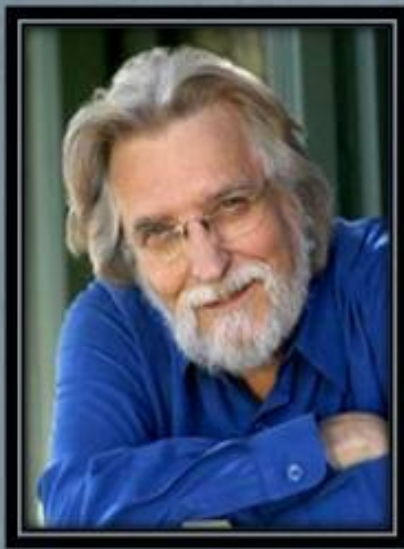


# Conversations with Walsch & Walsh.



An uncommon dialogue between author  
of the books “Conversations with God”  
Neale Donald Walsch and author and  
psychic Becky Walsh.

On 20 May 2005 at the Hotel Bristol  
England.

Special thanks to Rob Dunbarton.

### A brief introduction

Becky first contacted Neale Donald Walsch for an interview long before her show started on LBC 97.3. She knew the show would happen although no contract with a station had been made. Becky wanted to have Neale unedited as a podcast for the London and UK audience as well as snippets to be played on air. Sadly the modern recording equipment was incompatible with the LBC production studio. Not wanting to lose this content, Becky paid to get it transcribed into the e-book.

**Neale Donald Walsch** is a modern day spiritual messenger whose words continue to touch the world in profound ways. With an early interest in religion and a deeply felt connection to spirituality, Neale spent the majority of his life thriving professionally, yet searching for spiritual meaning before beginning his now famous conversation with God. His With God series of books has been translated into 34 languages, touching millions of lives and inspiring important changes in their day-to-day lives.

**Becky Walsh** is a leading psychic, inspirational teacher, author and writer, broadcaster and performer. Well known for her sell out talks on spirit guides and psychic development. Her no nonsense witty personality, practical application of psychic ability and spiritual methodology have fast opened the eyes of many to the next step of our spiritual evolution.

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I hope you all enjoy this unique insight as much as I

- Becky Walsh

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**Becky:** I just want to start by saying thank you. Thanks ever so much for having an interview with us and I wanted to, in honour of your books, call the interview “Conversations with Walsh”, as we are both Walshes, but that’s slightly difficult because your surname is spelt Walsch, but I’m dyslexic so I get confused and mine is Walsh. Where does the spelling of your surname come from?

**Neale:** My father had the name Walsalowski, which is Polish in origin and when he came to the United States, or his family did, they brought that name with them, and then my father was born in the United States, but he soon found out that no-one could pronounce his name, much less spell it, so he Americanized it and turned it in to Walsch.

**Becky:** Now I know we are definitely not related. You know when someone is called “man of God”, that is usually kind of related to the Church, and through your books it has become very obvious to me that everyone is like a “person of God”, so who is God? That’s a big question, I suppose.

**Neale:** No, I think it’s a rather simple question and the question might best be answered with a question in return, of who is not God? My awareness and my understanding is that there is nothing, in existence, that is not God. The confusion that we find ourselves in, so many people, is that we imagine God to be something that is separate from the rest of that which is, separate from us, separate from the universe, separate from everything, who apparently created everything and then stood back and watched it all slowly disintegrate in front of him, I guess, or do whatever it is going to do. And then after some process that takes place, presumably, these things that He created wind up in some way or another returning back to him, whatever it is He thinks He needs to get out of it. It is an interesting construction, but in my understanding it is entirely and wholly faulty, in that is not even close to representing how things really are. If there is a God, it could best be described, I think, in terms of the all that is, that God would be: that which is everything, in other words, that exists. Now what’s fascinating about this is that most religions actually use those words to describe God, that is most religions describe God as the All in All, the Alpha and the Omega, the beginning and the end, and most religions describe God in such a way that it is implied if not understood that God is in fact, the whole of it, and yet having said that, religions on the other hand, teach separate kind of entity, that while He created all of it, which I mentioned a moment ago, it’s not part of that that He created, and I think that’s what I call separation of theology. A theology that teaches that there is a separation between the Creator and the created. I believe, and it’s interesting because again because religions, you’re the father figure, most religions, use the father figure to describe God, God the Father, Our Father who art in Heaven and so forth, and yet in every earthly way, we know that parents are very much a part of their children, I mean, they are biologically part of their children and we are biologically part of each other, and therefore it seems reasonable to assume that the Creator and the created could be one and part of the same thing. I think that the separation theology that humanity have embraced and adopted and sought to apply in every day life has done more to separate ourselves from each other as well as from God and even from life itself, that we feel in some way separate from life, and life is something we’re living, not just something we are, if we felt that we were actually life, we would treat everything else in life in an entirely different way.

We would have the same feeling towards a flowers, the grass, the world at large, the environment itself and so forth the planet as we have towards our own bodies and we would treat everything in life, the way we treat ourselves, which is not all that good in fact, in any event, but at least it's better than how we treat each other. Although there are some people that say we should treat each other at least as good as we treat our cars.

**Becky:** Depends which car you have!

**Neale:** Depends which car you're talking about. But the point that I wish to make is that our separation theology has created almost all the conflict that we see in the world today, both the inner conflict that occurs within human beings individually as well as the societal conflicts that make such a mass of dysfunctions as we tend to interact collectively and every other shape and form that conflict represents itself in, political conflict, economic conflict, which we call competition, and the obvious thing which is military conflict, and we keep trying to settle our problems of conflict by attempting to solve the conflicting desires of humanity for every level except the level on which society exists and every level except the level where the problem is. So we try to solve our human problems with these politics, but we find that it doesn't work. We try and try and try again, and we keep going around in circles, and the problems keep rearing themselves in the same form, but at different times, but when we realize that politics and political interventions aren't going to work we try and make use of economics to try and heal the problem, that is we throw money at it or we withhold money from it in the form of sanctions or some other kind of financial or economic manipulation that we imagine will cause people to act in a different way, but that doesn't work either, not in the long run, or even in the short run, and then we say, okay it isn't a political problem or an economic problem, must be a military problem and so we throw bombs at it or bullets and that doesn't work either. That doesn't serve to change people's behaviour in the long run, it can modify people's behaviour in the short term, but the long run, again as history has proven, humanity's dysfunctional behaviour will continue to emerge and these kind of conflicting behaviours continue to present themselves, what then can man solve these problems in the long term?

The answer is spirituality.

That is the problem facing humanity today. It is not a political problem, it is not an economical problem and it is not a military problem, it is a spiritual problem, that is a simple question of who we imagine ourselves to be in relationship to each other, in relationship to all life and in relationship to a God, if indeed a God exists; who are we in relation to all of that? Until we answer that fundamental question, we will continue to confront the problems that this very primitive species that calls itself humanity insists on creating and re-creating over and over again, through the all the ages of time.

**Becky:** We have just been through an election in this country and I found that a lot of the election manifestos were all based in fear, if you don't vote for us, something bad will happen, if you don't do this, then something bad will happen, and I certainly found, because I work as a psychic counselor and a medium, I found through my work that just trying to get people to get hold of the higher aspects of themselves, and I use the words, getting in touch with your inner God which is kind of a spiritual wording for that, but it is in a simple way to understand, and one of my clients was saying to me that don't you think that that's a pretentious way to see yourself. Do you think that that is something that we struggle up against and that we are quite happy to see ourselves as low, but we don't like to embrace, for example, when we see someone embracing the inner child, but we never describe ourselves as embracing our inner God?

**Neale:** Well I agree with you. If we understood that we were to God as the wave is to the ocean, we would have very little difficulty embracing ourselves in that way. That the ocean is what it is, and a

wave upon the ocean is an expression or an individuation if you please of the ocean, it is not the ocean or the totality of it, yet it is the ocean, but in microcosmic form. So in terms of what it is, there is no difference. That the wave is made in the likeness of the ocean, and it is a part and parcel of what the ocean is, yet it is not the ocean itself. So what people I think push back from the table at, is when they try and think of themselves as the ocean, but they know perfectly well that they are not the ocean, but if you see that you are a wave upon the ocean made up of precisely what the ocean is made up of in microcosmic form, some people can say now I can go there, I can see myself as that, but what they don't understand is the whole process, because the wave crashes upon the shore and it disappears and it no longer is, that's the great fear. The fear of humanity is the fear of death, and it is a profound fear that resides within all individuals but when you tell them that the wave does not die when it crashes on the shore, it merely recedes into the ocean, first it displays itself and manifests itself, it gives evidence to the glory of the ocean itself, and then as it recedes back into the ocean, having expressed itself fully upon the shore of life, it reinvests itself in the ocean and fuels or provides the ocean with another portion of itself that allows the ocean to sustain itself as what it always is. What I am trying to say is that the wave crashes upon the ocean, the ocean doesn't become any less, it is not emptied so, as each wave hits the shore, the ocean becomes less and less, and by the end of the day, the ocean is less than what it was at the beginning of the day. In fact the volume of the ocean stays precisely the same, because the wave returns to the ocean and reinvests itself in that which is. We are exactly that way in relationship to what we call, in human terms, God. We are in fact that which God is and we are each an individuation of what God is, the wonder of the wave crashing upon the shore of life with all the glory of the ocean itself. And who hasn't stood upon a beach and watched the waves crash upon the shore and experienced the wonder of life in that moment? Who hasn't looked at that spectacle and said there is a metaphor here, there is a metaphor here, there is something more going on? That is why we are so touched by nature in all its forms, because whether we are looking at the waves crashing upon the ocean on a starlit night or looking at the stars themselves, we see the metaphor for God all around us, and we are touched deeply by that, and we struggle in vain to understand our place within all of it. And yet the understanding is very simple and very clear. So there is nothing pretentious at all, nor is there anything inappropriate about imagining ourselves as being an individuation of what God is.

**Becky:** I imagine that because of your books, there must have been a certain amount of religious types of people who have not liked what you had to say.

**Neale:** I don't know about that, I have not heard from anyone about that.

**Becky:** I'm very pleased, because I sort of imagine that what you have had to say would be challenging. I kind of imagined that you might have had a lot of animosity from people with a very strong religious background.

**Neale:** Aside from the occasional stray e-mail or one letter out of 500, I can't say that I have been touched or affected by that in any way to any major degree or in any significant way.

**Becky:** I'm really pleased I would have thought that would be something you would come up against.

**Becky:** I tell you what I come up against; marginalization. That is I am marginalized by the media. A point I make in my latest book is that I have had five, not 1, not 2, not 3, but 5 New York Times bestsellers in my life and the New York Times has not reviewed a single one, so it is possible to have a book on the New York Times Bestsellers List for two and a half years and have the paper itself, the literary and critic section itself, completely and utterly ignore you. So what happens is that I am largely marginalized by the media of the world. You would never get an interview with me in The Guardian, in a thousand years, so as far as the major media is concerned, the BBC or NBC in

New York, I don't exist. It's like I have been largely marginalized, but in spite of that, the fact that no-one will announce that I exist, my message is there, over 70 million people have read my books, but it has been a largely underground movement.

**Becky:** I'd like to ask you about Humanity's Team. Could you explain what it's about?

**Neale:** Humanity's Team is a grassroots worldwide movement that seeks to place in villages towns and cities across the world, on the ground, a team of people who are working to create this space of possibility for a new spirituality to emerge upon the earth, a spirituality which allows us all to honor our impulse toward the divine, in a way which does not make another wrong for the way in which they are doing it. It is a spiritual movement which seeks to define who and what God really is, who and what we really are and who and what life are and what life is really all about. It is a spirituality which seeks to reinvent God itself, not to illuminate religion or to reject religion, but to refurbish and reinvigorate the world's religions so that each of us can maintain our cultural and individual traditions, but simply let go of those aspects of those religions which clearly no longer serve us and probably never did, specifically the portion of religions which insist upon exclusivist dogma, which suggests that one of us is better than another of us in the eyes of God. Such an exclusivist theology provides a moral authority for us to oppress each other, if not to say kill each other, and we have done that, we have been killing each other in the name of God for thousands of years, imagining that this is what God wants, that is why I have published a book called "What God Wants" in order to impress upon humanity a different idea about man.

**Becky:** I loved Chapter 13. It is the easiest chapter to read, because that chapter has the whole feeling of exactly what God wants and on those four pages absolutely nothing is written. How can you explain that, can you elaborate on that?

**Neale:** Well, first in order to begin to even embrace a God who we declare wants nothing, we have to ask two fundamental questions, one what does God need and two who is God anyway, that is what is God and what is this God that we are talking about, who we imagine, has needs or wants or requires or desires or demands or requirements, who is that? Answering the second question first, we have to shift and alter our definition of God and change our idea and imagine God as not being some big super being, but some larger than life entity who nevertheless has proclivities, emotional turmoils, agitations and psychological difficulties not unlike our own and who has a need for obedience and revenge and so forth. We have to change our mind about that and reframe our understanding of who and what God is and ask ourselves some fundamental questions and the question is that what God wants for us is that what if God was not some singular being living somewhere in the skies or in the universe with proclivities that are very human and needs and desires that are very human, but the least of which is the desire to be worshipped and to be obeyed and at the risk of encouraging his wrath. But if we imagine God as not some superbeing in the sky but an essence of force, a presence if you please, an energy if you will, an aspect of life expressing life through the process of life itself and perhaps God is in fact what life is in all its manifest forms and perhaps life is the physical and exterior manifestation of an invisible force to which we could give the name God. If that were truth, we would ask ourselves, "What does life want?" "Does life need anything from us in particular?", "Does life require us to worship it?", "Do we have to get down on our knees every morning and pray to life in order for life to show up", "is there anything that life needs or desires and the answer is no, life simply is, life is a force an energy in the existent universe that we can use reliably. We can take this energy called life and focus it and use it in particular ways with particular results and do so consistently enough that we can produce outcomes of our desire and there are those who have learnt to manipulate the energies of life and produce such outcomes and on a regular basis, I might add. So if we interchange the words "life" and "God", we see that God is a force or an essence or an energy of the universe that we can use to produce

continuing and consistent results that reflect and demonstrate our innermost desires and in fact define for others who and what we really are. If that's what God is, the essence of the All in All, the Alpha and the Omega, that there is nothing that is not God, we ask ourselves another fundamental question, what does God need? If God is everything there is, then God would presumably need nothing. If God is the living expression of everything you could imagine, then God would want and demand nothing. And so we however on this planet have devised an idea of God which is antithetical to what I have just said and antithetical to God as I understand it. We have imagined that God, who is in fact All in All, everything, nothing that is not God, and yet we imagine that this super everything, in fact nothing stands outside of God, nevertheless has certain wants, needs and desires, the absence of which causes this entity to become furious. We are taught as children of the wrath of God, and we are told in all the works of scriptures of a God of Judgment and damnation, a condemning God who will make us responsible for his happiness, by requiring to show up in his world in a particular way. The very idea is almost absurd when you examine it with even the slightest degree of intelligence, you see immediately the built in contradictions, so when you ask the question how can we talk about a God who needs nothing, we being to look at who is this God that we talk about and how to we find that and if we define God as the all in all, then what could God possibly need and require from us. Supposing that we did not have a need based relationship with God, supposing that we did not have this dysfunctional child-father relationship, suppose that our relationship with God was something entirely different, our relationship with God is one of reciprocal and co-joined creation, that is supposing we were creating with God, that which life is, in our particular individuation of it, supposing we were an individualised aspect of divinity itself, expressing itself using the power of god or if you please the power of the energy of life which flows through us, as us, if that's in fact who and what we are, then our opportunity in our lifetime is more magnificent more wondrous and indeed more glorious than anything we could have previously imagined. I believe that is the truth of us and I believe that we are a species about to embark on the expression and experience of that truth in a new way in the days and times ahead. We are among the species of the known universe, a rather primitive species, simply at the emergent point of our sense of understanding of how life really is. And what it is truly all about.

**Becky:** I wonder if there is a way, certainly on a very individual basis, say for example a person wanted to raise them into a more joyful state out of the fear state, but they have been brought up with a more fearful religious background, what are the steps that a person could take to raise themselves out of that and exist more in a state of love than in a state of fear.

**Neale:** I think the first step is to stop worrying about yourself on any level or in any degree whatsoever, to just cut it out, stop it; to just stop it, stop thinking that life is about you. I like to say to my audiences what if you imagined that life had nothing to do with you whatsoever, what if you imagined that the days and times of your existence had nothing to do with somehow fulfilling needs that you imagine yourself to have, emotional needs, even physical needs, what if in fact you could move to place of consciousness where all of your needs were met automatically without you even lifting a finger. What if there were a process by which that could occur? If I could take the idea that you need something out of your mind, what you would do then with your life, how would you behave and what purpose would you put to your life. I experience that I need nothing it is very difficult in a world that is filled with need to describe that feeling. But I have never thought that I needed anything particular for reasons that are clear to me, life has always brought me everything that I have ever needed. Now, you could say, Neale, you are one of the lucky ones, you were raised and born in a country that is wealthy, with good parents, and you weren't living in the Sahara Desert or someplace where life conditions were more difficult for you, that is a metaphysical question and how did that occur? but beyond that I believe that even a person born into the worst of circumstances, if they move into a state that is an expression of who they really are, can rise to a

place where their life no longer is or has anything to do with themselves and in that moment, they transformed their experience both of themselves and of life and they touch life itself in a way, which transforms the life around them and they become a living example of what is really true of us as beings and a prime example of this, that I can think of almost immediately, is Mother Teresa, who was not born into the lap of luxury and nor did she come from Los Angeles or Beverly Hills and could easily have fallen into the illusion of having not enough of what you need to be happy in life, not enough of even what you need to survive, she could have fallen into that illusion quite easily at certain points of her life, but she realised with astonishing clarity that her life had nothing to do with her, if you had asked Mother Teresa whilst she was alive how much of your life is devoted to you, she would have said none of it, not from morning until night, not a single moment of it is devoted to me, it is all devoted to everyone else, yet in the devoting of her life to everyone else, her life was supremely devoted to herself, because Mother Teresa understood something which very few people understand, there is no separation from her and everybody else, but she defined the word Self as everything that she sees and every other person that exists, therefore she saw that when she served a little child who was starving, a poverty ridden child in some awful terrible place in the world, when she served that child, she was in fact serving herself. The irony of that is, that everything she could have hoped for in her life, the love of others, the great honours that life can bestow upon people, to say nothing of the physical security which her supporting sisters would do anything for to provide for her needs, she couldn't even put her head down without someone rushing to put a pillow there, anything you could ask her, out of her total relinquishing of any demand for it. This is the path that has been walked by all great masters, since the beginning of time. And we see the example in 100 Mother Teresas, 100 Buddhas, 100 Krishnas, 100 Christs, 100 Moses', we see the example over and over again given to us, through ages and time in human history, and we simply don't take it. We say, yes, yes, very well, and yes we see that, and now I am going my way. And the masters sit back and say, but you just agreed, you just agreed that this is the better way. Yes, but I am going this way anyway, I am going to pretend that I need emotional and physical and psychological stuff in my life and don't try and talk me out of it. And I do see that your way is a better way, but to hell with it, I am going to go my way anyway. And so the answer to your question is to step away from your imagined thought of who you are and what you think you need to get through life and imagine for just, I challenge people to do this, just imagine this for 30 days and that their life will change forever, irrevocably and they wonder at the end of that 30 days, how they ever could have experienced themselves in any other way. So the 30 day diet is to imagine for 30 days that you need nothing for yourself and that your only reason for existing is to wake up everybody else's life who you touch, is to provide everyone else around you with what they imagine they need. If they can get over their idea that they need it and get past it already. Stop it, cut it out, what do you want, do you want some money do you want some love, do you want some sex, what is it you want, I'll give it to you and then you will see how easy it is to get it, and then after that you'll go, oh, I get it, so I am not about that, I don't have to be about that, so if I am not about that, what am I about, and you realize that and join with me and wake everybody else up and then the 2 of us will go out there and show them, and then the 5 of us will go out there and show them and then the 50 of us will go out there and show them, and our function on the earth then is to raise collective consciousness by giving people back to themselves and notice for themselves who they really are. This doesn't mean that we can't have the things of life, this doesn't mean that we can't have all the sex we want, all the money we want, all the power we want, or all the gratifications that life can give us, I have all of those things, in fact I experience all those things that I mentioned, in abundance, more than I ever thought I could, the day that I let go of my need to have it, I noticed that it was all right there, wasn't that interesting. Here I thought I had to struggle for it, I spent 50 years trying to get all that stuff, and I wound up on the street, which you probably know, if you know my life story, living on

the street was nothing, it was when I lived on the street, and I didn't do this for a week or for a month, but for the better part of a year, you might think that that isn't a long time until you spend about a year outside in all weathers, and you can't get inside, because there is no inside to get into. You are simply on the street, and you hold your hand out asking people for a dime, or a dollar to get through the day and I did that, and when you get down to that level of life and survive it, you realize oh my goodness I made it all up, I made the whole struggle up, it was not necessary.

**Becky:** It's funny how even by talking about letting go in that way, we create a fear inside ourselves, it's like that fear when you think, if I do that, if I go there, I might not get up again, it's that fear of what if I don't get up again, what if I don't manage to get myself back to this level. So how can we transcend that inner a fear?

**Neale:** By taking the 30 day experiment, and just doing it. If you spend the next 30 days of your life, totally, completely and utterly serving everyone around you, and by that I mean not in a way that allows the world to abuse you, not in service to another which allows them to walk all over you and step all over you, but simply in a way that allows you to see what you are doing in the room. What are you doing in the room, you know I have an idea about myself that says I have to come to the room to heal the room, I have come to this space to heal this space, there is no other reason for me to be here. There is no other reason for me to do this interview. Now if I give every interview from that place, I have come to this interview to heal all of those who listen to it, there is no other reason for me to be here. This is the fourth interview that I've done today and I do 15 a week. I couldn't possibly acquire that much interest in me, if I were trying to somehow serve myself. I see that instantly, there would be any need to discuss anything, there would be no reason to. So the answer to your question is that we just give up our thought that somehow life isn't going to work out. Of course, we have to redefine what life working out looks like. If that looks a certain way to us. If you understand that you think "well, I need two cars, a flat and whatsoever it is we think we need, five pairs of shoes, this that and the other, and we have all this stuff that we think we need, that might be the problem, how we are defining what success is in life, but if we define success as just the fullest richest experience of the self, of who we really are and what life can offer in the formula that I have presented here, then it will work inevitably and every single time. As every master who has walked the planet has demonstrated. This is all so simple. I think that if there is any sadness in my soul, I think that it is that I see thousands and hundreds of thousands, millions of people who have no conception of what I am talking about, no idea, just out in the lobby of this hotel, there are two people there and I have sensed the energy in this place, they were store managers, at a conference at this hotel of retail store managers, for a chain of stores, and there they were and I could feel the energy and the vibe and they were all there to discuss business, you could feel the politics in the room, the manager, the regional manager, the director and the store managers and the assistant managers, and you could feel them vying for power and to be promoted next year to become this, that or the other, and you could sense that in this space, the congenial conviviality that had nothing to do with reality and you could begin to sense the focus and the energy that was probably in that room, is right here in this room for this interview, in a room down the hall to discuss their marketing strategies for the next quarter, to see what it would take to bring up the bottom line. It is profoundly sad to see so much human energy focused so abysmally on nothing that matters at all.

**Becky:** It's like it's a distraction I think. It's like the idea of being a floating planet in the middle of nowhere without real purpose or belief or idea of what you are doing, then it becomes so easy to make it about something, like making money, anything other than I'm lost and I don't know what I'm doing.

**Neale:** It wouldn't be so bad of course if it produced happiness for people, you could say well do

whatever it takes, it's fine, there's no judgement here, there's no moral assertion one way or the other, if it makes you happy, but you're not looking at a lot of happy people. You walk through a shopping centre, the lobby of this hotel, down the street or anywhere in the world, and you don't see happy people, you see a bunch of human beings that are unhappy, deeply inner conflicted, using violence to solve the majority of their problems, and cry themselves to sleep at night. And you look at that and say, if you see how wildly dysfunctional they are, how distant we are from the true happiness that we know that humanity has the right to reach, to experience and to expect. If you see that this way of being in the world is dysfunctional and antithetical to that, then why are you continuing to be this way and the answer is that we have no teachers who are telling us that there is any other way. Even standard organized religions do not say the words that I am saying. They in fact continue to encourage humanity to act as it has been act as it has for these several thousands of years, so I think that we live in a very primitive, very elementary society of spiritual children, the largest number of which have no concept of what I am even talking about.

**Becky:** It is frightening because I think it is that distraction that leads to their own destruction and leads in fact to the destruction of us all. What are the steps, if we could just take anything from right now, what are the steps to the vision?

**Neale:** Step number one is just open your eyes and look at the world around you. Just stop for the tiniest moment and look at the world around you objectively. Turn on CNN, and I dare you to look at the television set for the entire day. I mean people say that you shouldn't watch television because it is magnetic and it creates a negative energy, but I think just the opposite. Take a day off work or pick a weekend and just sit there in front of that TV set and watch the news for eight hours, watch the BBC for eight or twelve hours straight and then just walk away from there after watching that for eight hours straight and tell yourself that this is the world that I choose to create. This is the world that I am happy about living in. This is the world that I call my own and of which I am exceedingly proud. No-one can do that. We will all walk away saying when did the madness hit. What happened here, where did we lose our way? So the first step is to come to a basic agreement with yourself, this is not the life I choose. The second step is to notice and to declare that you can and do have the power to choose a different kind of life, indeed to create it. That's where of course the difficulty is. Many people would agree with me that the life that we are seeing out there is not the life we choose, but very few would agree that there is anything that we could do about it. Well that's just the way it is, so that the best we can do is that we muddle through it, and see if we can get through with the least amount of damage. And that's what people believe is their lot in life, so what's the point in railing against it because nothing can be done anyway. If Winston Churchill thought that, we wouldn't be sitting here today having this conversation, do you know that? It takes enormous powerful individuals to look in the face of everything to the contrary and say no I don't accept that. I don't accept that as the prevailing reality. Whether it's Churchill or Gandhi or whoever it was, name a name, pick a name, there are great beings of humanity who simply said no to what was right in front of them. So the step is to look at what's in front of us and say no, to be another way, and in that moment, we give birth to the other way that there's got to be, by our very decision to reach for it, indeed to create it.

So I've come here to the UK to present a programme called "The Gathering at the Crossroads", to see if we can't gather some energy around a new principle of life, which says that we are part of the creation of life itself, and that we must now take a stand. We must now make a declaration. We must now choose again, because humanity is at a crossroads, we are deciding now at a fundamental level of who we really are and who we are about to become as a species, make no mistake about it, this is a time of decision, and the problem with the world today is that the civil are not organized and the organized are not civil.

**Becky:** Just to talk to you personally now, because I had seen your books, and I was stopped from reading them because of the word God in the title. My grandmother on one side was a Jehovah's Witness and on the other side, my grandmother was a Catholic, so I was kind of squeezed in the middle. So I rejected anything "religious". But it was when my clients kept saying I was quoting Neale Donald Walsch, I picked up "Conversations with God" and I read it and it was like remembering everything I deep down already knew. Have people said that to you before?

**Neale:** Yes

**Becky:** I really feel that we know all of this or at least we've got this within us, and remembering it again and putting it all into practice. When I'm watching the news, and I'm feeling genuinely sad because it does feel that difficult, and I'm looking at it, it does look that bleak, and yet at the same time, because I'm remembering something, it's like I know that it can be different, it's like I know that it will be different, I know that it's going to take every individual to realise that they're not individual and every person to be able to change their way of thinking.

**Neale:** You are an individual, with respect. I want to just disagree a bit with your verbalization, because the great fear of humanity is that we will lose our individuality if we accept a unified theology, rather than a theology of separation. That's what stops people from adopting that. Because the fear of losing our sense of ourselves, of who we really are and we don't want to lose that, and in fact, we won't. We won't lose our individuality; we will always be an individual expression of the unification of what we call God and our united self, so we don't have to worry about losing our individuality. I don't have to lose my individuality to experience my oneness with you and with all that is. I can maintain the individuated expression of all with integrity and honour the boundaries of that structure that I call me. I don't have to somehow meld in and lose that sense of self in order to experience my oneness with you.

**Becky:** When you communicate as you have done in the books, when you are having conversations with higher aspects. Would you use the word God, is that the best way to put it? I just wondered how you differentiate between your own ego and the higher parts of your own mind.

**Neale:** Ego has got a bad name. I don't really have difficulty, because my ego self, because I kind of love my ego self, it allows me to express and experience my individuated representation of all that is, in all of its glory and all of its wonder, so, I love myself, and I don't have any problem with looking in the mirror and saying "God, you look great" and "Aren't you intelligent" and "Aren't you wonderful" and I give myself lots of pats and lots of hugs and lots of okays and lots of approval, so I don't know that its about dampening one's ego. Ego's got a bad name. I think that ego's run amok, ego that says "I'm wonderful, I'm glorious, I'm extraordinary, in fact I'm more extraordinary than you, I'm more glorious than you", that's where we have the problem. So I suggest that in one of my books, that we eliminate the word better from the language of humanity, that we take out of the dictionary in all languages, that word no longer exists, and we eliminate the idea that one of us, or anything at all is better than any other thing, and suddenly with the elimination of betterness, the idea of superiority is the greater illusion. As soon as we eliminate the idea of superiority, not saying that we eliminate the idea of individuation or individuals other than you or being superior to you. So the idea of individualized expression does not have to disappear from humanity's experience. So I may lost the thread of your question.

**Becky:** No that's fine, I think that's answered perfectly actually. It's just the higher self and the ego, but not in terms of making something better than something else. I think we can wrap it there.

**Neale:** Really?

**Becky:** I think it's been a long day, and it must be nearly 3.00pm. I could sit here and talk to you all

day. Or sit here and listen all day, I could do both. I think the other thing that was funny was that when I first grabbed your book, the thing that kept me reading, was the mention of Robert A Heinlein's book "Stranger in a Strange Land". I loved that book. I certainly feel that I have managed to *grok* (term used in the book to describe understanding to the full) what you have said. Thank you ever so much. It has just been wonderful to talk to you.

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