

Janet: I am so excited tonight. I wanted to say congratulations to all of you who made it on this call, because as you can hear, this call is going to be really full. You all know the reason why, because we've got one of the greatest guests. When I had a call with him a couple months ago, I thought, 'My gosh, do people get any more wonderful?' Is Paul on the line?



Paul: Yes, Paul's here.

Janet: Hi, how are you?

Paul: Just great.

Janet: Welcome, everyone, to this evening's call of the *Passions of Real Life Legends*. I'm excited to be with all of you tonight. I'm back in the United States, which is great, because I've been out for the last couple months in India and Nepal. Tonight, standing in as co-host for Chris Attwood, who is presently in Holland, is my great friend, Paul Scheele.

Paul is also co-founder of this wonderful company called Learning Strategies. It's a premier provider of self-improvement, education and health programs. I'd say a lot more, but I won't tonight. Paul, we're going to have you on sometime so you can tell them all about your wonderful ventures.

Before you introduce our special guest, the best-selling author of *Conversations with God*, Neale Donald Walsch, I'd first like to welcome our Elite members and let all of you know that we now have a new name for you. You are now called "Real Life Legend Members." Remember that - you have a new name.

You have access to the same wonderful gifts that you did as an Elite member, and in the next couple of days, you'll be able to download the recording of this call. Also, within the next 10 days to two weeks, you'll be able to download a complete transcript of the call so you can go through the wisdom that will be shared by our guest tonight, again and again and continue to pull out all of the wonderful pearls.



One of the things that Neale Donald Walsch has made available to all our Real Life Legend Members is the ability for each of you to receive a free, four-month subscription to his newsletter, *Changing Beliefs, the Newsletter of the New Spirituality*. That's a great name, *Changing Beliefs* - who doesn't need to do that?

Real Life Legend club members can log in to the Member area to get instructions on how you can claim your gift. This has been written by Neale and other staff members, and the newsletter includes his comments on current events, questions, answers and information based on the messages from his *Conversations with God* book.

You'll also get information on other spiritual books, Neale's schedule and his foundation's events. To those of you who are not yet Real Life Legend Members, you're probably going, "I want to be one of those!"

You definitely want to, because not only do you want to listen to these amazing calls with people like Neale, Jack Canfield, Dr. John Gray, but in February, we'll be talking with international Qigong Master and author of *Power Healing*, Dr. Zhi Gang Sha, and in March, Dr. Stephen Covey, best-selling author of [*The*] *7 Habits [of Highly Effective People]*; he'll also be one of our great guests.

One of the last things before I turn it over to Paul, if you would like to get a recording and transcript of this call tonight, as well as our Real Life Legends call interview with the passionate Pat Burns, you can become a Real Life Legend Member by going to the following website address: [www.HealthyWealthynWise.com](http://www.HealthyWealthynWise.com) and click on Step number three.

You'll also be able to take advantage of Neale Donald Walsch's wonderful gift if you do that. Now I'd like to turn it over to Paul Scheele, our co-host for this evening, who will be introducing Neale Donald Walsch.

Paul: Thanks, Janet. It's great to hear you. Well, Neale Donald Walsch is really a modern-day spiritual messenger whose words continue to touch the world 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.



That all came about before beginning his now famous conversation with God. His *Conversations with God* books have been translated into 27 languages, touching millions of people and inspiring important changes in their day-to-day lives. Each of the dialogue books has been on the *New York Times* best-seller list, and the *Conversations with God* Book number 1 occupied that list for over two and half years. I

In addition to authoring the book series, Neale has published 12 other works, as well as a number of video and audio programs. And in order to deal with the enormous response to his writings, Neale and his wife, Nancy Fleming-Walsch, created the Conversations with God Foundation, a non-profit educational organization dedicated to inspiring the world to help itself to move from violence to peace, from confusion to clarity, from anger to love.

Neale's work has taken him throughout the world and he's found a hunger among people to find a new ways to live, in peace and harmony, and he has sought to bring people a new understanding of life and of God. He joins us today on Passions of Real Life Legends. Neale, welcome! [pause] Are you there? Janet, do you want to take over Neale's spot? How do you do?

Janet: Here's what I'd like you to do, Paul, if you'll do me a favor. I have Neale's cell phone. Why don't you explain to everybody what Learning Strategy is all about and let me go find out where Neale is. I just called right before the phone call to make sure he'd be on. He might have had problems getting on because of so many people on the line, so I'll be right back.

Paul: For all of those who are listening, this is called "Paul, dance as fast as you can, right now." Certainly we're going to have an opportunity to talk about Learning Strategies Corporation. A book that I wrote in 15 languages now is called *Photo Reading*. It's a process of mentally photographing written pages at a page per second.

This is a program that was actually created for a client company that I had as a training and development specialist, and it's had a phenomenal impact on the world, but I really don't want to get into that. What I would like to do is shift to this whole idea of what Neale Donald Walsch is about.



I don't know if you know about his personal journey. I'm going to ask him to tell his story early on in our conversation, but his path started out when Neale was born to a Roman Catholic family, and his mother taught him not to be afraid of God. He considers her really his first spiritual mentor.

She believed that having a personal relationship with the divine teaching is something that all of us have an opportunity to do. When Neale was 15, his involvement with spirituality and spiritually-based teachings led him into reading a whole number of spiritual texts, and he noticed that when people got involved in religion, they seemed less joyful, more angry, and exhibiting behaviors of prejudice and separateness.

That was exactly the opposite of what he would have expected would have been possible for people, so he concluded that, collectively, when you look at the theology that was being presented in the world, there was something really not very positive about it.

So he graduated from high school and enrolled in the University of Wisconsin at Milwaukee. He found that academic life didn't hold his interest that much. He dropped out of college after a couple of years and began pursuing an interest in radio broadcasting. That brought him to a full-time position at the age of 19 at a small radio station in Annapolis, Maryland.

He was kind of restless by nature and wanted to find more opportunities for self-expression. He continued to pursue his interest in broadcasting, and he became a radio station program director, a newspaper reporter, a managing editor of a newspaper, a public information officer for one of the nation's largest public school systems, and after moving to the West Coast, he created, owned and operated his own public relations marketing firm.

He was moving from one career field to another and couldn't seem to find an occupational satisfaction. He was having a lot of turmoil and his health rapidly going downhill. This is what brought him to Oregon. If you've read any of his work, you'll know that that's where he really picks it up.

He ended up in a pretty catastrophic situation. There was a car being driven by an elderly gentleman who drove right into him. He



came out of that automobile accident with a broken neck, and he had a year of rehab that threw him out of work.

He had to move out of his home. Soon he couldn't keep even keep up the small apartment he was renting. Within a few months he found himself on the street, homeless. It took him the better part of a year to pull himself back together, to get into steady shelter. At first he had a bunch of part-time jobs, eventually got back into broadcasting, and he worked his way into full-time employment and eventually got a syndicated radio talk show.

He had seen life from both sides. He'd done really well, he'd seen it from the bottom, and even though it seemed like his life was on a roll, there was this lingering emptiness in his life.

Janet: Paul? We had a little bit of phone difficulty, but he should be on any minute now. Paul, you get an award!

Paul: I've got to finish my story now.

Janet: Go right ahead. If you can wrap it up, we'll bring Neale on.

Paul: In 1992, following a really deep despair in his own life, he came to this piece of paper, as he calls his yellow legal pad, and wrote an anguished and angry letter to God, "What does it take to make life work?" Hopefully, that's where Neale is going to pick it up. Is Neale on the line yet?

Neale: Yes, hello.

Paul: Hi, Neale.

Janet: Hi, Neale. This is Janet, and Paul Scheele. How are you?

Neale: I'm fine, thank you.

Paul: It's wonderful that you're here.

Neale: Well, it's wonderful to be here. Tell me what's happening.

Paul: Janet, do you want to set the stage for Neale and then I'll take it from there?



Janet: Sure. Paul was just giving some background history on you, Neale, and before, we did what we always do, which was to introduce everyone and welcome them to the call. We are now ready to move ahead. We have some questions for you if we can start with that, and let it become whatever you think it should become. Actually, I think you'd probably correct me and say whatever God thinks it should become. How's that?

Neale: Okay.

Janet: We're so honored that you're with us tonight, Neale.

Neale: It's nice to be here. Tell me what this is that I'm on.

Janet: This is how many calls you do. I love this. This is called the *Passions of Real Life Legends*. This is Janet Attwood. We talked a couple months ago.

Paul: This is Paul Scheele, and I'll be interviewing you tonight for the audience that's online from all over the world.

Janet: We've got people here from Australia, England, New York, California and you-name-it, South Africa, they're here waiting for you. Our call was jammed tonight, waiting for you, Neale.

Neale: Well, it's nice to be here with you.

Janet: Thank you. It's wonderful to be with you.

Paul: As you know, the title about the Passions of Real Life Legends gets us to focus on that, and what we're really interested in knowing is the role that passions played in your life in the emergence of *Conversations with God*. I was giving people a brief history of the ups and downs of your life and what brought you to making that angry letter and the question to God.

Could you tell us the story from your perspective of how your conversation and your book came into being?

Neale: I'd be happy to, but I want to preface it by saying that it really isn't my story that's important. That doesn't mean that I won't tell it, because I will, because I understand that there's, I guess, a little bit of human interest there. But really, the message of the





*Conversations with God* books is so astonishing and so revolutionary, really spiritually revolutionary, so life-changing for people all over the globe, as to really dwarf any importance that my particular story would have.

The fact is that God is talking to all of us, all the time, and if we begin to tell the stories of all the people who've heard from God in their lifetime, and how did you come to hear from God and how did you come to hear from God and how did it happen to you? Why, we'd be on this call for the next 75 years and not get through one percent of the stories.

So I'm happy to summarize here, in about five or six sentences, my story, but really to spend a great deal of time on my story is not, I think, of the largest benefit. Briefly, my story, like the story of many, many people, is that I was simply, as I heard you say as you were introducing me, at a point in my life where nothing was working.

My relationship was going down hill. My career had reached a dead end. My health was in terrible shape, and like many of us have come to, I came to a point where I didn't understand. I thought that I had done everything right. I thought I had obeyed all the rules, more or less.

I thought that I had done what I needed to do, by and large, to produce a life that would bring me greater satisfaction and greater joy and fewer complications than I was experiencing. As a matter of fact, in my life, all of this was happening at one time, in one six or eight-month period.

I found that my relationship with my significant other was crumbling. My job had literally disappeared. They downsized me; I was out of work, and my health had deteriorated tremendously, and this was all happening in the same period of time.

Of course I woke up, just as you suggested, and I called out to the God of my understanding, "What does it take to make life work?" I don't understand. What is it that I'm missing here, that I don't understand - the understanding of which could change everything? I was 50 years old, I was 49, going on 50, so I had been on the planet one half of a century and I had very little to show for it.

Not that success is necessarily measured by the material things we



have, but on the other hand when you're down to zero, practically down to nothing after 50 years, you have to ask yourself, "What's been the point of all this and what have I not learned yet, that I'm supposed to know, in order to make some sense of all of this?"

So that's briefly my story, without getting into the month-by-month details of it. It doesn't differ, frankly, from the story of many people, of not most people. My experience, as I've talked about this around the world the past 12 years is that almost everyone at some point in their life or another, gets to that place that we would call the "nadir" of our existence, the lowest point that we've had in our lives, when whenever the particular circumstances, we wake up in the middle of the night and say, "What's going on? What have I missed? What don't I understand?"

That's the issue. That's the point here, and every human being faces that dark night of the soul, and that's where the messages of *Conversations with God* have been salvific. They've changed the lives of people all over the world, and rightly they should because these are the messages of all the world's great religions rolled into one, of all the world's great wisdom traditions, rolled into one.

These are the messages that we have been sent from the beginning of time and they are all here in one place, in these few books, and so they represent an astonishing resource for humanity in my opinion.

Paul: Neale, are you saying that it's a prerequisite for humans to go into that dark night of the soul, to be the ashes, biter, if you will, the Cinderella story?

Neale: No, it's not a prerequisite. And that's one of the big messages, really, of the *Conversations with God* books and of the dialogue, is in fact just that - thank you for asking that question. It's a wonderful question, it's an important one and it's a good place to start because it is not a prerequisite.

The trouble is that most people, and myself included, have not developed a true relationship with God; not a really workable, two-way, functioning relationship with God. I'm not saying no one, I'm saying most people, from my observation, the largest number of people, have not developed that kind of functioning relationship with God.





Frankly, many do not seek to until that dark night of the soul, until things come crashing down and then we call out, "My God, my God, why hast thou forsaken me?"

Paul: If I ask people, "Does God speak to you," you've asked this for a lot of people, but when I ask it, I get a lot of puzzled looks. People I know have a good relationship with God, at least they feel that they do, but they don't necessarily think that God converses back to them.

I know that God told you... I talk to everyone all the time, the question is, "Who is listening," so I guess that's really the question is: how does one go about listening to God?

Neale: Well, the first thing we have to do is admit to the possibility that it can occur. That's the very first step, is we have to acknowledge and admit to the possibility that in fact, God is talking to all of us all the time. That's not a small admission.

In fact, there are many of the world's religions which teach just the opposite, that God would not speak to us, I mean, individually, that God speaks to us through his emissaries, if you please, or through his messengers, or through his prophets and saints and sages, but that God would not speak to individual people, the average man on the street, but only to the holy and the hallowed.

I repeat, many of the world's religions actually teach that and say that if you imagine yourself to have been conferred with, if you please, or conversed with directly by God, and if you announced this to other people, that you've committed a blasphemy, that such a statement is apostasy.

I mean, I want to say that there are some religions which actually say it is apostasy for one to declare that one has received a message directly from God, for these messages are reserved only for the prophets and the sages and the saints of our time and of our history.

The very first step in hearing that conversation, since you asked the question, is to admit to the possibility of it, and that's not a small step. For many of the world's religions and the participants therein, it is a step that requires enormous courage because, in fact, as I



said, it is labeled blasphemy, heresy and apostasy.

The second step, if we can get over the first bridge, and actually allow as to how God could be speaking directly to us is to imagine that, even though it's possible for most of humanity, I as an individual, that is, the person that I'm considering right now - me, myself and I - I am worth of receiving these communications, that it is possible for humanity at large to receive.

That somehow, I stand in a place of worthiness, and that despite what I imagine to be my sins against the universe, my faults and my foibles, the injuries that I have inflicted upon others and so forth, that I still stand in the light of worthiness, and that God would in fact talk to me specifically and individually.

And that's not a small step either, by the way. People have been in therapy around that step for 25 years! So we're not talking about small steps here, and yet, I don't want to discourage people. These steps can be traversed. These steps can be negotiated in an instant, if we choose to, but it does take, I would think, enormous determination and courage.

The third step, after accepting our own self worth, is then opening our eyes, our ears and all of our senses to the incoming messages that God is sending us, and to relive ourselves of any expectation that those messages would come to us in a particular way. Maybe I heard them as a conversation.

Maybe somebody else hears them as just the right book that falls into your hands, literally jumps off the shelf at you; or the words to the next song you hear on the radio, or the chance utterance of a friend on the street, as *Conversations with God* itself discusses and describes.

Or the billboard around the next corner as you turn around the block, and there it is unexpectedly, answering the very question that your heart has been pondering for weeks or months. So life is a process that informs life about life itself through the process of life itself.

And this is how our conversations come to us, not just in a particular form, so that's a big step for us to relieve ourselves or release ourselves from any idea or expectation that this



conversation must take place in a particular way, at a particular time, in a particular manner.

Then the process is not complete, but you asked an interesting question. Then after we open ourselves to receiving those messages, open our eyes, open our ears, and watch all that's coming in to us and consider it part of that conversation, then we have to suspend this belief. This is a major step.

I mean we have to suspend this belief. We have to allow ourselves to believe that what's happening is actually what we think is happening, that in fact, the seat of higher wisdom in the universe is truly conversing with us and telling us exactly what we need to know, giving us the answers to our deepest questions, right here, right now.

Which, by the way, is happening in this moment, on this telephone call. And finally, after suspending disbelief, we have to choose to act on what we're hearing, rather than go through all the first six steps and then say, "Well, wasn't that nice? That was inspiring. That was wonderful, and now on with life as it used to be."

We have to allow ourselves to integrate the messages we have allowed ourselves to receive so that our lives are changed forever. We'll see whether people, after this evening's conversation, in fact choose to do that, because that's the seventh and final step.

**Paul:** It triggers me to want to run to the final step right away, of course. Let's quick get to the outcome; so how do I take this message... Let's say I run into the bookstore and I open to that page, and that's happened lots of times.

There's the message, so I'm getting the message, I've got the message and it's up to me to now take action. So often people turn to God and say, "Give me the strength to do this." What's your view on how I can find the reserves within me to take action?

**Neale:** Well, you are really asking very, very good questions here tonight, my friend. These are not idle inquiries, and that is, of course, the central question, and I want to tell you something in a moment of candor and true transparency. I ask myself that question every day. I wish I could sit here in this conversation and tell you, "Well, I've got that one solved. Oh my goodness, after my conversations,



that's the easy one!"

But instead, it's the hardest one of all, and even I, and I say "even I," because people imagine that I'm something that I'm not - some kind of an accomplished master or sitting guru or someone who's come to end of the line and have all these questions answered and everything's solved, but in fact, my life demonstrates that everything except that is true. That is not true at all.

Probably why I have been allowed to be a messenger, because I'm a very flawed messenger. I'm really James Thurber's "every man." I'm not on the other side of this mountain. I'm climbing the same mountain even now, after 15 books. So let me tell you that you've asked the question of the hour for me and for, I'm sure, everyone on this telephone call.

Now, I have some ideas about it. I don't think it's a bad idea to ask God for the strength. I like to personify God in moments when it serves me to do so, and so I will create God as a personal God and I will say to God, just exactly those words, "Give me the strength, give me the courage, give me the equipment, give me whatever I need here in order to apply what I've come to understand, what I've come to know, what I've come to learn as part of my functioning, day-to-day reality."

But I've also shifted just a little bit. I supplicate a lot less these days. What I mean by that is I ask God, or beg God for, a lot less than I used to in the old days, I find, and *Conversations with God* has taught me, that supplication or praying to God in an asking or requesting kind of manner, really isn't the most effective kind of prayer, because it suggests, of course, that something other than the outcome we desire is possible, otherwise we wouldn't be asking, and that places in the space of those other possible outcomes.

What *Conversations with God* has taught me to know is that even before I ask, I will have been answered, and the question is not whether or not I'm going to get the answer I want, but whether I can open my perception sufficiently to allow myself to experience that the answer has already been given to me.

One of the prayers, therefore, and it's right in *Conversations with God*... I'm quoting directly from the book tonight, all over the place,



as I'm sure that the listeners are observing. One of the prayers, my favorite prayer that I now say is (and this is a direct answer to your question, by the way, how do I put it in my life), "Thank you, God. Thank you God, for helping me to understand that this problem has already been solved for me."

So I move into prayers of gratitude much more these days than prayers of supplication. I walk around thanking God all over the place, in advance, not after the fact, but in advance of experiencing, receiving and manifesting what I wish to experience in my life.

Secondly, the second level of how I seek to put these outcomes and manifestations into my life, how I seek to apply what I've learned in my every day life, is that I create a life for myself where my chief activity is assisting others in bringing these outcomes and these results into their lives.

In other words, I've use the Conversations with God teaching at a very high level, the teaching that says, "Be the source." Everything that you wish to receive in your own life, be the source of that in the life of another. Or, to put it simply, give to another person what you wish the universe to give to yourself. Or, as one of our great masters said, in his own words, "Do unto others as you would have it done unto you."

So what I do in my life is I have set up a series of activities in which I spend the largest portion of my life time in sharing with others and empowering others and causing others to know what I imagine myself to know.

Not as if I were a master, speaking from the mountaintop, but candidly and openly and freely admitting my own failures, my own weaknesses, describing my own place in humanity's struggle to reach a higher state of evolution, but sharing with people, openly and freely, what it is I imagine myself to know, the messages that have been given to me, so that others may be empowered to experience the truth and the wonder of those messages in their lives.

And as I find people being empowered to do so, and I get letters from people all over the world, I was just reading some a moment ago, I mean, as you said on this phone call, from people everywhere, from Australia to New Zealand to Germany and



France and England and Russia and Japan and everywhere.

And those letters come to me and they say, “This book, these teachings, these words, your work has changed my life.” Well, if you devote your life to changing the lives of others in such a way that their lives are empowered and deeply inspired and grandly expanded. It is almost impossible for your own life not to be empowered, inspired and expanded, and that’s the answer to your question.

Paul: Yes, and I think that’s what’s so powerful for me in that, is having come up in spiritual traditions that say you really have to suffer and remove your sins to be worthy to meet God. It almost is a cop out that gives me kind of a relief. I don’t have to step up, I don’t have to play big.

I don’t have to be here in service to the Divine if I’m busy putting myself down, yet when you talk about your own failures, neither do you hold those up as sins or something unworthy of the work that you’re doing, nor do you hold them as badges to say that you’re better than anyone else. There really is no superiority here, anywhere, not only on the planet, but in our relationship with God.

Neale: That’s exactly how I experienced it. I don’t have a value judgment that I place on myself or on others in regard to my behaviors or theirs. I just notice that I’m doing what I’m doing and I’m not doing what I’m not doing, then I look to see whether that works, whether that benefits me, whether it’s functional or dysfunctional, and I move to the next level of my evolution as I begin to respond to what I’m observing within myself and within others.

And I don’t have any sense of shame or guilt around my mistakes, errors or faults. You’re perfectly right. I don’t judge myself about it, nor do I judge others for theirs. I’m remarkably, I must say, judgment free, although it took me half a century to get here. And then I got here in that one blessed moment when I realized that God was not going to judge me.

In that moment I was freed of 50 years, a half century of conditioning that I was going to be judged by God. That conditioning, of course, allowed me in turn to judge everyone else in my life, and I did so quite freely and quite openly.





But in the moment, in that blessed moment when I realized that God was never going to judge me, never going to condemn me, never going to punish me, and for that matter wasn't going to necessarily reward me, that I was not living in a reward and punishment universe, but I was living in a universe of constant growth and continual evolution, which is entirely different.

In the moment that that was revealed to me, I was revealed to myself. That is, my true self was made accessible to my make-believe self, and I began to experience and to express through me, in each of the moments of my life, those grander and larger truths as I interacted with other people.

I don't think that makes me, in particular, a special person or anyone with any higher level of evolution than anyone else. It's just what I'm doing, but it's working magnificently in my life to bring me more peace, more joy, more love and more of a deeper experience of who I imagined myself to be than ever I have before, and it's working, apparently in the lives of others as well, because multi millions of people have read these books.

Hundreds of thousands of them, actually have responded favorably to them and many, many, many thousands have told me so in emails, letters and phone calls through the years. I'm not even bragging about that, it's just what's so. Frankly, I have very little to do with it. I'm not part of the process, except to the degree that I have allowed myself to be open to the process itself, but that's the only thing I have to do with it.

I keep emphasizing to people everywhere I go in the world that they too are messengers of the Divine, that life is a process, I repeat, that life is a process that informs life about life itself through the process of life itself.

Paul: The freedom that comes from really knowing deeply that you'll never be judged by God is profoundly liberating. When you wrote that we are all led to the truth for which we are ready, to me that's an important one, because for years, when given an opportunity to really expand into a greater truth about who I am, to get into a greater expression of who I am, the feeling that was there for me wasn't one of freedom.

It was a feeling of not being ready. That's what would come up. It



was as if my mind was saying, like a state, high rate patrol officer, "Put your hands on your head and back away from your truth!" The immediate, pullback response to my question is: how can we know that we're ready to expand into this greater truth when it doesn't feel like we're ready?

Neale: Make someone else ready. Take the focus off yourself. Stop all this focus on the self. My whole life changed when I stopped asking questions like that. With respect, I know you're asking the question for intellectual reasons and it's a very good question, but in life, I don't ask myself those questions anymore.

There was a time in my life when I was asking all sorts of introspective questions like that, "How can I know when I'm ready? How can I help myself be a better person? What does it take to make life work?" all the questions that I asked at the beginning of my dialogue.

But at some point, God said to me, "Do you know what, Neale? I want to tell you something, and this is going to be kind of hard for you to grasp, but just be with the information and see how it feels to you. Your life is not about you. Your life has nothing to do with you.

The day you stop asking any questions about you at all and ask only questions about everyone else whose life you touch, on that day you'll be free of this constant mental pressure to know, to understand, to burst through, to break forth, to emerge and to evolve, because it's not about you.

It's about everyone else whose life you touch, and having decided that that is what's true, you'll discover that everything you've been trying to produce in your own life will be produced there without effort, and that is because what you do for another will be done unto you because there's only one of us in the room.

And your thought is that there's more than one being on the planet. You have this imagining that everyone is separate from everyone else, and that you have nothing to do with everyone else, and so of course, your main concern is how you can survive, how you can evolve, how you can grow, how you can solve your problems.

It's all about you, you, you, you, you, and in truth, it really is about you, but it's about the larger you, the universal you, the you that



you see all around you, and when you get the focus off the minute part of you that you call the self and onto the largest part of you, that you happen to call in your vocabulary, 'everybody else,' in that moment, everything shifts and everything changes, and you truly do become the savior of all humankind."

**Paul:** The idea of everting, of suffering that we see in others, when we move out of that position of worrying about what our next outcome is, and we start focusing on others, it's easy to see others suffering through their life's experience.

Janet Attwood went to India. She interviewed spiritual teachers and came back saying it was the best experience she ever had, but she knows that many of the experiences she had on the trip would have caused a lot of suffering for a lot of people, but she felt aligned with God's will for her on that journey, and she wondered why it didn't cause her to suffer, even though it was trying in a lot of ways?

What is your feeling about what causes suffering in a person's life, when we look out in the world and when we see it?

**Neale:** Well, pain and suffering are two different things. If you asked me what causes pain in someone's life, there's one answer. If you ask what causes suffering, there's another. Suffering and pain are not the same thing. Pain is pain, and suffering is one's point of view about it.

If you are giving birth to a child, you're in a great deal of pain, but you don't necessarily have to be suffering, and many is the woman who has not only not experienced suffering, but experienced joy and celebration through the moment of physical pain. And that's true of emotional and spiritual pain as well.

So it depends on how we hold the pain. I suspect the reason that Janet didn't suffer, even though some of the same things happened to her that happen to other people, is because she held it in consciousness in an entirely different way.

So when we understand who we are and why what is occurring is occurring, when we have a deeper understanding of our true identity, vis-à-vis the rest of life, then we can experience pain without necessarily experiencing suffering.



Suffering is simply, I hate to be brutal about this, but in fact, metaphysically it's true, a point of view. Pain is an objective physical experience or emotional or mental experience, but suffering is a point of view.

That is what allowed the Christed one, and every other, by the way, master who has been martyred and who has been murdered and who has been held up to ridicule and scorn and pain in other ways; the Christed one did not suffer although he experienced great pain.

That's when we notice that a person has truly mastered life, and they turn the pains of their life into something that is transmuted and transformed, and makes a statement to all those around them of who they really are, and we are astonished. We are stopped in our tracks when we see that happening in the life of someone.

We say, "There truly is a master. There truly is a saint. There truly is a wondrous person," all the while imagining that that could never happen to or through us, and of course the message of *Conversations with God*, and I might add, of all the world's great religions, is just the opposite.

Paul: If you could give a recipe to how do we overcome what we perceive as our own life's obstacles, could you share some examples of your own life of how you faced those obstacles and overcame them?

Neale: I'm not concerned with myself anymore. You're asking me again to turn inward, and in the old days, I guess I overcame obstacles the hard way, and it took 50 years, which was the point that I was making at the outset of this conversation. It took a half a century to overcome really, frankly, rather minor obstacles that I had in my life.

I led, compared to other people on this planet, a rather charmed existence, and that I could even feel sorry for myself for a second, now having traveled the world and seeing how many other people live, or look on the television at the terrible tragedies in these past two weeks and so forth, that visit the lives of people everywhere, I have nothing, over 50 years, zero, nothing to complain about.

When I place myself and my life in the context of the larger experience that I observe around me, part of me even says to myself, "How dare you. How dare you spend one minute in self pity?" But of course, I did, we all do, we're all human, and I did, and



I overcame the obstacles that I faced in the past the hard way, first by making them real.

That is, I allowed myself to experience them as if they were reality, which is really the toughest way to overcome obstacles, and then I just worked and slaved and took a half century to climb some of those very small mountains and to get to the other side.

Now if you asked me that question today, I would say to you, "I don't have obstacles in my life because I don't experience them as obstacles, even though the conditions that you and others might call obstacle exists, I might catch a cold, I might have an illness, I might even be terminally ill for that matter.

I might lose my job or lose a loved one or face some other kind of condition that people would call an obstacle, but I no longer call it that. I just look at that and say, 'Oh, so, that's what's true now? And who am I in relationship to this and who do I choose to be?'"

And in the moment of embracing and accepting that which I would have opposed in years past, in the moment of embracing and accepting that, I transform my experience of it, not the outer condition, but transform my inner experience of it such that it no longer becomes obstacle to me.

That is, it's not an obstacle. I just made up a word, "obstacle." It's a wonderful new word that we all should learn how to use! And so it no longer becomes obstacle to me, it's no longer an obstacle because I transform it right in front of my face by transforming my inner experience of it.

I refuse to see it as an obstacle, but merely rather as a condition of the moment that allows me to express and experience, to announce and declare, to become and fulfill who I really am.

Paul: The texture of that response is so different than what I grew up with as positive thinking. "Here's an obstacle. I'm going to think positively about it and the obstacle will go away," but what you're doing is going to the substrata of what you have, in the past, perceived as an obstacle and say, "There is no reality to this other than what I give it," and so by really owning, this is your perfect creation in this moment, it's here to bring you to your truth, there's an openness that I don't get if I'm trying to work on myself in a self-



improvement kind of way. Do you understand what I'm saying?

Neale: Well, I do. Once again, you ought to be writing books. You're saying it perfectly and in a lot fewer words than I did. That is correct. What you resist, persists, and what you look at, disappears. That is, it ceases to have its illusory form, and that is correct. It is a profoundly different nuance in terms of how we approach the so-called obstacles of our lives.

I'm not going to sit here and say that positive thinking doesn't work, because way, way, way too many experiments have been conducted and experiences have been had by humanity to suggest that it doesn't. Of course positive thinking works, but it is the long way around Robin Hood's barn.

It can be powerful, it can work, and I suggest that people use it whenever they can. I never use positive thinking as a way to pretend that the mountain isn't there. I use positive thinking as a way for me to notice that in fact, the mountain is there, in fact the obstacle is there, and I do not choose to experience it as an obstacle.

That doesn't change the fact that the mountain is standing in front of me. I just makes it very clear to me that the mountain is not an obstacle to what I wish to experience in, as and through myself. So there's a small, nuancical difference (that's another word I just made up), it's small, but it's mighty, and you've pinpointed it precisely.

Paul: It's central to an idea that you present that God is the observer, not the creator of life's circumstances or conditions. To say that God is not the creator is a huge blasphemy if it's presented in certain contexts.

Neale: I've got a bigger blasphemy than that in my next book, which will be out in about six or eight weeks, in March. The book is called *What God Wants*. There's an even larger blasphemy, and I hope people will take that book to heart, because that book can change the world. I consider it to be the most important book that has ever come through me.

The book is called *What God Wants*, and it can be advance ordered from [www.Amazon.com](http://www.Amazon.com) or [www.BarnesandNoble.com](http://www.BarnesandNoble.com), or





any of those online bookstores. I bring it up here because in fact, it contains the largest blast for me. It suggests that God wants nothing at all, zero, zip, nothing, that God has no desires and wants nothing from us.

Therefore, demands nothing from us, therefore requires absolutely nothing from us. The idea of a God who wants nothing, who has no preference in the matter of how human beings live there lives, is an idea that is an anathema to virtually every major religious tradition on the planet, which is based, of course, upon an entirely different set of thoughts, that there are things that God wants, you'd better believe it, and if you don't give God what God wants, woe be unto you, as the nuns used to say in my Roman Catholic elementary school, "Woe be unto you."

So we now are constructing a new idea about God of this planet, and about what it is that God wants, and we are beginning to embrace the possibility that we may have been all wrong about everything with regard to this experience that we call divinity. What if divinity, in fact, wanted nothing at all in particular, except to supply us with the power and the energy and the source and the force to create whatever it is that we want?

That's exactly what's happening on the planet right now, and we are not making very smart choices about what we are saying that we want, and often we make those bad choices out of a misunderstanding of what we think that God wants. This is what allows us to fly airplanes into buildings, all the while shouting, "Allah is great!"

This is what allows us to drop bombs on the homes of hundreds of thousands of civilians. Bombs paid for with coins on which it is written, "In God we trust." We imagine ourselves to be doing God's bidding, to be fighting God's holy war, and to be doing God's will, and if we say that God has no will in the matter whatsoever, the whole house of cards comes crumbling and tumbling down, and we have to admit to ourselves that we're making it all up.

If we're making it all up, why in the world are we doing it this way? And those are the fundamental questions that humanity is being forced to address at this time, and I would say we have about 25 or 30 years to address those questions forthrightly, because if we continue with our present behaviors for that short period of time,



we're not going to be here any further to ask these kinds of questions. Life as we know it cannot sustain itself if we continue moving in our present direction.

Paul: I remember when Buckminster Fuller spoke at a conference I attended with him, and he said that humanity is in its final exam. We must see that we are here for each other. What I love about what you're saying is the concept that there is nothing that you *have* to do.

The idea of a requirement for doing anything in particular simply is a requirement we've constructed in our own mind, that love knows no condition. That absolutely shifts everything about a modern society that says, "Progress is essential," that we have to make progress and change the world that we see.

Neale: It says something too, about societies that are built on concepts of God that include requirements and restrictions and commands and demands, rules and regulations, guidelines and mandates. It's amazing, as is discussed in the book *What God Wants*, there's an outline in that book of the many, many civil laws actually, that we have created on this planet in the legislatures of mankind, in which we seek to express our understanding of what God wants.

The President of the United States, in the past several months, and during the final stages of the Presidential election, was talking at every turn, about a constitutional amendment outlawing gay marriage. His basis for taking such a stand was that it violates the law of God and it's not what God wants. I'm pleased and proud to notice that our President is so clear about what it is that God wants, but what if he's wrong about that?

What if other people, for that matter, in our present time and throughout human history, have been equally wrong about what God wants? Somebody asked me, in a nationally televised interview a number of years ago, "If you could put God's message to the world in one sentence, or in one short paragraph, what would it be?"

My answer was, on that occasion, "I can put it in five words."

The interviewer said, "Okay. Ladies and gentlemen, here's God's message to the world in five words. Neale, what is it?"



I paused a beat to let the world hold it's collective breath and I said, "Here's the message from God: 'You've got me all wrong.'" That may not seem like the thing we would expect God to say to humanity, but it is an earth-changing message because if in fact it's true, and it may not be, we can discuss that civilly and gently and passionately.

But if, just for the sake of discussion, we assume that the statement is correct, that we've got God all wrong, it opens up everything. It reopens the whole discussion about what God wants and reopens every theological construction known to human beings, which by the way, support all of our sociological, economic, political constructions as well.

**Paul:** You didn't venture out to try to make those kinds of changes in the world. There was something about your passion to pursue the truth about what's going on in your life that really got you here. How is your sense of your own personal destiny changed from the days when you were first in broadcasting until now, when you're really seeing this truth coming through you so powerfully?

**Neale:** Well, destiny is self-created. There is no such thing as destiny in the sense of an assignment that one is given by the universe. Destiny is self-created, so how it has changed is a reflection of how I have changed. I have decided to give myself a real, genuine purpose and function in the world far larger than anything I could have previously thought of, imagined or desired.

I now see that I have the opportunity to truly impact the lives... this is difficult to say publicly. It's generally held privately in my heart, but to impact the lives or multi-millions of people, to literally free humanity from the terrible, terrible pain of its beliefs in an angry, violent and vindictive God.

I consider myself leading - one of the leaders, not necessarily the only one. Surely not the only one, but I consider myself one of the leaders of what I've come to call a "civil rights movement for the soul," the last great civil rights movement of humanity. We've had civil rights movements that have freed the slaves, and then civil rights activities that free women from their oppression, and finally a civil rights movement that frees the human soul from the oppression of its beliefs in a violent, angry and retributive God.



And what a freedom that would be, because of course, it would be the first domino, and when that domino falls, all the rest of the dominos fall. Our financial systems, as I mentioned a moment ago, our political systems, our social constructions - everything would shift and change, and we would truly create the world of our grandest imagining.

Paul: You've opened the dialogues, absolutely, for humanity and totally appreciate and celebrate that.

Janet: Paul? Hi, Neale. This is so incredible and I'm just bursting here from this. I've got so many pages of notes and I just love everything you're saying. The dialogue between both of you is profound. You said something so completely profound just a second ago, and it's all been that way.

This one, I felt like I had to bring it out more because this call is called *The Passions of Real Life Legends*, and people come on to these calls to understand how to create and live in their own passions for their own lives. Many people feel very lost that they don't really know, "How do I live the will of God?"

What you just said was so profound, and I wanted to ask if you would expound on it. You said, "Destiny is self-created, and how it has changed for me is how I have changed." Can you speak some more about that?

Neale: There is no such thing as the will of God, and the profound book, *What God Wants*, drives right to that point. It asks the question, in chapter 12 or 13, "What would life be like, what would your life be like, what would life on the planet be like, if we thought for one moment that the phrase 'the will of God' was something we made up and that there is no such thing as the will of God?"

And I know, again, I know that's blasphemy. We're talking apostasy here. This is high level, theological revolution. On the other hand, if we impassioned that it was true, everything would change, because then of course, responsibility for our own lives, for the decisions and choices we're making, and for what we are becoming, lies and remains where it always was, where it is now and where it always will be, with us.



That was the shift that occurred inside of my soul. That was the change that I refer to when I said, "The change in me." When I got that I was responsible, that there was no one else sending me a message, giving me a mission, requiring me to do anything or to be anything or to have anything, that it wasn't life or God or anything outside of me, but - and here's where the circle becomes complete - that it was.

It wasn't life or God or anything outside of me, and it was. It was life and God, but not outside of me; inside of me, acting in, as and through me, when I got very clear that there's no such thing as separation, of me from God or of me from any aspect of life whatsoever.

When I got very clear, that separation theology, what I call "asseveration' theology," turns out to be inaccurate. I'm not going to say, "turns out to be a lie," because I don't think it's a deliberate attempt to falsify anything, but turns out to be simply a simplistic and inaccurate understanding of the universe and how it works.

When I discovered that and shifted the paradigm of my experience, everything changed and I began taking responsibility for myself and I began saying, "Oh, I get it. I understand it. My destiny is my will," or as God said in *Conversations With God*, in one poignant and extraordinary sentence, "My will for you is your will for you."

Janet: I want to ask you another question about this. I think everybody else - their heads are starting to explode - on the line. Would you say that what you love to do, what you're passionate about inside, is inside of yourself, because where else does it come from - is also God inside of you?

Neale: Yes, absolutely, and I never, never deny that. And I never deny my passion. The problem in my earlier life was that I was denying my passion. Starting when I was seven years old, my father said, "You are to be seen and not heard," and I tried to find a way to get small, because my father wanted me to. It began there.

My father wasn't a bad man. He wasn't a terrible person, just the way we were raised. We were all raised with that, "be seen and not heard, don't show off," and all the rest, until... And it was Jesus who said, "Do not hide your light under a bushel," and so what happened to me was, I began to finally, slowly but surely, after 50



years...

Understand, we're talking about more than half of a lifetime, in fact, the better part of a lifetime. Half a century on the planet, and then I woke up and said, "Oh my gosh. Oh my gosh. What would happen if I listened to my passions and allowed them to emerge through me, as me? What would happen if I stopped denying what drives the engine of my soul?" And then I exploded, burst forth and emerged.

Janet: Would you not say that this would be everyone's experience if they dropped into that?

Neale: Well, that's of course, the whole point of what I'm saying here, but it takes enormous courage and it takes a willingness to let go of what we think we're supposed to do, and for that matter, this is more important, of what we think we want. It takes courage to let go of what we imagined that we want and need.

For instance, if one follows one's passion, one could be out of work or broke or not have the big house on the hill, or the two cars or whatever else one thinks that one needs. So people who follow their passion are not always best-selling authors who make lots of money and have lots of fame and fortune.

Sometimes people who follow their passions walk a different path, but their passion, nevertheless, leads them along that path and provides them with a level of inner happiness, inner peace and inner oneness that they could not and cannot experience any other way.

But we have to look at what it is that we're doing and why we're doing it, and we have to say, "What truly do I want in my life?" If we are paying the piper in order that we can have the house on the hill and the two cars in the driveway and the big screen TV and whatever else we imagine ourselves to be attached to - here comes the Buddhist tradition of non-attachment.

If we pay the piper for what we imagine ourselves to be needing to be attached to, we can kiss this whole line of discussion, that you and I have just had, goodbye, because it's not going to happen. It's not going to work. And so every day, even in what I do now in writing the book *What God Wants*, well, that could be, in physical





terms, the ruination of me and I could lose everything that I've accumulated in the past 15 years with the success of these books.

As my editor in New York said, "Do you realize what a risky book this is? This could ruin you!"

I said, "You know what? If I have to worry about that, I can't do anything."

Janet: Well, we're all going to buy it, so I'm sure it's not going to happen.

Neale: It wouldn't matter if it did. That's the point.

Janet: Exactly, because you've followed your passion.

Neale: Precisely.

Janet: I totally understand this.

Paul: There's something so profound in this. So often people come to me and they say, "How can I figure out what my life's purpose is? What's my destiny? What are my dreams?" and what I'm hearing is this is sort of the last gasp of trying to cling to those attachments, trying to make my life work in a world that it doesn't seem like I can make my life work.

I'm almost lost trying to do it the old way with the wrong set of assumptions about why I'm here, so they look to outside of them, "How can I find my passion?" What I'm hearing is, you find it by taking a deep breath in, relaxing and listening. What are your passions?

Neale: Let me tell you what I say to my audiences because I'm asked the same question. This is not a situation, this life of ours, in which our life purpose, our life mission, is written somewhere, written down, presumably by some benevolent God, who has assigned it to us. So when people come to me and say, "How can I find my passion? How can I find my purpose?"

I say to them, "What do you think, that it's written down somewhere in a piece of paper, just hidden out of your sight? Do you think there's a big blackboard in the sky, on which it is written, 'James - a wonderful person who lived in the first part of the 21<sup>st</sup> century, who:'



and then God has written in what your particular purpose or passion is supposed to be?”

“I tell you, my friend, you can look behind all the trees you want, uncover all the rocks you want, you can listen to all the tapes you want, you can read all the books you want, you can go to all the seminars you want, and say all the prayers you want and you will not find your life purpose and your life passion in that way, because there is no blackboard in the sky on which that is written.”

“Oh, wait a minute, I’m sorry. I beg your pardon. There is a blackboard in the sky and it does say, ‘James - a wonderful person who lived in the first part of the 21<sup>st</sup> century, who:’ and then God gave you the chalk.”

Janet: I love what you said about the fact that there is a big [inaudible], especially in the self-development world, that if you follow your passion then you’ll become a millionaire on top of it, right? Because you’ve followed your passion and what you said was that might not happen.

You might end up in the street, but what you’ll also end up with is peace of mind, because you followed what you loved, and therefore you aren’t missing anything when you’re full. That’s what I heard you say.

Neale: You will end up with the greatest treasure of all, which is an experience of who you are, the fulfillment of your heart’s desire. I would say this, and I’ve said this to people throughout the world: in order to have it all, you have to be willing to risk it all, and you have to be willing to lose it all, and then you will have it all, because you will redefine what the word “all” is.

And in that redefinition, the screw turns and everything changes, and life becomes something completely and entirely different, and we are truly born again.

Paul: This is what I love about Janet’s work, and what they’re doing with *Healthy, Wealthy nWise* magazine is they’re really looking at passion from the standpoint of: passion is the expression of a person who really is willing to risk it all, because they know that something greater is up for them. They’re willing to step into it fearlessly.



Neale: Yes, in my world, passion is defined as the burning feeling inside of us that brings us to courage, to set aside every exterior idea of who we are in order that we might express the truth of our being.

Janet: I want to ask you another question. There are a million questions that come to every profound piece that comes out of your mouth. The burning feeling inside of us - that's it, right? That's all anyone has to follow. That is it.

Neale: Yes, and we have to give ourselves permission because it feels terribly self-indulgent.

Janet: Yes, and how many people say, "How can you do that? You've got to take care of the kids. You've got to go do this and you've got to go do that."

Neale: Well, you know, I want to say - here again, is blasphemy. You don't have to, and each of us is on this planet to experience who we really are. I'm not saying you don't have to be responsible, but there are more ways to be responsible than might immediately be apparent.

I've said to my own children - I have children - when they say, "But, Dad, you're hardly ever home," or, "Why can't you be like other fathers?" and so forth, and, "How come you can't be with us for the school play?" or for this or that.

I've sat them down and I've said, "Guys, here it is, father to son. I cannot give up and squelch the fire inside of me in order to ignite the fire inside of you."

[Inaudible] and we don't have nearly enough time, but in a week-long retreat, such as the programs that I offer around the world when we have five or six days to discuss this for many hours each day, we get down to the fine points of what I'm saying here now in just four or five sentences. But yes, you've laid it out perfectly.

Janet: Oh no, Neale, you laid it out perfectly. I'll tell you, I can't wait to read the transcript. Paul, would you agree with me that we were blessed tonight?

Paul: Absolutely blessed.



Janet: Neale, any time, anything, you've got both of our support, and I know that, to whatever - because I'm on fire tonight, just listening to every single thing you said. It was just one truth after another, and I really thank you so much for being the conduit. I loved what you said, what you decided when you decided that you were the one who was deciding, that you decided that you wanted to just walk out there and play in a very big field. I'll tell you, you are.

By the amount of people that we have on this call tonight, I'll tell you, that's just a drop of, I'm sure, what you're going to be doing in the future, and especially when this book comes out. Can we tell people that one of the places they can go to find out more about what you're up to is your website: [www.CWG.org](http://www.CWG.org)?

Neale: That is correct, and also on a personal level, they may want to go, to hear more about more of my personal life and my personal goals as well as the organization goals, they can also log onto: [www.NealeDonaldWalsch.com](http://www.NealeDonaldWalsch.com). That new website will be up on the 15<sup>th</sup> of this month, in just a few days.

That will give them an idea of what it's like on a personal level, which I have not done on the CWG site, to be me and to live through what I'm living through, and to move through that process. I've created that site especially to give me a place to just talk about my personal experience, because I did not want to do that on the *Conversations With God* site.

I didn't want that site to be about me. I wanted it to be about the Conversations With God message, but so many people have asked me personal questions about just my human experience, so I've created the other site as well. So those are two places that people are invited to go if you'd like to touch in and tag in for more of this energy.

Janet: Neale, I want you to know how big you are. I actually, accidentally spelled your name wrong when I was typing tonight and I still found you, so you're all over the place. You also mentioned that you have a retreat?

Neale: We do five retreats a year. The retreats are called "Recreating Yourself," and information about those retreats, predictably, is on the [www.CWG.org](http://www.CWG.org) website. Go to the website and click on



“Education Programs,” and you’ll find a link to the “Retreats” page, and that will tell you all about it.

Janet: Well, I think it’s very profound - boy, I’ve used that word more than usual tonight - that this is the new year and we had you to begin our new year, Neale. It’s very, extraordinarily profound. I can’t wait for your new book to come out, and everybody, don’t get one. Get 20 of them and give them all to your friends, because we do need a paradigm shift.

It’s very clear. It will be profound to see a paradigm shift, and we can do it. I loved what you said, Neale, that when you decided that it wasn’t outside of you, what you chose to do, it was inside of you, and when you took it and said, “This is what I’m doing,” then you became the co-creator, along with God.

Neale: And that’s the process by which we all are living our lives. It’s simply that some of us are doing it unconsciously, without being consciously aware of it, and others are not. That’s really the only difference. The process is identical with everyone. The level of awareness about that process is the only difference.

Paul: Well, it excites me that we can look to the end of a separation theology and really step into a civil rights movement for the human soul. I’m so pleased to have met you in this venue in cyberspace, but also to hear your words and be encouraged along this civil rights movement, so thank you so much.

Janet: Thank you, Neale, for joining us this evening. I wish we had more time, and I’m sure all of our listeners wish we had more time. If we can, we’d love to have you again. Would that be possible?

Neale: I’m sure it would.

Janet: We are your perfect customer. I’ll tell you, anyone that’s on the *Healthy, Wealthy nWise* call is a Neale lover, I’ll tell you.

Neale: I’m getting a little uncomfortable with this general line of discussion here! I’m not looking for Neale lovers and I don’t consider myself to have any more wisdom or profundity to share than anyone else does, and I am acutely aware of that. Anyone who follows me through my daily life, lives close to me, or alongside of me or with me, or even observes how I have lived my life and how I continue



to live my life, I'm sure would rush to rapid agreement.

I'm a very ordinary, simple, plain person. I wish to God that I could claim some higher level of awareness or understanding. I don't think I have that, not based on the behaviors that I exhibit. But this much I know: the path has been shown to me. The way has been made clear, and for that, I am very grateful.

Janet: And I think that what you just said is why we are all just taking every word in, just because you say you're who you are and it's so refreshing, so thank you. I want you to know it's been a wonderful evening to share with you, and thank you, Paul, for co-hosting tonight's call. You did such a wonderful job. We're looking forward to having you on again and again as a co-host.

To all our listeners, I thank everyone for joining us tonight. We look forward to being with you on future calls. Remember, if you aren't yet a member of our Real Life Legends calls, just go to [www.HealthyWealthynWise.com](http://www.HealthyWealthynWise.com) and click on Step number three.

I want to leave you all with one of the beautiful quotes from Neale's book, *Conversations With God*, "Let your love propel your beloveds into the world, and into the full experience of who they are. In this, [inaudible] have truly loved."

I'm going to open it up, Neale, for everyone to say good night to you.