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Session 233

Probable Self, Dreaming Self, Subconscious and Ego

I would like to add somewhat to our discussion concerning inverted time and probable events.

If you recall, we mentioned the fact that the dreaming self has its own memories. It has memories of all of its dream experiences. To you this might mean that it has memory of its past, and indeed to you memory itself is dependent upon the existence of a past, or it is meaningless.

To the dreaming self however, past, present and future as such do not exist, and yet it has what you term memory. How can this be?

All experience as I have told you is basically simultaneous, and the dreaming self is simply aware of its experiences in their entirety.

(Seth began to talk about the simultaneity of basic reality in the 41st session, which dealt with the spacious present, see Volume 1.)

You are not aware of your experiences in their entirety, for you experience events in a consecutive manner. You are therefore aware of your dreams only in a consecutive manner. You are hardly familiar with all of the dream experiences of your dreaming self, and barely familiar with any of their implications. The dreaming self is to some considerable degree conscious of the self which we shall here term the probable self. The probable self is somewhat like a twin self to the dreaming personality, for neither the experiences of the dreaming self nor the probable self occur within the complete radius of physical reality.

There is a constant give and take between the probable self and the dreaming self, for much data is received, particularly by the dreaming personality from the probable self, or the self that experiences what the ego would term probable events.

This data is often wound by the dreaming self into a dream drama, which informs the subconscious of dangers, or of the probable success, of any given event which is being considered by the subconscious as suitable for physical actuality.

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In other words the ego is not familiar with the probable self, but certain portions of the subconscious are. For the subconscious, like the probable self, is aware of its existence in the inverted time system. The subconscious is aware of many realities which are not accepted by the ego as actual physical events, and it reacts to many stimuli of which the ego is completely unaware.

Again past, present and future are definite realities only to the ego. Memory to the ego presupposes the existence of a past that no longer exists within physical reality. When I say that the dreaming self has memory, therefore, of its dream experiences, I mean that it scans its present existence. It is a simultaneous self.

The same can be said for the probable self. Were it not for the experience of this probable self and for the information which it gives, via the dreaming self to the subconscious, then it would be most difficult for the ego to come to any kind of a decision within the physical universe.

The ego does not realize the data that is constantly feeding into it. It cannot afford to, generally, since all its focused energy must be used in the maintenance and manipulation of physical actuality.

It will take us many years before all of this information on this particular subject is clear. You must take it for granted also, you see, that this probable self has operated in each incarnation, in each materialization of the whole personality, and has therefore at its command literally millions of probable situations and conditions upon which to make value judgments.

(For an idea of the complexity implied here, in Volume 3 see the 88th session, in which Seth goes into the structure of the subconscious to some degree.)

Of itself however it does not make these judgments in those terms. The decision as to whether or not a particular probable event should be perceived as a physical one depends, of course, upon the nature of the ego which would then experience it. The probable self does not make the decision, but merely passes on the data which it has received through its own experience with the event.

The information is sifted often through the dreaming self to the subconscious, which has intimate knowledge of the ego with which it is closely connected. The subconscious makes its own value judgments here, and passes these on to the ego. But then the ego must come to its own decision.

In some cases the decision is made by the subconscious. However, for various reasons often the ego will simply refuse to make the decision. Occasionally when a decision has been made by the ego, the subconscious will change it, because the decision is obviously such an unwise one.

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The self is far from a simple psychological structure, and your psychologists are barely beginning to have any understanding of what it is.

... Now. This probable self can be reached through hypnosis, but only with excellent subjects and an excellent operator.

It will often not be recognized for what it is, however, for there will be no evidence in the physical universe to back up its statements. There will not be much of a problem however, since it will not be reached often. It lies, so to speak, on the other side of the subconscious.

Its data will agree when taken within its own framework, but this will be the only clue visible at first sight. The probable self, as far as I know, has not yet been reached in any hypnotic experiments. It has been glimpsed however, but not recognized as a separate part of the self, in dream recordings given in analytic sessions.

It must be recognized also that these portions of the self exist in each incarnation. In the materialization of personality through various incarnations, only the ego and the layers of the personal subconscious adopt new characteristics. The other layers of the self retain their past experiences, identity and knowledge.

The ego receives, in fact, much of its stability because of this subconscious retention. Were it not for past experiences in other lives on the part of deeper layers of the self, the ego would find it almost impossible to relate to other individuals, and the cohesiveness of society would not exist.

Learning to some extent is indeed passed on through the genes, biochemically, but this is a physical materialization of inner knowledge achieved and retained from past lives. Human beings learn mainly through experience, and the experience is derived from past experience in other existences.

The human organism does not spring full blown, erupt into existence at birth, and laboriously then begin its first attempt to gain experience. If this were the case you would still be back in the stone ages.

Now there are indeed waves of energy, and waves of reincarnational patterns, for there have been many stone ages on your planet, where new identities began their first experience with physical existence, and changed the face of the earth as they progressed.

They changed it in their own individual ways, and not in your ways. But this will be discussed at a much later time. Yet all of this occurs, basically, within the blinking of an eyelid, so to speak, yet all with purpose and with meaning, and based upon achievement and responsibility. Each portion of the self, while independent to some considerable degree, is nevertheless responsible to every other portion of the self,

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and each whole self, or individuality, is responsible to all others while it is still largely independent as to activity and decision.

For as many layers of the self compose the whole self, so many selves form a gestalt of which you know relatively little, and of which I am not yet prepared to tell you.

Session 253

Perception and Reality Construction

All systems of reality are created, or constructed, by those who perceive the system. Those who do not construct a system cannot perceive it. Now. There is nothing at all unusual in precognitive experiences. They occur constantly beneath the level of your awareness. However there are certain conditions necessary before precognitions can arise to conscious levels, and there are definite conditions that must exist before what you call apparitions can be perceived.

So-called apparitions, again, are not unusual. They are more or less constant. Many of these apparitions exist in their own system whether or not you perceive them. Some apparitions are constructed by the perceiver and are basically caused by a telepathic communication. But all apparitions are not of this nature. All apparitions however, to appear as or within the physical system, must be constructed by the perceiver in the same manner that all physical objects are constructed.

This does not mean that apparitions are only the result of such construction on the part of the perceiver. The perceiver constructs the pseudomaterial apparition as he constructs the physical image of his contemporaries, but in, or rather and in line with telepathic data that is received by or from the consciousness whose material image is being constructed.

You recall we spoke of primary and secondary physical constructions. These classifications apply regardless of the basic nature of the consciousness that is to be materially formed. An apparition constructed as a result of telepathic data, picked up by the perceiver in message form, will be constructed by him in precisely the same manner that an apparition will be constructed that is a reflection of a survival personality.

The difference is not in construction, for the methods of construction are the same. For example, Mr. A in his bedroom telepathically picks up the thought of his brother many miles distant. Now. If he merely picks up his brother's thought, and the thought is, quote: "I am dying. I wish I could say goodbye to my brother," then the receiver of the message could form the apparition of the dying brother, and then perceive it in his bedroom

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This would be a secondary construction. If however the dying brother made an out-of-body journey before or after death, for a last visit, then the receiver would still have to construct the apparition himself in order to perceive it. But in this case we would have a primary construction.

Nothing is seen directly. You are always forming such constructions, and the methods by which this is accomplished are the same regardless of the nature of the consciousness which is to be perceived in physical terms. In all cases, if the ego consciousness is to be reached, some sense imagery is necessary.

Sense images are built up, you see, in the same manner whether or not you are trying to perceive an apple, a star, or a human being. They are built up in the same manner whether or not you want to perceive a thought that must be made physical, or the image of a consciousness that must be made physical.

You have noticed in our own work that oftentimes information will be perceived by Ruburt in terms of visual images. I do not give Ruburt the information in this manner. The images are formed from my ideas. Usually they are formed by his ideas. I try to direct his image making, but in both instances the same process of image making is involved. You can understand in fact the way in which sense images are organized much more clearly by studying instances where sense images exist without an actual object representing them in the physical universe. This shows the sense impressions are independent, you see, of objects.

Now I have told you time and time again, my friends, that you construct your physical universe and your private environment in line with your inner expectations, for they mirror perfectly the deepest areas of your own inner reality.

This is perhaps the closest I can come in handing you anything that approaches a basic truth. All of our material follows from this, and any other information contained in the material follows and flows out of this primary statement.

I do not speak symbolically, but quite literally.

When you find yourselves therefore noticing more and more the inequalities, the disasters and shames that come within your sphere of perception, you add to their existence. This may confound what common sense may tell you. However, concentration reinforces the quality which is concentrated upon.

I will not go more deeply into this, for we have mentioned it often, and I address myself now to you both. When you are concentrating upon destructive elements, you lose on two points. You reinforce the destructive qualities by the very act of concentrating upon them, and you rob yourselves of the constructive qualities that you could be concentrating upon, and therefore that you could be reinforcing.

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For an example, we will take your friend and her tumor. The tumor was formed by inner concentration. She feared a tumor so strongly that subconsciously she focused her energies in those directions. It existed in her mind long before it was physically constructed.

Had she concentrated upon constructive elements, not only would the tumor itself be nonexistent, but she would have constructed a positive element in its stead. A spiritual growth, for example.

All of these matters, you see, and many more, from the considerations of health and the formation of destructive ulcers and tumors, to the construction of any simple physical object, to the construction of an apparition – all of these are in one way or another connected with inner focus and concentration.

You will in all cases attempt to construct as physical reality your inner conception of what reality is. Your physical environment and conditions are a mirror of your own basic conceptions of reality. If the environment changes it is because your inner conceptions have changed, and no smallest alteration is made within physical reality, that has not first been made within the inner self.

Mass Or Shared Dreams

I wanted to mention here a subject that is at least allied. We have not touched upon it often, if at all, and it has to do with something Ruburt wondered about: Mass, or shared dreams.

Now, your physical universe is obviously composed of shared perceptions, and mass dreams would of course be of the same nature. Mass dreams are indeed a reality. They exist mainly at one particular level, and they have to do with what you may call for now, world pictures.

These help form the reality of human conditions upon your planet at any given time. Those conditions are at least partially the result of such mass dreams.

... We will then discuss briefly, very briefly, mass or shared dreams.

There are actually several varieties. For now we will be concerned with mass dreams that have an almost universal nature. That is, dreams that are shared at one time or another by the majority of living persons on your planet.

These are dreams shared by various groups for example also.

This particular kind of dream is concerned with working out certain problems concerning your physical reality, and they are usually not precognitive. They might appear precognitive if you perceived them, because many of the events contained

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therein will later occur in fact. They are not precognitive however, for in a large measure they bring about, or cause, physical events.

They occur, comparatively speaking, just above the layer which Jung refers to as the collective unconscious. If you could perceive these dreams then you would have a good idea of the main physical events of the future, because you would see them being born.

These are as a rule connected with significant events that affect many countries. They represent in the main deep intents, wishes and purposes. At times they have immense power to bring about shaking world changes of either beneficial or destructive nature.

One individual however is more important than you have ever dreamed, for the intensity and emotion and intent is important here. One man, passionately willing, good or evil, can overbalance, literally, a hundred men. In the dream state too, you see, leaders can be born and make themselves known. The people already know them in these mass dreams, before they are known in physical reality.

Session 254

Mass or Shared Dreams and the Self

Now. As you know, all aspects of physical reality first exist within the framework of nonobjective reality.

In certain areas of mass shared dreams, collective mankind deals with the problems of his political and social objective structure. The solutions which he makes within his dream reality are often, however, not the same solutions that he accepts within physical reality.

The dream solutions are held as the ideals, however. Without for example mass dreams, your United Nations would never exist. This type of mass dream is one of several varieties. It is true indeed that all dreams to some extent are shared, for the privacy that you imagine exists within them is, as Ruburt correctly supposed, an illusion.

It is of course necessary at this stage of your development that selectivity be used, and that some standards be drawn that will effectively define apparent limitations and boundaries. The area within these limitations and boundaries you call the self. The self expands as your ability grows, as you learn to retain identity in the midst of diversity.

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Practically speaking you see, if you were aware of the constant barrage of telepathic communications that do impinge upon you, it would be most difficult to retain identity. Identity would suffer if it were forced to perceive more impressions than it could effectively handle. Shared dreams are therefore well beneath awareness.

Identity could be called a strong organizing characteristic that perceives impressions in definite ordered form. As identity is strengthened through experience then it automatically expands itself to add further realities which it is now able to manipulate.

I have told you that dream reality is more cohesive than you may have supposed. Such characteristics as shared dreams go a long way to stabilize dream reality. When you dream of others they know it. When they dream of you, you know this. There would be nothing to be gained however in conscious awareness of these conditions.

This is a slight aside. Many people dreamed of Jack Kennedy's death in advance, as you know. On one level this knowledge was available to the man himself. This does not mean that the death had to happen. It was a vivid possibility. It was also one of many solutions to several problems. While it was not the most suitable solution, it was the closest man could come at that particular time in physical reality.

All events are known in advance, but still there is a selectivity that is unknown. Dreams as you know have their own electric reality, their own psychic energy, and their effect upon physical events is extremely strong. The effect is undiluted, so to speak. The emotional intensity of a dream is very seldom recalled in its full strength.

Psychic action is being directed in a way not possible in the ordinary waking condition. Shared dreams present their own historic organization, for the shared memory of your race does not only include physical events, but reaches much further than this.

Dreams you see are also imprinted within the cells electromagnetically. We will take a simple example, those who are not prejudiced against those races who are kept downtrodden. They dream individually and collectively of changing the situation. They act out in their dreams the various ways in which such a changeabout could occur. These dreams actually bring about the resulting change that will then happen in a historic manner. The very energy and direction you see of the dreams themselves help change the situation.

You see, in the waking state you direct your energy into the manipulation and construction of objects.

In some respects this dissipates the energy, of course. In the dream state you manipulate energy more directly. This is what you are doing of course in self-

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hypnosis: But, used for therapy, you are still trying to affect or change something physical.

In the existence of what you call the radio stars you have energy that is being manipulated more directly than you can imagine – energy knowing itself, highly individualized. You have self structures so intense that you are able to handle an infinite variety of impressions, share them, use them, and still retain individual identities.

You understand that the radio stars are merely the projection of something else. That is, your scientists with their instruments perceive only the appearance that these structures take when they fall within the physical system. This has nothing to do with the nature of their own reality, for you cannot perceive that in any direct manner.

You cannot for that matter perceive yourselves directly, but only through the sense apparatus which has been adopted by the self. You perceive directly psychological experiences, but you do not perceive these in their undiluted form. You protect yourselves and automatically sift out what is too vivid or intense at any given time.

You do not even perceive sense data with a third of the vividness of which you are capable. This has to do again with the self-protection used. The self does not perceive any impressions, you see, which are so vivid that it could be overwhelmed. As the self learns then it allows greater and more intense impressions.

In most instances the full and uninhibited use, even of the outer senses, could sweep an insecure self into fragments. The strength and intensity of any impression cannot be stronger or more intense than the perceiver.

Full and uninhibited use of even the outer senses would lead you to inner reality. Usually only a strong and disciplined self, a well-structured identity, can perceive in this manner, and then only occasionally. Full operation of inner and outer senses, you see, in your present stage of development as a race, would be blinding, as you can see in your reading of drug experiences.

An occurrence only remotely approaching this can be disastrous. Not because it is basically undesirable, for such an experience has the greatest potentials for development of the self. Such experiences can be disastrous simply because the self structure is not yet strong enough to assimilate and contain the intensity of the experience. In many cases dream experiences, as I have mentioned, are much more vivid and intense than waking experience. You do not even remember the majority of these. But the inner self is more flexible, you see, than the ego, and it can therefore contain greater intensities without undue alarm.

Session 255

Identity and Ego

Now. You were speaking of reincarnation, and Ruburt has just finished reading *The Three Faces of Eve*.

We shall tie these two subjects together. The book should make one point plain: Identity, despite all appearances to the contrary, does not reside primarily in the ego. Social identity may possibly there reside, but the basic identity does not.

The four faces of Eve all represented various ego manifestations of one inner identity. The course of the ego is a precarious one, and any number of potential egos exist within any identity. *The Three Faces of Eve* is an excellent title for the book, since the ego may quite legitimately be compared to the face that the identity turns toward objective reality, or the living mask that it dons.

The authors made several excellent points, without however carrying the main point in any actuality. They conceive of the psychological structure as a gestalt, dominated by the ego, formed by various needs and potentialities. When the dominating ego relaxes its control for any reason or becomes weakened, then according to their concept any one of the subsidiary groups may take over.

They do not know however where identity does reside, and consider it the result merely of organized perceptual patterns. Subsidiary potential egos can then seize upon and use the organism's sensual and perceiving apparatus. They do mention, the authors, that this can sometimes be the result of necessity. The next strongest takes over when the captain is down, so to speak, so that the whole can survive.

But identity is much more than this, and basic identity, while using the perceptive abilities, is not that dependent upon them. It is true that the personality is a gestalt, and that every identity has any number of potential egos. It is also true that on occasion one potential ego will take over from another. But this is all highly simplified, for the ego structure is not one thing, but a changing, never constant, actually quite informal grouping of psychological patterns. Each ego uses and interprets the organism's perceiving apparatus in a way that in the overall is characteristic and distinctive.

This characteristic way of interpreting and perceiving data, and of reacting to it, is not as constant as it appears to be however. The stability and illusion of permanence is highly misleading. The four manifestations of personality all belonged to one identity, and this is perhaps the main point missed. For if the authors say that oftentimes a subordinate or potential ego will take over control

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when necessary in order to insure the survival of the whole, then this implies a decision that has been made; and who has made it?

The authors ignore this question. The decision has been made on the part of the basic identity. It is not dependent upon any particular ego structure, but it is dependent upon an ego structure for its existence within a physical universe.

It can therefore, without loss of its basic integrity, change egos when such a change becomes necessary. Now. In some cases this may cause inconvenience and considerable psychological difficulties, but when such an instance occurs it is because the ego structure that is being deposed was not carrying out the main aims or goals of the identity which originally gave it that envied position of dominance.

While identity and consciousness are regarded as the result of primarily physical processes, then the nature of personality will never be understood.

The inner self is always in the process of trying to perfect the nature of that ego which it has adopted. The ego, as you know, is never the same. It bears indeed the stresses that result from daily encounters with physical situations, but it also reaps the rewards that are involved.

The inner self chooses from its available potential personalities the one that it finds most adequate. Sometimes it simply makes an error, for the inner self is not a perfected thing, any more than the ego is. But identity does exist, and the ego is but a pseudoidentity formed for utilitarian reasons, and as such it is of course a part of the basic identity from which it springs.

It has its own possibilities of development and achievement. This should not be forgotten, and all potential egos have, also, their own possibilities. The inner self or identity must express itself through its ego in order to manipulate within physical reality. The inner self is composed of all the potential egos that compose it, but it is more than the sum of these.

Now these potential egos, you see, made up of various potentials and needs and abilities, these pooled resources that belong to the inner identity, did not simply spring into existence. They are the result of psychological experience gained in past lives.

The personality structure does not make sense unless such past experience is taken into consideration. Potentials do not simply appear, they evolve. I have told you that the most minute portion of energy possesses consciousness and has its own identity. This identity of itself is never annihilated. It may form into new gestalts but the identity is retained.

The energy that composes personality therefore consists of an inconceivable number of separate identities. These separate identities form what we call the inner

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self, which retains its individuality even while the energy that composes it constantly changes. There are continual groupings and regroupings, but basic identities are always retained. The potential egos within any given identity therefore retain their own individuality and self-knowledge, regardless of their relative importance in the order of command.

These potential egos at one time or another will have their chance, as dominant egos, in this existence or in another reincarnation. They represent the overall potentials of the whole identity in respect to physical existence. The identity has in other words latent abilities which it will not use within the physical system, but all of the latent ability ever available lies within the original identity.

Session 256

The Ego and Inner Self (Prime Identity) in the Spacious Present

We shall continue the discussion begun in our last session.

The overall efficiency of the inner self, or prime identity, is best displayed of course when it adopts an ego that mirrors its own characteristics and intents as closely as possible. There is bound to be a difference however, between the purposes of the inner identity and the ego.

Now, the ego, the dominant ego, does indeed affect the inner identity, and changes it even as it affects and changes the dominant ego. For we are dealing here after all with an interdependent gestalt. The interworkings of the whole gestalt have never been completely understood.

For one thing the self is usually thought of in terms of existence only within one particular time sequence pattern. Its experience however is rooted in the past, as you think of the past. Since there is actually only a spacious present this means that the self is rooted both in the past and in the future, using your terms.

Until it is studied as a multidimensional gestalt, it simply will not be understood.

Reincarnation does not imply a recurring time system, nor does it imply an extension of time as it is normally considered. That is, reincarnation does not imply in a basic manner existence in one life after another, in your time of successive moments.

I admit to you reincarnation does seem to have such implications. This is simply because you insist upon considering reincarnation in the light of time theories that

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are themselves incorrect. You must instead consider reincarnation in the light of what you know of the spacious present.

Because you are obsessed with the idea of time as past, present and future, you are forced to think of reincarnations as strung out one before the other, and indeed we speak of past lives simply because you are used to the time sequence concept. What you have of course, loosely speaking, is something like the developments narrated in *The Three Faces of Eve*. You have various dominant egos, all part of an inner identity, dominant in various existences. To make the concept understandable to you it is convenient to speak of past and future reincarnations.

In actuality you see, these separate existences occur simultaneously. It is only the ego who makes the time distinction. The various existences are not perceivable by you, or rather they are not perceivable to the ego. In a basic manner, as you know, the past, present and future exist at once in the spacious present.

A hundred and forty-five B.C., a hundred and forty-five A.D., a thousand years in your past and a thousand years in your present – all exist now. Therefore the past existences are present existences. You exist in other words in several guises or reincarnations, at one time within the spacious present. You simply do not recognize that the so-called past exists now as surely as the so-called future exists now.

Since all events occur at once, there is little to be gained by saying that a past event causes a present event.

Past experience does not cause present experience. You are forming both past, present and future experience simultaneously. Events appear to you however in sequence, therefore it is difficult to explain many matters to you, because they must be given in bits and pieces.

When it is said that certain characteristics from a past life influence or cause present patterns of behavior, such statements, and I have made some of them, are grossly simplified simply to make certain points clear.

The whole self or identity is aware of the experiences of all the egos, and since one identity forms these egos there is bound to be some similarities between them, and characteristics. The material that I have given you on reincarnation in the past is quite valid, particularly for working purposes, but it is a highly simplified version of what actually occurs.

If you take *The Three Faces of Eve*, in which actually four egos are involved, and imagine each of these egos taking over, so to speak, in completely separate existences, in your past, present and future, then you may come somewhat closer to the true nature of reincarnation.

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These four personalities existed however in one physical lifetime. Now to an observer whose time concept was still further segmented, and slowed down in comparison to your own, then theoretically within this time system the four personalities would indeed appear to be four separate existences in fact. In the same manner, you see, several manifestations of one identity appear to you to be stretched out in serial form within a successive time framework.

Obviously however this analogy only carries us so far. You will say, "The four egos belonging to Eve all belonged to one physical body, but in the reincarnational process we are faced with the issue of several bodies, each one discarded and experiencing physical death."

Now, I will tell you the nearly unbelievable. There was not one shared body in the case of the four Eves. There were four separate bodies.

After the first shock this should come as no surprise. As you know, the physical body is itself never the same, and the atoms that compose it appear and disappear constantly while the appearance of permanency is retained. Such a process, and a natural one, took place in the case of Eve.

But as the personalities alternated they took over the organic processes so completely that while the body appeared, generally speaking, to be the same, it was not the same.

It should be remembered here that two personalities were allergic to nylon and two were not. Obviously two personalities made such changes in the physical organism that the allergy was brought on. The organism was physically changed and affected. Even though one personality took over for an hour, still for that hour the physical organism itself was a different one.

It is interesting to note also that these personalities did not alternate, and all were in existence at once, so to speak, even though only one was dominant at a given time. In the same way all so-called past personalities are present in your now, but not dominant. Obviously also any future reincarnations are present for those who have other lives still to live in your terms.

There is simply the simultaneous expression of a prime identity or inner self within the physical system. There are as you know other systems.

Now. I exist simultaneously with the both of you.

This should be obvious, or I would not be speaking with you; obviously therefore I also exist, speaking in your terms, as I am now and as I was. In my terms you see I simply exist in the now.

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There is communication between these various aspects of inner identity that are obviously cooperative. As a rule I make no attempt to take over the mechanism that Ruburt operates in any general manner.

He allows me to make some adjustments in it however, and we shall discuss these in detail before too long. Now. One of the egos that was mine, you see, is a part of Ruburt's whole personality, and we use this as a bridgework. I can use it momentarily.

Again, this does not mean that I am a secondary personality. Reincarnation does mean that we are all multiple personalities with an underlying prime identity. I am myself, Ruburt is himself. Or if you prefer, Jane is herself.

You forget, you see, that you have also been, and are, part of this identity, Joseph. In your particular cases now you have branched out to form prime identities of your own, though we were originally part of the same.

Now. I am the prime identity that you were part of. And I was myself at one time, so to speak, a part of another prime identity. This development does not always occur, for many reasons. Some fragments of an identity simply do not wish to so develop. In the spacious present you see we are one, yet entirely individual.

Now we may possibly develop into a newer gestalt, for I cannot see all portions of the spacious present. There are still veils before my eyes. This is a part of the present I do not perceive. If so, it will be one in which identities are completely retained, and there is no question of a dominancy, but of a smooth-working organization.

In the time framework within which you now exist I can help you, but you cannot help me except by allowing me to help you, you see. In the gestalt which could develop we would be in a position of helping each other more equally. Now through you I affect physical reality, and this is indeed one of my purposes.

I affect reality, physical reality, because men's minds are changed according to their ideas, and we shall change these ideas for the better. The ideas, working through men, will affect physical reality for the better. I am here more often than you think. Never, however, in a prying manner.

The relationship between you and Ruburt was necessary before our sessions could begin. Your own illness, immediately before our sessions, was unfortunately necessary, in that it made you question the nature of your mental reactions toward physical and psychological events.

I helped you then, before you knew me. You were quite literally waiting for Ruburt and this is why you did not marry earlier. The connections between you, and your development from the same prime identity, made your union an excellent one.

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There is a constant maintenance of identity, and search for stability, psychologically speaking. But then identity, sure of itself, seeks to enlarge its experience for it is no longer afraid that experience will swallow it.

Identity always becomes part of that which it perceives, however, and so it constantly forms new gestalts, while accepting as itself a larger variety of experiences. Therefore identity grows, and as I have told you there are no limitations to it. Therefore we are forming new identities, and you have already accepted as part of yourself experiences which previously would have been considered alien, and not accepted.

You change because of any experience. You have, then, changed because of this one. You have become more than you were. I am speaking here to you both. I am not taking you over, so to speak. You are accepting as a part of your whole experience more and more of the reality of what I am. This in no way minimizes me, you see. I make much of my knowledge available to you, but it is still my knowledge, you see. The sharing of it however enlarges my own experience.

Session 257

Seth and Jane

Now. The basis of all life existence can be loosely termed intuitional. Obviously the intellect is not necessary for life.

All existence is present, as you know. What you term past incarnations take place in the present. You simply invented a continual time system as a vehicle of perception for the ego, and it operates at that level only.

Now. I do not dream of Ruburt because I do not dream at all, in the terms that you do. I switch the focus of my attention with conscious intent, so to speak. I take all portions of myself into any particular state of consciousness, and I enter various states of consciousness somewhat in the same manner that you can move from one physical country to another.

I visit you therefore, but I do not dream of you in the way that you might think. Now Ruburt has not, in his imagination, given me a particular physical image, and dreaming at your level involves visual images. So he does not dream of me in that way.

He does contact me however without his conscious knowledge in his dreams on some occasions. We simply speak to each other, but he does not remember what

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has been said consciously. Of course on other levels he is aware of these communications.

You have also communicated with me in this manner, Joseph, for your edification. You may if you wish suggest that you will remember some of these conversations, and then you may be able to do so, to some degree.

Session 258

Dream Revelations

First, I will discuss Ruburt's dream. It contained several revelations that cannot be put into words.

The information was perceived through the inner senses, and though Ruburt is not consciously aware of the dream's importance the inner self has assimilated the knowledge. He will most likely have several other dreams of this nature within a short period of time.

It is correct to say that the truth can never appear completely undistorted when words are used, for the words themselves almost cloak as much as they reveal. The dream, I believe, was a part of a series of three dreams, the other two yet to come. He was also involved in some astral travel. This is not unusual, for the inner self frequently leaves the body when the body sleeps.

All Ruburt could remember of his dream was the knowledge that many of mankind's most cherished conceptions about reality were completely false. He was shown a multidimensional diagram of reality as it exists in terms of the spacious present, and in terms of qualities that represent dimensional points.

In the diagram, for example, each star would represent a moment point in another system. It appears as matter within your system, from your viewpoint, and exists as matter within your system. But it exists as something entirely different, you see, within another system. You perceive but the lowest point of its reality, so I will tell you now that the various stars and planets and heavenly bodies that you observe in your universe do indeed exist as such, but only within your system.

Physical Perception Transform Data Into Matter Patterns

All you can perceive of them, you see, is matter, because you automatically transform all data into matter patterns because of the nature of your own perceptions. Since you observe matter, it obviously has a reality. However, these

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heavenly bodies appear as something entirely different, you see, within other systems.

What you call dimensions represent states in which reality is perceived. You perceive reality in three dimensions, and you have a glimpse of reality in a fourth dimension. There are many dimensions however in all directions. These heavenly bodies represent moment points in other systems. As they are projected into your system however, they are only perceived in terms of matter.

(See the 149-152nd sessions for material on moment points, and sessions 246-250, and 254, for material on quasars.)

Dimensions Represent Various Capacities of Consciousness

Now, I will tell you further that these dimensions merely represent various capacities of consciousness. All these dimensions exist at once, and even within your system, but your consciousness cannot perceive them.

You must interpret them in your own terms. You form the system within which you operate. The heavenly bodies for example are moment points to other systems. They actually exist as such within your system if you could perceive them as such.

It is easier then to say that they appear as matter when they are projected into your system, but this is not precisely correct. Nothing but the various stages of consciousness separates the dimensions, you see, but the separation is quite effective nonetheless.

We hinted, incidentally, of something along these lines in our sessions on moment points. The material tonight represents the information given to Ruburt in his dream.

Other systems exist within the same space occupied by your own, but you cannot perceive them.

The inhabitants of some of these systems can perceive you. All of these inhabitants of various systems cannot perceive you however. Some are more or less within the same level of consciousness, but the perceptual mechanisms are entirely different.

Survival personalities exist in a system that is within the same space as your own. They can perceive you, but you as a rule cannot perceive them. They pass beyond that system however, even as you pass through your system into theirs, and little by little they move away from your system entirely.

Our Mathematics is Extremely Limited

The heavenly bodies as moment points conform to certain mathematical principles, though your idea of mathematics is extremely limited. Even using your mathematics, you can still only conceive of reality in certain terms. It is difficult to put this into words. I must reemphasize this. Your mathematics still deals, comparatively speaking, with a slim area.

You can conceive of a fourth-dimensional cube, for example, but you cannot conceive of a fourth-dimensional thinking process. You cannot conceive of a fourth-dimensional psychological structure. You cannot think in fourth-dimensional terms. You cannot use fourth-dimensional imagination, you see.

No thought has been given to the personality structure as it exists in a fourth-dimensional reality, or in a fifth-dimensional reality, and yet a fourth or fifth-dimensional personality structure contains the most important hints of all.

Now certainly you recall our material on the inner senses. Try for a moment to consider these in terms of a fourth-dimensional personality structure.

In each dimension the inner self begins to handle further aspects of reality. The primary personality must therefore deal with a larger number of perceptions, while still maintaining its identity. It manipulates in a larger number of dimensions, until it is able you see to handle many, not just one, of its own egos at any given “time” while still maintaining its own inner stability and individuality. It takes on more roles, you see, and the psychological structure becomes more complicated as the inner self becomes sure enough of itself to admit even more stimuli, while still retaining its own core.

This material is as important as any I have given to you, and we shall be concerned for a while with personality structures as they exist within other dimensions.

Session 259

Fourth-Dimensional Personality Structures

We shall have more to say, concerning for this evening, fourth-dimensional personality structures.

You exist in many dimensions although the ego is not aware of such existence. The ego can be taught however. What it cannot experience directly it can still understand to some degree if it is given the proper information. There is no reason

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for Ruburt to be surprised at Mr. Fox's thesis on dreams and out-of-body experiences.

(Astral Projection, by Oliver Fox.)

Our own material has hinted in these directions very strongly. Ruburt is quite familiar with such excursions, though egotistically he is only slightly aware of a few of them. There is no need to get too complicated, so we shall deal only with fourth and fifth-dimensional personality structures for now.

You do exist therefore in both of these dimensions. The ego cannot participate directly in such experience. There is a compliance on the part of the ego, however, that allows it to step aside so that it does not block inner awareness of other-dimensional existence. It is difficult, but not impossible, for the ego to correlate the information gained. Dreams involve as you know several dimensions. The dream state itself is a very loose term, for there are several layers of consciousness within it, and there is no limit to the states of consciousness that can be achieved, ideally speaking.

Practically speaking however there are usually only three. Your own fourth-dimensional personality structure obviously operates constantly. One of the main purposes and goals of the whole self is to become aware of all such existences, and to correlate them into an identity structure.

The Fox experiments are quite valid, with some changes that you will make, I imagine. At one level of the dreaming state it is possible for you to recognize and align yourself with that portion of yourself that is aware of itself within fourth-dimensional reality. You have both occasionally learned to take our waking consciousness into the dream state, and here Fox is correct, for you must start at this point.

You begin to manipulate the dream state, or rather you begin to manipulate yourself within dream reality, which is something different. It is an entirely new environment. In ordinary dreaming, without the awareness of usual waking consciousness, perception of dream reality is limited and instinctive. All in all you get along quite well. You are like a child in objective reality. When you learn to take waking awareness into the dream condition, you are reaching adolescence, so to speak.

When you reach adulthood, following our analogy, then you will learn to be successful in manipulating dream reality as you now manipulate objective reality. For if you create your dreams, you also create your objective environment. The dream reality is as real and actual as physical reality, but it can be changed you see by you, as physical reality can be changed.

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It is training for fifth-dimensional existence, and you will be working with an odd kind of time, to you. You will be forming new gestalts of experience, using past, present and future as a painter chooses his colors, combining them into various paintings.

You are at the early stages of this development, but it will come. These realities within the dream universe may be created by you, but they are as actual as the piece of cake that you eat, or the poison that you may swallow. As your common sense protects you in the physical universe, so you must use discretion as you progress into the manipulation of dream objects.

Now there are points of difference indeed in fourth-dimensional reality for you, as there are points of reference in objective reality.

We have already explained the ways in which agreement is reached within physical reality, as to the dimensions of objects. In somewhat the same manner agreements are reached in fourth-dimensional reality.

For example, Mr. Fox's dream meetings are quite valid. This is what happens in such a case. Those who agree on such a meeting within dream reality must have certain abilities developed. They must be capable of taking waking consciousness into the dream state. They must be able to manipulate within it. Each of them therefore constructs, you see, the dream location at which they have agreed to meet, a point not thought of by Ruburt's Mr. Fox.

When you are considering dream reality, it is easier for you to understand that you construct the reality therein. You find it more difficult to understand the same thing about physical reality.

As a result however, you are somewhat less apt to accept dream reality as actual, and I must tell you that it is, particularly since you are considering experiments along these lines. You are in control as long as you realize that you are in control.

Now. There are indeed portions of dream reality that you yourself may not have constructed, but that are constructed by others. You recall that in physical reality you can only perceive your own constructions, as a rule. Now, my dear friends, this does not apply to dream reality.

This is indeed an important point.

Form of any kind, and there is form within dream reality, form is first of all a potential form, existing within psychic energy. The potential form therefore exists long before it's physical materialization, as far as your physical perceptions are concerned.

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Physically therefore the house that you will live in within five years may not exist, in your terms, now. It may not have been built yet, therefore physically you do not perceive it. Such a house however does have form, and does exist within the spacious present.

Now. In certain levels of dream reality forms that you do not as yet perceive as physical, do exist. They can be seen and perceived. In certain dreams you do perceive them. Within dream reality you can come in contact with many other kinds of reality with which you do not ordinarily have to deal.

A year ago this information would not necessarily be practical for you. With the experiments you have in mind it becomes highly practical. Your abilities are developed enough so that these experiments should be successful, with some additional training that can only be achieved through experience. Some hints from me will help, but I would like to give you some idea, you see, of what to expect.

Ego Is Not The Waking Consciousness

When you are only operating within physical reality, you have a fairly simple set of rules to serve you. Within dream reality you are much freer. The ego is not present. The waking consciousness, dear friends, is not the ego. The ego is merely a small portion of waking consciousness. The ego is the portion of waking consciousness that deals with physical manipulation.

Waking consciousness is taken into the dream state, but the ego is not. The ego would immediately falter, and cause immediate failure and catastrophe. What you will meet in your experiments are varieties of conditions, and until you have learned the control it may be difficult to distinguish between them. Some you can manipulate, some you cannot.

Some dream locations will be your own construction. Others will be of constructions quite strange to you. They will belong to other dimensions entirely, and you may blunder into them. You are in a basic manner, you see, outside of your own system when you attempt to bring your waking consciousness into the dream state.

You are in the process of evolving another form of consciousness, that is individually. This will be new to you to some large extent. In the past any such experiences have been accidental on your parts. I have been involved in some instances with Ruburt on such occasions.

Now I was not dreaming of him, and he was not dreaming of me. I was simply leading him rather gently into new dimensions. When he is ready to embark he will do so. He cannot push himself in this direction, for the whole self sets up safeguards. You are both however nearly ready.

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Now I do not like the term astral bodies, simply because of the sometimes weird connotations connected with the phrase. There is a kind of idea, or mental body, a counterpart in many ways, but not always, to the physical body, which is the structure the self takes in what you call for now fourth dimension.

Certain dream experiences are valid out-of-the-body experiences, in that you do indeed travel in this mental vehicle. It does have a form, somewhere between matter and nonmatter.

In physical existence usually you simply do not perceive it. There is a psychic structure also that has a form. This is the self as it appears within what you may call for now fifth-dimensional reality, but it does not exist at all in terms of matter. On occasion you travel in this form.

Session 260

Space Travel

There are a few points however that I wanted to make this evening. First of all, any effective large-scale space travel will be mental travel.

(Seth first mentioned this in the early sessions, shortly after January 1964.)

I use the term space travel loosely. In some conditions such expeditions will be powered by pooled mental or psychic resources. You may journey within your own solar system using vehicles, but you will not make any effective breakthrough beyond your solar system unless psychic and mental resources are developed.

Of course mental or psychic journeys into other dimensions and systems are possible, and when I speak of dimensions I am not referring to space systems. Mentally you can cut through space, physically you cannot. In some of your dream states you do travel through other dimensions and other systems. The extent of these dream travels is determined by your own ability.

Some of you are rather rigidly held within your own system even in your dreams, and though you exist within other dimensions such individuals are not aware of them.

Now. Mankind did at one time have what you may call a heavier body than at present. This particular body type has not vanished entirely by any means. The mental body, sometimes called the astral body, is the next one that you will inhabit. You inhabit it now, of course.

Training and disciplined experimentation in the manipulation of this body will be of great benefit, for you will be facing some of the conditions that you will have to face when the physical body is discarded.

You will be gaining considerable experience of a vital kind. You will learn to maintain stability and identity in the midst of a bewildering number of strange and previously unknown situations. With time you and Ruburt would do well indeed to set up experiments in which you try to contact each other while you are in the dream state.

Perhaps I shall contact you both some night under those circumstances. Once more, remember in your dream experiments that you will be able to perceive not only your own constructions, but upon some occasions the constructions of others.

As you progress the sense of identity will be strengthened to meet, you see, the new challenges. As I mentioned earlier, in your cases the personality has set up certain safeguards so you will be in no danger. When such safeguards are not erected however, there is some danger.

Ruburt's own experience, in maintaining his own identity independently, while also allowing me to speak through him, will be to his benefit. It is, you see, quite possible for an individual in his dream travels to visit other planetary systems, of the past, present or future. Such visits are usually spontaneous and fragmentary.

It is best that they remain so. Take advantage of them when they happen within the dream state, but at this time do not attempt any such endeavor from the trance state. There are too many difficulties involved.

Session 261

Body Forms While Projecting Into Other Dimensions

There are several points I would like to make. For all practical purposes, you will find yourself in some sort of body form in your out-of-body experiences.

These body forms however are necessary camouflages, for you cannot yet think of identity without some kind of physical body. Therefore you project yourself in a body form. It varies according to your own abilities, and without it you would feel lost indeed. The form itself is not important, but the form can tell you something about the dimension in which you are having experience.

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Form 1 - The Dream Body, or Astral Body Form

The dream body is the one with which you are most familiar. It has been called the astral body. It strikes you as being physical, though you can do things with it that you cannot do with your physical body. You can levitate with it, for example. As a rule you do not go through walls with this body. This is the body that you use for ordinary dreams. Levitation is possible with it, but on a very limited basis.

Form 2 - The Mind Form

When you enter a different dimension the abilities of the body form change, and for all intents and purposes it is a different body form, which we will call a mind form. It still seems physical in shape, but you can walk through physical matter with it, and you can truly levitate with it within your solar system, but you cannot go beyond in this mind form.

You can travel anywhere within your solar system however with it. In the first form it is possible to perceive the past, present and future on a limited basis. In the second form this perception is on a larger scale, the scope of consciousness being further opened. Now this is the form that you will use if you meet appointments with others within the dream state.

Form 3 - The True Projection Form

The third form we may call the true projection form. In it, it is possible to travel beyond your solar system, and to perceive the past, present and future of other systems as well as your own.

The form that you use does not dictate the various abilities. You don the particular form in line with your abilities. You do the best you can, in other words. It is possible to begin an experience in one form, and change to another, or to go from the first to the third. On such occasions you must therefore, you see, pass through in reverse direction. The forms do merely represent various stages of consciousness.

At Physical Death

At physical death, after the last reincarnation, then the normal body form is the dream body, and excursions are made from this point, you see. It is possible to suddenly switch from the third form to the dream body, but at a considerable jolt to the consciousness as a rule. Transition is simply too sudden.

Dream Guides

Now I realize that Ruburt is not too happy with me for bringing up this next point. Intellectually he is highly critical of it. On another level however he knows very well that it is legitimate. There are indeed others who can help you in such experiences, and who often do while you are in the dream state, whether or not you know it. They can be of great assistance as guides.

Head To The North

Now my dear friends, you will find all projections much easier if your head is to the north.

Ruburt will not be happy with this. Projection is certainly possible in any case. However at your period of development it would be simpler to have everything working for you that you can. It is up to you to make decisions. Perhaps the other comforts that the room affords you with the bed in another position, is worth it to you for a while. This in no way changes the fact that projections are more easily executed with the head to the north.

Astral Projection

One small interesting point here. Ruburt's projection upon first looking over the Fox book was quite legitimate.

(Astral Projection, by Oliver Fox. After reading part of this book very recently, Jane achieved her first deliberate projection.)

However the window, you see, was quite a valid fabrication of his own. The projection was a projection. The window through which he ascended was a symbol necessary to him. The actual physical window was behind his head, you see, so he felt impelled to have a window in front of him, in order to get out of the physical house.

I found this amusing. The symbol was a highly valuable one however, obviously. You will both improve with practice. Because of your ideas, you see, you experience more difficulty in getting out of the physical house. Ruburt's window image, had the experience continued, would have effectively done this for him. He did not have the confidence to imagine himself, you see, passing through the physical walls.

Instead he has to form the imaginary image of a window, which is in itself some feat, and then project himself through this. It is quite all right. I merely wanted to point out what he did. When you project from the dream body, you see, consciously you

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are already outside, as a rule. You have already made the initial change away from physical focus.

The mass of valid projections are indeed made from this dreaming body. When the excursion is over the return to the dream body is made with no strain, you see, for the ego is little concerned. In most such instances however the knowledge is then not available to the waking self at all.

Now. Some of Fox's suggestions are excellent. They will allow you to take the waking consciousness along with you. As your abilities develop and as you become more accustomed to the experience, the waking consciousness will recall more and more, and not become frightened. When it becomes frightened you see it forces the whole experience to end. If it were not taken along the same experience might have continued, and greater benefits been achieved for the whole self.

But the training here is vastly important, and a manipulation of consciousness in this way has definite advantages. It will take some work on your part, but you will indeed be able, perhaps with some use of suggestion, to realize, when in the dream state, those occasions when you are projecting.

Then you can prolong the experience, and recognize it as a valid out-of-body excursion. The mobility of consciousness will automatically allow you greater freedom in using your inner perceptions in waking life also. For this is a motion of consciousness, a motion that has little to do with the motion of the physical body.

However there is a chemical energy used in all such out-of-body experiences. The chemical reaction results in an electromagnetic connection between the consciousness and the physical body, and without it there would be no return to the physical body, in your terms. Of course it is mental energy that makes the chemical energy possible, however. This freedom of consciousness is not dependent upon physical existence, you see.

During your present life however the connection must be maintained. I do want to mention however that all consciousness within your system has the same sort of freedom within certain degrees.

Session 262

Projection Into Other Dimensions (continued)

We will continue our previous discussion.

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I want to give you some idea of the conditions that you may expect to meet in any successful projections, so that you will be prepared to some extent. For simplicity's sake we shall call the body forms of which we spoke in our last sessions, forms one, two and three.

Form 1 - Projecting From The Ordinary Dream State

Now, form number one will spring out of an ordinary dream state. In spontaneous projections you may become conscious in form number one, legitimately project, return to the ordinary dream state, and project again several times. You can expect therefore that these projections will be difficult to interpret, though you may find the experience intact in the middle of the record of any given dream.

The excursions with form number one will be of your own system, and largely connected to the earth, although past, present and future may be involved. You may, for example, visit New York in 2,000. This is at least possible, you see, using form number one.

The projections here are fairly short in duration, though exceptionally clear. You may encounter phantoms from your own subconscious however, and they will seem exceedingly real. If you realize that you are projecting you may simply order any unpleasant subconscious phantoms to disappear, and they will do so.

They will do so in the same way that a nightmare will disappear if you realize that it is a product of your own subconscious. If you treat it as a reality however, then you must deal with it as such, until you realize its origin, or return to the ordinary dream state.

Form 2 – The Mind Form

In form two, you will not as a rule encounter any subconscious phantoms, and usually you make the change to form two from the state in which form one is used. The ordinary dream elements will not be as frequent, nor will they intrude as much into the experience itself.

A longer duration of projection is possible. The vividness is extraordinary. You will begin here to perceive very clearly constructions that are not your own, where earlier these were but dimly glimpsed. A certain period of orientation will be necessary, simply because these other constructions may be bewildering. Some will exist in your future. Some may have existed in your past, and some were thought of but never physically materialized.

But the reality of all of these constructions will be equally vivid, you see, for they are indeed equally real. I will give you one very simple example. Suppose you find

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yourself in a room with certain people, and you recognize later upon awakening that this room and these people both belong to a particular sequence in a novel. You think then, "This was no projection, simply a dream."

It may however be a valid projection. The room and the people do exist, but they do not exist in the manner which you endorse as reality. They exist in another dimension, but as a rule you cannot perceive it. In this case, you see, since the book has already been written you could say that the scene was a past event, at least of the imagination, at the time the author conceived of it.

Obviously, physical reality only happens to be the portion of reality you recognize. The paintings that you will paint exist now. It is possible for you to project yourself into one of your own future landscapes. This would not be an imaginative projection. This is what I am trying to tell you.

You may find yourself in the midst of a battle that was once planned in some general's mind, a battle that never materialized in physical reality.

In such a case incidentally, you were not a part of the battle, and you cannot be harmed. However you might be attracted enough to project yourself spontaneously into the body of one of the soldiers, in which case you could experience pain, until your own fear pulled you back. It will be a matter of learning control under such conditions.

There are various situations which you must learn to handle, attractions and repulsions which could pull you willy-nilly in any direction. Experience is the only way for you to learn how to handle these.

What is required is a steady maintenance of identity, under conditions which will be new as far as your conscious awareness is concerned. In the cases about which we have been speaking, I cannot emphasize too strongly that actual projection into other dimensions occurs. Many such instances are often considered mad dreams, because there is no way to check against physical events. The events never happened in physical terms.

Now listen carefully for a moment. It is possible in form two to project to a future event in which you will be involved, and by an act that you make in the projection, alter the course that this future will take.

Such an action would therefore appear to happen twice – once in your present, and once in your future, you see. But in the future you would be the one whose course is altered by this traveling self from the past.

Let us take an example. You sleep. While asleep you project yourself into the year 1972. There you see yourself considering various courses of action. For a moment you are aware of a sense of duality as you look at this older self. You say you should

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do this or that, give a definite decision, you see. This may happen in several ways. We will go into this sort of thing more deeply in another session.

In any case this future self of yours heeds what you say. Now, in the actual future you are the self who one way or another, you see, hears the voice of his past self. Perhaps in a dream, or perhaps in a projection, made into the past.

Before our break, I will leave you with a few questions. Was there something your future self had forgotten? Did the future self request information, and did this request cause the present self, you see, to make an actual and legitimate projection into the future?

Session 265

Projections – Subconscious Fabrications

We shall mainly be concerned this evening with the material which we have been discussing. There were some questions however that you had in mind, and I shall endeavor to answer them.

I am particularly concerned, you see, with this matter of projection, simply because your own abilities will rather swiftly lead you along in that direction. Therefore whatever information I can give you will be of great practical benefit. I do not want either of you traveling about unless you know what you are doing.

Specifically I wanted to mention the matter of subconscious fabrications. Now. Initially particularly, you will meet with these; you must remember that you are wandering in completely different dimensions, and the rules with which you are familiar simply do not apply there.

You are familiar, all of you, with subconscious fabrications as they exist in the nightmare condition. Now on occasion when you are projecting from a dream point, you will meet such subconscious images. Your ordinary standards of reality mean absolutely nothing when you leave the physical system, therefore you will encounter, simultaneously perhaps, images that are subconsciously formed; quite valid images that belong in another dimension; constructions created by others within another system; and for any control at all, you must learn how to distinguish one from the other.

You see, even I can tell that our guests are not subconscious fabrications, and I would be pleased indeed if they granted me the same privilege. You will have control, you see, over your own subconscious images if you recognize them as your own constructions.

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Without such recognition however an encounter could be unpleasant. You have little control, and I am speaking here now all evening, of projections and their circumstances – you will have little control over the constructions of others. If, for example, during projection travel you encounter a disturbing image, you must first will it to disappear. If it is a subconscious fabrication it will vanish, but if you do not will it to vanish it will remain, and then you must deal with it as a reality.

In somewhat the same manner, a nightmare will run its course and lead you into terror unless you realize that the nightmare is self-created. In which instance it will disappear.

I cannot emphasize too strongly however the fact that the ordinary standards by which you judge reality will not here apply. And Joseph, you must learn the new rules. ... Now. Every image that you meet, and every experience, will be varied within its own framework. And do not forget that the experiences which you encounter will have an effect upon your own personality, as vivid or more vivid than the effect of any waking experience.

We have explored the various forms in which you may travel. I have also told you that the form in which you find yourself can be a tip-off to you. If your levitation experience seems to carry you outside of your solar system, then you know that you are using the third form, and that your abilities for the time are almost limitless, comparatively speaking. Any image that you see in any case must be accepted. Now. Physically speaking it does no good to call such images hallucinations, for they are no more hallucinations than the chair in which my friend Ruburt now sits.

Ruburt told one of your friends to respect physical reality. Whether or not the automobile is a sensory hallucination, it can kill you, he said. And I tell you, whether or not these images are hallucinations, they can be dangerous, and you must respect the reality in which they exist.

Then, I want to be sure that you realize that some of these constructions that you will encounter will belong to another system. They will not be your own constructions. You are safe as long as you do not meddle. You may explore, and freely, and that is all.

We are going to take a very simple example here, an imaginary projection, and explain the steps as they will happen, more or less.

Now. We will say that you are attempting a projection from a light trance state. Much of what you have read in your Mr. Fox's book is quite legitimate.

(Astral Projection, by Oliver Fox. University Books.)

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Some of the effects however, of which he speaks, are the result of his own psychological makeup. You can avoid the unpleasant sensations that he has described if you realize this.

Otherwise, you see, you will expect them, and they will happen for that reason. The method that he gave is quite sufficient as far as the initial stages are concerned. However there is much more involved, in what he calls the pineal doorway projection.

First Lesson in Projection

These are my instructions. You may consider this your first lesson. We will go be easy stages, for we do not want you betwixt and between. You may induce a medium trance in whatever way you choose. On occasion this will be spontaneous, as you know. For best results in the beginning it is good to make a projection attempt when you already feel physically drowsy, but pleasantly so. When you have induced the trance state, then begin to examine your own subjective feelings until you find recognition of the inner self.

This involves a recognition of yourself as distinct from the fleshy fibers in which you reside. Then begin to imagine this inner self rising upward. You should experience even at this point an internal sense of motion. This motion may be from side to side, as you gently shake yourself loose, so to speak.

It may be a rushing upward. Whichever motion you experience there will be a moment where you feel yourself, your identity and consciousness, definitely withdrawing from the physical organism. Before you attempt the projection, however, the suggestion should be given that the physical organism will be well protected and comfortable. Now when you feel the consciousness withdrawing, there are two things you may do. I suggest the first step I shall give you in preference to the second.

The first step is this. Forget the physical body, or what you are to do with it. Will yourself out in a quick motion. There is no need to experience the voice hallucinations mentioned by the author, Fox. If the projection is a success you will instantly lose contact consciously with the physical body. You simply will not be in it.

Now your consciousness will not be in it, but it is hardly lifeless. Its maintenance is being controlled by the consciousness of the individual cells and organs of which we have spoken. I will give you alternate methods of projecting, but I will be concerned now with what you can expect the few moments after you have left the physical body.

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Now. Once your consciousness is outside of the physical body, then you are dealing with a different kind of reality indeed. This is experience every bit as real as any other.

You may or may not have the sensation of traveling through the doors or windows. This is dependent upon the particular kind of projection involved. The molecular structure of the projecting self is of a different nature. There is no change in the physical nature of the door, for example. The molecular structure of the traveling self changes.

There is no danger of not returning to the physical body, generally speaking. If in your projection you seem to be flying past treetops, then you are indeed doing so. The physical body is obviously not doing so.

Now you can meet and speak with some others on these excursions. It is possible, with much training, to arrange such meetings; for any kind of scientific proof of course this would be a necessary preliminary. You must learn to react to new conditions quickly.

Now I have told you that you may legitimately visit not only the past, present and future as it existed, or will exist in physical terms; but you may also visit realities which never existed in physical terms. In our earliest sessions I emphasized that the intensity regulated the duration of any experience. Now, many events that were only imagined and never took place, physically speaking, many such events still exist. They are simply not a part of your definition of reality. You may therefore visit a museum which was planned in the 16th century, but never built. Such a museum has a reality as real, you see, as the house in which you live. Ordinarily you only perceive physical reality. In projections you may visit other realities such as these also – which you may be tempted to call imaginary, but they are not.

A study of any up-to-date scientific thesis on the nature of sensual perception in general will show you that sense data exists independent of the perceiver, yet not necessarily in physical terms.

Such information, incidentally, is basic if the last points are to make any sense to you at all. At any time in a projection you may will yourself to return, and you shall.

Now I have been speaking of projection from a trance state. You may of course project from a dream, and not realize that you have done so. Upon awakening you may then be frightened to find the physical body in what amounts to a trance state, while the mind is wide awake.

Projection from a dream state is something else again, therefore, and when it is executed successfully then you have a fine example of the self as it changes the focus of its own awareness. Here the critical consciousness is quite apparent, while the body sleeps. Projections occur quite naturally under these conditions. For the

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development of the whole self however, and for the perfection of such experiences, it is beneficial that such projections be carried out by the conscious wish of the projector. You learn therefore to manipulate your own consciousness in different realities than the ones with which you are usually concerned.

There are strange benefits that can result. Some cases are on record where individuals are suddenly propelled out of the path of danger. This involves instantaneous projection. The fear and panic that could make the body vulnerable is not present, and the body escapes danger precisely because consciousness is not there to cause panic reactions.

More generally however, and quite simply, such projections allow you to practice in dealing with realities that you will meet when you no longer operate within the physical system. The conditions then will not frighten you, for you will be familiar with them.

Session 266

Construction of Physical Matter

All physical matter exists first as an idea or mental image. The idea of mental image has its own reality, and is charged with energy, and this energy can never be withdrawn. You only accept data when it appears within the physical camouflage system. As you know this severely limits your conception of the real.

We are making some simplified statements here to make the idea clear. Data, valid data, which is not materialized as physical form, at any given time still exists as potential physical form. Some such data will be materialized in your future, as for example plans existing only in the mind will later be carried out and utilized within physical form.

Some such data will never be utilized. Some such data will be utilized time and time again. Now you see the energy does not reside within any given physical object, but in the idea form that is within it. Physical objects do not exist as such in a basic manner. You can only perceive large areas of reality data however by transforming it into terms that can be picked up by the physical senses.

As you know, you create or construct all physical matter. What you see are your own constructions. This does not mean however that there is not something within or behind what you perceive. All thoughts are composed of energy, and from our discussions you realize that there are electrical intensities within whose range all reality exists.

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Every thought therefore has this kind of reality, which is the only reality, basically speaking. Sense data itself has a reality independent of any given object. This sense data has its own intensity. If you can tune into that intensity, so to speak, you will automatically translate it into physical data, and you will perceive a physical object.

If you tune into that intensity imperfectly, you will have a pseudophysical object, that is in one or more respects different from a normal object. It may be obvious for example to some of your senses, and not to others. It may be only partially materialized.

In such cases however definite atoms and molecules are utilized.

There is no basic difference you see between a hallucinated object and a so-called physical object, except for the number of persons who perceive them.

Now. In the experimental séance, due to the circumstances and lack of training on Ruburt's part, we redistributed some energy. Ruburt, during the séance, weighed somewhat less than his usual weight. Very little actually. With his help certain portions of energy were used to construct pseudoimages.

Again, these images are as real as any physical matter is. Now once energy is formed into any kind of a pattern, the identity of the pattern is maintained. If it will help you, think in terms of a memory image. Except you see that in many cases the object may never have existed in physical reality.

What you perceive with your physical senses is of course real. It is one of the forms that reality takes. But if you insist upon believing that only physical data is real, then you see you will never learn what is within it.

Reality changes its form in order to become known to itself. It constructs varieties of consciousness with varying kinds of sense apparatus, or perceiving apparatus. Each consciousness then perceives reality in a different fashion. Yet all fashions you see are legitimate, as far as physical sense apparatus is concerned. But the mental or psychic energy behind all this is the one basic reality.

Now you can translate inner data into the terms of the outer senses, but always some distortion is absolutely necessary, for the very method of perception you see colors that which is perceived.

The objects that you will see and the places that you will visit, in dream or out-of-body experiences, are basically as real as any physical object or location, because neither are basically real. Nor of course are they unreal. As soon as you begin to translate an idea you are distorting it. The inner senses you see do not distort the data, but when you attempt to make such data available to the ego, then distortion to some extent must enter in.

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The images seen during the séance were quite as real as anything else in the room. They could have been photographed, if any one of the three of you had held the camera.

I spoke briefly of the form that appeared in the mirror. Now that appearance was something else again, and was somewhat in the nature of the experience you had much later. (*See the 219th session.*) You see you pick up the idea even with that form, then you attempt to translate that idea into physical terms. The attempt is bound to bring distortions, but without the distortions you could not consciously perceive the data. The distortions in all cases form your physical camouflage patterns.

Session 267

Basic Reality

Now. As I said earlier, sense data does have a reality, but this reality does not reside in an object. The object represents your interpretation of the basic reality. The energy belongs to the idea. In other words, the prime energy within physical reality resides precisely in those intangibles which do not, because of their nature, appear within physical frameworks. They give life and reality to the physical framework.

There is not something “out there”, you see, which exists independently. There is something within that exists independently, and whose reality you perceive in a highly distorted fashion, through the use of the outer senses.

The inner senses can and do perceive this reality in an undistorted fashion.

The Brain Is A Camouflage Pattern

Your brain is itself a camouflage pattern. It can only translate and perceive what seems to be the evidence of the physical senses. It cannot step outside of itself. It is that which it attempts to investigate.

It is as much camouflage as the glass on the table, and its knowledge must come through the physical system.

The Mind Sees The Energy That Exists

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Now. The mind is uncamouflaged. It perceives the uncamouflaged reality of sense data or it sees the energy that exists. It sees the energy independently of the physical object, you see.

You can intellectually understand what I am telling you, but the brain cannot experience reality directly. This experience must come from the mind, through the use of the inner senses. I want it understood that camouflaged physical reality is indeed a reality, even while it is a distortion of something else.

The Nature of Matter

The material that I have given you on the nature of matter should make it clear that every atom and molecule has its own condensed, coded consciousness, and that no gestalt or formation of any kind can occur without the cooperation and comprehension of the consciousness involved.

The idea shape itself is not one unitary thing, for example. The idea shape of this chair is not an absolute unitary, disembodied, or unspirited concept. The idea shape of this chair is a composite, a gestalt, formed on the part of each atom and molecule that composes it.

Session 268

Projection (continued)

You recall certainly the material dealing with the inner senses. Experiments and experiences using psychological time, and all projection events, deal rather directly with the use of these inner senses.

Such experiences as projections will therefore involve you in extremely vivid movement and sensation. You may to some extent, and you should, use your critical faculties when you are projecting. However you cannot emphasize these too strongly or you will terminate the experience.

Training will allow you to maintain the proper balance. Usually you do not use all of the inner senses in any given projection experience. Now, for this reason you see certain projections will seem entirely different than others.

You remember that I listed briefly the three forms that you use during your projections. Now I will also say that in the first form you usually use certain inner senses; in the second form you use more of these, you see, and in the third form you make an attempt to use all of them, though very rarely is this successful.

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You should find it interesting, when you note waking or dream projections, to notice the overall form of perception that you seem to be using. You will automatically shield yourself in a large measure from stimuli that is too strong for your own rate of development. This balancing attempt may lead to an unevenness of experience during any given projection.

As you know however, it is almost impossible for you to be aware of the full perceptions possible, for the ego would never stand for it. Oftentimes, even in simple dreams, you feel concepts, you understand a particular piece of information, without a word having been spoken.

As you know, this is characteristic of one of our inner senses. In some projection experiences you will also know, or experience a concept, and at first you see you may not understand what is happening. You usually think out an idea. There are some experiences that involve what we shall call pseudoprojections.

In these you experience as actual the innermost reality of a given concept. Now this may, or may not, be a valid projection. There are ways to discover whether the projection is a pseudo one or a valid one. For one simple example, Ruburt experienced a valid projection begun from the dream state, some time ago.

Now this was valid. However it is also very similar to an experience in which the individual feels himself inside of a concept.

Ruburt was in the third form, and he did indeed project beyond your solar system. This was still a projection within the physical universe however. He was given information which he did not recall consciously. When you experience clearly, when you explore the inside of a concept, you act it out. You form a temporary but very vivid image production.

If the experience of Ruburt's had merely been this, it still would have been pertinent, for when you understand a concept in such a manner, you never forget it. The knowledge becomes part of your physical cells, and of your own electromagnetic structure.

I want to make this clearer however. Suppose that you suddenly understand the concept of oneness with the universe, and that this particular inner sense of feeling concepts is to be used. You would then construct, as you construct dream images, a multitudinous variety of shapes and forms meant to represent the complicated varieties of life. You would then have the experience of entering into each of these lives. You would not think what it was like to be a bird, you would momentarily be a bird. This does involve a projection of sorts, and yet it still must be called a pseudoprojection.

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A valid projection you see would involve the actual projection of one of your forms, so that it actually did enter these various other forms.

You see, some experiences will be simple attempts to use the inner senses more fully. You are at a point where you can utilize these to a much larger extent. Some such experiences will appear to be projections, and as we go along I will tell you how to distinguish between them.

You will be able to look back and see your physical body upon the bed on some occasions, and in other cases you will not be able to do this. The form that you see will allow you to have some idea of your abilities in any given projection. You may begin a projection in one form, and then project from it to another form.

In the first form, you can look back, and see your body. If you project from this form into another in order to intensify your experience, then from this second form you will not see your body upon the bed.

You will be aware however of your body, and you will experience some duality. In the third form you will no longer be aware that your body is on the bed, and you will not see it.

In the third form your experiences will be more vivid. They will involve you perhaps in other systems beside your own, and you will have little contact with your physical form. For this reason projection in the third form is the most difficult to maintain. The possibilities are truly fascinating, but there are dangers that do not exist when the other two forms are used.

Your consciousness is far divorced from the physical organism, and it would be dangerous to stay away for any extended period of physical time. It would for example be quite possible to return to the physical body from this form, and not recognize it as your own. We would not want you to have such an experience. There is confusion and disorientation that can occur, using this third form. You need have no worries however, since as a rule your excursions will be along the lines of your own development.

Using this third form, there would be a tendency for you not to recognize your own physical situation. It would be difficult to carry the memories of the present ego personality with you. This third form is the vehicle of the inner self. The disorientation that it feels is the disorientation, you see, that it will feel when the physical body is deserted, or at the point of death.

The disorientation is only temporary, and when the form is severed from the physical body, then all the memories and identity within the electromagnetic system become part of the inner self, of course.

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But this is not an instantaneous process, and in any projection attempt there is no need whatsoever for this to be carried any further. This form is used however for purposes of instruction. It is used now and then to acquaint the whole personality with those circumstances that shall at one time affect it.

There are occasions, though they are rare, when the disorientation period is completely passed, and connection with the body is therefore nearly broken. We shall not however deal with this situation. Most of your projections will be in the first and second forms.

Usually you will project from the physical body into the first form, and then perhaps into the second form. Occasionally this will happen and you will not know it, despite all your attempts to ascertain your circumstances. There are indeed however ways and signs that tell you when you switch from one form to the other, and we shall indeed see that you know these. You should both – this is Joseph and Ruburt now – you should both have several examples of projections within the first and second forms in the following months, if your development continues at its present rate.

I want to mention the difference also in experience and sensation, between a projection that begins in the dream state, and one that begins in a trance state, and also to discuss what Ruburt calls awake-seeming dreams, for there are several points here that you do not know, and they are fairly important.

Session 269

“Awake-Seeming” Dreams

There were some notes I wanted to give you concerning dreams in which you feel certain that you are awake. When these dreams are unusually vivid, then the ego is aware of participating. The ego is not using its critical faculties however as a general rule.

As you realize, you can use the critical faculties. But you see when you do so you realize that you are not in your normal waking condition. In awake-seeming dreams you are indeed awake, within of course a different psychological framework. Indeed, within a different framework of reality.

You are operating at a higher level of awareness, and you are using inner senses. These enable you to perceive an added depth or dimension, and this is responsible for the increased sense of vividness, and also for the sense of exhilaration that sometimes occurs within this particular sort of dream.

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The next step of course is to allow the ego to use its critical faculties also within the dream state. You are then able to realize that while you are indeed awake, as you seem, you are awake within a different condition.

When this occurs you will be able to use your normal abilities in addition to other abilities used while in the dream state itself. You will be certain of your identity. You will realize that your physical self is sleeping, or in a dream state, and that the inner self is fully awake. Now this represents a definite increase in the scope of consciousness, and a considerable expansion over the usual limitations set by you upon the self.

Only then can you fully begin to manipulate the conditions that exist, and communicate the knowledge that you receive to your own ego. For the time, you see, the ego becomes a direct participator in such experiences – at least to some degree.

Projections (continued)

Almost all of your dream experiences do involve projection of one kind or another. These experiences vary in intensity, type, and even duration as any other experiences vary. It takes a good deal of training and competence to operate with any real effectiveness within these situations.

All in all the intellect plays some part, but the intuitional qualities are the most important. There are chemical changes that occur with the physical body when projections occur. There are also electromagnetic variations. These vary according to the form in which the projection occurs.

The projected form does make some impression upon your physical system. In other words, it is possible for it to be detected. It is a kind of pseudo-image, materialistically speaking, but it has definite electromagnetic reality, and chemical properties.

Now. Animals have indeed sensed such apparitions. There is hardly any magic involved. They react to the chemical properties of the apparition, and build up the image from it – from them, the properties.

These chemical properties however are more diffuse in an apparition than in a physical form. The chemical composition of a storm perhaps will give an idea of what I mean. They are indeed small disturbances, you see – they form small disturbances within your physical system.

As a rule they are not solid in the same way that clouds are not solid, and yet they have shape, and to a certain extent boundaries, and of course movement. They

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definitely have a reality, you see, though you cannot usually perceive it with the physical senses.

Perhaps this diffused quality is the most important difference between such an apparition and a physical form. There is an atomic structure. In some ways however the structure is less complete than a physical form. There is always a minute difference in the physical body's normal weight when the individual is projecting. The excess chemicals built up during the waking condition are used to help form the projecting images. There is a slight loss of electromagnetic potency and chemical potency when the individual is projecting.

There is much to be considered here. Identity is not dependent upon physical existence.

Electromagnetic Reality

Electromagnetic reality belongs to the inner self. It is not a property that belongs to physical matter, although it does appear in physical terms. The second and third projection forms have electromagnetic realities.

The chemical properties of the body are the result of certain electromagnetic changes. Chemicals are therefore byproducts of electromagnetic realities. The electromagnetic properties, again, belong to the psychic, not the physical structure.

In physical existence a certain portion of the inner self's electromagnetic properties are used by the physical structure of the body. Subtle changes occur in the body when the inner self projects. This projection is not dependent upon physical life – that is, the survival of the human personality also is then not dependent upon physical survival, nor need it be supported by physical life. The electromagnetic properties simply revert to their original source with the inner self, and are no longer utilized in the construction of a corporeal image.

All consciousness exists first and primarily in electromagnetic terms, although consciousness may project itself into many various forms. It is never completely imprisoned within those forms however. You see, I have somewhat explained this to you. As physical beings your perception, your physical perception, is slowed down to a necessary but very extensive degree.

A Lifetime Is A Moment Point Experienced Through The Ego

The span of a whole man's lifetime is no more than a moment point. The ego is the portion of you equipped to explore and experience this moment point in depth. Value fulfillment demands this slowing down of perception. This is most difficult to explain. Consider using psychological time. You have experiences within a few

physical moments of physical time, experiences that are entirely independent of your time structure.

You are exploring the inner contents of a moment, delving into its experience. Now this is what the ego does you see within a lifetime, only to a greater degree. In projections, and in your dreams, your perceptions to some extent enable you to leap out of the ego's time limitations. The physical body is indeed the ego's vehicle. You do not need it, you see, for projections.

We have just covered some rather important material, and we shall discuss it more thoroughly.

Session 270

Inner Ego

... You are your subconscious self, and oftentimes what makes no sense to the ego makes good sense to the overall personality. Still, there are psychological balances that always operate when the overall personality gestalt is operating effectively ...

The overall needs of the personality are always taken into consideration by what I have called in the past the inner ego. Now this portion of the self is indeed self-conscious in the highest meaning of the term – aware of the subconscious portion of the personality, aware of the primary conscious framework that you call your ego, and constantly directs the overall activities. This portion is aware of the complicated workings of the nervous system and all bodily functions. It is the overseer. It knows when to allow subconscious needs and wishes their fulfillment. It knows when to put fulfillment off for a time. It is this part of the personality that is in charge of overall stability.

Now. This inner ego can also operate within the dream state, and in certain awake-seeming dreams, it is the portion that realizes that the personality is not in its normal waking condition. It is this portion of the self that is with you in the most excellent projections. The inner ego is the part of the personality that contains the highest aspirations and capabilities. It has been called by psychologists the subliminal self.

When in such dreams your perceptions seem exceedingly clear, you can be certain that the inner ego is operating. Now all portions of the personality, of the present personality, belong to this inner ego. It functions constantly, and yet it is always in a state of becoming. It is more than what you are at any given moment in your time. It contains, and is, the psychological blueprint containing the full potential of the present personality within any given incarnation.

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It is the director of all the subsidiary psychological subpersonalities that form the acting-present primary personality. It gives and takes. It prevents unconstructed aspects from gaining control, unless of course there are strong reasons why such control is necessary in the long run.

It dabbles in both your future and your past, speaking now in your terms. As you create a painting, and the painting is still an aspect of yourself, so it creates the whole personality, which is an aspect of itself. It operates in both the waking and the dream state. It often forms the content of each. It is more knowledgeable than any one aspect of the personality. It is more knowledgeable than all other aspects of the personality, for it forms them together into a cohesive whole.

It is therefore the director of all activities, both in the waking and dream condition. It is the inner ego from whom you receive your inspiration, and it is the inner ego which gives consent to our meetings.

I told you from the beginning that the inner ego is aware of data that is received through the inner senses as well as data from the outer senses.

It is the prime identity of the whole present personality. In many cases it is the I of your dreams. It is definitely the I of your creative activity. It is the I, you see, which survives physical existence, and the physical, physically-oriented ego is only a part of it.

If only the physically-oriented ego survived, very little indeed would survive at all. The physically-oriented ego is hardly aware of your experiences in their entirety. The physically-oriented ego, if it alone survived, would contain only your conscious memories. Even now, in physical existence, you operate on a much deeper and more complicated level than this. Events and experiences which are forgotten, or which escaped the physically-oriented ego, still affect your activities in this life, and if they did not your physical existence would be brief indeed. Any survival that was based upon the survival of the physically-oriented ego alone would be as shallow as a paper cutout. These things escape you. You take it for granted that the physically-oriented ego represents your own psychological identity, you see, and this is an illusion. It contains a portion of your psychological feeling of identity, but only that.

Feelings and sensations and memories that it knows nothing of have built up your psychological identity, and given you a sense of continuity. Of these this ego knows but little. Intimacy with your self and with your own identity, that is intimate knowledge of your own identity, resides in all portions of the self, and is not dependent upon a survival based upon the survival of the physically-oriented ego. This would represent a sham of a survival indeed.

There is a basic difference you see between a survival personality, and the personality as you know it. The individual in physical life shows his surface face, so

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to speak, outward. Inner psychological realities are hidden beneath the physically-oriented ego simply because it cannot afford to deal with them. Its one main purpose is simply to allow the personality to operate effectively within its physical environment.

The surviving personality has a different psychological balance. The outer ego no longer shows its outside face, so to speak, but takes its place with the other aspects of the personality. You might say that it becomes the subconscious, although I am speaking now simply to get the idea across, and this is not precisely the case.

It is true however to say that the memories of the physically-oriented ego take their place with memories that were once subconscious. I am speaking now of the psychological makeup of the survival personality. The memories remain in physical existence. There is no real distinction between psychological reality and physical reality. The physically-oriented ego manufactures this distinction of necessity.

The survival personality does not need to do this. To him all realities are psychological realities, a thought as real as a chair – in fact, much more real. Therefore, communications between survival personalities and physically-oriented personalities are bound to suffer difficulties, and these difficulties are the result of the change in psychological frameworks.

Session 273

The Nature of Identity

We will return to the material dealing with projection shortly. First however it is necessary that the nature of identity itself be studied more carefully. The nature of identity is strongly dependent upon the innate ability to draw upon, utilize and direct psychic energy.

There are as I have told you no limitations to the self. It grows by growing, and by constant use of its abilities. It can be said that all consciousness and all identities are but one. This in no way negates the existence of any given identity however. All identities are more dependent upon each other, and yet more independent, than you imagine.

Various aspects of the personality exist whether or not you are aware of their existence. When you do become aware of their existence, your awareness in no way negates their independence. You simply expand psychically. Portions of the self live a more or less independent existence, both while the dominant personality sleeps and is awake.

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When and if the dominant personality becomes aware of this situation, it automatically expands. It consciously contains experience that was previously subconscious. Now. The inner ego is quite familiar with the existence of the physically-oriented ego, but the physically-oriented ego is not usually familiar with its inner counterpart.

When through training the ego becomes more aware of his inner self, the whole personality benefits. The whole self as it exists at any given time can be glimpsed through studying the actions of the physically-oriented ego, as seen in physical manipulation, and in studying the activities of the inner ego as seen in dream experiences. Obviously some training is necessary before this can be achieved.

Later you may be able to follow this inner self even while the physical ego operates in its normal manner, but this is much more difficult if overall personality balance is to be maintained. It should be fairly obvious that identity hardly resides exclusively within the physically-oriented ego. In one sense, identity is always a becoming, and it can never be a static, finished thing. For it knows itself through change, and that which is finished cannot change.

You see I would like you eventually to progress to a point where you can manipulate almost as freely within nonphysical reality as you do within physical reality. And of course be conscious or aware of the experience.

Your own personalities will set the pace, for they are well-balanced ones. All of this demands spontaneity and control. This is the motion of consciousness. It is unfortunate that identity is considered generally as a rather static and permanent acknowledgment, for it is not.

Our material on the nature of action will be helpful here. The ego, the physically-oriented ego, is a convenient figurehead. It represents only an imperfect glimpse of a given momentary appearance – the portion of the self that happens in any given instant to show itself.

You do not know the self as it is within physical existence, and until you do you cannot hope to know what survives physical death, or what part of you is awake while the ego sleeps. When I refer to the ego I do so for simplicity's sake, since the term has meaning to you. There are obviously portions of the self that never operate directly within physical reality.

Consider this analogy: The self as a moving circle, such as a Ferris wheel. A tree in front of the wheel will represent physical reality. The whole self, or the whole wheel, is composed of many selves in various positions, as the many people who sit on the Ferris wheel. As the wheel turns you call the person or the self who faces the tree the ego, simply because this is the portion that faces physical reality, represented by our tree. But the self who faces the tree one moment is not the self

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that faces it the next moment, and the operator of the wheel is never in evidence, you see.

I do not mean to imply a mechanical connection however with our analogy.

The driver of our wheel in this case never appears in the seat that faces physical reality. He is in a strange position, in that he is an overall self, composed in part of the sum of these other selves, and yet more than the sum.

The selves who ride the wheel therefore also provide some of the power that runs the wheel. It is only because you stress similarities rather than differences that you do not realize that the self that you call the ego is but the appearance, in one particular perspective, of many quite different aspects of the personality.

Perhaps if you imagine a spotlight directed on the seat in front of the tree, you will see this more clearly. You cannot see the other selves on the wheel, you only see the one spot that is lit, and the light is that of physical perception. There are different lights, however. If others watched and saw only that portion of the self that was clear in their perspective, then they would imagine that they saw the primary self also.

The inner ego is the self who drives the wheel with purpose; at the same time there are many wheels and many spokes ... Our moment point analogy will also help you here. The sleeping self will of course be considered the primary self from the standpoint of its own reality. I cannot emphasize too strongly the fact that all of these portions are self-conscious. They may not be conscious of the other selves however. The inner senses connect all the selves, and the movements of consciousness are far more complicated than that of a Ferris wheel.

You are receiving instructions, you see, now in physical reality. You are also receiving instructions in other realities. You are not aware of these consciously. Certain portions of your personalities are learning, within their own perspective, to venture into physical reality, as you are learning to venture into nonphysical reality.

Certain portions that deal rather directly with the manipulation of psychic energy are being instructed also. All of this is more complicated than it would seem, and yet extremely simple when the basic principles are understood.

The psychology of personality cannot be grasped unless reincarnation is taken into consideration, but even then this only represents energy operating within one system. The personality operates simultaneously within many systems. Projection represents practical application. Such experience allows you to unite various aspects of the self, and to bring the whole self into sharper focus. As a rule projection in some areas can only be achieved by those who are living their last earthly cycle.

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It is true that the whole personality, or whole self, does not directly manifest itself within physical reality.

However, the personality as it is manifested can never be understood if it is taken alone. There are sufficient hints and signs that do appear, to give evidence of these other portions of the self. Now there is one important point in particular in all this that should be emphasized, and I will repeat it: Certain portions of the self do not manifest themselves directly within physical reality. They do not operate directly within physical reality, and the word directly is significant.

They do not on their own perceive physical objects as such. We will refer to this later, for it will help you understand the ways in which so-called extra-sensory perceptions are utilized, both on a conscious and a subconscious basis.

Session 274

The Structure of the Self

Before we speak any further about projections, the structure of the self must be more thoroughly discussed.

Its composition is not easy to explain in your terms. At your end there are strong chemical and electromagnetic connections that you do not understand. These in large measure help form the physically oriented ego, or at least form its characteristic manner.

Without these chemical and electromagnetic connections, the ego as such would not exist. The ego is largely dependent upon the physical mechanisms that compose the corporeal image. It has its beginnings with corporeal birth. While we speak of the ego, this part of the self is hardly permanent or constant, but ever-changing. However the intellect is also a portion, or an attribute, of the ego.

Obviously the ego is a part of the whole self. Directly its experiences must be physically oriented, and yet with training it can also learn to appreciate realities that are not physical. It must not be pushed, but with the proper attitudes it can and must participate to some extent in all psychic experiences, if the overall stability is to be maintained.

Now where the ego operates you will always find chemical repercussions; to some extent or another then the physical body will be involved. Deeper or less familiar portions of the self exist without a chemical manifestation. These usually take electromagnetic forms to some degree however.

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Now certain chemical changes must come about in the physical organism before projection can occur. Were it not for these you would still be imprisoned within the corporeal image. You know that dreaming has definite chemical basis, that chemicals built up during periods of waking existence are released through dreams. Not only are they released but they form a propelling action that allows energy to flow in the opposite direction. As chemical reactions allow the body to utilize energy and form physical materializations, so the excess built up then becomes a propelling force, allowing action to flow in what you would term subjective directions.

Now this same chemical reaction must also occur, only more strongly, before a legitimate projection of the self from the physical organism can occur. This is one of the main reasons why such projections happen rarely. Usually, and without training, the chemical excess is used in the dreaming process. In periods of exuberant energy and well-being a more than normal amount of excess accumulates. This can trigger a projection.

Also in periods of momentary indisposition however, the dreaming process may be blocked and the chemical excess accumulated. Again, a good time to try projections.

These chemical excesses are a natural byproduct of consciousness that is bound up in physical materialization. The more intense the characteristic experience of reality, the greater the chemical excess that is built up. Consciousness itself, when physically oriented, burns up chemicals. The more intense the individual the hotter the fire, so to speak, and the greater the chemical excesses that must be released.

Released they must be, or the organism would not survive. Periods of intense activity may also then generate additional chemical propellant. Now. Although this necessary chemical fuel is generated through intense activity of a mental or psychic nature, it is released, making projections possible in alternating periods of quietude and rest.

There must be a disciplined focus of the propellant therefore, if projection is to be achieved. Now. Periods of heightened sexual activity of a strong and deep nature will help. However, periods of no sexual activity will also help. On the one hand the chemical excess is built up as a result of overintensity. On the other hand, and in the latter case, it is built up because psychic and sexual release has not been granted. Eggs and asparagus are helpful.

I am obviously not suggesting a whole diet composed of eggs and asparagus. These plus fish oils are beneficial however, but not when taken with acid foods. Periods of especially intense psychic and mental activity can help you achieve projections. Periods of very little, unusually sparse, mental and psychic periods are often apt to result in projections – also however for the same reasons given concerning sexual activity.

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Now I am speaking not only of legitimate projections, but of projections vivid enough to be recalled and recorded. Projections in other words in which the ego can take at least some small part. Spontaneous projections of which you are not aware occur frequently.

I suggest a more thorough examination of your dreams here, for many of them contain such spontaneous projections. They are most apt to occur in the early hours, between 3 and 5 AM. The body temperature drops at such times. Five in the afternoon is also beneficial from this standpoint. The drinking of pure water also facilitates projection, although for obvious reasons the bladder must be empty.

The north-south position is extremely important in this context, and indeed a necessity for any efficient dream records. The reasoning parts of the brain can work most efficiently along with the intuitive portions of the self when the physical organism is in that position.

The whole organism operates more effectively, generally speaking, in such a position, but more than this, the whole self operates more as a single unit. The intellectual processes are to some extent diminished in other positions. This has to do as I have said with electromagnetic properties.

In other positions it is the ego and intellect that suffer most, and since our purpose is to enlighten them as much as possible, this is not to our advantage.

Energy is most easily utilized in this position, for one thing, and this cuts unnecessary restrictions to a minimum. There is a vast difference between ordinary dreams and projections, whether or not the projections occur from the dream threshold. Dreams are constructed and sent upon their way. As you know, they maintain an independence within their own dimension.

Projections involve many more aspects of the whole self, and are a mark that the personality is progressing in important ways. The inner senses are allowed their greatest freedom in projection states, and the whole self retains experience that it would not otherwise. When this knowledge becomes part of the usual waking consciousness, that is when you realize what you have done, then you have taken a gigantic step forward.

An almost automatic determination must be set up however if projections with conscious awareness are to be anything but rare oddities. With you both the problem is somewhat different than it might be with others. These chemical excesses are used up for one thing in your own creative work. You do this now automatically.

It goes without saying that your work will gain immeasurably through the extended experience of projections. The yoga exercises allow you, when they are faithfully executed, to draw an abundance, indeed a superabundance of energy. This energy

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results also in chemical excesses that can be utilized in projections without drawing away energy for your work.

The expectation and the knowledge that you are part of all energy will allow you to realize that all the energy you require will be given, since you are part of it. Only your own attitude, only any man's attitude, limits the amount of energy at his command.

I find myself trying to instruct you both again in the true nature of practicality.

Your attitudes toward what is possible determines what is possible for you and in very definite terms. Your attitude creates possibilities and impossibilities. Your attitude toward money creates your bank account. I am not speaking of you personally, alone. These laws apply to all. What you expect you create, and that is the beginning and end of it, whether you are speaking of psychic matters or physical matters.

Until you learn this you learn little, and until you learn this you do not know what it means to be practical. If you did not think projection was possible for you, you would never achieve a projection. You create your reality, and no one else can create it for you.

Now. There are definite chemical changes during projections. There are also electromagnetic changes that can be perceived with instruments. Certain electrical fields will also make themselves known under these conditions. The fields have always existed but they will only become apparent to physical instruments when they are being crossed. In other words, at the very act of projection.

The mirror in your bedroom is an excellent aid, incidentally. Certain temperature variations are also helpful. A cool body temperature for example, and the outside temperature, or rather the room temperature, between 73.8 and 75.9 or .10. High humidity is poor.

The color of a room is important. Your room, the bedroom, is a good color for this purpose. Cool colors are best. Too-warm colors are detrimental, being too closely allied with earthly aspects. For various reasons in your particular climate, May, October, February, March, are best. August can be beneficial according to the weather. Also September, April at times. Too-warm weather is detrimental.

Now this has to do with the electrical currents about the skin, and sweat on the body. Also with saline composition of the body at various times of the year.

These projections take a strong propelling force, for you are literally travelling from one dimension or reality to another. And yet you will retain awareness. All of this evening I have been speaking of projections in which awareness is retained, and not of more frequent projections which are usually forgotten.

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The psychic energy necessary is considerable. It is twice as considerable when you attempt to manipulate in these seemingly alien conditions. Yet you must do so, and safely return.

We shall discuss various kinds of projections in detail, for you will become acquainted with them. Unless the structure of the personality, or of the self, is clearly understood, projection itself will not seem possible. A self that is conceived of as a physical composition only would never be able to project, nor survive physical death.

Through the year a history of personal projections will serve to prove to you the nonphysical aspect of the self. You may even meet me in some future projection. My meetings with you here involve to some extent projections on my part and on Ruburt's part. As yet he is not consciously aware of these projections. When I am here, he is often somewhere else. Part of him remains to keep check on me, and unfortunately this is the part that could be, but is not as yet, aware of his other surroundings.

You often project when you are painting, and you do not know it.

Session 275

Conscious Projections

Now. Using energy generates energy.

The more creative energy you generate, the more you are able to generate. You do not use up energy in biological terms, and to think so is an error.

To refrain from using energy is to have less of it. The use of energy is the basis for personality and the intensity of experience. There is no such thing as hoarding energy. The creative individual has more vivid dream experiences and more vivid waking experiences than other individuals. Creativity should not be considered as the property of those who work in the arts however, for it is not theirs exclusively.

Creativity is an emotional and psychic characteristic. It can be used in various ways. The dreams of the highly creative exist multidimensionally. Projections rarely occur except to creative individuals. Now I am taking considerable time to deal with projections because on a spontaneous basis they occur more or less constantly.

Conscious projections – I should clear this: Projections that are conscious one – usually occur only to highly creative individuals. Spontaneous projections however

do occur constantly to every consciousness. You do not dwell within your physical universe as completely as you imagine, and as I have told you, you exist as long out of it as you do within it.

Pulsating Atoms And Our Time Perception

This does not mean that you do not exist however in the apparent interval. Our discussion concerning the nature of matter is important here, for I explained the pulsations that occur in atoms. Your perception of time causes many difficulties when you try to examine reality as it exists independent of matter. The limitations of verbal communications make some explanations difficult. (*See Volumes 1 and 2, for example.*)

You understand the concept of the spacious present. It appears to you of course that this room and everything within it is more or less in constant existence, between the limitations of its creation or manufacture, and death or material decay. Within the time structure of your perception, this chair for example has been in constant existence since you purchased it.

I have told you that pulsations occur as energy enters into an atom and then departs from it. There is an interval in which the chair simply does not exist, but you do not perceive it. A mechanism something like an afterimage allows you to see matter as continuous.

Now the length of this interval would seem unbelievably brief from some perspectives or systems, and centuries long, you see, if viewed from different systems. You yourselves do not perceive it at all. Consciously you do not perceive the intervals during which you yourselves simply do not exist as material organisms.

We have, again, almost a mental afterimage that gives you the illusion that one moment leads smoothly to the next. You do exist during these intervals, but you do not exist in any physical terms. It is not a matter – if you will excuse the pun – it is not a matter of the consciousness escaping from the body. It is a matter concerning the fact that no physical body exists from which to escape.

The consciousness exists however. The consciousness as it reasserts itself within physical reality has no memory of the interval in which it did not physically exist. The inner self however retains all memory. Dreams allow consciousness to disentangle itself from physical reality. For various reasons the intervals here, you see, are to some extent recalled.

A large variety of dreams are the memories of this nonphysical existence that constantly occurs, though in waking life you are seldom aware of them. This cycle that psychologists have recently discovered, having to do with the various dream

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levels, corresponds to the ebb and tide of consciousness as it appears within and disappears from physical reality. It creates physical reality, as you know.

There is an ebb and tide. Your consciousness is not fully focused within physical reality, even during those intervals when you exist within it. The focus varies considerably, and in certain rhythm.

The amount of focus and the intensity varies according to the individual, but consciousness is never entirely focused within physical reality. Now when conscious projections occur you are taking advantage of these intervals between materializations. You may call these nonintervals, actually.

“Nonintervals”: Intervals Between Materializations

Your idea of time does not exist within such intervals. You do not even take it with you. Now these nonintervals are indeed openings into other realities, and you can theoretically explore them. They exist as actually as physical reality. You are doing the same thing when you realize you are dreaming, and decide to explore, say, a distant landscape that appears within the dream.

You may say that these noninterval experiences are subjective, but no more are they subjective than your physical life is. Theoretically you could explore these endlessly. Practically you cannot. Now in your physical life as you know it, you are indeed exploring such a nonintervals. Do you see?

For this is a noninterval to the inner self. This material is extremely important. One portion of you leaves the inner self to explore in depth a particular noninterval. To the inner self no time passes. You experience of course physical time. This noninterval however creates it own interval points that you also explore, in your dreams and waking projections that escape your ordinary consciousness.

In exploring these nonintervals however you also create that which you explore, for none of this exists without creative consciousness. This evening's material, read along with the discussions concerning the nature of action, will give you a more comprehensive idea of what I am trying to tell you.

Conscious Projections Are Journeys Into Other Nonintervals

This process is literally endless. The abundance of energy at your command is more vast than you suppose. Conscious projections are journeys into other nonintervals, and they are extremely valuable to the whole personality.

They relieve the physical organism for one thing. They refresh it immeasurably for another. We will deal with dream projections in detail, and then we shall discuss

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conscious projections literally from the waking state. I will give you my directions for projections from within the dream state first.

Projection From Awake-Seeming Dreams

We have not really begun full discussions of the types and kinds and degrees of dream experiences.

Some dreams as you know are more closely allied with physical reality than others. Some however are excellent as thresholds for conscious projection. What Fox called awake-seeming dreams are excellent. These can be produced during relatively brief naps also.

Our instructions will begin with the use of these dreams whenever they occur. You will know them by their intense vividness. These are dreams when at first you are certain that you are awake. It is sufficient to keep this in mind, so that in the middle of a dream you can realize what it is.

The pure and brilliant quality of the surroundings have much in common with the appearance physical reality has for children. The physical senses seem to operate with such efficiency that you think you are awake, but their brilliancy is superperfect. As soon as you realize what type of dream this is, then with practice you can project within it consciously, and explore your environment.

Session 276

The Physical Body During Projections

Projections actually involve a change of atomic structure.

Consciousness simply changes its form. The physical body is maintained, yet certain chemical changes occur in it also. Initially when projection is first accomplished, there is a strong charge of adrenaline. There is high activity of the thyroid gland. There is a charge of sexual hormones, which are utilized also for projection.

After projection is accomplished however there is a marked decline of chemical activity and hormone action, a drop in temperature, sometimes very low, and a drop in blood pressure. There are changes also in the eye mechanisms. The rapid eye movements noted in the dream state by investigators, cease entirely.

The eye muscles are not used, the normal muscular activity that usually occurs in sleep vanishes. The physical body is in a deep trance state. The trance may be

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masked also by sleep, if the projection occurs from a dream state. According to the intensity of the projection and according to the systems visited, the physical body becomes more or less rigid when consciousness returns to it.

This is simply a reaction to returning consciousness. There is a subtle difference in the way sugar molecules are utilized. Momentarily the physical body uses less sugar. However the sugar is important in fueling the consciousness on its journey. It aids in connecting the consciousness to the body, and without it under some conditions consciousness could be cut off from return. In other words, there is indeed a connection that is and must be partially physical, between the body and the traveling consciousness, and it is based upon a certain sugar molecule in a form not normally seen.

Preparing For A Conscious Projection

Before conscious projection I would therefore recommend you take a small amount of starchy or sugar food. This molecular structure thins out, so to speak, and while not physically visible has a physical basis. For projections within other systems, another transformation must and does take place. The physical connection will only allow you to go so far. What amounts to another projection from this first form then occurs.

To return then under such circumstances requires an entry from this second form back into the first, and then into the physical body.

I had intended to begin my practical suggestions this evening, for I will give you a complete set of instructions.

A small snack before bed is a good one you see from this standpoint. Alcohol is of some benefit, though not to any great degree. Excellent results can be achieved in dream-based projections during the day, in a nap. When these are good they will perhaps be the best of any dream-based projections.

They are also exceedingly safe. The body itself is well stocked, so to speak, and it is possible to maintain projections for a longer period than usual in night projections. I am speaking now only of dream-based projections.

The morning hours are better than the afternoon hours. The period just before the menstruation cycle is a good one for Ruburt for this purpose.

Session 277

Self-Consciousness Aware Projections

Your waking consciousness only participates in projections as a rule when you are in a period of high vitality, and exceptional health.

On occasion the waking consciousness does participate during other usually very depressing periods. But generally speaking high energy is needed in order to maintain overall stability, and in order that the ego is not overstrained. Such projections are automatically spaced out. In this way there is little danger that problems will arise.

It is the same with conscious retention of dreams in general. You are indeed exercising what amounts to an added ability. You are learning to manipulate within other dimensions of consciousness. Automatic controls are therefore used. You proceed as your abilities and control develop.

Suggestions given before sleep will greatly add to your chances of conscious projections from the dream state. It is not necessary, basically speaking, that you notice some small incongruous detail in order to realize while dreaming that you are dreaming. There is however one good method to use. The suggestion "I will realize while dreaming that I am dreaming" can also be used, as another method, or both of these may be utilized together.

At your stage it is of course easier if the actual separation of consciousness from the physical body occurs without your awareness. However the experience itself is excellent training. I have told you that these projections may carry you to different systems. In the beginning you are safer perhaps in those projections that involve your own reality.

There is not any great matter of danger, only that you could fall into blunders. The north-south position is most beneficial. It might be of benefit if you concentrate before sleep upon a simple projection that involves leaving the body, walking out into this room, for example, or perhaps strolling around the block.

When falling off to sleep for example, imagine that you are in your yard, in another room of your apartment, or in front of the house. When this method is effective you will not be consciously aware of the actual separation however. I do not suggest at this point that you or Ruburt attempt to contact me during any projection. Later, when you have more training.

If by chance you blunder into my territory, then I will know it, and seek you out. Whenever you find yourself in any potentially dangerous situation during a projection, immediately terminate the dream. You will then return to an ordinary state of consciousness.

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Now. Mr. Fox is quite correct. When you know you are in a projection do not be tempted to tamper. There are forces that you do not yet understand. You will find that these projections become more vivid. I must repeat that these are quite valid. They are not hallucinations. Conscious projections do not occur with any frequency as far as a large percentage of humanity is concerned. Note that I speak only now of projections in which you are self-consciously aware.

The reasons are somewhat obvious. Conscious projections are dependent upon abilities and control. Also this ability and control presupposes a fairly disciplined personality. Otherwise we would have explosive outbursts of suddenly released aggressions in systems where they do not belong.

It is quite possible to meet survival personalities, incidentally, during such projections. This does not happen often, because so many other issues are necessary. It is also possible of course to move into your own future. This occurs regularly, though not always with awareness. Projections into the past are also frequent.

Because of some matters we have not yet discussed, at any rate deeply, it is possible to meet your own projection. You are accountable for acts committed during projections, of course, and these alter the personality as any acts do. If you have your wits about you, you can gain information concerning the future by studying your projection environment, if for any reason you suppose it to be ahead of you in time.

Some of this is extremely complicated. You may for example request before sleep that you project into your own future, to see what occurs there. This is legitimate enough, if you are willing to accept the results of your projections. For what you see will influence what you do in the present. You will be projecting of course into the probable future as it exists for you at this point.

The very act of projecting will alter these probabilities. I am not saying that this future environment is not real, however. It is as real as your present environment indeed.

Do not touch another figure if you have reason to believe that it is a traveling form like your own. You will have to learn to distinguish. When you realize that you are dreaming, and if in the dream you are with another person, then tell him that you are both dreaming, and note his response.

During projection you are dealing with environments and realities with which you are not acquainted on a conscious level. Yet during projections you will be consciously aware of them.

You understand how physical matter is formed. You will be dealing with realities in which the durability of images is far different. You will be much more aware of the

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shifting guise of materialized images. You will be aware of the mental energy and psychic force that gives all objects their existence.

You will to some degree learn control amid a conglomeration of energy forces that have no objective form. All objects as you know are energy. If the energy is focused in a particular manner, then you have physical objects within your system.

There are also potential objects. The energy is focusing toward materialization. There is also energy that will never focus in this way. The bulk of this energy is mental, or exists in such a way that you will never perceive it as form. It has motion. This motion follows certain laws which we will not discuss at this time.

You may experience this in your projections. Perhaps as a barrier to your own motion, or perhaps as a propelling agent, over which you have little control. It is not harmful but may surprise you. It is not correct precisely to call this a current, although spiritualistic literature speaks of it as such.

It is very simply the energy that composes your universe, only you are usually familiar with it when it is formed into matter exclusively. Now it is this that may carry you to other systems, though the word carry seems to imply a motion backward or forward. The motion may feel backward or forward, but instead there is an immersion into various depths.

On very few occasions you may, if you are lucky, travel or project so effectively that you are aware of the spacious present, in which case you will sense the reality of all systems simultaneously. But here there is a strong possibility that memory of the experience in its entirety will not be retained.

All projections involve literally an extension of identity and self. The usual limitations set upon the self by the ego vanish. Now. This gives some hint of the abilities that exist for the individual in future existences. Whether or not projections are conscious, they occur in any case, and the personality learns from them. The conscious projection however involves a much higher achievement.

One point: There is involved here a freedom from your physical time that can be gained in no other way. This freedom is extremely refreshing, and has therapeutic results unless the experience is overindulged in. There is a benefit for the physical body also. It is momentarily free of any irritating demands put upon it by a divided personality, automatically for example free from aggressions and unhealthy aspects of this nature. I mentioned that double and even triple projections can occur as you adopt forms. These forms represent forms that your personality will take in future existences.

They are adopted to meet the particular requirements of the environment in which they are used. In some dreams individuals see what they imagine to be the image of

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their own dead self. Instead they have been projecting, and see one of their own projected forms that they have themselves just vacated.

These forms do exist, as your physical body does. They are fused however with your inner self. They are not physical, but they do exist in the whole package of the self, perhaps like the skins of an onion, you see. They are merely the forms that your own consciousness takes in different dreams.

This energy may carry you, then, with startling rapidity away to another environment.

When you become proficient this can be avoided to some extent, but never entirely. Because of the nature of such projections you are not stationed, so to speak, within any of the systems through which you may pass. Therefore you cannot expect any great permanence for yourself within them.

The perceptions of those who exist within them are basically different than your own, and many of them will not perceive you. Those who do are apt to be projecting also, you see. I told you that if you can you should mention the fact that you are dreaming. If the other individual realizes this also, then you are both projecting. He may on the other hand be projecting and not be aware of the fact.

Again, make no effort to touch any other individual you meet, particularly if there is reason to believe he is also projecting. This will be uncomfortable for you both.

Session 279

Limitations

My instructions concerning projection should tell you a good deal about the true nature of the self.

All limitations, basically, are self-adopted. They may be necessary at one time or another, but they can never be primary realities. Limitations, in other words, are illusion. You have to deal with them only because you have created them. Your exterior circumstances are the materializations of inner climate.

We are all existing in many dimensions at once. The primary difference between us is that I am aware of my existence in many dimensions, and you are not aware of yours. We form a new dimension in our sessions. I give voice to ideas that are known to various levels of your personalities, yet I am not at the level of your personalities.

Physical Existence Is A Projection

There are no limits to the types of projections that can occur, basically speaking, for there are no limitations to the self, and a projection is an extension of the self. Your present existence is of course a projection. Activities based upon the framework of your present existence must be initiated within a system of chemicals and physical properties which make physical existence possible.

If life within the physical organism is to be maintained, then consciousness must return to it. This does not mean that consciousness is dependent upon the physical organism. There will be an endless series of projections in other existences, and these will have no chemical basis as you know it. Your traveling consciousness appears as an apparition within some other systems.

Thoughts As Energy With Form And Shape

Your own thoughts have a reality that you do not understand, and their own kind of form, or psychic content, and this content exists not as pure energy, but as energy with form and shape. And when it is perceived by you, then it has bulk. The bulk is a result of your own perception. The bulk, or mass, is perceived whether or not the ideas have ever been materialized as physical matter. Whenever you come in contact with a particular idea form, and this will only happen in projections, then you will automatically perceive that form with bulk or mass.

In other systems the same energy idea will be transformed in a different way entirely, even as the physical objects within your universe are perceived in entirely different ways to others not within your system. Any given physical object exists in the manner in which you are accustomed to perceiving it. This for example exists as a chair. It also exists as sound. It has a counterpart that can, under given conditions, be perceived exclusively in terms of any of your senses.

You can hear the chair as a musical note in a trance state, for example, or with the use of drugs. You are still dealing in terms of your senses, however. You are seeing – or perceiving, rather – separately, the various components that are usually organized to form the solid object.

With the full use of the inner senses, however, it is theoretically possible to perceive all the shapes and forms that have ever been, or will ever be, adopted by the atoms and molecules that compose the particular chair. This kind of experience is beyond the power of drugs. It is true to say that in one sense both you and Ruburt are a part of the table and the chair, and the room in which they sit.

You organize yourselves out of other matter, you see. The difference is a psychic one, and not a physical one as it appears. The inner identity extends itself over

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larger and larger groups of energy forms, and acts as an overall psychic pattern. But all is connected.

Now. Projections further extend the self and the identity, only this time in realms where the physical self cannot follow. Now this kind of projection, this extension of identity, is the true nature and the creative aspect of aggression. This and not war, is the meaning of aggression. It is a forward thrust of creative activity, forever extending itself in this manner, and instantly changed, and no longer what it was.

Projection then is aggression. The self thrusts forward into new dimensions, and this is creative. Painting a picture is aggressive. You are thrusting energy into new forms. All this you see implies a destruction, but only in your limited terms. Each projection, for example, is the death, in one way, of the limited self that stood earlier.

Each painting that you create represents the death of the self that you were before you created it. The changing self forever dies in this manner, and yet only this symbolic death insures psychic survival. There is no basic moral problem then when you consider the true nature of aggression, for it is highly creative, and without destruction there would be no existence. These are two faces of the same coin.

A projection, an out-of-body experience, is a creative act, and again all creative acts are basically aggressive. Now, you change those dimensions in which your projections take place. You cannot visit them and leave no mark.

The ego, as a rule, is frightfully leery of such action, since to it an out-of-body experience symbolizes physical death. At the same time the ego becomes more assured after successful projections, since it discovers itself not only intact but immeasurably enriched. Indeed, the ego both fights, fears and desires any creative act. Any creative act, including the production of any art, necessitates a momentary release from the ego, an escape from it, which the ego fears.

Yet again, the ego is enriched and therefore allows the self more freedom. Successful projections therefore will ultimately lead to more projections, and they will be more easily executed.

Now, you see, when you paint a picture you use your physical body as a tool to create your inner idea. When you create physical matter you are not aware of doing so, but you affect energy directly in such an execution, your own attention being focused primarily in the physical system.

You can only do so much in your painting. You can only create it as a reality in so many dimensions. You cannot appreciate, for that matter, all the systems of reality in which the painting does have reality. This is a very simple analogy: However, in some aspects a projection to another system could be likened to a situation in which you entered the landscape of one of your own paintings.

You would have so much freedom within, and no more. You would be different from the inhabitants who you might encounter there. But in one way or another your existence would be perceived.

Now. Most systems have more reality than a painting, but not all of them. The very nature of some would be frightening to you. Your paintings are a creation, and yet by their nature they are limitations. They are limitations because their reality is necessarily limited by the elements you have chosen. You paint one house within a landscape for example. This is a creation. But two houses will never appear.

Now in the realities of other systems another house, you see, could appear and another person could appear, and the projecting consciousness would be such a person. He must instantly adapt to the new surroundings.

Session 281

The Law of Attraction

Now. Ruburt sent a message and it was received. I am referring to the visit of your friend today.

The conscious mind had nothing to do with this. He strongly wished for the friend's presence. The wish became reality. You must understand the rules that apply. For they apply whether or not you understand them, and whether or not the wish is one that you really want fulfilled.

Take for example this subconscious feeling: "I want to be comforted. If I were sick someone would feel sorry for me and comfort me then." Such a wish is very seldom on a conscious level, but it is often emotionally charged, and it brings forth immediate results because of the charge it carries. Whenever you catch yourselves in moods of self-pity, then you are courting such results.

There is no way out of this, you see. You simply must realize that self-pity, in your terms, is highly destructive. Any charged emotional feeling will almost immediately be made actual. Now this gives you an advantage, you see, if you understand the principles. When you strongly desire to sell your paintings, my friend, you will do so.

If you passionately desire that others possess them, and benefit from them then you shall sell them, and because of your desire you will take those necessary measures. But regardless of these measures, the paintings will sell.

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When you passionately desire to withhold them, when you fear that you will lose a part of yourself by relinquishing them, then this will be what you broadcast to others, and this is the data upon which they will act.

The pendulum is an excellent method of discovering your subconscious feelings, and indeed of changing them. As you both suppose, incidentally, the music you played this evening was highly beneficial from several standpoints. (*Yma Sumac*) Any connection with past periods of productivity or joy have immediate reference to the present. As negative suggestions play their part, so do positive suggestions, and both in terms of symbols.

These positive symbols can be used quite deliberately. They should be utilized for your own benefit. You do this often without realizing that you do so, but a conscious knowledge will help you.

... Now such associations have an electrical reality, you see, built within your system. Realization of these causes creates an opposing force that can neutralize the original.

Hay Fever

... The words – “Father, I refuse to accept your hay fever for myself; though I once took it, I now throw it free from us both” – these words will help.

They will neutralize the original suggestions. Such patterns, for this is what they are, throw loose and away, break up. The energy that gave them vitality can then be used in new ways.

Now, dear friend (*Rob Butts*). This information will help you.

Your father used hay fever as a symptom of helplessness, and as a demand for the attention that he did not get, even then, from your mother. The pattern was set earlier in his childhood. He discarded the symptoms because they did not get him what he wanted. Your mother could not be bothered.

She did not comfort him as his mother had. You picked up the condition when he realized that it no longer served him. At that time you accepted it, however, along with your conception of what it was to be a male. If you had a son and did not know what you know, you would automatically so transfer it.

Now. You realize that virility is hardly synonymous with a runny nose. You realize your masculinity. You are too aware now to allow yourself too many privileges in exchange for your symptoms, and you can therefore afford to relinquish them.

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You are not helping your father, for the symptoms will not revert to him. Your system will simply reorganize the energy pattern. There was another element. Your mother treated you as hers exclusively. You also adopted the symptoms as a protective measure against her. You said in effect, "I am my father's son, down to some of his defects."

When you realize this, again, you will find the symptoms hardly necessary. Your mother basically did not share your father's love of the out-of-doors, and you played both ends against the middle. For the symptoms also allowed you to stay indoors with her on many occasions.

All of this information will be immeasurably helpful to you. Your father's hay fever was a defense also against farm work, you see.

There was an afternoon ... I am not clear here ... You were given cod liver oil. The symptoms began that day. You should not eat salads at your parent's home, that are mixed with oil, during the season.

Hay fever was for your father also a defense against the world, for it allowed him some isolation. You can have the necessary privacy without using this symptom to get it.

... Yoga breathing will be of therapeutic value when you need it, but the knowledge gained in this evening's session should go a long way toward minimizing the symptoms. You should avoid the color red in decorations during the season. You should take steps to realize the connection with your mother and red, so that our friend can use his red curtains at Christmas with impunity.

Session 282

Apparitions

In all our sessions we have been dealing with the mobility of consciousness, with its nature and extent.

In dreams consciousness operates to some degree independently of the physical system. In projections this independence is more pronounced. In physical death of course the connection between consciousness and matter is broken. It is broken and yet not entirely severed.

There is a period of which we have not previously spoken, when the personality continues to hover within the physical system, with however certain freedoms that it did not previously possess. During such periods, as has been suggested

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elsewhere, the personality can merge, blend or change various aspects of his previous existences, using them as you, Joseph, use colors.

This is a private system, the personality using lessons that it has learned from the immediately previous experience. If no lessons have been learned, then on some occasions there may be a psychic reliving of past experience for the individual involved. This will produce, usually, no actual return to physical events, but a reenactment of them. It is possible however for the energy being used to act as a trigger that momentarily recreates sensual data under some conditions.

Various kinds of apparitions can be explained in this manner. There is however no one explanation that will serve, for there are many kinds of apparitions. All are valid to some degree.

In projections, for example, you may appear as an apparition within your own system or in another system. You may on the other hand yourself encounter apparitions. Some may be ideas of strong import, which you encounter in physical terms. These may belong to the past, present or future, in your terms.

You may encounter apparitions that are actual visitors from another system. They may or may not know that they are perceived. Very early in our sessions I spoke of primary and secondary constructions. You can of course form secondary projections, or fragments, and rather consciously control them, as will be the case in any deliberate projections.

Dreams

Dream objects are secondary constructions, but very valid ones. Now they do have much more than an imaginative reality, and they do possess consciousness, but a fragmentary consciousness, that can however further develop.

You are quite aware of these constructions as the inner self keeps track of them. You act out many possibilities within dream reality, and within dreams you try out alternatives, and not necessarily short term ones.

You would have made an excellent doctor, for example. In your terms you worked out this possibility by weaving, over a period of three years, a dream framework in which you learned exactly what your life would have been, had you gone into medicine.

Again, this was more than imagination. In the dream state you experienced literally a future life that existed as a definite possibility. You examined a probability, in other words, and chose another.

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The physician, you see, existed in some dimension, and continues to do so. Obviously there were financial limitations as far as education was concerned. Subconsciously however you leaned in that direction to some fairly considerable extent. This is all difficult to explain. You met, for example, patients. Some of these people you also know in the life that you chose.

This traveling in probable systems goes on constantly, with variations, in the dream state. The individual chooses then which probabilities he desires to make actual in physical terms.

The point is that such dream episodes represent probable physical reality.

In one such episode, for example, you followed through your present course to completion. Therefore you are aware subconsciously of your own future, since you chose it.

Now. There are always backings off, you see, and new choices however. You may at any point choose differently now. The various choice possibilities were known in the dream episodes. You foresaw then future possibilities within the main choice system.

In your present daily life the same process continues. Most of these dreams are very disconnected from the ego, and will seldom be recalled. The self who pursues these divergent paths is actual however. These are legitimate projections. They represent systems of reality of which you are not aware.

The doctor, you see, that you might have been and are not in this system, once dreamed of a probable universe in which he would be an artist. He continues to work out his own probabilities. Perhaps he paints as a hobby. He exists however in fact, within another system. You call this system an alternate system of probability but this is precisely what he would call your system.

Now you will have some experiences that are shared in the dream state. They will be involved with episodes familiar to you both before you went your separate ways. You are like two limbs from the same tree. You recognize the same mother. Some of these probable systems are based upon molecular structure, and your appearances in such systems would be similar, though not identical, you see.

Root Dreams

Now the dreams that you would have, and had, in shared experience, are root dreams. Such root dreams serve as a method of maintaining inner identity, and of communication. There may be flashes of realization in such dreams. Projections may occur also from root dreams. You may project for example into the life of that physician.

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I am using you here and the physician probability as an example. Art, you see, is also closely connected with healing. The projections of which I spoke do happen occasionally and spontaneously on both of your parts. Various aspects of the personality are being developed, you see. Reincarnation is but a part of this probability system, the part that falls within your particular universe.

This all involves value fulfillment, which is at its basis. It is obvious then that you perceive consciously only a small part of your own overall reality. The doctor obviously has his own ego, though not within your system.

There are also some root dreams shared by the race as a whole.

Most of these are not as symbolic however as Jung thought them to be, though he used a different term, and had only a dim conception of them. Many root dreams are literal interpretations of abilities used by the inner self.

Flying dreams you see are not symbolic of anything. They are valid and actual experiences, though often intermixed with other dream elements. Falling dreams are experience. They represent downward motion in your system, or a loss of form control during projection. They may of course be embellished with other material.

Session 283

Expanding Outer Ego Awareness

You cannot escape action. The ego attempts to so order events as to direct action along its own lines.

It must, of course, succeed to some extent, or the physically oriented personality as you know it would not exist. The ego is of course a part of action. There are endless levels of action however, which the ego does not perceive. It is possible for the inner and outer egos to merge to some extent, and this merging when it occurs does indeed represent the formation of a new kind of consciousness.

This concept is hardly a new one. It is not a generally accepted theory, but it has ancient roots. When you carry the waking I into the dream state, this is one approach to this different consciousness. There is also an opening up that can occur in the waking condition. When this occurs the inner and outer egos merge. The outer ego recognizes its own duties, but it is aware that more is involved.

It senses realities usually closed to it. It thinks, "There is more, but beyond I cannot follow." Here with this realization the inner ego may suddenly open. Intuitive

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springs rush to the surface, and because the outer ego has already been alerted, it is able to accept these realities while still performing its ordinary duties.

The knowledge then available is first of all creative, intuitive knowledge which the outer ego may translate into intellectual terms when possible. But it is no longer fearful of intuitive data. It no longer fights the inner senses, nor does it fear for its own survival in the midst of intuitional onrushes.

It recognizes its position as a part of the whole self. This is indeed a released, free consciousness. It does represent a giant step forward. It opens doors otherwise closed, and it automatically brings with it a state of excellent, buoyant physical health.

Identity is no longer limited to the outer ego alone. The outer ego is now familiar with the whole self, or the entire identity, and has available to it strength of which it was not previously aware. In periods of exuberance, when you are working well, and your health is extraordinarily good, when you are able to remember and manipulate your dreams, then such periods are signs of the emergence of this new consciousness.

In the beginning you will not retain it steadily. It will grow by leaps and bounds however. Its growth has nothing to do with your physical time, but with inner value fulfillments of which you may not be consciously aware. This last is important. Contrary to usual opinion, periods of poor health are often the result of egotistic rather than subconscious manipulations. You become over concerned with the egotistical situations, and hamper the inner self.

You tie yourself in knots, so to speak. You think so rigidly of concerns that are primarily insignificant to you, as a whole self and make a fetish of them. You identify, despite your knowledge, mainly with the ego. This cuts you off from the inner self. I am speaking generally here, to you, Joseph, applying no more to you than anyone else.

Session 284

Inner Reality

Now. The physical universe is far more complicated than you know, and you understand little about its origins or even about its nature.

Individually, you move in a very limited area of this vast universe, and yet inner reality is more massive in size, if you speak in terms of size. It is far more extensive even in physical terms, and its reality exists in dimensions which do not exist within

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the physical system. You take for granted the existence of this largely unknown physical world. You gloss over what you do not understand.

The nonphysical systems are frightening to the ego-centered personality; but the bulk of the individual's reality does not lie within the physical universe, but in those unknown areas. As you know the ego is the topmost portion, so to speak. Were it not for the dreaming self the ego would not exist. Were it not for past existences the personality as you know it would not exist.

Remember that reincarnation does not contradict the theory of the spacious present, for such lives within the spacious present are simultaneous. In dreams you journey through inner realities as actually as you walk physically through the matter of the physical world. It is true that the experiences you encounter may not be encountered by another in precisely the same way, but physical experience is never the same for any two given individuals either.

Root Agreements Different In Inner Reality

You agree to accept certain data in the physical universe. You agree to form this into certain patterns, and you agree to ignore other data completely. These, now, root agreements, form the main basis for the apparent permanence and coherence of your physical system.

In your journeys into inner reality you cannot proceed with the same root agreements, you see. Reality, per se, changes completely according to the basic root agreements from which you proceed. One of the root agreements upon which physical existence is based is that physical objects have a reality that is entirely independent of any subjective cause; and that these objects, within definitely specified limitations, are permanent.

Now these root agreements will only confuse you in your inner explorations. Objects may appear and disappear in these other systems. Using the root agreements just mentioned as a basis for reality, an observer would insist that the objects are not real, for they do not behave as he knows objects must behave.

Because dream objects appear and disappear, this does not mean they do not exist. In this particular instance the root agreement or assumption simply leads you astray.

Now. There is a cohesiveness to the inner universe, and to the systems that are not basically physical. But this cohesiveness is based upon an entirely different set of root assumptions or agreements, and these are the keys that alone will enable you to manipulate within, or understand, other systems.

Major Root Assumptions Of Inner Reality

There are several major root assumptions and many minor ones.

Now. One: Energy and action are basically the same, although neither must necessarily apply to physical motion.

Two: All objects have their origin basically in mental action. Mental action is directed psychic energy.

Three: Permanence is not a matter of time. Existence has value in terms of intensities.

Four: Objects are blocks of energy perceived in a highly specialized manner.

Five: Stability in time-sequence is not a prerequisite requirement for an object, except as a root assumption within the physical universe.

Six: Space as a barrier does not exist.

Seven: The only barriers within inner reality are mental barriers, or psychic barriers.

Now. Only if these basic assumptions are taken for granted will your projection experiences make sense to you.

Different rules simply apply. There are other basic root assumptions that I will give you. Your subjective experience here is highly important. That is, the vividness of any given experience in terms of intensity will be far more important than anything else.

Elements from past, present and future may be indiscriminately available to you. There is the tendency to judge such inner experience in terms of reliable physical assumptions, this being an error. You may conclude that a given experience is the result merely of subconscious fabrications, simply because the time elements are obviously intermixed, or physical coherence or sequence is not maintained.

In a given dream projection for example you may experience an episode that is obviously in the physical past, yet within it there may be elements that do not fit. In an old-fashioned room of the 1700's, you may look out a window to see an automobile pass by. Obviously, you think, there is a subconscious distortion here.

Yet you may be straddling time in such an instance, perceiving, say, the room as it existed in the 1700's, and the street as it exists in your present. These elements may appear side by side. The car may disappear before your eyes, to be replaced by an animal, or the whole street may suddenly turn into a field. This is how dreams

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work, you may think. This cannot be a legitimate projection anywhere. Yet you may be suddenly perceiving the street, and the field that existed before it, and the images may be transposed one upon the other.

If you are trying to judge such an experience in terms of physical root assumptions, then it will be meaningless. You may, as I mentioned earlier, perceive the form of a building that never did exist physically, and never will in your universe. This does not mean that the form is an illusion. You are simply in a position where you can pick up and translate the energy pattern before you.

Now. If another individual under the same circumstances comes across the same potential object, he can also perceive it as you did. He may however, because of his own makeup, perceive and translate another portion of allied pattern. He may see the form of the man who originated the thought of the building. To a large extent your habit of perceiving time as a sequence forms the type of experience, and also limits the experience that you will have in physical reality.

It also unites experience. The unifying and the limiting aspects of consecutive moments are absent in inner reality. Time cannot be counted upon to unify action. The series you see does not exist basically. The unifying elements will be those of your own understanding, your own abilities. You are not forced to perceive action as a series of moments within inner reality, therefore.

Episodes will therefore be related one to another by entirely different methods, and the methods will be intuitional and highly selective and psychological. You will find your own way through complicated mazes of reality according to your own intuitional nature. You will find what you expect to find. You will seek out what you want from the available reality data.

In physical experience you are dealing with an environment with which you are familiar.

You have completely forgotten the chaos and unpredictable nature it presented to you before learning processes were channeled into specific directions. You learned to perceive reality in a highly specialized fashion.

When you are dealing with inner, or basically nonphysical environments, you must again become unspecialized, and then learn a new set of principles. You will soon learn for example to trust your perceptions, whether or not the experience seems to make logical sense.

You must learn to differentiate between many forms that may appear in many ways similar enough, to seem to be of identical nature. In physical life however you do this now automatically.

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In a projection the problems will be of a different sort. The form of a man for example may be a thought form, or fragment sent quite unconsciously by another individual whom it resembles. It may be another projectionist like yourself. It may be a potential form like any potential object – a played-over-and-over-again record of a form.

It may be another version of yourself. We will discuss ways of distinguishing between these. A man may suddenly disappear, and to be replaced by a small girl, a nonsensical development to the logical mind. Yet the girl could be the form of the man's previous or future reincarnated self.

The unity, you see, is different. Basically perception of the spacious present is naturally available. It is your nervous and physical mechanism which acts as a limiting device, and also as a focusing device. By limiting many otherwise available perceptions it forces you to focus upon what you can perceive with greater intensity.

Your mental processes are formed and develop as a result of this conditioning. The intuitive portions of the personality are not so formed, and these will operate to your advantage in any inner exploration.

You are basically capable of seeing this particular location as it existed a thousand years in your past, or as it will exist a thousand years in your future. The senses serve to blot out many more aspects of reality than they allow you to perceive. They are actually rather rigid limiting devices, yet in many inner explorations you will automatically translate experience into terms that the senses can use.

This facility, the translation of data to the ego, who would otherwise distrust it, any such translation is nevertheless a second handed version of original reality; and that is an important point.

Session 285

Root Assumptions

Now. Root assumptions represent the basic premises upon which a given existence-system is formed.

These are the ground rules, so to speak. Your physical mechanisms are equipped to function in such a way that reality is perceived through the lens of particular root assumptions. Using the physical senses alone, it is almost literally impossible for you to perceive reality in any other manner.

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A strong part of your personalities is therefore a product of the physical system in which you have physical existence. All ideas of reality must be glimpsed through the physical net which is the materialized form of these assumptions. You are, in other words, physically able to observe reality in a highly specialized fashion. You must, physically speaking, interpret existence in terms of these very definite assumptions.

Again physically speaking, you will find nothing to contradict these assumptions, since physically to you they are all that you can experience or perceive. These root assumptions are the framework of your camouflage system. As you attempt to explore other realities you almost automatically interpret such data in terms of the root assumptions of your own system.

This of course highly falsifies such data. The inner senses are not bound by those root assumptions however. This is why many psychic or subjective experiences seem to contradict physical laws. Inner experience often seems chaotic or meaningless because you attempt to interpret it according to the root assumptions of physical reality. You must learn the laws that apply to other systems.

The root assumptions that govern physical reality are indeed valid, but within physical reality alone. They do not apply elsewhere. There is a natural tendency to continue judging inner experience against these root assumptions however. The tendency, with further experience, will fade. This interpretation of inner reality into physical terms is at first automatic, and far beneath conscious levels. Inner experience, you see, must to some extent be colored by the physical system while you exist within it.

In order for such information to rise to conscious levels, it must of necessity be translated into terms that the ego can handle, and the translation must to some extent distort the original experience. The whole physical organism of the body has been trained from infancy to react to certain patterns, these patterns based on physical root assumptions.

The nervous system itself must, you see, be so constituted, and the nervous system reacts definitely to visual block images. Such images are received through the skin as well as through the eyes. The whole system is highly complicated and organized, and organized to react to specific patterns that are formed from these basic root assumptions.

This is obviously necessary for physical survival. The organization however is, biologically speaking, artificial and learned. It is no less rigid for that reason, however. The organizational structure of perception can indeed be broken up, as recent LSD experiments certainly show. This can be highly dangerous, however.

The fact that this does occur does show that the systems of perception are not basically biologically a form of overall structure however, but learned secondary responses. It is disturbing to the whole physical system however to break up the

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strong pattern of perception. Inner stability of response is suddenly swept away. Changes that are not yet known occur within the nervous system under such circumstances, both electromagnetic and chemical.

The inner senses alone are equipped and able to process and perceive other reality systems. Even the distortions can be kept at a minimum with training. Indiscriminate use of the psychedelic drugs can severely shake up learned patterns of response, that are necessary for effective manipulation within physical reality, break subtle connections and disturb electromagnetic functions.

Ego failure may result. Development of the inner senses is a much more effective method of perceiving other realities, and followed correctly, the ego is not only stronger but more flexible, and consciousness even of physical reality is increased. Such development becomes an unfolding and a natural expansion of the whole personality.

The root assumptions are so a part of your own existence that they appear and cloud your dreams.

Beneath these root assumptions however portions of the self perceive physical reality in an entirely different fashion, free of the tyranny of objects and material form. Here you experience concepts directly, without the need for symbolisms. Here you experience the spacious present directly. Here you know knowledge of your past personalities, and know that they exist simultaneously with your own.

The practice of psychological time will allow you to reach these portions of the self. The ego is not artificially disorganized by such practice. It is simply, for the moment, bypassed. The experience gained does become a part of the physical structure, but there is no massive disorganization of perception, since the ego agrees to step aside momentarily.

It is not bombarded as with drug experiments, and forced to experience chaotic and frightening perceptions that can literally terrify it into complete disorder. Survival in your system is strongly dependent upon the highly specialized, focused, limited but specific organizational qualities of the ego. It should not be rigid but it should not be purposely torn apart, nor weakened.

The root assumptions upon which physical reality is formed represent secure ground to the ego. We always operate with the ego's consent. It consents to step aside momentarily. It interprets the inner knowledge gained in its own way, true, but it is immeasurably enriched by so doing. Other layers of the self interpret the same inner experiences quite differently.

Dream Memories Are Structured Around The Ego's Root Assumptions

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The ego can exist only within the context of these root assumptions. The primary dream experience is finally woven into a structure composed of these root assumptions, and it is these that you remember. These serve you as basic information, but the information is then put into symbolic form. Objects, you see, are symbols. These objects in dreams are symbols of realities that the ego could not otherwise perceive.

Objects are indeed symbols to represent inner realities that could not otherwise be perceived by physical organisms. You manipulate these symbols.

Session 286

Seth's Perceptions

There are several points I would like to make concerning our own envelope experiments.

There are some things that I do not believe you clearly understand. To me, a thought is an action. It is as valid a reality. There is no basic difference between telepathy and clairvoyance, as you term them. The emotional feelings connected with an item are as real to me as the item itself. It is these emotional charges that are interpreted, and finally translated into physical terms.

In other words, the emotional charges allow me to hunt for the item that you want me to identify. I do not begin with the item and reach outward. I identify first of all with the emotional realities, for these are the only basic realities to me. Then I form these into my interpretations of the item itself.

Sometimes subconsciously Ruburt makes these last connections.

Now. If a particular question is asked, we attempt to answer it. The answer of course will be picked up on the same manner, through emotional force. The other evening, you answered your own question in your mind, and we picked up that location. To call this telepathy tells you nothing however, for all such information is the result of emotional force.

I did not then distinguish as to whether or not, in this particular case, what you thought was true. It was true enough on certain levels. Your emotional answer however did prevent me from searching further for the answer.

In all these experiments I receive the emotional and psychic impressions first, and then attempt to name the object.

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Now. You form your dreams on many levels, as you know. In some of them you spread your own root assumptions outward, creating dream images based upon these assumptions. I must use these assumptions in interpreting our data during experiments. If you give me for example a card that was sent with love, then the love is far more real to me than the card. I follow these emotional charges most minutely, using great discrimination in order to let myself be led to the specific object.

Size, you see, means relatively little to me. A note that was quickly written I may interpret as a small piece of paper, you see, though the paper itself may be large. I think in intensities, and curb my tendency in order to focus more specifically.

I must translate the basic data so that it will fit your root assumptions. Sometimes Ruburt's associative abilities help, and I try to guide them for our purposes. The emotional charge connected with an item may lead me into both your past and present, but I must then distinguish for you between what has happened and what will happen, although for me no such difference exists.

There are various difficulties. I may quite legitimately receive the impression of unendurable heaviness, for example, but then this must be properly interpreted, does the heaviness apply to a heavy psychic sorrow, or a heavy physical weight?

The impression: something presses down. Again, quite legitimate perhaps, but is this a threatening event, or is it perhaps a threatening physical object?

The initial impressions are simple, quite elementary, and always correct. It is in the interpretation and refinement that the only difficulties ever arise. The stronger the emotional charge connected with the item, however, the stronger the impressions received, and the more correct the data as a rule.

Your impression of the building the other evening contained the strongest emotional charge instantly available, that seemed to offer the needed information.

My root assumptions are entirely different, so some interpretation is always involved.

Objects As Symbols Representing The Reality Of Direct Experience

I mentioned that objects are symbols to express a basic reality, the reality of direct experience. On one level dreams deal with objects and dream images. Here they are still being used as symbols. At deeper levels however in the dream state there is direct experience, and objects are not used.

Root Dreams

There are root dreams that represent basic inner experiences. Initially no images are involved. If you remember the dreams, you remember them with images however. Flying dreams are an example here. They are not symbolic of anything, basically speaking. They represent direct experience.

If you recall the dream it may seem to you that you were in your physical body. Your physical root assumptions in this case would be so strong that you could not imagine yourself, even in a dream, without a physical body. We have discussed the various forms actually used, however.

Falling dreams also belong to the root dream category. They also represent direct experience, as the inner self once more reenters the physical body. No up or down really exists, you see, but the root assumptions take these directions for granted, and the fear of falling is a learned response. It is learned early, but it is learned.

Dreams in which psychic instruction is given: here we have another example of a root dream. Again, not symbolic but actual experience. Past life dreams are root dreams. This is not to say that upon awakening the direct experience is not automatically intermixed with other dream elements.

With some individuals some of these dreams may also represent personal symbolisms, but the original dream in the raw, unembellished, is a root dream. The embellishments are added after the dream is completed, just before the point when you remember it on the conscious level. The embellishments may be portions of other dreams, recalled now out of context, and attached to your memory of the original root dream.

I have only given you a few of the basic root assumptions. Countless minor ones follow from these however, and serve to direct the line of inquiry, exploration and perception. You will remember your own root dreams much more clearly simply because you are familiar, now, with root assumptions, and therefore freer to divest yourself of them within the dream situation.

Seth's Perceptions (continued)

Geometric figures represent the most simple and basic root assumptions. When I have perceived the emotional charges connected with any given experimental object, then my first step in interpretation involves such abstract forms.

Within your system however, color, to man, is more important than shape, though this is not true with all species in your system. Color is closer to emotional experience than shape. It is also, believe it or not, closer to sound. The connections between color and emotion are too obvious to discuss here.

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To me, an emotion will automatically be translated into color in many instances: Here you see – try this: do you see a connection between the color red and the word quick?

(“Yes”)

This is the sort of thing with which I deal. There is a constant transformation of data from one set of terms to another. The word short, or rather the impression of briefness. Now, I must decide in which way this briefness shall be interpreted. Something brief in time, or brief in space, which could lead me for example to the impression of a small building. Do you see?

(“Yes”)

The impression stony: shall I follow this in dimensions of physical matter, shall I interpret stony as a rocky ground, or as a stony expression on someone’s face?

Physical Objects And Dream Images As Symbols

There is a strong connection between what I have been saying and the way in which you translate inner reality into symbolic form, either in the waking life, as objects, or in the dreaming state as dream images. I am working from the other end, you see.

Your outward physical experiences are also symbolic interpretations of inner reality.

The physical body as an object is, among other things, a symbolic representation of your own emotional reality. Your dreams and your waking experiences both closely mirror your psychic condition. Symbols may be individualistic to some small extent, but physical bodies are your main symbols. While they are all amazingly different, the basic symbol within your system is universally accepted as a reality.

The physical state of your world therefore effectively mirrors the inner condition of its inhabitants. You can tell an artist’s abilities from his paintings, as you observe them, can you not?

(“Yes”)

The world as you know it is mankind’s creation, and his abilities and limitations are all in evidence there. Within the dream state all mankind knows the outcome of any given dilemma. No predestination is involved. The problems have already been worked out on a mental or psychic level, but not yet physically materialized.

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Precognitive dreams therefore are precognitive only in line with your own accepted root assumptions. Decisions have already been made, but have not yet caught up to you within the physical system.

We are going to begin on an interesting tangent that is however quite connected with this discussion. ... We shall hold it then for our next session.

Session 287

Experience Has Nothing To Do With Time

Experience is built up layer upon layer, along the lines of continual moments. Basically experience has nothing to do with time as you know it. Experience is felt in terms of intensities and value fulfillment. As you should know, an experience lasting only a few moments can outweigh in significance a much more lasting one. The dream experience is rather independent of physical time, and its experience, or rather its intensity, is felt more directly while you are in the dream situation.

Later you may not recall it, but you have a more direct connection with reality in the dream state, and the intensity of the dream experience is more completely perceived. I am speaking now in terms of basic reality. It is less camouflaged in the dream state. For this reason, in any projections you may be startled, for here you also enter a less strictly camouflaged situation.

You will sometimes automatically translate this reality into physical terms. Such images will be hallucinatory, but it may take a while for you to distinguish their real nature. It must be understood however here that all physical objects are also hallucinatory. They may be called mass hallucinations.

There is a constant translation of inner reality into objects in the waking state, and a constant translation of ideas into pseudo objects in the dreaming state. Within a certain portion of dream reality, ideas or thoughts can be translated into pseudo objects, and transported. This can only happen within certain ranges of intensities. This is what happens when you adopt a pseudo form in projections, though I am simplifying this considerably.

Travel Beyond Camouflage Reality

When you travel, so to speak, beyond a certain range of intensities, even pseudo objects must vanish. They exist in a cluster about, and connected to, your own system. The lack of even pseudo objects obviously means that you have gone beyond your camouflage system. If it were possible for you, you would then travel

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through a range of intensities in which no camouflage existed. Then you would encounter the pseudo camouflage, you see, of the next system. This would or would not be physical matter, according to the system.

You would then encounter the heart of the camouflage area. The completely uncamouflaged areas at the outer edges of the various systems should remind you of the undifferentiated areas between various life cycles in the subconscious. This is no coincidence, as this general setup occurs in all realities.

As a rule there is little communication, you see, through those uncamouflaged or undifferentiated areas. They act in fact as boundaries, even while they represent the basic stuff of which all camouflage is composed. Without the camouflage, you see, you would perceive nothing using the physical senses.

The sentence is really meaningless however, because the physical senses themselves are camouflage, you see. There would be nothing to translate. It is only use of the inner senses that will allow you to perceive under these circumstances. Theoretically, if you can bridge the gap between various reincarnations, then you can bridge the gap between your system and another.

Once more, the undifferentiated layers or areas are composed of the vitality that forms the camouflage of all systems. It is not therefore – that is, such an area is not, therefore – a separate thing in itself, but simply a portion of vitality that contains no camouflage, and is therefore again unrecognizable to those within any given system.

Now, there is a connection between these areas and idea of infinity.

You are in touch with infinity in such undifferentiated areas, for it is only camouflage that gives you your conception of time.

Now during some projections you may be aware of nothing as far as surroundings are concerned. There will be only the mobility of your own consciousness. If this ever occurs you will be traveling through such an uncamouflaged area. You could then expect to encounter next a more differentiated environment, that seemed to become more clear as you progressed toward the heart of another system.

The completely uncamouflaged layer could be rather bewildering. However you might automatically attempt to project images within it. The images would not take, so to speak, but would appear and disappear with great rapidity. This would be a silent area. Thoughts as a rule would not be perceived here, for the symbols that form them would not be understood.

The thoughts would not be perceived if they were present, you see. If a certain intensity is reached here however, a peak intensity, then you could perceive the spacious present as it exists within your native system. You could, from this peak,

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theoretically look into the other system, but you would not understand what you perceived. You would not have the proper root assumptions, you see.

I have used here the idea of two neighboring systems for simplicity's sake, as if they were laid out end to end. Obviously such is not the case. The systems are more like the various segments of a tangerine, with the uncamoouflaged boundary areas like the white membrane between the tangerine sections.

The tangerine then would be compared to a group of many systems, and yet it would represent in itself but one small portion of an unperceived whole. The tangerine would be but one segment, you see, of a larger system. You can see then why projections lead you in a far different direction from your normal linear sort of travel, and why time as you know it would be meaningless.

Nor do such projections involve necessarily journeys through space as you know it. There are systems, extremely vivid in intensity, that have no existence in physical reality. It is now thought, I believe, that time and space are basically one, but they are both part of something else. They are merely the camouflage patterns by which you perceive reality. Space, as you experience it in the dream state, comes much closer to reality.

Projections that deal with your own system will of course involve you in some kind of camouflage. If none is present you know you are out of the system. The dream universe is obviously then strongly connected with your own, since pseudo images are present. Already you are free to some extent from the space-time reality of your system. Therefore within the dream state you are in the outward areas of your physically oriented universe, you see.

There are other systems all about, and within your own.

The undifferentiated layers move out like spirals then, through all reality. Little resistance is encountered with them. They represent inner roads that connect systems as well as divide them.

The traveler must leave his own camouflage paraphernalia completely behind however, or he will go nowhere. It is possible, theoretically, to travel to any system in this manner, and bypass others you see. Such a traveler would not age physically. His physical body would be in a suspended state. The traveling consciousness would lose all physical conception of time however. A very few individuals have traveled in this manner to any extensive degree. Most of the knowledge gained escapes the physical organism however, for the experiences could not be translated by the physical brain.

Now again, theoretically, it is possible to travel under such circumstances and perceive experiences that would ordinarily take you centuries, physically speaking, and in only a flash of your time.

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Practically speaking, this is seldom done, but it has been on occasion. The brain cannot contain such episodes. A portion of the self would retain these experiences. Now in a creative individual, some of these could be expressed symbolically in a painting or other work of art, but the ego could not consider them as actual.

Now, each brush stroke of a painting represents concentrated experience, and compressed perceptions. In a good painting these almost explode when perceived by the lively consciousness of another. The observer is washed over by intensities. Again, experience that has nothing to do with physical time. The same can be said for a successful poem, though here I speak of Ruburt's knowledge of poetry, rather than of any of my own.

The excellent work of art recreates for the observer inner experience of his own also, of which he has perhaps never been aware. As you know, paintings have motion, yet the painting itself does not move. This idea perhaps will help you to understand experience in terms of intensity, and projections, or the movement of consciousness, without necessarily any involvement with space.

True motion has absolutely nothing to do with space. The only real motion is that of the traveling consciousness. Spatially, a painting is flat. Its reality leaps out from its physical dimensions, and completely escapes them. The depths within the painting do not physically exist, yet they are perceived.

Your physical time is something like this. There is a strong connection here I have been trying to get through, but it is for now too difficult for Ruburt to catch. All of the experience an artist has gained is in any given painting, not physically perceived, but strongly perceived by the inner senses.

This is coded, shielded, even from his own ego. Each painting that is successful forces the consciousness to travel into it, in ways that I will more thoroughly explain.

The spacious present is always present in any work of art. As you should know, there is a difference in the type of mobility of an objective painting, and an abstract one. The fluidity or the spacious present pervades the dream state as it pervades a painting, but the images are projected into the spacious present by the dreamer, according to his own understanding and experience.

Now, some systems have no basic form, but adopt the form, the forms, thrust upon it. Your own system is obviously one of these. Other systems, by their very nature, set up a resistance, that resists. There is in such cases a constant battle of forms.

We will save this for another session, however.

Session 289

The Nature of Inner Perceptions

Now. A word concerning the nature of inner perceptions.

I have told you that exterior reality is a materialization of inner electromagnetic reality. I have told you that all experience is electromagnetically coded. The inner senses pick up this data directly, you see, as in last Friday's episode. Some translation must occur if you are to become aware consciously of such material, or if it is to impress the physical senses at all.

You are not aware, or Ruburt is not aware, of the direct inner perception. The physical organism cannot perceive it, hence some necessary transformations. The data may make itself known in visual or auditory forms. Some interpretation is always necessary.

You recall I have told you that the intensity of an experience, rather than its duration in time, determines its effect. The intensity is emotional. With the inner perceptions there will be a traveling through of intensities. The experience is perceived simultaneously by the inner senses, but it will be translated in terms of physical time.

An experience in general is composed of electromagnetic pulsations. They contain a kind of depth, having nothing to do with space, an existence dependent upon, again, intensity rather than duration. However, because of your own basic assumptions such experiences, perceived by the inner senses, are played back in such a manner that a traveling through intensities results in a journey through time within your own dimension.

I believe it will be found that differences occur in the plus and minus charges in the body during such episodes. The girl's emotional condition the other evening (*see Session 288*) acted indeed like a psychological bridge, over which Ruburt could pass. Inner perceptions are never basically physical, you see. Emotional patterns are quite wordless. In other words, if you will forgive the pun, you can never be consciously aware of the basic inner perception, but you can follow backward to that point. You can discover how you use the data, and how you finally recognize it.

The overall climate the other evening was highly charged, and yet well balanced. Had another emotionally-oriented person been present the balance would have been upset, and nothing would have happened. Had another passive person been present, the same would apply.

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There is always a time scramble, for the inner senses deal with basic data in the spacious present. Then the data must be interpreted in the time scheme of physical existence. With training and experience a neutralizing element will be developed that protects Ruburt against the full emotional charge that he experienced the other evening. The organism itself forms this as a self-protective mechanism.

To some extent this operates with Ruburt now, and has to some extent in the past.

The episode did involve projection, mainly through intensities. These intensities you interpret as time and space. Now in a different kind of projection you could face for example the girl's thought forms as a pseudophysical reality

If Ruburt had done the same thing from the dream state, this could have resulted. A very slight amount of physical weight was lost on Ruburt's part. This will always occur when any kind of projections is experienced. Much of your intimate existence implies projections of various kinds. Thoughts are indeed small projections of yourself, sent outward.

You have yet to experience a complete projection, but this will come. Your fear, Joseph, in the window dream projection, shows that you are proceeding with great caution here.

Now there is a tug and pull, a give and take, between you and Ruburt, as to the amount of emotional freedom you will allow yourselves. The conflict here, in the overall, results in a good balance, though of course there will be times when this is upset.

The conflict itself, you see, results in energy. Your dream projection at the window signaled that you did not want to go further at that particular point. You are afraid of emotional demonstrations, as you know. At the same time the withheld emotional energy acts as a propellant, you see.

Ruburt is far more cautious than either of you suppose. When you become overcautious, this can at times, momentarily at least, hold you both back; because you do not count upon this less apparent but quite definite cautious part of Ruburt. All in all balance is maintained.

I do not want to take any more time with this episode. I should emphasize however that full control is possible, and with practice will be achieved rather easily. Ruburt's personality is so constructed that he would not allow himself to take any real chances.

The initial experience however almost had to be spontaneous at this time, or it would not have occurred. Your dream activities should accelerate with the change of seasons. I speak of you both here. A feeling of expansiveness and discipline should be maintained, but in that order.

... I should also note that if coffee does not prevent or inhibit sleep, it will stimulate dream projections, and also aid you in bringing critical faculties into the dream state. If the body can achieve a deep state of relaxation, unbothered by the caffeine, then the caffeine does activate the reasoning processes; and sufficiently enough to help them operate for a while, while the body is in slumber. Alcohol will not help in this particular case.

If you are awakened for any reason during the night, the chances for a conscious projection on your return to sleep are somewhat higher than they would have been had your sleep not been interrupted.

... No projection should occur until you are ready, or when you are ready.

... Even in the dream state, do not try to force yourself to project. You distrust the spontaneous nature, you see, that is at the base of all existence, but you only mistrust it at one level, which is fortunate. It is a learned reaction.

Session 290

Dream Images And Cellular Consciousness

I have a few comments to make concerning the article on dreams, that you read in the paper.

Maturity has nothing to do with the meaning of the reptiles and mammals mentioned as dream images. There is a generic imprint stamped within the cells, and at various levels of cell consciousness. These are reactivated. The images do not represent maturity nor immaturity, but are simply designations natural to a particular level of cellular consciousness.

The difference noted in this respect between the dreams of men and women are only differences apparent within your own structure of civilization. In your social framework women are afraid of reptiles, and they do not consciously remember dreams involving these. Except in strong nightmare situations, they repress those images. They remember the mammal dreams more easily however because mammals are warm blooded creatures whose reproductive systems bear similarities to your own.

Men repress many mammalian images in your particular civilization, because they do not want to be reminded of the female's reproductive advantages. But these apply to your social frameworks alone. The level of sleep is the real indicator. The individual becomes aware of cellular consciousness at certain sleep levels.

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Cellular consciousness itself straddles, so to speak, various levels of sleep activity. Various aspects of it come to the forefront at definite times. This consciousness is constant, whether you wake or sleep. It existed before the ego's formation, and in many cases exists after the ego's organization is altered. In sleep cellular consciousness often intrudes into the dream process, appearing in the form of dream images. Cellular consciousness is highly codified in actuality, much more emotional than visual, and the visual dream images are but translations of inner comprehensions.

The bird dreams are in this same category. No generalizations can completely answer these questions however, for despite them individuals, regardless of their sex, will show great variations in the dream images that they recall or forget entirely.

Children recall animal dreams more frequently simply because they are closer to cellular consciousness to begin with. Such dreams do carry the individual out away from ego identity, and at the same time closer to an inner identity that the ego usually attempts to deny.

Such dreams do not basically imply a return to a distant past, for to the cells all things are present. This reality is a basic part of your present existence, and simply represents a dimension of actuality that the ego cannot, by its nature, admit.

Now, the future is also present in cellular consciousness. The ego, again, simply censors dreams from the cellular consciousness level when they deal with time that is not yet physical in your terms. Cellular consciousness is usually considered as simply a repository for past knowledge having to do with personal or racial existence. Because of the spacious present however, cellular consciousness also contains blueprints of the future.

One again, however, these are of course blueprints of probabilities. As you know, the past itself is constantly changed as your own attitude toward it changes. Therefore you see, even dealing with the past, cellular consciousness does not involve knowledge of a closed and finished time of existence. Obviously then, the future is also constantly changing. Cellular consciousness mirrors these changes, you see.

The organism is the center of this happening, then, the core. The ego attempts to stand apart and observe, but in order to do so it narrows the available field of perception. Once it has formed its characteristics, it has already become too specialized to do more than observe certain limited fields of activity. It is of course itself observed by the inner ego, which has managed to maintain its position securely within subjective reality, where it has a wider though somewhat less intense viewpoint.

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The inner ego sees and knows itself as a part of this action or happening, and sees the entire identity existing in various dimensions simultaneously. The outer ego attempts to cut action short, and so its viewpoint is limited by its own attempt. It perceives its birth and its death, but not beyond its birth or its death.

Cellular consciousness is a part of the consciousness of the inner ego or inner self. Very loosely speaking, cellular consciousness is to the inner self what the subconscious is to the outer ego. There are of course many differences however.

Cellular consciousness is therefore expansive.

The expansion is in all directions, so to speak. We have not quite completely explained the idea of traveling through intensities to you, simply because words are inadequate. The idea of traveling through intensities gives the result, in your system, of traveling through time, as I have told you.

You know that this is distortive. You recognize elements from the past, since your ego is familiar with them. You accept them into the organization of your perception on a conscious level, usually. The ego does not recognize elements of the future when they do appear within dreams, and it does not therefore admit them into perceptive patterns. The ego does not perceive their significance. It is only for this reason that certain events seem to be always in your future: this lack of recognition, identification, acceptance and organization into patterns that can be used and manipulated.

In your dreams, in other words, you are familiar with images like the mammals and reptiles, that would seem not to belong to the present. These however would seem to belong to the future rather than to the past, and these you forget almost instantly, as a rule. This does not mean that some individuals do not recall them.

Even if they are recalled as dreams however, they may appear meaningless, for they are unfamiliar to the ego. Yesterday's events reenacted in a dream touch off familiarity. Tomorrow's events in tonight's dreams do not, not at least to the ego. Generic codes apply in other words to the future as well as to the past, but mankind does not generally perceive them as such for they appear meaningless to the ego, because of the ego's inherent nature and limitations.

Tonight's material will take us even further into a study of reality. Read the session over well.

Session 291

Dream Images And Cellular Consciousness (continued)

Returning to our last discussion, I want to make it clear that these generic images, activated during certain levels of consciousness, are then interwound into dream drama.

They are not pure, as they appear within the dream, therefore. They will be charged with emotional energy according to the individual's own experience, but they will form the base from which such a dream at that particular level is formed. Take for example the generic image of a bull. It will in this case be seen as the dream's basic form, but it will be used in the dream drama according to the makeup of the dreamer.

Now. Some females will identify in the dream with the bull. In dreams many females will have what you would call male reactions. Some males in dreams will have what you would call female reactions. The bull could come also to represent a person the dreamer considers bullheaded. A bullfighting dream might be formed. The variations are endless. Some generic images will have strong personal significance because of past life experiences. The generic image does not only color the dream state, however. These images are the first basis from which thought evolved. This would almost amount to a cellular thinking process, but it is actually a gestalt of relatedness in which cellular comprehension was, and is, passed throughout the physical organism.

This process continues beneath conscious and even subconscious awareness. It is not dependent upon the ego, but predates it. These are the first and the last images. The individual cells are the first animals possessing innate awareness of their environment with rudimentary sense mechanisms, to your way of thinking.

Actually, through the generic system each cell possesses capsule comprehension, that is a certain kind of visualizing, and an emotional charge. Before cellular specialization occurred each cell could combine with another indiscriminately. What are now your five senses were once sense mechanisms or possibilities, existing through the entire surface of any individual cell.

These still exist, but latent. Your knee can see, every portion of the body responds to light. The specialized development of animal life led to and brought about specialization of function. The brain's necessary focus required more specific, less diffused and more concentrated methods of perception.

The other, older perceptive mechanisms still linger on however. The ego does not and cannot make use of them. Indeed the ego is almost entirely formed by the physical senses method of perception. Other layers of the self biologically respond to the older, more generalized but less limited perceptive mechanisms.

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The organism, physically speaking, can hardly exist without them.

These generic images are not, however, simple.

They are composites, built up by the cells, and held in a suspended memory. They color much of your subjective life. Now, my dear friend Joseph, it is partially because of this that some paintings, you see, generate strong emotional response, and outlast the artist.

These generic images have been captured and built upon. These images also color physical perception. We are speaking now entirely of your own system. The basic assumptions of which I spoke are thought processes of a subconscious variety, based upon these generic images.

Inhabitants of other systems have their own generic image patterns. Even within your own system these generic images vary. The predominating image for an individual is that of his own species, but the ancestral patterns are strongly supportive. You are not only male or female as you know, but both, with one temporarily predominating. Almost without exception, there are male and female lives either in your past or future. Dreams at the deepest level will not respond necessarily then to your present sex identity.

These generic images are coded, as I have said. They are electromagnetic realities and part of your identity. As such they will still be yours when physical existence is finished. They are your memory banks in a most profound sense.

In time, you see, the various ego memories will become part of these. As such, incidentally, they can also be activated. The ego is not snuffed out, however. Now in some cases it continues to operate, though in a slightly different fashion, at its own levels, closely connected to but apart from, physical existence. I am speaking now of survival situations.

This incidentally is the least acceptable survival pattern. The ego may be strong enough to insist upon its old prerogatives of control, yet too inflexible to adjust to the new conditions. It may accept the challenge of great change on the other hand, and allow a reorganization of psychological processes, in which case identity is not only saved but renewed. The ego is then in command after some struggle of generic frameworks, in a way not possible to it earlier.

It can then build upon these, willingly submerge part of itself, and emerge with a more vigorous identity. In other words it can accept larger portions of action, and adapt itself in ways not possible when it was connected with the physical organism.

The generic images are like lifelines. They seem to lead into your past, but these lifelines are spirals, and only the limitations of physical perception lead you to think of them in that manner.

Session 292

Generic Patterns and Images

Now. These generic images are composed of highly complicated electromagnetic complexes. They have nothing to do with physical vision. They are built up through cellular memory, and are to some extent activated replicas of previous forms.

They are not one-dimensional images therefore, nor for that matter are they static. They are vital, full of their own energy reality, living composites. In dreams as a rule you can only perceive them as images. They possess a psychic identity however that is biological to some extent as far as you are concerned. In other words, at this time various biological changes must occur in order for you to tune in upon them directly.

I use the word directly loosely, for only the inner senses can really contact them without the necessity of distortions. To some extent, on their own level they have an awareness of the dreams in which they participate. They function to some extent independently. However your emotional moods become their psychological climate.

They are aware of your egotistical self, but very dimly. You are their environment, so to speak, and they are aware of your health and vitality as it affects them and their own well being. Some are stronger than others. Some are intrusive. Your whole physical system contains these generic patterns and images. They are held together and unified by the higher organizations of the self.

When these organizations break down or collapse, for any reason, these generic patterns are no longer held in their subordinate position, and become more highly activated. In some cases this gives rise to the hallucinations of the mentally ill.

The generic patterns set up certain organizations among themselves, maintaining direction over some cellular functions, and are closely allied with the movement and purifying agencies of the blood, and also the kidney function. Their vitality is influenced by the seasons, and runs in cycles of ten to fifteen days, followed by a more relaxed period. They are also connected with your ability to utter vowels, and they are themselves sensitive to sound.

You understand that these are units of electromagnetic patterns, highly codified, and not active little animals in your blood. Indeed, they take up no space, as the dream within your head takes up no space. They are the results of interactions, and still they exist in reality whether or not those interactions activate them.

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They are more obvious in the young child. The adult is hardly aware of them, except in some dreams, and then their meaning is misinterpreted.

We shall leave this discussion for now, however, and return to a study of projections.

In some trance stages however, you may become aware of these generic patterns, you see, project them outward, and think you are perceiving some strange apparition. This kind of experience could take place immediately before a projection, you see, though this is not usual.

Projections

Now, projections do involve variations in intensities on your part.

There are definite strains connected here. On a conscious level you must gain confidence as you did learning to walk. It is quite possible however to project without any alarming physical symptoms whatsoever. Often suggestion itself changes the symptoms.

In dreams, when you expect none, none appear. Out of body experiences indeed can be a health boon. Your system is automatically relaxed and free of pressure. Also, incidentally, free of time. It does not age during a projection; that is, the body does not age. It is in suspension. Any interpretations that are made are made by consciousness itself. The physical senses are not utilized. At the moment of perception the travelling consciousness perceives through the inner senses, and by itself automatically makes the necessary adjustments so that the ego can perceive the data in its accustomed way.

This is done automatically. The data is not radioed back to the physical body, so to speak, for interpretation. Consciousness can adapt physical methods of procedure even when separated from the body. It forms its own pseudophysical apparatus, even as it originally forms the physical image of itself. The consciousness is aware of seeing and observing more or less in physical terms, and so it is.

Session 293

Advice To Jane On Use Of Her Energy

The concentration he used in teaching should tell him something. He literally brought a tremendous amount of energy to bear. Automatically, he drew upon this energy and focused it for his own purposes.

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(On Tuesday, October 11, Jane put in her first day as a substitute teacher; she later said she was aware of using a great amount of energy.)

There was no nervousness. Everything else was forgotten as he strove to project himself to those students.

This same kind of energy can be utilized most handily in projections of another sort. The same amount of energy focused in an out-of-body experience would have resulted in some venture indeed. It is the same kind of energy he utilizes in his poetry.

It is this energy that he must utilize now to finish the two books he has begun. Quite literally again, all he has to do is demand that the energy is available, and it shall be. He uses this energy quite subconsciously in his psychic work. He must demand of himself that the energy be used however under various circumstances. When he does not do this he lets himself down.

He also punishes himself rather unkindly, with sore muscles, incidentally. When he is working at full power he is quite beyond such physical symptoms. He is outside of them. This energy, the use of it, is a natural ability that is part of his personality, and he must use it. For him it results in a smooth performance, for when he does not use it fully then he is besieged by false starts and interruptions.

These are reflected in the physical system, for it is geared, and naturally so, for intense action, and here he functions best. I am speaking now of his ideal performance. When he is working well his rest is in his work. When he demands less of himself and then more, and then less, the physical system, geared for steady highly-focused action, becomes confused; the glandular systems upset, and the nervous system as well.

The unused energy ties him up in knots, you see. He must now concentrate that same energy into three main fields or endeavors: poetry and the two books. When he is home working the same energy utilized in his teaching must be used for his own work. This will effectively relieve him of all physical symptoms.

If my suggestions here are followed the results will be almost immediate. Yet using more energy he will have more left. Success with his dream work depends precisely upon this excess energy still available at day's end. His whole physiological structure is geared to high activity. I am not speaking of nervous, erratic or undisciplined action of course.

The energy, that propelling supportive energy, used in out-of-body projections, will give astounding results. Ruburt's image is indeed imprinted most strongly in the mind of every child in his classes yesterday, and this focused energy made this

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possible. Used in a projection, the same intensity of energy would allow results that could be proven without doubt, and accepted without reservation.

Put to my service during a session they would allow – the energies would allow – us to explain various principles with utmost clarity, and greatly improve the experimental data. He must learn to call upon this energy when he wants to. In the past he has accepted it but not understood it, nor known how to recall it. His system is simply equipped more than most to handle and utilize high energy intensities.

In his very early adulthood there was the matter of discipline. The energy frightened him because he could not control it. Now he can. Used properly and to advantage, it will be responsible for several major breakthroughs resulting from your joint work.

Erratic use of high intensity energy can be disruptive to the system however, for the change of pace can be too abrupt. The system will automatically pace itself, but he must learn to demand that he himself use the energy. It is not available to all to this degree, and he has a tendency to fall back, so to speak, and not to demand the most of himself. This is when the physical difficulties arise. I am not suggesting that he run full steam ahead at every moment. I am suggesting that he use the full force of his available energy for every task at hand. He does not know as yet the full strength inherent in this energy. He is a converter, his system tuned toward converting psychic energy.

This is nothing you do not know, but he should be reminded.

Momentarily poor habits stopped him from focusing this energy fully into his books. Now his system will always work in this same manner. It is built to use, handle and convert high energy intensities.

Through personal interests and background this is done through his work. When this is not done the unconverted energy is literally stopped up, and causes definite physical symptoms that represent a blockage of energy. This can lead to general nervousness as well. A vicious circle is then formed. He broods because he knows he is not working correctly, and then because he broods he cannot work correctly.

Circumstances or a general letdown actually lead to a point where he loses touch, you see, with this energy, and this is the basic difficulty. When this is realized then he has only to demand of himself that this energy again be used, and the system will automatically adjust itself. He has in the past changed his working area or conditions. This often was an aid, you see, simply because he set up circumstances for concentration,

The proper use of this energy is the basis for his success however in all fields of his endeavor. The teaching experience was excellent. The energy caught him quite unaware, you see, so that he could study it with some objectivity afterward.

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Your own system, Joseph, handles this energy in an entirely different fashion, and there is with you a certain feedback that works to your advantage, a certain withholding of energy that is then released. With you it leads to a maturation of images, you see. At the same time you have an alternating current, also of high intensity energy, with this maturing tendency however. You have been slower in your projection attempts, yet you will do very well when these twin currents are in harmony. I am using the current ideal simply to explain. I do not mean literally two currents.

Your inner pace however depends upon alternating high energy activity. Followed by a slower period of maturation, before final conversion of energy to another form. These individualistic ways of using energy will mark your activities throughout your lifetimes. When your slower period lengthens beyond a certain point, then with you there is difficulty. However you have largely understood this on a subconscious basis, and now almost automatically make necessary adjustments.

The level and period of your energy can be seen from a study of your dreams. Clairvoyant dreams and dreams of intuitive natures will occur in high level periods. They will also be more vivid, and the pseudosensual impressions will appear more concrete. Projections will also be excellent. Your influence over others will be heightened, and during such periods you will project emotions and ideas with great clearness. Negative ones, you see, as well as positive ones, so some discipline is necessary.

... I also suggest that you yourselves concentrate upon the success of Ruburt's book. It is still sailing along on the original psychic energy with which you both invested it. I believe that the figures I gave you are correct almost to a penny – at least they are very close.

Now I have given our friend Ruburt a boost. However the suggestions must be followed for it to be permanent. If the suggestions are followed there will be no return symptoms, nor new ones adopted. He should stay away from your friend Piper (*the chiropractor*) for a while at least. The problems must be solved at their basic level, and once these lessons are learned they are of benefit for the rest of your lives.

The foot symptom is also connected here. But as it began to improve, you see, the arm symptom developed. Both will vanish, and immediately, when the proper steps which I have taken the time to outline, are followed.

As you know now, Ruburt handled himself well in a new situation, and that maturity gained these past two years was instantly felt. He would have hit upon the proper solution to his physical symptoms eventually on his own. This evening's session has already intuitively made great sense to him, and will save him several months of difficulties. And I take no fee.

Session 295

Illness

(Reference is made to: "Pills to Help Us Remember", by Isaac Asimov, The New York Times Magazine, October 9, 1966)

Illness in many ways is a learned response, and it follows patterns set up in the system having to do with memory banks, though we shall find a better word here.

Habitual illness will follow the lines of learned response and memory. Definite molecular substructures are formed biologically in response to inner electrical charges. The inner electrical charges are not a part of the physical system as such, you see. But they act within the physical structure, forming then definite changes in the RNA patterns.

There was some question in the article about long-term and short-term memory. Now basically the original intensity of the charge determines its duration in your time structure. The intensity of particular charges can completely reorganize the personality structure through changes in the RNA formations. Previous life memories, existing electronically and magnetically, may carry such intense charge that they superimpose themselves in the present physical structure, and form memory patterns quite alien to those of the present ego personality.

We will have much to say along these lines, and a discussion of illness and memory will be shortly given.

Once physical symptoms actually appear within this system however, they are to some extent accepted as any other established pattern, at least by a portion of the personality. In some cases physical symptoms can actually make up a somewhat independent supersonality structure. This is the case with many chronically-ill individuals. The destructive tendencies are collected about a particularly emotionally-charged group of reactions, and cut off from the dominant personality.

These portions operate almost like a secondary personality, sometimes in actual conflict with the dominant one. Finally, you see, cases develop where the dominant personality is not in control of the physical image at all. Certain classic cases of hysteria can show this in a limited but dramatic fashion.

I am not denying at all that physical changes do occur, for this is all the more the pity. But the basic causes must be uncovered, and in some such cases, in many in fact, these causes lie to a large degree in faulty or inadequate memory functions. I

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am simply using Ruburt's minor symptoms as a springboard here. They are now being erased, the latest ones the first to go.

This would imply short-term memory you see, but this is not the case, for it is intensity and not duration that makes the difference. Once the symptoms become physical however, then they follow physical patterns, and it takes the physical system some time to heal usually. In terms of intensity alone, both the foot and the hip symptoms were highly charged, representing of course degrees of immobility and withdrawal – learned, you see, from the mother: a memory reaction adopted without conscious thoughts.

The recommendations automatically set up readjustments, and, you will note, almost instantly. In the case of the foot the muscles have been misused and will take a while to completely repair themselves. Suggestion however will speed the process. An instant cure is possible, but he is not at that point.

At the very latest however, with these recommendations faithfully followed, all symptoms should leave the foot at the end of a two-week period, completely. The hip symptom is gone for good, if the recommendations are followed. The less annoying arm difficulties are a result of the muscular tension caused by the foot difficulty, but these should disappear completely now within two or three days.

Now each personality has set up conditions for itself, under which it can operate at its best. When these are upset various difficulties show themselves, until the conditions are met again, or until a new system of adequate conditions are settled upon. In Ruburt's case the conditions mentioned earlier, in our last sessions, operate to his best advantage. Every effort should be made to maintain them, for they will bring about the highest conditions of maturity possible for his personality structure.

Once symptoms are accepted they can return, for the memory pattern is never completely erased, but only bypassed. For various reasons having to do with past-life experiences (*for Ruburt*), writing has become a structure within which his personality best operates. Psychic development has been welded onto this. As long as he faithfully and consistently follows these lines he will operate at maximum levels. When he falters he lets himself in for difficulties.

Every personality operates in this manner. These are simply his peculiar psychological necessities. This obviously does not mean he need never take time out. It does mean that his overall identity will not stand for a protracted period when concentration is not primarily focused within this work framework.

For Ruburt's benefit, there is indeed no danger of immobility as in his mother's case.

His personality structure is different, and he has other qualities to counteract against the obsessive tendencies inherited from his mother. The turning point has

been reached and passed however in this last episode. He learned from it, and what he has learned will stand him in good stead. Because of the lesson his peaks of achievement will be higher, and his overall physical condition instantly will show improvement.

I will say only that he did have a dream experience of deep therapeutic nature.

Session 297

Fear

Now. Finally Ruburt discovered for himself, this morning precisely, his basic problem – the problem that eventually everyone must face.

He knows it now in the only real way it can be known. You learned it some time ago, and he knew it intellectually. He did not understand however that fear is not practical. I am speaking of course generally, and of anticipatory fear, not the fear, quite healthy, with which a man faces a ferocious beast.

He has indeed now learned one of the most basic lessons of his life. Had he not learned it, there would have been further difficulties. A man uses his abilities according to the extent of this realization. The notes he wrote should be faithfully read, as he intends each morning, for some time.

(Seth here speaks of Jane's intuitive and emotional realization of the basic causes behind the foot and other muscular troubles that have plagued her since early summer. She wrote notes on the experience, which took place this morning.)

Our poor results in the last experimental data were directly the result of the fear which he finally faced. Fear under normal circumstances is immobilizing, as he most certainly now realizes.

The symbolic journey of the spirit, and the finding finally of the self always involves the journey of the self through fear, and its emergence. To the extent that this journey is faced, the greater the perils, but the greater the rewards.

He has been going through such a time. He decided to make the journey. He is now returning, and he has learned much. Without the experience his abilities would not fully develop. You went through your own journey and also emerged some time ago.

Fear and Illness

Fear cannot be ignored. It must be faced and conquered. It always leads to retreat when it is not faced. The physical image is indeed a replica in many ways of the inner self. When a man is ill it is not necessarily because he want to be ill subconsciously. It is not necessarily because he is receiving some hidden psychological benefit, or because the illness fulfills some need. He is ill often – always in fact – because of a distortion that is occurring within the self, and materialized in physical form.

You and I were quite right in advising Ruburt to face this through without the treatment of a doctor or chiropractor. I (*Jane pointed to herself*) you see, would not necessarily give this same advice to someone else. He was on several occasions about ready to visit your Piper. (*The chiropractor.*) I wanted him to face the symptoms for what they were, and to find the cause. Apparent causes came and went, and would continue to do so had he not – with, my friend, your help and mine – found the master cause.

There are always ample apparent causes behind symptoms. Various upsetting events for example. I am going into this as I go into your own psychological circumstances when I feel it advisable.

Fear, and a complete, if sometimes momentary loss of confidence, was the basic cause that led to retreat and the physical symptoms. Fear itself is damaging as such, particularly when it is anticipatory. He knew enough so that this was partially counterbalanced. Otherwise he literally would have been in worse shape.

But this lesson, learned, is a valuable achievement. He understood it, it would seem, of a sudden, but this was only a crystallization of knowledge. The habit of fear would have finally been reflected here in our sessions. I have to a large degree kept my eye upon him, but you see the lesson had to be learned by him.

You can be grateful also. The winter of the spirit must be journeyed through, and it must not only be conquered but the benefits used. Yet without it maturity cannot arrive. The immobility showed itself physically in faithful replica to the inner immobilization caused by fear. You could see, in other words, the exact extent of the distortion in quite physical terms.

A lifelong chronic illness of course is the same thing carried to extremes. The completely unattractive person represents the same results in a different manner. The person whose abilities are never utilized is another example.

This response to fear is a danger to psychic work, where freedom is necessary. In projections most of all the self must be mobile. Rapidity of perception, mobility of consciousness, openness of emotional response, are prerequisites for our work. The

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fearful spirit fears to leave the body, and fears to reside in it also. Ruburt has my congratulations, for he has now successfully passed a period of trial. He tried without involving you except when he grew more than usually discouraged.

He is now released because he has released himself as much as possible from fear. The fearing habit is highly destructive.

As for your performance today, you have my congratulations also. I was present, for that matter.

Perception Of Inner Sense Data

Now. In projections the inner self is free to travel within its capabilities.

The inner senses are an attribute of consciousness. The outer senses make this information meaningful to the physical organism, and the body consciousness, the ego. This is for Ruburt's book.

There are many other experiences encountered in projections and in ordinary living, you see, that are not translated into physical terms, for in physical terms they would have no meaning. The basic assumptions behind them would not be understandable in physical terms.

Only some of the data in projections is thus translated. Now, it is possible but difficult to catch your own consciousness in the act of its own natural perception, before impressions become crystallized in physical terms. Even the survival personality must translate perception into terms it can understand.

None of us are ever equipped, for general purposes, to perceive reality in all of its forms. The pyramid gestalts can do this, and we help the pyramid gestalts perform this feat. But as a rule we must pick and choose. There is too much for any consciousness to digest except those so highly developed that even I know little of them.

We are scarcely beginning our work. It will grow through the years, and we shall achieve much. We shall in probability continue it in other existences. Basically however you see perception has nothing to do with the outer senses at all. These are dim receivers at best. Some of your dreams tell you far more about the nature of reality than the most vivid physical experience.

You are at the point of a new and higher plateau. You have not yet reached it however. It has taken you this time to consolidate your gains, and you have helped Ruburt these months also. The interaction between you results you see in a higher form of consciousness, for which both of you are responsible. For you do indeed operate as a gestalt also. Your joint abilities add up to more than your joint abilities.

Session 298

Perception of Motion During Projection

The traveling consciousness as you know it often experiences the feeling of motion and movement through space. This is because there is still translation through the physical senses. You are moving more effectively within camouflage reality, but you are still dealing with it. The focus of your attention has changed somewhat, but you are still strongly relating to the physical field.

Projection Technique

Ruburt's experience with your Miss Callahan recently was quite legitimate. He used a most advantageous method of projection without knowing he did so, and I highly recommend this method to you both. When you awaken, or seem to in the middle of the night, try simply to get out of the physical body. Simply try to get out of bed, you see, and to walk into another room while the physical body stays where it is.

If you keep this in mind, generally speaking, then you will find yourself able to do so within a brief time. It is a pleasant and easy way to achieve a projection, and with some experience you will discover that you can maintain good control, walk out of your apartment, and outside. You may then attempt normal locomotion, or levitation.

There is little strain with this method, and it has benefits from several viewpoints. Simply keep the method in mind so that you are alert to the initial favorable circumstances. You may be half awake. You may be in a false awakening. The method will work in either case. It offers good possibilities in another direction: you can, if you want to do so, look back at your own body.

You must want to do this however. Often you do not want to see the body by itself, so to speak, and so you choose methods that make this more difficult. Just this one exercise will sharpen your control greatly. It is an ABC you see.

The experience will be much less startling to the ego than an abrupt projection, and the ordinary nature of the activities, walking into the next room for example, will be reassuring. You are more calm, and in your own surroundings. Of course Ruburt was out of his body when he saw Miss Callahan, who was in the same condition.

(A note: Miss Callahan was taken to a home for the elderly a few weeks ago, and has given up her apartment in this house, etc. A couple of days ago Jane and I heard

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through a friend that Miss Callahan has twice been found walking along Route 17, a main highway here, as she tried to get back to this house. Her mind is failing. Miss Callahan's first mention is in the first session of Volume 1.)

Now it is possible for someone within the physical body to perceive someone who is not, but it is not usual. And the perceiver must then be a person of strong psychic abilities, whether or not he realizes this. Or the projecting personality must be either driven by high emotional intensity to make himself known, or be of exceptional ability.

The desire to make himself known need not be conscious of course. The projectionist may instead want to deliver a message for example, and to show himself may seem the only way to do so.

Session 300

Reincarnation And Projection Are The Same Thing

Now, my dear friend Joseph: Reincarnation and projection, you see, are one and the same thing.

They simply appear to be different. As a rule the ego is not aware of its departure from one physical organism and its growth into another. This is a projection. The years of growth, as I have told you, are illusion. Value fulfillment is the law of the universe and it appears as growth within your system.

The journey itself is as instantaneous as a projection from here to, say, Puerto Rico. You are simply delving more deeply into the moment point in the reincarnational instance. In your terms you are staying there longer.

When you are attached to the physical organism your projections are not as complete – the difference between a reincarnational instance and a simple projection from the physical state. Obviously the sense data appears the same. In both instances you appear to be physically perceiving, and so you are. In a projection you are still within the physical system as a rule, though there are definite exceptions here.

Whenever you are attached in any way, whenever consciousness is attached to a physical organism, then inner data will be interpreted in physical terms. You can indeed learn to perceive reality in other terms, and you are both doing so.

You must still deal with physical reality, for it is definitely the representation of inner data. I have said this constantly: Expectation is behind all sense data, and

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forms it. I have told you – and incidentally my lovely skeptics I have told you in the past – that you create your own physical environment and universe. Your physical condition in every way is a reflection of your inner expectations, accomplishments, and failures, and I have told you that any illness is the result of an inner distortion.

Now this distortion may possibly be a hangover from a previous existence, but it is a distortion. Projections in fact should give you an excellent idea of the reality of reincarnations. In an excellent projection you forget the self on the bed. You are in an entirely new environment, but you are still beset by certain personality tendencies that are yours.

In reincarnations also you carry along many of these tendencies. In the middle of a projection you may suddenly remember the self on the bed, and in the middle of a given existence you may suddenly remember a previous self. I have also told you that the term previous in this connection is used only for your convenience.

There is no past and present, and therefore one life is not before or after another. None of this should be new to you.

Now, we shall indeed mention the book Ruburt is reading.

(The Power of Universal Mind, by Muriel Noyes Gillchrest. Parker Publishing Co. Inc., West Nyack, NY.)

He is a personality. You are a personality. I find it most advantageous to discuss his experiences, to elaborate upon them, to point out benefits and fallacies in them.

It should be remembered that the intellect, in the light of this book, is as perfect than as any other manifestation of what is termed divine spirit. The intellect has been trained unfortunately to deal almost exclusively with the results of sense data. This does not mean that it cannot and should not do more.

I have given it a whacking many times. Nevertheless I have always maintained its beauty and necessity. I will tell you that in the most important respects, the woman's book is legitimate. This is her last reincarnation in your terms, and she is making her final contribution in your system. But there are many who will need a more intellectual approach, and I hope we shall supply it.

I will tell you the book, in what Ruburt thinks of as its somewhat inane simplicity, is very profound. Nevertheless for others there are steps that must be followed through, and following these steps through brings the whole personality, including the intellect, to a more balanced understanding, which is my goal. The author, while basically correct, ignores for example the reality of reincarnation; and Ruburt's protests to the contrary, reincarnation belongs both with metaphysics and psychology, and cannot be ignored.

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There are points in that book which we have not yet discussed, for the ground has not been prepared sufficiently. Reincarnation and projection are as real and as difficult for the ego to grasp, as the nature of dreams. You can begin to understand the effect of dreams at least upon your daily life. Reincarnations and projections of which you are not consciously aware have an equal effect, a stronger effect, upon your daily existence.

... Now my dear friend, the technique involved in projections will be literally invaluable to you.

You will learn through experience many and excellent methods that can be utilized for your advantage. Through projections you will become acquainted with the mobility and stability of the inner self, as separate from the physical apparatus.

Literally, death will no longer appear frightening. You will already have acquainted and trained to leave the physical body. From a conversation I overheard, so to speak, neither of you properly understand the importance of that material. For best benefits it had to be given before serious projections on your part, and not after.

Session 301

The “Supraself” (Or Higher Self)

We spent many sessions in the past discussing the nature of action.

You understood, when we were done, that you perceive but a very brief glimpse of a small part of action as it exists. On a conscious level you perceive less than this.

Action and consciousness are forever bound together, and we discussed the structure of the personality from this viewpoint. Action is perceived within your system electromagnetically, in terms of intensities. The personality as you know it is merely the result of action as you perceive it in certain groupings at any given time.

As you become aware of the larger dimensions of action, so you will become more aware of what personality is. I have told you that you exist in more dimensions than you know. Now, these have been referred to by some as astral planes. They simply represent realities with which you are not consciously familiar, and they span the distortions of your time elements so that larger portions of the spacious present become apparent.

You can within them often perceive both your past and present simultaneously, but this has always been a characteristic of the whole self in any case. The whole self is

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not bound by any system. At various times more of the abilities of the whole self intrude, so to speak, upon the ego system. You then become conscious of action that escaped you earlier. This often occurs with the help of the dream state.

Communications exist between all portions of the self, and all parts of the personality; or parts of the whole self, rather, operate as what you may call a supraself. Ruburt has referred to this as a supraconsciousness. This is the identity, the whole identity, of the various portions of the self that operate within various systems. To this supraself, of course, your ego future can be easily viewed.

All portions of course exist simultaneously. The supraself under certain conditions is made known to you, sometimes in dreams. Often it is the you who takes over in projection states.

It is very close to the entity. Largely due to its abilities are the creative processes used, but hardly understood by the ego. In many cases this supraself is already, so to speak, moving into completely new systems. It is, of course, aware of your reincarnations on the individual's part, but these are not present or future to the self.

In one way the self represents what you shall be, in your time terms, represents your highest potential. Basically however the supraself already does exist, you see, for all potentials are fulfilled. The supraself can be sensed at times, almost as you might sense another presence. You are already part of it, of course.

There is an inherent knowledge within each individual of the supraself's existence, and its image is indelibly imprinted. It is the desired and sought-after model against which you psychically measure your present self.

When you perceive merely the present personality, you are simply perceiving a small portion of action.

To perceive more of action immediately involves mobility, and I am not speaking in terms of space. The act of perception itself involves mobility through intensities, and the many facets of consciousness can only be experienced as a direct result of this inner mobility.

Now you are looking at the personality with the ego as your starting point. Other portions of the personality however perceive, or attempt to perceive, the whole self from their own starting point. The ego is seen in quite a different light when it is viewed by other portions of the self. It is not viewed – this was a poor term – as much as it was experienced, for no portion of the personality can be viewed as an object.

The ego is the only part of the self that regards physical objects as anything but symbols. It is highly difficult for other parts of the self to experience the ego for this

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reason. The ego, while always changing, is one of the most rigid aspects of identity. To the inner self neither house nor walls exist. They are perceived only as vague self-limiting ideas on the ego's part.

Death simply does not exist to the whole personality. Only the physically oriented portions of the self accept this as a finality. Whenever you use abilities that to you seem supernormal, you are drawing upon the ability of the supraself. It is the whole I, and yet more than the sum of its parts. It is action highly aware, and quite able to change its components. It consists also of course of the probable selves of which we have spoken, and it unites and directs infinitely larger portions of action than possible for the physical personality.

Now, it directs and organizes this action, as for example your physical personality directs and organizes large portions of your physical image. It can eventually be given a mathematical identity, or it can be discovered mathematically. All the personalities within it are independent, and survive as themselves, yet it is only part of a larger identity – which is to say that it itself is within the sphere of another psychological organization system or gestalt.

It however retains its identity, you see, while partaking to the extent of its desire and ability in the superior aspects of this greater gestalt. Even as you, according to your desire and ability, can partake of the superior qualities of your supraself.

Now. This supraself can be called upon. Its abilities can be used – they are to some extent in projections, from either the waking or dream state.

An awareness of the existence of the supraself is in itself of great benefit. The author of Ruburt's new book calls this God, and I am simply telling you what it is. The supraself is indeed a portion of the higher gestalt, which is part of yet another higher consciousness-gestalt. This is true. But this supraself is you in a highly personal way, and it is superior in many aspects. It controls and organizes larger portions of action.

It operates for your benefit almost automatically in any case, for your benefit is its benefit, you see, and its energies are always at your disposal. This does not mean that you are dependent. You are independent as far as the actions you choose to take. You are however a part of your supraself, for it is a self which you will become, in your time terms. In other terms it is the self which you are; you can call upon your own supraconsciousness therefore, though there should be no reason to do so.

It operates within you and for you in any case. The awareness of its existence however has strong reassuring elements on a conscious level. You see you are not the low man on the totem pole however. There are lesser, so to speak, personalities within every dominant physical personality, and lesser identities quite independent within each personal system. To these the physical personality would seem like a supraself.

Session 302

Creation Of The Physical Universe As We Know It

All action is generated behind and yet within all that you seem to see.

It is not generated from the objective world. The objective world is the end result of inner action. You can indeed manipulate the objective world from within, for this is the means and the definition of manipulation.

You do this in the dream state. You do it in the waking state. There must be therefore definite connections between inner energy and the world of objects. There are methods and means, hidden to the ego, whereby the physical universe as you know it is constantly created and maintained.

We have in the past discussed some of these methods briefly. We hinted at them when we discussed mental enzymes, but you were not ready for a more thorough discussion.

(Seth talked about mental enzymes in the very early sessions almost three years ago now. See Volume One of The Early Sessions.)

Thoughts and images are formed into physical reality and become physical fact. They are propelled chemically. A thought is energy. It begins to produce itself physically at the moment of its conception.

Mental enzymes are connected with the pineal gland. Chemicals as you know them, body chemicals, are physical, but they are the propellants of this thought energy, containing within them all the codified data necessary for translating any thought or image into physical actuality. They cause the physical body to reproduce the inner image. They are sparks, so to speak, initiating the transformation.

Chemicals are released through the body through the skin and pore system, in an invisible but definite pseudophysical formation. The intensity of a thought or image largely determines the immediacy of its physical materialization. There is no object about you that you have not created. There is nothing about your physical image that you have not made.

The initial thought or image exists within the mental enclosure of which I have spoken. It is not yet made physical. It appears within the physical system, but apart from it. Then it is sparked into physical materialization. This is the general procedure. All thoughts or images are not completely materialized, however. The

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intensity may be too weak. There is a struggle of sorts among ideas for expression. The chemical reaction sparks certain electrical charges, some within the layers of the skin. There are radiations then through the skin to the exterior worlds containing highly codified information and instructions.

The physical environment can be seen in many ways as direct extensions from the physical self. Physical formations of other images, you see, radiating outward; these subject to continual change, as is the physical image, and all of this reflecting the inner and basic action.

The physical environment is as much a part of you, then basically you see, as the physical image. Your control over it is quite effective, for you create it as you create your fingertip. You are not consciously aware of your control over the physical object that may be touched by that fingertip.

The physical objects are made or constructed of the same pseudomaterial that radiates outward from the physical image, only the higher intensity mass is different. When it builds up enough, you recognize it as an object. At low intensity mass it is not apparent to you.

Every nerve and fiber within the physical image has an inner purpose that is not seen, and that serves to connect the inner self with physical reality – in other words, that allows the inner self to create physical reality.

The physical image is a part of objective reality. This should not be overlooked, when speaking of the self. In one respect the physical image and physical objects go flying out in all directions from the inner core of the whole self. There is always impetus, action, and motion; that is, of intensities and not of space.

A thought is indeed faster than a locomotive or a rocket.

Session 303

Playing the Game

Indeed you form the patterns in the sense universe, but when you have formed them, you must know them not only as your own creations. You must know their nature for the physical chasm represents a mental chasm within the self.

... It is a means for the whole to know itself. But in knowing itself, more of itself is constantly created. ... The “moment presents” are constantly created by you and then probed and yet they have existed and will exist. You make the divisions. You

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are part of the whole, but you constantly enlarge the experiences of the whole. It is not done and finished in the terms of which you think.

... To begin with in your terms: What is, is not static. Therefore it cannot in those terms be considered complete and done with.

But always in a state of becoming. However in the Spacious Present, All That Is does exist. The becoming can never be completed and yet wherever you choose to draw a line, you will think of it as an end.

[[Gene]: "The earlier seminars were on the theme of cocreation and an image of a vessel kept reappearing. The idea of the seminar was essentially that the act of cocreating was to provide a vessel out through which something could be continually becoming. What was it, do you think, that flowed through this vessel? What is the way? This is the thing I'm looking for.")

You already possess it, of course.

[[Gene]: "What would you call it?")

To give it a name is unfortunate. We have not used a name in our sessions. I would call it IGNAPTHA, which is a poor approximation of the term I am trying to express. In your terms perhaps the whole self constantly expressing itself and that which is knowing itself in all its possibilities.

[[Gene]: "Is this not also an emotional expression?")

You must indeed read our early sessions. You recall the basis of those sessions, Joseph.

[[Gene]: "What emotions should I call this?")

You should call it love.

[[Gene]: "And the thing to which you referred – IGNAPTHA – is that what I should understand Baba to mean by the word "love"?")

This is what he would have you believe he refers to. Indeed. And if I have ever given a double-tongued answer, I have given it now. For I know him, you see.

... If you realized thoroughly that your physical world was an illusion, you would not be experiencing sense data.

[[Gene]: "Can't I experience an illusion that I create for myself?")

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You can experience the illusion, but when you experience the illusion as an illusion, you no longer experience it. You are running ahead of yourself.

[[Gene]: "But there's nowhere to go."]

You do not know. You think it. You will not be where you are.

[[Gene]: "Is there anywhere else to be?"]

No and yes.

[[Gene]: "Is there anywhere else to be that is not illusion?"]

I say this to you and I tell you, yes.

[[Gene]: "How would I know the difference? Is there any way to distinguish between illusion and reality other than by a creation of my own mind?"]

You do not know it now. When that point is reached, you will be able, if you prefer, to experience any "Reality-Illusion" at your will, but the self who experiences these "Reality-Illusions" will know itself as reality. There is no place for it to go, because it is the only reality and will create its own environment.

... [[Gene]: "We have come full circle. I am one with what reality I create. There is nowhere to go."]

You must still be able to experience any one of these illusions. Knowing they are illusory with full knowledge of their nature and still know that the basic reality is yourself. There is no place to go, because you are the place, in those terms, and all places. But the joke is relevant. The most important thing I have said to you this evening is that the joke is relevant.

[[Gene]: "Yes, I would agree."]

You must be free enough to explore the nature and experience of every living thing within your own system knowing that it is yourself and then leave your system. These must be direct experiences.

[[Gene]: "But I can't leave the system because I am in all systems simultaneously."]

I am speaking in physical terms. Even in physical terms, in very limited physical terms, you are still dealing with other systems.

[[Gene]: "I have no choice."]

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I am using terms of continuity now simply for explanation. First there must be a period, and then it has passed, when you are completely immersed in a given system as if no other existed. Value fulfillment AS A RULE being achieved in this manner. This does not mean you are not dwelling in other systems simultaneously. The illusion must be probed to its depth.

[[Gene]: "Of which it has none."]

You create the depth.

[[Gene]: "Right, and in so doing the probing has been done. There is nothing to probe."]

The probing is necessary. Some games are necessary and always relevant.

[[Gene]: "Isn't the object of the game to play the game – not to create or probe?"]

You are yourself in these terms the game.

[[Gene]: "In all other terms also."]

You are creating your own limitations. *(Too fast to follow word for word. Seth admits he is part of the game and was, in a sense, created by Gene. He says that Gene is dealing in artificial terms, not real ones.)* You and I are part of the same reality.

[[Gene]: "Is there really more than one viewpoint?"]

Yes. You are not granting the diversity which exists.

[[Gene]: "I would be willing to grant a multiplicity of illusory forms of the same thing – namely you and I. All one."]

The experience is in every way real.

[[Gene]: "Yes indeed. We're all Buddhas, but we won't admit it."]

This is a tragedy. The game is different.

[[Gene]: "Is there tragedy in this game?"]

Overall there will be none, speaking in terms of continuity.

[[Gene]: ? "The discontinuous tragedy is an illusion, isn't it?"]

Overall, there is no tragedy. There must be an overall commitment.

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[[Gene]: "To what?"]

There must be an overall commitment to the self.

[[Gene]: "Which is to everyone else too, of course."]

And there can be no self-betrayal.

[[Gene]: "Right. Nor any betrayal of others."]

But the idea of self-betrayal can lead to distortions.

[[Gene]: "But these distortions are part of the game that Shiva plays with yourself [me] and conversely."]

I would prefer to call it a loving endeavor.

[[Gene]: "Of course. Think of the classical statue of Shiva standing on the crushed baby – a loving participation in the illusion of tragedy. Even in the illusion of self-delusion."]

You are trying to cut out many steps for yourself.

[[Gene]: "But there aren't any steps, are there?"]

For you, now, there are steps.

[[Gene]: "Aren't they illusory?"]

They are indeed.

[[Gene]: "If they are artificial barriers which I create in my own path, surely I can remove them."]

Theoretically it is so indeed. Practically it would behoove you to watch your footing.

[[Gene]: "Yes. That was the comment to Siddhartha."]

These are tender children we lay to rest. We should mourn for them though they be but *(blank space, missing word?)* We must feel for them though they be cow dung.

[[Gene]: "We must love them for they are ourselves."]

You cannot do less. You can hardly do more.

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[[Gene]: "To do that is to have opened an eye to see that there is but one short step to take."]

You are playing a game.

[[Gene]: "Of course. So are you. We say that Shiva is playing a game and who is Shiva besides yourself."]

You are indeed now playing a game with yourself, but it is not relevant, and it may be irrelevant. But you had better play it reverently.

[[Gene]: "With reverence for whom?"]

With reverence indeed toward the self.

[[Gene]: "O.K. We're not talking at cross purposes."]

There is a holy irreverence and a flighty irreverence. You are playing a game. They are both one. But you had better be certain that you know this thoroughly.

Session 304

Playing the Game (continued)

There were topics discussed at our last session which have not been discussed in those terms earlier.

Let us in our own way consider some of them. The physical universe is real and not real, as you know. You create physical matter and then perceive it. If there were no purpose in the creation of physical matter, it would not exist and you would not perceive it. That is, it would not exist even as an illusion.

There are some fine points here. We shall try to tackle some of them. For those who may seem like gods to you, killings is no crime, for there is no such thing as even the illusion of death. On one level then it is true that death, like life as you know it, is an illusion. You cannot rid yourselves completely of the illusion while you are within physical bodies.

Therefore, within this context you trust, treat your living things gently. They are actualities within your system. Philosophical tenets at your level must be carefully filled in by constructive emotions. There is strong value fulfillment to be gained where you are. It is good to know where you are, and the nature of your reality. You must still operate within its framework, however.

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The self, the whole self, the entity, that is your true self, does indeed exist now. You are even in contact with it now. It is true that in one sense you have never left this self. It is also true in another sense that you have indeed. You have purposefully explored other systems as you explore this one.

The exploration is also a creation, and a continuing creation. There is no finality or completion. There is indeed no place to go, as your friend is fond of saying. But the very word is brings forth a multiplicity of existences. They are quite real psychologically and psychically.

Philosophy should allow you to deal with them and not to avoid them. In one case of course there is nothing to avoid. Moment points, as I have discussed them, will clear up many of these points for you. There is every reason to explore inner reality, but this exploration should lead you to understand the nature of physical reality also. Perhaps your physical existence could be compared with an excellent book, given to you by a teacher.

You are completely immersed in it. Because you realize that you are reading such a book and acting out the part of the main character, and plunged into a three-dimensional existence, this does not mean that you can afford to throw the book away nor that you should refuse to read it.

You may of course realize its nature, and this is a step forward. The teacher who gives you the book is reading another book, and acting another part. There are some shortcomings in Zen philosophies that we shall discuss at another time. The system is basically a good one but the flaw, one in particular, is a tragic one. And within your system such flaws can lead many astray.

I do not like the word joke indeed, relevant or irrelevant, for that matter. It can lead to unfeeling.

When you have out-of-body experiences, you can become aware of the nature of inner reality more directly.

This knowledge helps you use and direct physical laws, not ignore them. You use them more efficiently, and for the purposes of the inner self. You begin to create physical matter so that it does indeed reflect the inner self, and in so doing, you effect changes that are noticed by others and serve as an example.

Through exploring inner reality you are indeed in contact with All That Is. The experience must be primarily a solitary one however on your part. You are both correct in assuming that you maintain your relative isolation. Specifically you should not now join a community of the sort that is being planned.

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Ruburt's abilities, and your own, will develop as they will. They follow their own inner nature. There will be spontaneous expansions, but the work must be private. This does not mean you cannot join in experiments.

Now this is indeed a personal seminar that you attend, and in the terms used by Bernard. I am speaking to you from a particular point of my personality, the part which you can easily understand. I believe my way of teaching to be the best one for our purposes. Ruburt's abilities are very strong. They must be nurtured in such a way that stability is maintained.

You hear me now. You recognize my personality as it is presented to you. Other aspects of it will become apparent as you are ready. I protect you both in psychic matters, if you ever wondered, and of course in other affairs when I think protection necessary.

It is better, as I have said often, that the ego not be shunted aside.

It is true the division is arbitrary. Nevertheless the ego is a part of the self. We are acquainting it with other portions of the self. It is still the director of physical activities. Properly trained and intuitively governed this portion of the self can be of benefit in survival circumstances.

Session 305

Other Planes And Systems

Now, other planes and systems are as real and as unreal as your own. They are all formed from inner vitality, which is the basic or ground reality. Many other systems reflect inner reality more clearly, with less distortions, but the distortions themselves are creations. All systems are then formed mentally, including your own.

This does not mean that they are imaginative in those terms usually used. There is an electromagnetic connection within and beneath all systems indeed, but this is only the result of inner mental connections. In each system you test inner knowledge by checking it against the unique and particular rules of that system.

Within your system expectation indeed forms your own physical environment. This does not mean that the rich, for example, have attained to spiritual status necessarily. The personal environment taken as a whole, with interpersonal relationships, is an indicator of the inner situation, however.

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In projections, you see, you must dispense with normal psychological root assumptions. You must momentarily realize that doors are not solid. The assumption is only a convenient one within your physical system. Doors are solid: This is not a basic truth, you see, but a convenient root assumption.

It is a most difficult one for you to dispense with. As convenient aids you will find yourselves imagining, for example, open windows through which you will seem to travel. This is an aid to the ego only. Electromagnetically all living things are connected, yet each retains individuality. There is no nirvana in those terms, in which individuality will be vanquished.

Individual selves will retain identity. They will be able to participate at a high level of awareness with the whole of which they are part. The whole is far more infinite than you can conceive. In a basic sense, the whole is aware of all of its parts, and in a basic sense all of its parts are aware of the whole. But each self must go its own way and develop its own abilities and explore the possibilities which it creates itself, otherwise the whole would stagnate.

The whole gains vivid experience through the life of its parts. The whole needs its segments. The vitality must constantly create itself in new patterns and each new pattern, of course, brings forth new possibilities of development.

Infinity

Infinity has nothing to do with space or time as you know it. Infinity is the state of becoming and can never have an end for it is never completed. Infinity has to do with value fulfillment, and the unfoldings of ever new possibilities, the exploration of moment points, the traveling through dimensions that ever creates the illusion of time. But since there is not time, what is there to end?

The experience of projection will give you some small glimmering of infinity. Pretend that in an exploration during a projection you found yourself beside a tree. You entered the tree. You stayed there and followed it through the seasons. Then you grew restless and entered a bird who perched upon the branches and you flew merely several feet away. A child stands nearby and you entered the child.

You intruded upon the child in now way. You were there within the child like air. All of this seemed to take no time at all. The child became old. You traveled to a nearby lake and became a fish. In succession you entered many things and finally returned to your body. You had experienced centuries, yet only an hour of your time had passed. The feeling that you would have inside this highly improbable projection would give you some idea, though a very weak one, of the feeling of infinity.

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Now, in one sense, all selves are projections of the whole or that which is. New universes such as your own constantly come into existence. Systems and planes far different develop and in turn form other systems. Infinity has meaning only in subjective and psychic terms. The physical brain cannot contain the idea of infinity.

The concept will not fit into three-dimensional terms. The whole self, the inner self, moves within the concept of infinity as you move within physical reality through space. Infinity contains all that will ever be known, and, of course, all that will ever be known is known within the spacious present.

Yet these very terms, all that will ever be known, are distortive, for they suggest an ending of knowledge and experience and there is none.

Now, "There is no place to go" if you know what is truly meant by that statement. It is also true that there are as many paces to go as you wish to find. You always create the places and the destinations at which you arrive. There are no places, and there are infinities of places. The inner self forms all systems and all places. On the one hand you can indeed call them illusion. On the other hand, these illusions are quite real. They are the clothing over the basic reality.

The basic reality is indeed within the illusions. Look beneath them and within them and you will feel it. But they are themselves composed of it, and you cannot really separate the two. Words are inadequate to explain what I mean here.

Basic reality cannot know itself without creating diversity. The diversity is the various forms that reality takes, the various systems within which it expresses itself through projecting itself into infinite individualized experience. Now that sentence is an important one.

Each inner self is a portion of the basic inner reality. It cannot know itself, however, except through experience, and it must create in order to experience. The experience constantly deepens the value fulfillment of basic reality itself. There is no alternative between diversity and nothingness.

That which is, is constantly aware of its growing, surging existence, through the diversity of experience which it creates constantly and simultaneously. You are part of that which is, you are that which is. It is impossible for any part of that which is not to be individualized. Every part of that which is, is alive, and knows itself.

God

There is what you may call a god, but hardly in terms of which you can conceive. Using your terms, you are indeed a part of this god. You are indeed infinite. You have immediate, instant personal connection with this god, using your terms. You

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are directly connected to this god. You cannot be disconnected because this god is what you are made of.

This is as simply put as possible and highly simplified. The knowledge here gives you benefits that are beneficial in highly and significant ways; and do indeed enable you to draw upon abilities that you did not realize you possessed.

Now: This is a personal god, in your terms. It is a personal god because this god represents the part of that which is, which is yourself, you see. No one else can speak to this particular portion of this god. You are your own entity. The part of you that is formed from All That Is, is this god; is aware of all your needs because god is also, in this respect, yourself. Though hardly the self that you will recognize in a mirror.

Now: In your time scheme you see yourself at a certain age, within a given set of circumstances. When you realize that you are also a portion of All That Is, then you will see that this concept is erroneous and limited.

There are also portions connected with your identity, however, within other systems, and these are more advanced than your own psychological self. Again, I am speaking in your terms. These can be compared in this context, you see, to minor gods, and your mythologies are full of these. They are also obviously in contact with All That Is.

Some of these have been within your system, in your terms of continuity, and are now beyond it. They also represent your personal connection with All That Is. At times these personalities do aid their own and give instructions.

Take the minor god connection lightly as the term is a poor one but brings out the idea I want to portray, though it is somewhat distorted. Their value fulfillment is considerably deeper than yours: their experience fuller and their knowledge at a higher level.

I have avoided such discussions mainly in the past, until I thought you were ready for them. And now you are. These personalities are a part of your particular entity. Entities are obviously subdivisions of the whole, or All That Is. You retain your individuality as part of an entity, and the entity retains its individuality as a part of an energy gestalt.

An energy gestalt maintains its individuality as a portion of All That Is. These are not impersonal energy forms. They are very highly individualized psychological entities. Their psychological development however is far different than any that you know.

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There are simply psychological realities of which you are completely ignorant, and these are interwoven into energy frameworks containing dimensions you cannot understand.

You do indeed have access, you see, and a direct line, so to speak, with all the energy and experience you desire.

Personality Structures On Higher Levels

Now: One point here before we close. I would like to give some hint as to the psychological realities that form personality structures on higher levels than your own. These personalities are able to deepen value fulfillment amazingly through an expansion of consciousness that allows them to focus into many areas within the systems and planes simultaneously.

That is, not only would they be aware of what seems to you to be past, present and future within your system, but they would be aware of several other systems and be able to function within them simultaneously, gaining and creating experience within all of these systems, even while maintaining overall identity. They would be conscious, for example, of themselves as, say, an entity, and simultaneously they would be aware of separate existences as individuals in various systems. This is as far as we can carry this at present.

There is far more to be said. I will return to this subject at the beginning of our next session.

Session 306

Personality Structures

Ruburt has been reading about drugs that induce the so-called psychedelic experience.

Now I have been speaking about psychological structures that are far more complicated than those with which you are familiar. We can tie these two subjects together very nicely, dear friends. For in a very dim manner, the psychedelic experience can give you some glimmerings as to the nature of these more advanced psychological structures.

As I have mentioned many times, at present you focus your attentions and consciousness within the physical system. This alone can be compared to what Leary calls imprinting. Existence within any system will necessitate some

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imprinting. The imprinting simply involves an adjustment whereby consciousness is attuned to a particular station, so to speak.

The consciousness so attuned however is only a small portion of the individual's total consciousness. In your system it is now fashionable to refer to this as the ego. The psychological structures are indeed so imprinted. However they are also aware and conscious of huge portions of themselves that are not so imprinted. They are aware of themselves simultaneously as individuals imprinted so as to react within several systems.

They maintain overall identity however, and follow through, or keep track of, these individuals which are themselves. A very small case in point would be an individual who is as aware simultaneously, of all his incarnations within your system, aware of them happening at once, and yet aware of himself as the whole who experiences these existences.

The separate incarnated personalities however are still separate identities. This is no contradiction at all. The personality structures of which I am speaking are far more advanced than this example. They are aware of many existences within many systems. They organize the basic ground reality into many patterns, and then operate and manipulate within them.

You are as a rule aware of one system only and not generally conscious of yourself as anything but a creature of that system. I refer here to humanity at this time. These psychological structures through value fulfillment, ever enlarge their abilities to form new realities and to act within them. It should not be forgotten that these environmental systems are directly created by those who dwell within them, and this includes your own.

Basic reality is not a chaos. It is a raw material. All diversity implies a whole, and if you theorize a whole then you must also imply diversity. These personality structures are like you a portion of basic reality, or All That Is. They are simply able to use and express and act within a larger framework of it.

Your idea of a god, in fact any concept held by humanity, represents at best a very small and insignificant idea, based upon the root assumptions of your own system. This does not mean such ideas are not legitimate as far as they go. Simply taking your own physical system and its physical universe, all intelligent life is simply not humanoid. Even in this limited conception of yours then, the concept of a human god is almost meaningless, and there are many other systems in which the word humanoid would have no real meaning at all.

This does not mean that the word indeed would have no meaning. Psychological frameworks and psychic gestalts form the basis for individual reality regardless of system. All of these do imply a whole, but the very term whole would again be

meaningless if the whole, through self-conscious individual parts, were not conscious of itself.

Session 327

Advice To Jane And Rob On Dreams And Projections (Continued)

Now we will carry on a discussion begun in our last session.

Clairvoyance usually involves projection to some extent. Telepathy may or may not, according to the circumstances. Precognition requires projection, though here as with clairvoyance the projection itself may not be remembered.

Our sessions involve projection, although the extent varies. The projection takes place on both Ruburt's part and my own, and represents a psychic displacement of a kind.

On some occasions our separate personalities may merge during sessions. At other times Ruburt may be projecting so well that his personality is relatively absent, and my projection in his place is relatively complete.

Distortions occur at transitionary points, or at points of imbalances. There is a meshing then of data from various levels. A projection obviously need not be conscious. The waking self may be engaged in normal activities while the inner self is someplace else entirely. There are more brief periods of forgetfulness however than people usually realize, and in these periods often projections have occurred.

Projections continue in the waking state, beneath it, as they continue beneath the dreaming state, you see. Now you have learned the methods at least that allow you to become aware of some projections that occur during the dream state. You realize that knowledge alone is not enough, that practice and ability play a considerable part. There are methods that will allow you to catch yourself in the middle of projections embarked upon from the waking state. This is considerably more difficult.

It can only be achieved as a rule after some proficiency has been gained with recalling dream projections. Here you are dealing with the waking consciousness in its normally strong and dominant condition. You must be able to let it operate and yet perceive beneath its surface the other conditions, the projection conditions, that are also operating.

You must allow the normal waking consciousness to become transparent, so to speak, without however disturbing its flow. When this is accomplished you can also

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become aware of the projection conditions. This is almost like working backward, for directly beneath the thoughts and impressions of waking consciousness, you will glimpse dream images like those that appear just as you fall to sleep.

These also must be allowed their motion and should not be hampered. Beneath these however you will sense either light or darkness, images of light or darkness, and these will lead to the projection conditions or environment. The only way to prove waking projections of this type to yourself is by following this method.

You are not attempting a projection here. You are following levels of your own consciousness until you discover yourself in an environment of which the ordinary waking consciousness had been previously unaware. This is a relatively difficult feat, for the waking consciousness must not be shut off, or you defeat your purpose.

Obviously the self that engages upon this study is not the waking normal consciousness, which becomes instead part of that which is studied, so another portion of the self is brought into activity. All of these exercises provide training that helps you in all your other work. This particular exercise however definitely requires some success in the recognition of dream projections.

Now. This is a complicated maneuver.

The ordinary waking consciousness is left intact, you see. Another portion of the self catches it unaware, leaves no ripple upon its surface, and looks beneath it to other layers of reality. You are watching the self in motion.

It goes without saying that the part that watches also belongs to the self, but it does not belong to the self as the self is thought of in usual psychological terms. You are bringing into operation, and exercising a higher faculty, and through these exercises this faculty matures.

It matures as far as the normal you is concerned, you see. You are able to use more and more of its abilities. I am telling this to you because you may find that you are performing this exercise spontaneously. You are about ripe for it. This other self, or portion of the self, can be utilized also in dream projections and in deliberate projections. It is the part of Ruburt with which I normally work.

We must use analogies. It can be thought of as the most exterior projection of the inner ego. When you find yourself, so to speak, watching what you think of as the ego, then you are in contact with this portion of the self. It is aware of both conscious and subconscious motivations and realities, and it is also aware of projections into other fields of actuality. I have hinted before of these matters, for when I say that you will use this other portion of the self to examine waking consciousness and probe beneath it, I already presuppose a you that uses this self. In other words, you are already magnifying the limitations of the self and extending them.

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The self grows as you use it. Its potentials always exist, on the one hand. On the other hand, if you did not utilize them they may as well not exist now, for your purposes. The whole self is being expanded, is beginning to know itself, for it always was what it will appear to be. Yet until it realizes this, its existence cannot be valid completely in terms of self-knowledge or realization.

There are, again, no limitations to the self, but those that you create. These become valid limitations for all practical purposes however. When you learn, and you are learning, to extend the limitations of your self, you simply become aware of what you are already. You become more aware, but there is always more to become aware of.

All Thoughts Are Also Projections

In one respect, and in quite a legitimate and objective manner, all thoughts are also projections. They leave you in an objective actual manner, and exert an objective effect. They are a part of your psychic identity projected outward, yet you do not feel any loss. Nor are you aware of what happens to these thoughts. You could not retain simultaneously all and exert all the thoughts of your lifetime thus far in any normally conscious way. To do so would be psychological suicide.

You do retain coded memory of these. The thoughts themselves, also psychic realities, were projected outward, changing and affecting the physical environment in direct and objective terms. They acted independently of you after their projection. Nevertheless they changed your environment. Indeed, they form the environment.

Fragments

Various levels of consciousness are projected from the self in much the same manner. They are united however as interior and subsidiary identities that are a part of your own, and they are sent out by the inner self for various reasons. The thought is a psychological reality, a psychological and psychic identity but not a structured personality identity. The self may send out fragments of itself in projections. These may or may not be structured personalized identities though they will be dependent for their existence upon the whole self.

You will become practically concerned with the extension of the self as you know it in these terms. You will become intimately aware of this other portion of the self very shortly.

Session 328

Projection Environments

Some projection environments will not, of course, appear physical in your terms, and in your terms will therefore lack the suitable characteristics of reality.

Your own system has those characteristics only to those entirely focused within it, however. You will only be tourists. You give stability and coherence to your own system. It does not have these characteristics on its own. Legitimate projection environments are as real as the physical environment.

These environments may appear distorted to you, but the distortion is usually your own and not that of the environment. Vast differences of magnetic vibrations are concerned here, and projecting it will be difficult for you to maintain the steadiness necessary to hold to the necessary vibrations to which others, inhabitants of the systems, will be more or less automatically attuned (as you are automatically attuned to the physical system). Each successive projection makes it easier for another such experience to occur.

... One point. When you turn on a radio to a particular station and find that it is distorted by static, you realize that the distortion is in the reception. This same idea should be applied to projection experiments. There is nothing wrong with the station, but with your reception of it.

Session 331

Projection And The Multidimensional Self

There are many portions of the self as you know. They do assume a form that is visible within their own dimension. These portions of the self are all simultaneous; in various stages of consciousness you become aware of other portions of the self, and an I identifies itself with one or another of these.

When consciousness leaves the body, it identifies itself with one of these portions, and travels in its form. Each form, embodying certain identity characteristics, has its own environment. Its abilities allow it to operate in particular dimensions.

One form may indeed serve, and then consciousness may project out of it into a new form that is familiar with other dimensions. In Ruburt's experience three different forms were used. He spoke, incidentally to his Father Trainor, and Lizzie Roohan

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together, while he was in the second form. He was then led by me into a further dimension of reality in which his third form was used. You must remember that all of these portions of the self exist at once, and that the whole inner self knows them as part of its own identity. (*Lizzie and her mother shared the two-family Saratoga, NY home with Jane and her mother.*)

Consciousness as manifested individually simply adopts various images, though some of these are not physical in your terms. There is nothing so strange at this, since in physical life there is a definite difference between the body form of the child, the young adult, and the old man. You do not think this strange, nor do you think of it as three separate forms, you see.

In the first stage, Ruburt projected through physical reality and saw personalities who had very recently died in physical terms. Now, it is very difficult to tell you simply what happens at physical death, for the conditions vary considerably, according to the individual; his abilities and beliefs will largely determine what happens in those terms.

A personality may or may not realize the fact of physical death, for example. Literally, he may or may not find himself in a physical-seeming environment. He will be in a form, however, and will seem so to himself also.

He will seem to have a physical perception. The sense apparatus, supposedly the exclusive right of the physical body, will be much more acute, and yet it will not be determined by any physical mechanisms. The form will be produced directly by idea, yet it will be a definite form in objective terms.

Under usual conditions it will not be perceived by those still in physical form. This form is much like the form in which you project, but the form which you project is not truly complete, for there must be some division of vitality so that physical existence is maintained during out-of-body episodes.

Since these selves exist simultaneously, it is then possible for consciousness to enter, or really form, such an image, undergo experiences within the characteristic pattern of reality, and then project to another image. In all cases consciousness forms the image. When consciousness changes, or travels at certain frequencies, it automatically changes its form. It is indeed possible to be involved with more than one form at once as in usual projection.

You can enter a trance state in any form, you see. The time element is important when you project from the physical image. It becomes less important the further away you get from the physical form. Since all of these selves are simultaneous, it is also possible to project yourself into one of your own previous identities.

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Any real psychology must take all these levels of the self into consideration, for the physically-oriented self that you know is largely formed by the subjective self of which you know so little.

Survival personalities can recognize an earthly projectionist, for the form is not fully materialized in their terms. Many of you do, while projecting, council and help those who are newly dead in physical terms.

The conscious self is not aware of this. I instructed Ruburt in the procedure last evening. A man from Kentucky, and woman from Vermont, and an Indian from Quebec were involved.

Quaimeyer was one name. A teacher.

Ruburt was not meant to remember the episodes consciously, merely to become aware of their existence as a preliminary step. Soon he will retain conscious knowledge of them.

He is bolder in his projections than you, Joseph.

("Yes.")

Particularly when he is in the dream state, so-called. You have had a characteristic distrust of fantasy, you see, that even extended itself into your knowledge of your dreams; and a fear of flinging yourself off from the recognizable. This is lessening, however.

Ruburt exuberantly goes forward, particularly in sleep, when his ego is stilled.

Now when you leave one form for the other, it of course is in the trance state. This applies to other forms beside the physical. You may look back upon it and think it a dead image of yourself, you see. Some individuals in their first astral form see their physical bodies as dead images of themselves and become frightened.

Practically speaking, three other forms are available to you in projections beside the physical, though others are theoretically available. It goes without saying that the consciousness works as hard at night as in the daytime, and always the experiences become part of the whole inner self.

These various seemingly separate projecting selves are of course portions of the one. Now there are classes indeed where the newly dead are instructed. I used to teach some of these. We attended such a class last evening. The physical self as you know it, for physical purposes hardly needs to be concerned with these issues.

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However that portion will not always be physically oriented, and so its consciousness does become aware of certain other realities. On one level your religions try to explain such matters.

We have been speaking of ascending selves in your terms. In your terms, there are also, of course, descending selves, in that each atom and molecule has its own consciousness and contains all the characteristics inherent in consciousness itself. It is individualistic, it contains qualities you term personality qualities. It adopts form, gains experience, and develops through value fulfillment.

Projection can occur then in those terms or directions also. This is however much more difficult, and of a different nature entirely. The consciousness that ordinarily projects in an out-of-body experience could not practically project into one atom. The realities are too different.

A kind of projection can occur, but never a full projection of this type. A fragment may project, you see, but one atom will not contain the full projecting consciousness of an adult human mind.

Your physical personalities as you know them are projecting personalities from the whole inner self. But the projecting fragments themselves, you see, do not come and leave unaffected, but grow and mature and develop, really, other portions of the self in continuing extensions. There are no dead-end projections.

The physical personality, a projection from the whole inner self, develops into more than it was, and has experiences that the inner self could not have under any but those particular circumstances.

Your nightly projections work to your credit. Most of you are better than you know, doing good in other dimensions even though you may do poorly within physical reality. Much of this was explained to Ruburt last evening.

Before I forget: There are many reasons why your home has become the center of a small group, even though the members may change. You are helping these people. They come and take what they are capable of taking, and then they will leave. But they will be changed for the better.

Ruburt should not demand more of them, for it is necessary that both of you do give in this manner, and for this particular kind of giving you cannot demand thanks. The giving is for your own benefit as well as for theirs. If you could not give then your knowledge would be of less worth.

I see no reason to go into the various personalities who congregate here, but if you are ever really interested, I will for you.

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Now in projections you meet individuals as you do in physical life, and make friends who are interested in your welfare. Perhaps later you will become more aware of some of these.

Session 481

Astral Projection And Thought Forms

Now there are “objective” realities that exist, within astral reality itself.

There are more than your thought forms in other words. Your thought forms however can be used as definite aids when you are in the proper mental condition, and they can impede your progress if you are not. In physical reality a man in a desperate frame of mind is more apt to emphasize horrible aspects in the news, for example, and to see desperation rather than joy in the faces of those he meets. He will ignore the contented playful child on one side of the street, and notice instead a dirty ragged boy even though he be further away. So your frame of mind when projecting will largely determine the sort of experiences you have, and the environments you visit.

Now. The original intensity behind the construction determines the length of its existence, in your terms, rather than the duration.

(During break I had wondered, for instance, how long it would take to supplant a negative habit that had existed for say ten years, with a positive one.)

Left alone, any such construction will eventually vanish. It will however leave a trace. This does not necessarily mean it will leave a trace in your consciousness. A trace in electromagnetic reality, where it can then be activated by anyone when certain conditions are met, or are favorable.

Denying energy to such a construction can be like pricking a balloon. It can instantly disintegrate, be deflated. The prick however is comparable to a conscious and subconscious denial of the construction’s validity. Then all attention must be taken from it, for it thrives on attention.

To replace it with a new construction, it is a good idea to suggest that the old construction has indeed vanished, and in its place a new more acceptable one is being built. Now symbolism may be used here. The following mental exercise is most effective. It may be varied according to your interest.

In your mind’s eye however imagine a run-down, shabby, deteriorating shamble of a house with rotting floorboards and sagging porches. Then imagine that it is burned

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to the ground and the remaining rubble carted away and burned. Imagine the land now free beneath it, open to the blessing of wind, rain and sun. Then imagine a new house being built there, of your preferred choice, with all new materials, of splendid design, and see this always in your mind where before you saw the previous image.

Imagine the summer winds that blow over the land that now fills the interior of the house with scented air. Let the first house represent all negative ideas or constructions, and the new house represent the desired ideas or constructions. Have it firmly in your mind however as to what ideas these refer specifically.

The first object must be seen as completely destroyed, and the area cleared before the new object is imagined in its place. The first object should be deliberately destroyed. What relief to see it vanish. The symbolism will help activate those forces that are necessary in any replacement of ideas. Any object you see can be used in place of the house.

If the exercise is done correctly it is literally impossible for the old idea to obtain any energy for its continuance and your attention is directed to the desired end. The object should be something you can visualize easily however. If you have difficulty imagining the deliberate destruction of the negative object, this is merely a sign of its hold. You may then instead imagine its destruction by an act of nature. The house being struck by lightning for example. If this is the case then the exercise should be continued until you imagine you yourself deciding upon and bringing about the destruction and replacement. If you are not ready to burn down the structure itself, imaginatively, then you are not prepared to rid yourself of the negative behavior, you see. The symbolic destruction is the real destruction. The symbolic creation is the real creation. Such exercises will cut down the physical time involved however.

Now there is no doubt that you cause your dream environment as you cause your physical environment. As I have told you negative patterns of thought are reflected in both states. Proper suggestion before sleep can doubly work to your advantage then, for you are holding your ground in two worlds at once.

The same exercise can be done while dreaming, you see.

This is entirely different from Ruburt's attempt with his creature, for he was trying to form an evil creature, in those terms, to slay – a thing conscious of its own evil in those terms, and that is always dangerous.

In a very real manner, all conditions exist in your mind.

The amount of conscious thought given to any construction obviously reinforces it. Ruburt became a writer because he thought of being a writer constantly. He became ill, generally speaking, for the same reason.

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If a desire for health leads to an emphasis upon symptoms to be overcome, you would be better off to avoid all thoughts of health or illness, and concentrate in another direction such as work. This follows regardless of the desired end, be it wealth, fame, or so forth. Such an emphasis can lead to a focus upon the obstacles that stand in the way. This reinforces the negative condition.

Confidence is extremely important. It will lead to more confidence, and of itself wipes out the fear that causes most negative conditions. In the exercise you see the house can simply represent fear, for a basic therapeutic method, and the new house confidence.

While Ruburt tells himself he is weak or sick, he causes the organism to behave in that manner. Dreams of health are of great benefit. He can tell himself that his dream self becomes his physical image. He knows his dream self is real.

The energy from any construction can be weakened if it is countered by another strong energy force. The desire to work well, enthusiastically and emotionally held, can offset bad health for example. You do not need the direct opposite – but something of equal or stronger intensity. Womanly pride in Ruburt's case is a help for example. Other elements also come into play. As your inner environment changes you also begin to attract others. You will begin to attract people who want to buy paintings for example. There is a snowballing effect – an acceleration, that is quite evident as soon as the first groundwork has been laid.

First you are clearing up negative debris, you see, and reversing a trend. When the results show they appear magical.

Session 483

Questions Answered

("When we leave the physical body where do we go?")

You go where you want to go. Now. When your ordinary, conscious, waking mind is lulled in like your sleep state, you travel in other dimensions. You are already having experience within those other dimensions. You are preparing your own way. When you die, you go into those ways which you have prepared. There are various periods of training that vary according to the individual.

You must understand the nature of reality before you manipulate within it intelligently and well. In this environment and in physical reality you are learning ... you are supposed to be learning ... that your thoughts have reality and that you create the reality that you know. When you leave this dimension, then you

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concentrate upon the knowledge that you have gained. If you still do not realize that you create the reality that you know, then you return and again you learn to manipulate and again and again you see the results of your own inner reality as you meet it objectified. You teach yourself the lesson until you have learned it. And when you have learned it, then you have begun to learn how to handle the consciousness that is yours intelligently and well. And then you can form images for the benefit of others, and lead them and guide them. And then you can continue, you can continue to enlarge the scope of your understanding and consciousness ... and as you do this, you take on a more conscious awareness of your responsibility. And your responsibility is not difficult to understand.

("What determines the time between incarnations?")

You. If you are very tired, then you rest. If you are wise, you take time to digest your knowledge and to plan your next life even, you see, as a writer plans his next book. If you have too many ties with this reality and if you are too impatient, and if you have not learned sufficiently, then you may return too quickly.

It is always up to the individual. There is no predestination. And there is no one who tells you what you must do. The answers are within yourself then as the answers are within yourself now.

("How do you discover those answers for yourself?")

Now, there are many ways ... but only one real way. And the way is to begin the journey, as Ruburt told you, into the nature of your own consciousness for the answers are within you and not out from you ... and no one can tell you the answers. Now in one way, each individual will find his own answer ... and yet all answers, in another way, are one.

You must try to forget for a period of time each day the self that you think of as yourself ... the adult pretensions, the adult bignesses. You must remember the childhood spontaneity. You must think of the freedom that is within a flower. Now it seems to you that a flower cannot move, and therefore has no freedom. And yet I tell you, you must think about the freedom of a flower.

You must dissociate yourself from the person that you know. Close your eyes. Imagine anything that you like that is pleasant to you. It makes no difference what it is. Then imagine yourself stepping apart from yourself in whatever way you choose. And then imagine that all about you there is another dimension and you need only take one step at a time ... and you will find your answers. You have only to begin. There is an adventure and it is within you. And there are answers, and they are within you ... and you can find them. Now. You have more questions?

("How do you develop the power of spiritual healing?")

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You already have the power of spiritual healing. You want to know how to use it. Now you use it whether or not you know that you do. When you think thoughts of peace and vitality, and when you wish a man well, then you help heal him.

Now in order to direct this power consciously, you must again get used to the feeling of your own subjective experience ... so that you can tell subjectively when this energy is pouring through you and outward. You can use your imagination and imagine perhaps that you hold an arrow and want to direct it to a proper location. But with practice, there is a subjective knowing that you will recognize and understand. But you use the ability whether you realize you use it or not. You are a healer, whether you realize this or not.

... Now, dear friends, you all dwell in the same unlimited dimension ... you simply have not opened your eyes to see it. You think that you are blind and so you do not see. The universe in which I dwell is the universe in which all of you dwell. Some of you have better eyesight than others and the vision is not physical. Now. You have done well with theories; now, I tell you forget them. Forget the self that has the theories ... and begin to experience. To do this, follow the directions that I have given, but also get in the habit of looking about you morning, noon and night ... and realizing that there is more within every environment than each small room that you see.

Realize that there are personalities that you cannot see physically, yet they are there. And look positively for them. Realize that there are voices you cannot hear with your physical ears, and listen for them inwardly.

Now. I have been in many pasts an intellectual gentleman and a frivolous female who loved to play with a ball in the bright afternoon and had no chores to perform, seemingly an idle life and seemingly a quite useless personality ... I was not burdened with intellect ... and yet in that one particular life I learned more about the nature of spontaneity and joy than in many of my ponderous intellectual existences.

The trick is not to try too hard, to realize that the answers are available, that they are there, and that you can find them. All that is necessary is given to the flower. And all that you want will be given to you, but you must want what you want desperately enough, wholeheartedly enough. An intellectual curiosity will give you some answers but it will not give you the deepest answers.

You must be willing, quite willing; not only willing but anxious to travel in dimensions that you are not acquainted with on an egotistical basis.

And into this reality, you do not go as a grown man with preconceived ideas. You go as a wonderer without preconceptions. And you become acquiescent and the answers are given to you ... and to you ... and to you.

Session 485

The Power of Expectations

Your friend Leonard's return has changed the environment to some degree. It was his belief, quite simply, that brought about the mowing of the lawn. He is sending constructive telepathic suggestions to the landlady, and they are being received. She is highly suggestible.

Some of your own attitudes still escape you. You do not recognize them as negative because they are so familiar that you glide over them. Some of these operated in your reactions over the raising of the rent.

You must remember, once more, that expectations are the blocks with which you build your reality. There are no exceptions to this rule. I merely wanted to point out these matters this evening.

Now. Take any single event or perception. I want you to see what forms an environment. We will take the simple example of the high grass. Most of the people in your house took it for granted that your landlady would not take care of the place. She is highly suggestible. She is also insecure and very on guard against threats of any kind. Her houses represent security to her.

She has accepted the advice of two men in whom she puts great trust. At the same time she is afraid that in several instances their advice has been poor. She dislikes change, and is afraid of it, and does not trust her own judgment. She is upset when she distrusts the judgment of those in whom she has put her trust.

The resentment felt by the tenants was picked up by her, and felt as a threat. If everyone moved out she would have to force the issue with her advisers. Her advisers have told her to raise rents, since they handle her estate and money. She means well enough but in her insecurity she believes them when they tell her that she would be a fool for not raising rents. Money does mean security to her. She has no other and this does play into their hands.

She was very sensitive therefore to telepathic suggestions sent her way by tenants, and felt that they did not like her, highly resented her as the new landlord. When Leonard returned, all unknowingly he sent out constructive thoughts to which she also reacted; but he loved his lawn and his yard, and in his mind's eye he saw it the way he wanted it, clearly, and it did become an event.

The event itself was an interaction of thoughts and emotions and images, a group of communications in which actually many people were involved. She is not a puppet,

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simply carrying out the telepathic wishes of others. She also has a love of yards and gardens, and a love of beauty, so that Leonard's wish met with fertile ground.

There are points of correspondence you see between people that can be used to set up constructive communications and bring about constructive events. Leonard's planting of the flowers has more than symbolic significance.

He ignored what seemed to be a fact of reality, built his own constructive expectations, and made them the reality. He expects good things and receives them. Now he also gives. At his own level he gives in his relationship with his students, and primarily his turn toward counseling is directed by a desire to help others. There is no one to whom he wishes ill.

Now in his own mind Ruburt has been highly critical of that neighbor, and so have you at times. There is one area you see where he (*Leonard*) is thus far entirely blocked, for he cannot love another person wholeheartedly, nor imagine himself in that position. This lack is always with him, and it is caused by a particular shallow area in his personality that is not developed.

("Who are you talking about here?")

I am speaking now of Leonard. Now your landlady is in somewhat the same position, and it is for this reason also that a corresponding sympathy is set up between them. I am trying to give you some insight into how a seemingly trivial event takes place, how telepathy and expectation enter in. These intertwinings take place all the time, beneath notice. Any physical event is the result of them.

(During break Jane and I entered into a discussion that was vehement at times, covering various people, subjects, etc. ... Seth finally interrupted ...)

Now – if you are ready for me – I will tell you. First of all there is no need feeling resentful. You knew the rent was going to be raised, and you wanted it raised. You wanted it raised because you were ready to change your environment, but not ready enough to move on your own, without the additional impetus.

You said often enough to yourself: "I'd move if the rent were raised". That is one point. The raise was meant to be used as an aid. Now this does not mean that your landlady knew this, but in a way she did, for all of your intentions were subconsciously taken into consideration when such a decision was made.

Leonard will want to buy a house. When he finds he can afford the rent easily, he will realize he can afford a house easily. Your lawyer wanted to get out of a bad situation in the front apartment, and the increased rent serves his purpose. The woman in the back over the garage, the whole family, is also involved. One daughter is paying the rent. Other members of the family live there some of the time. She

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wants a smaller place so the family cannot visit overnight. This will give her an excuse shortly to move.

The two unmarried people on this floor are also involved. Dick wants the young lady to marry him. The high cost of keeping the two apartments will be used by both of them as an issue and excuse. The man on the top floor always feels persecuted; for his own reason she seeks out situations where his feeling is justified.

Now I am giving you an apartment-by-apartment version simply to make my point. The elderly widow fears living alone now, and hopes her children will take her in. She hopes the additional rent will help convince them.

The only person who was more or less entirely neutral in the whole affair was the woman above, who had little to do with any decision. Now this does cover only one issue that you mentioned. Give us a moment.

The landlady chose, unconsciously, houses in which the deeper needs of her tenants would in one way or another correspond with her own. This does not exonerate injustices. Nevertheless the lacks that exist, for example in your landlady, will bring about further lacks, and resentment on your part only hurts you. Does this answer a few of your questions?

("Yes.")

Now I can go into each issue that you mentioned in detail –

("No, that's not necessary.")

- but each event is formed by those involved in it, for their own reasons, and it is foolish to feel resentful because also the situation serves ends of your own that you may not consciously recognize. If you can take this for granted then you will be much more at peace; and beside that you will most likely be much more correct in your overall assessment.

There were also reasons why the same thing happened in the medical line, with the offices. Many of the men involved were imagining how happy they would be in a medical building, and subconsciously hoping for an excuse to move into one. The people drew the landlord then as much as she drew the houses. There is always a give and take. She will discover that without inner security money is no security, and she will discover this without your resentment to help her.

You will say later: "If the rent hadn't been raised we might have been in that place the rest of our days – who knows?" and laugh, but at times you still feared that that might indeed be the case.

... This material, while it is personal, should give you an excellent example of how ordinary events occur.

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Inner Journeys

... to solve your problems and triumph over your challenges ... and the impetus is this: you must not journey into inner reality until you feel secure in physical reality ... for you cannot live in two worlds at once unless you are secure in one. You need a firm groundwork ... a groundwork that you can trust. And then you can travel through these other doors, but you must be able to stand on your two feet in this universe ... And then you will go consciously where your body cannot follow ... and you will find your answers. But you must have something secure to hang onto. Now there is no better reason to solve your problems.

When you are certain that you feel at least reasonably secure, where you are, then we shall take you to where you are not and you will find yourself. You are already there, but in order to go there, you must start from somewhere. You must start with, you see, a balance and a degree of security ... You must start with confidence. And if you travel too quickly and too far, you will not have confidence, for in the back of your mind you will think: if I do not feel secure in physical reality, then why should I feel secure here ... and you will not have the daring that is necessary, nor will you have the peace of mind ... and the peace of mind is the key to the door.

So when you are on the way to solving your situation here, I will give you some new ones to solve ... and I will give you a push along the way, and you can count on it ... and you can count on it when you tell me that you are making true progress here. Then I will give you a gigantic push.

... You do not understand the ways in which you project the physical matter of yourself into this room, however. When you understand that completely and fully, you will no longer be within physical reality. But that is of little notice. You will never notice the difference. In any reality, you create the image that you see. And the reality that follows this one will seem as physical to you as this ... and as real. But you will have freedoms within it that you do not have now ... Not unless at 8 o'clock in the morning you leap from rooftops and fly through the windows to your death.

You can do things with the inner image that you cannot do with the physical image. But while you are doing them, they appear physical.

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In this existence, when you see a picture in your mind, and when there is strong emotion and vivid desire behind it, it will be constructed. There will be a time lapse within this system, but in other systems there may be no time lapse ... and your thought may be instantly transposed into reality. Therefore, now you must learn the nature of your thoughts and how to handle energy.

("Because now we have time to do it.")

Indeed.

("But between the time of thinking about it now and the time it becomes a reality, other thoughts can come to bear on that idea and change it before it becomes a reality. Is that so?")

Then the ideas merge.

("I see, and form a compromise ... composite.")

Now as a compromise, but not as a composite, I will leave you, but I will give you more information on that topic the next time we meet.

(Summary for Jane:

("He talked some more about physical matter ... an elaboration on the things we've talked about during the evening. The reality on another plane or in another dimension is just as physical as what we experience as physical here ... just as real, seems physical to them. But the freedoms are greater, so that when we think of something on another plane, it happens instantaneously. Whereas here, there is a time lag between the time we think of something and it results in a created action or object. In the time lag on this plane, there are other thoughts, projections on the same idea or object; Seth declined to go into their effects on the final idea or object until a later time.

("By our projecting our thoughts to this finished product, we can influence our health, our future, our position, etc. We should picture ourselves as being in a state of good health. Now I would assume that this same thing applies to a station or vocation ...")

But never as a finished product. For a state of health is not an end product ... or an unchanging station in those terms. It is the ability to effectively handle energy in a constructive way for your own benefit and the benefit of others. The state of health is a poor term. You should indeed imagine yourself, therefore, able to handle your energy effectively for your own good and the good of others; to imagine yourself as a channel through which the creativity of the universe can express itself. For when you harbor negative ideas and resentments, then indeed you set up a block and the block causes distortions. Now you call them illnesses in many instances. They are distortions. The energy is being distorted and misused and misshapen.

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("But to want good health or position just for the sake of that is not the end of the line. That, you are saying, is just the beginning of ...")

It is a beginning, and health is not a static state in any case ...

("We should desire good health because it makes it possible for us to do something else ... to serve or perform some other role ...")

You should desire good health because it is a natural state of your being. You should trust in the innate intelligence of your own being ... which produces good health. Health is a natural state of your being. Through your physical image the energy of the universe expresses itself. You as an individualized consciousness are a part of this, and you cannot express yourself fully nor fulfill your purpose as an identity, as an individual, if you are not in good health ... for the effects of the body are felt in the mind ... and the effects of the mind are felt in the body. You distort the picture. Now I did not intend a question and answer service this evening, but I seem to be involved in one. And some evening I will turn the tables. And when I ask you questions, I will expect some answers. And they will not be easy questions ... and they will not be general questions. And I will make you search for the answers ... and the answers will form steps upon which you can walk and will serve as foundations within which you can travel within yourselves. But they will be your answers and not my answers.

... I want to clear up an issue. If you are in poor health, this does not mean that you are an evil person. It means that you have a block in that particular area ... in which you are unable to utilize energy constructively. And if you are not at the top of your profession, the same thing applies. It does not follow that those in excellent health are more blessed than others. It does mean that in that particular area they are able to utilize energy more effectively.

And theoretically, theoretically, if you are using energy the way you should, you would indeed be at the top of your profession and in excellent health and filled with abundance. Now various kinds of lacks can show up in many ways ... in mental deficiencies ... A man or a woman who has strong and definite mental deficiencies ... who has strong negative habits ... such a person has blocks in those areas. You may not attain perfection ... I have not attained it. But it is the ideal toward which we work.

I do not want you to have the attitude, however, or make the implication, that your health or status in any way automatically, and alone, is an indication of your spiritual wealth ... or lack of it.

Some of you for example, do well in certain areas and are blocked in others. We want to get rid of the blocks. You are working toward this ideal and the ideal is – and you will achieve it – to use all your abilities, all of your capabilities ... and in doing this, you will help others automatically. And you will help the race of which

you are a part. And you will add to the creativity of All That Is ... and I said that you would add to it.

Session 486

The Multidimensional Personality

I have told you that portions of your personality exist in other realities. Other portions of the self are focused within different dimensions than you own. If you can, imagine a huge building with many rooms, each room entirely different from the other. The environment, the methods of perception, the reality system within each room is unique.

The building shares some common passageways, however, as well as a common cellar and attic ... There are devices within each room that enable a dweller in one room to communicate with those in other rooms. But the guests are so engrossed by the wonders of their own quarters within this strange hotel that many of them do little investigating.

Sometimes in their sleep they sleepwalk and come upon the passageways, and meet, but in the morning they do not remember. Now their maintenance is provided for. The hotel is beautifully equipped, and all pains are taken to insure their comfort and survival. Each guest has a peculiar and unique uniform, suitable for his own room environment, and no other. And every care is taken that it is kept in good repair.

Each room of course is so arranged that it has within it the illusion of many rooms. He is given tasks and each room, again, has been planned so that within it all methods of learning are available that the guest will need to perform his task. On our rather bulky analogy the guests are all portions of the inner self, who is the unseen attendant who maintains the building.

Now it is often difficult to see yourself clearly, and your situation, because you seem so close to it. It is quite possible however when you know how to use one of these passageways and look at yourself and your situation from a different viewpoint, to see it in greater perspective and from outside your particular room – to see it perhaps more clearly in its entirety.

You can do this quite alone. It is easier however if you have the help of one of the guests in another room who is more used to the passageways, someone who has been investigating a while longer.

Following our analogy, you will be his guest and from his rooms look down into your own with some greater objectivity. This is possible, feasible, since you are all

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portions, in our analogy, of this same inner self who maintains all of the rooms. While each of you are egotistically focused within your own reality, the deeper layers of the self are aware of the “family” relationship.

There is another portion of your whole inner self, another more advanced. I mentioned earlier that in one probability system you were a doctor who painted as a hobby. His name is Pietra. In psychological time or simply when you are still, close your eyes and imagine your physical universe as one room in our analogy, and his as another with a passageway between. Tell yourself that you would like to travel through that passageway, and that he will be there to help you do so.

You may be interested in hearing some information about him, for he is working with art, painting, in terms of therapy. He is not only working with patients and using art as a therapy for them, not only having them paint as therapy, you see, but he is also working on the idea that some paintings in themselves have a healing effect.

All of his interest in painting is used as a supplement to his interest in medicine. Certain paintings can capture the psychic energy of others, and certain paintings can release the psychic abilities and healing abilities of the viewer. The painter’s intent is embedded in his medium and in his painting.

Not only this however, but certain colors as you know have their own soothing or inflaming qualities. Now. I have told you something about this other portion of yourself so that you will be able to relate to him and see how your interests merge. Think of him when you are thinking of the room and the passageway and ask that you meet him there.

He is a man of some psychological insights also, and he is like you enough so that he can understand many of your attitudes easily, and unlike you enough so that he can see you much more clearly. You should be able to go with him, and from his vantage point observe your own reality and situation, to see you and Ruburt and your lives for yourself from this different vantage point. You should find it exciting and most instructive.

The other portion of yourself will also view his reality from your vantage point, and your ideas will stimulate his own, and both of you will gain from the encounter.

Now there is no reason why this cannot be conscious on your part, although portions may take place in the dream state. He will also be able to help you in the use of healing energy. Some few encounters may occur in which he shows you the various ways that paintings can also be used as healing agents.

I repeat: some of this can be conscious, if you use a psychological-time framework. You should be able to see him rather clearly. In his reality he is embarking upon a series of experiments that will lead him to you, if he proceeds properly.

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His experiments involve drugs of much greater precision and stability than any that are known in your environment. The drugs enable him to isolate certain portions of himself, of his psyche, and to send the isolated portions on journeys of investigation.

The drugs not only help him but they also have the effect of emphasizing his presence on his journeys, of concentrating his essence, isolating and focusing those portions of his psyche. Therefore they will help make him more observable in sense terms to you.

You must be looking for him however. He knows of your hypothetical existence. He believes he has such a probable self, and is endeavoring to visit this probable universe. He has no idea however that you might be told of his visits, or that you might be planning to meet him. He has been working on the drug himself along with two others.

He will be perfectly able to manipulate in his own system while he is gone. Your state of mind and the receptivity will be communicated to him and serve as a beckoning area that he will recognize. The sympathetic, and to some degree similar, aspects of your personalities serve to open up clear channels between you. The passageway you see is of course not physical, and yet molecular structure is to some extent involved.

Now Ruburt was correct in the impression he gave during your break, and this other portion of your personality also has a sister.

You should see him visually either entirely objectified, or in an unusually vivid inner image. But more than this there should be an inner word communication between you that will actually be of telepathic origin. He is also visually oriented you understand.

He may be able to show you images from his own reality. He should be able to take you there in a projection, and from that point you should be able to look down into your own system, and in a series of flashes to see your life and Ruburt's with greater clarity.

I gave you this information this evening because he is experimenting now. I believe that within seven hours he will be within your environment, whether or not you perceive him.

The drug may have the effect of coloring his image, so do not be surprised at such an occurrence – a yellow or purplish tinge. For various reasons we will not discuss this evening the experiments being conducted now over a period of some weeks, and they will not be tried again until your autumn. This has to do however with the conductivity of cell structures and your particular atmosphere during these periods.

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Now. There is as I mentioned some natural sympathy between you.

There, is also a loose correspondence in the ways that you use your cellular structure and utilize energy. He is working from the medical principles you see. This is a very loose analogy, but he is hoping to shoot himself toward you like an arrow, hoping that those correspondences that he suspects will help draw him to you. He has made some errors, and your receptive state of mind will give him more leeway.

The receptivity is of a creative nature, you understand as if you were clearing land so that a primitive airplane could land, or setting a beacon in a window. In other words your state of mind can help guide him to you, much to his surprise and delight and gratitude, for he did not count on that boost.

Your own abilities are quite adequate, with his knowledge, to enable you to project to his reality with his help. He has no idea that such a thing can be done without the use of drugs.

Now Ruburt may be able to see him.

Session 487

Infinite Varieties Of Matter, Projection Into Other Probable Systems

On two occasions since our last session, near contact was made. (*With my probable self and Dr. Pietra in another more advanced reality.*) What happened was a very momentary merging on deeper-than-conscious levels.

... His controls are not good. He is actually between various probable systems, in which however each of you have an interest. It is as if you were, say, distant cousins. Oddly enough your neighborhood, with a rather high saturation of doctors, is a help here. Perhaps I should mention that in your terms he is an older man.

He has more time for such experiments now than he did when he was younger. This particular probable system, generally speaking, exists within the same space framework as your own. Now you know of positive and negative matter. There are also other kinds of matter forming other systems of reality, invisible to your eyes, as is negative matter.

There are in fact infinite varieties of matter, existing in what you would call one space framework. Using the physical senses, you can of course never perceive the existence of these other systems. Advanced training with the inner senses can lead

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to such explorations however. Your friend is more advanced – his system is more advanced than yours in this respect.

In the same way that thoughts can be sent through space, so individual consciousness can be sent through systems, using various methods. As a seed can fly through the air enclosed in a sheath, you see, so can individual consciousness travel through systems. But it must be protected. Certain drugs can protect it.

Now they are like time capsules, cutting down stimuli for certain intervals, and then injecting stimulants as destination points are reached. The process is highly involved. The injections are made into the physical being, affecting therefore the physical brain. Consciousness projects in an out of body experience. The physical brain is cushioned against shock because in this case consciousness travels at such a fast pace that ordinary contact between it and the body would be severed.

Certain injections, given to the brain, actually help consciousness outside of the brain, and act as nourishment. This is simply one way that is being used however.

The drug allows for regulated periods of highly intensified consciousness, operating at peak levels, with all of the mental faculties accelerated. Between these periods however there are periods of unconsciousness. These are of a protective nature. During the periods of unconsciousness the drugs injected into the brain give increased nourishment to those areas of the physical brain that are involved in such ejections of consciousness. Therefore even though your probable self is within reaching distance, so to speak, he is sometimes involved in such blackout-nourishment periods.

In your time the periods of high conscious activity would run approximately for three days, followed by a day and a half to four days of inactivity, according to the circumstances. This involves a transfer of conscious energy from a home system to an alien one, and certain more or less automatic changes must be made from system to system, involving the use of brain waves; certain patterns being normal in different systems. There are other brain patterns for example than those discovered by your scientists. The brain patterns simply reflect the kind of mental or psychic activity, and other kinds of activity will give you different patterns.

The drugs also help in changing the patterns when it is necessary. If the brain patterns were not changed on entering and leaving a system, then theoretically at least the consciousness could become trapped within any given system. Acceleration or de-acceleration, you see, but mentally.

The drugs also insure that consciousness will not come back to the physical brain too quickly, to shock the system. There are methods by which the relative behavior and condition of the travelling consciousness is monitored at the other end. In case of any severe dangers the consciousness will be pulled back, but this is highly dangerous.

In this case the sleep-nourishment period is activated as a cushion. There have been no such difficulties however in the case of your probable self. Now, you may try to range about, as you have before sleep. Thinking of medical drawings you have done may be of benefit.

Session 488

Projection (Rob And His Probable Self Dr. Pietra)

There are three days left during which communication is most likely between you and your probable self. He is aware now of your existence, rather than only your probable existence.

(As of June 24, 1969, I have had no success communicating with Dr. Pietra on a conscious basis. This session was held on June 18.)

He is himself trying to make contact after finally discovering where you were. There are some problems here we have not discussed that are rather involved in having to do with time relationships. He may make contact with you in his now during this visit, but this may not be known by you or experienced by you until some time in your future.

He is aware of this, but you are real to him in all of your Robert Butts time periods. From his vantage point it is a matter of when contact can best be made. He does not realize you do not perceive yourself as one in these separate time intervals. He realizes this about himself but he has not taken it into consideration in his calculations.

I will let you know very shortly what is happening if you are not aware yourself of contact. Conceivably he could make contact with you in the past, and you would have forgotten, but this is not the case. Although both of your realities are physical ones, the environments are entirely different. The forms you make out of matter are only generally similar. His consciousness has been perceiving this sort of unfamiliar environment with some awe. *(Meaning our own.)*

The medicinal possibilities take up his interest. He intends to communicate with you again, and I would say that in your time this would occur at approximately three o'clock tomorrow morning.

(“Will I know it?”)

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We hope that you will. (*I didn't.*) I suggest that you give instructions to the effect that a portion of you will remain alert in sleep to such an encounter. There may be a change of air pressure in the room that could alert you. Most probably it would be a telepathic communication, but he may touch you, to see if you feel physical to him. He will only appear in apparition form. The true stuff or material of his body of course will not be here, since its kind of matter cannot exist within your own, that is within your own system.

It is quite possible for you to see his apparitional form.

(I have been trying without success, daily.

("Is he humanoid in our terms?")

The answer would be yes. There is a difference in your terms of skin color, his being a purple-like cast. As they age in their system incidentally the skin turns grayish. I do not know precisely how to explain this: the atoms of their matter weigh more than yours do.

Session 497

Advice To Rob On Astral Projection

I would like you to seriously embark upon the hobby of out-of-body travel. There is no reason why you cannot become proficient at it if you are strongly enough motivated. You will find all kinds of people that can serve as models for you. The alteration of consciousness involved will also enable you to make several distinct and advantageous changes of focus, in line with your own work.

This is difficult to put into words. There is no reason, again, why you can't achieve out-of-body proficiency, and when you do, you will be able to experiment with thought creations, trying out, forming, using or discarding, thought paintings. In an out-of-body state you can reach rather easily those environments which thoughts become a sort of plastic pseudo material, almost instantaneously.

Now within this framework you could test out many ideas for paintings, various techniques, and see them or their results immediately. This would be a conscious, alert experience.

The alterations of consciousness would give you a rather unique freedom that I cannot put into words, a perspective and a viewpoint above reality, that would show in your work. We have offered you suggestions to follow before.

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For your particular purposes you might imagine that you are walking through, or traveling through, one of your own paintings. Try to throw your consciousness into the environment you have painted. Observe particularly the colors that would be observable to you in many out-of-body states. There are gradations with which you are not familiar. They will inspire changes in your own palette.

There will be all kinds of different spatial relationships for you to explore, and then to attempt to reproduce in your work if you prefer. The disciplines involved in these alterations of consciousness will help you in all other areas, will acquaint you quite personally with other realities, and be a preparation for the time when you will not have a physical body in which to manipulate.

There is personal evidence to be obtained here that can be obtained in no other way. Ruburt has talked of some renewed work, and I heartily suggest that you concentrate strongly at doing joint out-of-body explorations.

In the beginning it will be up to Ruburt to aid you, and with concentration and application he can do so. I do not want this suggestion to go by the board, as it will if you simply file the session and ignore it. I would like this work to begin, and to continue throughout your lives as a joint effort.

I make this as a strong recommendation, for if you are to obtain full benefits from your developments, then you simply must become proficient along these lines. You must implement the sessions and your knowledge with such personal experience. This should not be a haphazard affair, left to chance.

Two evenings a week specific suggestions should be used and attempts made.

Now. Initially these will be nighttime experiences, conducted during sleep. Your physical bodies will be well-relaxed at the time.

For that matter you will be giving them additional energy and refreshment because of the experiments. The ideal will be to travel together. Ruburt already knows how to leave the body, using several methods from the sleep state and immediately before it.

These methods will suffice. He must also remind himself however to assist you, and to contact your astral self. If he finds himself astrally awake and sees only your physical body, then you are either on an unconscious astral trip already, or your astral body has not left your physical one.

If he only sees your physical body then he should address you, announce his own out-of-body state and invite you to join him. If you are still in your body and if conditions are good, you will then leave your body and join him. If there is no response then you are on an unconscious projection of your own. When astral

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contact is made, some manipulations may be necessary in order to maintain them, but there is nothing to worry about if you go your separate ways.

This method simplifies things for you, since on those two nights you need only tell yourself that you will listen for Ruburt's call. You will both learn added control by traveling together. You can also travel further in a cooperative effort.

Now if you make a habit of doing this, of giving these suggestions two evenings a week, you will ultimately be highly successful. I suggest that the two nights be together. Ruburt should try on these nights one of his methods as he falls asleep, and if that does not succeed, tell him to use the other methods that he knows from the dream state.

He can explain these to you again so that you know what to expect. I will give you additional data on those environments that you visit, so that your experiences are paralleled by session discussions throughout the years. To fully develop yourselves psychically, such experiences are necessary. They will also serve as themes in your work and in Ruburt's if they are carried through.

They will give you, again, valuable insights into realities that are not physical, and the period immediately following physical death will hold no shocks for you.

Now then. You will not need too many experiences before your own confidence will allow you to leave your body without Ruburt's assistance, but the joint traveling is still important. You can help guide each other as you do in physical life.

I will help you if a need arises, but beyond that I will give you some instructions while you are in a projected state. I cannot do this until you achieve a certain proficiency. When you are ready, and after perhaps a year's work on your own, I will outline a general program for you to follow.

There are various kinds of environments that you should visit. You may be more naturally attracted to some over others, and we will deal with a fairly broad spectrum of experiences. Some of these will involve you in those planes of reality in which personalities more or less recently dead now survive.

You may visit your Miss Callahan, for example, as Ruburt has done. You may visit others now dead in those terms, with whom you were once acquainted. Generally speaking, such visits will involve you however with one main environment, so you could do that indefinitely, and we will want you to have more experience than that. *(In Book 1, see Session 28 re Miss Callahan.)*

I am not going to let the matter rest here, I assure you. I will keep at you.

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These sessions have their own logic, and their own continuity. They are leading in certain directions that may not be apparent to you as yet, and they do undergo cycles, which are necessary and natural.

Some of this has to do with my intentions, some with my relative availability. If you recall what I told you, I am always here to some extent.

During some cycles I am more strongly focused with you than others, but I am always close enough to see that the material is being properly delivered and that the necessary structures are being maintained. It goes without saying that your own mental attitudes are important. Without certain attitudes the sessions would have been impossible to begin with.

Your faith in your own work is highly important. Your own out-of-body experiences, if followed through, will even reinforce the sessions, for you will be experiencing circumstances of which I have already told you. You will think of questions, therefore, matters that I take for granted.

The more work you do the better I can help you. There will be seasonal and other variations in your own out-of-body work. Over a period of years however this sort of thing will iron out. There are many factors that operate to help or impede our communications, on both your side and mine.

The structure of the sessions was set up because I felt that in the long run the structure itself would be permanent, able to withstand any natural strains, and also strong enough and flexible enough to permit maximum fulfillment. Many kinds of experiences are possible within it, for example.

It is a psychological structure, as I have explained, and you and Ruburt are both a part of it.

I suggest that on the two evenings, Ruburt take a warm shower – not a hot one – before retiring. I also suggest contrary to Muldoon that you have a light snack. Not a heavy one, but enough so the body is comfortable.

You should be comfortably warm, but not overburdened with blankets. A note to Ruburt, he should keep a robe handy. Use one book for dreams, and leave it on his desk overnight. As a preliminary to the instructions I have given you, for 7 days he should give himself dream suggestions, and on several occasions, though not every night, tell himself that he will awaken after a dream and record it.

As he knows, this facilitates out-of-body states on his part. This should be done a week before you begin your joint experiments.

Now you should begin the same week with new suggestions to recall your dreams, but do it this way, as follows:

Before you sleep, simply imagine your open dream book in the morning, with the dreams recorded. Imagine that you see so many lines of written words – visualize it, and feel yourself pleased that you have succeeded. The pleasure at your success is important. You have been too intellectual.

I will now end the session. I suggest the first week begin this evening, of preliminary exercise.

Session 501

Out-Of-Body Experience Of Sound And Color

... Now I will tell you, you have never seen the colors of a rainbow unless you have seen them from an out-of-body state. If you want to see the colors of a flower, or my dear friends, of an apple, you must get out of your body to do so. ... Your own abilities are here to be used also, and in your own unique fashion.

You have never seen what design is until you see a spider's web when you are out of the body. You have never seen what design is until you see a spider's web from the spider's viewpoint. Now you can learn to do this. You can use your psychic abilities, to throw your consciousness into the spider. Your body is a very handy mechanism and I do not suggest that you step out of it too long. However, as the earth's atmosphere hides the conditions in the universe from your scientists, so also do the conditions of the body blind you to true color and design. Now you can develop in this way.

You can also develop along the same line in the dream state if you give yourself the suggestion that when you are dreaming you will see color truly and remember the colors that you have seen. You will remember them, and you can try to reproduce them. Now these colors are like nothing in this world.

So do not feel that these abilities are his only or that you do not have a part, for you have your own abilities and you can use them for your own purposes. You can be partners in these endeavors, as you are partners in other endeavors. You need not lag behind.

Now you have some latent inclinations of a musical nature as I mentioned earlier having to do with past-life experiences. Now simply in a spirit of fun, you see, you can use your abilities, and I will give you hints if you request them. You can use your abilities to hear the kind of music with which you were one time acquainted. This music is part of your experience though you have forgotten. Now: when you hear

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this music, in your mind try to translate it into color and design. And when you think of color, then, sense its motion.

Motion does have a sound though you may not hear it. Motion does have music though you may not hear it. The very motion of atoms and molecules has music. When you think of color then, try to hear it, you try to sense the motion, then you can use such experiences in your art work. You can also suggest dreams in which you will hear the sort of music, with which you were acquainted.

Now the sound of the music will suggest colors to you and the colors themselves may appear in your mind as designs. Now all of this involves use of the inner senses, it involves an examination of the inner world. You must look inward with as much wonder as you look outward, and then the two worlds merge.

Now since this new venture is a partnership then also remember that in these psychic endeavors there must be a partnership and there will be no difficulty. Also the energy involved in your particular field (*Tam's*) and her particular activities will benefit you both. You will each add to the experience of the other.

... Now: it is quite possible for you at this point now to visit this room. Give yourself the suggestion.

[[Tam:] "Oh, great."]

Place your emphasis upon being in this room, and the trip will take care of itself. You will be able I believe to do it now. (*To Tam.*) and you (*to Eve*) may be able to do it now. If you choose the proper circumstances and get the idea when the conditions are good, then you can do it now.

I simply want you to know that all kinds of energy and vitality are possible, that there are all kinds of possibilities for your own development, that there is energy available to you and you can tap it; and knowledge available that you can use. Such knowledge can be highly practical and in many instances, the dreamer is the most practical individual. You do not have to fear that this sort of experience will take you away from reality. It will show you a greater reality than you imagine.

It will enlarge your concepts, change your ideas of what is real and what is not real and what can be and what cannot be; and what you are and what you can be. You can both discover the greater identity that is your own, and step out of your own shadow image. For you identify with a very small portion of your true identity. And when you use the word "I" you do not realize the "I" of which you speak.

There are other portions of your personality that have knowledge that you can use. There are advantages and they are these: as you become acquainted with these other portions of your own identity, your own capacities for understanding and learning expand. In one lifetime's work you can learn what it might otherwise take

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three reincarnations to learn. You are all involved basically with one thing. You are learning to use energy creatively. You are trying to discover how much energy you can direct, what you can create. You can discover these answers for yourselves. You cannot discover them through reading, you must look within yourselves and open your own doors. This is a joyful endeavor.

You should begin it as a child wakes up in the morning. It should not be sober. You make your own reality as I have said, even more times than I wish to remember. This also applies to your inner senses. The more you use your inner senses, the more data you have at your command.

Now I speak through Ruburt. Looking at him you cannot see me and yet you know that I am here.

The energy that sweeps down through this frame is but a small shadow of the energy that is at my command and at your command. This energy can be translated into knowledge, and when it is translated into knowledge it must also be translated into behavior, then it becomes a psychic adventure. Then you begin to use your consciousness as you should use it.

You are a you who has a consciousness and you can use this consciousness as you will. You can send it out, use it like a flashlight. You can light a universe with it. You are not your consciousness. You are a self who is conscious and has a consciousness. Now I want all of you, including my friend here (*Rob*) to contemplate the part of you who has this consciousness to use. There will seem that there is no place to go beyond that point. And there will appear an apparent dilemma. And yet the dilemma will lead to a further discovery. And by the time you know enough to throw the question back at me, that I have just asked you, then I will have more to tell you concerning the initial creative dilemma of which I have spoken.

And I want you both to know if you do not already know that the creativity and the joy and the wonder that is inherent in each consciousness is present not only in your minds and in your consciousness as you think of it, but also in the smallest cell within your fingertips.

And I want you all to know that this is no recording and I have not prepared my lesson ahead of time. I have indeed come for a personal encounter, and to greet our guests and you must admit that for a gentleman as old as I there is some vitality left in me yet.

You have no idea of how Ruburt could use this vitality if only he knew how to do so. Our friend has seen how this vitality can be translated into a hearty roar, or to fuel other furnaces and to make other connections, how it can be used as a fuel. There are always translations of energy.

Session 503

Projections And Thought Forms

The energy Ruburt felt, and feels, is his own. He is now literally raring to go, to operate at full capacity again, which is why I gave you this evening's earlier material, so you would know best how to help.

He will help you in your out of body episodes. And show you what he knows. Then you will have your own methods, and will be able to return the help as you share your experience. You have also been sending thought forms out – and this is different, than an astral image.

Some of the models for your paintings have been of thought forms sent out by others. Some, of personalities between reincarnations.

Astral Form Of A Fetus

... ("Can you say a little bit about Sue's first question, about the astral body of the fetus?")

The fetus does have its own astral form. Now, this astral form belongs to the individual, the personality as it will be in this life. It is not the astral form that existed in a previous reincarnation, for example.

There are many complicated issues here. I will try to put them simply. There is great energy connected with the fetus. At no time in physical life is so much energy utilized so purposefully, so well directed. It is this charge of energy, of truly cosmic proportion, that allows for this initial breakthrough into matter.

The personality is busy transforming literally infinite data. Much of this work has already been done by the third month of pregnancy. As quickly as the new data forms the fetus and the physical structure, the self from the previous reincarnation must begin to withdraw its hold. It enters briefly then into this process. It does not become the new individual however.

It helps form the new individual, and then it must withdraw. The new self unit must be free and not hampered by the demands that could otherwise be put upon it. The new individual has a deeply buried memory of its past lives, but the personal consciousness of the last reincarnated self must not be superimposed upon this new identity. The new personality, in its small astral body, does visit the other portions of the entire identity. It is even given lessons of a kind, but it is very much its own self.

("Does it project when Sue does, for instance?")

It may or it may not. It does not have to. It may project to other areas entirely, while Sue is somewhere else in her astral form. There is at this time however a very strong connection between the two. On a deeper level they are aware of their locations. The mother knows where the child is, even though she is not conscious of this. The mother may even go out after the child in projection, and bring it home.

Many abortions, natural ones, are caused when the new personality is having difficulty constructing the new form, projects to others for advice, and is advised not to return.

Session 504

Astral Form Of A Fetus (2)

The fetus sees the physical environment. The cellular structure at that point responds to light, and activates latent abilities in the cellular structure of the mother's body. Quite literally he sees through her body, and with the aid of her body.

These are not sharp images, but he already begins to build up ideas of shape and form. It goes without saying that the eyelids are also thus equipped. He can see through closed eyelids in other words. He is aware of light and shadow, of shape and form, though he must learn to distinguish those portions of the available field of reality that you accept as objects, from the available field that you do not accept as objects.

He sees more than you do, or more than his mother does, because he does not yet realize that you only accept certain patterns and reject others. By the time he is born he has already learned to accept his parents' idea of what reality is. In a large sense he begins to train himself to focus only upon what you would call physical reality, though he still partially perceives other fields that you do not accept.

He is only recognized and his wants satisfied when he focuses in one particular reality. He learns quickly then to discard the others, for they do not meet his physical ends.

Now the fetus also hears, and the same thing applies here. He hears while within the womb, sounds from the physical environment, but also sounds within the available range of reality that are not accepted as such. When the infant is born he still hears these sounds and voices, but again they do not meet his physical needs

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nor bring him milk when he cries, and gradually he discards them, focusing upon that data which best serves his physical purposes.

For sometime he literally perceives many levels of reality at once, and part of what seems to be disorientation is simply the result of early confusion with so much data. According to the situation and the individual, the fetus may still be receiving messages from those he has known in the past. This adds to the confusion, and it is a matter of physical survival that he largely ignores these messages while he learns to focus in physical reality.

He is quite aware of temperature changes for example, and the weather. He is telepathically in communication with animals and other people, and on a different level he is in a kind of communication with plants and other such consciousnesses.

Plants will react quite sharply to an abortion. The fetus however will also react to the death of an animal in the family, and will already be acquainted with the unconscious psychic relationships within the family, long before it reaches the sixth month.

The plants in a room, or in a house, are quite aware of the growing fetus; the plants will also pick up the fact that a member of a family is ill, often in advance of physical symptoms. They are that sensitive to the consciousness within cellular structure. Plants will know whether a fetus is male or female, even if the mother does not.

Electromagnetic Structures Carrying Perception

... Now. There are electromagnetic structures, so to speak, that are presently beyond your instruments. Units that are the basic carriers of perception. They have a very brief life in your terms. Their size varies. Several units may combine for example, many units may combine. To put this as simply as possible, it is not so much that they move through space, as that they use space to move through. There is a difference.

In a manner of speaking, thermal qualities are involved, laws also of attraction and repulsion. The units charge the air through which they pass, and draw to them other units. The units are not stationary in the way that a cell, say, is stationary within the body, generally speaking.

Even a cell, for example, only appears stationary.

These units have no home. They are built up in response to emotional intensity. They are one form that emotional intensity takes. They follow their own rules of attraction and repulsion. As a magnet, you see, will attract with its filaments, so these units attract their own kind, and form patterns, which then appear to you as perception.

Now the fetus utilizes these units. So does any consciousness, including that of a plant. Cells are not just responsive to light because this is the order of things, but because an emotional desire to perceive light is present.

The desire appears on this other level in the form of these electromagnetic units, which then cause a light sensitivity. These units are freewheeling. They can be used for normal perception, or in what you call extrasensory perception.

I will discuss more about their basic nature either this evening or at another session, and I would like to tie this in with the fetus, since the fetus of course is highly involved with perceptive mechanisms.

It is not that you cannot devise instruments to perceive these. Your scientists are simply asking the wrong questions, and do not think in terms of such freewheeling structures.

Session 505

Electromagnetic Structures Carrying Perception (2)

Now. These units of which we spoke earlier are basically animations arising from consciousness.

I am speaking now of the consciousness within each physical particle regardless of its size; of molecular consciousness, cellular consciousness, as well as the larger gestalts of consciousness with which you are usually more familiar.

Because of Ruburt's limited scientific vocabulary, this is somewhat difficult to explain. Also some of the theories I will present in this discussion will be quite unfamiliar to you.

Now these emanations arise as naturally as breath, and there are other comparisons that can be made, in that there is a coming in and a going out, and transformation within the unit, as what is taken into the lungs, for example, is not the same thing that leaves the lung on the exhale stroke.

You could compare these units, simply for an analogy, to the invisible breath of consciousness. This analogy will not carry us far, but it will be enough initially to get the idea across. Breath is of course also a pulsation, and these units operate in a pulsating manner. They are emitted by the cells, for example, in plants, animals, rocks, and so forth.

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They would have color if you were able to perceive them physically.

They are electromagnetic, in your terms, following their own patterns of positive and negative charge, and following also certain laws of magnetism. In this instance, like definitely attracts like.

The emanations are actually emotional tones. The variety of tones, for all intents and purposes, are infinite.

These units are just beneath the range of physical matter. None of them are identical. However, there is a structure to them. The structure is beyond the range of electromagnetic qualities as your scientists think of them.

Consciousness automatically produces these emanations, and they are the basis for any kind of perception, both sensory in usual terms, and extrasensory.

I am beginning this material. Later you will see I am making it simple for you, but you will not understand it unless we begin in this manner. I do intend to explain their structure to you.

These emanations can also appear as sounds, and you will be able to translate them into sounds long before your scientists discover their basic meaning. One of the reasons why they have not been discovered is precisely because they are so cleverly camouflaged within all structures.

Being just beyond the range of matter, having a structure, but a nonphysical structure, and being of a pulsating nature, they can expand or contract. They can completely envelop, for example, a small cell, or retreat to the nucleus within. They combine qualities of a unit and a field, in other words.

This is another reason why they remain a secret from Western scientists. Intensity governs their activity, and their size, since we must use that term.

Intensity not only governs their activity and size, but the relative strength of their magnetic nature. They will draw other such units to them, for example, according to the intensity of the emotional tone of the particular consciousness at any given "point".

These units then obviously change constantly. If you must speak in terms of size, then they change size constantly, as they contract and expand. Theoretically there is no limit, you see, to their rate of contraction or expansion. They are also absorbent. They do give off thermal qualities, and these are the only hint that your scientists have received of them so far.

Their characteristics draw them toward constant interchange. Clumps of them will be drawn together, literally sealed, only to drop away and disperse once more.

Now. They form, their nature is behind, what is commonly known as air, and they use this to move through. The air in other words can be said to be formed by the animations of these units.

I will try to clear this later, but the air is the result of these unit's existence, formed by the interrelationship of the units in their positions and relative distance one from the other, and in what you could call the relative velocity of their motion. Air is what happens when these units are in motion, and it is in terms of weather that their electromagnetic effects appear most clearly to scientists, for example.

These units – let us discuss them as they are related, for example, to a rock. The rock is composed of atoms and molecules each with their own consciousness. This forms a gestalt-rock-consciousness.

These units are sent out indiscriminately by the various atoms and molecules, but portions of them are also directed by the overall rock consciousness. The units are sent out then from the rock, informing the rock as to the nature of its changing environment, the angle of the sun, and temperature changes for example as night falls; and even in the case of a rock, they change as the rock's loosely called emotional tone changes. As the units change they alter the air about them, which is the result of their own activity.

They constantly emanate out from the rock and return to it, in a motion so swift it would seem simultaneous. The units meet with, and to some extent merge with, other units sent out, say, from foliage and all other objects. There is a constant blending, and also attraction and repulsion.

Session 506

Electromagnetic Structures Carrying Perception (3)

The units (*electromagnetic*) about which I have been speaking do not have any specific, regular, preordained “life”. They will not seem to follow many scientific principles. Since they are the intuitive force just beyond the reach of matter, upon which matter is formed, they will not follow the laws of matter, although at times they will mimic the laws of matter.

It is almost impossible to detect an individual unit, for in its dance of activity it constantly becomes a part of other such units, expanding and contracting, pulsating and changing in intensity, in force, and changing polarity. This last is extremely important.

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With Ruburt's limited vocabulary, this is rather difficult to explain, but it would be as if the positions of your north and south poles changed constantly while maintaining the same relative distance from each other, and by their change in polarity upsetting the stability of the planet –except that because of the greater comparative strength at the poles of the units, a newer stability is almost immediately achieved after each shifting.

The shifting of polarity occurs in rhythm with changing emotional intensities, or emotional energies, if you prefer. You may use EE.

The “initial” originating emotional energy that sets any given unit into motion, and forms it, then causes the unit to become a highly charged electromagnetic field, with those characteristics of changing polarities just mentioned.

The changing polarities are also caused by attraction and repulsion from other like units, which may be attached or detached. There is a rhythm that underlies all of this changing polarity and changing intensities that occur constantly. But the rhythms have to do with the nature of emotional energy itself, and not with the laws of physical matter.

Without an understanding of these rhythms the activity of the units would appear haphazard, chaotic, and there would seem to be nothing to hold the units together. Indeed, they seem to be flying apart at tremendous speeds. The “nucleus” – now using a cell analogy – if these units were cells, which they are not, then it would be as if the nucleus were constantly changing position, flying off in all directions, dragging the rest of the cell along with it.

The units obviously are within the reality of all cells. Now. The initiation point is the basic part of the unit, as the nucleus is the important part of the cell. The initiating point is the originating, unique, individual and specific emotional energy, or EE, that forms any given unit. It becomes the entryway into physical matter.

It is the initial three-sided enclosure, from which all matter must spring. The initial point forms the three sides about it. There is an explosive nature as the emotional energy is born.

The three-sided effect, instantly formed, leads to an effect that is something like friction, but the effect causes the three sides to change position, so that you end up with a triangular effect, closed, with the initial point inside the triangle. Now, you understand this is not a physical form.

The energy point, the EE point, from here on, constantly changes the form of the unit, but the procedure I have just mentioned must first occur. The unit may become circular, for example. Now these intensities of EE, forming the units, end up by transforming all available space into what they are. Certain intensities and

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certain positions of polarity between and among the units, and great groupings of the units, compress energy into solid form.

The emotional energy within the units is obviously the motivating factor, and you can see then why emotional energy can indeed shatter a physical object.

(... Jane made it a point to mention that in regard to the switch in polarities of the ELM units: "This isn't only with north and south switching, but opposites anywhere on the rim of the circle I used as illustration – such as east and west reversed, etc.")

Now. The intensity of the original emotional energy controls the activity, the strength, the stability, and the relative size of the unit; the rate of its pulsation, and its power to attract and repel other units, and its ability to combine with other units. Now the behavior of these units changes in the following manner. When a unit is in the act of combining with another unit, it aligns its components in a characteristic way. When it is separating itself from other units it will align its components in a different way. The polarities change in each case within the unit itself.

It will alter its polarities within itself, adopting the polarity-design of the unit to which it is being attracted, and will change its polarity away from that design upon breaking contact.

Take for example five thousand such units, aligned together, formed together. They would still of course be invisible. But if you could view them each individual unit would have its poles lined up in the same manner. It would look like one single unit – say it is of circular form – so it would appear like a small globe, with the poles lined up as in your earth.

If this large unit were then attracted to another larger unit, circular, with the poles running east and west in your terms, then the first unit would change its own, and all of the units within would do the same.

Now the energy point would be halfway between these poles regardless of their position, and it forms the poles. They revolve therefore about the energy point. The energy point is indestructible basically.

Its intensity however can vary to amazing degrees, so that it could, relatively speaking, be too weak, or fall back, not strong enough to form the basis for matter; but to project into another system perhaps where less intensity is required for "materialization".

Now these units may also gain so in intensity and strength that they form relatively permanent structures within your system, because of the astonishing energy behind them. Your Stockridge ...

(Seth paused; Jane frowned, as though groping for a word.

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("Oak Ridge?")

No. The remains of temples ...

("Oh. Baalbek?")

... These were places for studies concerning the stars.

("Observatories?")

Observatories.

The units so charged with intensive emotional energy, formed patterns for matter that retained their strength. Now these units, while appearing within your system, may also have another reality outside of it, propelling the emotional energy units through the world of matter entirely.

The energy units, as I told you, are relatively indestructible. They can however lose or gain power, fall back into intensities beneath matter, or go through matter, appearing as matter as they do so, and projecting through your system. We will deal with that portion of their activity separately. In such cases however they are in a point of transition obviously, and in a state of becoming.

(After we had talked a bit I deduced that Seth/Jane had been trying for the word Stonehenge – meaning the ancient Druidic stone monoliths, arranged in a circle in England, etc. Jane then said this was the word Seth had been trying to get her to say. She didn't know why she couldn't say it while in trance, since she knows the word and what it stands for, etc.)

Session 507

Comments on a Portrait of Joseph and Ruburt

The portrait is of Joseph and Ruburt. These are not portraits of yourselves as past personalities in your terms, or of particular reincarnational selves. They are pictorial representatives of the whole selves that you are. In your terms the selves that are the sum of your reincarnational personalities. These whole selves then are a part of your entity. Your probable selves are also a part of your entity, however. If you want to think in terms of guides, "angels", then you have the reality behind those terms. Ruburt and Joseph are the names I use for you, for these names themselves imply your greater goals. These personalities are aware of your present existence, and give you advice when you are in the sleep state. They are a source of

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strength. You can draw upon their knowledge, and you can also draw upon the knowledge of your own reincarnational selves, “past” and “future”.

As that newspaper portion was a whole of the entire paper, and there to be read, so is the whole self present in the portions of your personality that you know.

Natural Inclinations Affect Perception

... (... I talked about cases we had read about, where hypnosis was used to get the subject to focus only upon the test item, ignoring any other data even if relevant. The discussion veered around to our wondering how Jane would do under such conditions, when Seth abruptly resumed.)

That course would not give the results you might think with Ruburt, or anyone else. When that course works it is because knowingly or unknowingly the suggestions given follow the natural inclinations. In extrasensory perceptions, so to speak, as in so-called normal perception, the natural inclinations of the personality dictate the kind of information that will be sought from any available field of data. The basic inclinations can be extended, for example, but not completely redirected, unless there is an extraordinary impetus.

There are many areas of knowledge in which any given individual is uninterested. He will not bother to use normal perception to obtain it. Much of the material dealing with perception that I have given makes this point quite clear. Ruburt is correct. I give him access to large fields of focus, I help him change the energy that he uses in perception into other directions, to turn it inward. I made information available to him. Then according to his basic characteristics, he used that information accordingly. I gave him nudges to lead him in the proper direction.

Session 509

Electromagnetic Structures Carrying Perception (EEU) (4)

(Today Jane had been reading Experimental Psychology, by C. G. Jung)

Now. There is one large point, underestimated by all of your psychologists, when they list the characteristics or attributes of consciousness. I am going to tie in this material with our discussion on what you call our EE units (*electromagnetic*), as there is a very close connection.

Now let us start with Jung for a bit. He presumes that consciousness must be organized about an ego structure. And what he calls the unconscious, not so

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egotistically organized, he therefore considers without consciousness, without consciousness of self.

He makes a good point, saying that the ego cannot know unconscious material directly. He does not realize however, nor do your other psychologists, what I have told you often – that there is an inner ego; and it is this inner ego that organizes what Jung would call unconscious material.

Again, when you are in a state that is not the normal waking one, when you have forsaken the daily self, you are nevertheless conscious and alert. You merely block out the memory from the normal waking ego. So when the attributes of consciousness are given, creativity is largely ignored. It is assigned instead primarily to the unconscious. Creativity is one of the most important attributes and aspects of consciousness. We will differentiate between normal ego consciousness then, and consciousness that only appears unconscious to that ego.

Now the inner ego is the organizer of experience that Jung would call unconscious. The inner ego is another term for what we call the inner self. As the outer ego manipulates within the environment and physical reality, so the inner ego or self organizes and manipulates that physical reality with which the outer ego then deals.

Now all the richly creative, original work that is done by this inner self is not unconscious. It is purposeful, highly discriminating, performed by the inner conscious ego, of which the exterior ego is but a shadow, and not you see the other way around.

Jung's dark side of the self is the ego, not the unconscious. The complicated, infinitely varied, unbelievably rich tapestry of Jung's "unconscious" could hardly be unconscious. It is the product of an inner consciousness with far more sense of identity and purpose than the daily ego. It is the daily ego's ignorance and limited focus that makes it view so-called unconscious activity as chaotic.

The conscious ego rises indeed out of "the unconscious", but the unconscious being the creator of the ego, is necessarily far more conscious than its offspring. The ego is simply not conscious enough to be able to contain the vast knowledge that belongs to the inner conscious self from which it springs.

It is this inner self, out of the massive and unlimited scope of its consciousness, that forms the physical world, that provides the stimuli to keep the ego constantly at the job of awareness. It is the inner self, termed here the inner ego, that organizes, initiates, projects, controls the EE units of which we have been speaking lately, transforming energy into objects, into matter.

The energy of this inner self is directed and used by it to richly form from itself, from components and inner experience, a material counterpart in which the outer ego

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then can act out its role. The outer ego is most in the role, acting out a play that the inner self has written.

This is not to say that the outer ego is a puppet. It is to say that the outer ego is far less conscious than the inner ego or the inner self, that its perception is less, that it is far less stable, though it makes great pretense at stability; that it springs from the inner self, and is less rather than more, aware.

Now. The ego is spoon-fed, being given only those feelings and emotions, only that data, that it can handle. This data is then presented to it in a highly specialized manner, usually in terms of information picked up by the physical senses. The inner self is obviously not only conscious, but conscious of itself, both as an individuality apart from others, and as an individuality that is a part of all other consciousness.

In your terms it is continually aware, both of this apartness and unity-with. The outer ego is not continuously, in your terms, aware of anything. It frequently forgets itself. When it becomes swept up in a strong emotion it seems to lose itself. There is unity then but no sense of apartness. When it most vigorously maintains its sense of individuality it is no longer aware of unity-with.

The inner ego however is always aware of both aspects of its reality. In the deepest sense, this inner self is organized about its primary aspect, which is creativity. It constantly translated the components of its gestalt into reality, either physical reality through the EE units I have mentioned, or into other realities equally as valid.

Now. The EE units are the forms basic experience takes when directed by this inner self.

These then form physical objects, physical matter. Matter is the shape that basic experience takes when it intrudes into three dimensional systems. Matter is the shape of your dreams. Your dreams, emotions, feelings, thoughts are transformed into physical matter purposefully by this inner self.

An individual inner self, then, through constant massive effort of great creative intensity, cooperates with all other inner selves to form and maintain the physical reality that you know, so that physical reality is an offshoot or by-product of the highly conscious creative inner self.

Buildings appear to be made of rock or wood or steel. They appear fairly permanent to the physical senses. They are actually oscillating, ever-moving, highly charged gestalts of EE units, organized and maintained by collective efforts on the part of inner selves. They are solidified emotions, solidified subjective states, given physical materialization.

The powers of consciousness are clearly not understood then, nor its multidimensional aspects. As I have told you, the self is literally unlimited. Each

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individual has his part to play in projecting these EE units into physical actuality. Therefore physical matter can be legitimately described as an extension of the self, as much as the physical body is a projection of the inner self.

Now it is obvious that the body grows up about the inner self, and that trees grow out of the ground, whereas buildings do not ordinarily spring up like flowers of their own accord; so the inner self has various methods of creation, and uses the EE units in different ways, as you shall see as we continue with this discussion.

Having determined upon physical reality as a dimension in which it will project itself, the inner self therefore first of all takes care to form and maintain the physical basis upon which all else must depend – those physical properties of earth that can be called natural ones.

We have to a very brief extent begun to explain that phenomena in a recent session. The inner self has a vast and infinite reservoir from which to draw knowledge and gain experience. All kinds of choices are available, and the diversity of physical matter is a reflection of this deep source of variety.

With the natural structures formed and maintained, other physical secondary properties, secondary constructions, are projected. The deepest, most basic and abiding subjective experience is translated however into those natural elements, the ample landscape that sustains physical life.

Now we will continue with this discussion at our next session. Jung enlarged on some of his concepts shortly before he died. He has changed a good many of them since then.

Suffice it to say however that in the future what I am telling you will be more generally known. Men will become familiar to some extent with their own inner identity, with other forms of their own consciousness.

Throughout the ages some have recognized the fact that there is self-consciousness and purpose in certain dream and sleep states, and have maintained, even in waking life, the sense of continuity of this inner self. To such people it is no longer possible to identify completely with the ego consciousness. They are too obviously aware of themselves as more. When such knowledge is gained, the ego can accept it, for it finds to its surprise that it is not less conscious, but more conscious, that its limitations are dissipated; now it is not true, and I emphasize this strongly, that so-called unconscious material, given any freedom, will draw energy away from the egotistically organized self in a normal personality.

Quite the contrary, the ego is replenished, and rather directly. It is the fear that the unconscious, so-called, is chaotic, that causes psychologists to make such statements, and there is also something in the nature of those who practice

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psychology, a fascination, in many cases, already predisposed to fear the so-called unconscious in direct proportion to its attraction for them.

The ego maintains its stability, its seeming stability, and its health, from the constant subconscious and unconscious nourishment that it receives. Too much nourishment will not kill it.

Only when such nourishment is for some reason cut off to a considerable degree, is the ego threatened by starvation ... We will have more to say concerning the ego's relationship with the so-called unconscious. In a healthy personality the inner self easily projects all experience into EE units, where they are translated into actuality. Physical matter therefore acts as a feedback.