

A SETH BOOK

THE EARLY  
CLASS  
SESSIONS

THE SETH SESSIONS HELD IN  
JANE ROBERTS' ESP CLASS IN ELMIRA, NY

BOOK 3

1/5//71 - 5/18/71

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**THE EARLY  
CLASS SESSIONS**

Book 3  
by Jane Roberts

Sessions  
1/5/71 to 5/18/71

## **A Note about THE EARLY CLASS SESSIONS & THE SETH AUDIO COLLECTION**

The Early Seth Class Session books will consist of Seth class sessions that are different from those published in The Seth Audio Collection and Individual Seth Tapes and CD's. The Audio Collection & CD's cover the Seth class sessions held in Jane Roberts "ESP" class from 1972 -1979. The Early Seth Class Session books will cover the earlier Seth class sessions (from 1967 to the end of 1971) for which we have no audio recordings.

The Seth audios are actual recordings of Seth speaking during Jane's class in Elmira NY and are available in CD format along with written transcripts. There are 39 CD's currently published and more will be forthcoming.

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*The Early Sessions* consist of the first 510 sessions dictated by Seth through Jane Roberts. There are 9 books in *The Early Sessions* series.

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*The Personal Sessions*, often referred to as "the deleted sessions," are Seth sessions that Jane Roberts and Rob Butts considered to be of a highly personal nature and were therefore kept in separate notebooks from the main body of the Seth material. *The Personal Sessions* are published in 7 volumes.

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Book 3  
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*I dedicate The Class Sessions  
to my wife, Jane Roberts,  
who lived her 55 years  
with the greatest creativity  
and the most valiant courage.*

*-Robert F. Butts, Jr.*

**ESP CLASS SESSION, JANUARY 5, 1971**  
**TUESDAY**

*(Following a discussion of reincarnation, probable selves and time. Also Theodore Muldoon told of returning to his Great Hall, of the new tapestry and the new pulsating sensation of feeling.)*

Now, ancient Rome exists and so does Egypt and Atlantis. You not only form the future, as you think of it, but you also form the past. Now, again, you have been told simple tales and they are delightful tales, but if you were not ready to hear more, you would not be in this room.

Your personality is truly multidimensional, and after you have been here for some time, you will realize what the words multi-dimensional really mean, for they mean that you are not imprisoned within time, as you know it, in any way. And your reincarnated selves, or personalities, are not imprisoned in their time, as you think of time. There is a constant interchange going on between what you think of as your present self and what you think of as your past self and what you may think of as your future self. And if this were not the case, then I would not be speaking here for I am not Ruburt's past self.

Now, each personality is free and you are never imprisoned within time. Each personality is independent. Each personality, therefore, is its own man or, if Ruburt will forgive me, is its own woman. Time has open ends in all directions or such a thing as probabilities would not exist. Therefore, actions that you make now can help a so-called past personality. And a so-called future personality will step in and help you along your weary way, but also, your actions now can also affect the future personality as well as the past one.

Now, you must try to stretch your imagination and to feel these realities because the intellect alone cannot comprehend them. Now, psychological time is your best method for perceiving these actualities. You can feel what you cannot necessarily describe verbally, and know through direct experience what even the physical brain cannot describe nor comprehend, for you are more than the physical brain that you have now. I am no poet but then thinking of one of Ruburt's poems, then think of the brain, indeed, as a web you form about the inner self. A web works to help you manipulate in a world of space and time which is, indeed, as nebulous and as precarious, and as delicate, as any spider's web, and hangs indeed in as precarious a balance. You form this and then perceive the world, but your viewpoint is very small and the garden you perceive very intimate, but within yourself you have far greater abilities of perception and you are not limited to Wednesday or Thursday.

I want you to understand the nature of your inner self or, for your friend over here *(to Joel Hess)* the nature of your soul, for it is a focal point of reality from which other realities spring and not imprisoned in tiny boxes of days or weeks or months, or even of centuries. But you must open yourself to experience these realities in whatever way that you can.



(To Theodore) And sometime, for example, you will be able to travel through your tapestry and realize they are illustrations, as indeed you do, but realize it more vividly so you can experience the reality behind them.

Now, I will let you all take a break and I will return in an unmoment.

*(During break Rachel Clayton asked if past, present and future are all one.)*

Now, he cannot answer you. We were originally a portion of the same entity. Now I evolved along my own ways and he evolved along his own ways. We are both, therefore, independent. We are ourselves.

*([Rachel:] "In other words, the entity has many parts all helping to evolve as one?")*

Now, I evolved to form my own entity and he will, but he is not at that stage as yet, in your terms, and yet in another frame of reference he is, of course. He is also however, those portions of himself who are far less developed for they all exist as one and there are really no separations, and all the portions of himself that were less developed are aware of this correspondence.

In your terms, and in your terms only, I could be referred to, and I told Ruburt this, as a sixth self of his in your future but this is only in your terms of reference and to get the idea across for he will not become what I am. That, you see, is impossible because I am myself and so verbally there are certain answers that cannot be given but must be intuitively understood. But the fact that I exist and can communicate should show you in simple terms, and in your terms of reference, that other "higher aspects" of your personality can help you out on occasion and do exist.

*([Rachel:] "Have you always taught on reincarnation?")*

Teaching has been my main object but I have not always been a teacher. I was a spice merchant at one time. A round and fat and heavy spice merchant.

*([Rachel:] "But handsome.")*

I do not know what to do with you. We learned what spices would do way before the present generation got hung up on grass, and we sniffed oregano on the high seas, and we got high on the high seas sniffing oregano. We brought spices up to Denmark, and we had delightful trips, indeed. We also explored and we went down as far as Africa, and then we came back to the fine provincial people in Denmark and sold them the spices that we had left. I was quite a gourmet.

Now, all of your so-called pasts exist within you now, and you can discover what they are and recapture your own memories, but you are not imprisoned in time unless you believe that you are, and there is nothing more important than belief. There is nothing that can free you more than belief, and there is nothing that can hold you in bondage more than belief. For if you believe you exist only within the context of this life, that you are born only to death and annihilation, then you will not use your freedoms in this existence, and you deny their abilities when they show themselves, and no one forces this bondage upon you but yourself. To understand your multidimensional self is to use it.

*(To Natalie Swing.)* And when friends appear by your bedside you greet them heartily, and you realize that they have known you in the past and that they have your concern and development at heart.

*([Natalie:] "But I still can't see him.")*

Give yourself time and if you know he is there, what difference does it make if you see him physically or not?



Now, you may all rest, but I hope that during your break you try to let the barriers that you have built up within yourselves dissolve for only you form them and only you can dissolve them and what you do now is important, you see, not only for the self you are now, in your terms, but again, in your terms of reference, for the selves that you have been and the selves that you will be.

And if there is any redemption, my good, holy friend, *(to Joel)* it takes place in each moment of time now in each day, not back so many centuries ago.

*(Rachel commented that Seth did not give many predictions for the future.)*

I am not cautious, I am simply realistic and when you understand the nature of reality then you realize that predictions of future events are basically meaningless. Now you can predict some events and they occur, but you create the future in every moment in your frame of reference, and time in your terms is plastic. Most predictions are made in a highly distorted fashion, and they lead the public astray. Not only that, but when the predictors fall flat on their faces it does not help "the Cause." Reality does not exist in that fashion. You can tune in to certain probabilities and predict "that they will occur," but free will always operates and no god in giant ivory figures says, this will happen February 15th at 8:05 and if no god predicts, then I do not see the point of doing so myself.

Now you may continue with your break.

*([Molly Pearson:] "Should we not believe in precognitive dreams?")*

Many so-called precognitions are something else entirely different. Some, however, are entirely legitimate but oftentimes, the suggestion involved in a dream then brings about the event, and so it seems when the dream becomes real, that you have looked into a future that already existed. Instead, you have formed that event, but not realized the event had its origins at the time that you perceived it.

Now, the question cannot be answered simply for there are many ramifications, but from this instant of reality, you form and change not only the future but the past. Now, in the operation of probabilities this has great significance for this means that you change and affect all events, and that your history books are a delightful fiction that tell you only your current ideas about the past.

*([Nadine Renard:] "How can I change my way of thinking to keep my family well instead of making them sick?")*

Back here, we have a question, again, from the gallery. Realize you do not form events alone. You are involved in a cooperative venture. You are not, therefore, alone responsible for an event in that usually, others participate in its creation and for their own reasons.

Now the question cannot be answered simply in one evening, but each living consciousness has its own defense system and its own vitality, and you should trust your own. You do not trust your own. You cooperate together to form the physical reality that you know telepathically, through ways and means that are unknown to you. You weave these webs of psychic reality that then coalesce into physical reality. You do not weave them, necessarily alone, you weave them together. Your thoughts intertwine with the thoughts of others. You are responsible for your own thoughts. You need to learn the power of thought and emotion, but this should fill you with the joy of creativity and the possibility, not frighten you out of *(words missing)* of responsibility. Once you realize that your thoughts form reality then you are no longer slave to events. You simply have to learn the methods.

*([Nadine:] "But I don't know how to learn them.")*

You will learn them here, you will learn them through reading. You will learn them through listening to your own inner self. The methods have been known for centuries, not only for centuries as you know them, but for centuries as this earth existed, as you now know it. When the poles were reversed and when there were other stars in the sky and when the planets were not the planets that you know. The methods have always been known and now you take your break.

*(Theodore described to Jane the painting of a woman he felt Rob would paint.)*

*(To Theodore)* You were correct about the woman.

*([Gert Barber:] "Where did you get the oregano and in what form did you sniff it?")*

It was in the Indies and it was dry.

*(During break Gert told about persons seeming to disappear at the last session.)*

Now, Ruburt will not get his cigarette again, you see. In our sessions I have explained something that I have not mentioned in class and it is this— for every moment of time that you seem to exist in this universe, you do not exist in it. The atoms and molecules have a pulsating nature that you do not usually perceive so what seems to you to be a continuous atom or molecule is, indeed, a series of pulsations that you cannot keep track of. Physical matter is not permanent. You only perceive it as continuous. You cannot perceive the series of pulsations that make it up. Your perceptive mechanisms are not equipped to perceive it.

Now, I am speaking to our friend over here *(to Arnold Pearson, a scientist,)* because he may, perhaps, have a dim comprehension of what I am trying to explain, because of his background, that many of you may not have.

*([Arnold:] "Are these pulses extremely fast in our terms of time?")*

They are, indeed. You cannot conceivably perceive them. Now, in certain conditions, however, the inner self abandoning its usual reliance upon the physical senses is aware of these periods that would seem to you to be negations.

*(To Gert)* These periods, therefore, of seeming disappearance and this is what you were perceiving at that time. My remark of bad eyes was a pun, therefore, that you did not understand. If you are using your good physical eyes you would not have "seen" a thing.

In the same way, however, your consciousness fluctuates—it is here and then it is not here—but the physical self focuses upon only those moments when consciousness is focused in physical reality so your conscious self only has memory of the physical moments that it has known. But because consciousness fluctuates, other portions of yourself have memory of those times "when it is not focused in physical reality" and this is also a portion of your entire existence. This is not half as complicated as it sounds. Whether or not you remember your dreams, for example, a certain portion of you, under hypnosis, could remember every dream that you ever had in your life and so a certain portion of you remembers those nonmoments when you are not focused in physical reality, when your existence is in another dimension of actuality entirely and you were perceiving what I call, in your terms of reference, pardon me, nonintervals.

*([Arnold:] "Is this nonmoment a moment of this existence?")*

It is, indeed, in this existence and these nonmoments are moments in another dimension of reality.

*([Joel:] "Might this be compared to the rotating light in a lighthouse?")*

It may, indeed, if you like the analogy.

*[[Arnold:] "The analogy that I get is an electromagnetic wave, a carrier wave and it is rectified and the on moments are the positive pulses and the unmoments are the negative pulses."]*

This is why I was talking to you.

*[[Arnold:] "Are there more than two pulses?"]*

There are, indeed, and the whole self is aware of all of these realities. Now you know yourselves, with no unkindness meant, your own weaknesses and failures, so why should you suppose that the self that you know is the only self that you are. Surely, it has occurred to you that you have abilities that you are not using. Surely, it has occurred to you that there were other realities connected with your innermost existence that were not being expressed in the existence that you know of.

*[[Gert:] "If I experienced at that particular moment, could I, if I persist, be able to pick up information that will help me. Have I been trying to hold this conscious level with the mirror trances?"]*

You can, indeed. The mirror is a very good method and the answer to both questions is yes.

*[[Gert:] "Could I also pick up my own reincarnations?"]*

You can, indeed. It will help you also, if you realize your reincarnational selves are not lost and locked away in some past that is dim and inaccessible.

*[[Gert:] "In one of my mirror trances I got an image of a man climbing the ropes of an old-fashioned ship. I have had a terrific fear of water, either falling or jumping into it. Have I, in a past life, died by water?"]*

You did not die by water, but it was a past reincarnational self and you nearly drowned and you were pursued by sharks, but you did not drown at that time. This was off the south coast of Africa in approximately 1342 and it was not a galley but another kind of ship, a native ship, but with a high mast.

*(To Arnold.)* I want you to think about the implications of what I have said concerning nonintervals and I like the term nonintervals, rather than nonmoments.

*[[Joel:] "Would a noninterval be a positive interval to another aspect of our existence?"]*

It is, indeed, and they would not perceive your existence here, for them it would be a noninterval.

*[[Joel:] "Could this be the key to the simultaneous existence of all of our lives, the key to nontime?"]*

It is, indeed, and some evening I will tell you that you had better change your entire conception of the word lives and this is the first hint I have given, either in our private sessions, or in this one, of some rather important material, but think of what you mean when you use the word life, or lives, and see how limited it really is.

I am going to end our session but I have a comment. I have said this before. You are as dead now as you will ever be. Now, if you understand that remark and think about it, you will understand much that is behind what I have said this evening.

*[[Arnold:] "Then we are as alive now as we have ever been?"]*

Indeed, except that in this focus in which you are now involved, you are not focusing on the full potential of your vitality.

*[[Gert:] "Can we, and still remain in this aspect of existence?"]*

Using intervals and nonintervals. Now, our friend over here (*Natalie*) was using intervals and nonintervals beautifully earlier this evening, and to some extent, you use them in psy-time.

*([Theodore:] "That pulsation effect that I felt?")*

Indeed, you experienced it, however, in a physical manner to make the idea plain to you. You imagined, for example, a heartbeat pulse of that nature simply to bring the idea home to you. You can skip between these beats, you see. Now, the beats altogether make a pattern simultaneously and the pattern is the entity.

Now, I bid you all a fond good evening and I expect to see some fancy astral footwork here next Monday evening.

*([Rachel:] "Was there a continent of Mu?")*

There was. Now, I tell you to remember your dreams and in your context, I tell you again, not only to remember your dreams, but to learn to come awake in the middle of your dream and realize that you can manipulate within it, and that you form it, and that it is yours not something thrust upon you in which you are powerless.

*([Rachel:] "We are using our existence as the dream?")*

What I have said applies to what you just said. In one context, what you call physical reality, is a dream, but in a larger context, it is a dream that you have created and when you realize that you form it, then you come into the memory of your whole self.

And when you realize that you form the events of your life, in the same way that you form the events of a dream, then you learn to grasp a hold of your entire consciousness and to take a hold of the life that is your own in whatever aspect it shows itself.

Now, through all of this you must realize that you are not powerless and physical reality is a dream. You have created it, it was not thrust upon you. You can come to yourselves, therefore, through psy-time and remember also, that this dream is a dimension of experience and reality even if it is, in contrast, a dream in a higher level of reality in which you have your larger consciousness.

And now I bid you good evening and I bid you pleasant dreams and when I tell you to remember your dreams I mean all of them.

**ESP CLASS SESSION, JANUARY 12, 1971**  
**TUESDAY**

*(Florence McIntyre told of the sensitivity session she attended.)*

You have no problem relating to other people. You have your greatest difficulty in relating to yourself, and you avoid meeting yourself in your sensitivity sessions, and you only use them as an excuse so that you can tell yourself that you are going as far as you should. You are telling yourself that you are a good girl. Now, until you are ready to look deeper within yourself that is fine, but I want you to realize what you are doing. You are avoiding your inner life as completely as you can afford to.

*[[Florence:] "Why?"]*

If you would look within yourself you would find out why, or if you ask for a private session sometime I might give you some hints, but you have not asked for one, and you have not asked for one for a good reason.

*[[Florence:] "Because I am afraid to know."]*

Because you are not ready to know. I am not telling you this, as Ruburt would say, to put you down. You are far too intelligent not to realize, basically, what you are doing. I just want you to realize that I am intelligent enough to know what you are doing also. I did not say you were doing nothing. A small something to keep your finger in.

But I want you all to understand something else, and I have said this before. Our Lady of Florence, very nicely for each of you in class, personifies the feelings that each of you have, to whatever degree, involving your inner self. She shows them in an exaggerated fashion for you to look at and so when she speaks, she speaks not only for herself, but for everyone in this room including Ruburt. And now after that jolly little statement, I will let Ruburt hand out last week's session.

*(To Florence.)* You have, indeed, been performing a useful service in class but I expect to see it changed. For when you begin to look into yourself you will set the others a fine example, and so you shall.

*(During break a discussion of the continuous pulses and Jane mentioned Ned Watkins' ability to disappear. Jane also read excerpts from material concerning Gnosticism.)*

One small note. In some respects these pulsations represent what happens in some of your flying saucer incidents, for you do not often have a vehicle such as the vehicle that you perceive, or think that you perceive. Now I am speaking of only certain cases. In these cases you have visitors from other areas of actuality, other realities.

What happens is this—you have an attempt to exchange camouflage realities. The original beings entering your plane cannot appear within it as themselves, their atomic structure is not the same as yours. Distortions must therefore occur in order to make any contact possible and indeed, distortions must occur in order to make these contacts possible. So you are greeted with a certain set of sense data. You then try to figure out what is happening from the sense data that is presented to you, but the sense data, you see, means that the event is already to some extent distorted. The physical vehicles that are often perceived are your interpretation of the event that is actually occurring.

Now, our friend back here (*Ned*) could well appear, you see, as a UFO in another aspect of reality, and frighten the inhabitants. Is it a bird, is it a plane? No, it is Super Ned. But you forget consciousness is the reality and the only true vehicle, and no part of your consciousness is imprisoned within you and it materializes in one aspect or another. Now, I use the word materializes because it makes sense to you but the word itself is distortive because it predisposes an appearance within matter materialization, and yet all realities, as you know, are not physical.

Now, our friend back here (*Ned*) has tried his disappearing act for some time and a good deal of the time he does it without knowing that he does it, and on occasion he tries it deliberately. Now it is theoretically possible, for example, theoretically possible for him, or any of you, to disperse your consciousness and become a part of any object in the room or to fly apart, for example, disperse yourself out into space without leaving your sense of identity. Now this is not practical, in your terms, and yet many of you do it to gain refreshment while you are sleeping.

Consciousness by its very characteristics carries a burden and the burden is perception. While you are conscious, you must perceive. Now this is the kind of consciousness of which you are used to thinking, for you cannot imagine consciousness without perception, in your terms, and yet consciousness can be vital and alive without perception as you think of it. And the last part of that sentence is important for our recorder over here. Sometimes, therefore, you find refreshment by dispersing your consciousness, as you think of it, and gain comfort and freedom by using instead, different characteristics of consciousness of which you are usually unaware.

Now the atoms and molecules also, my dear scientific friend over there (*Arnold*), these atoms and molecules, minute as they may appear to you, also carry their burden of consciousness and a responsibility, yet there is a portion of consciousness that can joyfully perceive in a different manner that is not forced to perceive by its nature, but that can playfully perceive as a creative aspect of its being and without responsibility.

Now our friend, poetic Ruburt, wrote a poem about the Gods in the Rafters that I enjoyed, although poetry has never been one of my particular joys. And, yet, in one manner of speaking, the very air about you sings with its own joyful consciousness and does not know the same kind of burden of consciousness that often oppresses you. You are so frightened of death, in your terms, that you dare not turn your consciousness off for one second for you fear that if you turn it off, indeed, who will be there to turn it back on again?

*[[Arnold:] "This dispersion of consciousness, is it the whole entity or just this portion of it?"]*

It is the way that galaxies form. It is the way that the universe expands and it is the way that entities form. Now, that is your answer and chew that one over for awhile.

I am pleased because you are thinking yourselves this evening, and that is what I want you to do. Ideas have no reality unless you yourselves make them your own. Make friends of them or enemies of them. Fight with them or love them, but use them and experience them and meet them not only with your intellect but with your feelings.

*(To Ned.)* Now, when our friend over here thinks of nonintervals he disappears. A better student than that is hard to find.

*(Daniel spoke of relating to yourselves and other people.)*

Until you are honest with yourself and know yourself and become consciously aware of yourself you cannot honestly relate with others for you project upon them your own fears and your own prejudice, and you cannot afford to help them because you have too many insecurities within yourself. Now, you form the physical reality that you know, individually and en masse, and to change the world that you know you must change your thoughts and to change them you must become consciously aware of what you tell yourself is true every moment of the day for that is your reality, and that is what you project outward.

*([Daniel:] "It sounds like a lifelong task just to work out the first half of that before you would begin to relate to other people.")*

It is, indeed. However, telepathy does exist. Others are aware, therefore, to a large extent of what you are thinking and feeling.

*([Daniel:] "The true feelings, despite what I might project consciously?")*

Now the true feelings do not necessarily imply the violent or aggressive feelings. They also imply the feelings of love and acceptance that are buried beneath your own fears, and those that you are terrified of expressing in physical reality.

*([Daniel:] "I think I understand that all of these different levels of my consciousness then are being communicated, not only by me consciously, but also through telepathic communication.")*

That is true, and also that you are projecting your ideas outward into physical reality and then often behaving as if those ideas were not yours but belonged to another. And, therefore, it behooves you to understand and know what these ideas and emotions and feelings are and not to be frightened of them. And I hope you understand what I mean or I shall be forced to go into another analogy about a flower.

*(Joel told of finding a man asleep at his work, explained his feeling and emotions and could he change them?)*

You can, indeed, but do not deny the part of you that wanted to wring the other man's neck. But you were so frightened of the thought that you immediately inhibited it. Now let us consider that thought and why were you so terrified of it. You were terrified of it because you are terrified of the idea that evil is more powerful than good, and that one stray violent thought of yours was more important and more powerful than the vitality of good. I am using your terms now. Now, say the following happened, at least you were aware of the thought, but say, in your terms, you progressed to the point where you were no longer aware of the feeling.

*([Joel:] "You don't just automatically think good things about this fellow and then repress the negative thoughts and never even become aware that I felt...")*

Indeed, so that your muscles tensed, your adrenaline production increased, you wanted to wring his neck and you stood there and said, God bless you my fine young fellow. May you live a long and merry life. Now, telepathically, our fine young fellow knows exactly what you are feeling at the time. You are the one who is out of contact with your feelings and emotions at that point, however, for at this point of your "spiritual progression" you only imagine that you wish him good. The muscles are already contracted in your body. They are contracted because you have not admitted, in this point admittedly of future spiritual progression, that you wanted to wring his neck, so you say nothing but wish him well.



Now three weeks later we have another encounter and our poor ignorant workman falls asleep again at his chore and our good minister comes by and he looks and he sees the idle one upon the floor snoozing and he thinks, I would like to kick you in the you know where, but he thinks, oh no, I cannot think such an unChristian thought and violence is wrong, so before he even admits to himself what he feels and hiding from himself any acknowledgment of aggression. Instead, he bends down and says, my good man, et cetera, may you live long and hearty and God bless your life and then he pats himself on the back and thinks, I am growing more spiritual day by day. In the meantime, the muscles have contracted ten times because they could not be put into activity before, as the thought behind them was denied.

Our poor man again is aware, subconsciously of the intent, but only to some degree. Three months later you have had a really bad day and you are mad at life in general and now you come and find our poor friend upon the floor, this time, perhaps, asleep at a chore somewhat more important that you wanted done. Now, far be it from me, even in a fantasy, to accuse you of such an act, but you stand here and look at a slattern and this time you are out of your mind. But again, it behooves you to deny your true feelings in order to be spiritual, which is not true spirituality and you say again, God bless you, may you go in peace, and this time the psychic safety valve has had too much. Now the nicest thing that could happen would be that you suddenly blew your stack and kicked him. The worst thing that could happen would be that, once again, you restrain the acknowledgment of your feelings and the pent up and unacknowledged and perfectly natural aggression in the beginning that has now built up, is ready to explode and now you send out a thought form out of all proportion to any of the event that causes your friend severe harm. And all of this because you were afraid that one stray aggressive thought of yours was more powerful than the vitality that resides in each of you.

*([Joel:] "In the beginning, with the first example, before we filled and compounded the frustration, the charges, would you have recommended an action like saying, 'come on, this is wrong and I have probably done this sort of thing myself, but this is wrong and it really bugs me and that we got to get up and get to work here, be honest with him at that level. Would that have prevented these charges?")*

That would indeed. The most important thing, however, is to acknowledge the feeling as a legitimate feeling with its own realm of existence, to admit it as a part of yourself and then choose as to how you want to deal with it. Then you do not make others that brunt of your anger, and anger is merely a method of communication.

*([Joel:] "It seems to me there are two people we want to avoid making a brunt of the anger, he and myself. One, I don't want to kick him. Two, I don't want to hurt myself in some way.")*

Originally you were not angry enough to kick him. The thought existed but not strong enough to bring about the physical reaction even if you had fully admitted the thought. Do you follow me?

*([Joel:] "Yes, what I am trying to get at is how I should have had, though in this hypothetical case, these feeling without trying to repress them and going through this.")*

You should first of all admit that the feeling exists as a part of yourself, at the ego level. Be aware of your own feelings. Whenever you close your feelings off from yourself you are, in your own terms, less alive. Then, as far as is possible, communicate those

feelings verbally in whatever way you choose. Use anger as a method of communication, often it will lead to results that you do not think of and, in your terms, beneficial results.

*(To Rachel.)* You can wink at me but you cannot wink at Ruburt. There is a fine distinction there that I quite understand.

*(To Joel)* Now you certainly understand that I am doing the same thing with you, in a different way, as I do with my very dear friend over here *(Florence)* in another way, so do not be offended. And I do not want any of you, you see, to use these ideas as superficial bandages to put over your bleeding psyches because these ideas can, on occasion, be used in a superficial manner.

*(To Sally Benson.)* Positive thinking applied as a panic measure and they should not be. You have been left out of the conversation too long.

*[[Sally:] "I'm trying to think of what you're getting at."]*

Read the session.

*(To Joel)* So you are not as bad as I pegged you either, but strongly inclined in that direction. So is everyone else in the room, including Ruburt, inclined in that direction.

*[[Joel:] "How would you define bad in that context?"]*

I do not define bad and when I use the term, hopefully, I am using it according to your own inferior definition. Now you have some idea in your head that good is gentle and bad is violent and that no violence can be good and this is because in your mind, violence and destruction are the same thing. Now by this analogy, you see, the soft voice is the holy voice and the loud voice is the wicked voice and the firm step is the bad voice and the soft step is the good voice and a strong desire is the bad desire and a weak one the good one so that you become afraid of projecting ideas outward or desires outward, for in the back of your mind you think that what is powerful is evil and what is weak is good and must be protected and coddled and prayed for and begged for.

Instead, I am telling you that the universe is a good universe. That it knows its own vitality and that vitality is within you. You can encourage it freely. It does not need to be coddled. Your own nature is a good nature and you can trust it. Because something is difficult does not mean it is good.

*[[Joel:] "The first night I was here you said we will see more of you and you were quite definite about it, I've often wondered, why the certainty?"]*

Because I knew why you had come here, and I knew your wife would come here also, and I am not saying there is no free will. I am simply making a statement that is in the realm of probabilities.

*[[Joel:] "That implies to me a prior knowledge of our life."]*

It does, indeed, in your terms, but that knowledge is also available to you. Now we cannot cover one topic in an evening clearly, much less 101 topics. I am not Scheherazade nor am I a handy father image or a handy granddaddy image. In reference, however, to one remark you made earlier, you have always been involved strongly in what you would call religious endeavors in almost all lives. Those lives that were not involved with religious endeavors were religiously involved in the opposite endeavors, in your terms, and we will go into that later. The holy soul turned inside out is some fleshpot, let's put it that way, but you have always been involved with questions concerning good and evil and you had two existences in two civilizations in Egypt. And in one of these your friend over here *(Daniel)* was involved. Now, I cannot go into that reincarnation this evening, it is too late,

and you would not benefit from it for you are not ready, either of you. It is not a fascinating story to be told for your edification and enjoyment so I hope you will enjoy it when it comes, but it will help when you can understand it.

I am much more concerned, however, with your reaction to the material that Ruburt read this evening and with all of your reactions to it. Now if it seems to any of you that one class member is monopolizing a session, then remember what I have said earlier. The questions that are spoken here by one are the unspoken questions of many, and so it has seemed to many of you that you were in some way from your birth tinged by evil. And in one of your particular past lives you not only believed this but taught it, and you believed it heartily.

Now, as Ruburt would call it, your sidekick over here (*Joanne*) did not go along with your ideas at all, in that life. She was at that time, a male however, and you were a female, and a priestess, and so were you (*Daniel*). She had an expanding effect upon your personality but you were very given to ritual and to a belief in magical acts and to the idea that existence in itself was evil and wrong and you were, indeed, a member of the sect now called Gnostic.

(*[Joel:] "Is that why I react so strongly against it now, because I have gone beyond that point?"*)

Not only because you have grown beyond that point but because in yourself you sensed still some sympathy toward the beliefs.

While you are freeing yourself still you recognize within your psyche a leaning in that direction, and so you lash out whenever you hear such ideas, not realizing that you lash out also against yourself.

(*To Rachel C.*) The girl will be all right.

(*[Hannah:] "Is my reaction similar to this Gnostic literature?"*)

You were at the time, and in the same life span, a male and a friend of his.

Now almost, almost all of those who come to these classes have at one time or another, been already engaged in such endeavors. There have been many other classes and you have all been a part of them, not necessarily with me but with others. You have long had an interest and so certain aspects will hit you all very strongly. You all know what association is, it operates not only within one life, but between lives, in your terms; so that words and phrases spoken now will trigger the memories but these memories will become alive if you allow them to.

(*To Arnold.*) Even as our African God over there can remember his past lives if he will only allow himself to do so.

(*[Arnold:] "Is that life the reason why I like African music now?"*)

It is one of the reasons. The other reason has to do with other lives in which you were musically inclined.

Now I am going to bid you a fond good evening.

(*To Natalie.*) I have one message for our friend over here behind me, however, and it is quite simple. When you do not know what else to do, relax and tell yourself that other portions of yourself do know what to do, and they will take over. Give yourself some rest and remind yourself that in many ways you are a very successful person as you are. Now success does not necessarily involve great intellect or great position or great wealth, it has to do with inner integrity, remember that.

I bid you all, now, and to our disappearing friend behind me (*Ned*) a fond good evening.

(*To Joel*)... she (*reference to Alison*) was a male, however, at the time, and when I said you were not ready I meant that you were not ready. In that time you were very concerned with the idea of power, and it is one that you are still deliberating with. Not political power but personal power and as to how far you should go to convince others of ideas in which you believe and how far you should go in propagating ideas in which you no longer believe. And in dealing with the sense of power that you also realize you experience in both instances. Now, when you are ready to deal with that problem, then I will give you the rest of the reincarnational material. And I mention this only to show you that I was not making an innocuous general remark to put you off. And now, dear friend, I bid you a blessed and a fond and a violent good evening .

... bid you to reexamine your definition of the word violent and all the connotations that you have placed upon it. According to your terms, God never would have created any creature or any reality or any universe. He would have been too passive to do so. You equate violence with evil. Now, when I speak to you, I do not equate violence with evil anymore than I equate a summer storm which is violent with evil. And that is what I want you to understand.

(*[Joel:] "Would it be better to think in terms of nice and nicer?"*)

I do not think much of those terms either. Think in terms of creativity. Your last try was horrendous. And (*very loud voice*) I will not tell you this is creative violence. Now, the very sound of my voice, as our dear friend knows, assaults the silence of the room and yet it is creative. And the vitality that sweeps through this form assaults the silence and yet it is creative. And that is what I want you to understand. Good, in your terms, can be as noisy as I can be noisy. And guilt can be a very silent and quiet and passive and gentle thing indeed. And that is what I want you to understand. And now, after having said good evening many times, out of the goodness of my heart, for I am not weary, I bid you once again a blessed and violent good evening.

(*Sally asked if he said he was or was not weary.*)

I (*very loud voice*) was not weary but I was giving in to your all too human flesh. Now I wish you an active peace.

**ESP CLASS SESSION, JANUARY 19, 1971**  
**TUESDAY**

*("Strange things" were happening in the room. Everyone concentrated to pick up what they could. Jane kept getting the pyramid effect.*

*(Seth II:)* Fantasies are the realities your intellect does not perceive in other fantasies, therefore, those others who watch you and who watch without any awareness of the intellect as you understand it. They and we perceive you then in our place. You would call yourselves fantasies. Our perception allows us to tune into the particular fantasies that you perceive as one indivisible reality. We can perceive it, but we cannot participate, only observe that which, in your terms... eons ago we helped create as you are now continuing in what you might call dreams our fantasies now do create. As we peer into your room, so do you peer into other realities all unknowing. You do not physically recall those journeys that you have yourselves made and are now making. You leave from any moment of your time and you are gone sometimes for centuries of physical time. You leave in the middle of a day and return the day before yesterday or a thousand years hence. Now, that is reality .... The small portion that you perceive is but one letter on a page. You cannot comprehend its meaning for the entire word is hidden. Not because it must be, but because you are becoming. At this stage you are only perceiving a portion of your own becoming. We perceive your present room, understanding that you consider it this indivisible reality and yet our presence was sensed. You should therefore understand the very air and breath is in a state of becoming. The air that carries the voice and moves the lungs is itself a method of communication and itself becoming aware.

*(We each described our reactions to Seth II and what we saw at the time.)*

*(Seth:)* ...this was in your inner senses and perceiving a different kind of reality in the same way that you formed what you saw on an unconscious basis, in your terms, so you form the physical matter that forms the room on an unconscious basis. What you saw therefore was as valid as what you see in the room, if you understand the connection between the phenomenon.

You have all been exercising your inner sense to one degree or another. You are to forget the idea that what you see physically is the only reality, and that what only one perceived must be an hallucination if it is not perceived by the others. A reality is a reality regardless of how many perceive it. It is only at your present point of comprehension that you judge reality according to the number of people who perceive the same thing. You do this simply because you are afraid of standing on your own two feet, figuratively speaking. You are afraid of going off into your own realities afar from your fellows ...and yet to a large degree you do so all of the time in the daily life that you know.

Now, I've said this before, you concentrate very nicely upon the similarities that exist in the phenomena of the physical world, and you ignore what is not similar of a large field of available data. Therefore, you focus upon only certain points and accept these as real and ignore others. When some of you then begin to focus upon different points, then there is great confusion ...for it seems to you that one set of data must be right, and if this set is right then all other sets must be wrong or fantasy.

Now, I understand that you have had a visit from a friend of mine. I knew that he would give you a visit. He does not understand you as well as I do, but then he has not had my background. I can tell him, you see, "Well, I was there," and he cannot say anything. But it is good for you to understand that personality can have other characteristics than those you presently ascribe to it. Your imagination, at least now, can lead you to think in terms of various dimensions personality can take ...for your intellect is highly limited in this regard. You see yourselves from the inside but through a glass darkly.

To understand what the larger self is, you must try to imagine yourself in an environment that is not physical... not only without physical environment in terms of space and objects but without the intimate physical environment of the body that now you take so for granted. Many personalities do not operate in such a manner, and I am not speaking merely of survival personalities in your terms. I am speaking in terms of personality gestalts that simply do not operate through matter at all, in your terms, and whose components are of a psychological variety unknown to you.

Now you can close your minds to such possibilities, or you can open your imagination and inner perceptions and try to perceive them. You can take a step out of the self that you think you are and the world that you think you inhabit.

Now when you read what I have said, you should have some good ideas for experiments of your own. Think in terms not only of other personalities, but of your own personality as it might operate in completely different environments both physical and nonphysical. As other personalities then have looked into this room, then imagine yourself looking into other environments. Open up your imaginations in this regard ...throw off the shells of habit ...all kinds of habits (*pun to Gert, a former nun*).

*(Class break.)*

*(Seth II:)* In your terms we remember our part in the creation of your universe, but you are not aware of your part in the creation of other universes into which you also peer. You are on a journey into awareness. You are recovering the knowledge and acknowledgment of your own past. The words you hear are translations. We do not understand what a room is .... We merely use the term. We peer into a segment of reality. We did (*think*) construct it, and we have gone our way. In your terms, we are very distant. We have an equivalent of emotions, but you would not understand them. You must realize that each reality is unique and precious and a part of the whole. The whole is contained within any given part lying in the sleep of probability from which it will and already has awakened. And so will you awaken and so have you awakened and so even in the trance of physical focus are you already awake to your own greater reality. You only focus upon a point of ignorance. Merely turn the focus of your awareness in another direction and freedom shows itself and time is seen then as the figurative closed eyelid that deceives you. In the midst of your dreaming you are awake. In the midst of your dreaming you are what we are. You are in other terms, the memory of us, yet we are also the memory of you.

*(Seth came through to help Jane get her feet back on the ground.)*

I bid you a good evening, but I want you to watch your conscious thoughts for a different reason this time. I've told you to watch them in the past to become aware of what you are thinking and what negative suggestions you are giving yourselves. But I want you now to watch them to catch your limiting intellectual concepts about your own reality and what is possible and what is not possible. For many of these ideas are so a part of your

mental furniture and you do never change the furniture about. You do not even see it, it is so a part of your mental environment. So I would like you to listen inward to your own thoughts with this in mind. You will not open up if you are automatically closing down.

If you want to enter and understand the realities you will not do so, while at the same time you are telling yourselves they do not exist. You will be amazed. It will be like turning in to an alien system of communication. If you honestly listen to your thoughts when you think in these areas and catch yourselves with the limited concepts that you hold. Now recognizing these mental limitations will help free your consciousness and this is after all, I hope, what we all want here.

Now, my friend, Ruburt, has had some time this evening and so I am not going to keep you long, but I hope that these sessions do stretch your own concepts and I would like to have each of you catch yourselves peering into other realities. It is a good exercise. Even imagining concepts as physical objects will help you. I have just given you a very good clue in that last sentence. Think about that sentence and put it to use.

And now I will flap off like the kindly old seagull in your story and I wish you all a hearty good evening and a fond good night.



**ESP CLASS SESSION, JANUARY 26, 1971**  
**TUESDAY**

*(Sue read her dream of the York Beach couple and the changes in them from the first dream.)*

You did a very good job, indeed.

*[[Sue:] "The remark I made about probabilities, is it true about the personalities?"]*

There is, of course, a bleed-through. No system of consciousness is ever closed, only you pretend that they are closed.

*[[Sue:] "Then the couple did move back to Sayre?"]*

They did, indeed, in that probable reality but, as you know, to them this is a probable reality.

*[[Sue:] "Can Jane and Rob perceive this?"]*

They will shortly be able to, and it will be a fascinating experience for me to explain what is going on because they are quite capable of understanding, you see. I did not mean to interrupt you. As a practice teacher, however, you are doing very well and I wanted you to know it.

Now I give you my regards and to our visitors and now tell Ruburt what I said.

*(During break Sue explained to Jane, giving more details of her dream.)*

Now your personality has no limits. Now each of you, in this reality, have decided upon emphasizing certain characteristics and forgetting others. You have allowed, therefore, certain characteristics to come to the surface, and you are aware of them and you use them and you think these characteristics are myself.

The ego is a king with a very precarious crown, and you think you are what your ego is. It does not occur to you, however, that there are literally countless, countless probable egos within yourself, numberless abilities that could come to the forefront of your consciousness to be latched upon and used. You are unaware of these buried selves, these buried abilities, these buried creative functions and combinations, and yet in other layers of reality these come to the forefront and you allow these their play and the characteristics that you think of now so securely as your own, these are buried. But while they are buried, they are not unaware, they are in trance and you can become aware of them.

Within the self that you know there are countless combinations of selves that you do not admit, and in other layers of probable realities these selves have their say and live out their potential. They are sleeping within you in this reality, but in those realities you are sleeping within them as latent potential.

Now the trees that you see outside the window you see simply as trees because you perceive them only through the physical viewpoint, and yet even these trees have potential abilities and potential combinations of consciousness that you do not perceive and that exists in other probable realities.

*(To Ned.)* And you find rest beneath trees that are not physical, and you travel quite safely in areas that are not physically perceived. And our friend, Ned, for all his troubles with your draft board, is quite well aware of the nature of existence and joy, but it is because you are so well aware of it that you become so desperate in the field of reality in

which you are presently focused, and you must find a way to give that joy and freedom a release in the reality in which you are presently focused. Do not buck it so. You can enrich it and do not be frightened of it. Now, in your terms, I dig what you are after.

*(To Sue.)* Within you, for example, and everyone in the room, there is an unlimited amount of what you would call identity. Now all you do when you have an identity and focus on it, is grab out of your own bank of potentials a group of potentials and say, "these are the ones I will settle upon for now, and these I will call my identity, and so I will use these and I will ignore anything else." But another portion of the self says, "ah hah, these potentials are not used, they are freewheeling and I will adapt these and these will be those potentials with which I will work." There are no potentials within you that are not being realized and no creative abilities that are not being used.

Now, in our friends dream of probable reality what you have, though none of you will admit it for some time particularly this one *(to Molly)*, is practical experience with probable reality as it exists with people that you know. Now it is not a fine story, though you can appreciate it as a story, and if you want to think of it as a fantasy, even that will enrich your mind, but it is not fiction. It is, indeed, a fact in which you are all intimately involved.

*(To Sue.)* The other room exists simultaneously, as this room now exists, and your two friends are as closely connected as our Ruburt and Joseph. Ruburt was speaking of commitment, the commitment there is as complete. These are not fine fantasies, they are realities of your existence and each of you have realities in probable existences of which you are unaware. This does not mean that you need not use those abilities, that you can say, ah hah, well in another period of reality they are being used.

Now you may take your break.

*(To Brad.)* And in other probable realities you are doing very well. It is a good thing.

I merely said I was taking a break. I would not presume to announce a break for Ruburt, there are some egotistical bounds of his, and I would not presume to upset him.

*(To Florence.)* And there is no reason for you to fear the session you have in mind. I go out of my way, as your friend Seth II does not, to show you that I am a jolly fellow. There is no need to worry about my knowing your fears. The worry is that you do not know your own fears. Why should you care whether I know them or not?

*[[Florence:] "Maybe I don't want to know them."]*

That is the answer of course. In the vocabulary of the present time you know, you can always cop out. I am taking a break.

*(During break Molly explained she did not understand what Seth had been speaking about.)*

*(To Molly.)* I was telling you that it will take awhile to admit that what we are saying in class is a fact that applies to your life, and that it will take you awhile to become acquainted with your own probable reality for you have a very strong existence in a particular probable reality, and you are aware of it to some extent in some of your dreams but you often forget these. Now, you give a strong vitality to our scientist here but it is deceptive because on the surface, it is not apparent, and you have strong abilities and you are using them very well in a probable system of reality. Now that was behind my statement. You are not lost. I said it was not apparent that you were giving strong energies to your husband and that the relationship, to that extent, could appear deceptive.

*(During break Sue told of diving off the high bridge at Cornell after a boy appeared at her side urging her on and of his disappearance. Joel told Jane of his personality, Bill, beginning to speak through him, directly instead of the automatic writing.*

*(To Sue.)* And what you are doing is diving into psychological realities, those are the only true realities.

*(To Joel.)* Now, our friend here has taken his first steps from the diving board and his brave friend here is afraid that he will drown. You are beginning to use abilities that you have always had. Beginning, in Ruburt's terms, therefore, do not get uptight about using them. When you are learning to walk or swim you do not stop to think, "How am I doing this, will I meet a mean old fish or not, will I pull?" and you do not imagine the dire consequences that may, therefore, attend you and do not do so now. You have a level head, and so do you, use it. That is all the advice that you need. Enjoy your freedom.

Recognize the fact that distortions will occur, particularly in the beginning. You are flesh and blood at this point of space and time as you think of it, and not sterile pure air, therefore, what you receive will automatically come through the subconscious layers of your mind. There will be specks of subconscious dust on it. Later you can wipe them off, but do not discard the entire experience because you fear these specks of dust. Learn to work through them. And he will not go beyond some point where you cannot follow. You will not lose him in a nether land or some forsaken place where you cannot reach him, so do not fear that. Instead, if the abilities are used, and used widely, you will find you will come closer together and not further apart and without the security of knowing that you are there he would not use the ability. He would not use them for he needs to know that the physical universe, like the floor, is directly beneath his feet and that there is someone there who wants to make very sure that he will get back. Therefore, the doubts that you voice are also his own unvoiced ones so do not be ashamed of them. Do you follow me? You are beginning. The personality that you are now encountering will also change for he is also beginning in his own line of endeavor.

*([Joel:] "By name, or will this be just a superficial change?")*

The names make no difference anymore than my name makes any difference, or does your own. At the present point he identifies with the name that he has given you. As you awaken, so will he awaken.

*([Joel:] "I guess I was looking for a handle, something to see as a personal sign of the change in him.")*

Do not push for the change, it unfolds out of its nature and to force change is to distort the true nature. Now you have enough sense to know not to go overboard on the one hand, and not to inhibit your abilities on the other, and your own personality and your own true feeling must dictate where that point is and no one else can tell you. In that you must make your own way. Now he is an apprentice as you are an apprentice, and to some extent, you will learn to use your abilities together.

*([Joel:] "Do you know him?")*

I do not know him. I know through various grapevines of him, and let us leave it at that for now.

*([Joel:] "Is he picking up grades of distortion in my subconscious because I am trying to prove something?")*

He is indeed. You have an idea of what that type of personality should be like and, to some extent, and for awhile, you will manage to distort his image until you are sure that it is pure and good and true. Do you follow me? You will find that there are definite elements put upon your own personality that you must be ready to face. The development would not have occurred unless you were ready for it. Do you follow me? Therefore, you are ready for growth. There is no growth without strain, without the shattering of old barriers and the learning of new responsibilities but these responsibilities are experienced as joys. I would, however, not suggest that, except for our friends here, you have any witnesses for sessions for some time. That you work this out, the two of you. A session or so is all right but I do not want you placing yourself in a position where you are trying to prove the legitimate nature of such communication to others. It is too great a strain upon your own personality at this point and it is not necessary at this point. Your own interpretation of the experience is far more important than the interpretation that others place upon it. Do not force yourself to a point of strain. Do you follow me?

*([Joel:] "You said the first night I came we will see more of you, then a few weeks later I asked what did you mean but that and you said that I knew why you came, is this part of that knowledge?")*

It is indeed and also I mentioned that everyone who comes to this class has been involved with these problems in other lives and so you gravitate for that reason. You wanted a circle of safety however, before you would allow yourselves to use these abilities. And your present personality will have to learn to deal with these abilities. This will cause an expansion within the personality.

*(To Alison Hess.)* And also an expansion of your own. Joyous indeed.

Now you may all sing, "Hark the Herald Angels Sing" if you prefer.

*([Don Palmer:] "When you say we have all been involved in a previous life with these problems, what problems in particular are you referring to?")*

Problems involving the nature of consciousness, the nature of reality and problems regarding the responsibility of consciousness to All That Is. Questions as to whether or not All That Is exists and if so your place within it and your responsibilities and your joyous abandon.

Now you may all take a break.

*(During break a discussion of Joel's development.*

*(To Joel.)* You are forming, with the help of another personality, a psychological bridge over the chasms that exist between realities. Give yourselves time so that that bridge can be a firm and secure one, before you start saying, prove to me the bridge exists. It is not that secure yet, let it grow.

*([Joel:] "Does that have anything to do with the psy-time image I saw of a bridge coming together but not completely formed?")*

It does, indeed. Now what you are hearing of the other personality is a dim image of what he is, for he cannot as yet relate to you what he is. What you are getting of him is a dim web work that is not substantial as yet. Give yourselves both time to build this web work before you decide to jump up and down upon it.

*(During break a discussion of religious experiences and the connotations of words. Carolyn told how she disliked hymn singing.)*

Now, if you want singing I will have our friend, Ruburt, sing some night but he would not like it. You all realize that you are playing with vocabulary. The meaning of your being and the meaning of All That Is is as close to you as your breath and if there is any division between you and All That Is it is a completely artificial division that you have yourselves erected and maintained.

*(To Sue.)* Now you will have to get through many of your own misconceptions, as Ruburt did, and you will fight, as Ruburt did, to maintain them but they are limitations. You must learn to see the reality within the words that people use to clothe realities but you must think and you will, emotionally. Now our friend Ruburt put up a fine battle but it was sad to see for it was not necessary and neither is yours.

*(To Cookie.)* It is a long time since I have had a young maiden blush in my presence.

If there is any sense of divorce between you and All That Is it is only yourself that has done the divorcing and it is quite an artificial divorce. You cannot stand apart from All That Is and examine it. You are a part of it. You can wonder about the nature of existence and about your own purpose but you cannot deny either, since you are alive and who wonders then about the nature of reality and your own purpose. Who is the self that wonders and where does it derive its meaning and its energy. The answers, basically, are not to be found by listening to me, although I can help you, the answers are to be found by listening to the inner voice within yourself. Your heartbeat has more to tell you than any philosopher's word if you once listen to them and feel what they say. There is no reality within you that you do not understand if you open yourself to the feeling and the understanding.

Each of you are more miraculous in this particular moment than any of you presently suppose, but you hide the miracles from yourselves. Intellectually you try to imagine what I am and yet you should be trying to feel what you are. And if I speak through this woman, then what should this tell you about the nature of human personality and since you all have human personalities at this point, what questions should this make you ask of yourselves. The answers are already given, you have only to ask the proper questions.

The gods do lie sleeping in the grasses but their sleep is a very active sleep indeed, and their dreams have more vitality than you have ever imagined. And in the tip of your toe, in the most minute cell within your little toe, there is an energy and a knowledge and a power that you have not used and have not yet understood. And if All That Is knows what humility is, then it knows what it is to be the most minute cell within your little toe and it knows what it is to be the most powerful hydrogen molecule within the most gigantic star. And the same power is within each.

Now you can all play around with your vocabulary, but what you know is not dependent upon words and do not allow them to limit you.

*(To Florence.)* And do not allow fears to limit you.

*(During break Don P. remarked about the mistletoe above the door and that it could be an oak leaf if it was thought sacred.)*

The oak tree is sacred and any tree is sacred and any twig is sacred and one whisker is sacred.

*(To Natalie.)* Now I have one point for our friend over here. The effort involved in recording these sessions and the stretching of the psyche that is involved has automatically helped you progress.

*(Brad remarked it had also helped him while he was taping and typing the sessions.)*

I knew that it did.

And now I bid you all a fond good evening.

*(To Arnold.)* I still hope to meet him behind the molecules.

Whatever peace I have to give you, I give you, but you must know how to take it and in that case it is your own peace you are accepting.

**ESP CLASS SESSION, FEBRUARY 2, 1971**  
**TUESDAY**

Now unless you come to terms with your own doubts about yourselves then you will have no idea what faith is and when I use the word faith, I am not speaking in religious terms. When you look at your physical reality and see what it is this does not take faith, it is a simple matter of physical perception. When, however, you begin to have glimpses about the nature of reality and realize that you are more than you know that you are now, then it takes faith to bring that inner image close to some actuality, in your terms. You are all hampered, in other words, by doubts. Now your physical perceptions operating alone are often responsible for these doubts for you think you are all that you can see of yourselves, or you think your life is all that you presently perceive of it, and so if you trust in your physical senses alone then you must, indeed, be filled with doubts for you know, instinctively, that you are more than the self that you are presently able to materialize or to give expression to. If you judge yourself according to the physical self that you know, then you must be filled again by doubts because again instinctively, you know that you are more.

Now when you begin to sense the interior invisible self then in physical terms you begin to act upon what you call faith. Belief in that which is not at this point physically real. Faith, however, is not believing in a unreality, it is believing in realities that you cannot, at this point physically, perceive. It is banking on those portions of your own personality that you feel but cannot see in the ordinary mirror. It is banking on the invisible self that, as yet you have not been able to actualize in physical reality. Now each of you in your own way, particularly in the dream state, are intimately acquainted with this invisible portion of yourselves.

Now in world's terms, you can be a realist and you can say, I am the self that you see and smell and touch. I am the self that I see in the ordinary mirror and that is all, or you can realize that the mirror only captures a small portion of your entire image. That there is far more that is not seen by the mirror, and it is not seen by other eyes and you can choose to bank upon those abilities that you know are inherently your own.

Now these are your abilities as members of what you now call, simply, the human race. They are inherent abilities that belong to consciousness no matter what form it adopts. You can look in the mirror and take your image for granted and brush your teeth and stare at yourself and think, I am a sorry picture, indeed, or I am quite a beautiful thing and smile, but in either case you are taking it for granted that only physical perceptions are real.

Your criterion for physical reality is physical materialization. You have been brought up to accept that as a criteria for existence and yet each of you instinctively knows that you are far more than this, and those of you here realize it quite well and so you are driven to other than physical means. You are driven to find the reality of yourselves beneath the reality that you know and to do this you must work through the reality that you know and a self that you know. To believe that there is something there to work for is faith. To realize that there is more of yourself than you can physically perceive is faith.



I am not telling you that you should ignore the body. I am not telling you to lose touch with your own feelings or deny them. Your body is your method of perception at this time, but I am telling you that if you identify your entire reality with your body then you are heading for severe feelings of depression and desolation and also letting yourself in for some surprises in the future. You are not imprisoned, as you know, within the form that you wear. Now, there is no reason therefore that you should be imprisoned within it when you are finished with that form.

Each of you in this room can free your own consciousnesses, expand your awareness of identity now, and in your own ways you are beginning to do so. Now in your quiet moments you still identify with the body and think, I am this flesh and I am imprisoned within it and when it is gone then I am done, and these thoughts inhibit your freedom. This will also inhibit you at the time of death for to the extent that you hold them, your emotions will cling to the flesh when instead you should be free of it.

Now none of this is new to you and yet it cannot be said too often.

There is a freedom involved in knowing yourself as you are and as you were in your terms, and as you will be in your terms. You can perceive the future as you can perceive the past, again speaking in your terms only. You react to the future today. You simply do not think that you do and you do not connect your actions today with the information that you will perceive tomorrow and so your own reactions escape you.

Now you are used, to some extent, to studying your dreams for precognitive information and checking dream events against future events, but you are not used to checking your reactions in the waking state today against the information that you learn tomorrow.

Now I will give you some information with which you can confound Ruburt at our break. Yesterday, on two occasions, he was quite surprised, but mildly so, to find strong phlegm in his throat. On one occasion he was on the phone to you (*Janice*) and on another occasion he was in another man's office. Now he worked with his pendulum and discovered one reason for the phlegm and the cough when he was speaking to you, having to do with the fact that his own writing hours were not done. But he did not search any more deeply than that. Instead, you see, yesterday on two occasions he picked up the fact of his father-in-law's illness, the phlegm in the father-in-law's lungs and eschewing heart difficulties. On both of these occasions he reacted physically to information that was psychically perceived and all without recognizing the stimulus or the reason for the physical symptoms.

Now the future, in your terms, to that extent affected the present but this is something that you all do all of the time. You must remember that there are no divisions between past, future, and present and that you do not react simply to the present. Your reactions occur in a multidimensional context whether or not you know it. Now you may all take a break.

It does you all good to think for yourselves in class and not have me around telling you how to think of time. Thinking should be your own thing and so should feeling. And while I have been egotistical in many of my lives, I do not need you all to set me up as an authority figure to whom you can relate so I would like to see some freedom on your own parts directed and applied.

(*To Gert.*) Now you do direct and apply some of it and you are coming along well but a good deal of it goes out willy-nilly. You are getting out of the habit.

Now if you must project your ideas upon me, then instead of projecting upon me the image of the wise old man, I would prefer, instead, you project upon me the image of a skylark in the morning.

Now I am not trying to tell you what to do, I am trying to release the portion of you that knows playfully what to do. You are not to come here each week simply to listen to my deathless prose, for it is not deathless you know, and Ruburt wonders if it is prose. You are to come to release portions of your own reality and then watch yourselves run or fly or soar.

True wisdom, true wisdom, true wisdom does not need thought and true wisdom does not need intellect. Now in the meantime, you will have to get by with thought and intellect because you rely upon it so strongly and there is nothing wrong with it. In the meantime it is an excellent tool but the true wisdom within you, once again, allows your body to spontaneously breathe as you listen to me, refreshes yourselves as you listen to me, collects from realities that you do not perceive, infinite potentials of energy that fill your being as you listen to me. That is wisdom and it does not need words and it formed your intellect. Upon its wisdom your intellect rests and the security of your intellect rests upon that support which is the wisdom of the inner self.

I use words because presently they make sense to you but hopefully behind the words that I speak, you sense the inner vitality which has no need for them and hopefully listening to me, you sense, if only dimly, the wisdom of the self within each of you that is triumphant in its own wisdom, its own spontaneous freewheeling wisdom upon which your intellect rests. The fine and terrible weapon of the intellect should, indeed, terrify even the gods, for there it sits atop of your heads so sure of its function and its worth and its permanence, and its knowledge and it judges everything according to those rules which it has itself established. And so surely should our little idiot flower cower beneath this fine intellect of man that even the seasons themselves should tremble before this fine instrument of the ego. And yet it seems to me, if I remember correctly, that idiot flowers, without a brain in their petals, manage to grow beautifully into what they are and to perfectly do their thing.

And each of you— you (*Joel*) and you (*Alison*) and you (*Florence*) for I do discriminate, and Ruburt are so jealously concerned for these intellects, so jealous of the intellectual power that they would kill some poor little innocent flower just to see what made the thing grow.

(*[Joel:] "The potential may be there but I don't want to ever see it happen."*)

I am glad to hear it. Now, it is there, however, underneath the topsoil of your mind and yours (*Alison*) and this one (*a student*) and at times, Ruburt, and to some extent, this one (*Sue*). You see, I want you to use the tools and abilities that you have and the intellect is one of them, but I do not want you to concentrate so intently upon using one tool that you forget the others. And I am telling you this because I do not want you to so intellectualize your present experiences that you become overly concerned and lose their spontaneity.

But each of the others of you in your own way, still cling to the old methods. You do not really trust yourselves to put these ideas into practice, to trust your lives with them and until you trust your lives with them, you will not see the fruits. The props are beautiful, they are yours and you have created them. And do not ask me what I mean by props for

each of you secretly know well what I mean, in your own lives. You must dispense with the props for each one that you hold secretly in your mind holds you back from freedom.

Now what I am telling you, is not easy and it is not simple unless you realize that it is. It is as spontaneous as being. You do not realize how much energy you have used to produce these props in your personal thinking and how these props hold you back from the realization of what you are.

*(To Sally.)* I am looking at you and I am thinking at you.

Now all take your break but remember what I say is not general. I have each of you in mind.

*(To Sissy.)* He is all right. Go home and sleep in peace.

*(After break.)*

When you are ready for something new then it will come to you yourself.

*(To Joel)* I know you did not mean it, the way that I seemed to take it, but it was too good to miss.

*([Joel:] "Yes, because I was thinking of an event rather than words, but you picked up on the words rather than the event.")*

Not really, feel it through. Now you do not realize what effort I go through, to come through with such warm human characteristics. It is something you never have to think about. In many ways it is a fun thing. I have many banks of personalities upon which to draw but there was, indeed, in the beginning initially, the dilemma upon which of these personalities should I draw and which would be the most effective. And so like any good teacher, I adapted those means best suited for my purpose.

*([Joel:] "Is that what Bill is doing now?")*

It is indeed, on a different level quite legitimate and using those means available to him and adapting those characteristics which will make sense to you in this place and in this time. He can change in many respects, however, as he feels you are able to understand and accept those changes. Now from him you would not take many of the things that I can say to you and he knows that.

I told you that this was a break and I intentionally left the word props open so that each of you could interpret the ways in which you make and use your own props.

*(To Florence.)* And the ways in which you allow them to lead you astray.

*(To Bette Z.)* And I will have some words for you some evening, caves or not.

*([Sue:] "Are you giving Jane and Rob information about the personality characteristics of the probable selves of my dream?")*

I do, indeed.

*([Sue:] "How many sessions have you had?")*

In the terms in which you understand them, no formal sessions have been held, simply communication at various times of the day which our probable Jane has learned to interpret through the poetry experience."

*([Sue:] "Is that their dream state I am contacting or their waking state?")*

You contact them in a state which is not waking or dreaming. Now this is something that I do not believe any of you understand. You are familiar, to some degree, with your own state of consciousness but you do not examine these too closely. You assume you are awake under certain conditions, and you assume that you are asleep under certain conditions. Now there is, what I can describe as a mean of consciousness, that is a constant

between the waking and sleep states. It is yours whether you are awake or asleep and this is the state you are reaching them in.

*(When coming out of trance Jane had a coughing spell.)*

The last was not a demonstration. I would not put Ruburt through that. He is, however, strongly attuned as far as the father-in-law is concerned and has been for the past week, picking up information. Understand, however, that in your own way you also perceive unconsciously and react to such information, and that many of your unaccountable moods, fears, but also inspirations, have their source in events that, in your terms, have not yet occurred.

Now I wish you a fond good evening, props and all, and I hope that you will look into yourselves and discover what these props are. A hearty good evening.

*(To Alison)* And let's have more courage on your part.

*([Joel:] "Is there anything we can say to Jane to make it easier for her to accept what is going on?")*

If you simply explain what I have said. Again, this should suffice.

*([Gert:] "Can we help the father-in-law?")*

Sending energy in his direction will help but he is doing very well on his own. He has consciously already begun to exist in another sphere of reality. Only the body consciousness lingers on.

**ESP CLASS SESSION, FEBRUARY 9, 1971**  
**TUESDAY**

*(Jane described her feelings and experiences at her father-in-law's funeral. Theodore M. told of his experiences in the Great Hall and Joel related his experiences with his personality, Bill. The question was raised, where is consciousness when one is in trance?)*

Now, I cannot sing along with Mitch, but I do have something to say to this one (*Sue*) and that one (*Joel*) and, to some extent, to all of you and it is this. There is no need to justify your existence. You do not need to write or preach to justify your existence. Being is its own justification. You do not have to knock your gut out, in other words, either of you and this also applies to our friend, Ruburt. Consciousness is its own justification, and this goes for each of you. Only when you realize this, can you begin to utilize your freedom. Otherwise you try too hard.

Now no one asked me what it was like when I go in trance. Now to go into a trance is simply to focus intensely in a highly specific area of reality and, therefore, I throw or project a part of what I am here because I am able to utilize greater areas of my personality than those with which you are now acquainted in yourself. I can do this in a conscious manner and yet still, as I am here and as I have mentioned, I find a difficulty in looking at you and relating to the selves that you think you are within your given moment of time for I see the composites, so it takes some training on my part to pinpoint you in the time and space with which you are acquainted.

You are aware of the selves that sit in this room on a particular evening of a snowstorm with certain members of the class present, certain members of the class absent, and some new people here, but I am familiar with the inner portions of yourselves that you also know but that the egotistical self has hidden from you. And so I must think constantly to myself, oh, yes, our Lady from Florence thinks that she sits in this specific room at this specific hour and is wearing a blue outfit but I am aware of a Lady of Florence you see, in several different manifestations in various existences all occurring at once. And so I must remember that she is not aware of these, and when I speak to her I must use a designation that will make sense to her at this particular time.

And, to some extent, I serve as a communicator from one level of your selves to other levels of your selves for I remind you of what you are.

You have been much given to thoughts of death this evening. Now, I have been a very lively corpse many times, but then, so have you all. And the inner portions of yourselves know this well. You have walked away from more graves than you can remember and will, indeed, many of you, walk away from more. Why then do you worry about justifying your own existence in this hour?

*(To Joel)* The word "unfold," that you spoke earlier, is far nearer to any understanding of the truth. The unfolding has already occurred. You have only to accept it. If you become too determined to justify your existence then you will begin to close out areas of your life.

*(To Sue)* Only those areas that mean— only those areas that mean to you safe justification have meaning and the others will begin to disappear. If you write, therefore, to

justify your existence then in time other aspects of reality will lose their meaning for you. You do not have to justify in any terms.

Now if you would each, for ten minutes a day, open yourselves to your own reality there would be no question of self-justification for you would realize the miraculous nature of your own identity. I have said this before in class, you are as dead now, and as alive now, as you will ever be. In life you can be as dead as you think any corpse is, by contrast far deader.

Now, when I come here to speak I focus my energy, not toward this room as a destination, for this room, in your terms, does not exist to me but in these terms, this room does not exist to you. You pretend to agree that the room exists and so we meet in no place of space or time. The true meetings that take place here have nothing to do with the room or the people that you think you are. You know that you hallucinate the room. You know that you are as much in trance here as you ever are when you are in psy-time or when you are making an effort to look inward. I simply want you to realize that if this life is a trance you can turn the direction of your consciousness in other ways and perceive greater realities that presently exist. That you can be aware of your own greater identity even as I am aware of it. That you sit within the miracle of yourselves and then ask for signs, it is your inner eyes I would open.

Now when I said in the last class session that I preferred, if you must project your thoughts and images upon me that, instead of thinking of me as a wise old man, you thought of me as a lark in the morning, I meant because I am such an old bird. And you may take your break.

*(After break, Seth responded to a question that was not recorded.)* It means this particular personality, otherwise you lose all aspects of free will. You, as you know yourselves, only accept those suggestions and ideas and concepts and hangups that suit your purposes at this time. You are not, therefore, at the mercy of any neuroses from a past life any more than you are at the mercy of any neuroses from this life. There are no fears from your present life that you cannot escape and conquer. I have not said that you will necessarily escape and conquer them, but it is within your ability to do so. The decision is your own according to your understanding as the individual personality. You cannot be hounded from one level of reality to another by a fear that you do not understand. You cannot be threatened in this life by fears from your early childhood in this life or by so-called past existences unless you believe so thoroughly in the nature of fear that you allow yourselves to be conquered by fear. Each of your personalities are free to develop, to accept, from the miraculous bank of reality those experiences and emotions that you want and to reject those that you do not want.

Now let me give you a more concrete example that each of you may use in your own way. Suppose the worst, that in this life you have the following background—you are poor, you are of a minority race, you are not intellectual, you are a woman, you have a severe physical defect and you are no beauty. Now these challenges, in a so-called past life, you have set for yourself. This does not mean you cannot use all your resolution, all your courage to solve those problems that you have set. To use those abilities that are still yours and to make from a seemingly chaotic pattern of personality and environment a product of joy and fulfillment.

The problems you set for yourself for this life you set in the hope that you will solve them. You do not set them for yourselves like millstones about your neck hoping ahead of time that you will drown. All you have to do is realize your own freedom. To cease being afraid of the fear of water, it is not water that you fear, but the fear, so face the fear and conquer it.

You form the reality that you know, not esoterically, not symbolically, not philosophically; some great oversoul does not form it for you, you cannot put the burden there either. And though I stare at our friend here, who asked the question, this applies to each of you and to our friend, Ruburt. You form your reality and until you understand this completely you cannot change it, nor can you use your freedoms.

You have in the past, collectively or individually, to blame a God or a fate for the nature of your personal realities, those aspects, indeed, that you did not like. Avoid the temptation to use, instead, the word, whole-self, for the personality is given, again and this is not new material either, the greatest gift of all. You get exactly what you want to get. You create from nothing the experience that is your own, and if you do not like your experience then look within yourself and then you can change your experience, but realize also, that you are responsible for your joys and triumphs. And realize also, that the energy to create any of these realities comes from the inner self. The energy, but what you do with it is up to the individual personality.

Now you may all take your break.

*(During break a discussion of fate and predestination.)*

Some evening I would like our Lady from Florence to talk to me about predestination.

*[[Florence:]] "I would like you to talk to me about it."*

You are not programmed. Nothing happens because it must happen. Every thought that you have now changes reality. Not only reality as you know it, but all reality. In your terms you alter the past and the future.

Now there is not time, in your terms, it is all simultaneous and yet, in your terms, you can become aware of what you would call a future self. No act of yours predisposes a future self to act or forces him or her to act in a particular manner. These are banks of activity from which you can draw or choose not to draw.

*[[Florence:]] "Do we make instantaneous decisions? For example, I was thinking of the Los Angeles earthquake, one man walked out into the street and was killed by a brick. What made this one person in the entire building walk out?"*

This particular individual was quite aware of what would occur, on what you would call an unconscious basis. He was not predestined to die. He chose both the time, in your terms, and the method for reasons of his own.

*[[Florence:]] "Regardless of who chose, it was destined that he die."*

It was not predestined, he chose. No one chose for him.

*[[Florence:]] "But he had made the decision before."*

Before when?

*[[Florence:]] "Before he was killed."*

He knew in his mind that he was ready to go on to other spheres of activity. Subconsciously, or unconsciously then, he looked about for the means and chose those immediately available. This particular individual, three days earlier, had made the plan. There was no predestination involved. Because a tree branch falls this does not mean that



it was destined to fall in either the particular manner of its fall nor in the timing of the fall. There is a great difference between free choice and predestination.

*([Joel:] "Didn't you say earlier, referring to the woman who was born in a minority race, that her challenges had been set up by a previous personality in our terms?")*

By the whole self.

*([Joel:] "I wondered if a previous personality had accomplished this or if when that personality went back and became apart of the whole self and this period of reevaluation, if that's when the decision was made?")*

Now you must realize again, that we are speaking of division for convenience sake when none exists, so at the same time, so to speak, that this personality is born in a minority race, poor, etc., in a completely different era it may be born rich, secure and aristocratic. It is searching out different methods of experience and expansion. Do you follow me?

*([Joel:] "I understand. I just wasn't sure if I had misunderstood that you had said this set of circumstances had been decided by a previous personality, in our terms, and I thought you had probably meant by the whole self.")*

By the whole self indeed. Remember, when we speak of other personalities, again, this is only for convenience sake. This is your entire identity of which we are speaking. It is only you who are presently aware but of one portion and this portion you insist upon calling yourself. You are the self who makes these decisions.

*([Daniel:] "What recourse would the poor individual who was born handicapped have with all of these other seemingly insurmountable difficulties? What recourse would that individual have were he consciously, at the ego level, to say, I just don't want any of this, I would much preferred to have been born aristocratic?")*

The inner self, however, realizes that potentials are present that would not be present necessarily under other circumstances and that abilities can be brought to the forefront that could not be met under other circumstances. Abilities that can be a help, not only to the present personality, but even perhaps, to the society at large and to other individuals involved.

Your main point of contention is brought about by the emotional barriers that are caused by the difference in terms. It is as if for a day you choose to work, say in the slums. It would be ridiculous for you to choose to work in the slums and then say to yourself, why did I choose to work in the slums? I would prefer to work on Fifth Avenue. You know the reason and your entire identity knows the reason. You hide them from the present self simply to insure the fact that the reality is not a pretended one.

A rich man who tries to be poor for a day to learn what poverty is learns little because he cannot forget the great wealth that is available to him, and he can very easily return to his fine home. And though he eats the same poor fare as the poor man for a day and lives in the same poor house for a day or a year or five years, he knows he has his mansion to return to and so he cannot relate. And so you hide these things from yourself so that you can relate. You forget your home so you can return to it enriched.

*(To Theodore)* I have one note for our Dean over here. Do not try to take too many burdens from your mother. She needs the stimuli, she needs to exert herself. To take too many burdens from her is to tell her that she cannot handle them. You can only offer your

father support, that is all you can do for him now and be acquiescent. Let him maintain those responsibilities that he can still maintain.

*([Theodore:] "The ones he can or the ones he thinks he can?" )*

Let him maintain even those he thinks he can but keep an eye on the results. Do you see the difference? Your mother in particular will lose strength if you attempt to help her overmuch for she needs to feel that she is capable. Do not make them feel that they must suddenly relinquish all those adult rights into the hands of their children.

Consciousness is not made up of balances so much as it is made up of exquisite imbalance, and the focus of awareness is to some degree the result of these exquisite imbalances. This state of excitability, and in this state of excitability, all elements are never known because new elements are always being created. And I am not speaking of physical elements but of psychological elements of those characteristics of consciousness for even those themselves continually change and merge. You are not now what you were ten minutes earlier. You are not the same being physically, psychologically, spiritually or psychically, and ten minutes later you will be different. To deny this is to try to force consciousness into some rigid form which it cannot be ever freed and to apply rules to it that make a very neat psychological landscape.

He knew. You insist upon equating identity with the ego so if the ego does not know, you say he did not know. The ego is merely the tiny pinhead that sticks up and pierces physical reality. It is the tiniest portion of him that he did not inform.

*(To Janice.)* And with you, before too long, you will know the correct answers because you will know what the right questions are. You are still blocking when you ask for the reasons for the anxiety. You will know on your own.

I will say good evening. I would not want our Dean to miss his rest. I wish you good luck on your experiments on the door.

*(To Alison.)* And I do not want you to look at your husband with such strange eyes yourself. When he is in trance your eyes are as strange as his.

*(To Joel)* Now you have good energy and a good clear channel open. Use it and use it together.

*([Joel:] "We will.")*

I heard one we will.

*([Alison:] "We will.")*

You will find there is nothing to be frightened of and much to be gained but do not feel yourself rushed either for there is plenty of time.

Now I would like you again to realize the energy that is available. If Ruburt can use it you can each use it in your own way. I want you to open up those barriers that you have erected within yourselves and this voice is only used as a symbol of the energy and the strength that is available to each of you as you utilize those abilities that are your heritage.

And you should hear your own echo of my voice as a symbol of your own strength and energy and joy. Forget the cringing selves that you sometimes are and remember, instead, your abilities and the magic essence of your own being that sings even now through your fingertips. That is the reality for which you are seeking. Experience it fully. Do you need an old dead thing like me to tell you what life is? I should be ashamed.

Now, I bid you a fond good evening and those blessings that are mind to give, I give you. Travel in peace and joy and safety, in your bodies and out.

**ESP CLASS SESSION, FEBRUARY 16, 1971**  
**TUESDAY**

*(Following a discussion of psychic self-improvement and a book regarding Abraham Maslow's writings.)*

Now development is a journey within creativity. You have at your command literally infinite amounts of energy. In your terms you are, if you prefer, latent Gods. You must learn to handle and use this energy. As mentioned earlier this evening, you will create. You cannot help creating now, anymore than you can help breathing and when you breathe no longer you still create. You cannot escape your own creations. It is not death any of you have to worry about. It is your own creations and you cannot blame your own creations upon any God or any fact or any predestination. If you want to speak in terms of God, then from that infinite gestalt you receive the energy to create, but because you have free will, you create what you choose and you learn through experience.

*([Kyle:] "Then we choose our lows and our lows are necessary?")*

You form or create your lows. Sometimes you choose them for purposes of growth. Other times, they are the results of your own ignorance at any given point and basically unnecessary. If you are in the habit, for example, of deep negative thought then you will attract to yourself negative feelings and experience deep depression. Now, if you learn from these, then from your standpoint, this is a point of growth and you progress. But many people do not learn for some time, in your terms, and continue in such periods when they are not necessary.

*([Kyle:] "Then the learning experience is no more valid for having spent more time in a depression. There is not more gained because more time has been spent.")*

Indeed, if, however, one portion of your personality has not learned from the experience, other portions may well, indeed, learn. And while one portion of your personality is in a period of deep depression, other portions may be highly creative of which you may not be aware in the present, in your terms.

Now, briefly last evening, in a chapter of my own book, we were discussing probabilities and I want you to understand a few points along these lines. First of all, I mentioned in our last class session that you are not tied to a neurosis from a past life, or because you set certain challenges for yourself in this life this does not mean that you cannot conquer them. But I also want you to know that your present thoughts, feelings and emotions not only affect you but affect your probable selves and yet ....

*(To Sue.)* For this one over here, no probable self is at the mercy of negative thoughts of yours.

Each consciousness has its own responsibility for those thoughts and emotions and it accepts and originates. The personality in its entirety includes, therefore, probable selves of which you are presently unaware. This does nothing to negate the validity and integrity of the self that you know. The divisions are illusions and when you wake up to yourself, to your true self, then you are aware of these other portions of your personality.

Now, in terms of growth and development and speaking now simply to get the idea across, theoretically, you are working toward a time when the you that you now know will

be aware of the entire personality and accept it as your identity. The whole personality is not like some superself in which you are lost, in which the identity that you know is gone. You must simply accept the fact for now until your own experience begins to prove it more and more. That the inner identity, that you, is far more than you presently realize, and the best way to work toward such realization is to accept the self that you are now, as you are. To feel the movement of the spontaneous self.

Now I will let you all take a break and I give my welcome to the new people who have come to class this evening.

*(To Pete Sawyer.)* Some who are hiding behind words because they are afraid of the inner experience, that is quite available for them.

I did not call a class break. I would not so upset my friend Ruburt. I called a Seth break.

*(During break Kyle asked why Seth came through so forcefully.)*

I do it for several reasons because that is the way I am, in the guise that I choose to use in my communication and also to get everyone over the idea that so-called spirits must be sweet-faced, quiet, sober and dignified. That, for example, is one of my main concerns. I also want you to understand that energy is being used and that energy is available and that the same energy that Ruburt uses is available to each of you but beyond that...

*(To Joel.)* For all those who have in their deepest, most sacred thoughts imagined that to be quiet was good and to be dignified was pious, then such a performance as mine should certainly make them think.

Now you may continue with your Seth break.

*(To Kyle.)* The nature of your own personality also has something to do with your interpretation of mine.

*(During break Nadine spoke of body language. Gert said she could bring a movie camera next week.)*

Forget body language, you will not be using it all the time you know. Now I have been on television and now I am to be on radio and I am to be on the movie screen and I must remember to be decorous and quiet. I shall see that my aura shows and I shall look as saintly as possible. Now, when I speak with saints then I look saintly.

*[[Kyle:] "You do tend to dominate. You get up there and say do this and this and you are doing well, and you are doing okay, and certainly that does put a certain attitude in people."]*

Then we will let you take my place. Now, to some extent, what you say is true and yet much of this is not of my doing. The voice mechanism, unfortunately, is something that we must work with and to get my own personality across through the female image and vocal chords, certain adjustments must be made. Beyond this, however, as I believe I mentioned in a few classes, it is not out of the inner sense of my invisible heart but out of the depths of your own psychology that you make me into the image of a wise old man and project upon me authority images that lurk in your own mind. I have always tried to keep you from making this error and always sought to release from within yourselves your own abilities. And told you that knowledge must be directly experienced. You will not learn nearly as much from me as you will through traveling through your own inner self and searching into the reality of yourself for other realities that are also there of which you are unaware. Now my voice is loud but the voice of the inner self is very still and you must be

quiet to hear it and so from the loudness of my voice let your self run inward into that silence that is very active.

*(Bobby remarked that we impose our projections on Seth.)*

I remain spontaneous and alive and do not allow myself to be deadened by your projections upon me. Now continue.

*([Bobby:] "Then it is only natural...")*

You project but your projections are real only to you and do not affect me. Continue.

*(To Kyle.)* You see that I do not always take the floor. You are lucky I do not use parliamentary procedures.

*(Pete remarked Seth's accent sounded Indian.)*

I have a cosmopolitan accent. You have an accent to me. I have spoken many tongues and in translation this is what it ends up as and so we are all stuck with it. I will let Ruburt continue his questioning or he will not be content.

*(To Ned.)* And sometimes in your disappearing acts you have gone three steps. ... *(Words lost)* different than before. A third projection, if that is the word you want to use. And a greater absence.

*(During break Florence remarked Seth's accent was sophisticated.)*

Not sophisticated, but cosmopolitan.

*(To Ned.)* Now a few remarks here. You can disappear for fun, you can disappear to create, you can disappear out of curiosity, but do not disappear out of panic.

*([Ned:] "That is why I got so nervous afterward.")*

It is indeed. Now you have abilities so use them for the good of your personality. It is all right to disappear, even to relate or for a moment's peace but not as an escape hatch.

And now I will do the unthinkable and I will call a class break and you can all tell Ruburt that it will do him good for a change and I hope it gives him a laugh.

*([Kyle:] "Is that your spontaneity?")*

That is my spontaneity and my spontaneity is my being here and your spontaneity is your being here and by here, I do not mean this room. Now when I speak under this pressure you spoke of using you must then test your reality against my own and it is a good challenge for you.

*([Kyle:] "I would agree, it seems like that is what you do.")*

For if I am unreal, then what are you?

And now I call a class break.

*(During break a discussion of personality and probable selves.)*

*([Pete:] "Is each personality aware of itself and the other selves also, at the same time?")*

Time is basically meaningless so that the question cannot be answered in the framework in which you asked it. Each personality to itself has continuous consciousness. Its consciousness is continuous and it knows who it is and it experiences no lapses. Do you follow me?

*([Arnold:] "Either I misunderstood before, or I am misunderstanding now, I thought each personality, each portion of a whole self, went through these pulses.")*

To explain the analogy that is what I used, but the feeling of continuity is continuous. Now it is also true that for each moment that you exist, in this universe, you do not exist in it. This is not an analogy but for you there is a continuity of experience. You only accept as real those moments in which you are aware within physical reality.

*([Arnold:] "I understand the feeling of continuity.")*

*([Nadine:] "Is it possible to experience some of these personalities while you are conscious of the personality you have at the moment?")*

It is when you are doing psy-time and when you relax your ego enough and when you are spontaneous enough and when you realize that these other realities do indeed exist.

*([Nadine:] "How can we tell these from past reincarnational selves?")*

Now I knew that sooner or later someone would bring up that bugaboo. And it has taken me some time to get the idea of probable realities to your heads, and I knew that someone at sometime would ask me about reincarnational selves and so I suppose it behooves me to try to give you an answer, and it is this.

You are presently within one system of reality, one probable reality, the reality that you now know and form physically. Now within that one reality you have reincarnational selves, they belong within the concept of that existence. All probable systems do not have reincarnational existences. Some do and some do not, so that these exist only here, as far as you are concerned for the moment.

And I know I am only going to confuse you but if you have probable selves then you know there are probable universes and probable earths and probable histories of your earth and you see what this is going to do to your concept of reincarnation as you now hold it. So within the system that you know, you also have probable reincarnational selves within those probable historical earths. Now this does nothing to deny the basic integrity nor validity of what you may prefer to call the soul. It simply means that the inner self also is far more creative, far richer, and far varied and much different than you originally supposed.

*(To Natalie.)* As your friend appears to you in different guises, so does the self appear in different guises.

Some of you could meet yourselves coming down the street and not even say, hello.

*(To Joel)* Now, I want our friend over here, our spontaneous friend, to grapple with the ideas of the soul and reincarnational probable selves.

*([Joel:] "You knew I had been working on that, didn't you?")*

Far be it from me to snoop.

*([Joel:] "I love it when you say, what blessings I have to give, I give you. It has gotten to the point now where, I get up there and I am already to say, 'God bless you' at the end of the service, and I'm almost ready to say 'such blessings as I have to give' and I really have begun to see now, how absurd the whole practice, not that specifically, but the whole rigmarole had been over the years. That's spontaneous growth, isn't it?")*

It is, indeed.

*([Joel:] "But I wanted to tell them that last Sunday, 'May Almighty God bless you and I stopped, I smiled.")*

I hope it was a nice smile. What you should say is, "Let the Gods within you get up and laugh and bless yourselves, do that or unto yourselves, treat yourselves like Gods and so, indeed shall you be," and then run while they boot you out. I will wave.

*([Joel:] "If I have time I'll wave back.")*

I will get the message and I will know what the message is. Remember, do not be too impatient, there is a framework that you can use and you have a position from which you can mold opinion and change the direction of people's minds, if they are open and ready.

*([Joel:] "I keep wondering if I could do it in a more efficient manner.")*

We will deal with it.

*([Sue:] "Would an example of a probable reincarnational self be the image of my grandfather I used to see?")*

It is indeed.

*([Sue:] "Will that particular probable self, in a further probable incarnation, have more to do with me?")*

Indeed. I am answering in the affirmative.

Now you stand, or you sit, in the middle of forces that are a part of you. These are not alien forces of which we speak, these are not things that happen to you. They are forces that emanate from your own being and you can, to some extent, become aware of them. The methods have been given, not only by me, but by others through the centuries. You are not nearly as lonely within yourselves as you suppose that you are. You have only shut out the other messages that come to you all the time. You are not divided from your fellow man unless you choose to be.

Now you may take a Seth break.

*(After break.)* I have a few remarks but because it is late they will not be elaborated on this evening.

*(To Pete.)* Over here we find a connection with Iraq, a strong psychic ability and you hide behind words often, to avoid experience. Not experience with others, or relating with others, but to avoid inner experience. You are accepting secondhand experience through your reading and through the use of your intellect and then attempting to apply it, but without the inner experimentation.

Now in the reading you were given, mentioned earlier, telepathically it was picked up. Not that in a past life you overused psychic abilities but that in this one you are intrigued by them but frightened also, and afraid that in using them you would be lead too far away from the intellect.

Now you can speak against the intellect as say, it is not good to be too intellectual and we must be intuitive, and yet you do not do it. And so it would help you if you realize that you are often using conscious thought as a blind to hide you from yourself and that there is nothing within the self that you need fear and that the true security of your identity lies within this inner self and that the abilities of which we have been speaking are simply by-products of the inner self, not to be pursued for their own use, but as natural to the inner personality, as hands are natural to the physical self.

Now, a moment, for we are getting something over here *(to Bobby)* and also over here *(to Natalie)*.

*(To Bobby.)* And I hesitate to bring this up but our friend, here in the middle, was a Brother in an order in the 15th century in Denmark and it was a secret order that operated underground, so to speak. The personality has a great humility and a true sweetness. An inquiring mind, but also, because of past experience, can also latch upon an idea and never give it up. All the time thinking that it's open-minded. Now I am speaking now of any given particular issue, not for example, of an entire mental life style, but beneath the humility a stubbornness; an attention to detail; a freedom of thought on the one hand, but an attention to detail having to do also, with this life when you took care of a sacristy and attended to altar veils and the placement of candles, missals and statues in specific and given places.

Also, then, you were one who took care of a church calendar where each given saint had his day and for you, at that time, each day then took on the character of its saint for you believed in this implicitly. A love of fine silver and ornamentation from those days. There is some confusion here, we must break this for over here...

*(To Natalie.)* For over here in our kind and very excellent secretary. There is a bleed-through of material from an Irish existence as a young boy of fourteen. I see you as a Brian Donlevy, in a town 30 or 35 miles from Dublin in 1831 at the time of a hidden rebellion, as a runner. As a runner between the Catholic Irish and Englishmen and in a time of terror. Two brothers who were priests and yet it seems from what I am getting, that you did what only can be called spy work for them. That matters of money and inheritance entered in and that they were on the side of the English for those reasons. Therefore, you were in a highly ambiguous position. 1831 to 1862. Rather aggressive, hotheaded. I see you playing in the church, mimicking the priest and playing with the vestments. You sired a son at the age of fourteen. Your brothers knew this, the priests, and they used this knowledge to incite you to act as a spy for them.

You know one of these brothers in this existence, as a woman. I will work on this, it is either your mother or an aunt. You are used to taking orders from this person and there is good reason for it. She does not have anything over you now. The child was sired in the past. And do not let her put one over on you. She was far older than you in that life, as the older brother, and used to having his way.

Now I am going to say good evening shortly but remember you call this your universe and your reality and it is indeed, for you form it, and yet within you is also the knowledge of other great experiments that are being tried. And other probable systems are aware of the experiments that you are trying, and in your terms and I am speaking now in your terms only which to some extent means that I am hedging the fence, other civilizations have gone your route, some have failed. In your terms, the inhabitants of some earths, however, have succeeded very well and your future, in your terms, is not set.

You can follow any road that you choose, but until each individual realizes that he practically forms his own personal life, and has a part in the mass formation of reality that you know it, then there is much learning ahead for this is a lesson you are meant to learn within physical reality.

You are meant to judge physical reality. You are meant to realize that physical reality is a materialization of your thoughts and feelings and images. You are meant to realize that the inner self forms that world. You cannot be allowed, in your terms, to go into other dimensions until you understand the power of your thought and subjective feelings. So even when you think you destroy, you destroy nothing. And when you think that you kill, you kill nothing. And when you imagine that you can destroy a reality, you can only destroy a reality as you know it, the reality itself will continue to exist.

You think a thought and because you cannot follow it you think it disappears and you wonder where it has gone; has it fallen off some invisible cliff within your mind? But, because you cannot follow the thought, and no longer perceive it, because you can no longer hold it in consciousness, does not mean that that thought no longer exists and does not have a reality of its own, for it does indeed. And if a world escapes you and you cannot follow it and you think it has been destroyed, then the same thing applies to the world as to the thought. It continues to exist.



Now what I have said should inspire questions within you.

I bid you all a fond good evening and..

*(To Joel)* If you cannot follow where I am then you have trouble following where you are and when you find out where you are you will not need to ask where I am. And what blessings I have to give, I give to you.

*([Joel:] "I accept them with gratitude and as such blessings as I have to give, I give to you.")*

And those I do not have I must, of necessity, withhold.

**ESP CLASS SESSION, FEBRUARY 23, 1971**  
**TUESDAY**

*(Arnold related his dream.)*

First of all the landscape and the surroundings were, indeed, symbolic but they represented to you several things. They represented culture and civilization, both as it has existed in the past, and as you see it in the future. The people within the environment appeared happy because they did not think and everything was done for them and life was, indeed, like an institution and they could not leave.

You were afraid, however, that those who tried to leave would be forced to return, that they would seek you out and bring you back and that your fellows would greatly resent any knowledge you had achieved. Also, that to gain knowledge, you had to leave the place. To leave meant to go outward into a journey of discovery. As long as you stayed within the framework you were protected. As long as you appeared happy and went your way you were safe. The operation represented something else, however.

You felt, you see, that on entering this institution or this culture or civilization, that something had been taken from you symbolized by you as the fluid that was taken from the brain. The fluid represented several things, it represented seminal fluid in terms of creativity and energy. It also represented the water or fountainhead of spiritual creativity so that both ages merged and you felt that this had been drawn out from you in order to keep you contented within this artificial framework. Now you are considering, to some extent, leaving the framework while pretending still to be inside it.

Do you follow me?

*([Arnold:] "Yes, I do.")*

Therefore, your dilemma. Now you exaggerated the dilemma to some extent, but the whole symbolism represented your fears. The situation is not that bad and there is hope yet. It is the feeling that the fugitive will always be hunted down and that there is safety in numbers and that if you leave the numbers, or the institution, you will be hunted down.

*([Arnold:] "Does this mean subconsciously then I am afraid to go into these changes by developing my psychic ability?")*

It means that symbolized so that you can see the situation as you see it. You are deliberating that this represents one stage of your feelings. Now you should have a series of dreams representing other aspects of the entire situation. You will have a dream, for example, that emphasizes what you will find if you leave this institutionalized framework. You have only taken one aspect and dramatized it for yourself. You will take other aspects and dramatize those also.

Now, I forgot to smile. I will smile. Now I am used to speaking to the whole Northeast, this is what you get here in the living room.

*(To Valerie.)* This one was here last night and I was here and I spoke to you because I am such a friendly fellow and you do not remember. The least you all could do is say, hello, when you meet me in the middle of the night.

*(To Arnold.)* The dream was an exquisite creative production, you see, and in a way a commentary from other layers of yourself, not only on the present state of civilization as

you see it, but a commentary upon civilizations in the past so that both past and present images were transposed, one upon the other.

Now the past images also represented not only the past in the historical context of civilization, but the past as it applies to your own personal subconscious. The past of memories in this life. The feeling also in your early past you had thought of escaping, looked in that direction and found structures. Now the structures were also symbolic in another way. The structures also represented neat pyramids of thought that were bright, shiny, smooth and prefabricated in a way.

Do you follow me?

*([Arnold:] "Yes.")*

Now I will let our friend return.

*(Gert asked Seth to wait so she could get the transition of Jane coming out of trance.)*

I will have to think up something for you some night. I will have you on as a flower and I will show my own film to my friends and say, look, they exist, would you ever believe it? I have never seen such benign tomfoolery in all my life before.

*([Gert:] "Come around when we show the films.")*

I will speak to you when you show the film. I am going to let our friend return, I am not a camera hound.

*(Sue told of Seth appearing to her in a dream and told her how to fix her sore shoulder.)*

*(To Sue.)* Now for our friend, Ruburt's edification I was indeed, old Dr. Seth speaking to you in your dream. Ruburt's unconscious can go its own way and do its own thing and I go my way and do my own thing.

I will return the class either to Ruburt, or to our fine technicians but I wanted to make that point.

*(To Arnold.)* Also heed that the ordinary happiness and pursuits within society as you know it are not enough for you, and that you realized that the seemingly contented people were indeed imprisoned. Now that is also an important element of the dream, you were not content, you see, to stay within the environment and you did feel an inner terror to be so imprisoned.

*([Arnold:] "Then the feeling that the people were unthinking was valid and a very important part of the dream?")*

It was, indeed. You will paint the situation for yourself by using many different dramas. It was an advantage that you remembered the dream consciously for this inner sense implies a strong advancement on your part. I have good hopes for you.

*(Bette related her dream and the strong feeling towards Sue.)*

That *(Camp)* is a relative of yours and the two of you *(Sue and Bette)* are connected, but not in this reality in a probable reality; and for a woman that this Camp might have married but did not. Now you see I can speak on tables as well as chairs. Now the relationship that did not take place in this reality took place in another and in that reality the two of you are connected and this accounts for the feelings that you have had toward our friend here *(Sue)*.

Now this is our first example in class of a relationship existing in a probable system so take note of it.

*(To Sue.)* Continue, you have a question.

*([Sue:] "Is it in the same system that involves my grandfather?")*

It is not. There is an association in your mind, however, between the character of Camp and your grandfather, but it is an association from this life that seems to connect them. It is also responsible for your image of the woods. This has to do with immediate psychological associations of a camp in the woods.

*(The men were trying to run the film through the TV set.)*

There is a connection on the right that is not making contact.

*(Molly related her dream.)*

Our friend's dream, in her own way, closely approximates our African God's dream over here, for you are considering the same questions. In your case you used religious terms in which to couch it and ease the inner self. Legitimate—is the question of the validity of the soul legitimate? Is it legitimate whether spoken about in conventional terms through religion, or is it legitimate in the terms spoken about in this room, or is it legitimate in any terms at all?

Now conventional religion requires tribute and so the men came to you at the door. Now you saw them hooded and with red hoods, this meant several things to you on a subconscious basis. First of all, robbers come hooded and they do not come to front doors but to side doors and to doors not usually used. They came, therefore, as hooded strangers and they were requiring tribute and you did not know whether or not the cause was legitimate or if you should contribute to it. The conventional religions were symbolized as St. Paul to you.

Now in the back of your mind, and you may yell at me later, conventional religion is symbolized by the Catholic religion because of its fantastic organization. And in your mind the Pope represents that organization and he paid tribute. He gave to these hooded robbers that came in at the side door. He did not give much, but he gave, and he gave because any religion must pay tribute to the inner knowledge of the self and the true inner knowledge does not come in through the front door. It comes in through the side door when you are least looking for it.

Now the red hoods had a peculiar significance, subconsciously speaking, to you because the red subconsciously meant violence and the idea in the back of your mind that religions through the ages have often resulted in violence and also Cardinals, you see, wear red hats at times.

Now in your own way, you were asking the same kind of question that he was asking and you set your own kind of drama about it.

You ended up giving two quarters. Now two quarters, in terms of money, is a small amount, two bits, and yet two quarters also symbolize one half and this is the main meaning of your dream for you are half convinced and half not convinced and you gave in case they were right. It is a good point of housewifery prudence and spiritual prudence as well, but you would not have given had not this authority figure of the Pope done so ahead of you which means that presently you are looking for direction and hoping to find it and also that you are not going to give to any red-hooded beggars who knock at your side door. It also shows that you are deeply considering matters and that you are more open.

Now in the same kind of a dream, say two years ago, you would not have opened the side door. The connection with your aunt simply has to do with present-life connections and the terms of the house to you. Now the house, to you, represents in one way, the seat of

personality also, the inviolate place and you do not open the door to strangers or give them access into the secret self unless you feel that there is a good reason.

*([Molly:] "They were still outside all the time.")*

They were indeed. You should also have a series of dreams that work out various aspects of the same problem for this is but one isolated point of your feelings. There are other feelings about the same matter that did not enter into this particular drama. When the Pope is at the side door, then what will you do?

*([Wally:] "What is materialization?")*

Anything that you perceive with your senses, for the point of our discussion, you can call material, but you only perceive certain ranges of material as you only perceive certain ranges of an entire spectrum of light. As there is a spectrum of light, so there is a spectrum of matter but you are not tuned in to the entire spectrum.

*([Wally:] "So material is what we make it.")*

It is, indeed. Now you are a good matter-maker since you made the matter of the image that now sits before me. You are all matter-makers and I bet none of you have been called that before.

Our friend has a letter he wants you to hear about and I want to hear some more personal and involved questions.

*([Wally:] "When I came back to my desk today the date March 21, 1961 came into my mind. Could that have any significance?")*

It seems to have a dim connection for you having to do with a young woman who received on that date, a letter of an emotional import. Now I am not sure if the woman's name was Lillian, but a Lillian was somehow connected with the event. The episode was not a traumatic one. It was simply an emotional one, a trivial incident, however, that you picked up telepathically. It sprang to your mind because of the connection of a desk with a letter.

*([Wally:] "I couldn't relate to it.")*

The event was subconsciously recognized by you and had to do, I believe, with a woman with whom you worked with, whom you are at least partially involved in that you meet her now and then. She is not in the room in which you work but I believe, some two doors down or two places removed. I do not know if she is there now, but she was at that time and you met her in the hallway. It was a telepathic connection on your part that subconsciously simply came to the forefront of your mind with the date.

*([Wally:] "Thank you.")*

Ask around and see what you can find. Do not simply say, "thank you."

*(Jane read excerpts of a letter from a friend in India.)*

I want you to get on with your own discussion, however, the hungry man knows that he is hungry and in India it is not the hungry man who is filled up either with food or with spiritual ideas. It is one thing to be poor and hungry and disease-ridden without knowledge and with a sense of hopelessness and despair, and it is another to decide, of your own will, to deprive your body for a purpose of your own. But Ruburt did not want to add his ideas to this discussion, he wanted to find out what you thought, and so I should, by rights, not add mine.

*(To Joel)* I have a few remarks for you and it is this. You depend upon her to do all this questioning for you for it releases your mind and you can go into your trance in an easier

manner. You know that she will be highly critical and, therefore, she saves you the burden, the added burden, of questioning yourself. This releases you to go into your trance. In the back of your mind the two of you have made a bargain.

Now this bargain does not only have to do with your psychic work but to your entire life situation and in a way you have the same goals but you have a division of labor that you have subconsciously decided upon. You want to be cautious, yet you want to find out what there is about the nature of reality and in this implied bargain you are the one who will make the inroads or seem to go ahead to have the freedom and spontaneity to do so. As our past sessions show in class, you also have a strong sense of responsibility. Now at this time, it seems too much to bear both at the same, and so our friend here is being the critical one for you and then you can free yourself for this trance work knowing that any questions of a critical nature that you might have will be asked by her and, therefore, you will feel free to go ahead.

Now she feels strongly but this is her responsibility, not so much to hold you in line, as to prove to you that you have nothing to fear. That she will be there for you helping the steps out as you go ahead. It is a built in safety system upon which both of you have subconsciously agreed and again this applies to other aspects of your life as well.

Now she also has a great inner interest and so for her and for both of you, you are traveling these inward roads for both of you and she is carrying on the critical aspects for both of you. You could not be burdened if you thought them through with these deep questions of criticism for they could send you back to a rigid attitude. I am saying that you have a good working relationship that will change and be flexible in time.

*([Joel:] "I just wondered if the first signs of this was after Bill began speaking. I was going through a lot of soul searching and this has tapered off and yet her criticism hasn't tapered off and I wondered if that is why I have been able to get into it a little more relaxed?")*

It is, indeed. You are both doing work for each other.

*([Joel:] "Why does she tend to disavow so much of my work?")*

That is a portion also of your self that you do not admit. Fears that you have. Now the fears are natural enough. You do not need to be afraid of the fears, for example. Again, it is a division of labor, she acquiesces in all this far more than she knows, as you doubt it, far more than you know. She counts on you to go ahead and to break into these inroads and to make progress as you count on her to double check your every step along the way.

*([Joel:] "Sometimes I think I would renegotiate the contract.")*

The both of you may, indeed, do so. At this point it is reflected in all the areas of your life and I thought you should be aware of it. Once you are aware of it, you can change it as you want to.

*([Joel:] "Does it look like a good relationship to that extent?")*

To this point it is serving its purposes, there is no need for it to be rigid, however. There will be much more emerging than there has been and the development should bring it about.

*(Gert asked Seth to blow out a candle.)*

Now, my dear friend, if the smile is not good enough for you this evening, then you will have to wait.

*([Gert:] "Then can we have a big smile?")*

I will give you one of my best when I get rid of Ruburt's cigarette. There, now I have smiled happier smiles but someone has told jokes. I knew that would do it, it made you smile in any case.

I will bid you all a fond good evening and I would like it if some of you would think of some of the matters that we have discussed here this evening. When you think up questions personal involvement must be connected or they will have no real meaning to you. Think in terms of your own personal reality, your own personal life and how these theories apply to who you think you are now.

*(To Joel)* And psychological contracts always change and personalities do.

Now I bid you all a fond good evening and I am smiling the best smile that I can make these features smile and if that will not do for you, you will have to wait until the sun rises in the morning.

*(Gert wound her camera.)*

At least I do not make noise like that.

**ESP CLASS SESSION, MARCH 2, 1971**  
**TUESDAY**

*(After a discussion of the book, Stranger In A Strange Land by Robert Heinlein.)*

Now you are all out of touch with your own emotions. It is not so much that you put up barriers between yourself and others, but that you put up barriers between yourself and yourself. And each of you in class have put up paper people that sit in front of you, and you hope that the others relate to these paper people.

You all have your roles in class, as you have elsewhere, and you are afraid of disturbing the balance of the class. You have a good thing going and you do not want to lose it. You have various gradations of intellectuals; you have various gradations of those who are willing to express some emotions; you have some of those who are willing to disappear at the drop of a hat, and I am looking at no one in particular. I am the only one who expresses any emotions and I am supposed to be dead.

*([Ned W.:] "I think the society we live in is expressed around the fact that you don't show emotion.")*

Well, we are starting a new one, and you had better get used to it.

Now our friend, Ruburt, is not about to go for all this sexual hanky-panky that is described in this precious book, but the man who wrote the book picked up his information from the inner self and then he made a story about it. And when you come to class from now on I will expect to find you all here, not just the physical self, not just the intellectual self, not just the portions of yourself that you term, psychically inclined, but the emotional self. And I will expect to see it showing.

Now you must admit that I have set you some example. I laugh more than you do. It is true I have not cried, but if things continue as they are, I may be about to, for I want your entire self here and expressive. Now you show somewhat more of yourselves in class than you do in your usual life situations. Some one percent more. But to come truly alive, and to come truly alive in this room, you must show far more. It ill behooves me to have to tell you that it takes someone as long dead as I have been to tell you how to become truly alive.

*([Ned:] "You're never happy until you have been sad.")*

I did not say that, you did. Sadness does not make you happy automatically. Happiness makes you happy.

*([Ned:] "You don't realize how happy you are until you've been sad.")*

You do not need to be sad though, anymore than your big toe has to be a little toe before it understands what it is to be a big toe. Your big toe is smarter than you are. Listen to it.

*([Ned:] "You have to be sensitive, like you say you don't have to be sad to be happy, but when you're happy you have to be sensitive enough to realize that someone who is sad, that that is sadness. Therefore, you don't have to be sad to be happy.")*

I get the feelings, though the words escaped me, and to the feelings I agree.

*([Ned:] "But for the majority, the people who aren't that sensitive, they have to be sad before they are happy.")*

Everyone is that sensitive. You do not realize that they realize it.



*[[Ned:] "How come I don't realize it?"]*

Now you have said something and you can let out your joy in this room in class and also, your great fears. Blessed are they who realize what they say, for they shall say more.

Now many of you still do not realize what I say. You listen to the words and that is all, but the power behind the words, and the power behind the voice, is emotional power and emotional energy and it represents, again, energy that is within each of you and there is no need to be afraid of it. I am not worried about being dignified and adult. Why should you be? And why should you try to be psychically educated while closing yourself off emotionally from the others who come to class for you all have put up barriers between yourselves. You must learn to recognize and use and pool your emotional energy. You do not lose, but gain.

Now I have not told you to be decorous or quiet. I have spoken to you of direct experience, and by direct experience, I mean, also, emotional experience. You cannot divorce it from your own sense of reality and I use therefore the word "love" without the embarrassment that some of you, quite privately, ascribe to it. You can love a flower, you do not hate it because it has one brown petal, and yet, when you find another individual with a symbolic brown petal, you immediately latch upon that.

*(To Mark D.)* Now simply through the energy that you sense in this room you should be able to sense your own emotional reality and strength and tap it and use it. You will not run dry.

Now when I conduct a sensitivity session, you will know you have been to one. And if you do not all let down some barriers on your own then that will be what you are faced with.

*(To Ned.)* And no disappearing act will work, for wherever you can disappear to, I can follow and behind all your ostentatious openness there are closed doors. They are simply not as obvious as other people's closed doors. There is one certain way to avoid detection by others and it is to appear so open that it will not occur to them that there is anything you are hiding, but you do not fool me.

You may all take your break.

*(After break.)*

You will shortly learn, here at least, to be honest with your own self, to free your own emotional energy and then learn to direct it. You have all been afraid of feeling it, you have therefore been unable to direct it.

*(To a student)* Now this applies to you strongly, you have been frightened of it. To some extent this applies to Ruburt also, for he realizes its strength. But the time has come for you all to learn to recognize, feel, and direct your own emotional reality. When you deal with them in terms of formula you have already deprived them, in your own mind, of part of their reality.

Now we have spoken in terms that you could understand, the nature of your world and reality as you know it, but you have not taken the stuff of reality into your hearts and understood it and this is what you must now begin to learn to do. In other words, you must accept the emotional self, not superficially, not idealistically, but as it now exists. The reality of what you are now and then you can begin to work with what you are and what you have.

*(To Arnold.)* You have been hiding in concepts but amoeba-like. You are beginning to reach out and accept emotional realities. And only these will bring progress. The concepts

are important but the emotional realities are the basis of your existence and you cannot deny them.

Now our friend, Ruburt, is a loner and he does go out in areas that frighten him. He goes out in these areas for himself, but also for others because this is a portion of what he is meant to do.

And so, you must also go out, but this going out is a coming into. You cannot project psychic reality elsewhere. It is one thing to project a god outward into another universe and then try to find it. You realize by now that this is a futile attempt, but it is also futile to try to reach yourself by imagining that yourself is somewhere else in another universe. You are doing the same thing. The self is as immediate as All That Is is immediate, and your quickest entry point is at the point of your present feelings and there is no other way, and the door to your feelings are open. By accepting your feelings, at this moment or at any moment as they apply to yourselves and to others in the room, you can make your first steps. This will automatically increase your experience in the dream state.

*(To Arnold.)* Concepts will not shield you and true concepts will lead you toward feeling, and the feeling will lead you to intuitional truths that have no need for concepts.

*[[Arnold:] "I have been stressing the concepts far too much, haven't I?"]*

It is your background.

*[[Arnold:] "You mean my background has lead me to do this?"]*

It has, indeed.

Now there is a point within each of you, at this moment, in this room at this time, that is a connection with all of reality that you can ever know and this point is a point of feeling. Not of words, not of concepts, not of trial and error, but the point of existence within you that is now present and of which you are all aware. The point from which you run from morning until evening. The point of reality within you that you try to escape because you are afraid of reality and unwilling to accept the responsibilities of it and so you form pseudorealities.

Now, this point is within you at this moment and each moment and it is a point of feeling and awareness. Consciousness poised between exquisite points of imbalance. A knowledge that sings above nonexistence. A joy beyond all concept and its threshold is your own feeling. You must learn, therefore, to accept the feeling of any moment. To cut down the barriers, not between yourselves and others, so much as the barriers that you have set up against yourselves. To recognize within yourself the power that exists within you at any given moment of your time, and do not look away from it. To examine one instant of your feelings clearly, to some extent, is to realize what truth is and the truth is emotional.

*[[Gert:] "Does that also include the sex drive that we have?"]*

It does, indeed.

*[[Gert:] "How does the sex drive relate to psychic development? Is there any relationship at all?"]*

They are highly connected in that they are all one. The energy is one.

*[[Gert:] "Then we have distorted the word love as being something simply sexual?"]*

The interpretations that are put upon the remark itself may vary. The feelings, however, beneath are the same. It is you who divide them.

*[[Gert:] "If, in psy-time, you get a sexual stimulation, is that connected to psychic power?"]*

It is your interpretation of a love that you do not know how to interpret. The closest you can come to the idea, and the feeling of true love is the sexual one and so you often interpret what you receive in sexual terms. In your terms of speaking this is fine and dandy.

*(To Joel) Now what questions do you have stacked up in fine parcels for me?*

*[[Joel:] "I am wondering if as we continue to get ourselves into the emotional level if we will experience less distortion at the communicational level, or if rather dealing extensively at the communicational level, if we will be able to communicate intuitively or telepathically?"]*

You will, indeed.

*[[Gert:] "On postnatal psychosis, does this have relation to the fact the woman has released?..."]*

It does not. It has to do simply with your own society and cultural ideas that are inherent within it. In your terms, the woman has done her thing and therefore, what else can she do to better herself? Nothing? And so after birth, for some time, there can be feelings of depression.

*[[Gert:] "Why do some women get it and some don't?"]*

It has to do with their own background and environment and it does not apply unless the woman is strongly identified in terms of one sex only.

Now I will let you take your sensitive break and barriers do not work with me.

*[[Joel:] "Barriers don't work with us do they? We just think they do?"]*

That is indeed true, and I want you to get rid of the camouflage in class.

*[[Ned:] "Could we get rid of these barriers in a sensitivity class, as close as we know?"]*

As close as you know.

*[[Ned:] "Is it the best method?"]*

It is a method. It is not the best method. In your culture, at this present time, it passes for the best method. Now we will have classes that far surpass it.

*(During break a discussion of anger, both to our children and to ourselves.)*

*(Beginning of sentence lost)* ... as if only anger were involved or negative feelings. But all of you, when you think of feelings in that context, you think of negative feelings that are being repressed. You do not realize that you are often out of touch with your own feelings of joy and spontaneity.

Now I have said this before so it is nothing new, but when you get in the habit of getting out of touch with one feeling, then you inhibit all feelings to some extent. You cannot, therefore, be joyful.

*[[Ned:] "Isn't anger a feeling instead of something to be frowned upon? If you are mad at somebody, admit it to yourself instead of hitting them and without the physical contact, that will release the negative feeling you have toward that person?"]*

You are correct.

I suggest now that when I am finished, for a preliminary starter, each of you tell a secret. Now you may have told this secret to your mate or to those closest to you or you may not have, but one that is not known to the world at large. And in a preliminary step in expressing modesty in this room, and in expressing your own experience and feeling, each of you, therefore, tell a secret and put your beliefs into action. Now some of you will doubtlessly choose secrets that are meaningless but even this is a beginning. I suggest,

however, that you choose meaningful secrets for you will benefit. And when I run sensitivity sessions I do not fool around.

*(Someone spoke of being in hell.)*

You can get out in a twinkling. You only have to realize that you created it yourself.

...that I know your secrets and I will be interested in how long it takes each of you to get to them. No pressure is being exerted, however.

*[[Gert:] "If we feel that we give our secret honestly, would you let us know whether or not that's it?"]*

Why should I let you know. If you give your secrets honestly you know what they are and when they are given.

Now you can feel free at this time to pass, but you cannot always pass. What I want you to do is to admit here the things that are important to you that you have not told. That is important to you, not to me, and not to anyone else in the room, but it is highly important to you. You all have more than one secret and there will be plenty of time for the rest of them and then you can dance through the grasses and I will lead you with a merry flute, indeed; and then you will not need me to lead you with a merry flute, for you will hear your own music and be able to follow it. These secrets, you know, very important to you, very important to you, are very jovial in the nature of All That Is and hardly significant in the nature of reality. Their importance is only in the secrecy that you have maintained and their charge only in the secrecy that you have maintained. It is time, you see.

*(To Ned.)* And what I am saying to you, I am saying telepathically, and you know what I mean.

*(Mark told of visiting the hypnotist and the feeling he could not pull his fingers apart.)*

Put your fingers together, release them, put them together again, release them put them together again, release them. From now on you will be able to release your fingers whenever you want to and that takes care of that.

Release them, do it again, release them. Now do it again without my telling you to do it. Do it again, quicker. Allright.

*(Ned told about his roommate at college.)*

You knew him in a past life in Germany, and you have all been males and females so it is quite easily for you to relate in either direction. Your cultural background specifies, however, certain directions that you follow.

*[[Ned:] "Was there some connection between us in a past life that I have this feeling?"]*

It was, indeed.

Now there are endless possibilities of development in this life and you utilize only few of them. In other existences other possibilities are utilized. Now you have made inroads tonight. Some of you more than others, but it is a beginning.

*[[Gert:] "Do my tendencies have to do with a past French existence?"]*

It has to do simply with the fact that you related as a male rather than as a female for some time because of past-life experiences. Now this is not necessarily the case, but it is the case in your particular position.

*[[Gert:] "And I just have that problem trying to readjust?"]*

You are learning to readjust and doing very well at it. It will also help you, however, in a very strange manner, to relate to your children for you will be able to see the problems.

*[[Gert:] "Is that with my oldest girl?"]*

It is, indeed, leave her alone.

Now my sensitivity session with you has barely begun but we will continue at another time and I will not be satisfied with these tidbits that you have thrown out for me. You are so negatively oriented that you automatically think your secrets must be negative ones, you see, and you think of them in negative terms where they are not negative. This has to do with the charge that you have built up about them. They are not negative. You hide them because you think they are. When you feel free to realize they are creative you will feel free to release them. And until you feel free you may keep your silence.

I bid you all a hearty and an emotional and joyful and a loud and a spontaneous good evening.

*(To Arnold.)* And jump out of your concepts, they are like zippers that close you in.

**ESP CLASS SESSION, MARCH 9, 1971**  
**TUESDAY**

*(Following a discussion of last week's session, Theodore M. stated he wasn't sure he would acknowledge his inner secrets to himself, much less reveal them in class.)*

We are not speaking of an emotional striptease necessarily. We are speaking of an unburdening of the inner self as you now know it and a setting down of burdens so that you can get to work, for the burdens and the secrets represent boulders in your path, and you must either step around them or open up the skies of the soul so that they simply disintegrate in the sunshine. This is what we are speaking of.

*([Theodore M:] "How far would the ego accept it and wouldn't it be dangerous?")*

The feeling of fright and danger is the odor of fears and the secrets. The feelings of fear are the symptoms of the secrets and the fears. The releasing of these will not bring neither *[sic]* danger, nor fear, but only release. It goes without saying, however, that beneath all this, in class, is a structured inner organization large enough to be supportive. Do you follow me?

*([Theodore M:] "In part.")*

And in what part do you not follow?

*([Theodore M:] "In part, I don't get you because I am still reflecting on something you have just previously said.")*

I am not saying anything new. Allright, I will return.

*(Sue stated she felt miserable.)*

I will smile at you so that you feel better and if anyone wants to get whipped after they tell their little secrets, someone can go out and buy a whip. It might make you feel better. Do you feel better now?

*([Sue:] "No.")*

I gave you symbolic porridge one night, right? And it did a lot of good. Now, then, relax and be expressive, and you will feel much better. And do not have such a hang up over what I know you have in mind. Let it be. We are not giving away points for secrets.

*(During break Maggie gave her impressions of Joan Grant.)*

Now my young friend, and all my dear young friends, first of all Joan Grant is a highly intelligent and very gifted woman. However, because of her own background and her reincarnational background, she is tuned into tragic events and perceives these far more quickly than she perceives more pleasant events. She will, for example, perceive disasters and calamities. Now this is something she has taken upon herself and in her way, and I am not necessarily agreeing with this you understand, in her way she is trying to pay back errors that she feels that she made in the past. There is no need to pay for such errors, but as long as she believes that she must, then she will continue to do so. So these are not only her own agonies, but the agonies of others that she has taken upon herself. Psychologically you will use your inner abilities as you use your exterior abilities. For the same purposes and the same reasons and the same goals. Now she is doing some very excellent work, but she is causing herself agony that she need not bear.

*(To Maggie.)* You will not feel it necessary to take the same kind of agony upon yourself so do not be afraid of it. You are an extremely expansive person, and you will use your abilities to look for good prospects simply because you are sunny. That is better, I like smiles. You are practical in an esoteric manner in that you will use your abilities also to practically help yourself and others. But you will find much easier methods to deal with the tragedies.

*(To Bette.)* Now you do not have to fear your secrets or anyone else's, and you do not have to fear that when you open yourselves up you are only going to find dark terrors, frightening thoughts and horrendous sins of the flesh. The flesh is far more innocent than any of you suppose. And the secret sins that you may think lie within you will not upset the gods one whit. The vitality of life is far greater than anything you can do to wound it. It is the most supreme egotism to imagine that any of your secrets can stand between you and any reality that is. You form your reality.

Now you may think that Joan Grant has formed a far more splendid reality than you have, and yet none of you would live in her shoes for an hour. You are not willing, some of you, to accept and experience your own feelings and emotions much less those of others. Now Miss Grant could, instead, you see, be full of the joy that exists in all personalities and in all pasts, and she could be as much help to the individuals involved but working from an entirely different level.

*(To Valerie.)* And do not feel so bad. To make ideals practical and to make them work, that is some job, and it is much better to face them and try to make them real and make some kind of pleasantness here than cry because you do not have heaven on earth.

*(Maggie explained the Mind Control class she attended.)*

Now, this class worked for our young friend because she was ready to use her abilities and open to use her abilities and prepared. Some of you are ready and using your abilities, to some extent, but the ideas you have discussed in class this evening will be a great benefit if you follow them through.

You think because you come here that you are quite avant-garde and very with it and open-minded, indeed. There are people that you would not share your living room with who do not consider themselves avant-garde or open-minded, who do not understand concepts and are not equipped to intellectualize, but people who feel their own feelings with exaltation and joy and recognize their own identities because of this, and who are, therefore, open to the feelings of others and able to relate to them. When you use your inner abilities you are opening yourselves up to feelings, your own and those of others. And you cannot use symbols or concepts. You must learn to feel and recognize your feelings and be expansive. Only your fears are restrictive. You have all had secrets that you hid for many lives. You are far more nefarious in some of them than you are now.

When I said that our simple little exercise last week was a preliminary exercise, that is exactly what I meant but you are the ones who are placing the interpretation upon it that you are. So I have a simple question for you and I will expect an answer. It is a very simple question, there is an implication within it. You do not need to accept the implication, but if you do not, then why do you not? And for all your fine thoughts, why are each of you, in your secret ways, so afraid of the implications of the word love or showing it here? Why do you find it far safer to show love to an animal and pet it, than to a person? Now this is my question for you this evening, and I expect it faced and answered honestly. You are more

frightened of that than anything else, not of your secrets. This is a fine blind. Some of you would rather stand up in this class and say, "I killed an animal in hatred" or "I knocked a man's guts out" or "I shot my neighbor" almost, rather than express a simple statement of love or acceptance to another person in the class wholeheartedly and act, that was not an act, when you are not a star performing. The secrets do not bother you half as much as you imagine that they do.

Now you may all take your break, and I will welcome you at the end of my merry monologue.

*(To Joel)* I am keeping an eye out for this one back here also and a hand in to see what is going on.

*(During break a discussion of the question.)*

*(To Joel)* We have a fine vocabulary. Now, we will change the question then and put it in different terms and, again, you need not accept the implication, but if you do not, then state that you do not. Why are you so afraid of love? Period.

*(To Janice.)* Send the cat feelings of help. Do not think of it. Do it.

...It takes spontaneity. It takes unlearning most of the things that you have learned and it takes, unfortunately right now, this kind of probing to release your spontaneity. And you will have every opportunity to display spontaneity in class. But these are words that you use easily without ever thinking what they mean, or more important, without feeling what you think they mean, and then separating that from your inner feelings about the words involved.

*(To Joel)* Now our friend behind me is running with great sprints away from *(words lost)*. You are searching for *(words lost)* on the one hand, and running away on the other.

*([Joel:] "Why can't I see it?")*

You will see it. More important, you will feel it and the main laboratory is here. You are doing well and using your abilities, and you will do better, and I will have more to say to you at another time.

*(To Sue.)* And to this one over here. And your feelings toward love, and do not grimace at the term, it is not as bad as the word God, and you can stomach it. You realize when you avoid the verbal terms you are also avoiding coming to face with what the terms mean, not only to yourself, but what the terms mean to other people. Now we are two good friends in the dream state for you to start being apprehensive now. I want you to answer the question next.

*(To Mark.)* First of all I have been misinterpreted. Nowhere did I tell you to hide or ignore your feelings or pretend that something did not annoy you when it did. Admit your feelings to yourself. Openly be aware of them. If they are unpleasant feelings then be aware of them as you would be aware of black clouds that pass your window. Do not pretend they do not exist, or you will run into trouble. But when you shove one black cloud against another black cloud you can have one hell of a storm so you do not have to retaliate, therefore. Simply be aware of your feeling, then try to understand the reality of the person involved. Why do they behave in such and such a manner? Once you have accepted your feelings then refuse to let the balance of your mind be upset by such disturbances even though you recognize them. Send, then, thoughts of peace towards the person involved, that their problems may be solved. This allows you freedom to admit your own feeling but puts you in control. Do you see the difference?



*[[Mark:] "Yes, I've suddenly been feeling thoughts of love for this person in the hopes that this will help."]*

Just make sure that your thoughts of love are not impregnated with sperm of hate that you do not recognize. So accept your feelings and then send your thoughts of peace. Actively wish peace for the person involved.

*[[Mark:] "Peace be with you."]*

And mean it, but do not pretend that the bumps do not exist.

You have all had time now to figure out some pretty good answers so let's hear them.

*(To Sally.)* You project your own distrust upon other people and then react to it and so you close yourself off from those feelings of trust that others would express for you. Now you have a deep distrust of self that you have managed to shove beneath for many years, and it originated before your divorce. Now the distrust was projected outward, and so you found in physical reality those effects that seemed to justify your feelings and, therefore, you hid further and further within yourself, adapting a militant manner to hide the helplessness that you felt.

Now I have not said this to you before because you were not ready for it before, but now you are, and you can progress and free your own feelings of trust and love. And then you will meet these in exterior circumstances and recognize them in others for they have been offered to you, both kindness and love and trust, in the past, and you did not recognize them. And they will be offered again, but hopefully you will recognize them.

*(To Valerie.)* There is, in the main, only one kind of betrayal. Your feelings will never betray you. Your instinctive self will never betray you. Only you can betray your feelings by being distrustful of them. They are a portion of yourself. They are a way that you look at the reality that you know. It is only when you inhibit or deny them that harmful charges are built up that can affect others. Each person has his own built in defense mechanism against your ill will. And while your ill will, and the ill will of each of you, carries some charge, it is not nearly strong enough to upset the balance of a personality who is determined to accept their own feelings and live their own lives. Normally accepted and recognized in, the feelings are picked up by others, but they are recognized as learning mechanisms. Their reactions and your reactions are made known to the inner self. You know how you stand. If an individual offends you, and you honestly accept your feelings, then he knows of this and is simply made aware of a circumstance. In this instance you are offended, then he can make whatever changes he so chooses, but if you ignore the feeling and the affair happens again, then the charge is built up and becomes harmful. And then he may be hit by the super charge at some later date.

*[[Valerie:] "That's what I fear."]*

Then express the feelings as they come to you, and there is nothing to fear. This will free you to express joy and love. You cannot inhibit the recognition of one feeling without getting into the habit of inhibiting all your feelings. If you distrust one feeling, then feeling itself becomes fearful, and you inhibit it. It is as if the sky then decided to reject the black clouds and then, through association, decided to reject the white clouds; and, through association, to reject anything at all that might appear within it.

*[[Valerie:] "What am I going to do with all these charges that I've got built up?"]*

Simply recognize that they exist as realities, whether or not, intellectually, you accept them. Emotionally accept them, then see them as natural phenomena in the same way that

you observe the splendor and strength of a storm, and then let them flow out of you and outward into the great healing universe that uses both storms and emotions creatively. Trust the vitality of life and the universe, recognize the feelings and let them flow out of you. The universe knows what to do with them. It does no good to put a lid on to hold them in, only you explode.

Now when you get a copy of this session read it and let the feelings go as rain or wind or lightening.

*([Valerie:] "I wondered why we had so many lightening storms this year.")*

We should have you shipped to another area.

Feelings are life, feelings are consciousness. The gods do not dwell in some nirvana innocent of everything that you know. This is energy and you are using it and learning what to do with it. Now, peace.

I will shortly end our session. You have been playing around but you have done a very good job of it, and you are on the outskirts, and you all know it, but that is all right.

Now if you inhibit your feelings you can, to a large extent, even inhibit your dream experience, and this is aside from monitoring your own dream memories. Therefore, much information that is available to you, you will automatically censor and not use to its true value.

Now, to some small extent this evening, you are learning to apply generalized emotions in a personal sense. The words are meaningless, and when you use them, they are shaky, indeed. It is like playing around with the letter 'A' without making words of it. Simply the discussion itself, and your own inner questions, will begin processes of discovery within yourselves. And I can say here (*Sue*); in particularly here (*Florence*); and here (*Alison*); and here (*another student*), for these forces have already begun.

Concepts are extremely important and we will never leave them aside in class, but you must learn to experience a concept, and in order to do so, you must realize the importance of your own inner experience. And since many of you are not doing too well out of class in this regard, you can do it in class. There is no need whatsoever to be fearful. Instead, you should look forward to some exaltation.

*(To Wally.)* Now to our door opening and closing friend over here, a few comments. Some of the relationships mentioned earlier involving those who did not come. These relationships were top-heavy, in a strange way, in that you gave so much of yourself that some of the others felt overburdened and not able to respond. They felt guilty. Now there was a reason why you so overburdened them. I am referring to two particular people at this time, and you should look into yourself and see if you can find the reason.

Now, consciously, you meant well, of course. Unconsciously, however, there were reasons why you acted in such a manner, and you knew while you were doing this that the return was not of the kind that you would expect or wanted. You did not accept gracefully or openly that which was given, which was all these individuals had to give at that time, but subconsciously demanded that they give to the same scale that you gave and repaid love to the same scale as if there were, indeed, a point system and they fell short.

Now I bid you all a fond good evening.

*(To Natalie.)* You will not have so much to type this week. I did not speak for so long. You should have a visit from your friend, I believe, on your Thursday evening.

Now my heartiest wishes to you all and those blessings that I have to give, I give you and those I do not have to give, you will have to find for yourself.

**ESP CLASS SESSION, MARCH 16, 1971**  
**TUESDAY**

*(After an explanation and discussion of Alpha I, Jane had the class do it after which Seth came through.)*

*(To Gert.)* Now you are going too far ahead. You were in what our friend, Ruburt, would call or will call next week Alpha II. You are jumping ahead a step. Now, that clearly will not do when our friend is trying to introduce you to Alpha I.

Now we will see to it, if he does not tell you, that these steps are clearly given, but you will discover them for yourselves. Some of you are quite familiar with what we will class, or Ruburt will call, Alpha V or VI, but the time has come for you to start at the beginning and work your way through. Now I will not give you a diploma, you will give yourselves your own diploma. And you are quite correct in thinking that an added dimension has appeared in class. And it is a dimension that had to appear in class for, as I told you before, the time has passed, here, where you can hide in concepts. You will begin to live the concepts.

*[[Ned:] "Is that what the dream was about?"*

That is what that dream was about.

Now all of you, in your own way and even you *(Nadine)*, have begun to be familiar enough with concepts so that in your dream states and in some of your conscious states you are beginning to play around with them, and so we are in a new playground. And in this playground the root assumptions and the rules and the regulations are somewhat different. And the concepts are not to be used as elegant fences that you climb up and, hopefully, over or that you admire, but the concepts will begin to open up for you so that you experience their reality. And any reality to you, at this time, involves emotional awareness and gradations of it. And so, you cannot ignore your own emotions or the emotions of others in the room and expect to use your abilities.

*(To Bette Z.)* And you cannot get up on your high horse over the idea of love and sharing either. And your reaction is a surface one, and you are playing with it, and you know it well. The inner self is quite strong enough to face your own emotions and the emotions of others. Again, you see, I do not embarrass anyone. None of you saw where I was looking, now did you?

You can all learn to use this initial state of altered consciousness, and we will be dealing with it often in class, but you will each be dealing with it in your private lives. You will learn to examine it, but more than this you will learn to cherish it as you should cherish all the states of consciousness that you discover in yourselves and in others.

Now some night for a small demonstration I will have Ruburt come up from his present state through the various stages of consciousness so you can see them. He is plunged so quickly to the level that we want, you see, that oftentimes he is not aware of the intervening stages. But you will have no difficulty starting with the stage that was discussed here this evening, and each of you know intuitively what that stage is. And you will all learn what true communication is, for you will learn to communicate in various levels of consciousness and you will learn to listen to me in various levels of consciousness,

and you will learn to know me in various levels of consciousness so that you can see *(feel?)[sic]* beneath the words as well as hear the surface of the words.

*(To Gert.)* Now I thought my pictures were very good, and our movie-taker over here, if not expert, most acceptable.

Now ...*(looking at Eva)*

*[[Eva:] "What do you think about the vibrations...?"]*

Now I have a few words for you. First of all something Ruburt said earlier, and it is this, peace. Beyond that, accept yourself. Accept yourself completely.

*[[Eva:] "In what way haven't I?"]*

You will discover for yourself in what way you have not. Do not press. Do not press inward.

*[[Eva:] "I did press inward and now outward."]*

The secret is the word press.

*[[Eva:] "I have pressed."]*

Do not press.

*[[Eva:] "Why?"]*

Let it come naturally.

*[[Eva:] "It did."]*

After it comes naturally then do not press. Now listen to me.

*[[Eva:] "I only press it outward."]*

Think of the interpretation of the word press. Beyond that, quiet yourself.

*[[Eva:] "Press inward or outward?"]*

Do not press. Relax. Do not press. Beyond that feel yourself at one with All That Is, but retain the sense of your own 'I' identity.

*[[Eva:] "I have."]*

Clearly.

*[[Eva:] "I have."]*

Relax.

*[[Eva:] "That I haven't done."]*

You do not recognize the state of your tension.

*[[Eva:] "I do. I told you my eyes are popping out of my head. They hurt. I know that they hurt."]*

Then sit back against the couch. Now. Breathe deeply, feel the breath. Know the air is good.

*[[Eva:] "I know."]*

Be quiet. Now feel the air go through you and beyond you and around you and close your eyes.

*[[Eva:] "Feel my breath through my lungs or just..."]*

Quietly. Relax in the way that is natural to you and forget all ideas of tension and, for now, forget all ideas of trying to ferret out the secrets of the universe.

*[[Eva:] "I can't."]*

The secrets of the universe are within you.

*[[Eva:] "I know that, I've been working on it."]*

Your tension speaks. And you have not said a word. When you are ready to let your tension disperse, and when the inner you is ready to speak, then I will speak to you. And now I suggest that you all take a break.

*(During break a discussion of each one's feelings during the experiment of Alpha I.)*

You were learning what the feel of your own energy was, and each of you must learn it individually for yourselves. You direct it beyond this place and this time, and so it is about time that you learned to recognize it within yourselves and within the others within this room. We should change the name of the class and simply call it a class in communication and direction of energy. Now I would speak to you in my Alpha I except the state is somewhat different than the one with which you are now becoming acquainted. But before we are finished you will feel the power of your own energy and learn what to do with it. *(To Eva.)* And this applies over here. Now you are receiving some valid inner information. You will have to learn what to do with it. There are distortions, and you should expect them, and there is no perfect state of consciousness. Perfection implies, automatically, something done and finished, beyond which, there can be no growth nor development. Relax. Revelations come through the earth. Revelations come through the seasons.

*([Eva:] "They change.")*

Revelations belong in change, but you need not press for them. They will unfold.

*([Eva:] "They have been.")*

They will, but do not press for them.

*([Eva:] "Who's pressing?")*

Do not be so frantic to get them. Do not grab hold so strongly, or you strangle the information that you receive. Be open and be quiet for a moment.

*([Eva:] "That's my nature . . . my nature.")*

That is not your nature.

*([Eva:] "What is my nature?")*

What you are telling me now is a handy guise. You have received some valid information. Be quiet with it and let it grow.

*([Eva:] "It has been.")*

Do not insist it as perfect and, therefore, hamper its growth.

*([Eva:] "I realize this possibility of change.")*

All right. Then sit against the couch and relax.

*([Eva:] "I mustn't.")*

You will not force secrets from the universe. They only flow and appear, but you are pressing.

*([Eva:] "They flow. I can't control the flow.")*

The flow will control itself.

*([Eva:] "It is.")*

Then be at rest and sit back against the couch.

*([Eva:] "That's not my trouble.")*

The truth is not frantic, and he who is knowledgeable of truth is not frantic. It will not disappear from you.

*([Eva:] "But I can't control...")*

Be at rest, and if you understand what I am saying you will cease pressing.

*[[Eva:] "...the nature of myself")*

When you are ready to be still.

*[[Eva:] "I'm not a very good..."*

Then that is all I have to say to you.

*[[Eva:] "Do you remember my theory that I showed you?")*

I have already given you my opinion of it.

*[[Eva:] "But you haven't looked at it in this state."]*

I do not have to, I know it.

*[[Eva:] "In what respect?")*

Peace.

*[[Eva:] "I can't..."*

And if not peace, then quiet.

*[[Eva:] "I'm not as ...Come here, Seth."]*

*(To class.)* Now you can utilize this state as a method of inner transportation. You can use it to move from reality to reality. You can use it to understand your present reality now and to understand your fellow being as in the communication that took place here. And we will use it in class as a background for some of the material we have been discussing of late. And I, myself, have some good experiments in mind that you can do in Alpha I. And some more that you can do in Alpha II.

*(To Arnold.)* And for our friend here, some concepts that you can understand in Alpha I and II because you will be able to experience their reality.

*[[Arnold:] "Concepts are a crutch I hope I can get over."]*

You can, indeed.

Now I suggest, not a class break, but a Seth break.

*(To Florence.)* And you can use Alpha I well. Trust yourself.

*[[Gert:] "Why did I go to Alpha II?")*

You missed a step. You are too impatient.

Now I am shortly going to close my session, but I have a few words for you. Now, as Ruburt told you, the Alpha I state is an adjacent state of consciousness, and when he has talked about it he has spoken about going below into other deeper layers, and also in his mind, he also has the idea of going above into other layers.

Now if you take any number of layers of consciousness and layer them in this manner, you should realize that each of them has adjacent levels of consciousness on either side, so to speak, so that it is not simply a matter of going up and down as if you were playing with scales. But you can also choose any number of adjacent areas, and there are interconnections between them. But since you must start somewhere, we will start with Alpha I and not with Alpha II. But you will learn to feel your own experience in reality in many other layers of consciousness. And I hope that in class, and alone, you will learn to communicate at various levels of consciousness. And I hope you learn to follow the changes in your own symbolisms that occur in these various stages.

Now I am going to close our session so that our Lady of Florence and our Alison, over here, can view the premier pictures.

*[[Gert:] "Can you give me any help on this French business that I keep getting?")*

Now first of all, you are dealing with symbolism and secondly, you have been using your clairvoyant abilities as, of course, you hope to do. Tell yourself that in the dream state

this evening you will understand what the symbolism is. And if you do not get the answer, then I will tell you, but it is far better that you learn it for yourself.

*([Gert:] "I appreciate it much more.")*

You do, indeed, and it becomes part of your information and knowledge in a more intimate manner.

*([Joel:] "Since Peter came home from visiting his grandfather, he has been stuttering. Could you give us any insight into that?")*

Now give us a moment. There is something in particular that frightened him, and he does not know how to put it into words. He is frightened of an older man. This, I presume, to be the grandfather.

*([Joel:] "Nothing apparent. They have a beautiful surface relationship.")*

And not of the man himself, but of a difference between the man and yourself. A difference in the behavior of two personalities that he holds dear. Now give us a moment here. He has been identifying with you as his male image. There are some adjacent personalities about your home which also serve as semi-images in this respect. When he is away from you, however, in his particular case, any characteristics that are not yours that he sees in his grandfather somehow become threatening. He wants to identify with both of you. He wants to think of you in some manner as one. Any individual differences between the two of you upset him. When the two of you are together, you and grandfather, there is no difficulty because the boy, in his own mind, interweaves these characteristics. When he is alone, however, with the older man, any characteristic of his that does not agree with yours becomes threatening to him.

Now this is an individual thing as far as the child is concerned, and if you give me a moment we will try to find out why. In his previous background there were some problems having to do with authority figures.

*([Joel:] "This life?")*

I am speaking of the past. Now he cannot stand to feel loyalty divided. He must feel his complete loyalty to you or to another. He cannot seem to divide the two. When he is with you, his loyalty is yours. When he is with the grandfather, however, he relates to those characteristics that are like yours. Any characteristics that are different upset him and frighten him. They confuse his sense of loyalty and he feels that he is supposed to relate to the grandfather as a male image when he is away from you. He feels that this will hurt you, but more than this, it makes him feel insecure. We will try to go deeper into it for you. The hesitation, however, is translated into the speech mechanism.

*([Joel:] "What can we do to handle it now?")*

As he remains with you now, for awhile, this will vanish.

*([Joel:] "Is it good to continue with the suggestion when he's asleep?")*

It is indeed. The condition could reappear, however, when he visits the grandfather again, you see.

*([Alison:] "This occurs a lot when Joel is at work, and I'm with him.")*

This has to do, again, with the confusion, in his particular case, of loyalties. He has the feeling, I will not say he has been given the feeling, but he has it, that his father demands a strong emotional attachment on his part and deep loyalty, and he relates strongly to him for this reason, but when the father is absent then he experiences hesitation.



Now there is some sense of jealousy in the family over the child that the child senses and this, also, has to do with his sense of hesitation in speech. I will try to give you more specific information. Do you follow me thus far? The child is presently caught in a dilemma of divided loyalties. You should particularly make sure that you allow him psychic freedom and not emotionally bind him.

*([Joel:] "Do you mean instead of saying, 'How's Daddy's boy?' Instead, say, 'How is Mommy and Daddy's boy?' Something of that nature to start with?")*

That would be a help, indeed. The speech defect has to do with the projection of divided loyalties within the family.

*(To Alison.)* Now you can work some of that out through your pendulum.

*(To Joel.)* And you can work through your sources.

Now, once more, those blessings that I have to give, I give to you, and those I do not have you will have to get somewhere else.

**ESP CLASS SESSION, MARCH 23, 1971**  
**TUESDAY**

*(Following a discussion of everyone's experiences with Alpha I during the week.)*

Now I bid you good evening...

*(To Sue.)* And I have a few remarks for our friend here. When you are emotionally concerned about the person for whom you are working, then imagine a distance between yourself and the situation that you see. Try to see it from a different perspective.

*(To Theodore.)* This will also help our Dean, here. *(To Sue again.)* For if your own fears for the individual become involved, then it is more difficult for you to perceive the reality. So, in your mind, step aside a few more steps, give yourself the suggestion that you will perceive the situation from another perspective. You will find then that the details become much more clear to you. Whenever you are working, particularly with yourself, this is a good idea. If the fears happen to be fears that you have yourself encountered, you will be drawn to them. You will perceive them particularly because of the associations involved. On the other hand, however, you will need to separate yourself then after the initial contact has been made. This is particularly helpful when you are face to face with the person for whom you are working for, you must not allow your own emotions to frighten them. Do you follow me?

*(To Arnold.)* Now where is our fond physicist in his red shirt over there? We will soon, indeed, have you probing into the guts of reality, and then letting the concepts come afterward.

Now you are beginning here an exploration, and it will be an individual exploration. And even some of you who have not before entered in will now do so. The exploration of consciousness cannot be done from the outside. It cannot be done from the safe but distant framework of concepts. You have to enter into the reality, and this is what you will be doing.

Now Alpha I simply involves one small step sideways. You all enter this state frequently, but in the past you have been blind to the reality that is open within it. You have been given the package, in other words, but you have not opened it, so now we are going to tell you how to open it and use it.

Now there are some physical mechanisms that will help. For example, when you are beginning, unfocus your eyes, let them go. What you are going to see need not be the physical room in which you sit. Unhinge your mind. Think of your mind as a door. Usually it is closed. One portion of it faces physical reality, ordinary working consciousness, and usually it is here that you focus. Unhinge it, let it sag on its hinges and glimpse what is on the other side. Let your muscles go, no one is going to attack you. Be open and receptive. The visual contact, however, is particularly important so that you let the eyes relax. The brain patterns automatically change, let them go. You do not need the electroencephalograph to let you know when you are in Alpha I. If you want, you may imagine a particular kind of pattern as being your waking consciousness, as in a graph with the very quick motions representing delta and then slowing out gently for the Alpha patterns, if you prefer.

Alpha I is a state of preparation. It is a threshold. It will help all of you if you imagine it as a platform and see yourselves throwing all your fears off one by one, and it would help if you do this before you begin working on anyone else. Otherwise your own fears can hamper you.

*([Sue:] "Was that just a projection in the dream?")*

It was not projection alone, but your own fears can act to attract the fears of others and then you bear twice the burden. Now only your fears, but those that you are perceiving, so therefore, let your own go first. This will give you a greater sense of freedom. Do you follow me?

Now, beside Alpha I there are many other states that you will learn and hopefully learn to master and use. And do it joyfully. You do not need necessarily to set up projects, give yourself some freedom with the state. You may be amazed at what you learn when you do not program yourself.

Now you may all take a break. I did not say a class break, I only said a break.

*(To Jr.)* I am glad to see you again.

Now you are dealing with methods that have been known through the ages and other civilizations than your own have learned them, some have mastered them. You will not progress individually or as a race until you realize that you form your own physical reality from your thoughts and feelings, and that you can manipulate matter through you mind because your mind creates it. Alpha I is a very simple method of learning to control physical matter through realizing that you do yourselves make it and can direct its flow and direct the energy available to it.

You direct, not only your own individual energy, but en masse, the energy of the world that you know. In your dreams you try out probable solutions to world problems. The leaders that will appear to you tomorrow are known to you beforehand in your dreams, and when you recognize them in physical reality there should, indeed, be a great sense of familiarity for already you know them well.

You are beginning with Alpha I, but there are many other kinds of consciousness, and there is no reason why you cannot experiment with them and learn to handle them.

What you do in Alpha I, in healing, is already what you do unconsciously without realizing that you do so. You manipulate your own inner organs constantly. Your thoughts form their reality, cause their illness or their health, and in Alpha I you do this at a level of awareness that you can recognize. Until you learn to manipulate the world that you know, and constructively and creatively, you will not be able to manipulate the inner realities in which you already live but instead will be swept merely within them.

Now it may seem quite strange to our Lady of Florence to find herself within her body and working at such intimate terms with the physical matter of which she is composed, and yet you do this constantly. You are only now becoming aware of what you do at an unconscious level. When you work in such a manner, you are still using physical symbols. Because you feel you are in the body and manipulating organs, you feel that you are being quite practical. You can see what you are doing. You are manipulating in physical terms, but it should occur to you that you do not need the physical images. These are only methods to educate you to the importance of thought for you can perform the same without the images. Even in the body it seems to you that you need physical hands to manipulate reels, to

change what you see when a thought would suffice. And so later on you will not need the journeys, but now the journeys act as educational television. Later you will not need them.

You still do not believe in the reality of thought, and so you use your images in this state of Alpha I consciousness, but in some stages beneath you will find you can dispense with it. And in later classes, when you feel quite familiar with where you are, we will lead you all further...

*(To Sue.)* And without detours.

*(To Joel.)* And you are balking at Alpha I. Let us have some fluidity and go easily with it. You are at a deeper level when you are speaking with Bill. You do not need to get that deep for Alpha I.

*(To Alison.)* And you, also, should have no difficulty with it at all and it will provide a good meeting place for the both of you.

*(To Theodore.)* Now, our Dean, I expect you at the Great Hall. You are doing well, in your terms, practically speaking, but I would like to see some more experience that is not so physically directed.

Now look at me, and I will tell you something. You should be in Alpha I. What I wanted to tell you, however, is this. As long as you believe you are physical creatures then you will deal with physical images. When you realize that the physical creature is a hallucination then you will not need the images. I am not telling you that reality is a hallucination. I am telling you that each hallucination is a face that reality takes and that within them all the nature of reality resides.

Now using your scientific instruments, to some extent, you can probe into physical reality. But using these alone you will never come to terms with the nature of your own existence. You will not be able, even in your terms, to feel it or to know it intimately, and as long as you are focused completely in physical reality and cut yourself off from your source, you will never understand the day to day existence that is within you that is independent of days and hours.

Now in Alpha I, to some extent, you step aside from the physical moments that you know and in so doing you also relieve your physical system of the pressure of the hours. You take away from your physical system the conscious pressures that you force upon it, and you allow it to rest. You allow the spontaneous self within you some peace and freedom. The part of you that is released in Alpha I can, therefore, be free enough to direct the energies of the physical self that you know.

Now as you sit before me, and I have said this before, you imagine yourselves to be particular people upon this earth at this particular time and at this particular address and cut off from any deeper reality that you have and yet, in your inner awareness, you realize that you are more than you know.

Now in Alpha I you can step aside from your daily self and let the knowledge of your deeper identity rise up where it can be recognized and accepted and acknowledged and its abilities used. You can, with training, feel the miraculous knowledge and heritage that is within your atoms and molecules, be aware of the capsule consciousness within them for they have a knowledge of all the other life forms of which they have been part, and this you can admit to your consciousness.

Do you think you spring out of the earth without even the heritage of a tree or a seed? You spring into this place and this time from other dimensions, and you grow through and

beyond this space and this time. You have only to unfocus your consciousness, to step aside from the particular consciousness that you use so expertly and so well, and to let yourselves go in awareness and flexibility. Even the atoms and molecules within your skull realize that they have a greater heritage than you know.

Now and I will close my Ruburt's eyes, so that no one knows to whom I am speaking. Under certain drug experiments, and experiences, the memories within the selves rise up and shout. The structure within the neurons is no longer a dead thing but the structure is a reality that speaks; and the reality speaks quite loudly in terms of heritage, of experiences encountered long before your physical form knew itself. You perceive realities of which the physical form is aware, but the ego is unaware. Now these realities can become a part of your awareness without drugs. You do not need them. You need merely to admit the vitality of your own consciousness. It is your own.

No one, Ruburt or myself, can have the experiences that you can have with your own consciousness. No one can learn to manipulate physical reality in the way that you can or understand the nature of their own consciousness in the way that you can. You have a unique experience ahead of you that is yours and can exist for no other consciousness in the universe. This is your gift, and this is your responsibility, for if you let it fall by the wayside, no one can pick it up for you and it can never be replaced. No one can ever have it for you. The visions of reality that are your own can be seen by no other. The journey into consciousness and reality that can be perceived by you can be perceived by no other. The particular vision of truth that can be received by you can be perceived by no other.

There is no mass truth. There is only individually recognized and acknowledged and experienced truth. Ruburt once said in a poem that truth was not a great bread to be broken among many. It is a bread created by each, perceived by each. Your thoughts and feelings created not only this reality, but all reality. Then do not hide yourselves from yourselves.

Now I would not force you into any state of awareness, far be it from me. You are all in Alpha I, and I did not force you into it. Now bear with me for a few moments, realizing as you do so that there is in reality no distinction between the atoms and molecules within your precious bodies and the atoms and molecules that fly about the room quite innocently and free; realizing also that there is great space between the atoms and molecules within your body, and that if some very small person were flying through they would find your bodies as large as a galaxy; realizing also that the skin that seems so solid to you is very open, indeed, and does not separate you so much from the universe, as it connects you with the universe; and that there is little division between the atoms and molecules in those knees and those legs and the atoms and molecules that form the floor upon which the legs and knees seem to rest.

And now you are all in Alpha II. Now I would like you all to sense the feeling of your consciousness, realizing as you do so, that there is within your tissues, and within the atoms and molecules that compose you, a great acquiescence. Now for those of you who may not follow the word acquiescent, let me say there is then a great acceptance. Within each of your atoms and molecules is, indeed, a blessed and joyful acceptance of their own reality beyond questioning.

And for those of you who are following me, you are at the threshold of Alpha III. Now the acquiescence that dwells within your atoms and molecules is an acquiescence that has

to do with creativity that knows no negation, that realizes, instead, only the benefits and the joys and the reality of That Which Is, and within this acquiescence there is no denial and no negation for all things are experienced, recognized, and accepted as a part of All That Is.

And for all of you who are able to follow me now, you can follow to the threshold of Alpha IV. Beyond this, at this stage, you cannot go; but recognize that you have touched your toes there, at least, and feel the acquiescence that is its basis, for that acquiescence is the foundation of all life as you know it, and all reality in whatever terms you will ever know it. And within that reality there is no negation, and all questions are answered.

In order to do what we have just done we needed to manipulate Ruburt's consciousness, to some extent, and so, in your terms, though these terms are meaningless, he was, say, four levels below those levels of which we spoke, and he is not used to it so we need to give him a boost up the rest of the way.

You are hypnotized, and you hypnotize yourselves daily, to believe there is only one reality, the physical one that you know and so I would call it, you see, a state of being—hypnotization, where you are freed from a compulsive demanding focus upon physical reality, and where your consciousness is allowed some freedom to pursue its own nature. Where you are to some extent if only momentarily, released from the compulsion to experience your own reality in terms of time and matter and physical form.

But our friend, Ruburt, is not finished with his questions, and so I will let him continue his interrogation.

*(To Theodore.)* And I wish you a hearty good evening, and I hope that you will be where I think you will be soon, at the Great Hall.

I did not use the words lower and lower, that was your own interpretation. These states of consciousness are your own and I did not invent them. The words are meaningless. The states of consciousness, however, are important for they are states of consciousness that are quite natural to you as you go about your days.

*[[Giselle:] I wondered if it was a way of everyone's relaxing or to concentrate more into...?]*

It was, indeed. It was a way of getting you to become familiar with your own consciousness and states of consciousness that you adapt, all without knowing, into which you fall and rise without conscious knowledge. If you were aware of yourselves, you would not need me to tell you what these stages of consciousness are. But they are a part of your heritage, a part of your inner knowledge, and we want you to use them consciously and with egotistical awareness now, for your ego is not to be treated as a stepchild, as a poor relative. It is to be taken along on the trip. It is to be educated. It is far more flexible than you imagine.

Now I can lead you as far as you want to go and as far as you are willing to go and no further. But each of you in your dream and sleep states know your own identity. Each of you know that you are more than the here-and-now self that you recognize, and to the extent that you liberate this knowledge, you progress.

*(To Joel)* And to the extent that you allow your Bill to liberate that knowledge for you, you progress. And to the extent that you both realize you have known each other before and have a purpose together, you progress.

Now I am not unaware of the progress that many of you are making, and if I do not have the time to speak to you personally, understand that I know and realize that the unsaid matters that rein through these hours are known.

I bid you a fond good evening and, again, those blessings that I have to give, I give to you, and those that I do not have you will have to get for yourselves. And to see that we have a grand finale, let me say again, that the energy that is available here is available to each of you. You all have reservoirs of energy that you do not use, sources of strength that you do not admit, so use them. It should not take anyone dead as long as I to bring you this message. The vitality that rings, however distorted, through this voice rings through your own molecules and through the tip of your ear and through your *(word lost)*. This energy is a part of you that you have denied. Free it, liberate it.

In your terms, spring is coming and all those idiot flowers are ready to bloom. And they have not said, "Whyfore there, am I about to bloom, and how is it I am now a seed and soon will be a flower? And what makes the world go round, and why is it that this darkness in which I am enclosed will soon open, and I can shoot like a rocket toward the sun?" But they know their acquiescence and their affirmation, and so listen to your own for it speaks in a silent voice, and yet it speaks in terms of energy that only here is translated into sound.

**ESP CLASS SESSION, MARCH 30, 1971**  
**TUESDAY**

Now I bid you all a good evening. Now you have been running away from emotional realities this evening. I have a slight suggestion, this means that I have a question for you. Now I do not expect the question to be answered in a general manner, that is far too safe, and we are not dealing with philosophies. We are dealing with realities from which you may weave whatever philosophies suit your fancy. And the question you can thank a member of this group for. The question comes in two parts and so I shall expect it to be answered in two parts. The first may seem general, but it will be highly personal, and I do not ask you to dispense with any great personal secret this evening. No sacrifices need be offered as a proof of *(words lost)*. You can save them for later.

The first question is, "How relevant is life?" And the second question is, "How relevant do you think you are?" And I do not expect beautiful sounding generalizations. Not only do I not expect them, but I will not stand for them. The nature of reality is now. It is within the reality that you know, and the reality that you know is a part of these other realities. Illusion is also a part of reality.

*[[Mark Disbrow:] "That first question, 'How relevant is life?' You mean physical life?"]*

You answer the question as you understand it, and that is a part of the game and also a part of the illumination that I hope you discover as you find yourself facing both parts of that question.

Now our friend, Ruburt, will shortly call a break in his class, and this will give you time I know to figure out what you think you will say, but when the time comes, I expect feeling to predominate. I will give you a hint to show you the extent of my great goodwill. Every breath that you take is revelant, and every thought is revelant and what seems to you to be waste is not waste.

Now I will let our friend call his own class break, but I will be listening to your answers, and I expect you to encounter the question in both of its parts quite honestly. "How revelant is life? How revelant is your life?" and I will add a third portion. "Are you more revelant than an ant?" Than an ant.

Now I will let our friend continue with his class, and I welcome those of you who are here for the first time in all of your new revelance.

*[[Derek Pearson:] "Was the word relevant or revelant?"]*

I mean meaningful, necessary, important, vital and any other synonym you wish to apply.

*(During break everyone answered the questions.)*

Now I will tell you that many of you, in Ruburt's terms, and quite unwittingly copped out. You were giving intellectual answers. You were thinking in terms of themes and compositions and all of your answers did, indeed, sound fine, spiritual, highly edifying, but very few of you felt.

Now during the week here is a little assignment for you. I want you to consider the same question, but from a feeling level. What does life mean to you? Then listen and feel the life within you. Sit quietly and listen to the tumult within you. To the vitality within your



atoms and molecules. To the alternate periods of peace and tumult that flash through your being. To the activity that courses through your body.

Imagine if you can, the reality that exists within and beneath and supporting your most single thought. What is that thought that flashed so momentarily and clearly and then to drop away, upon what is it dependent. Come into contact with the life that is within you now, not with words. I am not asking you to relate to the word life, but to life itself and to do this you must experience the life within yourself and feel it.

Do not simply say that the ant has a right to existence as you do. Either feel it and understand the reality of the ant or understand that you do not understand the reality of the ant. Do not play around with the concepts. Experience as directly as you can within yourselves your own living reality, then go from that, if you can, to other living realities. To life as it shows itself in many forms, not to the word life.

Now in her (*Bette*) emotional response and in his (*Ned*) emotional response, you found a clear answer to the question and the answers were not the same but they were felt and honest and you (*Arnold*) came close but then you hid within the concepts.

To answer the questions you need to feel your reality at any given moment, to follow your own thoughts, but not only your thoughts, but your physical sensations, the sensations of physical life. And when you cut off as many of these physical sensations as you can then what remains? What physical sensations do you think that you feel that an ant does not? What can he feel that you cannot? You evaded the questions. Now I knew you would evade the questions, so that is all right and it was part of the lesson but you must encounter your own vitality.

(*To Ned.*) And you must encounter your own vitality and honor it.

The physical sound that I make, the energy that you sense now is, indeed, a part of the energy that sings within the vitality of any atom and molecule. Within you is so much unrealized and unrecognized and unreleased energy. Now trying to answer questions such as those I gave this evening on a surface will not help you. You are afraid of the energy that resides within you and you often avoid the encounters with yourselves.

Now I would like you, in the following week, to think of these questions again but answer them from a feeling level, from an experience level and then answer them as simply as you can verbally. But in finding the answers for yourselves you should have experiences that you may not be able to verbalize. And you should sense within yourselves the energy that resides within your own identity and sense to some extent the unique vitality of every living organism.

If the ant spoke, what would he say? Would he step on you if he were as large as you are? Let yourselves go in feeling with these questions. You sit here feeling isolated within your skins and for no reason for you, yourselves, enclose yourselves.

This sort of question, if you work at it, will give you great freedom. And so, in Ruburt's terms, do not cop out and I will be interested to see what you come up with.

(*[Janice:] "Was I feeling vitality when I tried to express it in relaxation?"*)

You were simply learning to let your ego relax. Now the ego itself is a poor term, for individually each individual uses his ego differently. You use yours very restrictively, often, and you are learning to relax it. You experienced a point of consciousness where, momentarily, that barrier was released. Feelings of energy from the inner self were then allowed to bubble up and give you a sense of energy and a release from normal pressures.

*([Ron Labadee:] "Is there any relevance to Oriental forms of meditation?")*

There are to all forms of meditation as there are to all forms of activity.

*([Ron:] "Is there any hierarchy in terms of the way you look at it the most important?")*

The most important is that which is before you most intimately and it is the nature of spontaneity. It is this force within you that gives you your life and vitality that keeps you alive and that allows you all to think these fine and weighty thoughts. The spontaneous self, left to itself, ideally is the answer.

*([Ron:] "So you are saying that this type of involvement, because it is the most spontaneously structured, is the most valuable?")*

Ideally, it is indeed. Unfortunately when you bottle up repressions and feelings then often a structured procedure is necessary to help you release them. But all of you sit here very nicely, very spontaneously, very alive, very conscious and none of you know, egotistically, how you do so or what make your thoughts work. When you begin to question how your heart beats or why, then you can encounter difficulties if you lose the faith that they work spontaneously and that your conscious knowledge is not necessary for the fine mechanisms that keep you alive. The ego is a great king. It sits in splendor upon a great throne and it usually does not want to know that the power resides beneath.

*([Ron:] "All forms of activity or all forms of meditation?")*

Your spontaneous selves is the answer. Not control, but spontaneity, Now I did not say this, but spontaneity knows its own control, that is an entirely different sort. December does not bring flowers and yet December does not know your means of control. I just wanted to be sure that you understood.

I will say good evening and set you all at rest. Any of you who are ready to have a good projection can have some help from me if you request it. Now there is no need my even offering to help our friend Ruburt. He will not get out of his snug warm body until the sun shines brightly and warmly. But those of you who are more adventurous can count on me in the meantime. I wish you all then a hearty good evening and

*(To Ned.)* Though we had an honest answer from someone over here in the corner, I would still like a more adventurous spirit so when you ask yourselves the questions during the week then allow yourself, my dear friend, to feel the uniqueness and the integrity of your own personality as you now know it and realize that there is none like it, in this universe or any other. And it would be a crime indeed to end it.

*([Derek:] "How do we get you to help us?")*

You have only to ask. It makes no difference where you are. Before you want to project or before you go to bed at night if you plan on a dream projection.

*([Cara:] "Do you have anything significant to say about the feelings I've had, of this humming sound I've had?")*

The humming is harmless. It is merely a physical symptom that you use to let yourself know that something can happen. There is no physical reason for it. There is no need, therefore, for concern. On the other hand, it is perfectly alright to maintain the sensation so that you know at what point of consciousness you are attaining.

Now I bid all of my regular friends good evening and I bid our new acquaintances a fond good night.

*(To Joel)* And you did cop out. You did not feel deeply enough. Beware of facility because you have strong ability, then it behooves you to use them fully and not to settle for

less. You could have done far better and therefore, I did not give you an A and in truth you would not give yourself an A and neither would your friend.

Those blessings that I have to give I give you and those I do not have you must get elsewhere.

**ESP CLASS SESSION, APRIL 6, 1971**  
**TUESDAY**

*(Jane read some of Seth's material on Alpha I.)*

It is not beyond the range of the readers and none of them are beyond Ruburt's students either, and now I will listen and see how you did on your assignment. I listened to you this evening. You do not listen to me. That is fair play. I may make comments, however.

*(Everyone gave their answer to the assignment.)*

Until you know what your feelings are you do not know where you stand, and you cannot know where you want to go or how to make changes. And if you lie to yourselves about your feelings or gloss them over, then you cannot begin to understand the spiritual reality for you will use it instead as an aspirin to cover up the symptoms of disease both mental, spiritual and psychic.

*(To Gert.)* Now I am not giving out report cards.

*(To Natalie.)* But you passed.

*(To Molly.)* You did very well.

*(To Theodore.)* Now do not escape through platitudes.

And you all did very much better, and that is what I was thinking of. We will be doing more work—labor, hard labor, in which you look into yourselves and discover what you really feel and from then on we can proceed.

Listen to the silence between words and feel the feelings that are between your own thoughts and recognize the difference between what you feel and what you tell yourselves you feel and then you can begin to proceed. You cannot even operate well in Alpha I consciousness unless you are free enough to recognize your own feelings. You will spend far too much energy inhibiting them. Instead they should propel you into new discoveries.

Now you learned as much this evening listening to each other speak as you would have learned from what I had to say.

I bid you all then a fond good evening, and again, those blessings that I have to give I give you, and the others you must find for yourself.

**ESP CLASS SESSION, APRIL 13, 1971**  
**TUESDAY**

*(Following a discussion of last week's class and how it helped each one.)*

Now, I have a few more suggestions that I am sure you will all be very excited about and I do, indeed, have some issues planned for you and so tonight I have another question.

Now I am sure you recall the evening that we asked for you to tell a secret. Now, tonight I am not going to ask you for a secret but I am going to ask you to tell why you did not tell the secrets that you glossed over. Why, instead, you chose the particular secrets that you did. Now each of you went over very thoroughly in your mind your charged list of secrets. Some of you found to your amazement, that you did not seem to have any such. Others found such a list that you made up priorities.

Now, I want to know two things; what I want you to tell, two things; why you chose to divulge the particular secret that you did and why you did not choose to divulge another. Why you used one secret and cover up for another. I want you to know the answers to the questions. And those of you who were not present at that session may then divulge their initial secrets.

Now, regardless of those who come and go within this class we shall achieve a state of trust and this is one of the ways that we shall achieve it. And we shall begin with our friend, brother Theodore.

*(During break a discussion of the above.)*

Now I suggest that we continue where we began and I am highly amused with all the conversation it spontaneously erupted. You have, indeed, appointments with the universe but your first appointment is with yourself and when you have the courage to meet that appointment then begin thinking of the universe for then you will realize that you and the universe are, to a large extent, one but not while you hedge. You know what it will be because I know what you have not told.

*(During break Jane said we did not have to tell a secret when we answered the questions.)*

I am even more amused by Ruburt's statement and if we are going to have trust, by God, we are going to take it tippytoe at a time.

*(Joel said he had no list of priorities and felt he had told a secret.)*

As you know and I know, and with no accusation involved in one way or another, the answer is facile. It is too easy. Now ask yourself some further questions about the answer that you have given and whether or not you truly accept it, using the knowledge from the whole self that is now becoming available to you.

*([Joel:] "Answer part I.")*

Do not answer so quickly. Feel it through.

*([Joel:] "My other secrets might hurt someone else.")*

Now you are being more honest. I would give you a medal, but I do not have one available. To establish the overall position of trust between yourselves and the group, if you want to establish it, then the answer was important. And to everyone else in the room so will your own answers be important.

*([Joel:] "That is my most honest answer. I don't want to hurt anybody.")*

That is much better than answer number one.

*(Valerie told of being afraid of the fears she has.)*

Now when you speak these feelings you speak for everyone in the room, Ruburt included. There will always be such points, but your existences that you are aware of, feelings; and that itself is vitality and strength and within the feelings themselves there is creativity and the feelings spur you on. Now you can feel them free, recognize them, allow them their legitimate nature at this point in your reality and then use them. Let them be our guideposts. Do not deny them, but from this will come a *(word lost)* that you cannot now understand or comprehend.

All of life as you know it is vulnerable. Existence as you know it is vulnerable, but if you are vulnerable to sorrow and doubt you are also vulnerable to exaltation and joy, so do not attempt to close off from your feelings or be ashamed of them or deny them. Creativity is always vulnerable and within the vulnerability of your present life is the key to your own infinite existence. The leaves are vulnerable to storms, to temperature, and they bend gently. They give and do not attempt to stand rigidly against their nature.

*([Valerie:] "Why do I? What makes me stand so rigid?")*

You only imagine that you stand rigid. You are afraid of fear. You are openly vulnerable, not only to fear, but to the creativity that courses through your being. You move quickly, emotionally, and there is nothing wrong with this. Let yourself go and do not be afraid of your feelings. Do not try to make a rock. Do not try to make yourself into a cold star from which you can observe the rest of humanity and be safe from it. That would not help. Do not believe it, feel it. Simply feel it, and let the beliefs go. The beliefs will come when you allow yourself to recognize all your feelings. When you set up blocks against the negative ones, you also set up blocks against the creative spontaneous ones. Now, let the arm go. That is natural enough for now. You will find it, it is within you. Do not try too hard. Take it for granted that you already know it. For you do, and it will find you.

*(Wally told of the person who spoke to him when he was young.)*

You are dealing here, and in this particular case, with probabilities. You had two main levels of development that you could have followed in this existence. They were diverse but in both, in the main, you would have been working toward the same objectives. And in one you would have devoted your existence to studying the inner nature of reality. You would have been contemplative. Now to the extreme you would have joined an order, for awhile, of a religious nature and later you would have left it. You would have had neither wife nor child. Your questioning nature would have followed the aesthetic life with devotion and without deviation.

In the other probability, you would have pursued the same goals but you would have done it to prove the reality within physical matter. The intimate and noble qualities of life that can only be known through emotion of flesh with flesh. The unbearable agony and ecstasy that is experienced through fatherhood or motherhood. This experience alone would drive you to continue to ask your questions and seek for answers. Only the medium or framework of experience would be different.

Now those of you who have families, within that framework if you watch and listen, and you do, there are moments of unbearable and unspeakable agony as you recognize the aloneness of the human spirit in what seems to be an unfeeling universe. And there is also

the unspeakable exaltation that you feel and cannot explain, as you watch your children grow and as you feel, even within yourself, the recognition, the spiritual recognition, that comes when flesh meets flesh and this is what you chose to encounter. The voice and the speaker gave you your alternative. And the children will be taken away as all human children are. In your terms, those who are grown are always taken away, and the voice spoke in those terms, and you made your choice.

It does no good to say that one choice was better than the other, and do not worry yourself with such concerns for you are interwoven spiritually with every atom and molecule that exists within those of your children and your wife. And the spiritual isolation that you feel is a reminder of the inner self that only enters into concourse with the flesh but is of itself independent and knows its origin and remembers even through the eons the miraculous exaltation and agony of recognition that the flesh knows.

*(Ron told of his interest in meditation and the feelings of depression afterward.)*

You have not told us a secret but I will speak to you first. You are depressed because of your methods. You cut yourself off from the fount of your own creativity and intuition. Allow yourself to feel the spontaneous nature of your being. Do not attempt to control it. Feel the vitality that is within you show itself in those forms that are natural to it whether they be imaginative, intellectual or feeling reality. You are attempting to sidestep in those methods the basic vehicle of your experience at this point. The freedom and spontaneity of spirituality cannot be maintained or even tasted by denying the reality of the physical being. You use the physical being, and from there and from your emotions you become acquainted with other realities. Your own feelings hold within them a fount of knowledge, and you cut this fount off when you attempt to control them. They will lead naturally, spontaneously, to a spirituality that is a natural outgrowth of present experience. In this manner the natural world that you know will become a threshold of what you call spiritual activity and not a barrier to it.

*([Ron:] "You asked us about the meaning of our own lives. You wanted candor and truthfulness on our part, and I would like to ask you the same question. What the meaning of your existence in your reality is, the one goal of everything you do?")*

Now the one goal not only of my existence, and I feel this personally, but of all existence is creativity. I do not speak to you, in your terms, because you find it so difficult to understand or experience the reality of creativity and so all personalities, in whatever their sphere of activity, are involved in the nature of creativity. And this involves the creation of further value fulfillment, of consciousness that is not a burden, as sometimes your consciousness seems to be to you, but joy upon which other universes can also rest. The consciousness and creativity of one, while seeming alone, is not alone but is a threshold upon which others may rest, and a framework from which others may grow.

*(During break someone wondered if Seth had any secrets.)*

I have a book of secrets. In each life I had secrets. Now I have no secrets, but I will see to it that some of my favorite secrets are written down so that you may read them. Now your secrets leave me completely untouched since I was an illegitimate mother several times, and as a father I sired many that I did not know. Now that was in many of my youths. I was quite a pious old man and woman in many of those lives and completely forgot or justified the errors in course of my youth. And this is why your secret did not bother me

either, for I know that each of you have been both male and female and that you simply adapt those characteristics that suit you most at the time.

*(To Junior.)* There has been a great silence from that corner of the couch, but I remember it and secrets spring even from couches. And even when parents are present.

Now you all want to do fine and mighty spiritual things and many of you, as much as possible, want to do these things without facing the self that you know. And in order to have a good framework you must begin with the self that you know, and you must not ignore feelings or emotions, and you must not decide which feelings or emotions you will accept and which you will reject. You will understand them all as legitimate experience and go on from there. You will not hide in concepts, and I will not allow you, any of you, to hide in concepts.

*[[Ron:] "In your reality do you feel love?"]*

Now what makes you ask the question or doubt that any reality could be without it, for it is the basis for any reality that any consciousness knows. If it would not be love, then I would not be here, and if it were not for love, you would not have the planet that you know. Your negative emotions appear to you quite obviously as ill health and wars and desolation, and when something is wrong you recognize them. But the innate love within you, that you are often too embarrassed to express, forms the planet that you know, the physical bodies that you inhabit, the seasons and the reality in which you presently have your existence. And love also forms a framework in which I have my existence. Hopefully, those in my sphere of existence realize that all ends are creative.

*[[Ron:] "What do you mean, all ends are creative?"]*

That even when you are using energy in what seems to you to be a destructive manner you are being creative and cannot avoid it. Now does that answer your question?

*[[Ron:] "Yes. Do you, yourself, feel love?"]*

I do, indeed, and all consciousness of whatever extent feels love though it may not know the verbal designation for that is the basis of all existence. And there is no existence when you try to separate feeling from reality or consciousness from its experiences. And now it is time for your secret.

*(To Ron.)* Now to our new student, your reaction, you see, this evening and your lack of reaction also is connected with the ideas that you have received as to the nature of meditation and spiritual knowledge.

*[[Ron:] "You refer to what I accepted as true?"]*

Everyone here knows, each of you know, what I am up to by now, and you know when I am ready to begin to tell you.

*[[Mark:] "You said if we needed help in projection to call on you, and I can still do that?"]*

You can, as our friend here *(Sally)* calls and then falls back. But you know, as I have told you often, that spirituality is not a thin-blooded intellectual concept divorced from the emotions that you know. That spirituality is as dignified as brother Theodore's idiot flower is dignified, or as dignified as a wasp, or as our beloved monster here *(Willie the cat)*. That it does not need a dour face nor long dark thoughts, and that it speaks like our friend over here.

*[[Mark:] "Can I make the statement that the greatest emotion we have is love?"]*

You have already made it.



*[[Gert:] "You said you would help me with the French symbolism? I don't think I have gotten it yet. Will you help me?"]*

I will when you try harder. Simply give yourself the suggestion that you will know. Do you remember the dream? Look at the dream and tell yourself the meaning will come to you.

Now when, in Ruburt's terms, you click as a group within this class, you will know that you have done so, and your experiments and experiences will really take bloom.

*(To Molly.)* You are minimizing the extent of your own experiences, not realizing them for what they are, and we will return to concepts when you are ready to accept your own emotions.

*[[Molly:] "What sort of experiences?"]*

The ordinary experiences that come to you as you go about your day come to you from beyond both the conscious and subconscious self, and they have come so naturally, as they should, that you did not realize their intrusive nature.

I expect you to form a new class reality and certain of you will be involved with a joint out-of-body experience and other experiences in the future. The reality of the class, therefore, as it always has, will change. It is not predestined to change—you automatically change it, and I have my finger in the pie also. But had I not inserted these little sessions with emotion, and they are, indeed, fairy tales, then there would have been no chance for any joint ventures such as those that I have in mind and have had in mind for some time. You cannot glide along, however, superficially. You must have trust in those with whom you travel. Some of you have given more than others this evening.

*(To Bette.)* And we will have a fine bucketful some night from this direction.

Now there are relationships still to be worked out among you, and I will point them out. For before you have a firm foundation of trust these matters must be both faced and settled. They may appear to you, or they may affect some of you to varying degrees, but, in any case, you must work them out. Now one was mentioned by you earlier this evening *(Gert)*. Do you follow me? The other involves this one over here *(Bette)* and brother Joel. These are the main areas at this point.

*[[Joel:] "By bringing relief to one another?"]*

The way the two of you relate to one another, and the way the two of you relate to one another and also the way you and you relate to one another.

*[[Gert:] "Are you talking about Joel or Mark?"]*

I am talking first of all of Bette and Joel, then I am speaking of you and Sue and then I am speaking of you and Joel. Now do we have that settled? Now I am not going in depth, I am merely bringing to the surface feelings of which I know, of which you may or may not be aware, but in which you are involved. Is that clear?

*(To Joel)* Afterward I would like you to keep some appointment with the universe, quiet and private, not in psy-time necessarily, but alone for your own benefit. With Bill, through automatic writing or alone, and then do what you want with *(words lost)*. I want you to go as far inward for information, inspiration, and data as you are going outward to help others. I want you to enrich your source so that you are not depleted or vulnerable. Because you have abilities, I want you to do this.

*[[Joel:] "Bill said I ought to do some real serious looking, real soon. Is this connected?"]*

It is indeed. You are taking the self that you know for granted without looking beneath it, and you must do this. It is a part of your apprenticeship, and it will enrich you and enrich your source, and that is what I want you to know and realize.

Now I bid you all a fond good evening so that you can relax.

*([Janice:] "When I get home I probably won't relax, I keep wondering why I am still blocking...")*

Instead, imagine yourself clearly receiving inspiration. You are thinking negatively when you are thinking mainly about your problems. See them solved imaginatively in your mind. Do not emphasize your limitations.

*(To Sally.)* I can show you the children you have had in the past, and those you will have in the present and in the future. For the present, past and the future are all present, but not when you hit the panic button when I come as you have done in the past.

*(To Sue.)* There is a particular experience awaiting you when you are ready for it. It is a dream experience, and I will be there as I have been in many of your others. And if you have questions, I will answer them then or later.

*(To Wally.)* And if you open up you can get more information in the dream state from the person to whom you originally spoke.

**ESP CLASS SESSION, APRIL 20, 1971**  
**TUESDAY**

*(After an explanation to Florence of the previous classes she had missed.)*

*(To Florence.)* It can always be remedied, and since you are a faithful member of this class, then it seems to me that you are using your abilities very well for you know precisely when to stay away. Now it seems that we should bring you up to date, and so we have two questions, or rather assignments, for you that other members of the class have already gotten past in their own way some with valor, some by the skin of their teeth. You know what this entails so in a way, you see, you are much more prepared than the others were for you know in advance what both questions are and what priorities operate. Now I will return the class to Ruburt.

*(To Mark.)* And, our friend over here, I thank you for the work involved. I am delighted that you made the progress, and I will not say anything else.

I was, indeed, starting to talk and the word was now.

*([Florence:] "I would like to be filled in on what and how the others did.")*

All right, then you shall be, but you will feel apart from the group unless you do what they have done.

*(To Ron.)* And when you are ready to feel a part of the group, you will also participate. But when you are ready it will work well for you.

*(Florence told her secret.)*

I not only support you but congratulate you, and I want you all to know that the effort involved on Our Lady of Florence's part this evening was only somewhat short of fantastic, and that her achievement more than equals the achievement of those who had had the projections. In trying to deny these early facts of your existence you have shut off strong portions of your own energy and creative strength so that they could not operate for you in your life. You used, literally, a half of your energy repressing these memories and ideas building up a bridge between yourself and the rest of the world in terror that they should discover this secret, and so constructively you could not use this energy. And you built up about your physical image a fortress of flesh to protect you. The image that you have has been built around you from these fears so that you would be so secure that none could find out the secret. And the secret when it is said, you see, releases that energy, particularly as you begin to understand that in that past there was nothing shameful. That the ideas of Orientals that you had at that time were highly distorted. That other incidents of which I know are not, in those terms, my dear Lady of Florence, shameful. The energy can, therefore, be released.

Now we have done several things this evening and as always our Lady of Florence had a good part to play. The inner gestalt of the group has been opened, for one thing, and a better group unity will result. For another thing, through listening to what others have said you should realize the vitality that is distorted in these deep charges that you often carry within you for these deny you the use of your own energy. They literally tie you up in knots.

Now I will let you all take a break and do not break up into pieces.

*(To Ron.)* And when you are ready let us know.

This is not to be an inquisition. It takes awhile to get to know another person, whether they are in the body or out of the body. Personalities meet and communicate whether they are physical or not.

(To Ron.) And when you are ready to communicate, you will communicate. To yourself, to the group. And there has been some good healthy give-and-take here but not an inquisition. There are, and I do not want to shock you, individuals who quite humbly and sincerely, do the best that they can. There are married couples who meet in their daily lives with a good measure of honesty, compassion and understanding and the two people that you mentioned relate in that manner.

Now of all the others in the room, those two, in their relationship, have a simplicity and an integrity that speaks for itself and it is, indeed, highly unusual. The biggest secret that this one has over there, (Arnold), if you will forgive me, is a deep feeling of inferiority that is disguised sometimes as humbleness. This I know and this, intuitively, the other members of the group know, but your questions and the fact that you question it, this is good, here or in any other place or in any other group. But do not question yourself out of feeling or emotion and do not build up a barrier in your own mind for there are no barriers here.

Now as far as the group is concerned there is always a method in my madness, as there is a method in your own madness. The creative selves within you know what you are up to and I know what I hope this class will be up to and you must have faith in each other and trust if we are going to do the kind of group experiments that I have in mind. If you do not have faith in each other in the body you will have none out of it.

Now my relationship with you, brought up quite cleverly by our friend over here, is indeed a strange one since you do not relate to me as you do to each other. But you may tell our friend over here the effort I make precisely so that you do not set me up as a demigod and that you use your own abilities. Now if this were not the case you would be dealing with my friend, Seth II, all of the time so you had all better watch out.

I have told no secrets. I am very afraid to tell you that I have forgotten what I considered secrets through the lives that I have lived. I certainly know that, like any of you in the past, I have not always been charitable. I know that I have hated one parent or another. I know, certainly, once that I plundered in the wages of war. I do not come to you as someone who does not know what it is like to be human. And in those personality characteristics that I use when I speak to you, I show you that the emotional life continues.

Now some of this is, indeed, a translation or, again, you would be speaking with Seth II, yet what I am continues to exist. And the, I hope, the delightfully human egotistical characteristics that I show help calm your fears and show you that the self as you think of it, continues to exist. I have a reservoir of personality banks upon which I can draw, and as a teacher I use the one that is most effective in any given system of reality and this is the one that I use here. It is a portion of myself that is the most closely connected with earthly existence, and it is a self that I like very well, indeed.

[[Ron:] *"If we didn't interpret ego-sensitive ourselves you are saying that Seth II could speak more directly and nonsymbolically to us?"*)]

I very seldom speak symbolically to you. I speak as literally as possible to you, but in order that any information appears within your three-dimensional system then translations are automatically necessary, or you would not perceive it.

Now I will help our good friend, but first I have a few remarks.

*(To Gert.)* I want you to work on your own because your favorite propensity is to rely upon authority and I am quite sure that you understand this. I wanted it said, however.

*(Seth II:)(Words lost)*...observed then realize that we are highly interested in such experiments as Seth is conducting, and that as we observe you, so do you, though unconsciously, observe other realities in your sleep state. If our reality seems strange to you then yours seems strange to us. We move through systems such as yours faster than the speed of light, and so what I am saying is already a translation and, in your terms, a message left in the past of your time. Your own consciousness also travels faster than the speed of light, and big portions of you does understand, to some degree, the nature of our reality. At least it has an innate comprehension of the probabilities in which you exist. There are portions of your own identity, in other terms, that dwell in these probable systems that have not known physical reality and that come to observe those portions of itself that have so developed in that fashion. And so do we observe and does yourself serve as a translator in our behalf. Unfortunately, we do not communicate easily with the portion of you that can understand. You are not in communication with that portion of yourselves that is not physical, that was never physical and that will not know physical existence at all, and since you identify with the physical self then, indeed, we come to you in the guise of ghosts that you do not understand our forms that you cannot see. And yet, since we seeded the universe in which you have your present existence then do we observe, and do we watch, and do we have concern.

*(During break a discussion of the above.)*

*(Seth to Florence.)* You set your own program.

*([Florence:] "Aren't we assisted by other realities?")*

You are assisted by other portions of yourself.

*([Florence:] "Will we ever relate to another species, like the dolphin?")*

You will, indeed. You do so now all the time, but you are not aware of it.

*([Florence:] "Are they aware of it?")*

They are aware of it in their own fashion. If you are speaking specifically of the dolphin, some of their species are consciously aware of it and others are not.

*([Joel:] "A stray dog mysteriously came and has stayed. We can't find the owner. I feel maybe this dog has a purpose in being there. Could you give us a clue?")*

Now, first of all, the dog is not a fragment out of nowhere. He is a simple stray. However, there is an imbalance, a lack of balance and of coordination, in the family, in the family relationship and with the children. The dog is an extremely psychic animal, in your terms. Therefore, he is aware of the emotional conditions that exist. He is also in need of love and care, and he knew, in his own way, that a bargain could be worked out. Simply by being there he can change, to some extent, the balance of the household and also have his own wants catered to. And so it is a bargain that this young tramp has made with you and a good one. Take him up on it.

*([Joel:] "What would happen if an owner turned up?")*

The situation would already have been altered and changed. Also, by the fact, you see, that you accepted the bargain. You need not have done so.

You have all done more this evening than you realize you have done, and so I will now bid you a fond good evening. But remember there are differences in your own reality

and in your own identity that are as great as the difference between my personality and that of Seth II. And there are journeys within yourselves that you can take that will lead you from selves that you know to selves with whom you are not yet acquainted. And so now I give you those blessings that are mine to give.

*([Gert:] "Thank you for the vote of confidence that I can find it out for myself.")*

You will, indeed. You need the framework, but you do not need too tight a framework and you do not want, now. And do not project your conscience outward upon others and then react to them as authority figures.

You will all find your own blessings I am sure. I bid you then a hearty good evening and my best wishes to you all.

**ESP CLASS SESSION, APRIL 27, 1971**  
**TUESDAY**

*(Florence stated that at last week's session she felt like we were mice in a cage, and Seth I and Seth II were scientists checking up on us.)*

You put those words in your own mouth. I would never dare to say such a thing, and it is not true. You are not mice.

*(Wally spoke of Darwin's theory of evolution.)*

He spent his last years proving it, and yet it has no validity. It has a validity within very limited perspectives only, for consciousness does, indeed, evolve form and form does not evolve consciousness. All consciousness does, indeed, exist at once and, therefore, it did not evolve in those terms. It is according to when you come into the picture, and what you choose to observe, and what part of the play you decide to observe. It is more the other way around in that evolved consciousness forms itself into many different patterns and reigns down in reality. Consciousness did not come from atoms and molecules scattered by chance through the universe or scattered by chance through many universes. Consciousness did not arrive because inert matter suddenly sparked into activity and song. The consciousness existed first and evolved the form into which it then began to manifest itself.

Now if you had all been really paying attention to what I have said for some time about the simultaneous nature of time and existence, then you would have known that the theory of evolution is as beautiful as a tale as the theory of Biblical creation. Both are quite handy and both are methods of telling stories and both might seem to agree within their own systems, and yet, in larger respects they cannot be realities. I am addressing this to our friend over here *(Arnold)* and partially to our friend over here because you should understand what I am speaking of. But, then, no one asked me about the nature of evolution before until recently when our friend, Joseph, read a book. No—no form of matter, however potent, will be self-evolved into consciousness no matter what other bits of matter are added to it, but without the consciousness, the matter would not be there in the universe floating around waiting for another component to give it reality, consciousness, existence or song.

*([Arnold:] "Every bit of matter already has consciousness?")*

Indeed and the consciousness came first. You are quite correct.

*(To Wally.)* I thank you for bringing up the matter. There are many ways of bringing up matter.

*(After break.)*

That probable self can become a whole entity if it so chooses. Now some selves do not choose to become entities.

*([Ned:] "That might be a reason why there are more entities around now, more are choosing to reincarnate?")*

Only those who choose to take on the responsibility of teaching will return.

*([Ned:] "That would create more entities to reincarnate? Instead of having a hundred entities to reincarnate, that hundred can multiply.")*

Indeed, within each entity is the possibility for unlimited personalities.

*([Ned.] "Also other entities, too.")*

Indeed.

*([Ned:] "Is it up to the probable self whether they become a new entity, or up to the person who creates the probable self?")*

Up to the probable selves for each portion of consciousness has available to it whatever potentials it is willing to seek, and there are no limitations placed upon it either by those who created it or by itself.

*([Sue:] "Can one entity have two personalities at once in this system of reincarnation?")*

It can, indeed, and I was wondering when you were going to come up with that one. All fragments have within them the potentialities to grow to whatever height of development they choose.

*([Sue:] "Is there anybody here who has another personality in this same time?")*

There is, indeed, but I will not tell you now.

*([Nadine.] "Would it be possible, like, to have a husband and wife that were, when they were gotten together, you would have a great person with opposite personalities, could they possibly be two probable selves?")*

They could, indeed.

Now within your reality, as you think of it and as you understand it, the population at any given time is seeded by certain particular entities. In your reality, as you think of it then, you are all closely connected much more closely than you realize. You are working toward certain kinds of development that can happen, in your terms and in your terms only, only in your space and in your time. If you understood me, you would realize then that you are highly unique, and that those problems and challenges that you have can be met by no others, and that those private elements of your personal life that seem so uncosmic are, indeed, of great importance. Not only to you, but to other realities that you do not presently understand, and that in working out one simple challenge in this existence you work out other challenges for other selves in other realities. And you help untold numbers of personalities in other realities.

Now think physically again of our onion, but imagine instead, psychic realities forming its skin, each interconnected with the other. Or imagine an orange, each atom of it connected with each other and yet each one individual and each representing a reality. It may seem that there would be no way to get out of the reality of the orange if you were forced upon its surface, but to go round and round, and you might seem isolated. And so, in your reality, you might seem isolated, and yet that orange is in another basket of oranges, and the skin of it touches another. And so your subjective lives touch lives that you do not know, and yet each of these are unique. In all of these realities, there are no exact duplicates.

Now some of this material is new and when you get it written down, I would like you to read it and ponder it. You have this information, use it. Your own subjective experience can lead you through many paths that interconnect this reality and other realities. It is up to you as to how far you want to go, now, in your terms. The journeys lead to an understanding of your own uniqueness and, therefore, to an understanding, not of relative unimportance in the universe, but to your absolute importance to it, and the knowledge



that your each act ultimately affects the movement of the most minute molecule and the action of the most distant star that you can perceive.

This is your reality, accept it or hide within all concepts. It is up to you. Make this information personal, emotional and a part of your lives. These secrets, as our friend here told Ruburt, that you have told in class, that have had such weight to some of you, how dare any of you hold these secrets up between yourselves and All That Is and the experience that is waiting for you and available? That you think these secrets are that important, that they can stop the energy of the universe from working its way through you when that energy gives you your vitality and strength. For all of these issues are related, and the movement of your thought is as lively as the movement of any molecule and far more powerful.

Now we will have a break. It need not be a permanent break unless you want to make it so.

*(During break class agreed Seth was more formal tonight.)*

...But it was not more than Seth usually does. Now, you are acquainted with those portions of self that you are ready to accept at any given time and he knows when you are ready to accept certain concepts, and when you are ready to accept certain experiences. And so your own development follows your inner dictates, both when you are alone, and when you are in class.

The trouble was that you wanted to hide in concepts, and so he brought you out of them so that you could acknowledge the self that deals in concepts, and then give you some relief and release. He leads you back into concepts again. There is nothing wrong with concepts at all as long as you do not use them as hiding places or as steps of security from which you will not leap, one into the other. Or unless you use them to hide your own emotional reality. Within you concepts and actions are one, and you recognize this, and your inner lives are based upon it, but your mental lives are often based upon ideas, until recently, have been considered very modern and very in, such as the idea of evolution. And yet, if you had listened to what I have been saying, again, you would have known the theory to be a pretty tale. Life bursts apart in all directions as consciousness does and explodes in all probable directions. There is not one steady stream of progress.

*(To Florence.)* Now last week when Ruburt was speaking about the natives who are such expert dreamers, you asked, our Lady of Florence, then why are they not more progressive? And yet I know that you realize that your own progress as a civilization, in your terms, will come to a halt unless you progress in other directions. This is what your civilization is learning. That you cannot rape your planet. And life did not begin as some isolated single organism that in the great probabilities of existence meant another, and then another, and then another, until a chain of molecules could be made and selves formed. Neither does consciousness exist, using an analogy, as simple organisms separated by vast distances, but as a complicated gestalt.

Now you have met in the last weeks those elemental portions of yourselves that you have not admitted even to yourselves, in terms of implication, and now you must also meet more complicated realities in terms of concepts and make these a portion of your own emotional reality. You work these out whether you know it or not. Ned and Sue work them out. Alison and Joel work them out. And you all work them out through your own relationships, for even these are symbols for other realities and each move you make in this

reality is made in another and still another, and this does not deny the integrity of your own individuality which continues by its own nature.

You have only to let your fears go to discover that you are hardly alone, and that any aloneness that you feel is an illusion cast by your own mind even as the seeming divisions in time are illusions cast by your own mind. Your inner selves deny the seeming illusion for in dreams you are reunited with yourselves, and as you listen to me speak you are reunited with yourselves if you only probe within my words and feel the reality that they invoke within you.

My words, as I speak, operate in many ways. As sounds alone in your reality that have an impression upon you. As the meaning for the words, that meanings that you understand, as the electromagnetic realities that speed out from Ruburt's lips, and all of these things you register and understand. You have only to consciously acknowledge them and to open yourselves. I know, for example, your great identity with all the other selves, in your terms, that you have been and will be and know that your feeling of isolation is an illusion and yet, you (*Valerie*) must know it. And so I know that each of you have your own inroad, both into concepts and experience. On the one hand, I know that you are traveling these inroads, even as I know that as I speak some of you understand me and use my words simply as maps to lead you to undiscovered lands, and others hear merely the words. For those of you who hear only the words I am sorry.

*(After break.)*

You are getting your first very small lesson in, what I will humbly call, multidimensional communication. It is the first time we have used the phrase here, but it will not be the last, for when I speak to you I address you mentally, psychically, spiritually, and even biologically for there is a strange spirituality that exists within your own atoms and molecules that accepts what I say. And eventually that message gets through to you also, and I speak often to each of you separately while I seem to address you as a group, and yet I do address you as a group also.

Now I have adopted this measure simply because it is impossible to speak to each of you individually with any depth or meaning, but (*to Valerie*) I want you to realize that you are not alone, and that isolation is a manufactured thing. You manufacture it in your mind. It has no meaning in any terms. You will learn to feel it and not simply accept it intellectually, but you must begin to tell yourself emotionally that you are not isolated, and you must divorce yourself from self-pity.

I have told you often that I use the means available to me for teaching purposes, and many of you wondering when I use the voice with force, why I do so, should by now recognize the fact that the energy generated is spent by you in many ways, and that if atoms and molecules could jump up and sing in a great congregation then they would, indeed, make such a noise in such a fashion in their own way and to remind you not to be so sober and not to hold your problems as gates holding back the universe. If I can afford to be undignified and show myself then it seems to me that you can. And that applies to each of you. And you.

Now you have been told more than you realize this evening, and you have told yourselves more than you realize this evening. And when you go home you should be able to feel your own vitality free for once without so many ideas about when it can be used and when it shall not be used and without putting up so many barriers.

I have one point before I close, and it does not deal with concepts except as emotion is concept. Some of you will know to whom I am speaking, but I am speaking also to each of you in this room. There are human beings on the face of this earth who do not know what love means, or companionship. Who so not have parents, who do not have sisters or brothers who understand an isolation that is bleak and cold even if it is of their own making. Each of you in this room who has the opportunity to share with another then know that is grace and be thankful for that which you experience. And do not underestimate what you have. There are personalities who have traveled through the centuries, literally, without an understanding, and if this was their reality and if it was their own making, still be glad that it is not yours and accept those relationships that you now have and realize their potential and do not close yourselves off to stupid pride and through barriers of your own making.

Now the atoms and molecules that compose you are glorious impermanent things, and through the leadership of your consciousness have you led them to consciousness and song and through you do they experience what you experience. And through your organization do they understand realities that would otherwise be denied them. And when each of you come together in a personal relationship are you then glorifying and adding to the reality of the consciousness that is within those atoms and molecules. You know each other in each life a brief time. What joy and comfort you can give, then give. What support you can render, render. Do you not realize that by doing this you become more than you think you are? And I am not speaking to any of you in terms of self-sacrifice for there is no such thing, and there is no such road, and I do not advocate it. But if you demand the best that is within you then you become more than you realize that you are, and you must also demand more from the other persons within your relationship. Allof you, therefore, that are married and have such relationships must inspire each other regardless of what you all know of the nature of reality.

The bones that you call your own will lie a long time in the grave. The physical beings of those that you know change even as I speak. What joy and creativity you can give, then give. What affirmation you can speak, speak. This life is as important as any other life, and none of you attempt to deny the abilities of another for in doing this you speak against creativity. Therefore, it behooves all of you, on a part of all that you are, to expect the best of yourselves and the best of those with whom you are in contact. But the moment is intimate and the voice that speaks beside you in the night, in your terms, will not speak for long, therefore, comfort it when you can. And remember, all of you, again, I am not speaking in terms of self-sacrifice. It is impossible to sacrifice the self, and when you try to do this, it is betrayal. This is not divorced from the material I have been giving you in terms of evolution or the nature of reality but highly intertwined. You live and breathe these concepts.

*([Joel:] "You said that contracts could be renegotiated.")*

I did, indeed, and old ones must be changed, in your terms.

*([Joel:] "Centuries are a long time.")*

Indeed, there are no excuses, however, for not changing with the times, in your terms.

But also that you should not attempt self-sacrifice. It should not be expected of you. You should not accept it.

*[[Mark:] "Then if you have a responsibility it should be an opportunity to develop yourself, not a self-sacrifice?")*

You should never attempt to deny yourself at the expense of another, but if you fully realize the nature of your identity this would never seem necessary.

*[[Mark:] "We all have responsibilities such as aging parents that we take care of.")*

That is not self-sacrifice.

*[[Mark:] "But sometimes, in self-pity, we think of it as self-sacrifice but really it's a chance to gain humility or give service to other people?")*

Now do not bring me down in this particular subject to specifics this evening because you can help aged parents out of a feeling of vengeance and be very glad that you are strong and they are weak and take great unholy pride over the idea that you are finally stronger than they are. So there are many ramifications there. Do you follow me?

*(To Joel. Words lost)...*as well as young ones but with much greater emphasis upon the older. If probabilities continue as they now are.

*[[Joel:] "Older, living in this system, in our terms?")*

Older, living, in this system, but not now. That is, this is not an immediate alternative. It is an eventuality. And you cannot, it seems, continue to do as you are doing. You are realizing, beginning to realize, some of your own abilities and they are being misdirected, in the position of which you speak. For several reasons, not all of them are religious, many of them simply cultural, you do not relate on a deep level to some of the people with whom you deal, the ordinary, square parishioner with quite conventional religious ideas. You cannot explain your ideas in his terms, and you cannot accept his interpretation. You have felt for some time, as you know, that you are living a lie in that regard, and yet you do not know where to turn your abilities or into what field. When I spoke to you it was obvious that you would leave, and that you would not continue. But you will work with organizations and as a director within them. Those even that seem to have a secular nature you will mold. There is no real doubt in your mind as to which course to follow. And I will not tell you what line you will follow with. That is for you to work out with other... But you must find a position in which your full energies can be directed rather than scattered as they are now in several endeavors. And that is most important for in that way you can feel progress and a concentration of energy. Now your energies are scattered, and you do not feel accomplishment.

Now I bid you a fond good evening.

*[[Chary:] "Must I find out completely on my own or could you give me some guidance on the specific problem I related tonight?")*

You must try this on your own. It is your challenge. And to solve it for you says to you that you cannot do it by yourself and encourages you to look for others rather than to yourself for the answer.

*[[Chary:] "Well, could you give me some guidance on how I could open up myself so I can do it at this moment?")*

What Ruburt told you applies, but those instructions must be carried through completely. And you can do it. You do direct your own thoughts. You can control them, you can stop the conscious worrying. When you find yourself worrying about this matter, tell yourself, instead, that there is nothing to worry about, that the answer is within you. See your mind within your mind as a clear sky or a blank board upon which the answers will

come. Now be assured that the answers will show themselves there for they are there now. And simply relax and see what is already written. The answer has been there, in your terms, long before you requested it. And it is there now. Simply allow yourself to see the answer and freely accept it. And let the turmoil go.

Now I bid you all a fond good evening.

*(To Gert.)* ...and for our friend over here in the corner, next week you can work with your colors and I will give you some time to do so.

**ESP CLASS SESSION, MAY 4, 1971**  
**TUESDAY**

*(After experimenting with the strobe light Seth spoke.)*

Now I left you alone this evening so that you could think about your own experiences. But as the word evolution is the title for a fine tale with a little truth in it, and much distortion, so also, must the realities of consciousness sometimes be explained in terms that you can understand and in terms of your own time concepts. So what you understand of reincarnation, and of the time terms involved, is what you have been told so that you could understand it, but it is a very simplified tale, indeed. And again, it is a story, and though I have never used this term before, in class or in our sessions, and though I do not want our friend over here in the elegant outfit to become angry with me *(to Sue)*, I will tell you that reincarnation, in its own way, is also a parable. The other word is a fable or a tale. It seems very difficult for you to understand the fact that you live many realities at one time, simultaneously, and since the time scheme seems to be such a reality to you, the multidimensional aspects of your own consciousness are explained in those terms.

You form your reality. You form, therefore, the generation in which you seem presently to have your existence. The years 1741, 20 BC and 5000 AD all exist now, and so those personalities that you have been, in your terms, or may be, in your terms, are already a part of your multidimensional existence.

Now karma does not operate in terms of cause and effect though it seems to you that it must. Instead, you see, all your acts now affect all of your other reincarnational selves both, in your terms, past and present. Now you have settled upon one mathematical system to follow in your universe. Along with it you have settled upon one line of reality. This you endorse as reality, and anything outside of it does not have your stamp of approval, so therefore, it seems to you that it cannot exist, in your terms.

*([Ron:] "Is the All That Is already at where it is going? I am trapped by the concept of time, but I had the idea of development in reality.")*

But you must not think in terms of one line of development for creativity goes out in all directions, and All That Is having within itself the nature of all creativity cannot be static, cannot end and will always continue to create new development.

*([Ron:] "You say All That Is is not static. What is the meaning of movement outside of the concept of time?")*

I hate to tell you this, and I cannot follow through in one evening's session, but the idea of movement and the idea of time are not at all connected in reality. There is motion that has nothing to do with time and nothing to do with movement through space. There is motion that exists only in terms of what I call value fulfillment.

*([Ron:] "Has All That Is reached the final state of its motion?")*

There is no final state of motion, and it is only because of your present position that it seems to you that there must be such a point.

*([Ron:] "Then if there is no final state, you can't say that All That Is is now.")*

All That Is is now, yet within All That Is, are all potentials for development even now, simultaneously, being expressed and each action causes another action, in your terms now,

without end. There is no pinnacle or end of creativity. There is, instead, an infinity of development and creativity. And do not try, at this point, to intellectually understand the concepts for it will seem contradictory. In your language it is indeed, and yet the inner self and the intuitive self will be able to leap that seeming gap but you cannot force it to do so.

*([Ron.:] "All That Is is continually expanding and yet is now?")*

All That Is is more than the sum of its parts. The intuitive self, being a part of All That Is, understands this when you leave it alone.

**ESP CLASS SESSION, MAY 11, 1971**  
**TUESDAY**

*(During the experiment with the strobe light Seth spoke.)*

Open your eyes and look about you. You are now in a projection. You have projected yourself to this room, in your terms, from other times and other places. You belong in this room at this moment of your time because you have projected yourselves into it. Around you there are friends and strangers, and you have always been friends and strangers to each other. Now look closely about you. How real is the room? How much do you know of the selves you think you are?

Now I want you to try something with me. As you have projected yourselves here, then give yourselves the freedom to project yourselves elsewhere. You may close your eyes or leave them open, as you prefer, but sense within yourselves your own inner identity. Travel through the personality that you call yourself. Do not take it at face value but feel within yourself for the hidden self that is within. Feel also within you the tremendous energy and vitality that gives existence to your physical image and propels the reality of your thoughts and images and gives any kind of reality to your dreams. Get a hold of this energy within yourselves and feel it as your own for you are this energy, and you are within it and a part of it.

Now you may each interpret your experiences in your own way but feel the independence of yourself from this room and from this time and from this existence. It is, indeed, real and so are dreams real. Pretend then that the room itself is a dream from which you are almost about to awaken, and with your eyes closed still, you will awaken from this room into another place and another time, and with your eyes closed you will awaken to another reality as valid and legitimate as this one. A reality in which you are intimately concerned and feel within yourselves the inner identity recognizing that which it now sees and perceives.

You may, again, interpret the experience in whatever terms you choose. If you hear voices, then listen to what they say. The voices of strangers and beloved ones are often the same voices, and the scenes that you see often, you have seen before. But the vitality that draws you, and the vitality that is within each of you is the same vitality that changes the seasons that you know and that gives your physical existence its meaning that insures the survival of your identity. And within this energy have you your independent existence.

Climb up my words then, rush up the vowels and the syllables and let them form for you a ladder of energy by which you can send. And let them form a foundation upon which you can climb to find your own reality and your own existence that is in itself independent, both of my words and even of the room in which now your bodies sit, for that independent inner self wanders through all existences that you have known, in your terms, has a wisdom and knowledge that you can use. And each of you in a greater sense knows the nature of your own vitality, and none of you are alone or have ever been alone for within you is the knowledge of all the personalities that you are, and within you are those abilities to be used and tapped.



Now some of you will be able to come further with me, and those of you who can, I ask you, still with your eyes closed then, to awaken to the reality of another classroom in which you are all involved and in which our two new guests also sit. A classroom that you visit in the dream state, and that is quite as real as the physical room that you visit once each week, and in that existence there are other students, and they are all portions of your own realities. They are other personalities all a part of you, and they come from many times and places, in your terms, and there are many teachers and some of those teachers also are other portions of your own personalities.

Now feel, again within yourself, the birth and emergence of ever new energy so that it pulses within all the reality that you know. Let it sustain you, let it carry you again safely back to the hallucination of the physical room and the projection that you now accept. And let all of you remember what you have learned, and where you have been.

Now return to the room, and open your eyes with wonder upon the physical reality that you have formed. Open your eyes, all of you, and test what you see against the inner reality that you know. And remember that my energy speaks for your own energy. No energy that I show do you not have. Welcome back to the hallucination that you accept so easily.

*(After break.)*

Now before I bid you a fond good evening let me remind you that those of you who are ready can meet in the out-of-body state and remember your experiences.

*(To Mark.)* You are quite ready for your classroom now so forget the negative suggestions you have been giving yourself.

*(To Florence.)* And you tuned into our classroom before the others did this evening so you are certainly ready.

Now I welcome our two guests this evening.

*(To Sue.)* You are ready for an excursion into another level of probabilities that you have not visited and so our friend, Ruburt, will expect to see the results in black and white before too long.

*(To Joel)* And as for our friend over here, trust yourself, and when I say your self, I mean the entire self. Not just the self that you know, or the self you think you accept, or the self you fear you do not know, but the entire self.

*(To Sally.)* What Ruburt was tuning into earlier was a 17th-century existence of yours in which you were also a woman. He saw you coming down a staircase wearing a gown, a ball gown, in Versailles. Now the name was like the name of a well-known philosopher, Teljard. The first name was Naneen. The years 1721 to '58. Your husband was what amounts now to a Colonel in the 14th Regiment then stationed within that city. You had two children, one now your present sister. She, at that time, was an actress, however, a profession for which you then did not have the least understanding and showed little compassion for her efforts. At that time she died an unfortunate death. You had nothing to do with the death, however, you felt guilty about the circumstances for she did not do well in her profession and died, indeed, of starvation in another town never having told her family where she was. She died in Bordeaux.

Now I bid you all a fond good evening and, again, for our friend over here (*Joel*), those blessings that I have I give you, and those I do not have you must get for yourselves.

*(To Arnold.)* I also expect something from this corner. Now there is a scientist ready to get in touch with you when you are ready. The name is something like LeMark, but I am not precise and I will give you more information. Now he was also interested in concepts, and this will be your connection.

**ESP CLASS SESSION, MAY 18, 1971**  
**TUESDAY**

*(Ron Labadee had been speaking of the Buddha religion and nirvana.)*

Now if you will allow me, creativity is born from desire. To deny creativity is to deny All That Is, is to deny the vitality that was born itself out of its own desire. To deny individuality or to speak in terms of nirvana is to deny the vitality from which all originally came, in your terms.

Now you may ask me questions when I am done. Store them up and give us a moment.

I have tried to explain the God concept in many ways, using different vocabularies, speaking very simply; and yet because of the subject matter I see that it is not understood. You must also know that what I am telling you cannot be translated into words, and so you are getting at best a secondhand translation. Words cannot convey the message but working from the words you can obtain a portion of the reality behind them.

Now each of you is a part of All That Is, highly individual and unique, like no other, and that like no otherness will never be taken from you. You will not melt into some great golden bliss in which your characteristics will disappear. You will not be gobbled by a supergod. On the other hand you will continue to exist; you will continue to be responsible for the way in which you use energy; you will expand in ways now impossible for you to understand. You will learn to command energy of which you now do not know. You will realize that you are more than you realize that you are now, but you will not lose the state of which you are now aware, and regardless of the fact of reincarnation and regardless of probable selves the unique self that you now call yourself has eternal validity even though the memories that you cannot now consciously recall will be yours in their entirety. And physical life in its reincarnational self is not some chaos thrust upon you, some evil from which you must shortly hope to escape. It is a particular reality in which you have chosen to know your existence, in which you have chosen to develop yourself, and it is indeed a system, again, like no other system, a unique and dear and beloved portion of reality in which you have decided to flourish for awhile. And in denying it, again, you deny the reality of experience.

In other terms, you will leave this system for others, but there will be a portion of you yet, no matter how many eons pass, that remembers a spring evening and a smell of autumn air; and those things will always be with you when you want them. You make your own flesh and your own world as now en masse you form the evening. These are creations of yours and of your kind. They are not prisons to be escaped from.

*[[Ron:] "Within this system of meditation you talked about the creative vitality and the creative energy, that the idea of the end goal is the identity of the source of All That Is ...what is Buddha doing now?"]*

He is now in another sphere of activity. He is not in the reincarnational cycle. No one continues in the reincarnational cycle forever. He is continuing his own development.

Within each of you there are truths that you do not know, realizations of inner reality. Now your ego, your exterior self, focuses outward into physical reality. It senses this inner knowledge, but it cannot understand it. It wants to see inner knowledge projected outward

onto the physical reality then, to some extent, it will accept it and so through the eons that you know this inner knowledge, this inner vitality is projected outward onto history and onto historical events as you understand them. I am giving you some advance reference from my book.

Now certain individuals, certain historical events, seem suddenly struck with inner brilliance. Certain men and women seem touched by some unseen light. They have extraordinary force, and this is the projection from the inner self of this inner light outward onto people and events. Now en masse there is an inner religious drama, if you will. An inner morality play if you want to use the term. I think that is a collegiate term, and that is why I am looking at you (*Kris*). It shows I am trying to relate.

Now this inner drama cannot be understood by the ego, and so it is projected outward into external reality. Certain individuals, therefore, in history, certain geniuses, kings, priests, prophets, are touched by this light. All of the individuals living, in your terms, at that time have taken part in the same inner drama which is then exteriorized. The individuals then accept this projection upon themselves—the heroes, in other words, or the gods, or the prophets, or the kings. They are recognized intuitively when they appear on the exterior scene because in psychic life they have already been known, and in dream states these dramas have been worked out. They are recognized at once on the historical scene.

Now on the one hand their abilities and their power is based upon the inner ability and power of all of these, in your terms, alive in that particular era. However, they became what they seem to be for these chosen people have also accepted this role, and the exterior drama will be worked out in such a way that it makes sense within the time period in which it seems to take place. In this same framework, as the exterior drama begins to fade and as it has left meaning, in your terms, only now as time seems to pass, then once again the interior drama arises, but this time with a new story, with a different god and with new prophets; and as the old weakens so the new interior drama begins once more to arouse man from within his dreams, and again they choose and someone appears, or two or three, and a new drama is projected into external reality.

*([Mark D.:] "My ego will not step aside and let me communicate with this vitality. What can I do?")*

Be kind to your ego. Do not treat it like a dumb relative, that you want to thrust aside. Tell it that it will also gain in its manipulation within physical reality and coax it a bit. Do not give it the boot.

Now you may take your break.

*(After break.)* A villain or a victim can also be a part of a religious drama, but I enjoy your interpretations of what I have said, and so before I finish I would like to hear more of these. I have to tell my friends how I am doing, you know. Sometimes they do not believe me.

*([Mark:] "Do you get a report card?")*

Not exactly, but I may as well.

*(After further discussion.)* The Buddha came closer. They are very close, however, in comparison with other religions in that they at least accepted the possibility that all things were a portion of vitality and life. They simply got mixed up with their endings.

*([Ron:] "There is also the [Asian deity—name lost] He has attained nirvana, but he stays around and helps people who are still in the reincarnational cycle.")*

Now he is a psychic entity and as such he is a valid reality, as Christ is, and you can all study that sentence. It is loaded.

*([Ron:] "Then there is no return to the Godhead.")*

I did not say that. I said you never lost your individuality.

*([Ron:] "Then not everyone could return to the Godhead if the Godhead is conceived as an energy state.")*

Why could not an energy state also be composed of individual identities? Why must it be some blah? Why can it not be a psychic gestalt? Now, wait.

*([Ron:] "That doesn't contradict Buddhism or Hinduism, if you say that God is All That Is and is all personalities...")*

But more than the sum. Now you are squirreling around in your own head playing with words and concepts and not listening to what I have said. If you had been listening you would be more clever with your questions.

*(Ron:] "So there would be no contradiction in that if you conceive of God consisting of all personalities, then as individual personalities progress up through different realities then He would eventually become in His identity God in that God is All That Is.")*

Except that God is always more than All That Is, is the sum that you cannot find and for my definition of God I, therefore, leave you with that one for God is the sum that you cannot find, that resides within you, that is more than anything you can discover, that is his creations and yet more than that which is created within; whom infinities rest.

*(After break, to Bette.)* Now for a cousin of Richelieu in the 18th-century France you put up some struggle pretending that you do not understand what you like to think of as intellectual discussions, and you make a great fight against what you like to think of as verbalization, and you pretend to yourself that you do not understand what I am saying when I am saying it. Now you are putting artificial limitations upon yourself that you partially understand and partially do not understand.

Those who need verbal messages most, and I am closing my eyes so no one will be offended, those of you who need verbal messages most, are those who have the greatest doubts about their own inner reality and experiences, *(to Bette)* but beyond that you distrust anyone who seems to have had a better education in this life than your own, and it is discrimination.

It is also highly charged to hide from yourself the fact that, as a cousin of Richelieu, you dwelt in a highly artificial intellectualized environment in which words were spoken about constantly without any understanding, and in which you personally held forth using words to cower both your friends and later the masses. And so now you pretend a vulgar, earthy, frank, common behavior that does not fit the inner self and yet fools you on an egotistical basis very well. However, it also serves to blunt your own abilities and to cause inner behavior that, again, is not suited to your capacities for it causes you to pretend not to understand that which you do well understand and therefore to block from your ego information that is otherwise quite plain.

Now you have a division neatly drawn for yourself; a framework in which you find yourself acting. A personality that you have set up for yourself, but the fact that you are coming to classes and using the intuitional abilities opens up a slight window in that

artificial personality that you have adapted, for in your mind you think— and if you will forgive me, I will speak for you, but you may make a rebuttal. You think: “I am frank, I am earthy, I am one of the common stock; I do not understand this high verbalized chatter. Those that have been to school understand these things, but I am left out. But I do not care for the words are meaningless and in me there is a frankness and vitality that these others do not have.”

Now that is one level, and on another level you think, “I am of the earth and strong and vital, and those who rely upon such thin, high, intellectual matter do not know what they are talking about. I can be brutal in my honesty but at least I am honest and I do not play with words.” And this is a personality that you have set up for yourself because behind it all in the French court you glorified in the use of words, in the high play of intellect in what now to you would seem to be surface, artificial qualities of stereotyped verbal behavior. You are quite able to follow any discussion in this room and it is about time that you realized it and used those intellectual abilities that are your own, and it is about time that you stopped telling yourself that you do not understand that which you well understand. I am onto you.

*(To everyone.)* Now in one way you are all playing childhood games with yourselves, and if you will forgive me, I will use an analogy and remember it is an analogy. And an analogy is a fable, a tale, a story, or a parable that is innately true while it may not physically appear to be so. You are all children in one way playing beneath the maple trees, dreaming in the long twilights of your adult state even as your adult selves now seemingly so independent would not know what to say to your childhood selves if you met them; but within you the childhood self must also grow, and allow it its growth. In the reality that you know there are many boxes. You can travel from one box to another. The boxes are not prisons anymore than the cousin of Richelieu is hidden to the housewife who is now so proudly the housewife and so contemptuous, for Richelieu’s cousin who was also contemptuous particularly of housewives.

In your quiet moments when you are alone, you can listen to the voice of the childhood self. It would help you if you could communicate with it; not only could you reassure it, but its voice could also reassure you.

*(A wasp flew around the ceiling.)* Now I buzz as your wasp does. Ruburt will let the wasp out, you need not worry; nor is he about to attack you in a mindless rage. But remember the magic that is within yourselves. It is always there. You have only to recognize it, and you have only to be aware of the classes that you do all attend when you sleep.

*([Ron:] “Since we are talking about nonconceptual things, you made a statement several sessions ago which I didn’t understand.” Here Ron reads an excerpt from class session 4/27/71 and asks to whom it referred.)*

I was referring to several of you. You are one of them. I will not mention the others to whom I was referring since they already know, and I know that they know. You read that very well. You have traveled through the centuries. The particular relationships in the context do not matter for there are those who have had none in that particular respect. The main answer is that you were one of the ones to whom I was speaking.

*([Ron:] “I was wondering if you weren’t speaking of yourself also?”)*

I was not particularly speaking of myself. I have always, for example, honored both the evening and the dawn in my earthly reincarnations. I have always glorified in that which was directly before me and have had close relationships with those who came within my sphere. Listen to what I say in the context of the passage in that session.

*(After break, to Bette.)* Marseilles ...Marseilles, which was a small town in which the early life was spent. Later some activity in Paris. Responsible—give us time here—for the severing of a leg of a manservant. Involved in the treasury and in ritualistic activities having to do with the church. A member of a brotherhood of St. John's, which was largely a social organization with religious connections. You wore scapulars up to your ears and you were a fine dandy.

This great pretense of ignorance is amusing and I will not let you get by with it. It is studied behavior. You were eloquent in French and in Latin. Abelard du Joulin.

*([Mark:] "Was that a male or a female?")*

It was a male. A dandy was always a male.

*([Bette:] "Seth, what was a dandy?")*

A dandy was a gentleman with high and fine and fancy white fluffed collars in the latest fashion, who wore girdles and bound in his waist, who was flirtatious and usually quite artificial in behavior, who dealt above all things in ritualized verbal activities, who got where he could get anyway he could.

*([Bette:] "Why did you have to give me this one tonight?")*

Because you were looking for it, and it is a life you needed to know about. Now. There were other, gentler ones. But here you were denying your intellectual abilities and projecting outward upon others, a dislike that was of your own making. You were a fine dancer, and you were very good with the ladies, and within the framework of existence in which you dwelt, you had a good heart. Now that should make you feel better.

*(Bette asked Jane during break what Jane thought a fine dandy was.)*

It was a gay blade! In later vocabulary—that is later vocabulary. It means what you were.

*(To Janice.)* Now. Give us a moment. To the quiet one over there, next to the cousin of Richelieu, I do not speak to you often because I frighten you.

*([Janice:] "Am I still frightened after all this time?")*

You seem to be. You are doing well on your own and relating this material in terms of your own existence at this time, which is good. And you are progressing. Now let the other relationship go. Just let it go. In terms of yourself. And by let it go, I mean forget it entirely. This is a relationship mentioned already in class of which you spoke. Let it go. And in daydreams let it go.

*(To Gert.)* Over here, we are letting St. Lucia use her own wings and encouraging her not to rely on dogma and therefore we have given you none. And we have not intruded so that you would look up to me as the great white father that you do not need.

*([Gert:] "I think I see you more as a lifeguard.")*

I cannot quite see myself in those terms.

*([Gert:] "No, I mean that I've got to do it...")*

And can do it, and you are doing very well.

*([Gert:] "I just like the assurance that if I get up on that high board someone will be there in case I don't...")*

In case you don't what?

*[[Gert:] "Get back up."]*

No one forces you to go up onto the high board. And you do not go there unless you have some confidence in your own behavior.

*[[Gert:] "Was that French business to get me asking questions?"]*

It was, indeed.

*[[Gert:] "And that was it..."]*

It was.

*[[Gert:] "Was I a priest?"]*

You were, indeed. That is one of your hangups, in Ruburt's terms. You are doing very well with this visualization of the various portions of the self.

*[[Gert:] "Did I have that scar?"]*

You did.

*(To Arnold.)* Now a word over here. Feel concepts. Begin with your intellect and then leap over to feeling the concepts, and go along and merge with them. Begin if you want then, with what seems to be intellectual meditation, intellectual thought, and then let it carry you away, and it will carry you into a feeling of concept in which you understand a new concept. You should have some more evidence.

*(To Mary Ellen.)* Your work is legitimate. Continue with it.

*(To Alison.)* I want a question from you.

*[[Alison:] "I don't have one."]*

I want one from you.

*[[Alison:] "I can't think of one."]*

That is your difficulty. Do not overplay your hand. The dream experience that our friend *(Sue)* had was legitimate, and you were involved in it though you do not remember. Now apply it specifically to a daily life situation. Do not overplay your hand. Do not cry wolf, unless you mean it. If you mean it, you do not need to yell wolf.

*[[Gert:] "How often do you need to go about giving suggestion that physical symptoms go away?"]*

Do not give the suggestion in those terms. Imagine emotionally, instead, your feeling that the symptoms have already disappeared. Emotionally, imagine how fine you feel that now the symptoms are gone. Do not hammer at yourself. In a moment, see yourself freed from the symptoms and then forget the episode.

*[[Gert:] "It's when you go back to see if it worked..."]*

You lose it. Five times a day at the very most.

*(Janice asked if the feelings of noncaring that she had were the same as the time at Gert's house.)*

It is, indeed. It is good for you. You will have it as often as you are prepared for it.

*[[Sue:] "Again, I'd like to ask; in the context of this class, are there two personalities here who are from the same entity?"]*

I would like to give you, for now, the same answer that I gave you before. Yes. And that was as far as I was willing to go at that time. And it is as far as both of us are willing to go at this time. And that tells you more than you knew before you asked the question.

*(Gert asked about Sister Josephine from her convent.)*



Because you projected this upon her, and at one time it was a very safe place to project such feelings. There was a relationship in the past but not a deep one. You were simply afraid of expressing the feelings in any capacity, and projected them, therefore, upon a person who subconsciously you felt would not be able to reciprocate. You very nicely projected them upon a person who was bonded as you were by all kinds of taboos, specifically against any such behavior, where they would be least reciprocated in physical terms, when any such action would automatically involve all kinds of guilt and retaliation, the most difficult position of which you could conceive. You would have projected them upon a priest, but this frightened you even more because the male relationship held for you a feeling of terror. You did not, you see, project them upon a person who could immediately answer them in kind, with no strings attached; but a relationship could be easy, open, and immediate.

*([Gert:] "Why?")*

Because you did not want that kind of relationship. You were only hiding in the thoughts of such a relationship from a relationship with a male that you were afraid to take on. Male in general.

*(To Valerie and Vanessa.)* Now I have a few more remarks for our twins over here. You react to each other strongly. Therefore, the thoughts of one are picked up and reacted to by the other, so you can reinforce each other by sending thoughts of energy and encouragement. Now give us a moment.

*(To Vanessa.)* You are sometimes engulfed by feelings of loneliness, even in your family relationship, and some of these are picked up from the other twin over here, some of those thoughts without recognizing their origin. You *(Valerie)* can to some extent get relief from your own feelings of isolation not by reacting to others, but by opening up to nature on an emotional level, not an intellectual one; and also by relating to this one's child. There will be great rapport there for you, if you learn how to take advantage of it, for the child also takes support from your feelings for it. Now give us a moment.

The affair in the overall will work out well for you the situation as it now exists. It will work out in the framework that you now have. Do you follow me? The one detriment is an explosive nature on the part of the male involved under certain circumstances and certain conditions. A certain attitude on his part. This can be compensated for by an evenness of disposition on your part ...*(tape was changed here, words missing)* ...you need not manufacture such an attitude... work out should help give it to you. A feeling of inner confidence that he will sense.

There can be, in the realm of possibilities—there will be—within a three month period, I believe, someone to whom you will relate quite strongly. This seems to be a male—now we are speaking symbolically, in that he seems to be coming from the left, which means, I believe, he will not be coming from your family, or perhaps even from this area, but someone that you do not know now, who will bring you an onrush of feeling and an openness of emotion. In the long run, I do not see this situation developing into a strong one. But the situation will serve to release your emotions and prepare you for other encounters. It will be, therefore, on your part an emotional rebirth or reemergence after a long period that seems to you as great and very dark.

*(To April.)* Now over here until you have been here longer, I do not have too much to say to you for there is much that you must learn, and you might misinterpret what I might

say—only that I am aware of your motives, and that there are reasons behind all behavior and all events, though they seem to you quite tragic. That there is meaning, therefore, in your child's life and existence and even in your attitudes toward the child; and that in your terms, regardless of what happens, the child has a future, and that all endings are new beginnings.

*(To group.)* Soon I am going to have you work in class again with some experiments that you do on your own, and then all I shall do is sit and see how well you do. I bid you all a fond good evening *(to Bette)*, even our cousin of Richelieu over there. Fine dandy or not. You also made an excellent pastry.

*([Janice:] "Can you tell me anything more about my cat's condition?")*

Only that you did indeed help.

*([Janice:] "Will she grow her hair back in?")*

Will she get better? Will she grow her hair back in? Do you want every day known ahead of time and charted? Do you want to know that each hair in the cat's body will return again? Shall I leave you...

*([Janice:] "In suspense!")*

What do you think you would feel if you were convinced that what I told you about your lives tomorrow and for the next year was true, and then I told you. What would you think if I gave you a legitimate statement about the activities of your lives until your deaths, in your terms. Would you thank me, or would you instead hate me for taking from you the glorious unpredictability of the life that you know?

*([Janice:] "We have to go along with the unpredictable.")*

Not only do you have to go along with it, but it gives you your vigor.

And so I do, indeed, leave you with the question of the cat's hair as a symbol of those aspects of physical reality that are unpredictable and also to make you consider the question that I just gave you.

I bid you all then a fond good evening, and *(to Natalie)* your friend should be back again soon.

*([Class Members:] "Goodnight, Seth.")*

I should have you say, "Good evening, Seth" as I come into the room. It reminded me of a class in school with everyone saying, "Good night, Seth.")

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