again, if my employer continues to keep me there, I will get another two weeks some other year.” You benefit from the two weeks. You benefit from what is learned at the desk of the employer when he says yes or no, when she says, “You may not take vacation.” But what you are getting is what is allowed at this strata of vibration. And, because you don’t see or experience what is beyond the known world or the known agreements of how the world can be, you do justify the habituated efforts that you have incurred and the names things have been given.

He interrupts. “What’s the point of the teaching?” We are getting there, friend, and, in a moment, we will tell you.

When we began this teaching, we said, “Why does it matter?” The values things have been given inform things or endow them with property. A diamond is more valuable than a gemstone, is more valuable than a shard of broken wine bottle. Do you understand this? The value given and the names given create a template for how things should be. If all things that matter are one matter or one Source in articulation, you can begin to transform the material realm to the high octave. As you continue in this teaching, what you will discover, finally, is the malleability of the physical body and the physical landscape to thought.

Now, the small self’s thought cannot move the mountain. It will not happen. She will harm herself in her effort to do so. What moves the mountain is realization. And the realization that the matter that the mountain is is the same matter as the body you have taken, in vibration or tone, and the meeting of the tone of the first created note, the song or sound of the Divine in transmission as the energetic body that you have taken on, claims the mountain in like

vibrational accord. And it becomes malleable because it is reduced to the sound from whence it came. So a mountain is moved by knowing the mountain. Do you understand this?

Now, when you work with your partner and you speak these words that we have suggested are encoded with our vibration in realization of who and what you are, you are not only speaking truth, because what is true will always be true, you are claiming the manifestation of truth. To claim the manifestation of truth is to announce it into being—the spoken Word, the pronouncement or articulation of form. And the claim “I know who you are” is not only an agreement to who somebody is in the higher octave, but the claiming of them there. Do you understand that? You need to understand this to give the value to the intention, and we use the word *value* very carefully here. The value of the intention is manifestation. You are not redecorating. You are not polishing a window. You are not improving. You are not becoming better people, more attractive. More liberty is what you claim when you know, but that is not the gift of the teaching. The gift of the teaching is the realization in manifestation of the Divine, the singular note played out in many keys in infinite chords in a vast symphony you know of as creation. The claim “I know what you are” is not just agreeing to the Divine as what, it is the manifestation of it, which is why you experience it in the body itself as vibration. The distortions you have operated in, the denial of the Divine as form, is what is addressed with this claim that you give to another. So when you say, “I know what you are,” the demand is made of the self that is seen to be re-created in the Upper Room.

He is interrupting with an urgent question. “But that overrides free will. You’ve never said that before.” It does not override free will because what is being claimed is always so. Do you understand this? If you were to take her to the beauty parlor and give the woman a

makeover, that requires her consent. To know her as beautiful, just as she is, does not. Do you understand the difference? Your knowing of her beauty is what claims beauty as so.

Now, the final claim, “I know how I serve,” is the key here because the key is the song of embodiment that will follow. The service you bring through this claim is the energetic body in its transmission, and this aspect of self that knows who she is in articulation is what walks the world as expressed. Identify, form, expression—those are the three steps to the Upper Room. Do you understand that? The claim “I am free” is the step across the threshold. It’s what sings you into being. And, in manifestation—“I am in the Upper Room”—the chord in accumulation, the claims themselves rendered in simultaneity as the energetic body, the identity and the physical form, accumulates the vibratory chord as expressed. And its expression—“I have come”—is the manifest one who expresses in the Upper Room and lifts what she encounters to it.

Now, this is as simple as it gets. We have broken down the entirety of the teaching that you have received thus far. But your experience of this is what will make it so. So the idea and the excitement of feeling vibration, while we encourage it, is only to get you to say yes to the being of it. This is not a tourist attraction. You may take this class, perhaps forget you ever came, but the realization of the Divine as you that has been, come, and expressed will always be so in your being because the claim was made.

Now, what does it mean to be this in the world? That’s the question now. Imagine you wake up one morning. Nothing is as the small self would have it. Perhaps you overslept, perhaps the day is rainy, perhaps this is the news about the job you were hoping would never come. Whatever you inform the day with or give matter to claims the day. Do you understand that? “I overslept.” “I did a bad thing.” “It’s raining out.” “It is a bad day.” And then the news of the job:

“I got bad news.” What makes bad news, a bad day, or a bad thing is the value you give it and not a thing more. And if it doesn’t matter—which does not mean you don’t care, it means you address it in a higher way—you move into a higher accord. The realization that the Divine is the day, the Divine is the news, the Divine is the oversleeping, reclaims you in implicit order.

Now, this is a new concept. *Implicit order*. If the Divine expresses as everything, it expresses in all things, and that includes the missed opportunity, the rainy day, and the alarm clock that chose not to go off. Implicit order means the realization that in the Upper Room there is unfoldment. There is not effort, as you have known effort. This does not mean you don’t get out of bed and go to the office and have that discussion about the job. You do as you must. But how you claim experience in the Upper Room is in alignment to implicit order. Implicit order simply means that you are carried by the truth of your being in agreement to the truth of what you encounter.

He has too many questions now. “If I want to buy a house, what do I do then? Sit and wait for a house to fall on me? Is that implicit order?”

That is not implicit order. Here it is: “I am aligned to the perfect place to live and the perfect circumstance for my growth and evolution. I am aligned to my needs and the knowing of my needs. I am aligned to the potential that what I may receive may not be anything I might have thought or agreed to in personality, but I am being met by the requirements for my living well.”

Now, if you understand that everything we just claimed was an edict of agreement, you will understand that you are not deciding what it should look like, how it should come, what you should get, and for how much. Those details were not required, because to require those details requires you to go back downstairs and get your calculators out and decide your worth or your

merit on an old basis. In the Upper Room, you move to a kind of receptivity or allowance to the current or the frequency of the Divine Self, who knows who she is, what she is, and how she serves. And, at this level of agreement, there is no anger at things not working out as you thought they must, because the aspect of self that would decree that is not abiding in the Upper Room. If you wish to have the old response, you are being given an opportunity to release the attachment to what you would have chosen. “She should have shown up on time, she should have kept my confidence, he should not have done that” is the small self in its agreement to what should be. In the Upper Room, you know who you are. And what you claim is in alignment to the higher will. When we teach you will, and we intend to, we will support your comprehension, as we are allowed.

We will take a pause for Paul. We will return with questions shortly. Stop now, please.