

A SETH BOOK

THE EARLY  
CLASS  
SESSIONS

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

BOOK 2

1/6//70 - 12/29/70

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**THE EARLY  
CLASS SESSIONS**

Book 2  
by Jane Roberts

Sessions  
1/6/70 to 12/29/70

## **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. In addition, some later class sessions for which we have no recordings will also be included in the Early Seth Class Session books.

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.

### **THE EARLY SESSIONS**

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

### **THE PERSONAL SESSIONS**

*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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*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 6, 1970**  
**TUESDAY**

Now I understand precisely what it is that I must do. I must take singing lessons and we must have a prayer meeting, and then you will feel that have *[sic]* done something. If I told you that I would sing for you, then I do believe you would all be here "en force." I do not make any such promises, however.

I always say "hello" to my hostess when you have your classes here.

Now my friend Ruburt has been taking a well-earned vacation, but I never take vacations. But I am not retired (*looking at Rose*). You will find, and I hope you are finding your kinship with All That Is. You are finding, I hope, your own ways. Little by little the knowledge that is your own will unfold within you.

Our Lady of Florence, you do not have to fight so hard for it! It is there all the time whether or not you realize it and it sustains you whether or not you realize it.

Now I ask you, briefly, to imagine that you are outside this room and looking down into this room and seeing yourselves without any great emotional feeling. Simply saying to yourself, "Oh yes, there we are and there I am." I ask you to try to pick up a slight recognition, a feeling that there is more in the room than you can see; a slight recognition of your own inner selves; a slight recognition. Even that the pussycat is more than it seems to be. I ask you to realize that although you cannot see them, your own thoughts blossom as flowers in an invisible garden. I would like you to realize that within you always is a strong kinship and understanding. A kinship with All That Is that can never be denied, and that even when you doubt most, this kinship is there for it provides the basis of your being. It is always there, and if you look for it, but gently, you will always find it.

You need not rip yourselves apart to feel this kinship. It is there with each breath that you take. Now, I would like you, in this year of yours, in your quiet moments and even in your tumultuous ones, to look gently within yourselves for this living essence. It will never betray you and it will always bring you confidence and strength even in the midst of tumult. You can depend upon it. And it will not lead you into weakness but into strength.

If probabilities continue, then two of you will develop quite well during this year in two quite different areas. One in automatic writing and one in psychological time. This year is nothing but a symbol and yet it is important to you and use it.

I have not said "Good evening" but I am now saying "Good evening." There were two points I wanted to make. The development of which I spoke involved two students who are not now so involved. I certainly expect our "Dean" (*Theodore*) to continue with his own development. This involved automatic writing with someone who is not now so proficient. I also expect another member of the class to come awake in the dream state and to do very well after two years. I tell you all this to let you know that there is hope.

*(Question from class member: "Does it mean two years from now?"*

*[[Another class member:] "No, it has been two years for some of us.")*

That is a correct interpretation. I also expect to give you all some instruction that you can use, but more than that, I expect to give you some instruction that you will use. And there is a difference as even I have learned.



There are some benefits connected with this class of which you may not perhaps be aware. And so as a New Year's present I will tell you what they are.

There are no magical properties involved. The same benefits could be achieved in many other ways, but in your cases they are connected with the class. I almost hesitate to tell you, for you will think you will skip out of here like six-year-olds. The fact is that you are managing the physical composition of your bodies in a much more efficient way than you did before, as a result of your changing ideas, so that the cells themselves are more lively. Their movement—the movement within the cells is more flexible. To some extent you are rejuvenating your physical images. This applies to some of you more than to others, according to how thoroughly you are accepting and utilizing the ideas, for the inner youth and vitality is not primarily physical but only materialized in physical ways. And now, I do bid you a good evening and a Happy New Decade.

*(Rachel asked about her foot.)*

I will say that you are afraid to move (*job*). You want to leave your present position and you are afraid to leave your present position; and so you have symbolized the dilemma through the condition in your foot. When you decide that you are free to move, the foot will then clear up. Do you have any other questions?

*([Theodore:] "How about Vera's work?")*

There is a difference. This one (*Rachel*) feels utterly dependent upon the position in which she spends her days and, therefore, it has primary importance. Vera's attitude is different and, therefore she will not take one organ or position of the body and so strongly use it as a symbol. You will have instead symptoms and an overall undifferentiated feeling. She will not incapacitate herself in that manner. This is a tangent to your own position also. The immediacy, the feeling of urgency, is not here in the same way that it is over here (*Rachel*). The same freedom, however, is involved. You need to realize that you are (*Vera*) completely free to so change your position. Whether or not you change it is not important. That you feel completely free to change it is important. If the dilemma continued for any length of time, you could then develop a chronic ailment, though not of an incapacitating manner. The freedom and the feeling of freedom to move is the most important aspect in both cases. Do you follow me?

Do you have any more questions?

*([Theodore:] "Thank you and you started the new year fine.")*

I hope everyone starts it fine, and I am using your English and not mine.

*([Rachel:] "Seth, let me ask you—I have a feeling though—if I don't solve this problem before I quit it, I won't have the self-satisfaction of solving a problem.")*

If you don't solve the problem before you quit work—

*([Rachel:] "My job. ")*

—you must have the feeling that you are free to quit the job and the faith that other positions will be available to you. Your feeling is based upon the fear that you will not find another position. When you realize that other positions are open to you, if you believe that they are, then you are free to choose. It is the fear that is behind your lack of movement. Do you follow me?

*([Rachel:] "I follow you, but internally I feel it's my determination not to quit before I lick a problem. It's a challenge to stick this out.")*



There are two possibilities. When the advantages no longer outweigh the disadvantages, then it is sheer stupidity to hang on by your teeth to prove that you can do so. That answers that question very nicely. I can always set up my own employment agency, but where I would send you, you would not go.

**ESP CLASS SESSION JANUARY 13, 1970**  
**TUESDAY**

The rules are that you create your universe—that you create within the system that you know the world that you know. The rules are that within you there is knowledge... and that you must look inward, not outward, to find it. The rules are that this universe is created by the thoughts that exist within each of your minds... and that these thoughts are materialized outward. And that if your body becomes ill, it is because of an inner disease... and again, there are no exceptions. Ruburt is no exception, you are no exception, no one within your system is an exception. There are no exceptions. And these are the only rules, for you have been given what you always say you want... your desires—for what you think of is materialized... and when thoughts of resentment and hatred are materialized, you end up with wars. I have said this many times... the condition of your physical world is the result of your mass inner thoughts and desires. And your physical world is the result of your mass inner thoughts and desires. And your physical environments, your personal physical environments, are the results of your inner materialized thoughts. And there are no exceptions. You are responsible for the sunrise... you are responsible for the tides... you are responsible for the wars and the starvation.

Now this is indeed a loving endeavor! You are not left alone or abandoned... but the inner truths that turn you on are not to be found in the exterior universe... but within yourself. These meanings are not difficult to find—they are within you, and you can cease blocking them. Now you must give us a moment.

*([Seth II:])* You do not understand multidimensional personality structures. This does not mean that they do not exist. It is true that our reality cannot be translated in your emotional terms. Emotions, as you know of them, represent but the smallest glimmerings of our reality. We have always watched... We are the watchers and the protectors... and you have never been alone. We tend you carefully as a gardener tends his beloved plants. We are concerned over your growth and your nourishment. There are developments within your own identities with which you are not presently aware. And yet we have always given you paths to understanding and have ascertained that within you some answers could be found. You are in a period of development. And we do care in a way that you cannot now understand. The answers to questions you have asked can be found if you will look inward, and they will appear in terms that you can understand. You are indeed learning to be creators... and you are already, in your terms, creators. And by the products of your creations shall you learn to see yourselves and know what you are. And through the mirror of physical reality do you see materialized the inner selves. And through your creations shall you realize your abilities and your responsibilities even as we.

*([Seth:])* Now. You are, I hope in the midst of a garden of consciousness... and as a flower blooms, so are you made to bloom. And as a flower is supposed to flower, so are you meant to flower. You cannot see the garden although you are in it. But there are emanations that are invisible to you. These are your thoughts and mental images and they spring out from you, as the petals spring out from a flower, but you can see the petals of a flower and you are not consciously aware of these other images. But these other images

result in the world that you know and it is a garden... and there are ugly plants there that you have created. And there are poisonous plants there that you have created. And this is a garden that you have created. And I would be very happy if I were you... that there was someone around to keep order... and to keep an eye on things and to take care of your spiritual nourishment when you had forgotten what the spirit was.

You see yourselves in physical form—the analogy of plants upsets you because you move about and plants are stationary. And because you consider yourselves above a plant, and do not realize what a fine consciousness they possess.

And yet, as a gardener sometimes at night walks through his garden and observes his plants—and gives added fertilizer to some—and waters others—and arranges others so that they get more sun—so your own entity walks through your soul and whispers instructions. And it would do you all well to listen!

I told you once (*to Florence*)—and I tell you all—in your quiet moments to say “Who am I?” And listen—listen then. Do not answer yourself. But listen. And the answers will come to you. And this is nourishment. You cut yourselves off from such nourishment—as if a flower said, “I will not accept the rain because I do not understand it—and, intellectually I do not know what makes it rain and, therefore, I will not accept the rain.” Or, “I do not know what the sun is; therefore, I will not accept its rays.” And so the flower would be destroyed in its form.

*(Florence commented that she would hate to be dependent upon somebody watering her as a flower. Seth interjected the following.)*

You are utterly dependent upon the life force—without which you could not lift your finger. We are all utterly dependent upon the life force, without which there would be no individuals, and this you must accept. The plant is not dependent upon you. It is dependent upon the life force. It is you who have placed the plant in the particular circumstances in which it is now. Basically, the plant is not dependent upon you. And if the life force did not fill the plant, no amount of watering would make it grow. And if the consciousness within the leaves did not sing with the vitality of existence, then no amount of chemicals would make it live.

And if the life force did not sustain you, then you could cry, “I am I!” to nothing, for there would be no self to cry. Each of us is dependent upon the spirit of life—without which there is no life—without which there is no vitality—and no song and no mind to question. The cells within your fingers know this reality and this joy. Let it then fill your own being! Listen to the knowledge within the cells of your fingers and they will teach your intellect what joy is—and from this your intellect can learn to sing! Include yourself in with the vitality of the universe, you cannot say no to it. And even when you say “no” to it, you are shouting “yes” as long as you live! Then shout yes with joy -the cells of your body shout yes.

Now, again, no embarrassment is meant to our Lady of Florence. For she speaks also for the hidden fears within each of you—and she makes vocal thoughts that have been in each of your minds at various times. She brings them to the surface where we can meet them and deal with them.

And if my voice does not sound joyful when I speak of joy, it is simply a matter of mechanics.

The entities that were to dwell within your system prepared the system for their entry. And the inner self of each personality cooperates to maintain the physical world that you know.

Now. I have some word for you (*to Brad*):

Your humor can be your salvation if you do not use it meanly. It can be your salvation in many ways. Now. I have told you that the answers to your problem, and to your problems, must come from within yourself. Those answers which are given to you easily are not your own answers. Therefore, they are not answers.

Your own development comes as a result of your own decisions—not when you follow the glib advice of others. Psychic ability should help you know yourself—and discover your own strengths—and act upon them. It should not be used as a crutch to reinforce weakness nor feelings of escape.

Now. In many cases, a psychic will telepathically pick up from you desires that you have at any given time. And not understanding the nature of their own abilities, the psychic may then give these back to you as advice. And with the best intentions in the world. This does not mean that it is good advice.

Ruburt has told you what I will say: You must know that you can hold your own in the universe that you know at this time. You must know that you can hold your own in a relationship. To run pell-mell into another relationship will be no answer—for you will not have solved those problems that have caused your present dilemma. Now this is all I will say for now. But again, the answers are there—and they are within yourself—and for your own development, it is you who must seek them from yourself and find them. (I am referring to “another” relationship, but the same applies to your present wife.)

Now. It is hard for me to tell you that you are a merry rose in a happy garden (*to Florence. Laughter from the class.*) You only see the thorns. It is hard for me to remind you of the seriousness—and yet of the joy of your existence. And that is why I told our friend that his humor could be his salvation. A child discovers many truths in play and so can you—if you allow yourselves the freedom of spontaneous mental and psychic play. Also because of the mechanics involved, I cannot dance like your Tiny Tim, “through the tulips.” (*Laughter from the class.*) But I do beseech each of you to look within yourselves for that joy that is your own—and to accept it. It is not that the joy is not present, but that you refuse to acknowledge it. Now. I admit that I sound old and ponderous—and yet, I would go tip-toeing through the tulips—and not feel a loss of dignity—nor worry about who saw me.

The intellect was meant to be an aid—you are using your intellect as a dictator (*to Florence*)—and you are allowing this dictator to send your intuitional self into exile. And this you must not do.

Now. I will not keep you, but at the very least—at the very least—you know that I care (*to Sally*)—and I have been around for some time.

Now. When I speak of joy, I do not mean happiness. I would like some of you to awaken in the middle of the night when the world is quiet, and go to the window and open it.

Look out—do not think of your problems—think of what you are experiencing at the time.

Imagine, as a simple technique, that you are what you are—a consciousness with all the potentials of development—even those potentials that you do not understand. For it is

only you that set up limitations. Your self is infinite. If you would but realize this fact, then you could begin to experience joy and your true identity. And it is not difficult—if you ask yourself—“Who am I?”—and listen for the answer. Then, the answer will come in terms of subjective experience.

You will realize that you are not a physical self standing at the window in the middle of the night looking out upon a sleeping world—but that you are a creative consciousness who helps form the sleeping world.

And you will realize that there are no limitations to the self except those that you insist upon—because of your own limited conceptions—and that joy is still yours, it has always been yours, and after more lives than I should tell you, that joy is still mine.

And it sings now through each of you as it sings through me, and as it sings through the plants that “belong” to our Lady of Florence.

I bid you a blessed and a joyful and a peaceful good evening.

*(Present January 13, 1970: Sue, Ned, Rose, Sally [and guest], Rachel, Florence, Vera, Theodore, and Brad, and Lydia.)*

**ESP CLASS SESSION, FEBRUARY 3, 1970**  
**TUESDAY**

*(The validity of Dr. [Gilbert] Holloway's advice for Brad was being discussed when Seth interjected the following.*

*(Editor's Note: Dr. Holloway is the author of ESP and Your Super-Conscious, [1966], and a well-known radio psychic.)*

Now. If I thought you were a sheep then I would try to lead you. And I would tell you where to go and what to do. You could ask me questions about your personal life and I would not require that you think for yourself. Instead, I would be quite happy to tell you what to do and to sit here and receive your thanks. If I thought you had no abilities of your own, and this applies to all of you, if I did not know that you were multidimensional personalities with all kinds of abilities at your disposal, then I would not tell you to think and feel for yourselves. I would not say you have the ability within you to solve your own problems. I would solve them for you.

And if I solved them for you, then you would go about your way, but you would have no faith in your own abilities and you would have learned nothing.

I have never implied that my teachings are easy ones, but then I have never treated you like nincompoops. I have never negated your own individual dignity nor integrity. Nor have I let you rely upon your own weaknesses rather than your strengths.

I want each of you to know yourself—to solve your own problems—because they cannot be solved otherwise. And no one can tell any of you what to do! If one problem is solved seemingly in such a manner, then you will simply have to set a new problem of a similar kind and begin again from scratch, in another life or other circumstances in this life. Therefore, it does not serve you, although it may seem initially kind, to help you in such a manner.

Now. What I am trying to do is to awaken within each of you knowledge, intuition, abilities that are a portion of your entire personality. Now, once these are awakened, you can use them and they become a part of the physical self that you know. They become real to you. These abilities will help you solve other problems. You are being changed in this class and through your own experiences in that you are learning and you are expanding your idea of reality and of consciousness. Each small advance quickens other advances within you and each knowledge leads to other knowledge. Sometimes you are on a plateau and then you climb from the plateau to new awareness. Sometimes your greatest moments of understanding come to you in the dream state. Then, in the morning, it seems to you that they are fresh and new for you do not recall their origin.

*([Brad:] "This is true of problem-solving also, is it not?")*

It is indeed. What you do not realize is that when you are dreaming, you are writing the script for your physical life—you are solving simple problems, but lifetime problems you are trying out—probable actions. And in your daytime existence, you materialize those realities that you have already settled upon when your body sleeps.

Now. We do not want a cult here. I have seen to it that our friend Ruburt acts in such a way that this will not happen. What we want instead is something entirely different—a

place of permissiveness where the inner self can grow and develop; where you can meet your own greater reality.

Whenever you seek from others the answers to problems, then you take it for granted that within yourself there is no greater strength. And each time you accept answers from others you reinforce the attitude that you do not have the knowledge within yourself to find the answers. And, therefore, such answers easily given do not help you in the long run.

I have told you and I have told each of you here—that you are basically no different than I am. You are a consciousness in your time—dwelling within flesh. Presently, I have no body with which to manipulate in your physical system. And yet, regardless of that fact, each of you knows me well—you feel this vitality. And as I have said time and time again—such demonstrations should show you, since they are coming through Ruburt, that this energy is a portion of the energy that is your own—you have as much energy as I have—you have as much energy available to you as Ruburt has available to him. You each have as much energy within each of you as is being shown now in this room. My message is to use your own energy—to open yourself so that it can be known through you. The answers that you want reside within you. They will sweep out as easily and as clearly as air... if you let them! I repeat again: physically, Ruburt dwells within the same world as each of you. He has access to no more energy than you each possess! Then use your own energy! When you finally feel what I am saying, then you will ride above your own energy!

You think of yourself (*to Brad*) as a “closed physical personality”—weak and helpless—in a world that you do not understand. You do not realize that you have as much energy available to you now as Ruburt is now showing or as this voice now shows.

*([Brad:] “But the proper direction of the energy is the important thing, is it not?”)*

You are blocking the energy—there is no need worrying about how to direct it until you realize it is there and free it.

*([Brad:] “Does that mean that solutions should come more from an emotional rather than a rational—?”)*

It does indeed if you do not use the remark as an excuse. It means that you must give up some of your precious misconceptions. The misconceptions are these, and they apply to each of you: 1). “I am a limited self.” For no matter what I tell you, you still seem to fear as if you are limited and as if your self is something within your head bounded by your bony skull, and enclosed within your physical body. This is an erroneous conception. 2). The belief that you are limited in energy and that you are inferior, and that you are helpless. As long as you believe you are helpless, you are helpless. As long as you believe you are limited, you are limited. These misconceptions are what inhibit you from using the energy that is your own.

Imagine your image of yourself as an old garment. It no longer serves your purposes—throw it away! Do not say, “It is miserable, but it is mine and I love it!” Throw it away!

You form the physical reality that you know! Then form a better one! I am telling you that you can do it! As long as you insist upon the misconceptions, then you will have the kind of experience you have been having. For it follows, as the night follows the day, you form your reality. This also means that you can change it!



*(During the break we were discussing the volume of Seth's voice. The comment was that while it was not loud, it was stronger than usual. Seth interrupted as follows:)*

It is to demonstrate that you have the same vitality within yourself, and if I have this vitality and I do not have a body, then how much vitality do you have that you should be using that you are not using. It is to demonstrate that you are no more physical than I am, and it is also to demonstrate that consciousness is a joyful and a vital thing. Though my voice does not often sound joyful it is a matter of mechanics. It is to show what is possible.

*(Again, during the break the point that "the answers are within us" was being discussed and the further point that these answers were evolved emotionally rather than wholly rationally. Seth had said that this was true only as long as we give up our misconceptions. Seth interjected the following.)*

If you do not give up the misconceptions, then your emotions will be those of self-pity and despondency and they will lead you astray.

Now. If you have any questions I will answer them. I will see that you have the first copies of my book. Now I will be here for a social time.

*(What Seth said was repeated to Jane—ending with the fact that he would be here for a "social time.")*

I am indeed—you will have the benefit of us both.

*(Brad then asked if he would like brandy.)*

I would like brandy but our friend does not like it. And it ill behooves me to force upon her this which she does not enjoy. Ruburt does not care—Jane does not like it.

*(The possible advantages in knowing reincarnational material was being discussed when Seth came through with the following.)*

Now. If you realize that you create your physical reality through your own thoughts and desires, then you have learned the most important aspects of reality. This is what you have been setting out to do in your other lives, in your past existences. The realization of these truths nullifies any so-called debts from other lives. When you realize this and act upon it, there is no reason for you to come back here again unless you want to. Any of your difficulties in past lives were caused because you did not realize these basic truths. Your reincarnational pasts can help you if you know of them—only if they make these truths evident to you, only if you learn from them. Otherwise, they exist within you subconsciously and unconsciously in any case.

*([Brad:] "Would it be of value for me to know, for example, that I had a relationship with my wife in another life?")*

It would be of value only if you realized that you create your physical reality now. If you knew that you had a karmic tie with your wife and did not realize that you formed your own reality through your own thoughts and desires, then it would serve you not at all. You would still be imprisoned.

*([Theodore:] "Because then it would seem like a cause-and-effect chain which could not be broken.")*

It would indeed. And you would think that all you had to do was to solve the problem that had existed in the past... or endure. All you have to do is realize that you are free, that you form reality as you know it... through your most intimate desires and thoughts and fears. You change the exterior circumstances by changing your thoughts and your desires and by forgetting your fears. There is no other way. There has never been another way.

Unless you realize you are free, you cannot use your freedom! Unless you realize that the life force is manifest now in every atom of your being, then you cannot form the physical reality that you want to form. For instead, you form physical pictures that are replicas of your fears.

I have said this often in class: You have been given the most awesome gift of all—the gift to create from your own thoughts and desires.

Now. It is said that some primitive peoples did not connect the fact of intercourse with the fact of birth. Now I will tell you to begin with that the saying is wrong—they did make the connection. But, in the same way, many of you do not connect the fact of thought and desire with the fact of birth in the physical universe. You do not realize that your thought is literally the parent of the physical reality that you know. You must change your innermost reality if you will change physical reality.

There is—there never has been—another way.

*[[Theodore:] “Where is the genesis of this changed thought? Is it in Theodore’s brain or back in the entity or whole self?”]*

The whole self is involved not only in this reality but in other realities. The whole self sends a portion of itself into various realities. These portions of the whole self are to learn to materialize as best they can the strength and energy as they know it in whatever camouflage they find themselves. The whole self gives you, therefore, a responsibility—and it leaves it mainly up to you.

The whole self gives you help at times. For within you is the knowledge of your connection with the whole self. And you are never given a chore more difficult than your abilities.

When an artist paints a painting, you can look at the painting and say, “Ah, the artist was in a certain frame of mind” or: “Look at the dull colors and the dreary landscape” or: “Look at the wild colors and the fantastic forms” or: “See, there is no form and yet there is marvelous vitality.” ...And so are each of you artists and you create the world that you know. And when you look at the world you know you can say, “Look, this is what I have created!” And if you do not like what you see, then there is no point in ripping apart the painting or ripping apart the framework of your life. Instead, you change your pigments. And, in this case, your pigments are your thoughts and your imagination. And then you change your painting.

*[[Brad:] “Assuming that I wish to be a teacher, can I create that reality by simply desiring it?”]*

You can indeed provided it is within the abilities of the physical self. Now, the teaching abilities are within your capabilities. However, you are at present imprisoned within this false conception of yourself—and within this prison, you do not think of others except as they are related to yourself. Do you follow me?

*[[Brad:] “Please explain.”]*

You think of your wife as she is related to you. You think of your son as he is related to you. You think of Ruburt as he is related to you. You think of the students as you know them in relation to you.

*[[Brad:] “Don’t we all?”]*

No. There is a point where you are so imprisoned within yourself that you cannot feel the reality of others. Now, as a teacher, you must be able to sense the reality of others and

in teaching relate the self that you are to the selves you sense they are, independently of you and therefore give their integrity full freedom. You can to some extent escape this prison, personally, by attempting several exercises.

One is to relate to your animals. For a brief time think of them as they are—unrelated to you. Imagine what it is like also to be a tree, to be a nail, and then to be an entirely different consciousness. Then after many trials, make an attempt at a bridge from their consciousness to the self that you think of as you. This will allow you some freedom.

*(During the break the discussion centered on the last part above. Seth added:)* When you do that, you see, when you relate all others to yourself initially, when you are imprisoned within yourself to that degree, then you are also imprisoned by others because you project your own reality into them where it does not belong. Do you follow me?

You must realize that your existence, to some extent, is independent of them before you can honestly relate to them and allow them their own integrity while preserving your own.

*(During the break Brad mentioned a teaching position “so good that I don’t dare dream of actually getting it.”)*

The point is: You should dream!

*([Brad:] “I feel I have been dreaming too much with too little action.”)*

Your imagination works in negative ways. Change it, so that you imagine in a constructive fashion. You do not dream along the same ways that you have just spoken. Whenever you imagine something you want, you always do it with the idea that “I cannot get it!”

You always reinforce the failures.

*([Brad:] “Up to the point of my early twenties I seemed to have had a purpose and a drive -and I think I was succeeding. And then all at once things disintegrated—coincidentally at the time I met my wife. Is it possible that a person can have such an effect on another?”)*

Not unless you allow it.

*([Brad:] “Am I using this in any way as an excuse for my failures?”)*

You had negative ideas but youth was strong enough to hold you up. And as soon as early youth left, then you allowed the negative ideas to hold sway. You have every opportunity now to begin again. No one can force you to be the self that you are and can be. But no one but yourself can make you recreate the failure that you have been recreating. You can meet appointments and meet with people about work. There is nothing stopping you but your own imagination. Change the nature of your imagination. The power is within your own hands, and I tell you to use it. For I know that you can use it!

*(Brad said he felt immobilized—an inertia.)*

Now. My prescription immediately is to think in terms of motion. Do not say again, “I think in terms of immobility.” Instead, immediately change your imaginative image of yourself. You must and you can do this. You must first change your image in your imagination and act upon it immediately. You must refuse, and absolutely refuse, to accept any more excuses from this superficial portion of yourself. You must imagine that within yourself—for this is the truth—there is a stronger and more powerful self, a larger self.

And when the “little” self says, “I am afraid and I will make excuses,” you must imagine the larger self saying, “I am strong. I will not allow the smaller self to make excuses. There is no need for them.” You must identify with the larger portion of your self.

*(A discussion ensued during the break centering about the above, the fact we create our realities, and the book The Magic of Believing [if you believe something you can do it] when Seth interjected the following.)*

It is the emotional recognition, not the intellectual recognition, that is important. You must feel yourself successful in your endeavors—not tell yourself that this is possible.

You see, what I have to tell you is not just the conglomeration of fine words with no practical meaning. You must put the words to the test. And no one can put them to the test for you. And they represent your salvation.

*[[Brad:]] “I feel I have much energy but I can never decide on which of the several directions in which to channel it. I am plagued by fears whenever I consider any particular direction—perhaps even the fear that I will not be able to measure up to my expectations. By not acting, I may even be excusing myself from failure: “Had I really tried, I would have succeeded.”*

Now. The difficulty is this, and I say this to all of you. You have forgotten how to play! You have forgotten how to be spontaneous! You have become lost in intellectual mazes!

You would do much better if your attitude followed thusly: I am in such a position that my seriousness has given me no benefits. My imagination has brought me fear. And I seem to be in a prison. All my hard work has brought me nowhere, and therefore I shall change my tactics and I shall play. I do not care, for I am playing, which game I try first. So today I shall call up and make an appointment immediately as a teacher and I shall pretend with all my might that I am an excellent teacher. And today I shall be a teacher as no teacher ever was! And I will think of all those students that I do not know yet and how I can help them and what fun it shall be! And so I shall call up and make this appointment. And it does not make any great difference whether I get this particular job or not—for if I do not get it, tomorrow I shall be an artist. And I shall call up and make an appointment as an artist—but I shall be free in whatever I do—and spontaneous.

And you will do much better than with these mazes of decisions that lead nowhere.

Now our friend here has been playing as a banker for years, and he knows it is a fine game. But his identity is not dependent upon it, and neither should your identity be dependent, you see.

*[[Brad:]] “I am going to call up tomorrow and make the appointment.”*

I expect you to! And I expect that in all due seriousness.

*[[Theodore:]] “But do it in joy.”*

Indeed in joy, for I play at being Seth, in joy, for I am many others as you are many others. And as I have said often, the portion of me that you know in this room is a certain portion of my personality from those personality banks that are mine. It is my present currency with you all; the picture that I now portray.

*(To Brad.)* You became afraid of the inner self, and what was hidden there, and so you denied it.

*[[Brad:]] “Why was I afraid of it?”*

You were afraid because you were hiding some very basic feelings about your wife, and therefore you closed it off from yourself. And in so doing, you also closed off vitality and creativity.

This is not original with me, but you cannot deny one feeling without cutting off all feeling to some extent. You cannot cut off one portion of yourself without cutting off the channels to the whole self to some extent.

Now, you said that you would still like the answer given to you as to which road you would travel. And to me this means that you still do not realize that the answer is within yourself, and that you are the one to answer it.

No matter what you do at this point, you will break the thread of activity by taking any step, and you must take the step.

Now I tell you, it does not matter which step you take. It does not matter. All your thoughts of “which step shall I take” are unimportant—they are meaningless. The important thing is to take a step, and your appointment is a step, and you must take it.

I am afraid I have not shown you (*Laurie*) how jolly I can be.

Now. I will not give you what you (*Brad*) want, but to show Laurie what a jolly fellow I am, I will make a compromise. You must make the first step. I will be with you when you make it. I am aware, as Ruburt keeps reminding me, of your (*Theodore*) question. However, it is complicated in answering but not important, and this was more important.

Now I will be there to give you a poke in the ribs, but also to give you a sense of confidence, and I promise it. But you must make the first step. I will help you make it.

Now. I bid you all good evening, for my friend Ruburt is wondering how late I will keep the session and worried about his neighbors. I give you what blessings are mine to give you and what vitality is mine to give you.

(*Present: Theodore, Sally, Laurie, Brad.*)

**ESP CLASS SESSION, MARCH 17, 1970**  
**TUESDAY**

*(The first part of the class session was devoted to the playback of a counseling interview Brad had with Dr. Gilbert Holloway. The members of the class were being asked their reactions when Seth interrupted with the following observations:)*

It was not particularly good advice. Your friend (*Dr. Holloway*) did not mention the most important point of all. He did not ask you to question yourself. He did not ask you to look into yourself, and to discover those reasons why you had put up with that situation for so many years. He did not ask you to discover what needs within you were being satisfied in your marriage, anymore, my dear friend, than you asked yourself why you brought the tape to class this evening.

Now, when you spoke of your friend last time, I told you to distrust easy answers. And in a way, I am not kind to you, for I would have you question before you are ready to question. It is easy to take the advice of others. It is easy to look outward and accept an authority. And there is no authority but the authority that is within your own consciousness—the legitimate reality that is your own!

Now, when it seems to you that you are powerless, it is because you are denying the authority that lies within yourself, closing our mind to the answers that are as free as air. When you do not believe that the answers are within you, you cannot act upon them.

Why should another man know better than you what is within your own consciousness? With what power do you invest him that he should know better than you the feelings that are within your own heart? And why do you find it so difficult to realize what those feelings are?

It would be easy for me to tell you what you should do.

*([Brad:] "I would like that.")*

You would indeed, and you would learn nothing! You are not here to accept ready answers; you are here to use your abilities, to consider your problems as challenges and to work them out.

*([Brad:] "I guess I am inclined to be a follower...")*

You may be a follower, and there are many followers, and it is necessary at times to follow. But in important ways, follow the wisdom that is within yourself.

*([Brad:] "I no longer have the confidence in my wisdom.")*

You must first of all realize that within you there is somewhere the miraculous knowledge that keeps your body alive and operating. This portion of yourself, despite all your problems, keeps you alive as a physical organism. Its knowledge is beyond the wisdom of any man or woman alive! If that portion of yourself can make all the scientific and biological deductions necessary to maintain your physical organism, then indeed it has the abilities to solve these other problems. When you fully realize this, and you can if you remind yourself of it often enough, you can draw upon this knowledge to solve your problems. If you accept answers from others, you will simply run into the same problem again and again, and you will have solved nothing.

Now, I have said this before: On the physical level, your problem is to find a position. You have done very well lately in meeting your appointments, and this is definitely an advance. On the psychological level, you need to know why the relationship between you and your wife continued as it was for so many years. Most of all you need to know yourself as an individual, with your good points and your failings. But, as long as you continually look to others for advice, you deny your own abilities.

*([Brad:] "Will the pendulum give me access to my own resources?")*

Through the pendulum, you can gain access to your subconscious knowledge, to your motivations. But through negative thinking, you will undo what you learn.

Now I will tell you something to do. I will give you some advice to follow. And it is very simple. This is what I want you to do: I want you to make a list of your good points, of your abilities. I want to see this in black and white. I want you to take some care in making up the list. I want you to put it in front of you and look at it three times a day.

I want you, in other words, to make tangible evidence of your own good points and accomplishments, so that when you are lost in periods of depression and negative thinking there will be something that you can look at. And you can say, "I am a person with good points and accomplishments, and here they are listed for me." It will stop you from tearing yourself down from morning to night. This seems like a very simple suggestion, and yet it is a very valuable one.

*([Brad:] "It is just that after so many job rejections I have begun to feel that maybe they are right; if my last prospect, a good one, does not come through, I cannot help but feeling that it is truly the end. ")*

It is according to your attitude. It depends upon whether you insist upon a job of prestige or a job that will give you enough money to pay your bills. You are insisting upon a job of prestige.

*([Brad:] "No. I have told my contact at Corning that I will take any job there that is available. And I sincerely mean that.")*

Ruburt, in the past, has given you some good advice. No one, and I repeat this, no one can or should make decisions for you. However, I hope to reinforce your inner knowledge that you do have the ability to make decisions, and good ones. You have progressed, you have progressed in the appointments that you have made and kept. But your inner problem does not have to do with work, but why you did not find work in the past. It does not have to do with your marriage. It has to do with those needs of yours that were satisfied within that marriage.

*([Brad:] "Emotional needs?")*

I do mean emotional needs.

Now as I look upon you all in spirit, I will let you take a break. The trouble is however that you do not often enough look at yourselves in spirit.

I am sorry, I meant to give you my greetings for the evening and welcome you (Arnold).

*(Break discussion.)*

*([Florence:] "If we have relationships in our lives which are emotionally necessary—as Seth said was the case with Brad and his wife..."*

*([Jane:] "Brad should look into the reasons why he felt it necessary to stay with his wife."*

*([Florence:] "If it's necessary for him to stay for emotional reasons, then..."*



Now, I asked our friend to question himself to discover why he felt it necessary to continue the relationship, and what emotional needs were being met. I did not imply that the needs were necessary, only that he felt they were and that he should discover the reasons why he felt these needs were necessary. I did not imply that the needs were necessary or unnecessary.

The relationship can indeed be begun again, but only under completely new terms, and only with self-knowledge on our friends part. Otherwise, the relationship will be continued and you will be no better off than you were before and worse. Self-knowledge on both of your parts is extremely necessary.

*[[Florence:] "So it would be necessary for Margo [Brad's wife] to change too."]*

Your (to Brad) attitude, changed, will automatically alter her attitude as she reacts to the change in yours. You give each other subconscious cues to which you then react. You can change the cues that you give, and therefore intensely alter the situation, and lead her to self-knowledge.

*[[Brad:] "This means that I have to be a much stronger personality."]*

It does indeed. It means that you use your strengths however; it means not only that you refuse to be a doormat, but that you accept yourself as a worthy personality, willing to give and to take, willing even to be used at times as you use, but not willing to be a doormat. It means that you must accept your worth and also the responsibility for it. It means that you say, "I come to this marriage as an individual, willing to give and take, with my own good points and failings—but, I do not come to this marriage as a worthless individual willing to take from you whatever you are willing to take and to give. But you must know yourself to do this, and you must be willing to look into yourself.

*[[Brad:] "It isn't too late to change in order to get her back?"]*

You must not change in order to get her back; you must change to get yourself back, but a new self. You must change to realize the self that you are.

*[[Brad:] "I want her back."]*

You want yourself back. Now. You think that Margo is extremely competent in those areas where you are not competent. She has kept her job through the years while you have not.

*[[Brad:] "And she makes \$18,000 a year."]*

Eighteen thousand dollars a year will be pretty insignificant 5,000 years from now. The peace and happiness and knowledge that you gain will be yours five thousand years from now. The money will mean nothing to her or to you. And the money has brought her little comfort. Instead it brings her added torment. When you play that game, you are playing a poor game.

You are endowing her with what you imagine to be highly efficient masculine qualities. You are endowing yourself with what you imagine to be feminine qualities. Now the human being is a gestalt of perception. There are no qualities as such that are masculine or feminine. You are knocking down those abilities that are your own because you conceive of them as feminine. And in your mind you are setting Margo up as highly efficient because she has those abilities that you think should be your own because you think that they are masculine qualities. So you are allowing yourself to behave in what you imagine to be a subservient, feminine behavior. Now this is all a result of your own attitude, and she has reacted to that attitude, and reinforced it, because she wants to be dominant. One portion

of her wants to be dominant; the other portion looks to you as a man, and there you fail her, because you refuse to assert the independence that is your nature. It seems to contradict your artistic nature and there is no contradiction. The contradiction only exists in your mind. She looks to you for direction and you do not give it, and therefore—if all within this room will excuse me—she turns into a bitch.

Now you must forget such ideas—that a male has certain abilities and a female has certain abilities. You must realize your worth as an individual and her worth as an individual. You have allowed her, in the past, to take full control of your life and destiny, and this no individual can do. For your destiny is within your own hands.

*(Class discussion: Problems with younger generation. Theodore observed it would be good to hear about it straight from the “horse’s mouth.” Seth interjected.)*

I do not appreciate being called a horse and I will not “neigh” for you now. You are asking such deep and ponderous questions and you all want answers within a split instant.

*([Theodore:] “I have been reading Revelations for twenty years and don’t know any more now than the first time I read it.”)*

That is because you did not look inward for the answers. You are beginning to look inward now. And it is about time!

*([Theodore:] “It smarts!”)*

It hurts.

And I have told you before, there are no accidents! No man is sent accidentally, and innocently, off to war. He who kills must learn what killing is by being the victim. You will learn that you cannot buy peace through violence. You will learn it. You will learn not only that human life is sacred, but that the life within each molecule and atom is sacred.

Now, in your terms, this takes centuries. When you have learned the lesson, it seems as if you have always known it. As I have told you again, and time and time again: Basically there is no such thing as murder, for consciousness continues. But as long as you believe that you kill a man and that you kill him forever, then you must work out that problem. You will learn, you are learning. Some of you will face two generations from now problems that you do not now accept, and you will be the younger generation once more, out with fine, bright and gaudy banners to show your elders and fight for right, and I wish you luck! You will need it.

You will learn that consciousness is sacred. And until you learn that truth, you will not be free. You cannot kill another man, you cannot kill another woman and be free. You cannot even eat the meat of a cow, not nonchalantly. Not without thanking the cow for the food and the nourishment which it has given you, not without realizing that the cow, like yourself, is a part of the chain of life without which physically you would not exist and be free.

You will learn that you are a part of the webwork of consciousness. You will learn to be conscious cocreators. You will learn, or you will destroy the planet which you now inhabit! And if you do, your consciousness will begin in another reality. You will learn to recognize within yourselves the joy and the true reality of being. You will learn to distinguish between the reality of joy and pseudorealities that you have created, or you will begin again. But you will learn. You are indeed as blessed as any god and as gifted. When you learn to honor yourselves, you will be free. And you will create with joy and spontaneity when you recognize that within the leaf of a flower the consciousness that is

within it, and relate it to yourself, and honor it and treat it as a little brother, you will be free.

When you look within yourselves and dare to face your responsibilities and your potentialities, you will be free. But you will be free! Any consciousness will develop and will learn. How long it will take you in your terms is up to each one of you individually. But the answers do not come to you soberly. They do not come to you in the guise of equality. They come to you in those things that you seem least to recognize. They come to you in your moments of play and spontaneity and art. They come to you in your dreams. The answers come to you when you accept them. And you are beginning to accept them (*to Theodore*).

They do not come to you necessarily in church or when you are playing the fine banker's role; or when you (*Brad*) are playing the failure's role, for you play the role of the failure as beautifully as he plays the role of the banker, and with as much finesse if that makes you feel any better.

The answers come to you when you play at being yourself. Play that game now and then. Play at being yourself; you will be surprised at what you discover. And you, my dear Lady of Florence, will be the most surprised of all.

I am not saying good evening, I am letting you take a break. You (*to Florence*) will be the most surprised of all and pleasantly so.

*(The class was discussing our return in two generations when Seth said.)*

And then what a hue and cry you will set up against your elders. And how you will protest that the elder generation has ruined the world.

You realize that when I tell you this that two generations from now, your world will still exist.

*([Brad:] "In tatters.")*

In no more tatters than it exists at present.

You must learn what it is like to be male and female, to be parent and child. And you will go through the cycles until you can relate with others. And if you cannot understand them from your own viewpoint, then you will become them. And from their viewpoint you will see yourselves. This is the meaning of learning. You will extend your consciousness, as you know it, from the self that you know outward and relate to others and understand them. Or you will take their positions and from their consciousness observe the selves that no longer exist in your time. But you will learn.

Now. I have been in one life not only black but a woman in a civilization where neither was appreciated. As I believe I told you before I have been both a man and a woman many times. Both young and seductive and old and wise. I have also been extremely ignorant and unlettered and uncouth. And I believe that I learned very much in those lives in which I was both unlettered and uncouth. I have been ignorant many times. And through being ignorant, I learned the joy and the wisdom that has nothing to do with the intellect.

Each of you has been both male and female. Some of you have been mothers but not fathers, or fathers but not mothers. You have died before reaching adulthood—or you have lived and become senile—or you have lived and attained wisdom. But your identity and your inner self is independent of these reincarnations. And the vitality that dwells within you has known many forms.

Now, you have been what would now seem to you to be chaotic energy—forming universes. You have drifted through interstellar space, not knowing yourself. You have

traveled for eons without attaining the knowledge of your identity. You have traveled without knowing who or what you were as elemental particles of consciousness. You have gathered your strength and individuality. You have learned to handle energy. You have added to your consciousness. You have become more aware. You have learned to some extent, some small extent to this time, the responsibility of creativity. You are evolving. Each of you is evolving the forms by which you will manifest yourself. You have come a long way from undifferentiated chaos, in your present terms, to what you are. Notice, I did not say you came from undifferentiated chaos, but what you would now regard as that.

Within you is the elemental and vital consciousness that gives birth to all realities. You can feel this within you when you turn your backs upon the roles that you presently play. Then you can learn the meaning of those roles, for there is meaning in them. And there is no reason why it must escape you.

*(To Theodore.)* The impetus of your emotional affection for a... consciousness to that of your son's aboard the ship—that is the meaning of reality and consciousness. And it cannot be taken away from you. You learned to do that.

The atoms and molecules within a cloud create the cloud; the atoms and molecules within your body create your body. And you within the body create the world that you know. The realization is there anytime you are ready to admit it. You are ready my dear friend... and dragging your feet *(to Theodore)*, you are ready to travel farther in your Great Hall and it is about time you did so.

*[[Theodore:] "Is it the entity that has been evolving from this chaos, or is it the ability of the entity to manifest itself that has evolved—or both?"*

The ability to manifest itself—and the always new creativity. For the entity itself is involved in a surprise, in a new creation. There are always new creations. And the entity, and even God himself—pyramid gestalts—must be involved in surprise and new creations. There is no ending in those terms. Even the gods surprise themselves.

*(Class discussion.*

*[[Florence:] "When we were elemental particles—was this before we formed our consciousness?"*

You were conscious then; you did not know how to utilize consciousness and you were in a process of learning but even then you were creative.

*[[Florence:] "Were we conscious as our entity at that time?"*

*(Jane had returned.)*

Now. I will use the term "God" because it has meaning to you. "God," in your terms, is not a static entity, he is not something completed and done with. Nor is the entity something completed and done with.

Reality and consciousness are in the state, always, of becoming. God himself, in your terms, is in a state of becoming. A state of completion would be an end, and the end of all realities. Therefore, at no particular point is your entity, your inner self, done and completed.

It is always in a state of becoming. There are always surprises that come out of itself. Therefore, when it began its journey, in your terms, it did not know the ending and the cloud particles did not know that they would become a man or a woman.

Yet consciousness, and your individual consciousness, always was and always will be, in your terms. But you must cease thinking in terms of completion. For in your terms, God

himself is not completed. And if he were, that would be the end of creativity and the end of any kind of existence or consciousness.

Creativity is always discontent—and always about new surprises. Therefore, the entity itself is never completed. You are learning to be conscious cocreators. But you do not always know what the creation, in your terms, will be.

*[[Theodore:] “From the point of view of the entity, even?”]*

The entity itself constantly surprises itself with new creativity.

Let me emphasize again that in any terms of which you can conceive of a god, such a god is not static. And as soon as you say, “God is this” or “God is that,” God is already something more. And as soon as you say, “My entity is this,” or “My entity is that,” it is already something more. You cannot keep track of your own thoughts. Why do you think you can keep track of your entity or of a god? Even your thoughts are created and they affect realities of which you do not know. Your thoughts have electromagnetic realities in dimensions that you do not even perceive. Your dreams are realities in dimensions that you do not now perceive. Your entities have realities and dimensions that you do not perceive. The gods not only have surprises for you, but you have surprises for the gods and it can be no other way.

*(Break.)*

You are already a part of All That Is, and you cannot disentangle yourself from that reality. There is no nirvana if you mean by nirvana a state in which your individuality is lost and gobbled in a great fish of a god that consumes you as the whale consumed Jonah.

Instead you see, your individuality is used and developed. For your individuality means that there is one more highly unique, original way by which consciousness can express itself. And to lose that individuality, my dear friend, would mean that God had lost one of his voices, and that God had become deaf in one way and that one tone was forever lost.

Now. You carry the burden and the responsibility of that individuality—the burden and the responsibility. And within you, you see, is a portion of All That Is that can express itself uniquely only through those capabilities and potentialities that are yours. And if you deny them, then you deny God his voice to that degree. You deny a potentiality that you and no one else can fulfill. And this does not only apply to the individuality as you know it in this life, but to the energy that is yours that can never be withdrawn in whatever form you find yourself. The memories that are yours now are electromagnetically a part of you; and when your physical form is gone, this remains and you build upon it.

*(Break.)*

Now, I will wish you all a fond good evening. It is not my intention to keep you up all night. Far be it from me to make a banker groggy at his job or a teacher groggy with her students—or grumpy.

Again, however, remember: The knowledge within yourselves is not sober, it is joyful; and that the energy that comes through this frail frame is also available to each of you, in your own way. You have access to it. And you can use it.

Now here we have a fine and substantial figure (*Brad*). If this much energy can come through this small frame, then why do you not use the energy that is available through your own.

*[[Brad:] “I will.”]*

I fully expect you to!

Now, I admit that no child ever spoke with a voice like mine. Nevertheless, this is because of mechanical difficulties. But the joy and vitality that is mine, and I am far older than you are, can be used by you.

And I still enjoy childlike games. I do not skip a rope or dance through the hula but I amuse myself with thoughts and games that you have long forgotten. And in the ancient nature of my mind, there is still the childlike early wonder about the nature of reality. And if you all wonder who you are and the nature of your reality, then I still astound and surprise myself with my own wonderings for there is much that I do not know.

*(To Laurie:)* Now you paint pictures. Paint pictures from your hopes and not from your fears. Form reality from your dreams and not from your terrors.

*(To Natalie:)* You are ready to begin anew. You will do so and with success.

Now in bidding you all good evening, again I encourage you to find within yourself the source of your own energy and consciousness and strength and to let it sing within you as a vitality of your being. And do not cower and do not cry, but sing in pure joy that your consciousness knows itself and that even in your ignorance you create and give joy to others. And know that there is no end to your consciousness or to the reality of which you are a part.

I bid you all a fond good evening. And if I close now, it is only out of the goodness of my heart because my friend Ruburt is worried about the neighbors.

**ESP CLASS SESSION, APRIL 21, 1970**  
**TUESDAY**

*(Class discussion re. reincarnation: Arnold wondered if this was his first time ever.)*

No, it is not your first time out, so to speak. It is your third time out. But you are a willing and eager learner.

Now. Give us a moment. We have you in Africa. First of all, in 4 BC, as a woman. Now it is not generally known that there was a civilization at that time, rather well developed, in the southwestern corner of the continent. I will attempt to get at the name—Mabunda—Mabunda. You were black and a craftsman, for there were crafts. You were what is called a “chief hunter.” And on the land, which you then inherited, there were artifacts from a still earlier civilization. And in your hunting expeditions you sometimes came upon these. And in one of your excursions you came upon the image of a small god, long since forgotten by that civilization, and the god was called “Marumba.” It was a small black image—something like the stereotyped Buddha image—but with several differences. The object was of ivory. The civilization, even then long forgotten, had lost all of the knowledge that that earlier civilization possessed. The eyes of the image were like dowels. And from the pupils, lines came outward so that the pupils appeared to be like a half-seen sun or moon, and the lines like rays.

Now these eyes were actually means of telling not only the time but also the circumference of the earth. The idol used to be placed in the center of a circle, and carefully watched. The rays in the eyes were uplifted. Sticks were placed on the ground in those approximate locations as extensions of the rays in the eyes. And as the shadows fell past these sticks, the time of the day was deduced. Eyelashes were clearly shown on the face of the idol, and small sticks were placed outward as extensions of these eyelashes.

Careful watch was also kept on these smaller sticks. And the time of the seasons was also known from these, and the journey of the stars across the sky. But you came upon this image of a lost god, alone, and you did not tell your friends or associates, but instead you listened. And though it was your first reincarnation, you were alert.

And so you kept solitary vigil with this god, this image. And you watched it alone until finally you learned its message. And in the day, you continued in those pursuits necessitated by your life in the tribe.

Now, the image of the god was to be put into the earth, flat upon it. And by the pressure of the ivory image upon the earth, the months were also told and it sank into the ground, little by little. And you became obsessed with learning the message that this image seemed to give you.

Maraba Iraqua was your name, and you put about your body the dead wings of birds and danced about the image. “Macraugh, macraugh”—the sound of the birds then. The birds you killed... and used their wings, dancing about the image. You became known as a witch doctor, only that was not the term then. And shortly after, others joined you. But you did not learn all the secrets of this strange image. And when you died, they ate your flesh and burned your bones and buried them in a circle around the image. But you did not feel



that you had learned enough. You waited a long time to return. And in the meantime you had experiences in other realities.

You returned as a squaw many centuries later—in Quebec, outside of Quebec—in the 1700's, where you learned the intuitive knowledge of the female and applied these abilities to your search for truth.

Forty miles to the northeast of Quebec you were born. Your father was involved in a war with people to the northwest. You ended up around what is now Rochester, New York. And you were involved, though not as a warrior, in a war in which many lost their lives upon the nearby lake. And in all of this life you questioned and tried to use your intuitions to the fullest.

You fell in love, however, with a rather inferior warrior—a stray from the Iroquois tribe—and bore him four sons—one, incidentally, is your present son today.

And you are back to your garden of consciousness again. You may all take a break. And congratulations (*Brad*). I will congratulate you before I push you harder.

(*Break.*)

Now. The Torimba tribe in Africa ended up after many centuries in Asia Minor carrying with them remnants of their past civilization. And you were known as a minor god, something that you have never forgotten.

You were under constant pressure, for you felt that you should have learned more. And between lives you were aware of the prayers that were directed toward you. And you were aware, therefore, of your tribe looking to you for help. And you were only partially able to help them. While you were pleased to be considered in such a light, you were overwhelmed by your inadequacy and therefore began a search for new and more extensive knowledge.

You adopted a female form in your next life. And in that life you learned the meaning of love, and the false necessity of sacrifice. In this life you hoped to learn further answers of science, but in the eyes of the molecule you found yourself staring symbolically into the eye of that long-forgotten idol. And so you have begun your search again. (*Long pause.*)

Now. He has been given a highly important symbol which stands in his psyche for the meaning of truth. But each of you are, in your way, to become as gods and accept that awesome responsibility. Now you notice I said to become as gods—and note the plural. There is a unity that unites all plurals. (*Long pause.*)

Now, I will shortly bid you good evening. Enjoy an understanding, however; look within yourselves. You are being given the methods; use them. You still need to find the self that you are. And you are on the way. I gave you some of that information. You need not be subservient nor insolent. You can find yourself in the middle and there find independent joy and understanding. And hold your head up knowing who you are. And you are on that road.

Now. I still expect to meet you in an out-of-body state. The appointment has been set up. A little more effort on your part, however, is required. You could also use your abilities for more if you were not so frightened of them, and there is no need to be frightened.

If you have good vision, then you can see both pleasant scenes and unpleasant scenes. Remind yourself of this. There is no reason to pick out and remember the unpleasant ones.

Some automatic painting can be expected along this line with our student here.

And I look forward, through Ruburt, to seeing some of these automatic paintings, also some insights that you are looking for. And do not be so knuckle-headed when you are dreaming.

It is all right to be knuckleheaded when you are awake, but when you are dreaming, you should allow yourself more freedom—remember your love of color. Remember that when you go to sleep at night; remember the colors that you see—for you do see them and you can paint them.

*([Laurie:] “Are dreams a step towards the automatic paintings?”)*

They are combined. They are together. One adds to the other... but one is not dependent upon the other.

And now our Lady of Florence over here. I have been very kind to you lately. But then you are usually kind to me. You know what you are afraid of? Then I will tell you.

I’m speaking now of your psychic work and interest. And one of the things that hampers you, what you are afraid of, is very simple: You are afraid that underneath it all you will find the autocratic, cruel, frightening and basically unjust God that lingers in the back of your mind and subconscious. And that despite all your journeys and quests, he will be there to claim you, and that though you try to escape him, that this is the face of the real God that you will find. Now his face, as you conceive of it in your own subconscious, is the voice and the face of unreasoning punishment that can be lowered upon you without warning—the unpredictable punishment for crimes that you cannot remember having committed.

Now. I will tell you that the god in the depths of your subconscious mind is a capricious god who brings death and desolation without warning; who is unforgiving, who is indeed in doubt [*sic*] (*endowed?*) with male characteristics highly in character.

And it is this image of a god that you have been seeking to escape and yet fear that you will once again find. Now this is the god of your infancy and shortly after. For in all that you had, those qualities of unbending justice, inhumanely applied, were what clung to your mind and heart and tinged the edges of your soul with fear.

And to some extent, though I am here, you will at times project that idea of a god upon me, though I do indeed go out of my way to give evidence, at least evidence of grace and humor.

Now this idea of a god lingers or has lingered so that you have strongly sought to escape from it, and so you shall. And are in the process of doing. I will have more to say at a later session to you regarding this.

All I have to say now is that it is not true.

To our friend over here, we have you still enjoying class and coming here most faithfully and with great determination we have you resisting looking into the inner self—and skimming along the edges of realization—delight ourselves with the outskirts of psychic experience [*sic*]. But deciding we’ll not tread the water as yet. And I tell you that the time will come.

I wish you all good evening and those blessings that are mine to give.

**ESP CLASS SESSION, MAY 5, 1970**  
**TUESDAY**

*(Gert was asking about conversing with Seth, truth, etc.)*

I am being maligned. I have spoken to our Lady of Florence over here many times and you could have explained to our new student what I mean. I should be quiet and let you do so. You do indeed choose your own environment and your own life circumstances. And before this life you have already set those challenges that you will meet. But you also are endowed with free will and there is no punishment except *[for]* those of you who choose to punish yourselves. There is no punishment in those terms. You grow in understanding, and if you kill, then it is necessary that you learn what it means to be a victim and so you become a victim if you choose. You may indeed learn what it is to be a victim in other ways. You must learn how to use the consciousness that is yourself.

You said earlier that everyone is looking to find themselves, and as our regular students should know, there is only one place to look, and you begin with yourself. All That Is is not male or female, and I am sorry to upset anyone. All That Is is indeed energy and yet all energy is individualized so you are not dealing merely with impersonal energy but neither are you dealing with a personality in the terms usually used. For you do not understand as yet what personality is, and when you understand what you are, then you will have some small glimmering of what All That Is is and basically you will find All That Is within yourselves.

You will find All That Is also within a leaf and within a flower. But only when you try to understand what a leaf and a flower are. If you believe that a leaf is a piece of physical matter without consciousness, without glory, then you will learn nothing from it. But if you realize that a leaf is a portion of All That Is then you will realize what communion is.

I have said many of these things in my own way before and will undoubtedly say them again—not only through this physical image. For when this physical image makes the transition to other realities, then I will speak through another form as each of you has spoken through other forms. I remember the forms through which I have spoken and you do not, but look at it this way: The child that you were in this life has a far different form than the person you are now, and yet you spoke through that form.

You have a different form every seven years. The atoms and molecules of your body have completely changed. There is not one small vestige within your physical body at this moment that was within it eight years ago. Your forms are completely new and different, and yet I see that you carry on quite effectively and it does not seem to bother you. Look at your friend over here (*Doug*). It does not bother him. And so if you change your physical form without knowing it as the years go by, why should it surprise you that at one time you leave the present form that you call your own for another. For if I am speaking through the body of a woman, so have the three men here present spoken through the bodies of women when those bodies were their own, and the women spoke as men.

There is no road to truth. No one road where the answers appear like road signs and you have only to follow. The road to truth is no road, it is a series of steps within yourselves; ever miraculous and ever new.

*(Gert [was] talking about teaching the Creed.)*

You redeem and you sanctify, otherwise there is no redemption and no sanctification. All That Is is within you. It is not objectified outside of you. The inner voice is the voice of All That Is and that voice speaks through the tissues of your body and the cells and atoms and molecules that compose your physical image. The inner voice speaks through All That Is. The very atoms and molecules in the air give blessing.

There is nothing that is not blessed, nothing that is not filled with All That Is from which it achieves its existence, its energy, its consciousness and its strength. When you attempt to objectify All That Is into the nature of a God that exists somewhere outside you, then it seems to you that you must reach outward when instead you must listen inwardly.

If you would feel better about it, we can shut off all the lights and I will have Ruburt dress in a white robe. You are stereotyped, do not stereotype your thought. The emotions are never stereotyped.

Now I do not want to monopolize your conversation and so I will let you take a break and when you are ready for new material I will give it to you.

*(To Florence.)* I had a fine conversation with you in your dreams three nights ago but you are such a hobble-gobble that you did not remember and you have hurt my feelings.

*[[Florence:] "I'm sorry, Seth. Wake me up next time."*

*(Janice [was] telling of her experiences and feelings about ESP and class.)*

I do not wish to make that kind of impression upon young ladies. Now I am indeed a harmless gentleman. A gentleman without a body must be harmless, so why do I meet such fear as I always do in this class. I'm trying to make one basic point and the point is that energy and being are not sober, that the personality continues to exist, that those characteristics of mine which I considered mine, in your terms, at one time still continue to exist, and that your personality will also continue to exist. Now when I make such efforts to be jolly, then I do not understand how I can possibly frighten you. Young women always frighten me, but you do not see me quaking in terror. I hide my feeling.

*(To Doug.)* I want you to know that you are on the right track and that you can trust your spontaneous self.

*(To all.)* Trust where your intuitions lead you. Do not trust those who say, "I have the truth." For I tell you frankly, truth takes many forms and wears many masks. There is no whole truth to be given you like a package that you can open like a child on your birthday. You can only get glimpses of truth and you can only understand and interpret these glimpses if you trust your inner self and your intuitions.

*(To Arnold.) (Words lost)* he gets confused, but I do not get confused. He is in a trance, but I am not in a trance. You are all in trances, however, for you believe in this improbable physical existence and therefore I must couch all my language so that it makes sense to you, who believe in this fantasy in which you now live.

*(To Florence.)* As a teacher you should be able to understand that this causes me the most difficulty.

*(Florence wanted to know when Seth speaks to other personalities in his realm does he do so mentally.)*

It is always mental and emotional. But then you do not need words either. It is always telepathic. But your own communication is telepathic. *(This sentence was written in the margin of the Yale copy.)* It is only you that believe you need words, otherwise I would not

have to deal with them and words can be very deceiving and quite confusing. I should tell you that while I use the word telepathy we do not communicate in mental words. We do not need words, mental or otherwise. Thoughts in your terms suggest words and we do not need words. We communicate whole concepts and emotional states. Now I am having an entire chapter on that subject in my book.

*(To Janice—speaking about her experiences at home and idea of possession.)*

If it were not for these energies you would not have children; if it were not for these energies you would not be alive. You worry and all of you worry at one time or another about that which you do not know consciously. Yet you do not know consciously how you breathe and if you did you would be dead, because you could not consciously handle the millions of manipulations that must take place in order to assure one breath. These are the energies of which you speak. These are the energies that allow you to sit as you do upright in the chair when you do not consciously know how your muscles hold you up; and when you begin to speak you do not know consciously with what word your sentence will end; nor do you consciously know how you speak nor indeed from where the thought comes.

Now as class members should know, our friend Ruburt is not possessed and no energy has taken him over. There is instead a corner within his personality that is open like a transparent window, a warp into other times and dimensions. He has abilities that he uses. He realizes that from me he gets information that he would not otherwise possess and he can be here in a moment.

*(Jane comes back and giggles.)*

Now you see, he is hardly possessed. He can carry on a conversation with you while I carry on a conversation with you. When you think in terms of possession, you are thinking again in antiquated terms of good and evil. Trust your intuitions. The energy that is within you gives you your existence and meaning. It is responsible for the birth of your children. In fact, if any one has any complaints, I have; I'm possessed by Ruburt.

*([Gert:] "He doesn't sound it!")*

He has a body a lot longer than I do. Now I am joking because I never could miss a good joke, so do not take that seriously.

*([Gert:] "I don't.")*

*(To Janice:) Or you either.*

I can imagine a lovely scene where bodiless individuals, spiritual psychologists and I, sit in a dark room all dressed in gowns at another level of reality, and they ask me what is wrong with me and I say—I am obsessed. I have it in my head that there is a physical reality somewhere where objects have shape and form—where there are things like trees and people and streetcars and a strange thing called progress. And where people believe in things like ghosts and demons all on the same line, seeing little difference between them and I imagine in my most schizoid (*Doug—"that's what I said"*) moments that there is a woman called Jane Butts in a strange, funny little town in a completely fantastic place called Elmira, New York. And I have the delusion that I speak through this woman and look out through her eyes at the most fantastic creatures imaginable.

But they have no way to treat me. Because they are behind me, the scene is too good to miss and they have never seen a psychology like your own. For if my reality now seems strange to you—your reality seems very strange to me and do not forget that these now

familiar characteristics by which you know me are only those that I use as teaching methods. The portion of myself that I show to make my point.

For of real love, you know very little; of real understanding, you know very little; but you will learn and you are learning and learning itself is discovery and joy. Remember also, that any abilities that you see displayed by the personality of Ruburt are abilities of human personality, latent in each of you, are to be used as you will and as you wish for you are possessed, possessed by ideas that are limited and that restrain you. Ideas that prevent you from using your own splendid energy and abilities. I have said this many times and doubtlessly I will continue to say—when Ruburt’s familiar body is some 40 years older and my voice in comparison to Ruburt’s sounds like quite a young man (*shouts*)—That my energy should remind you of the energy that is inherent within yourself and that any energy that sweeps through this small frame comes from the same energy that gives you your vitality and strength and that should bring you joy and fulfillment.

The joy that All That Is rings through every consciousness that lives. It rings through your wineglass. It rings through the atoms and molecules of the table. Why then do you think it does not ring through your own body? And through the inner selves that you try so hard to hide?

It would be easy for me to give you a set of rules. Some of you would be only too glad to follow them for you would not have to face your own responsibility and your own responsibility is to look within and to use your own abilities. For you, each of you, will develop in your own way through endless eons in your terms. You think that an atom is beneath you or a flower. You have 500 times as far to go. You will develop in ways you cannot now understand and you develop as you unfold, as you use your abilities. You will find your own road. You will even make your own truths. For you are expected to make new ones. Truths are not trees that you discover in the forest. They spring up ever new. All That Is is not static or it would be dead; it is ever changing as you are.

What you do not realize is that in other ways that you may not understand I am also graded on your progress and I am not doing very well on you. It is well known that these classes are held.

*([Gert:] “Who grades you, Seth?”)*

I am graded by someone else. You have not attended any classes so you do not have the background to understand this. Our friend over here will know who grades me.

*([Florence:] “The upper Seth?”)*

Indeed.

*([Brad:] “Is he a hard taskmaster?”)*

If he is a part of my entity you know that he is a hard taskmaster.

*([Florence:] “Seth, are there other classes such as this?”)*

There are indeed. Both in this reality and others. Ruburt, though he does not know this yet consciously, is also in another class in another dimension of reality—for I teach him while he is asleep. He does not talk back that way.

*([Florence:] “Is this in preparation for the next...?”)*

It is indeed and he has assignments and his class is one of his assignments and he is one of my assignments.

*([Gert:] “Do we all have someone such as you assigned to us—like the Catholic Church says each person has a guardian angel—watching over us so to speak?”)*

Now I do not know if I should answer that question seriously for you or give in to my humor.

*[[Gert:] "I'll take it both ways, Seth."]*

Alright now.

*[[Gert:] "Just let me know which is which."]*

It is the idea behind the Catholic conception of guardian angels. Now why these personalities should be envisioned as overgrown birds is beyond me for everyone knows what birds do on rooftops.

*[[Brad:] "I have one question. Is mine sleeping?"]*

You are sleeping. He is not.

*[[Brad:] "I deserved that."]*

Lately you have begun to awaken. Each of you do have a personality assigned to you but it will be awhile—either attending classes or reading before you realize the nature of these personalities.

*[[Gert:] "Can we tune in to our personality as you have more or less made yourself known to Ruburt?"]*

You have already tuned in—whether or not you realize it. Some of you may wish to have the sort of relationship that Ruburt and I have. Some of you may not wish for this. I am a teacher, Ruburt is a teacher and so we get along very well.

*[[Gert:] "Are you saying by this that perhaps someone who might be assigned to me might be of another occupation?"]*

You may not at this particular point of development have the rapport, in your terms, that Ruburt and I have. But you are constantly being instructed and guided whether or not you realize it. But then you will also instruct and guide others and all of you in the sleep state do this.

*[[Brad:] "We all instruct others?"]*

You all do indeed, at a lower development than your own. I would make a remark here but I shall not to show you that I am pure of heart, invisible heart or otherwise.

*[[Brad:] "Go right ahead."]*

Do not tempt me. I will bring Ruburt back and let him face that one. —any of my nature.

*[[Arnold:] "From another realm, I meant."]*

Indeed.

*[[Arnold:] "Oh!"]*

There are many gradations and distinctions, however, you see. Now since all of you are white, when you see a black man you think of a black man and forget his individual characteristics. So when you think of spirits, in your terms, you think of spirits without the individual characteristics and there are many that would be comparable in terms of an analogy only. Do you follow me?

*[[Arnold:] "I'm not sure I do."]*

I'm sorry. Think it over for it was a simple remark and you'll have no trouble.

*[[Arnold:] "There are variations in your realm as we have here. Is that it?"]*

Indeed.

*[[Arnold:] "I'm with it then."]*

I knew that you were.



*[[Gert:] "Seth, would you answer me? I am supposed to be a teacher and I have felt a conflict since I have read Ruburt's book and I have delved into Christian Science.")*

Indeed.

*[[Gert:] "And I think my question is now, if I go back to teach little children the Catholic concepts of mortal sin, hell, etc.")*

That is a lie!

*[[Gert:] "Then I am bound not to teach it. Is that true?")*

If you are speaking in terms of that particular statement—those statements—if you cannot avoid making those particular statements, then you will do the children harm. If you can still teach while avoiding those particular statements, then you can teach.

*[[Gert:] "I see.")*

If you preach or teach the existence of a definite, physical hell existing as a place—this is not true and you have known it for some time.

*[[Gert:] "This is also true of what we have been calling limbo?")*

Now. There can be a hell—I've been there several times—and there can be a limbo. But these are not places, they are spiritual states and even in those terms, hell is not eternal. They are the results of ignorance. Hell, for example, could not exist unless you have the concept of a heaven. There would be nothing to compare it with. Hell is being blocked and knowing you're being blocked from using your abilities; your abilities of creativity.

*[[Gert:] "Now when you say that about creativity.... What then about planned parenthood? The use of contraceptives to deliberately prohibit a new life?")*

It is not one of my problems.

*[[Gert:] "You are blessed, Seth. What about us who have the problem. Deliberately not allowing a life to begin?")*

Then you are doing your physical life a service.

*[[Gert:] "A service?")*

A service. Now this is too complicated to handle in an evening. However, since I have nowhere made any statement on such a weighty problem, I shall here do so for the statements are needed regardless of humor. Simply on a physical level the animals have sometimes more sense than you do. They listen to the inner voice, and they do not overproduce. They set up safeguards that are automatic and instinctive. Any true evolution of your species as such is dependent on evolution of consciousness and spirituality. If your world is overpopulated, you can reduce yourselves to a state of consciousness that existed, in your terms, eons ago from which you would then again have to learn to emerge. Only certain persons are tempted to return when the world is over-populated. They are not stable. They are persons who returned too soon. They are then already erratic.

Now this situation did not simply arise. You brought it upon yourselves to teach yourselves a lesson. You brought it upon yourselves to bring yourselves to a new step of spiritual and psychic evolution. You had to realize that a certain amount of spirituality was necessary if the inner psychic self would grow. You brought it upon yourselves so you would realize that you were blessed with a planet upon which your species could grow. You brought it upon yourselves so that you would realize despite all your stories (*shouts really loud!*) that you have not been given domination.

You are not to dominate the planet. You are not to dominate the species upon the planet. You are not to use the earth for your own purposes. You were not set in domination

over the animals. You are to cooperate with all life and all life is a part of All That Is and every animal has consciousness and you will realize this or you will destroy your planet.

The atoms and molecules within your bodies and the consciousness within them have dwelt as flowers in the field. The actual atoms and molecules that are within your arm at this moment have been within the cows that you have eaten and the flowers upon which you now walk. The air that you now breathe in this moment has come from cosmic dust down through the universe to this room. You are not alone. You will learn the sacredness of consciousness. You will learn to be responsible for life. You will learn to protect and cherish life as you know it and the plant life as you know it.

You will learn that it is cruel to bring into existence new consciousness when your planet cannot support it. For your planet will not be able to support it and spiritual growth cannot be achieved through starving bodies nor through the agonies of mothers who must watch their children starve. *(Nigerian civil war at this time.)*

Now many of these matters do not concern you. You are well-dressed and well-fed. But many men and women are indeed starving. You cannot consume your planet. You will not be allowed to consume your planet. Free will is yours, however, and if you decide to ignore these inner realities you can destroy your planet and it will do you no good to cry to a God, for the God would not have destroyed your planet. You will have done so because you do not realize the sacred nature of consciousness.

—small remark. I cannot by any means sufficiently answer it in one evening. However, you will use war as an instrument, *[a]* way of solving your population problem, if you will not have sense to control it otherwise.

*[[Gert:] "Do you condone abortion?"]*

We do not use such words as condone. The problem is an individual one. If you believe that abortion is evil and have one—it will be an evil. It is not basically evil, but that makes little difference to you if you believe that it is.

*[[Florence:] "What about the life that is aborted?"]*

The life in any case, if it is to be born in physical terms, will be born.

*[[Florence:] "It will just find another body?"]*

It will now or later and the child who will be born, will be born. If an individual is meant, in his terms, to be born to you as a child, if he has decided to do so and if you have decided to have him as a child, if your past relationships for example have set up this situation, then the situation will take place.

*[[Brad:] "Not as a play on words—but is it conceivable he'll come back on another plane?"]*

I like your sense of humor!! There would be, however, another kind of arrival. Now Ruburt has questions he wanted to ask some of you.

*(To Doug:) I like your sense of humor, too.*

*(Turned tape over during break—don't know if anything was missed.*

*(Gert told about coming up the cellar stairs on the day her father died and how she seemed to feel very fearful and would not look up from the floor. Wanted to get out of the house in a hurry.)*

He was there and he wanted to reassure you. He wanted to let you know that he still existed but your fear prevented you from seeing him.

*[[Gert:] "When you say see, do you mean with my physical eyes?"]*

You could have seen him with your physical eyes at that time. Now you could not for he is resting and he deserves it—but it was your fear that prevented your receiving the proof of the immortality of his personality. There was nothing to fear. He was trying to tell you that he was free and to do it by a characteristic gesture that you would understand. Instead, you see, you gave in to those superstitions regarding the dead and you were afraid to look. Fear—because fear sets up barriers. Now life and vitality are joyful and it makes no difference whether or not you have a body. Your existence is not dependent upon a body and your father tried to tell you this.

*([Gert:] “You say he is resting, yet at different times I’ve had the feeling in the house that he might try to make the same contact.”)*

To him he is resting but in his dreams, for he dreams as you do, he attempts to reach you, and only your fear prevents you from realizing his presence more fully. Any person who is in another dimension is saddened when they realize that you think that because they are dead they are frightening, and they do not understand—for always before you have treated them in an entirely different manner and now you find them something to fear.

*(Words lost)* think this occult and secret and magic and forbidden you see, and this is nonsense—it is quite natural. So you must divest yourself of those notions first of all.

*(Words lost)* you experience—as you listen to my melodious tones and look upon my godly countenance, it is not myself. As I have explained in my book, but also in the Seth material to date, there is a psychological bridge that is constructed not only in this situation but in any like legitimate situation. What you see, therefore, is a representation of what I am. I am not Ruburt. I am myself. In your terms, however, and strictly in your terms, I could seem to be a future Ruburt, and if you were in connection with other more eternal portions of your own personality that you could not materialize in physical terms. This does not mean, however, that the person would not be entirely independent and have an existence completely divorced from your own.

Now far be it from me to keep you all from a well-earned sleep. So I will bid you all a good evening and I give you those blessings that are mine to give.

*(Gert asked Janice if she could still feel Seth’s presence.)*

I am still here. I am just not speaking or at least I was not.

*(Present: Gert, Brad, Janice, Natalie, Florence, Doug, Arnold, Laurie and Lydia.)*

**ESP CLASS SESSION, MAY 26, 1970**  
**TUESDAY**

*(After a brief discussion on changing and giving up religious beliefs, Seth explained:)*

Now, you do not give up your beliefs. You hold on to him. It is too handy to let go and you will not change your concepts. You can blame him for all your misfortunes. Now as long as you expect a god to take on the responsibilities of a god, it seems inconceivable to look inside. I tell you to look inside for the one road to All That Is within you. As long as you dwell on your own imperfections you accept that god, and it has no meaning in reality. You have created a concept of a god that has no reality.

When you are joyful, and I know in spite of the serious faces that you are indeed joyful, then you have some idea of All That Is. When you allow yourselves to be free and use your abilities you will learn it. When you perform some task without effort and take joy in the task, you will have some slight idea of All That Is.

You will not have any idea if you project your fears. You have made God responsible for all of your *(words lost)*. You had him crucify his only son. Do not be afraid or pity him. You blame him and yell at him and then you wonder why he does not treat you right. It is a wonder he did not boot you out of the universe.

You are each part of All That Is. You cannot become disconnected from it, regardless of what you do. You will continue to exist. Your beliefs will affect your future life until you realize it is not true. This does not mean that in another realm your thoughts will not affect you. If you believe in hell, you may find yourself getting warm. Find your own road. Each can find and understand his own way.

No god ever created sorrow. All attributes projected on God are your own. You create your own responsibilities. No god ever created the environment in which you live. God gave you powers of creativity. Life and consciousness are joyful. Allow yourself some joy and find peace.

Now, since we have some note-takers I will let you all rest, but I will be listening.

*(To Gert regarding her daughter.)* Now, do not browbeat her. Let the child be—I am certain she is a delightful child. I have not spoken to her—I am not good at speaking to children. If I did talk to her, it would be in the dream state when she is not a child.

Do not insist upon any set of beliefs. Answer questions and encourage the inner perceptions. Do not force inner responses. Allow the child freedom and allow yourself freedom. You are in a period of becoming.

I have given this advice before to our Lady of Florence. Do not be so quick to overthrow one theory of beliefs and immediately hammer down a new set. Allow yourself freedom. Accept what I say, but use your own abilities.

Do not accept class as a dogma. Do you understand?

*[[Gert:] "No."]*

Give yourself an opportunity to learn, understand and develop. Do not take what I say as commandments or there will be hell to pay.

The whole purpose of what I am trying to teach is to allow yourself inner freedom to develop. You should not be afraid of making errors. If you follow physical reality as a

commandment then you will place your guilts in physical reality instead of getting rid of them as you should.

Do not feel guilty about not following all that Seth says.

**ESP CLASS SESSION, JUNE 23, 1970**  
**TUESDAY**

Now, if you want organization then you shall have it—at any time. You structure your own existence and you choose those realities that have exactly as much organization as you need at any given time. In this reality you very nicely emphasize all the similarities which bind you together and make a pattern of them and you very nicely ignore all the dissimilarities. But you do not perceive it. Out of a vast field of perception you choose to focus your attention upon certain specific areas and ignore all others, and so there is perfect agreement among you as far as this small area is concerned. The vastness that you do not perceive does not bother you at all and you do not ask questions about it because it does not concern you. And yet it exists.

I have said this before also. If you were able to focus your attention upon the dissimilarities, merely those that you can perceive but do not, then you would be amazed that mankind could form any idea of an organized reality. I look now between the two of you (*looking at the couch where Natalie S. and Arnold were sitting*). When the others look at our friends here on the fancy blue couch, they see a picture of true organization. There is an individual here and an individual here on the blue couch with space between. The picture is equalized. It appears perfect and organized. However, the space between our two friends is not vacant. You merely perceive it as vacant because you do not perceive what is there. And so the picture is very organized.

As soon as you realize however that the picture is not complete, then you must begin to ask new questions, and the old idea of the perfect organization is gone. Now as you know, you do not perceive the atoms and molecules that swim about the room nor the atoms and molecules that fill this space between our friends, nor the forces—the field forces—that exist. The couch serves to unite them since they sit upon it. And what do they sit upon? Do you all know—emptiness that you perceive as solidity. Now, without your particular physical perfection you would not perceive the couch as solid. And consciousness that has different perceptive mechanisms than your own is unaware of our now famous blue couch. You make the organization your thoughts perceive as organization. You enforce the organization and indeed create it.

*([Arnold:] “Do we all create the same organization and see the same couch?”)*

Now, you each generally agree, I am sure, that you sit upon a couch. You do not perceive the same couch. You only perceive your own idea constructions. You cannot perceive those of another. Telepathically you transpose your ideas in line with what you know of the other person’s thinking. You agree that the couch is here. Now, it is true that within your physical system—for I know this will come next from our friend Florence—you can measure your couch. I expect at any moment anyone will get a ruler and measure it and then say to me that the couch is so long—how can you say it is not one couch? However, within your physical system the instruments themselves are distorted and, of course, they will agree with what they measure. There is no reason why they should not. Telepathically you all agree upon the placement of objects and their dimensions.

Now, you use atoms and molecules in a strange way. You transpose your ideas upon them. You perceive them in a certain fashion. Now, I am not blaming you. I have done it too in my time, and there is a good reason for it. But the fact is that physical matter is not solid except when you believe that it is. And that organization is transposed from within upon the without. It is not transposed from the without upon you. You form the reality that you know, and even though the table holds up your arms and you may lean upon it and write, I still tell you that the table is not solid. This makes little difference as long as you can write upon it. It makes little difference as long as you can sit upon your couch. But when you leave your physical system, and when physical perception is no longer the rule—then you must learn new root assumptions. Root assumptions are those meaning laws upon which you agree in any system of reality.

You agree, for example, that objects are physical—it makes little difference whether they are or not as long as you agree upon this. Your consciousness belongs in a body. You would not be caught dead with your consciousness outside your body. It is taboo!! Now, the fact is that your consciousness is not imprisoned within your body. But as long as you believe that it is, again, you will not be caught dead outside it. And when you are caught dead outside it there will be some amazement indeed.

There are other root assumptions that you take as a basis of reality. And in other levels of reality there are other root assumptions. These are the seeming laws by which you govern your experiences. Our note-takers (*Sally and Florence*) are doing very well considering that the paper is not solid and neither is the pen. It is amazing what you can do with nothing!! Now I will let you take a break.

You are truly multidimensional personalities, as I have said before. At some point in your development you will become more and more aware of the true nature of your identity. There is, for example, a part of you who is very aware of these pulsations, and who is aware of pulse sense of memory. When the pulse is in the physical reality, then you, as you know yourself, have this memory. When the pulse is in another dimension, there is also memory of that existence.

Now, a portion of your entire identity has memory of both. The entire personality structure dwells in many dimensions and simultaneously. You are at the very beginning of any idea of psychology. You simply do not realize what you are now, and as I've said before, when you ask me questions about life after death, you automatically transpose, if you will all forgive me, this lack of knowledge into the next realm and therefore, sometimes I am at a loss to answer your questions. You are learning to know yourselves. At the rate you are going, it will take you some time!

Now, when you properly understand how to use psychological time, then to some extent you can learn to alter the nature, the focus, of your consciousness. You can turn it in many directions. You can focus it in other ways—away from physical reality. This does not mean that you will be left high and dry here. It does mean that you will begin to explore the reality of yourself and of those other dimensions in which you have your existence.

There must be, however, a willingness to admit that there are other dimensions in which you exist. You must also have faith in your physical self—faith that it will be here when you get back, and I assure you that it will. There is no other way—and I repeat this—there is no other way of getting first-hand information about other realities but by the

exploration and manipulation of your own consciousness. There are no other doors—your own sense of adventure.

Now, when I speak to you, I very seldom use words as love. I do not tell you that a god is waiting for you on the other side of a golden door. I do not reassure you by telling you that when you are dead, God will be waiting for you in all His majestic mercy and that will be the end of your responsibility. And so, as I said last evening, in your latest chapter, I offer no hope for the lazy, for they will not find eternal rest. However, through traveling within yourself, you will discover the unity of your consciousness with other consciousnesses. You will discover the multidimensional love and energy that gives consciousness to all things. This will not lead you to want to rest on the proverbial blessed bosom. It will instead inspire you to take a better hand in the job of creation, and that feeling of divine presence you will find indeed, and feel indeed, for you will sense it behind the dance of the molecules and in yourself and in your neighbors.

What so many want is a god who walks down the street and says “Happy Sunday, I am I, follow Me.” But God is hidden craftily in His creations so that He is what they are and they are what He is, and in knowing them, you know Him. Now you may all take a break.

Now there are many words for psychological time. I do not mean my method of meditation alone. I do mean subjective activity on your part and exploration. Do you follow me? I am glad!

Actually you are with God now. It is you who do not realize this. I am not speaking only to our Lady of Florence, although it may seem as though I have that habit. You see, you have believed many tales, and symbolically they were very important, and as was mentioned earlier, they have their place in your lives and development. But there are times when you must leave them behind and you may feel lonesome for awhile without them.

*([Arnold:] “Then we need those beliefs as part of our development even though we cast them off later?”)*

Even though someone like myself will come along and take off the comfort blanket—for after awhile they hamper your development, where earlier they helped you grow. The fact remains, however, you do not have to die to find God. All That Is—is now. And you are a part of All That Is now. And as I have told you often, you are a spirit now. The avenues for development are open now. You can, now, set upon exploring environments that are not physical if you want to, but I do not see any rush of students at that invisible door!

Now I am going to close our session, but I would like you all to read carefully a copy of what I have said, and now and then, where you have nothing else—nothing better to do—then try, try to sense that lapse in the pulsation of your consciousness. Try to leap that gap!

I bid you all good evening. (11:25 PM.)



## ESP CLASS—FROM AN EARLIER SESSION

*(Note: Attached to June 23, 1970 ESP Class Session.)*

True spirituality is a thing of joy and of the earth and has nothing to do with fake adult dignity. It has nothing to do with long words and sorrowful faces. It has to do with the dance of consciousness that is within you and with the sense of spiritual adventure that is within your hearts. That is the meaning of spirituality and as I have told you before, if I could, I would do a merry dance about the room to show you that your vitality is not dependent upon a physical image. It is not dependent upon your youth. It is not dependent upon your body. It rings and sings through the universe and through your entire personality. It is a sense of joy and makes all creativity possible.

So do not think you are being spiritual when you are being long-faced—and do not think you are being spiritual when you berate yourself for your sins. The seasons within your system come and go. The sun falls upon your face whether you think you are a sinner or a saint. The vitality of the universe is creativity and joy and love and that is spirituality. And that is what I shall tell the readers of my book.

And now, take the break I promised you....

**ESP CLASS SESSION, JUNE 30, 1970**  
**TUESDAY**

*(Seth spoke to Gert after she had discussed life in the convent and her feeling of having had to go there.)*

Now, I am glad that now I understand what you expect, and in our next class you will beat your chest. I do my best to please.

Now, you were early given the idea that a portion of your personality was guilty and therefore you were relieved when you were told that there were methods whereby you could receive this guilt. You accepted, for example, the penances and so forth because as a child, given the idea of guilt, you wondered what punishment would befall you.

Now, a child is very dependent upon a parent. To the child a parent seems like God and, therefore, a child feels guilty, feels afraid that the parent will cast him out, particularly the mother, so the child then feels he will be completely abandoned. Now, if the guilt is severe enough, as unfortunately it often is, this pseudo-guilt, then the young adult will do almost anything to relieve it. He does not realize that what he actually feels is the early fear of the child of the parents' abandonment. This is not in his conscious mind and therefore anything else is accepted with relief.

When you felt you had done enough penance, you did not know how to deal with the part of you you thought you had left. You were so used to thinking of yourself as guilty, and here you had a new sense to deal with. You were like a child with a new toy, and how could it be as good as you supposed and where was the hidden blemish, and so you have been looking for the hidden blemish. In the back of your mind also you wonder if you haven't done enough penance, and so you worry and stew. You are making progress, however. You are looking inward and you are accepting the responsibility for yourself and your own development.

Now, there is one very cozy answer that is quite handy at times and it neatly relieves you of all sense of responsibility. It takes a while to understand who and what you are, and while you are learning it is often very handy to have someone else tell you and say you are this and so, you can do this and this and this and this is good and this is bad, as you indeed tell children. And so you do not have to ask yourself questions and you do not, yourself, have to probe the nature of good and evil because you accept what has been told you. And when you are in such a state you do not develop. Sometimes you are safe, but you do not develop and often you are not even safe.

Now, each of you in this room is a completely separate, unique individual. You each have a hand in the creation of reality as it is known. You have an effect upon those that you know and love, beyond what is usually supposed. As I have said often, there are no limitations, even to the self that you know, except those that you yourselves impose. Therefore you are meant to use your abilities and to develop them, and when I speak of abilities I do not necessarily mean psychic abilities alone. Your spontaneity is your life. It is up to you to expand the nature of your own consciousness so that you understand me. Guilt will not help you; it is only a hindrance. It inhibits, it does not encourage.

(To Derek Pearson.) Now, I did not mean to ignore you, and I give you my most hearty welcome. I was a young man and my hair was longer than yours, but I wore lace about mine. At other times my style was rather different but when my hair was worn somewhat in the style of yours, then I wore more sporty attire to go along with it.

Now, if there is one thing I try to do in these sessions, again through my personality as I show you, and that is an old (*words lost*) is to show you that spontaneity is important and that death is not the ending that you suppose, and that no hobblegoblins are waiting to get you when you die, and that you are going to be very busy when you are finished with this existence as indeed I am still busy.

You are going to have a lot to do. Now, you have a lot to do now, but consciously you are not aware of what you do, and little by little you must learn to accept greater and greater portions of your own reality in this life and future lives. In your terms, the quicker you learn the better, this despite the fact that time does not exist.

([Arnold:] *"It is pretty important then that we challenge all of our whole existence."*)

It is indeed, and it is important that you experience, that you open yourselves up to experiences that you may perhaps have believed impossible in the past, for there are no barriers, only those you impose. When you realize, deeply realize, that other realities exist, you can begin to perceive your own part in them. As long as you do not realize they exist you will rationalize away the greatest indication of them that you may perceive. Come into my parlor, said the spider to the fly.

Now you may all take your break.

Do not forget, when I speak to you I am not speaking symbolically. These are not fine philosophies to be listened to and ignored, nor fancy words again to be enjoyed and then forgotten. You do quite literally form your own reality and there is no symbolism in that statement. If you do not like the reality that you are forming then you can change it, and honesty is extremely important in this regard.

(To Natalie.) Now, when I am looking at someone in particular, you do know that I am looking at you and you know to what I am referring. You must first recognize the fact honestly, that there are certain portions of your reality that you do not like. Do not pretend, be honest, and then you can change the reality. And you should be coming here to learn more about yourself. In learning what you are you will discover what reality is, and again what the nature of God is. You can use whatever term you prefer.

(To Gert.) Now, you must honor yourself and do yourself justice. Until you can honor and love yourselves you cannot honor nor love anything else or anyone else, and as long as you see yourselves as guilty, then you will see guilt in every other person you look at, and you will see evil in the nature of reality. The answers, you see, are within yourselves. It is only when you do not realize they are there that you have such difficulties. You have only to let go.

Imagine that your fear is a ball and throw it out the window. You do not need it. You see, you are so convinced that you are guilty and you are so convinced that your ego is the most important part of you, when instead it is only the portion of yourselves that you focused upon as a child. Once you realize your basic freedom you can use it. Psychological time simply allows you to let go, to relax.

Now, to get out of your body, you must first get out of your mind. You must let your concepts go and experience the nature of your own reality. Without words or symbols you

must learn to look through the props. You can still use them as props, but you will know that more exists.

Now, our educated friend over here knows full well and better than any of you that the table is made of atoms and molecules, but it does not forbid him from using the table very nicely as a prop, and so you can still use the prop with which you are familiar, but you must realize that is all they are.

*(To Natalie:)* You do not need to keep such a tight rein upon yourself. You will not do anything so dreadful if you allow yourself some freedom. When you let your self go you do not lose your self, but you find your self. This is perhaps the hardest lesson, but it is one that you must learn.

Now, I have had many selves and I have let them all go and so have you, you just do not realize the fact. You are free whether or not you realize that you are free, so you may as well enjoy and use your freedom as deny it.

*(In answer to a question:)* ... and accept, and the less rigid you will be in every way. Now in the dream state you enjoy much greater freedom than you do in the waking state, and if you can catch a hold of this feeling you can use it. You use many of your natural and native abilities when it seems to your ego that you are unconscious.

Now, since in the dream state you are able, quite easily, to perceive the future, why do you find it such a frightening thing to do when you are awake? Because someone else will say this is not real? Because their idea of reality is limited, why should you limit yours? Because another man is blind you do not close your eyes so that you can agree. That is what you are doing when you limit your own idea of reality.

Now, here we are again with our long, fierce faces. It seems I must be saying something very horrible to put you all on edge for you seem so solemn, indeed. If I am not solemn, and I am supposed to be dead, then why do you have such long faces? It would lead me to believe that to be alive must be a dreadful state indeed!

*(Gert told of her experience of the mirror trance.)*

Now, you are getting some distortion simply because of the focusing. However, you are also working toward an inner image of a self in a previous life but it is highly distorted. If you want to see the image, then continue. It is a face that you wore at one time.

*([Gert:] "Is it worth the effort?")*

That, I am afraid, you will have to answer for yourself. I would, for myself, answer in the affirmative. There are better things you can use this state for. There is no reason to be afraid. Your own face may not have been beautiful, but it was your own.

Now I will let you all take a break and I hope you do not break the mirror!

Now, this is your break. You see, and I have said this again many times in class, spontaneity knows its own discipline. The body breathes beautifully in a highly disciplined manner and knows nothing of your idea of discipline. Indeed, the seasons come and go. In your location it does not snow, usually, in July. The flowers appear and disappear. Everything has its season, and yet there is no discipline imposed from without. Spontaneity has its own discipline and its own knowledge, and when you attempt to rule spontaneity with a heavy hand, then rigidity enters in and you destroy the fountain of inner knowledge and intuition and understanding and you distort the emotions that you have.

*([Derek:] "Is consciousness overriding our natural subconscious?")*

It is indeed, but what you do not understand is that your so-called subconscious is highly conscious, you simply are not aware of it consciously. Therefore, you must expand the consciousness that you know so that it is aware of this other portion of your own identity. You do not really have a conscious state and an unconscious state, they are the same. You have a consciousness. Sometimes you are aware of certain portions of it and sometimes you are aware of other portions of it. You have been told that you cannot know what happens to you when your body sleeps, but you can, indeed. That portion of you is also conscious; there is an artificial division created. I will let you return to your break.

I am going to close our session—far be it from me to keep you from your sleep! I would also like to see you do some work while you are sleeping, however. I work while I am sleeping, why should you not?

Incidentally, I spoke humorously, because for your information, we do not sleep, in your terms. We rest when we wish to, but we do not sleep, and so we are not huddled up with blankets over our heads for eight hours at a time. We are too curious.

Now, I would sincerely like to see some action on your part, and I will give you instructions in the sleep state when you are ready for them, so you have a standing invitation out, and I will promise you it will not be a pompous *[sic]* week.

*[[Derek:] "While we are sleeping, you will instruct us?"]*

I will, indeed. You have to take some steps on your own, however. Now I bid you a fond good evening, and I wish you an exciting night

Good evening.

**ESP CLASS SESSION, JULY 21, 1970**  
**TUESDAY**

I am glad to see so many friends here this evening and as usual, I have a message for you and, as usual, I want you to do something. I want you to watch your own conscious thoughts. You let them escape you half the time. You do not realize what you are thinking. Now, you blame many of your difficulties upon subconscious reaction, and you think particularly in your weak moments that you have no control. You let the thoughts of your mind chatter on, but you are not aware of what you are thinking. You do not stop and check your own thoughts. You think, for example, I feel poorly, or this hurts, or you think this is a cruddy world I am in sometimes.

As I have told you often, your body reacts to your thoughts. Now, it does no good to take ten minutes a day and give yourself good suggestions and say, "I am brave, I am strong, I am healthy and young and rich" and spend the rest of the time saying to yourself, "I am poor, I am getting old, I feel sore, or it is a cruddy world." Therefore, often you allow these thoughts to take all of your conscious attention.

You are hypnotizing yourself. You would not think of going to a hypnotist and having him tell you that you are getting sicker by the moment or the world was getting cruddier by the moment or that your arm or foot or head or toe or ear would hurt more and more with each breath that you took. You would have the man up to be hung and think such an affair an evil thing indeed, and yet you do this to yourselves often and then you say with all blind innocence, why does this come about, why am I sick or why am I sore or why am I caught in this cruddy universe and yet you do not change your own thought. You use suggestion in the same way that you read a paragraph from a book that you think you should read perhaps for five minutes, but then you allow your (*words lost*) to take over completely and it seems to you that you have no control.

Now you are not using the control that you have. None of you are helpless to change events, to change your health or your reality at this moment. No one is responsible for your own conscious thought but yourself. Now, you may have built up poor habits of thought, but you can recognize this and change them. Every time you say, I am helpless, and I am slipping into chaos, whether you get laughs or not, or whether you say it humorously or not, you are indeed pushing yourself further into the chaos you are creating with every breath you take because you make no effort to change the nature of your thoughts and this is what you must do, exert your own control.

As you all know, and this is not new, your pitiful body changes with each thought that you have and with each emotion. If you luxuriate in self-pity and feelings of chaos then you have yourselves to blame. There is no other place where you can lay the blame and it is up to you, to each of you individually, to watch the nature of your thoughts for with your thoughts you created the body that you have, the individual realities that you know. You create your little toe and your elbow and the pupil of your eye and your legs. When you allow your thoughts to run riot then your life runs riot. Now, there is no contradiction here with what I have said about spontaneity. When you have allowed negative habits, however, to take over, then somewhere you must draw the line for the negative habits knock away

the discipline. The negative habits knock away even spontaneity for all thoughts of good will and health and vitality disappear beneath these thoughts that you are handing yourself every day like poison upon the spoon, whether the spoon be wooden or tarnished or silver. Now, this applies to everyone in the room to some extent or another, for there is no one that cannot stand improvement and this includes our friend Ruburt, but you do not understand yourselves or know yourselves. If you do not know your own thoughts, and if you cannot change them when you want to, you are not at the mercy of your thoughts.

Now, after my cheerful little message, I will let you all take a break. I want to make sure that you are all healthy and strong and that your eyes are good so that you can read *The Seth Material*.

*(After break.)*

The point I wanted to make is this—each thought is an electromagnetic reality on its own, a unique electromagnetic reality. Now, your thoughts create patterns in dimensions that you do not perceive. You become habitually able to think in certain patterns more than other patterns. Now, when you allow negative thoughts to predominate in your conscious mind you then become more open to the negative thoughts of others. You are given a natural protection but you weaken this protection when your conscious thoughts are negative. This not only happens in the waking state, but you also become more open in the dreaming state to telepathic communications from others of a negative pattern. It is you who open these channels through your thoughts, a sort of psychic contagion in which you are the agent. You not only attract negative conditions therefore in the physical world that you know, but you open yourselves up to these in the dream reality.

Now, you can change this by changing the pattern of your thoughts. Not only do you attract like patterns when you are awake, but when you are asleep, so a vicious, vicious pattern is set up when you are negative. Your negative dreams, therefore, reinforce the waking pattern. Now, you will pick up with your physical senses precisely what you are interested in. If you are interested in disasters and looking for them, then telepathically you will also pick up disasters so that your dreams always seem negative and filled with foreboding. If, however, your conscious thought patterns are positive, then your dream patterns will also be the same.

*(To Brad:)* Now, your conscious thought patterns and your subconscious thought patterns are the same. Therefore, using your inner senses that day you felt the urge to get into your car because consciously you were looking for negative patterns. Using your extrasensory abilities you picked one up, followed the impulse or the hunch and found this quite justified.

Those of you who are negative, therefore, will find this reflected not only in your waking life but in your dreams.

Now the change can be miraculous when you change your conscious thought patterns. You can watch the changes happen. It sounds simple and it is simple if you apply it, but it is you who has to know the nature of your own thoughts.

*[[Theodore:] “In the back of your mind you think a negative thought, then say, ‘Oops, this is wrong’ and try to change it. I don’t think it is so easy”].*

A negative thought alone would be followed by a more positive one. Remember what you were saying earlier about cycles. Thought patterns and emotional patterns, left alone, would change one into the other as stormy weather changes into sunny. It is only when

strong negative patterns are allowed to flow unrestrained and indulged in so that they become a barrier holding back positive thoughts that you run into difficulty. You get into a habit and you do not realize that you have done so, where predominately your thoughts about yourselves and others are all negative with very few positive ones in between and then the positive ones have no chance to grow. This is where the difficulty comes in. I am not telling you to be so frightened of a negative thought that you want to run into a corner or hide under the bed or say "Oh, this is a negative thought, I must change it at once" and half-terrify yourselves to death. I am telling you that when you indulge in such thoughts for a period of time so that they become habitual then you must change them and no one can do this but yourself. There is no one else that has control over your own thought patterns and you would be very upset, indeed, if anyone else did.

*([Brad:] "A problem is a negative thing. ")*

A problem need not be negative. A problem is a challenge. It is only negative when you look at it in that aspect. A problem is usually the opportunity for change, growth and development. Now, your chatter was much more bubbling than mine. I want to make sure the bubbling quality continues, however, and that is why I am speaking along these terms tonight.

*(To Sue:)* Do you have a question, our lady on the blue couch with the brown pigtails? I will let you all take a break, but I want you to realize that these techniques are to be used. This is not theory to be listened to or read and forgotten. It is to be put into practice or it is of no use. Knowledge that is not applied to people is not knowledge.

*([Brad:] "I heard a doctor speaking of anger and anxiety leading to the destruction of human cells.")*

I have told you this in my own way many times. Now, the trouble with you is you did not bring me my brandy. You may all take a break.

*(After break.)*

When you have strong aggressive feelings admit them as being legitimate feelings and accept them as legitimate on their level. Do not deny them. Now, when you accept them and feel them, the very acceptance and acknowledgment gives you some relief and the feelings, to some extent, already begin to dissipate. And when you refuse to accept them, they build up and the longer you refuse to acknowledge them they continue to build up until they have an explosive charge. If normal aggressive feelings are accepted when they are felt they will not give you trouble, they will dissipate. Physical activity at the time is good. Say what is on your mind honestly. If this is done then you will not feel the need to over exaggerate as you express these feelings. Do you follow me?

*([Theodore:] "But the expressions need not necessarily be to the party you are concerned about.")*

It need not be, but it may be. If someone annoys you, you should admit honestly that they annoy you. That is the first point. You need not tell the other person or you may, but if you refuse to ignore the feeling, the feeling builds up until someday the poor man makes a simple, innocent mood *[sic]*, you will beat him over the head, or worse, develop a knock in your knee because you want to hit him over the head and do not dare to do so.

*([Theodore:] "I wrote a guy two days ago to go to hell.")*

There is a difference between this, you see, which is a healthy acknowledgment of feeling and an indulgence, exaggeration of feeling that dulls you to everything else. Do you



see the distinction? Do not, therefore, be afraid of emotional feelings, accept them. They are healthy and spontaneous. It is only when you refuse to accept them that they build up charges so that if you have been in the habit of refusing to accept them there may be charges that have been built up. If so, in your first attempt to get along with the expression of emotion you may find some exaggeration. If so, physical activity is a good way to work this off, if only pounding the bed. Do not put your hand through walls, it is bad on the wall and bad on the hand. Even your astral knuckles may hurt.

*([Sue:] "Was the dream I had some months ago involving sessions about my shoulder legitimate?")*

It was indeed, and I for one, thought the symbolism of the porridge was excellent.

Give me a moment.

*(To Ned.)* I am now speaking to someone who is directly behind me, but I have eyes in the back of Ruburt's head. Now, an overindulgence in negative emotions is worse than an overindulgence in negative thoughts. You have a love of nature and a love of existence that you can suffocate with an overindulgence upon negative emotions.

When you love life very deeply then it is very easy to despair, and when you compare ideal human relations to the relations that exist in the world as it is, it is very easy to despair; but if you give in to despair then you cannot see the beauty that does exist for the despair will eat it through like lye; and so hold on to the beauty and guard it and the vitality of your thoughts and emotions and your natural vitality as you would your life, for it is your life. Peace—now you may all take a break.

*(During break Florence mentioned going to Virginia Beach.*

*(After break. To Florence.)* And I will look in on you about Virginia Beach time. If you were expressing yourself fully on certain issues you would not have a cold, and if you were using all of the insights that you should have gathered in class, you would not have a cold. If you were allowing full expression of your inner ideas outward along certain lines having to do with your oldest son, you would not have a cold. It is easier, however, to use honey and vinegar; but using honey and vinegar you simply get rid of the cold and do not find out why you have it. You do not learn something about yourself that you should know and so when the cough is gone, when the issue comes up again, you get a different ailment and so you find a different remedy. Honey and vinegar are cheap; self-knowledge is dear but far more valuable. Such inner remedies and such real remedies do not come in packages and you cannot pick them up at the supermarket, and they are not herbs to be eaten for breakfast though these will serve as an in-between measure and there is nothing wrong with in-between measures. But if you want to get at the real knowledge of yourself and at the real reason for symptoms, then there are ways of doing so and I have given them to you. They are not meant to be bitter as vinegar.

Now, I will shortly end our session. First a few simple remarks.

*(To Natalie.)* Our keeper of the machine in the corner is doing very well and making good strides.

*(To Ned.)* Behind me, this fellow behind the rocker, you mark my words and guard your vitality and the love you have of life and of your wife and of your child and the new life you see beginning in him and do not let the other emotions destroy your peace of mind. Now, peace is not a dull thing. Peace does not mean a sober face and dull thoughts. Peace is truly joyful and exhilarating and it can be as good and better than any trip, so if you are

going to trip, then trip through the good green grasses that grow in the sod. And trip also through your own vitality and through the bright green forests that grow in your own mind and derive your strength and peace from these.

*(To Theodore.)* Now, our Dean is also doing well and given what you have and what you are doing, you can do better.

*(To Sue.)* You and this friend of yours over here, I am going to take the two of you together in the dream state and take you on some journeys that will make your head spin and your hearts sing, and I want Ruburt to see these written down, too. We start this evening. There will be a series of three episodes.

*([Ned:] "Is there any preparation or anything I can do to get more into it?")*

Give yourself the suggestion that you will remember, but when you do this, do it with conviction. Not, I will try to remember, but that I will be alert to what happens to me in my dream state and I will remember.

Now, I bid you all a fond good evening and I wish you a happy vacation from classes, but I will make up for lost time and I would like to see a smile on your kisser for a change. The soul that does not smile is a dreary thing indeed.

*(Brad—asking about positive attitudes in terms of his own problems.)*

Stop indulging A) in self-pity. B) Stop indulging in bitter and negative projections into the future. Stop seeing yourself as helpless. Stop reminding yourself of how bitter your present experience is. Stop telling yourself that you are powerless and that there is nothing you can do to change your mood. Stop luxuriating in negative thoughts and emotions. You do this by stopping now. Each time you find yourself thinking, how can I bear this; instead you say, many people have many more severe problems than I.

*([Brad:] "I do this constantly.")*

You do not remind yourself and then allow a thousand negative thoughts in between.

*([Brad:] "I have followed what you have said to a great extent, but right now I am letting my emotions rule me to a great extent because all the logic in the world hasn't done me a bit of good. I want Margo back.")*

You want your obsession. Then allow her her individuality as a person and respect her feeling. You have no right to expect to change someone else's attitudes, to treat them as an object, or to want them despite their own wishes. Your whole thoughts at this point are negative. You must allow the woman a freedom in your thoughts and allow yourself freedom in your thoughts.

*([Brad:] "I want to win her back and physically and mentally feel I can. The man I jog with broke our marriage up!")*

He did not break your marriage up. Your marriage had been broken up for years.

*([Brad:] "This was something I didn't realize.")*

You did realize it. Now, these are truths that you do not face and fiction you do not tell yourself. You must learn to accept yourself and your situation as it is. The two of you are miserable together because the two of you created a miserable reality. When you learn to create a positive reality for yourself then you will be able to help someone else create one.

*([Brad:] "But not necessarily her.")*

Not necessarily her, and she is not the problem. Your thoughts and emotions are the problem.

*[[Brad:] "Haven't they improved lately?")*

Very little. Now, give yourself some freedom from negative thoughts and give her freedom in your mind. Concentrate upon what you have that is positive. Now, this includes your health, your life and your livelihood. Enjoy the sensation of being alive. Learn again to re-educate yourself so that you understand what subjective happiness is and then see how you feel and what your problem is.

Now, after my cheerful messages for tonight, I bid you all a fond good evening.

**ESP CLASS SESSION, AUGUST 11, 1970**  
**TUESDAY**

*(Seth speaking to Kyle after he had described living with the mind reader and the man's effect on him:)*

If you want your mind blown, then blow your own mind. There are many people, many personalities, who have strong abilities. They can tell you, to some extent, much that you do not know, but unless they really know who and what they are individually, they can lead you astray. They build up psychic atmospheres on which you become a mere satellite. They are indeed fascinating. They are free with their energy, but they use it as a fine jeweled rope so that their force can be so fascinating to you that you do not realize that you are being bound about the neck.

Now, bad vibrations come from within the self, as do good ones. The great trip, the great fascination, the cosmic energy and power and strength resides within the eyes of a frog, within the body of a suburbanite who mows his lawn. It resides in the housewife as she goes about her chores and psychic power is meant to unite you and not to set you apart as aliens to your brothers. It is to bind you with All That Is, to open your abilities so that you can comprehend and comprehension never excludes. The greater your comprehension, the more your ability and understanding can include. Therefore, listen to your own inner voice and follow your way, but do not trust those who tell you that good vibrations are here with A and B and C and bad vibrations are with E, F, G and H, for the energy that forms All That Is is within each. It forms each. Use your abilities to find out your reality but do not deprive another of his reality and do not allow yourself to become impressed. Do you follow me?

*([Kyle:] "I think so, but it seems to me we have to build off each other. I try to fight it, but for one person to build up his own ego, he has to push down other people and I say this is wrong but I see it all around me.")*

It is not a necessity, it is simply the result of ignorance. Now, and you all have the beginnings of a good text book, and I am going to ask you questions. You had better read it thoroughly, and if you will read some of the material again that is in the book, you will see what I mean. You do not deprive another person of air by breathing it, for you yourself contribute to the atmosphere. And no man needs to build up his ego by crushing another. And no man builds up his ego by crushing another, he merely crushes the inner being which is within him.

Now, again, after my cheery beginning, I offer you my fondest wishes, and I expect you to work hard for I do not give you pretty, easy phrases. And if you wanted pretty, easy phrases you would not be here. You must use your intellect and your intuitions and read some passages four times.

Now, I will let you all take a break and without looking at anyone in the room, I will come back. Someone who has not been here for some time. I would not have it said that I would pinpoint anyone in particular. Be dazzled by your own consciousness and your own energy and beware of those who set themselves out to dazzle you, simply to dazzle you.

Your own consciousness is quite dazzling and it will do you for some time. Enjoy your wine and I will return. I may even smoke one of your long monsters.

*(After break Seth speaking to Rachel:)*

Now, read some of the material in the back of the book on plant life. Now, I see upon a chair, a woman who is not there. Some of the material I gave you one evening I will give again so that you have it. The conditions are not good this evening for that particular context but I will see that the material is given.

Now, I have treated you all very gently in class, and I have used simple language, and I have explained things easily and coddled you, Now, I want you to study the material that you have. It is not difficult. You are simply not used to directing your intellects toward philosophical material and then applying it to yourselves and to your lives. This is not my fault, it is your own.

Now, I have been, in many ways, a sly and cunning teacher, for the material is given in such a way that as you read it and use your intellect and intuitions to understand it, you automatically develop both your intuitions and your intellect and expand the nature of your own consciousness, though part of the training of consciousness itself is in the body of the material as it exists. To the extent that you extend yourselves, your abilities will automatically be developed, as you read and study the material. There are many books and there are many teachers and there are many ways. Some of it is simple but they are quite necessary to those at a certain level of development. If those ways were sufficient to you, that is where you would be. You have become dissatisfied with those ways, but in becoming dissatisfied you must also extend yourselves to learn new methods of perceptions, and you must expand your consciousness.

Now, if you follow the material, this automatically will happen. There is more in the material than, than what is there, and you will discover what else is there as you study the material, because of itself it will lead you into inner journeys that are your own. It will form a framework, and from this framework you can reach out into other realities while also keeping your footing here, and in reaching the life that you now know. There are, in other words, much in the material, impetus points that will send you into other realities if you allow them to and yet within the material there is always a framework to which you can return *(to Rachel)* as our friend returns.

Now, I will speak to the lovely roses in the vase so that you will know I am not addressing anyone in particular. Now, one of these roses leaves the familiar world that it knows and embarks upon out-of-body experiences quite frequently, but this rose has a beautiful memory. In the out-of-body state this rose remembers all the out-of-body experiences it has had, but when it comes back to the body it forgets them all. It is not necessary that you remember, but if you want to remember, then indeed you can. And so the why would take too long this evening but I will answer it for you as circumstances permit. There is, in other words, an answer to the why. You are aware, however, that you take these excursions. For now, be satisfied with that and do not try too hard. You will return. It is not the returning that bothers you. Now, I will give you some information on the subject, though it is too late this evening, and if you want some specific exercises that you personally can use, I do not know that you will smell as sweet as a rose on your return, but we will see to it that you get the exercises.

Now, I will let you all take a break. One word here and it is something that I have said rather recently in another class. Peace can be excitement but turmoil can, now, be dull. Do not equate turmoil with excitement and peace with turmoil for these are also conventional habits of thought that do not necessarily apply. Traveling can be external, but you can travel around the world and go nowhere and you can sit in your chair and travel beyond the universe, so do not be taken in by conventional habits of thought regardless of which conventions the patterns follow. Be yourself whoever you are, whether alike or different from your fellows. Do you follow me?

*[[Kyle:] "I don't think so. The words you have said, I have said to myself, with certain meanings, but I don't know. Do you know whether I understand?"]*

Realize that peace—you may use the word quiet—peace or quiet can also be exhilarating and that outward motion need not be, it may be. Now, you may all take a break.

*(After break.)*

I will now say good evening so that you may all go home and go to bed and have some real experiences. And I want to thank you for the questions that you asked in class and that Ruburt used in the book for those sessions will help others more than you know, and the questions that you ask will be asked by others, and they will be looking for answers, so in your way you have done your thing and the doubts and questions that you have, have helped others.

There is another point I want to make. Now, as I told you, you have experiences in the dream state and in the waking state of which you are not even physically aware. Now, you also often develop abilities in the dreaming and sleep state and perform work and creative activities of which you are not aware. Now, if you really learn to keep track of your dreams and record them over a period of time, you may get a clue as to what these activities are. There are other ways of obtaining clues in psychological time, for example, but if I were you, I would be much more curious about what I do in my dreams for you can utilize these abilities in the waking state.

Now, some of you also help others and do not remember when you awaken. You may counsel friends, you may send healing energies toward those who may need it. Your intents are freer to find expression, in other words. And if those intents are good, then they work for you.

Now, I will close so you can go home and read the whole book all over again. My heartiest regards to you all and particularly to my friend of the roses to whom I will not look.

**ESP CLASS SESSION, AUGUST 18, 1970**  
**TUESDAY**

*(Seth speaking to Sharon W. after she told of feeling her father's presence for some time.)*

Now, he does indeed visit you while you sleep. He has been trying to communicate with you, and you must indeed relax for you are the one that adds these symbols of death. It is you who adds the symbolism that he rises from the tomb. He never knew the tomb, he left his body long before then.

Now, all of you here now know that the dead are not necessarily quiet, and that there is no somber mood necessarily connected with those who are no longer alive, in your own terms.

Now, it is extreme egotism to imagine that you can only be alive if you have a body. You are indeed being closed-minded. The voice that I can use on occasion could shatter the small image through which I speak and the spirit that belongs to your parents could not be contained in one bodily form or two. The spirit of your parents is, of course, free. You are free even while you are in the flesh, and I have nothing against the flesh. I have had some time with it through past lives, and found it very handy, indeed, so I am not prejudiced. You are caught up in conventional ideas of this. It is this that frightens you in your dreams. The spirits of your parents are free. Allow them their freedom and speak kindly to them. You would frighten the ghosts away with your own fear. If you had to go through all that they had to go through to contact a beloved daughter, how would you feel if you were met with fear and terror?

We are not having a long session this evening, a very short one. I simply wanted you to know that the dead can be quite lively, that they are not quiet and somber and that your mother only appeared tired because she knew you expected her to. She did not want to frighten you.

*(To Gert.)* I did not mean that you could skip over the story line the first time, only that you did not need to re-read it. Now, you may all take your break.

*(After break, to Sharon.)* Now, your parents do not want you to grieve, they have been trying to tell you that they are as alive as you are. I do not want to hurt your feelings but they are more alive than you are. They came to you because they wanted you to question the nature of reality more deeply than you have done so. They will not come for long. They have their own business to attend to and their own reality to meet and their own challenges to accept, but, they are coming to you so that you will be aware of their continued existence; and also so that you will be aware of the nature of your own inner self which is as free of your physical body now as they are.

*([Sharon:] "Are they together and are they happy?")*

They are indeed. They are beginning to work as they never worked before because they realize they have potentials to fulfill, and they did not realize this earlier. And they want you to know it now that you have your own potentials to fill and you can begin now.

*([Sharon:] "In this life?")*

In this life and that is what they want you to know.

*(To Natalie.)* Now, we have some good progress over here from the silent one in the corner and we expect it to continue.

And again, we will not look at anyone in particular but we can give clues, can we not? We have, therefore, a touch of rebellion. Now, rebellion can be a good thing if you know what you are rebelling against. And if you are rebelling, it behooves you to know what you are rebelling against. It is very important to understand the nature of your own inner self and symbolism behind action. For when you understand the symbolism behind your own actions, then you begin to understand yourselves and you know the reasons behind your actions. And when you act you do not deceive yourselves, you know quite clearly I am acting for thus and thus reasons. Oftentimes you fool yourselves. You think you are acting for a particular reason but the action is for an entirely different reason, and therefore, you must learn why you act as you do.

*([Gert:] "Will the pendulum or psy-time or dreams help us to find this out?")*

All of those methods will allow you to do so. You are now dwelling in physical reality. It behooves you to help others. When you take from others, you take from yourselves. When you give to others, you give to yourselves.

*(Sharon asked Seth if he knew of the lady in the apartment over her, and what Sharon had done for this woman.)*

I would have to make connections. Why do you want to know whether I know or not?

*([Sharon:] "I just wondered. I have tried to be good to her.")*

The affair works out not only to your advantage, but to hers. There is also a distant relative of which I believe you know nothing, on her part, who will later come into the picture. Now, the name Olive will be important though this may not necessarily be the name of the relative.

Now, the person to whom I was earlier speaking knows, I am sure, of the message. However—give us a moment—errors can also be used as challenges and those of you who are afraid to commit errors, or who are too afraid to face challenges, and therefore, never look upon an error as a deep or dark thing forever beyond repair, for from it challenges spring. And oftentimes, if an error is committed, it is the same thing as a physical symptom might be.

Now, for example, say you have a deep problem. You may create a physical symptom so that you wonder why you have the symptom and it forces you to ask questions that you would not otherwise ask. You may instead, however, commit an error so that you are suddenly brought up short as you say, "Why did I do this thing which is so unlike myself?" In that case, the error or the action is the same thing as a symptom for it makes you question your own motives and look into your own spirit. Therefore, it is indeed a way of learning.

Now, the inner self knows the answers and often- times the inner self brings you to this error, this action, or this symptom, so that you will look inward. And now look inward and we will have a break.

*(After break, to Sally B.)* I will bid you all good evening, and whenever you are ready I will be ready to help you out of your body, but you are a slowpoke and you get frightened.

*(To Ned and Sue.)* Now, you two are doing very well.

*(To Ned.)* I was in your last experience as a probable self of my own and you did not recognize me, but that is all right and I will not hold it against you.



*[[Ned:] "Were you the tall, slender one?"*

I will leave it up to you for you will have another experience along the same line, and then you will know and I will not ruin the suspense.

*[[Sue:] "Did you take us through all three travels yet?"*

No, only one.

*[[Sue:] "Oh, the one with the concentric circles?"*

Indeed.

*(To Derek.)* I was talking to you, and that is why this one *(referring to Arnold)* began to cough.

*[[Arnold:] "No, I didn't."*

Indeed it is. The subconscious mechanism had to do with the entire affair and I wanted you to realize it.

And I expect some progress on all your parts, and I do seriously expect you to read and reread the material in the book. Now, read it and let yourselves be, let your imagination follow where the material leads you. Let the material be as a launching pad to lead you into other realities, for even though you think you do not understand it intellectually, intuitively you will understand it, for I have written it in precisely that manner.

Now, I would not have any husband standing around for his wife because of me. I wish you all, therefore, a hearty good evening, and remember that the dead have a vitality that would put you to shame and allow your own parents to smile when they visit you. My heartiest regards to you all and a fond good evening.

*(To Sue after stating she had a headache.)* You are simply upset over the implications of the probable selves and that caused the headache. Tell yourself that you are doing well in the reality, that you are using your abilities, that you are helping your husband use his and that you have brought to birth an individual who will use his very well. You do not need to feel guilty of the creation of any probable selves. They come into reality with problems, but all of you come into reality with challenges that you have set ahead of time, in your terms. You have given them the gift of existence, they will learn how to use it and develop their own abilities in their own way, for you have also given them individuality which means they are not yourselves, but variations on yourselves. They have many facets of reality and fulfill them often.

*[[Sue:] "I guess I was afraid I had created personalities like that myself."*

Many personalities do, but when you came into this existence, you came into it with problems and challenges you gave yourself and these probable selves exist in the same manner. You have given them a foundation and a history and an identity as a framework, but from this framework they will grow and learn and develop and without your creation of them they would not exist. Would you, therefore, deny them reality in order to deny them pain? Then the headache can vanish.

All existence is vulnerable for vulnerability is the framework and the sensitivity that makes existence possible. All That Is is vulnerable to All That Is and the possibilities and probabilities of creation that dwell deeply within it. To close anyone off, any channel off, is to deny creativity and existence. The deep mystery of consciousness has to do with vulnerability. If the leaf were not vulnerable to the sun, it would not bloom. If it were not vulnerable to the winter and cold temperature, it would not die, and if it did not die, it could

not, again, come back into the earth as a new blossom. It could not change its form. Therefore, each of you be free within yourselves and be without fear.

You want to create a perfect thing. If you want to create another personality then you think in terms of a perfect personality and the perfect personality does not exist, for perfection in your terms means death. When you think in terms of perfection, you think in terms of purposes already achieved, none coming after; but existence makes its own new purposes that arise of the joy and exaltation, as well as pain and challenge. Therefore, you have given birth in more terms than one. You see, because of the creative nature of your personalities, even when you thrust a pain apart from yourselves and give it as a heritage to a fragment personality, you give it, also, your creative power and your hopes. You cannot help but do it and so you do not set these personalities adrift without hopes, without potential.

*([Sue:] "What does somebody in my [infant] son's situation do with fears?")*

Their fears, believe it or not, are handled much more effectively than your own.

*([Sue:] "He never seems to have any physical symptoms.")*

He is doing very well, but in the case of children, in most but not all, they are able to handle their fears. In a strange manner they are not afraid of their fears. They accept their fears as they accept a chair, or a rock, or a face and then they deal with them. But they are not afraid of their fears in the same manner that you are. Remember, consciousness has its own protection, its own vitality, and trust in the vitality of your own consciousness and of your own way and that is the answer. For you have a vitality within you and you have only to call upon it and it comes to your aid. This applies to each of you. It is only when you fear you do not have this vitality that it betrays you, and then it does not betray you, but you betray it. You have all the energy, all the ability, all the power and all the strength you will need within you to face each and every situation and be the selves you want to be. You have only to know and understand this and you can bring up from yourselves energy such as you never dreamed.

*([Derek:] "Earlier today I was working on some clay work I was doing for someone else. I had already done one and found I could not do it again because I had spent all of my creative energy on the first and could not do another one like it. Is this what you mean by betraying my own ability to do it again?")*

You cannot copy a creation, you cannot repeat it. Each thought is a new creation. Each artistic endeavor is a new creation. You cannot, no matter how you try, reproduce an original creation. That is what I meant. It is one example of what I meant.

I will close our session. However, each of you are here because you realize you are shadows of your own true selves. You want to bring into physical actuality the true selves that you know are yours and as long as you have this desire, the desire will find a means to completion. It is only when you lose the desire that you are in deep trouble. There is no reason why, following the material and following your own individual ways, you cannot step out of the shadows of yourselves and become the inner selves that you know that you are. And this is what I expect of each of you, and this is what each of you expect of yourselves. Now, if you have any serious questions, I will answer them.

*([Sue:] "Could you explain the old man I used to see in the bowling alley?")*

He was a probable self of your grandfather's and he kept in touch with you, and you were able to see him because of your own abilities. He noticed you, even as you noticed him,

and in his probability he wondered who you were, but he liked you. He was a portion of your grandfather that your grandfather as you know him, could not be, and in many ways he was much freer than your grandfather. Now, he had a hobby and he made small dolls. These were dolls made of wood and into them he projected all of his creative energy, and he made a doll that looked like you, and he called it Susan without ever knowing where he got the name. He did not know it was your name, nor who you were. He lived in Germany in his reality. He was born in his reality in 1831 and died in 1897. But you were able to see him. In out-of-body states, he projected into your reality. We will give you more information on it as we are able to.

*([Gert:] "Jane says I am quite guilt-ridden. My question is, as I am able to find out what I am guilty about and I find that guilt, do I then project that into another probable self?")*

You need not do so. Once you realize that your guilt has no basis then it can dissolve. It is only when you do not understand it that you become frightened and project it in such a manner. You are creating the guilt, and through understanding you can learn to dissolve it for it will simply vanish.

And now with thoughts of peace I leave you, but sense within yourselves your own vitality and realize that the true source of peace and vitality is within each of you. You have only to be quiet and look within yourselves to discover it and you can do it making far less noise than I do.

*([Arnold:] "If we were two-dimensional and were one of a stack of cards placed in the middle of the deck, we would not be aware of those above and below, but if we could pull ourselves out of the stack we would be able to see that which was above and below?")*

Now, at any time you can get out of your own reality and see your own lifetimes and see that they all exist simultaneously. Follow those thoughts and as you read the material in the same way let your imagination take wing.

*([Arnold:] "Then my analogy is reasonable?")*

It is very good and the more proficient you become in psy-time the further you can travel from three-dimensional reality. In your terms, and simply as an image, the further up you can go that not only was there one stack of cards, but many other stacks about it.

*([Arnold:] "These are other beings...")*

Indeed, other portions of your own identity, and as you come even higher you would see that there were other stacks far above the stacks that you originally saw. Now, there is no reason why each of you cannot experience reality, why each of you cannot travel out of the dimensions that you know. Now, in doing so you will find that the personality is as different as, say, this table viewed from different angles and discover all facets of identity with which three-dimensional reality is by nature ignorant. Now, in the dream state you do this, but you can do it in the waking state, and you can do it in times of reverie. You can catch glimpses of your own multidimensional reality, but you must escape three-dimensional existence momentarily in order to do so.

Now, you can return to yourself with all kinds of knowledge. You can regenerate your physical system with the knowledge that you have attained; but do not necessarily expect this knowledge to be intellectual for the three-dimensional brain will not be able to translate all of it. The effects, however, will be felt in the three-dimensional body. It is a good analogy. Those are teaching methods and mark them well.

Now, I am not going to keep you. I have aroused sufficient energy in each of you so that you can use this when you sleep this evening and be thankful that I have human tendencies that are so obvious and noticeable. Then there is something else to consider and then personality as you do not understand it comes to the fore. Personality without those characteristics that you know and understand so well. In other words, consciousness without camouflage, for the characteristics that I use are camouflage, beloved camouflage perhaps; but without them you would not understand what I am saying, and without them in yourselves, you would not learn to recognize the self that you can be.

And now, I do indeed wish you good evening. We have generated much energy. Use it for your own benefit as you sleep and give yourselves suitable suggestions.

**AN AID IN VISUALIZING TIME  
AS A DIMENSION  
BY: ARNOLD PEARSON,  
MEMBER OF JANE'S ESP CLASS.**

*1. Picture a stack of cards comparable in size, let us say, to playing cards and stacked two or three feet high.*

*2. Imagine that each card is a little different in shape or size from the one below it so there is a progressive change from the bottom of the stack to the top.*

*3. Suppose now that one card in the stack represents a living, intelligent, two-dimensional being at some moment in time. Because "he" is two-dimensional "he" sees dimensions in his plane, as we three-dimensional beings can see in our three dimensions. He cannot see up or down, as we cannot see (or even imagine) our fourth dimension. He would, however, be able to see other beings at his same level in nearby stacks.*

*4. Suppose further that the next card below represents the same two-dimensional being a moment earlier. And the next one up represents the same being a moment later. Thus each card is, in fact, a moment of the life of the being and the progressive change represents growth.*

*5. Since he cannot see up or down (as we cannot see the fourth dimension) he is not aware that his "future" is already there and that his "past" still exists. His third dimension is time but he cannot see it. Similarly our fourth dimension is time and we cannot see it. Seth has told us that there is no past or future, only the spacious present. All of the past and the future exist now to those who can see time as the fourth dimension.*

*6. If this two-dimensional being, through psychic ability were able to project himself into other levels of his existence (the stack) he could see his "future" and that of other beings in nearby stacks. He would, indeed, be a prophet.*

**ESP CLASS SESSION, AUGUST 25, 1970**  
**TUESDAY**

*(Seth speaking to Stan after Stan had discussed spirits and demons:)* ...Through merely the mental and physical contortions that you have forced yourself through this evening. You are a spirit. You are a spirit now; you are simply clothed in flesh. You do not suddenly become a spirit as is and all spirits are not long-faced and boastly *[sic]*, although you could frighten me under certain circumstances.

Now, you are not jolly enough. You are in the habit of carrying these hells and demons around with you, and if you do not watch it you will see them even in the faces of the flowers. These abilities are abilities that are your own. They are a part of the heritage of your consciousness. Use them in peace and joy. The spirit that is you forms your image. It is a live and vital part of your being. Now, I did not come through this evening for a long lecture but it behooved me to make a few comments to our friend *(Stan)* over here. Peace to you and forget your demons. If you believe in them you are letting yourself in for difficulties.

*([Stan:] "I don't. There is just some correlation.")*

You do. They are in the back of your mind and what you said earlier this evening was a rationalization, for you have hidden your own fears from yourself. I say this now, not in a critical fashion, but so that you understand you are projecting outward that which you fear in yourself and others.

I give you all my greetings, and I will be around here mostly to show you that all spirits are not dead and dusty and to remind you that you, yourselves, are spirits. You will find you have a lot more freedom when you are not clothed in flesh.

*(To Sue.)* And I thank you for the typing you have done for our friend, Ruburt. If I had all the abilities that you think I have, I would have his typewriter working for him automatically all the time.

*(To Stan.)* The misunderstand~~ing~~*[ing]* was not between us. It is that the conscious mind does not understand the unconscious mind and that your conscious mind does not understand that it is frightened of demons and believes in their existence. His mind does not believe in demons, your unconscious mind does. You are not in touch with your own inner beliefs in that respect. Intellectually you have no use for those beliefs but emotionally they are still a part of you.

**ESP CLASS SESSION, SEPTEMBER 22, 1970**  
**TUESDAY**

*(Rachel had been discussing the death of her cat and how upset she had been feeling.)*

Will you let me address a few words to you? I am awaiting for your answer. Far be it from me to speak to you if you would rather not hear what I have to say.

*[[Rachel:] "I'll listen."]*

We have had more enthusiastic responses. Now this is a preliminary. The rest will follow as you are ready for it and if you rush up in rage against me then I will leave Ruburt to face it. So listen. Now consciousness is a beautiful, personified, precarious thing. You cannot really see it or feel it or touch it and yet you know its characteristics. The cat taught you to love again and to open up again. You were also close to hiding within your home with the cat and ignoring physical reality. The love which was awakened is to be directed in other areas, and you may speak when I am finished, but for this one time I will have my say.

The cat awakened your love. You knew this was to happen and you chose the means. Now, in so doing, you also gave affection to the animal and awakened within it characteristics it did not have earlier. In other words, you stretched the extensions of its own awareness and consciousness. You brought it up, to put it very simply. The consciousness of the cat grew and developed. You taught it communication. Now I am not speaking in words of physical communication but you opened up its awareness. Now though it seems to you perhaps at this point tragic, the facts are that the real tragedy would have occurred had the cat lived, in your terms, and had you curled up in it, in your house on the corner, and turned your love inward to the animal rather than outward, for there are people who need it.

When you think in terms, for example, of remarriage or when your children urge it upon you, then you think in terms of yourself. You do not think in terms of those who need love and affection and who are more lonely than yourself, lacking children, and who are looking for not only affection but the simple courtesy that another individual can show by recognizing their existence. You were not able to translate or transform that love outward. At the same time you extended the consciousness of the animal, it became more than it was. Its consciousness was ready to leave and adapt another form.

Now, I will give you more information on this later and I will give you some advice that you may take or not as you decide. Now, I give you all my good wishes, and you may take a break.

*(After break and a discussion of the above.)*

I did not say that you need to remarry, I said there were others who needed your love. Now you take it from there.

*[[Rachel:] "I love everyone."]*

There is nothing wrong and much good in loving animals. However, when you love any one thing so strongly that it begins to exclude others then you need to think.

*[[Rachel:] "Is this what happened to my husband?"]*

It is.

*[[Rachel:] "In other words, I am forming this myself."]*

Listen. You have also formed the reality of your children and it is a good reality. Listen. You have also helped many others. Many you are unaware of having helped. You also help the members of this class without knowing, but your love for the animal was becoming ingrown. Now, the animal went on as a youngster leaves the house and grows up. You aided in the evolution of its consciousness, then allow it its freedom. You will meet its consciousness again in another form.

You knew, and I am not implying, I am not implying guilt. You knew what was going to happen when you let the animal out at that corner. The animal felt no pain. It left its body immediately. You aided in the development of its consciousness and it helped you by renewing your love; but as the animal changed its form so also now this reawakened love must look outward.

Now, do not cheapen my message with jokes of remarriage. There are people who agonize for companionship and who have not known what love is. Now, when you let it be known telepathically that your awareness of sensitivity and love has been reawakened, others can perceive it and come to it as a light. It will find its own way and draw others who need it.

Now, I will let you all take a break, and I will let our friend over here (*to Florence*) think that because of her suggestions she drew me out. My welcome to the new members here this evening and to our guest. Now, I am not on color TV this evening but we do our best.

(*To Rachel.*) I gave you the same information in the dream state last evening.

(*To Ned.*) I gave you much information.

(*To Sue.*) I gave you more information that you do not remember.

(*To Ned.*) You are not clear in your mind, in your subconscious mind, or even your conscious mind at times, as to what you want. We will not bring this up this evening for reasons that you know, but I am aware of them and so are you.

(*To Rachel after break:*) Now, your husband had a horror of old age. Now, give us a moment—he much preferred leaving his body when he did. He was particularly frightened at the idea of living to an old age. He feared mental disability in old age. He wanted to be free of the body before that time was reached. Now in the two lives immediately previous he stayed with the body at one time until he was 87 and at another to the age of 92 and at a time when such age was quite unusual. He determined that in this life he would leave at the height of his powers and so he did. This was not pre-determined. It was a decision that he made.

You also, however, had connections in past lives, very strong ones. Now, give us a moment here. You may ask whatever questions you have either at another class or later, but give us time to pursue this now. You were members of a group. The campfire that you have experienced in class is connected here. He was a leader of a band of men and women. You were an itinerant traveling tribe. At one time you were his son and at some time I will give you particulars, dates and places. Now I am concerned with your state of mind, not with the state in which you lived. At another time he was your daughter and you were the father. There was an over-protectiveness involved in all of your relationships, an exclusiveness. He was interested in music and the piano. He was afraid for his fingers and his hands. You had several existences together where you were involved with plants and flowers, hence, in this life, your love of flowers and the business that you had.



Give us time here. You have never gone alone. The two of you, together in three lives, lived together until old age. The independence which you have been learning you chose as a challenge and he chose it out of love for you. You decided upon the course ahead of time. Now it is easy for me to say this, but you can be aware of it in your experience if you choose, but he has been watching out for you and many of the decisions you have made, including the purchase of your house, have been overseen by him though he encouraged you to make the decision on your own. There are other decisions you will also make and he will acquiesce in them and do not be so limiting in your ideas, he does not want that either. Peace.

*(After break Florence had questioned the reality of time.)*

Now, you are the intellect, you are of the group. You have an emotional impediment to it, otherwise your intellect would see it clearly.

*([Florence:] "How can mountains be formed?")*

Time perception is your own, including the instruments that test the age of the rock. You form your realm of reality and the time system within it.

*([Florence:] "I don't understand how rocks are formed.")*

We will have to start you in another class.

*(To Rachel.)* Now, you remember what I said and we will have more to say.

*(To Sue.)* You have another trip coming.

*(To Ned.)* This time I will start with you, and it is up to you this time to bring this one *(Sue)* along.

Now, I will tell you a secret, but I will tell our regular students the great horror, the fear, that existed in the mind of our friend, Joseph, during the tour. He was afraid I would raise my voice and he did not know whether or not the microphones would shatter and so I spoke quietly and decorously but it is difficult to show the vitality of consciousness when I have so few methods available without using the vocal cords in joyful abandon.

And now I bid you all a fond good evening.

**ESP CLASS SESSION, SEPTEMBER 29, 1970**  
**TUESDAY**

*(Jason Hatton of Pittsburgh, PA discussed how he had developed his talents after leaving the church and wanting to use these to help others, but mainly being interested in healing. He related a dream in which he went to turn the TV set off, but it stayed on no matter how many times he clicked it off and on. He then put a lead shield over it, but this didn't help. He lifted the shield to try again to turn the set off and out jumped a shiny, many-tattooed Buddha which started after him. Jason ran upstairs to get a gun and got the feeling the Buddha had run out into the night. Then he woke up.)*

Good evening to you all and welcome to our new friends here and to our visitors. As many of you know, I have indeed been around, as you say, for some time. I found the conversation very enjoyable, and I do have some comments I would like to make.

*(To Jason.)* Now, first of all, your enthusiasm and your energy, these qualities are good. I would like you, however, to realize the strong emotional content within your own mind and you in yours. You do not have all of your reincarnational backgrounds and one life in particular may surprise you considerably. There is a reason why you were in the particular spiritual predicament in which you found yourself for there are always reasons. Those who set up laws and rules and regulations often find themselves confronted with those laws and rules and regulations in other lives and through their own struggle then, to escape from these, then they learn that the laws and rules and regulations were not beneficial. If you have a strong emotional feeling of this nature, then ask yourself for the reason behind it.

Now, I will give you the information now or later, or you may find out the information for yourself using your own abilities and sources. But those who have been princes in the Church in the past often find themselves confronted in later lives with the laws and regulations that they themselves helped form.

*(To Giselle.)* Now, this need not be a long session. I am speaking because you wanted me to attend class this evening.

*(To Jason.)* And also because of a deep feeling of goodness and strength and courage over here, but I do not want you to distort what you are getting either. I do not want you to interpret it so strongly along certain lines. It is always when you think that you are most right that you can fall into difficulties. I believe you know this and now I will interpret your dream for it has to do with religion.

Now, the television screen represented your abilities—it transmitted the messages. In the dream you could not turn it off, and you put up a shield. Underneath you are frightened that these abilities will lead you along the paths that you have lead, that despite all your deliberations you will lead to another religion signified by the Buddha. And you are tempted at times to close these off for that reason, but you are also afraid that you have gone so far so quickly that the abilities cannot be closed off, and you cannot close the channel. You are also wondering what thing can come through the channels that you have not anticipated. You are strongly inclined, as you know, toward mystical matters. At the

same time, because of your background, you also distrust mystical matters to some extent. You do not want them to pop up again in new guises.

You were also afraid that the Buddha would escape in the night, that through you, unknowingly, you could release this sort of thing outward. Now there is nothing for you to fear but remember, whenever you feel strongly, very strongly, against any given issue, there are usually more reasons behind your feelings than you know. There are always obvious reasons that you can point to, but the emotional charge that exists within you on these issues is highly important and should be examined and investigated by you in the same way, you see, that you would investigate it if you saw it in someone else. Do you follow me?

Now, I will let you all take a break and I will return. I do not hear anyone speaking.

*(Continuing to Jason.)* Now, you did not come here for platitudes with which you are familiar. I like you. I enjoy your enthusiasm and your humor but because you have come so far here, it is also my responsibility to speak to you plainly, and so I am doing so.

You said earlier you were still learning and searching, and I am simply telling you to continue to do so and to make sure that you also search those attitudes of yours of which you are most certain. This is the portion, you see, that can so easily escape your examination. You are angry at what you have done to yourself because in a past life you had much to do with the organization that you do not now like. There is nothing of guilt in this. I am not telling you to feel guilty for the past. I am simply trying to explain to you those inner motives that also operate. What you feel is legitimate but it is also charged heavily because of your own past existence—so, if I am warning you, I am simply warning you gently. And I am smiling. I am trying to get these muscles to smile so when you listen to the recording, and if the voice sounds harsh, then remember that the mechanics are not simple either.

You have done very well. As you know, you are beginning an important venture, and that is why I want you to examine your feelings and motives now. You have done so, but you have not examined the specific attitudes of which I am speaking. You have taken them for granted as beginning in this life and as a result of this life's experience. Now, you have always been involved with churches, and you are only now learning to relieve inner truths outward without dogma. This also has something to do, as you see, with the dream. You fear again the old bugaboo would return.

Now see, you are smiling and that is much better. This was supposed to be your break, but I could not stand such a long face over here. Now, you were a fine Irishman at one time. The good Father Aloysious Ian and it was not Ian Aloysious, it was Aloysious Ian. Father indeed. Do not look at me like that. So free yourself entirely. These words, as you listen to them later, should bring other intuitions to you and insights concerning past life experience. Free yourself. You see, while you harbor bitter feelings toward any person or any organization you are not free, and you will misinterpret your information to that degree. I am sorry I forgot to smile. That is almost an Irish smile. I will let you return, and then I will return but I had to catch him on that.

*(To Rachel.)* And I am glad that you almost remembered I gave you that information in the dream the night before. I have been here all night behind this chair smiling particularly at you for various reasons I know that you know. Now you may take your break.

*(After break to Jason.)* I'm telling you what I think it is most important that you know this evening. You relate to other people, as you know, and they respond to your emotional warmth. You are good, therefore, in reading for others for this reason. You are strong, emotionally. For the same reason, however, watch your material for you will often emotionally read into it what is not there. Now, I am speaking in terms of theories. You can trust your intuitions with people. They are very strong, but you can have a tendency to emotionally color material that is not personally related to others, so simply watch yourself in that respect, that is all. Now, do you have a question?

*(Jason asked about a tentative TV program he was invited to appear on.)*

I would not plan on the program. Now, give me a moment. I do not see it as a place you should fill. There seems to be another person involved, not on your part, but on the other party's side. This person has a strong bearing on the other person's thoughts. These would be highly negative simply because of your characteristics and the other person's characteristics. These could be a smothering effect that you would try to conquer, but in doing so, there would be the tendency that you would try too hard. You would want the right things to happen, in other words. There seems to be another offer, perhaps three months in the distance, that would be much more, not only to your advantage, but to the advantage of others.

*(To Dennis and Giselle.)* Now, you two will be around here for some time and as we have done with the other students here, we will do you in depth. I am smiling. Why is it that with new people, I have to say I am jovial? Ruburt's muscles do not do what I want them to do, but then they are all I have to work with and so I cannot complain. It could be worse.

*(To Jason.)* This lovely lady here was also involved with you in the life of which I spoke and the life of which you did not ask. Now, the very fact that you did not ask about the life is rather significant.

We have an abbess *(Yvette)* and in the relationships of those days there was an easygoing give and take between the convent and the house of the priest, and you were rather closely involved. You have been involved largely in two areas, and both of them have been strong. You have been involved as a mystic and you were a mystic when you were an abbess, regardless of your extracurricular activities. And you have also been involved as a courtesan. Now, these two are not as widely separated as it would appear for in both aspects you were dealing with strong personal relationships. You were also looking for answers in whatever capacity you found yourself. The two of you are together now in order to help solve some of the problems that you encountered together in this particular past life. Now, because of some of your ideas at the time, he formulated certain laws and regulations. The two of you were, therefore, involved and deeply involved.

In one evening it is impossible to go into the complications of that existence, or for that matter, of this one. You may be able to get further information through your own sources and abilities. If not, and if you request it, we will see what we can do from this end.

*([Yvette:] "I would like that.")*

Very well, I will see that it is put in our book.

*([Jason:] "May I ask a question? Was her mother the Mother Superior before?")*

Her mother was not the Mother Superior. Her mother was a poor young woman who lived and came from the same town that you did, thirteen miles from Dublin. She had an illegitimate child, a female, which she deposited at the nunnery for the nuns to care for. The

child was brought up there and served in her younger years as a housekeeper doing kitchen chores and later took her vows. They were indeed enforced vows but there was no place else for her to go.

*([Jason:] "Was Yvette or her mother this particular child?")*

The mother was the woman who had the illegitimate child. This one (*Yvette*) was the child. Do you follow me?

*([Jason:] "Yes, but why the relationship between them now?")*

The relationship is complicated. It has to do with that life and also a Danish life in which both of them were involved, and where this one's mother was an older brother. There was great conflict between them. You were robbers for a time. You were poor and there was nothing else for you to do. You followed your older brother in this pursuit for some time. This was when you were fairly young children. Later you left and worked as an apprentice for a man in a carpentry shop. Your brother, however, continued in his pursuits and followed you for some time. He finally stole from the carpentry shop, and you were blamed for what was stolen. Your word was not taken; you were disbelieved. The conflict existing had to do with this episode as well as the episode from the past life. You are both overacting, overreacting to each other's personalities for this reason.

You can free yourself by letting go. You must let go without trying as hard as you have. Relax about the affair. Do not try desperately to let go. Do you see the difference, because it is important that you do. Give me a moment. You must learn to release her completely from your own thoughts, the habitual thoughts that you have concerning her you must change, even though at this point your thoughts seem completely legitimate and in line with physical reality as you know it. You must change the situation completely, for the better, in your own mind. See it change, imagine it change. Do not keep checking against the physical reality that you know to see whether or not it has changed, for particularly in the beginning, this can lead you astray or make you feel you are getting nowhere; but if you change the situation in your own mind you will change it in physical reality.

*([Yvette:] "Should I continue to have a relationship with her at all?")*

I would suggest that for present you do not. Do not make a fuss either way. Release her to her own ways for awhile without ire, without anger.

*(To Laurie:)* This one over here in the corner I have to thank for my card, I believe. I will have something to say to you at a later time and about your house ghost. If you are going to have a guest, you may as well have a ghost that they do not eat food.

I will bid you all good evening. I expect you all to bring me some good dreams to interpret and expect a good interpretation.

*(To Sally)* We will make another try. I am yanking them out of their bodies one by one, you see, and this one yells and at the last moment pulls back. You do well when you do not realize what you are doing, but I want you to become aware and to use your intellect when you are out of your body, and you cannot do it when you are scared stiff.

Now, good evening to you all and those blessing that I have to give, I give you.

**ESP CLASS SESSION, OCTOBER 6, 1970**  
**TUESDAY**

*(Rachel had been discussing a story on astral projection which told of a man seeing a black shape trying to sever the silver cord so he could not return to his body.)*

Good evening to you all and welcome to our new friends.

This was a warning given by the personality himself. He frightened himself into returning to his body for he had been away from it too long. He was dilly-dallying where he did not belong, and he was getting into realities that did not concern him. He was like a truant so he caused the hallucination so that he would return to his body. Now the nature of the hallucination was his own doing. He used his own fears to cause the hallucination. He was not discriminate. He was not using his common sense. He knew it was time to return to the body, and he decided to stay out of it despite the nature of inclination to return, and so he made a nightmare for himself to frighten himself home like the errant boy that he was. And in almost all cases this is what occurs.

Now bodies are not at such a high premium. They are not as valuable as you may suppose. There are simply not that many personalities anxious for physical existence. You put a very high premium upon your physical life. In many cases, however, those who have left it are glad to leave it behind. They are not all that anxious to get back in.

Now I have told you often that demons, in those terms, do not exist. If you perceive them, then they are the materializations of your own fears. When you realize this you are freed of such materializations. If you perceive them, you know what they are. There is no evil that you do not create. There are no more spooks running around in my universe than there are in yours, and many of yours are far spookier. The spirit of creativity is very strong, and you create those aspects in which you believe and again, watch your beliefs.

Now, as Ruburt mentioned earlier, we have some strong elements present. You can, indeed, be involved in some group out-of-body endeavors. Now all of you can be involved to some degree or another but you must want to be involved. You must desire the experience or you will not have it. It does no good to tell yourselves that you will leave your body fifty times before you sleep, if in the back of your skull you are thinking, I am terrified. The inner self will put up a caution light. You are not ready.

Creativity cannot exist in the midst of fears that are prohibitive. Fears are restrictive and they hold you back. On the other hand, if you allow yourselves freedom, if you give your inner selves freedom, then, indeed, you can leave your bodies happily, safely and easily. Some of you are ready, and this has nothing to do with the amount of time you have spent in class. It has to do with your sense of inner freedom.

Now I have said this before, that one of our most extensive travelers is completely unaware of her nightly adventures, and again I will not look at anyone in particular because I would not embarrass you.

*([Rachel:] "Tell me why I can't remember.")*

The answer is so simple that you will not admit it to yourself. You do not want to remember. You can tell yourself that you do, but until you really want to remember, you will not.

*[[Rachel:] "Then if I really wanted to remember, I would.")*

I could not have put it more simply if I tried. Now, I will tell you what I will do. I will see to it that you have a very vivid out-of-body experience from the dream state. With your permission.

*[[Rachel:] "If you will, I'll write it down for Ruburt.")*

Write it down for yourself. You do not understand. Our friend here can tell you (*to Sue*), you can be determined to write such an experience down and forget to do so. You must do it immediately. Now, you say, no, I will not remember immediately after the experience.

*[[Rachel:] "What can I do to counteract myself in this? Get up immediately?")*

Immediately get up and rid yourself of the suggestion that you cannot remember. Begin giving yourself the suggestion that you can remember. Now do not hit yourself over the head with the suggestion, simply tell yourself that you are now free to remember your projections. Do you follow me?

Now I will let you take your break, and I will be listening to your conversations.

*(During break a discussion of the reality of time and how one could try to explain it to someone else.)*

Now this is a sort of psychological understanding and intuitional insight that is beyond words. You cannot explain verbally what you feel. Now I have written the material, using rather crafty methods, in that there are keys within the material, within the words, that I have chosen that open up intuitions if you allow them to. Certain words that I have used, in other words, are like gateways, and if you are receptive as you read the words you will enter the gateways, and the gateways will lead you to your own intuitional understanding.

Now this is why you cannot explain to our Lady of Florence the nature of time, because she has closed off her feeling in this particular line. Now you cannot verbalize what I am or what happens in this room, but then, you cannot verbalize what you are or what happens within yourself or within your mind. And there are journeys that each of you embark upon, and you do not know in words the nature of the destination, and you do not know when you arrive at this destination, and you do not know when the destination is no longer a destination but a way.

Now we use words because you deal with them. You deal with the words physically but your inner self has no need of verbalization. What each of you experience as you listen to me cannot be expressed in words, and what each of you feel of yourselves when you are alone and when you are with others, cannot be put into words. You know but you cannot find the words.

Now what I tell you, to some extent, must be distorted because when I speak I use words, but the inner self interprets the words that are spoken. You do not need the words. You do not need me to sit here and speak to you but physically you think that you do and so I am here. Physically you believe that you are here and so you are here but other portions of your identity are in other places and other times, and I use those terms very loosely. They are only to make you happy because the words, times and places, have a meaning to you but in your basic reality you do not know times nor places.

You create times and places. They are tools by which you learn to know yourselves. They are methods that you use as a part of all consciousness to form new experiences and

new developments. You all dwell in dimensions that know no place and no time, and so Ruburt is correct for when you ask me of places and times I answer you in terms of places and times, and when you know enough to ask me questions that do not have to do with places and times then you will understand more of your own identity, the nature of your existence and the abilities that are inherent within you.

Each of you now as you sit before the image that you call Jane Butts or Ruburt, each of you now are, indeed, as ghostly as you may think that I am for you form your own physical image about you and you pretend it is your real self. You are, in other words, apparitions and in a gigantic mass hallucination you all agree upon the people that you see, and you all pretend that you are the selves that you see but you are far more than this.

Now, I will let you all take a break. I do not want to crack up your realities, they are too dear to you. You are like children before a Christmas party. There are many packages, and delightful ones for you still to open. Take your time with each one.

*(After break.)*

You can experience this for yourself. When you do psychological time exercises, for in say, five moments, you can have experiences that completely escape your time-space continuum.

Now in dreams you open *[sic]*, though not always, also escape and time is meaningless to you. In a dream you may experience say, an episode in which you are involved with adventures that last for years, and when you wake up you have not aged for (4?) years. During the dream state you can travel to the ends of the universe as you know it. Now your astronauts cannot do this as yet in your time schedule and yet you can do it and when you return, no time has passed in physical terms.

The inner self does not know the meaning of time. It is manufactured in the same way that you manufacture plastics. It is the furniture of your universe. You have manufactured it yourself to make living more comfortable. You become lost in the cushions, the cushions of the minutes and the hours. The physical reign and the intellect are focused toward physical reality. They will always think to interpret experience in terms of place, space and time. The inner self knows far better, and the inner self goes its way acting as if time did not exist because it does not exist. These are simply rules that you have adapted, the rules of the game that you have set up in this planet. They only have application in those limited terms.

Your best indication in the manufacture of time can be your emotions. A vivid emotional experience can be more present than an event that happened ten minutes ago, in your terms, that was not vivid nor important. Emotional intensity can defy your ideas of time and place. Now, when you get a copy of the session underline this sentence. Do not think about it but feel about it.

*(To Sue:)* Your dream was quite legitimate. Mathilda was a very nice person in many ways, despite the family relationships.

Now we will return you to your breaks. You are pussyfooted over the minutes and the hours. You use the minutes and the hours like a floor. You think they give you support, but the floor can become transparent if you simply look and keep your wits about you. There is no such thing as a minute or an hour.

*(During break there was a discussion of different planes we go to between lives.)*

*(Seth II:)* We seed universes and consciousness and your animals and your plants. The consciousness that composes them, is endowed by us. The warm-blooded creatures



that you know are seeded by our consciousness. They are the children of our dreams and so, also, do you seed other realities and other systems. They are the children of your dreams. You have little contact with these but always the inner self remembers its offspring. Therefore, also do we remember you and your system. Consciousness releases its abilities in ways that you do not understand and yet from your own mind, springing from your own dreams, other systems of reality emerge as you have emerged from our dreams. Your system can be likened to a probability system that was latent always within our own capabilities but was not actualized within our experience.

*(After break, Seth:)* Now, the time has come for some of you, and I have said this before, to go beyond kindergarten class so that we can sneak in a third-grade lesson now and then and that is what we have been doing. What our friend, the Dean *(Theodore)* here said, does indeed apply and also I acted as a translator. Such messages will be given in slightly different terms. They will often be devoid of the comfortable images that you all know. They are, therefore, less distorted. You like the word warm-blooded, but where do you think your emotional abilities come from. They come from realities that you, as yet, cannot understand and you would not comprehend them and so they must be translated.

You are children of being that you do not understand or comprehend and so parables have been told you through the ages.

Now the time has come for you to outgrow parables, but this will take considerable stretching of consciousness on your part, and considerable work on our part. I am a mediator as well as teacher. I stand between what you are and what they are, in your terms, and that last phrase is a loaded one. Whenever I say “in your terms” the phrase is a loaded one, so be prepared and remember it when you read our sessions.

Now also realize that all consciousness is individual and sacred and that none of this is meant to deny the integrity of any individual consciousness. Do not therefore feel negated or alone for you are anything but alone.

The other personality is myself without the illustration. You like me far better in disguise. I have not lived many, many lives without a deep understanding of your own kind of reality and problems, but I have not had many other existences that are not physical without a deep understanding of the nature of reality as it is not apparent to you now. As you reach out to find the nature of reality, so do these other beings reach out to understand the nature of realities that they have created. And each of you create more realities than you understand.

Now humor is a method that I use to appeal to you. On the other hand, I understand humor. These other beings do not understand humor but they do understand joy, and you would not understand the nature of their cosmic laughter.

Now, I will let you take a break or if you are all tired, I will let you retire.

*(After break.)*

And we will get to it but it does not look as if we will get to it tonight. Now in our class sessions there are many things with which I want to deal and when each of you are ready for personal material you will get it.

There is a point I want to make, however. Now in my book, my own book, there are two chapters in particular. One is called “Death Conditions in Life” and in it I make several points that will somewhat answer your questions. First of all, when you sleep, in your terms, you are as dead as you will ever be. You are operating in out-of-body conditions. You

are experiencing other dimensions of reality. You are quite as busy as you are in your daily life but because you do not remember in the morning, it seems to you that you are largely unconscious. In this state, therefore, you are learning. You have every opportunity to study, to look upon your past lives, in your terms, and benefit from them.

All of our regular students attend classes, whether you know it or not. I get you here once a week, as a rule, but I also get you in other dimensions of reality. You all have tasks to perform. Some of you do help persons who have immediately left this system to acclimate to the new conditions. You are smarter when you are asleep than when you are awake. You are learning as much then, therefore, as you do between lives. That is a point that I wanted to make. In your waking existence you are simply focused upon physical reality. When the body sleeps you are no longer focused within it, instead you embark upon other adventures and, in your terms, you advance your own education.

*(To Sue.)* Now, our Mathilda over here, you see I am not looking at her, is becoming more and more aware of her nightly adventures.

*(To Theodore.)* And I expect over here, for our Dean, a return to the Great Hall and there you should receive your own answer to the question that you asked earlier, but if for any reason you do not, then I will answer it for you. I am interested in helping you develop your own abilities—therefore, I answer those questions that I think you will not be able to answer for yourselves for a while and those answers that you will receive yourselves I leave open. I like to make you work, it is good for you.

*(To Laurie.)* Now you are playing around in your haunted house. You are trying to see what you can do with psychic energy. That is well and good. You are like children playing with a ball except you have made the ball yourselves and then it will lead you on a merry chase. It is good exercise and healthy play. Just do not frighten yourselves if the ball bounces too high.

You did not need to wait for me to say good evening. You need not stand or sit upon ceremony, but in case you are waiting for me to formally bid you good evening I do now here forthwith do so. I bring the meeting to a close.

Now I have a PS. *(To Rachel.)* The answer in regard to your pussycat must come to you intuitively and it is available. It will be given to you in the dream state and again in the morning if you remember. I can give you the information but it is better that you receive it on your own. The consciousness that was the cat is far freer now than it was. It has embarked upon new and higher organizations and is aware of greater abilities.

Now there is something you should do, not now, but shortly, and I will tell you what it is when the time comes. And now even my PS is finished.

*(To Sue.)* There was not a close—this is a PS to a PS—not a close, but a definite relationship between us in the past and it is for that reason that you were brought to Ruburt, to the classes. And it was because you knew me in one particular past life and had empathy toward me then that you are so aware of me in the dream state.

Now my hearty regards and best wishes to you all and do not worry.

*(To Laurie.)* I did not say there was not something legitimate going on in that house. I did say that you are playing around with psychic ability as a child with a ball.

**ESP CLASS SESSION, OCTOBER 20, 1970**  
**TUESDAY**

*(Following a discussion on probabilities.)*

You are all having your own experiences as I said that you would, and they are following the lines of your own development and abilities.

*(To Sue:)* You did very well. Now because you are interested in probabilities you will have many more experiences along those lines. We will hopscotch back and forth and with our friend Ruburt, for this is also one of his main lines of interest, but your own experience can be used to benefit by the class at large for you must be led to see that you can alter physical events in such a way. You must be led to see that there are other dimensions of reality in which you also have your existence, and that you are not limited to the three-dimensional system that you know. Now when you are quieted and when you are in the dream state or when you are doing psychological time then you free yourself from the three-dimensional system and allow your consciousness to recognize other portions of its own reality. Now I have been very busy with all of you.

*(To Sally.)* I have also been over here but we have a very scary soul indeed for she runs the other way. You think of the body as a warm house, indeed, and you are loathe to leave it. You will leave it one day, nevertheless, and you had better get used to it now and learn the ropes. Don't come crying to me then, for I will say I told you so.

*(To Nadine.)* Tell your friend and give her the message that was given to you. You will be understood. Unconsciously, the twin will get the message and understand it.

Now, we will see to it that you live very adventurous nights, and those of you who do psychological time and take the physical time necessary to do the experiments, will find the mobility of consciousness—I am using that term because Ruburt likes it so well—that is necessary. You can extend your own conscious knowledge of reality if you are willing to do so.

*(To Giselle.)* Now, I am aware of the problems of which Ruburt knows, and we will discuss them at a later time whenever you can get up here and discuss it.

I think they wanted to let you know your experiences were legitimate.

I will let you take a break. Far be it from me to monopolize the conversation, but I expect you all to work and the work can be joyful as many of you know.

*(To Mary Ellen.)* You are taking a psychology course like none he is taking and you are learning more about the nature of human personality.

*(To Dennis:)* And you are indeed helping those people who speak to you, and you will be able to help them more as you develop your own abilities, and that is why you came here for you will be teaching others also.

*(After break.)*

Tell our friend, Ruburt, that Nassair should not set up what he is thinking of setting up, his offshore fund; and tell Ruburt that that is the only message I have for Mr. Nassair at this time. He will want to know because it is on his mind. Tell him also that Mr. Nassair's friend, who was here at class, subconsciously knows that Mr. Nassair should not set up the

fund at this time, but did not want to take the responsibility for saying so. You may call me your friendly, corner stockbroker.

*(To Colleen.)* You have been a male in several existences. Now, do not be worried about the dreams in which you appear as a male. We will get to all of your dreams in our class sessions, this was simply a particular point I wanted to make to you.

*(To Florence.)* I have another point to make to our Lady of Florence though not the point that you particularly want me to make. There is indeed a reason why you have been involved with personalities who have taken their own lives, and I want you to take this to heart. I want you to realize where skepticism and disbelief can lead when an individual carries them to the ultimate. When personalities act upon deep disbelief they encounter hopelessness. Your own personality is set up with strongly contrasting elements, as you yourself know. You are lead strongly toward the search for purpose, and you look deeply toward the meaning of reality and existence. At the same time, however, you are also frightened of committing yourself to your belief and acting upon it wholeheartedly. You chose to become involved in your circle of acquaintanceships with those who have followed one particular line to the ultimate, where belief disappears like the shifting sand until there is no framework upon which the present personality can stand and until, in desperation, the individual leaves this plane of existence where on another level of reality purposes are then made known.

In the case of each individual with which you were concerned the basic problem was the same. The individual had lost a sense of the reality and meaning and purpose of his own identity. They sought their identity, therefore, in other realms of existence because they could not understand what it was in this one and so this is meant to lead you to open those gates, that you know exist, to your own inner self.

Now, you did have a positive effect on those individuals so there is no reason to blame yourself, but you were meant to witness what happened to them and to see for yourself where the utter sense of purposelessness can lead. Through these experiences, therefore, you are meant to seek out the meaning of your own identity and the experiences should serve as an impetus to you to open up those doorways of intuition that you know of but have not used and have not opened. Now you are beginning to do so and that is the important thing that I have to say to you this evening, but in many ways it should set your heart at rest.

There are also reincarnational relationships, not necessarily with those involved, that had to do with your acquaintanceship with them in this existence, and some- time I will tell you what they are if you do not find out for yourself and I would rather you found out for yourself.

This is a do-it-yourself class. I am not going to keep you. I have told you all what I want you to do and I expect you also to keep up with your psy-time experiments.

*(To Laurie.)* I suggest that you try to paint your impression of the personality that is in your house. Let yourself go. Simply stand there with your paints and brushes and begin to paint without waiting for the impression. The brush will paint.

*(To Arnold.)* You are doing well, you have simply been resting. It is time for you now to take off again. You will do so at your own rate and that is good, and when you begin to progress further your own experiences will take a rather specialized line, I believe, as you will see.

*(To Valerie and Vanessa.)* Now, I give you two my greetings and I will toss out, as Ruburt would say, a small goody for you. You were twin brothers in a past life and in Greece. I would like to tell you that it was a grand life and that you were gladiators, but you were houseboys. You were very close, however, and that psychic closeness is now returning in this life. You will do well working together.

*(To Vanessa.)* You played, I believe it is called, the cymbals. *(To Valerie.)* And you, as Ruburt would say, were wild on the flute. In your spare time, therefore, when your chores were done, you entertained travelers. You also had unaccountable imaginations and you told wild tales. Those tales were carried by word-of-mouth by the travelers and some of these ended up in Persian folklore, so if you were houseboys, you were imaginative houseboys.

Now, you are all ready and raring to go this evening and I expect some company this evening when you go to sleep and while your bodies lie so quietly in bed, unless you snore, I expect that there will be some unusual activity.

*(To Dennis.)* For your edification, you have been attending classes for some time in the sleep state and you have been a good student.

Now, Ruburt had some other things planned for class this evening and remember you are not to come here and listen to me as if I were some Sunday preacher for I make every effort to show you that I am not. In other words, on other days of the week I expect you to be active, and when I say “active,” I mean “active.”

Now, you all have abilities and you must learn to use them. You must use them as our friend here did, not only for your own benefit and edification, but so that you can change the world in which you live for no one will change it for you. Even I cannot change it for you. No God can change it for you for He has given you the creative energy to form your own world, and you can change it through joy and not through dignity. You can change it through active love and not through sobriety. You can change it by letting yourselves go gladly into the nature of creativity and not by holding back. You can change it, therefore, by being yourselves. Not what you have been told you are, but what you discover that you are, and in the discovery you already change and your abilities begin to expand and the limited person that you knew is already a myth.

Now, whatever blessings I have, I give to you. Let that vitality that is your own rise up within you and sing and shout even as I do. Some night we will have a shouting session together when we hold the class at another location.

*(To Sue:)* And you be up and about. Events will work out as you and Ned have already decided they will work out, and they will work out for the best. And peace. And now, I am not joking, no pieces of anxiety and guilt and doubt, but peace in which anxiety and doubt disintegrate.

Now, I bid you good evening. Ruburt was afraid I had forgotten.

**ESP CLASS SESSION, OCTOBER 27, 1970**  
**TUESDAY**

*(Rachel quoted from the book, The Sky People.)*

We do not have too many comments but one I am bound to make. You are here to develop abilities. You did not lose any status by adapting physical existence. There is an interpretation to the meaning of the fall, in Biblical terms, and on another occasion I will tell you what it is but do not expect the philosophy that tells you automatically that by becoming human you have degraded yourselves. This is another story fully as destructive as that of original sin, simply put in different terms.

Existence within this system involves creation indeed and creation involves development and new dimensions. Consciousness opened up new dimensions of activity, development and awareness. Physical existence became fact. There is no degradation involved. Anyone who tells you this is telling you that automatically by being human you are to some extent damned, even though the terms of salvation are open and available and such is not the case. The excerpts from the book that Ruburt read from in class earlier this evening were highly distorted but they were less damaging, the excerpts read in particular, than the excerpts you just described.

Human existence, again, represents growth and development and the birth of consciousness into a different and new dimension of activity. You did not fall down a tunnel of degradation from which you must then rise. This is unfortunately one of the main distortions that have come down through the centuries and that is the only point I felt strongly enough that I should interfere with your fine rendition.

*(During break Florence asked, "Where are we as humans on the scale of development?"*

*[[Arnold:] "We have existed an infinitely long time and will continue for an infinitely long time. On a scale which extends infinitely in both directions the positions of individual points becomes rather meaningless. I suppose we are all pretty equal but each of us is a portion of a larger identity which may not be equal to others.")*

And you are doing very well indeed. With the last remark you backtracked.

*[[Arnold:] "But we do advance don't we?"*

Now, it is good that sometimes you answer each other's questions. It brings out things that you do not realize that you know, and you help each other. I like to see it. There are also some excellent points in that book and I will at some time, in your terms, begin a discussion or a monologue, on the origin of mankind as you know it.

*(To Florence.)* And I would like you, dear Lady of Florence, to be aware of the questions asked by your inner self and not follow the intellect around like a puppy following its tail from one circle without answer to another for you limit the extent of your imagination in such a way. You form circles about yourself. You do not use your intellect to lead you to freedom but often as a leash.

You are learning to adjust the leash and now and then with great caution you allow yourself to wander a fingertip away without it. The inner self keeps propelling you to class, however, even though your intellect becomes more frenzied. In one respect, you see, and in a very important respect, the basic answers cannot be given to you, they must be

experienced by you. You will know them in the way that you know that you breathe, but you may find it very difficult to vocalize them.

Now, the closest answers so far to the last question that you asked was given *(to Arnold)* over here. Now that is only natural since we have an old African god amongst us. You need to exercise your own intuition to some extent. You need to vocalize them because by hearing the words you realize what you actually feel and believe. Therefore, I would like our Lady from Florence to ask her question again, and I would like the people in class to give an answer.

Now, in particular I would like to hear answers from here *(to Arnold)* and here *(to Dennis)* and from the silent one in the back of the chair *(to Laurie)*, and first of all I would like to make a remark to our friend *(to Florence)* and it is this. You believe that the intuitions and the intellect are natural enemies, and they are not so there need be no battleground between with you in the middle. Now, let us see what answers you come up with, and I will be listening.

*[[Florence:] "I would like to know where we are at on the scale of development."]*

Think in terms of circles rather than on a line.

*[[Florence:] "But Seth told me not to think in circles."]*

That is an example of using the intellect as a leash if I ever heard one. Now, you are all different aspects of whole selves or entities. You are different aspects. Now think you are different aspects. A whole puzzle exists, a crossword puzzle is on the table. Imagine it. It exists as a whole. You may have a large segment or small segments. Now, is a small segment less developed than a whole, larger segment of the same puzzle, and where is their placement in time? They exist as a whole. The various pieces are aspects of a whole but in this the puzzle is always changing and never the same. You have various aspects of consciousness.

Now, I want you to think before you ask other questions, and that is why I interrupted you, and why I will blink out and let Ruburt blink on before you come on with the next one. The puzzle exists multidimensionally. You see me in the guise of my most timely self, and I will answer your question in the terms in which you ask it since I cannot coax you to ask another question in its stead. In the terms in which you asked the question, and only in that context, you are in kindergarten. When you learn to rephrase the question you will not be in kindergarten.

Now, you all have access, quite literally, to the energy that rides the universe that you know. Not indirect access, not second-handed access, but immediate personal access. The portion of yourself that you think of as a higher self exists now only awaiting your recognition and while it seems to you that you are looking for it I tell you again it is within, and it is within the self that you already know.

Now I speak to each one of you when I say those words. It did all of you good mentally, psychically, spiritually and imaginatively to try to answer our friend's question for the same question, in precisely the same terms, was in the back of many of your minds. So often when our friend asks a question, she does not merely ask it for herself, although she supposes that she does. She also picks up questions from you telepathically and gives voice to them. She does this all the while being sure that she does not have psychic abilities to develop and is not using them at all.

*(To Rachel.)* And someone else does almost the same thing in a different way.

Some of you have been very active this week and remember that you have been active, and again, some of you have been active and do not remember that they have been active.

*(To Dennis and Giselle.)* You both have been learning very much and when you are ready to become consciously aware of what you have learned in the past week it will rise to the surface of your consciousness.

*(To Mary Ellen.)* You are doing very well in some respects and need some balance in others.

I bid you all a fond good evening, and when I speak to you in the dream state it is to make up for what I cannot say to you in class. A very fond good evening. Scales and all.

*(Florence remarked on Seth's speaking the word "origin.")*

Origin. Now, do not forget that through the centuries, and through time, information had to be given according to the background of the time, and oftentimes questions had to be answered in the terms in which they were asked and the questions themselves that were asked were often loaded. The questions themselves, and forgive me, my dear Lady of Florence, the questions themselves could not be answered within a semblance of truth because the questions were basically meaningless in the real fabric of reality so this has much to do with the distortions also that have come down through the ages, both in the Bible and many other writings. And now I leave you with only one word, and the word is, "origin."



**ESP CLASS SESSION, NOVEMBER 3, 1970**

**This session was recorded and will be published in The Seth Audio Collection,  
Individual Seth Session CD's**

**ESP CLASS SESSION, NOVEMBER 10, 1970**  
**TUESDAY**

Now I bid you all good evening, and I bid a particular good evening to an old friend who has not been here in some time.

(*To Rose C.*) Now this friend would like some information, and she has wanted it for some time. Ruburt knows this also. Ruburt also knows that our friend has wondered often why the information was not given. Now let us take a moment. There were reasons, incidentally, why you were not given the information earlier and the reasons should be apparent to you, if you think about the matter for you have a tendency to brood. You brood about the experiences of this life, and then you want me to give you information about five other lives so you can brood five times as much. Now it matters not what information you are given for unless you change your attitude you will find something there to brood upon. So I will give you a few goodies and hold back some other information until you can tell me that your attitude has changed.

Now, you are here for one particular reason this evening whether you know it or not, and it is because you knew our new friends, the Greek twins (*Valerie and Vanessa*) and so you came when they attended class. Now you were at one time, in the same area given as for the twins, and give us a moment here. You were then a music teacher, teaching the flute mainly, but in the back of your mind you had a great plan which you were never able to bring to fruition in that particular life. And you dreamed a great dream and the dream had to do with an instrument called the piano, and you wondered how you could bring this instrument about and how it could be made and how it would work. And yet in your mind you heard the music. And when you taught the flute, in the back of your mind always, was the idea of the piano. So you tried to make the flute do things that the flute could never do.

You were a stern teacher and yet the love of music in that life sustains you often in this life. Now give us time. You were, in that life, a male. Now this was originally in a province three days away from Athens. Later your reputation spread and you moved to Athens. You had an earlier life at the time when the most important Greek plays were being written. In that life, the earlier one, you were an actor.

You were, in the second life mentioned, an uncle to the twins. In the beginning you were stricken by poverty, but taken in by a wealthy man in a town within this province. There you performed as a young man household chores but learned the flute from the younger son of the family. Early you became far more proficient than he was. You were given his flute, and he did not take kindly to this fact. You used the flute to free yourself from the household and your position. You took with you two nephews. For some years, however, while you were financially secure yourself, you could not support them, and they were let out to the house of another wealthy man.

In the third quarter of your life there was some strong physical difficulty that prevented you from plying your trade, and during this period more and more you began to emphasize in your mind the reality of this strange instrument called the piano, and in your mind you composed for it. You were connected with a man named Aurelius. He was a statesman and you were for some time connected with his household. Your music was your

god and your purpose for living. You gave it everything that you had, and in 18th-century Germany you became a well-known pianist. Now give us a moment. The name appears to be—the last name Ramburg, the first name, I believe, though I am not as certain, Marc. Now your middle name was Aurelius and it was a throwback. There was a small town near Hamburg and here you were a teacher of music, and a pianist in a school that seemed to be connected with a gymnasium or the school was called a gymnasium.

You dealt strongly with martial music and, in these terms, the music was used as a method of discipline rather than for freedom or spontaneity. You found that music had many purposes and uses and could be used in many ways, not only to inspire but to incite. To inspire love or to incite to violence. 1832 there to 1856, a very short life, under I believe a czar, and during this life, you met your present husband who was a young girl, the brother (*sister?*) of one of your students. This brief life taught you strongly, however, that music, as a portion of creativity, could be violently used by the state and by authority. You were at the time, extremely dogmatic, and you did not allow yourself full freedom with your instrument or with your life. You needed to know, however, the powers of music and the ways in which it could be used so that you would use it wisely, so there is no need to brood.

The music represented your main interest then in several lives, but behind this has always been an interest in emotions translated into some kind of creativity such as music or art; but also, at times an oversusceptibility to emotions so that they drove you, and you could find no escape from them. And you would take one emotion and follow it with great obsession until you found where it led. You were not able to separate yourself from your emotions and to some extent you are learning that now. You are learning that you must. They are not horses to drive you.

You visited one place that was also a scene from a past experience. This from a life in England before the German experience, and this a long life in which you were a woman and unmarried. You were cultured for the times but without way, and made a living writing letters for other people. You had a fondness for music but all your life you copied the notes and letters of others. You learned discipline, for to a large extent you did not allow yourself to express your own creativity but put yourself at the service of the communication of others. You did not allow yourself, even, to communicate through music.

*(To Louise.)* Now, if you want to cough have a good one and do not feel embarrassed. There is nothing worse than trying to cough and trying not to at the same time. Now, I will let you all take a break and you may cough to your heart's content. I did not mean to give the suggestion if you do not have to cough.

*(During break a discussion about healing and physical images.)*

You are all portions of your own higher identity, your own multidimensional selves. Now these selves know how to heal, and in the dream state they will indeed do so if you allow them to. You carry many of your misconceptions into certain areas of your dream reality and even there you close many doors.

Each of you automatically heal yourselves day by day, as you know. Cells die and are born. You renew your bodies every seven years, all without your conscious knowledge. You use the energy of the universe to heal yourselves constantly, but you have very definite conceptions of how this healing can take place and what is possible and what is not possible. You expect the cells of your body to be replaced. You expect your image to

continue day by day, although the physical matter of your image today has not one atom or molecule within it that was a portion of your image ten years ago. The bodies that you had ten years ago are dead and gone, and you never missed them, and you do not feel dead.

You feel very alive, indeed. These things you take for granted but you form your own image, and you form them in consistent belief with those ideas that you have. And if you believe that you have a bad gall bladder, for example, and if you do not discover the reasons behind the difficulty you will faithfully reproduce that faulty gall bladder with every new formation of your physical image. And it does not occur to you that as your body is completely transformed within each seven years, so there is no reason at all to reproduce it each time with the old ailment. You can, indeed, heal yourselves but you must realize that you can do so in order to do it yourself effectively.

There is, unfortunately, a great difference between theory and practice, as you should know, in the field of medicine (*to Nadine*). And therefore, because I tell you that you can heal yourself, I also tell you that there are some difficulties in the way, and those difficulties are those ideas that you have in your heads that prevent you from using your own abilities.

There is not one of you present in this room who cannot contact your own entity and have that entity heal your physical being, for it can use its abilities quite freely. It does not have your present hang-ups. It does not think it is fat, it does not think it has a bad neck. It does not think it has a bad foot. It can erase your difficulties as easily as you can erase a mistake on a painting, easily and swiftly and beautifully and well.

Now, to some extent, all of you take advantage of these abilities or you would not have physical bodies to begin with. They simply would not last that long, in your terms. But when you cannot do this for yourself, and when your own misconceptions hold you back from using your own abilities, then there are others who can reawaken your own energies and direct them to your advantage; who can meet you and speak with you when you are in more auspicious states than the one you usually call conscious— When you are at your most creative and alert, in other words, when you are asleep. These others can then speak to you and communicate with you, illuminate you as to the reasons behind your difficulty and help you erase that difficulty.

I want each of you to understand, however, that you have these abilities and you use them. When you cut your finger the flesh is made new. This is done automatically by a portion of yourself that is not conscious but is very vital and very real. You are kept alive as you listen to me and yet you do not understand what keeps your body alive and functioning. This is taken care of by the inner self and if you trust it, it will keep you in excellent health. Whenever you doubt it then you have need of doctors and nurses and it is good to have them if there is no other place to turn.

There are many personalities, however, who understand your difficulties and who sympathize with them and who help you when you call upon them and such is the healer upon whom you have called.

Now I will have some more to say about this but I will let you take a social break. You can even cough some more if you want.

This is your break but I have a comment to make in your break, and it is this. You are responsible for your health as well as for your illnesses. You form your physical body according to your inner conception of what you are at any given time. The word psychosomatic, therefore, is misleading to some extent.

Now, if I may say so, you have beautiful eyes (*to Louise*). You create them yourself. You are responsible, therefore, for them. They represent a portion of you that you are materializing in physical reality with great success. Is that, then, psychosomatic working backward?

*([Louise:] "It could be, but I am not aware of things.")*

You are aware of your body as you know it, and you form it, but this you do not yet realize. Therefore, the point I am trying to make is that you form your own illnesses and your own physical defects but you also form your entire physical being, and the good points of your physical image are also your own work. Now I will let you continue with your break.

*(During break Nadine stated her children were always sick and she has a terrible fear of germs.)*

You can get rid of all the illness when you realize that you have the habit of creating and drawing it to you out of fear. What you fear most you draw to yourself. Instead you must concentrate upon what you want and do not be so worried about where I am, just listen to what I have to say for now. You can learn to concentrate upon what you want and draw that to yourself and you can learn and without too much difficulty, to completely restructure the health habits of your family.

Now there are some past-life reasons for your attitudes and also for the profession in which you find yourself, and we will go into those. But first of all you must understand that you can draw health to yourself and vitality and strength and that you are not at the mercy of any poor crawling germs or little flying monsters that come to attack you or your family, nor are you at the mercy of any fact. Now I tell you this because there is a connection in your mind and illness becomes to you the symbol of something far different and far more profound. It becomes in your mind the symbol of evil which attacks you in your mind in small ways to small illnesses. Now, this you have created for yourself and you can cease creating it. And now go home and feel well.

Someday I will change this one's features (*meaning Jane*) so you will really have something to look at.

Now, there are some comments I want to make.

*(To Rose.)* Our friend over here in the corner has healing abilities and you can direct them, mainly toward others, although you are quite capable of using them for your own benefit also when you do not brood.

*(To Louise.)* Our new friend over here, the cougher, you also have strong healing abilities. You have used them unconsciously but you can use them with more purpose for yourself and others.

*(To Rachel)* The one over here on the couch who winks at me in such an infamous manner, you also have healing abilities. In the main you direct them outward toward others and when you have a better opinion of yourself, you can use them for your own benefit. Right now you do not think you are worthy. Not only does she wink but she sniffles her nose at me. Now these are abilities you can learn to use and develop.

*(To Nadine.)* It often occurs that those who have strong healing abilities focus upon illness and sickness and are obsessed with it in the same way that many ministers, given to thoughts of good and God, are obsessed with the idea of the devil and evil. So you also have strong healing abilities but these, so far in your personal life, have been latent because of your fear and your obsession in the other direction. If you will forgive me, it is somewhat

like a woman with very earthly desires, but strong abilities in that line, who rigorously refuses to use them and dwells instead on thoughts of their evil, holding them back simply because she realizes they are so strong. In your own personal life you are afraid to use your abilities of this healing. You do not understand them and yet in your profession you are free to use them and you have seen them work.

I have seen many starers in my day, but I have never seen a starer such as this one, and if there are holes in our poor friend Ruburt's back, when the session is over then you had better stuff them with cotton, but know where they came from. Now when I choose to stare at you, you will know that you have been stared at. I will have more to say about healing this evening, but I am going to let you take a break so that our friend here can beat her weary way home.

*([Nadine:] "I don't think he cares for me.")*

If I did not care I would not spend so much time talking to you. Now, why is it that when I take the time and effort, because I like you and take your questions into consideration, that you think I do not like you. It must be that this voice is not that melodious. Now, if you had to speak through someone else instead of through your own voice box, you would find, indeed, that there were many difficulties involved and besides it is fun for me to get you so upset.

*(After break:)* Now, pull your chairs up closer and I will tell you a story. Closer. Our brooder too. Now, I am going to drink some of this, though it is not good brandy. It is good wine, but it is not good brandy.

Now, I will tell you a children's tale. Once upon a merry time, on a distant star, there lived a fine people. They were not physical people, in your terms, and if you traveled to that star now in your spaceships you would not see them. You would walk through their fields and think that the land was barren. You would land in your spaceships and though the whole populous came out to greet you, you would see no one.

In this very, very distant time, these people who were very gifted, and are still very gifted, these people looked about them. They had a dream. They were, in a strange way, mathematicians and scientists, but in a way that had nothing to do with physical space or physical theories, and they imagined out of their great power, a dimension of reality in which there were trees and fields and physical beings with physical bodies; skies that were blue; water that fell down from the sky. And out of their great creativity and from themselves because, in your terms, in your terms, they were a race of gods. They conceived a dimension of reality in which these things would, indeed, exist and from themselves they sent out portions of their own entity and consciousness. And when I say that they did this, they did it joyfully and with a great exuberance and yet, also, they felt this portion of their own consciousness leave them and escape from them and so, to some extent, they cried to see a portion of themselves forever leave and yet they did this that you might have existence and song.

And so, in this children's tale, that is given to you in parable and in symbol, you came to have your being and yet when this universe, as you know it, was then brought into existence, you had to forget momentarily where you came from and you had to be created in flesh so that you could experience, in flesh, this new portion of creativity and so that you could, in your turn, create from that of which you were physically made and so you forgot your heritage, on purpose in a way. And you found yourself upon a physical planet and all

the stars blazed on, and you opened your eyes and found infinite possibilities and a virgin physical reality that you could shape to your heart's desire and in which you could give your creativity full rein. And those from whom you originated watched and when great clouds scurried across your primitive skies in those days those who had originated you came down and you saw them and wondered.

And in this children's tale there were also, behind those who originated you, others who also watched carefully and gently and with great love. For as you were created, so you create and those thoughts of yours that you consider meaningless and that escape from you, and those dreams of yours that you consider meaningless and that escape from you, these are also given vitality and existence for you cannot help but create even as you have created.

Now in this children's tale pretend with me. Pretend with me that you sit here in a physical reality in one tiny unspeakably and unutterably small dot upon the physical planet called Earth. Pretend with me that you are presently sitting in a room in a town called Elmira, in a state called New York, that you are seated in a circle and that you are listening to me speak, and pretend with me that at the same time you are in a circle about me in another space and another time. Pretend with me that, in your terms, we were in another circle and in another star in a past inconceivably distant so that your physical brain cannot imagine it and that together, being nonphysical, we had a great dream. We imagined a physical reality and we imagined this moment and this time and there is no end to this children's tale. There is never any end to a children's tale. It is only adults that insist upon beginnings and endings. And imagine also, therefore, that within yourselves now are other far more wise selves and that within your eyes are other eyes as old as mine and other selves quite as ancient and quite as new and that these selves, within yourselves, look out at me and wink and in winking know what they know.

*(Louise wondered why no one gave Jane a more explicit statement of what Seth had been saying and Rachel said he interrupted.)*

I will have you know I would not do such a thing and my performance right now proves I would never do such a thing as you can all tell.

*(Rachel was surprised at Seth's smiling.)*

It is within my rights. You have civil rights, I have smiling rights. When you wink at me week after week finally it brings forward a small slight smile.

Now, I am glad you liked my children's tale. I do want to give our friend (*Jane*) more of a break, however, but let me tell you that in my own book I am not using children's tales. You have been given children's tales too often. Now they are lovely and there is meaning in them, and you here should understand the meaning of the tale I gave you. But beneath the stories of the beginning there are other things that you should know, and in my own book I will tell you what they are. And now, you see, I do not interrupt.

*(To Louise.)* Now, you have great energy, you simply do not know how to use it and direct it, but it is there and to some extent it is spontaneous and free. It can also be used to give comfort to others.

*([Rachel:] "Thank you for talking to me.")*

I enjoy talking with you, and I have spoken to you in the dream state, and you did not remember, but I am used to that. I will shortly leave so that you can all go home but I have not said good evening yet.

*(After break:)* I will say good evening but what information you get here increases the nature of reality as you know it and frees you from time. Your experience during these classes is far different than your ordinary experience for you learn more in a short period of time than you do at any other time, except again, when you are sleeping.

*(To Laurie.)* I give you my heartiest regards and my congratulations for your painting and, yes, it is legitimate.

*(To Rachel.)* Yes, your date was correct *(1841)*.

*(To Janice.)* Now, you are doing very well and making a good start. You are doing very well, indeed, in all the areas in which you have begun to achieve.

*(To Valerie and Vanessa.)* I will have more to say to our Greeks here as time goes by.

And to you, I try to speak to you personally when I can but there is also information that I want to get through all of your heads.

*(To Colleen.)* And you often travel further than you know, also, and you will do well if you persist.

*(To Rachel.)* This one, this one over here. You know that I enjoy your coming. Then enough said.

And I give you all what blessings are mine to give.

*(To Arnold.)* Even to this one over here.

*([Arnold:] "Even to me?" )*

Even to you when you are used to such praise in the past life of which I told you.

*([Arnold:] "Seems as though it was undeserving praise though." )*

It was not undeserving praise. You simply became too used to it. My heartiest wishes to you all and a fond good evening.



**ESP CLASS SESSION, NOVEMBER 17, 1970**  
**TUESDAY**

*(Florence had been discussing the accident in East Pakistan [Bangladesh].)*

In nature there are no accidents. If you do not take Ruburt's word then at least listen to mine. You need not take mine but listen to it, and there are no accidents. Now, if you accept, my dear Lady of Florence, the possibility of the slightest, smallest, most insignificant accident then, indeed, you open Pandora's box. For logically there cannot be simply one small accident, but a universe in which accidents are not the exception but the rule. A universe in which, therefore, following logically, your consciousness is a combination of an accidental conglomeration of atoms and molecules without reason or cause that will vanish into nonexistence forever even as, indeed, they would have come from nonexistence.

Once you accept, you see, that idea then you must, if you follow your thought completely through, accept the idea of a random accidental universe in which you are at the mercy of any accident; in which mind or purpose have little meaning; in which you are at the mercy of all random happenings; in which 300,000 human beings can be swept off the face of the planet without reason, without cause, simply at the whim of an accidental happening. And if that is the universe in which you believe that you live then it is a dire and forbidding universe, indeed. In that universe the individual has little hope for he will return to the nonexistence that his random physical creation came from. Following that line of thought, then accidentally, if you follow this through, a group of atoms and molecules were sparked into consciousness and song and then will return to the chaos from which they came. And the individual has no control over his destiny for it can be swept aside at any point by random fate over which he has no recourse.

Now, once again, while our Lady of Florence voices her doubts and fears, these are also doubts and fears that have lurked in the back of your own minds so bring them out into the open. All of this can be related to ordinary, daily life.

Whenever you think that you have a headache simply because you have a headache; or you bump into a door simply because you bump into a door; or you have an accident simply because you happen to be in a particular place at a particular time; whenever you feel yourself powerless, then you think that accidents happen and that you have no control over them. The only answer is to realize that you form physical events, individually and en masse. And as I have said, time and time again, you form the physical reality that you know.

*(To Ned.)* Now, I have a word over here to our friend and it is this. If you would express yourself more often as you did in your paper, either through poetry or prose or painting, you would feel great release. You would also learn things about yourself, and you would recognize the strength of your own individuality and not feel as though you had to go running hunted through the grasses, all kinds of grasses. That is what you need.

Now, I will let you all take an unaccidental break. I have a warning for you—Ruburt is about to let his hair grow. If I hit myself on the head, I would want to know why.

*([Janice:] "How deep should we go in looking for the reason?")*

If you want to know yourself and to know the reason for your actions, then you should discover why you have, in quotes, "accidents," end of quotes.

*[[Janice:] "We should not dismiss them then."]*

You should not indeed, lest you set up patterns in which accidents, so called, become a way of existence.

*[[Janice:] "Set up for our children or ourselves?"]*

The same applies. They know as well as you know. They know far better. It is very close to consciousness as far as they are concerned. Far closer than it is to your own.

*[[Florence:] "What is the difference between an accident and a mistake?"]*

A mistake is when you do not know what you are doing, when momentarily, you lose sight of your goals or when you do not live up to them. You can turn a mistake into a challenge. If you make a mistake you can learn from it because you realize it is your fault. If, on the other hand, you believe an accident happens to you that you had nothing to do with, you can learn nothing from it except to duck. This was your break.

*[[Gert:] "Does where you hurt yourself have an indication as to why?"]*

There is a reason, indeed. It need not always imply guilt, however. The location will be highly significant, indeed, as are all physical difficulties.

Now if I had my own eyes to work with you would have something to complain about.

*(To Dennis.)* You can discover the reason for yourself as Ruburt earlier told you, and it is your own self-training that is involved here. I am not the easiest teacher in the world. You must learn to find out the answer for yourself from yourself for this sets up communication between various layers of the self, and this is highly important for your own development.

Now, the deliberation with which you speak, in class and to those with whom you work, has to do with the fact that in the past, as I mentioned earlier, you memorized a code of ethics, and you had to be deliberate as you recalled this code and then told it to others. You can be more spontaneous now in your speech, and you will find that you can communicate more smoothly to others. It is more difficult now for you do not have a code of ethics written in your head to tell others. You are learning and then you tell others what you learn but the intuitions are highly involved.

*[[Dennis:] "Sometimes this thing scares me."]*

What scares you?

*[[Dennis:] "I don't know."]*

You scare you. There is no reason to be frightened. Let yourself go and when you are alone straighten out that neck and shoulders. Stand at the window and throw out your arms.

*[[Giselle:]] "Does that code of ethics refer to what we are trying to learn now?"]*

There are some similarities, and that is all I will say this evening because it would take me five hours to explain what I meant by that statement.

*(To Rachel.)* Now I have to look over here at my friend to see if she will wink at me again. I will let you take a break and return for I have a few personal remarks for you, and not accidental remarks.

*(To Dennis.)* I meant for him to allow himself expansion, both mental and physical and do not let him get bound up in his problems.

*(To Madge.)* Now the same applies to you. Throw your shoulders wide also. You need more expansion in that area. Do you follow me?

(To Colleen.) Now our friend over here of the cream cheese. You are doing very well. There are some breakthroughs yet that you will work through. That is all right, allow yourself the freedom to do so.

(To Laurie.) Our painting friend. Imagine yourself playing at your painting with the spontaneous feeling a child has. Enjoy it, for it sings. Express yourself spontaneously with it, and let yourself go with it without telling yourself beforehand what you expect of it. The same applies to your psy-time exercises. Enjoy them for what they are. Do not set up limitations, and to all of you the same applies. Your psy-time should not be simply for the purpose of getting outside of your body or having an out-of-body experience. Whatever happens, accept it and go along with it. It is no accident.

(To Sally.) You should continue with the automatic writing. It will get deeper into the areas of the self than you have been willing to go in the past and therefore, help clear up the basic reasons for your physical difficulties in the past.

(To Gert.) Now there is much better communication between you and your children. There is greater communication between you and your husband as a result of your work.

(To Janice.) There is much better communication between you and your children but not as yet between you and your husband. Now this will come. As Ruburt would say, play it cool.

(To Florence.) I will have more for you in a moment.

(To Natalie.) Now you are definitely progressing, and your friend is looking out for your welfare. This is a friend you have known in the past, and you can trust him, and I know him well. It is a definite step that you are able to perceive him.

(To Arnold.) Now our fine, spiritual physicist. There are some very important intuitions available to you because of your background if in psy-time you will begin to contemplate what you know of science and where it falls short in answering your questions. Because of your background, you will be able to intuitively pick up answers along those lines where many others cannot. I suggest that you use this as a basis for psy-time and also keep it in mind in your dream states.

([Arnold:] *"You mean consider technical problems that I have at work?"*)

I was not particularly thinking of your work problems, but these may be used also. But you will be able to translate knowledge in technical terms and perhaps come up with some breakthroughs that scientists can understand. You will speak their language even if you have a different spirit.

([Arnold:] *"What different spirit do I have?"*)

You have a wiser, more creative spirit, but you will be able to translate what you get into technical terms which few can do comparatively speaking. Set for yourself whatever theoretical questions you imagine as to the nature of the universe. And in the dream state and in psy-time the answers will be given to you. Choose, therefore, subjects that are close to your own inclinations.

([Arnold:] *"It sounds exciting."*)

It is, indeed.

(To Sue.) Now this one over here. You are doing very well, as you know, in your dream work. You are doing well in your creative work also, and in your writing. You forget there are problems you must work through, and that in the struggle to create further creativity results. If you are satisfied with less, then you do not search further. Now,

Ruburt's way is too expensive. Your way you can pay, do you see the difference? You have your own way. It is too expensive to try to follow someone else's way, and that is the message of the dream. Also, remember your own childlike self and the two of you, when you think of your son, imagine what you were like at that age and how difficult it was to communicate to your parents.

*(To Ned.)* And to this one, be gentle with that boy or you will hear from me. Do not think of yourself as an adult relating to him. Instead, identify with your own creative childlike self. Then you will find there are many similarities and that you can understand him and not feel frustrated sometimes. I want you to be spontaneously happy with him and to allow his spontaneous happiness to come across to you, and do not be a bitchy old dog. Do you follow me?

*(To Rachel)* Now, what can I say to someone who winks at me?

*[[Rachel:] "May I ask a question?"*

You may indeed. Have some wine with me.

*[[Rachel:] "I don't indulge. Thank you anyway, Seth."]*

Here, be my guest.

*[[Rachel:] "I agree with you, I like brandy better. Now, the other night, the incident with my hand, was it my vivid imagination or something else?"]*

It was a combination of several things. Now, give Ruburt back his wine, and I will tell you. First of all, there were some elements of fear combined with fear having to do with underlying fears that you are having difficulty—in the physical universe, and you acted this out with the hand. This also had to do something with the leg and the foot difficulties earlier, both being limbs and objects of manipulation in physical reality. Now, the hand also represents freedom. The incident represents two opposites. One of freedom as the hand, as a hand being able to rise. And the other, lack of freedom, as for example, the hand not being able to move. You were objectifying, in your mind, two opposites and attempting to correlate them. Do you follow me?

*[[Rachel:] "Not now, but I will think about it, though."]*

You think about it. There are some other connections. Give us a moment. Five, representing the five fingers and the ways in which the hand itself, with the five fingers, can operate in physical reality. Now these are symbolic images that you are not consciously aware of that were, however, behind the incident. They are objects, the five fingers, of manipulation in physical reality.

*[[Rachel:] "In other words I am withering up and dying."]*

I said earlier that two things were involved and one was fear. I did not say the fear was justified. I also connected it up with the foot symptom. Do you follow me now?

*[[Rachel:] "I can't connect the two."]*

Subconsciously you connect the two very well, and the connection will appear to you. Do you want another sip of wine?

*[[Rachel:] "No thank you, friend."]*

Think about what I have said. The connection between the foot and hand will be clear. Give yourself the suggestion that the connection will appear to you.

*(During break Gert explained that in a dream she had taken a hammer to her father.)*

Imagine the hammer as a flower next time, and you will have no difficulty. A flower never hurt anyone. See it limp as a flower.

*[[Gert:] "Are you saying that by the incident I am still retarded?"]*

To some extent you are still, and it is the image of the hammer that triggers your reaction, in that respect, so change the image and see it as a flower. You have a good visual memory so if you begin to insert the image of the flower, in the same position as the hammer, this will be highly effective.

*(To Giselle.)* Now, I have a remark over here and it is this. You are still, to some extent, frightened. Now, this has to do in some regard to work you did in the past when it was highly dangerous to speak of your beliefs or to remember this code of ethics. So try to allow yourself greater freedom for the two of you can work very well together. Do not be too timid. Be courageous. He can use your courage also, and you need to taste it yourself.

*(To Rachel)* Now, in your own description of your experience you came close to making the connections of which I spoke, for the impression of the hand frightened you, that it was so old and decrepit and, subconsciously you connected it, at that time, with your foot when it was bad. You thought immediately in terms of the hand being old and dead. If you had not, the hand would have written. You were frightened for your own physical hand and, therefore, you stopped the flow of information that could have come. It was a subconscious connection on your part. You allowed yourself the freedom to begin with but then you interpreted the appearance of your hand as the hand of a very old woman and became frightened. Now, do you understand a little more? Then, by all means, have some brandy.

*[[Rachel:] "Thank you, Seth."]*

We like to see happy faces. Now do you see what I was speaking of? Not the brandy, it tickles golden to our toes.

*(To Florence.)* You can, and listen to me, allow yourself more freedom. Now, as with Ruburt, oftentimes you believe you are allowing yourself intellectual freedom and being your most intellectual. You are, instead, allowing your intellect to be driven by subconscious rationalization. You are using it as a shield to prevent you from going further, and that is why I always take you up on it as I do the same thing with Ruburt. Do you understand what I mean?

*[[Florence:] "I am very conscious of doing this for this reason."]*

Then allow yourself greater freedom. Now the intellect can be used and should be used beautifully to help you in your search but not when you use it as a shield to protect yourself against true reality. Now, you are progressing as your dreams show, and I am aware of that progression and so are you. Do not judge yourself against the performance of anyone else in this class. You are yourself, you have your own background to contend with and so when I tell you you are progressing I mean that wholeheartedly.

*(To Ned and Sue.)* I will have something to say to you, and to you, at another time when class is not involved, but I want you to jump together on the same stick. Did that come across? It will hold the both of you. Reality is not so precarious that you cannot both do your own thing and find a secure framework to hold you, for it will indeed.

There is no accidental universe. You create the accidents. You create the triumphs. Now, each of you create the ambiguous universe that you live in, and you project your ideas of reality upon it.

*(To Ned:)* Now this is for you, if you ever doubted it, so if you think you are being persecuted, you are doing the persecution. You are the judge. You are the person who hunts

you down the years and the days. When you realize this, no other human being alive will have the power to hurt you or to hunt you. When you realize your own freedom then you are free. I am not as familiar with your terminology as our friend, Ruburt. Is the term nerfs or narcs? All right, you project upon him. He is hunting you because you are hunting yourself.

*[[Ned:] "Yes, he is saying come and get me."]*

You are correct. When you realize you are free, he will not bother you and you will not feel the need to be hunted. He is, in your terms, a screwed-up human being, as you are, with his own problems. And if you could but realize it you could talk to him but you magnify your differences.

You magnify the differences of culture as a background and idea instead of realizing that you are both human beings embarked on a magnificent adventure. Travelers in a space and time that you have both created. Actors wearing different masks, but in a play that you have both created.

*[[Ned:] "I realize what you are saying, this is what I have always thought. I don't see where you got the idea that I thought the way you are talking."]*

Feel it. You think one way, but feel another. Now, do you follow me? So, peace.

*(To Rachel)* And I hope when you reread the material for tonight you will see what I mean. I know you are a good soul because you like good brandy.

In our small discussions, between what I say and the words you hear, I try to communicate, telepathically, with each of you so that you understand your progress, your achievements, your triumphs and also understand those areas in which you still need work and development.

Now, we have had 560 sessions with our friend, Ruburt, and our friend, Joseph, and many other sessions that they call bootleg Seth material, that are not in the records, and they are far from perfect so do not judge yourselves too harshly. Those of you who are ready will hear from me in the dream state this evening.

*(To Ned and Sue.)* And these two, back here, should have an experience worth recording. The third trip, indeed. The odds are up to you. You are odder than I am.

I want you to realize, above all, the energy that is in each of you; the individual entity and the uniqueness. I want you, therefore, to go your own ways in peace, in spontaneity, in joy and fulfillment.

*[[Gert:] "What causes parents to become so irritable?"]*

Now, I have been both a mother and a father many times and so I understand your problem but the fact is this. When you are a parent it is impossible for you to completely remember your own childhood or to understand the feelings of consciousness that are growing at that time. Now, as a parent, your chore is to train a consciousness to manipulate in physical reality. The consciousness, by that time, far more free than your own and you are quite jealous of their spontaneity and of their inner understanding. They do not have to hoe the line as you do and yet, you are supposed to teach them how to hoe the line.

*[[Gert:] "Is this a force that I personally feel or our cultural or this physical universe that we have created?"]*

It is largely cultural in your particular environment. Now, in some native cultures this is not true, but you are learning to encourage spontaneity, and yet within certain areas there must be a concentration of abilities in the physical line and in this extent you are a

teacher and you are learning as you teach them. You also experience their own frustrations, and this makes you angry. When you were a child you could be angry at the parent. When you are a parent you can feel the child's anger but you do not know what to do. When you are a child you can blame the parent. When you are a parent there is no one to blame. Therefore, you are forced to ask about the nature of reality. You are angry because you do not understand, as yet, the nature of reality and you have no answers but you can learn the proper questions. You can learn to experience again that spontaneity and to encourage it.

I have not said goodnight, though I shall shortly.

*(Sue and Ned explained to Jane what Seth had said to them as parents and that Sue was overindulging Sean.)*

She is, indeed, but that is not the reason for your reaction. Do not confuse the two. You are annoyed because you are annoyed and it has nothing to do with her overreaction and overindulgence. I did not say you were a bitchy parent. I was not that harsh or severe. That was your interpretation.

Now, I will say goodnight to you all. I did not want to keep you all up too late, and there are those of you who are anxious to go home. Now, I expect some activity on your parts this evening. On all of your parts, ideally speaking. Our winker included over here.

*(Rachel: ] "I'm not traveling much. ")*

You always travel. You are one of the most far-ranging travelers. It is your memory that is faulty, not your traveling.

**ESP CLASS SESSION, NOVEMBER 24, 1970**  
**TUESDAY**

*(To Brad.)* I have a few remarks to our friend with the sideburns over there, and the changed image in the orange shirt, and it is this. You have been doing very well and you have, indeed, learned and put into application some of the things that were told to you in class. I wanted to let you know that I knew that you were here and to give you my greetings.

*(To Derek.)* And I have a comment to the young man in the mirror and it is this. I have lived many lives and I cannot prove, in your terms, my own existence. The fact that you are worrying about proving your own existence, however, proves that you exist. Now, I do not want to deflower your ego. However, a flower has better sense than to ask whether or not it exists. It accepts what comes to it. It takes joy in the vitality that belongs to it.

Now, let us take for argument's sake, a poor unintelligent flower in the middle of a garden. Now, there the poor thing is, and it cannot move back nor forth. It cannot run up the garden path and it is. Now, when the rain falls it gratefully accepts the droplets. It does not turn its head upward and say, "Yes, but does the rain exist, or does it not? And wherefore does it come, and how, indeed, do these elements reach into my beings and down into my roots? And unless I understand how this occurs, then I will not accept the rain." And when a sunny day comes, the flower does not lift its idiotic head and say, "Now, this appears to be the sun. How is it that the sun keeps me alive and brings the green to my leaves and branches and makes me flower? I do not understand, and since I do not understand, therefore, I will not accept the sun and I shall stand here and deny that it exists for how do I know that I exist, much less the sun does. Perhaps it is a fancy tale told by other idiots as stupid as myself." But if it is a fancy tale, it would behoove you to listen, for the moment that the flower says, "I deny, therefore, I deny the sunlight or the rain," then the flower, indeed, would deny the grace of existence.

Now the answers and the meaning are within yourself.

Now, in the winter time our poor idiotic flower seems, indeed, to be dead. The seed goes into the earth, however, and in the wintertime in any of your suburban gardens here beneath the snow are all these seeds. They are being nurtured, but do they in this darkness, therefore, look about them and say, "This is a time of death? There is nothing else for me and my existence is meaningless? How is it that I remember a time in which I blossomed? How is it I vaguely remember a summer in a time in which I was strong and spontaneous and free? What has happened to the summertime, and will it never come again for me?" That is what you are doing now. Our seed, however, who does not have this fine intellect that sits so nicely beneath your hair and within your skull, our seed without the intellect, rests joyfully within the earth knowing it is in the midst of creativity and that from within it, again, another flower will spring. And it does not deny the earth that gives it birth. It knows within itself, and it is this knowledge that you can find again. It is within you now.

Now, the seed cannot yell out to a scientist who happens to pass and say, "Hey, look at me, I exist. Take me home to your laboratory for within me is the kernel of life." For the scientist, if he would heed the call and if he would take a spade and dig in the middle of February perhaps down into the earth to find our seed, would find simply a shell. He would



not find the reality of the seed. And though you speak and exist and have your being, the emotions that you feel, that make you you, cannot be packaged in a laboratory, cannot be proven by any scientist, you exist. He can only weigh the body and the elements that compose you. He can tell you how much your brain weighs. He cannot tell you what you are feeling or thinking or touch the reality of your subjective experience and herein lies your reality and your proof and your existence and your feeling.

Now, I will let you all take a break. I give my greetings to our two guests here. I do not consider you two (*Mack and Garrett*) guests, you see. You have been on your own journeys.

(*To Derek.*) You will find your own ways, but trust your own inner voice. If you do not trust what Ruburt would call the establishment, then trust the inner voice that is yourself and follow it. You do not need trust me, but you must, indeed, trust yourself. I have always trusted myself so I do not see why you would not trust me.

(*During break Jane mentioned she has no depth perception.*)

I simply use these eyes better than he does, and for someone who has been dead as long as I have that is saying something.

(*To Babs.*) I did not ignore you. You are not a guest, in those terms, in that you are not a stranger. On the other hand, you are not a student either, so I saved you until later. Now, if none of you mind, I would like to take a moment here and if you want to turn your face to the wall, then do it before I begin to speak.

There are a series of projections on the part of your husband toward you and on the part of you toward your husband. You are using the same words in some of your conversations but the words mean different things to both of you, and so you are not communicating properly. Now, you can learn to communicate if you open up your mind. You earlier mentioned, you see I do not lose anything, semantics, and the confusion of words, and this is what you are involved within your relationship with your husband. And so it is why you noticed when this happened in class. So that you must get beneath words.

Now, I will tell you something else that you will not necessarily want to hear, but you must also learn to relate to outside physical reality. You need physical work to do. This will improve your painting, your creative life, and your psychic life, but you are turning inward too much without knowing what you are doing, at this time. You need to compensate by direct and aggressive physical action, either in a job that will relate you with others or in some aspect along those lines that will allow you to untangle the inner self and release your creative abilities.

You badger your creative abilities too much. You are at them all the time. You want them to produce. You need to do physical work outside of your home and you need this now, in a very desperate way. This will take your conscious mind away from your subjective problems and allow your great vitality, for you have great vitality, to rush up from the unconscious and solve whatever problems that you have.

Now, you are like a dog with a bone, at your problems, at them every moment, and you must get away from them. The sense of accomplishment involved in physical work will do wonders for you. It will take away the sense of unworthiness that you now have. You are quite competent to deal with physical reality. There is nothing you have to fear. This will automatically release your inner abilities. Allow your creative feelings to emerge into realistic work. You are running down alleys of despair and you need this doorway into physical reality of which I have told you. Now, how is that for a starter?

*(To Mary Ellen.)* You are coming along, again, very well.

*(To Sue.)* For this one, you did not remember our encounter. You also had another experience two nights ago dealing with probabilities that you did not remember.

*(To Brad.)* Our orange shirt over there, you have progressed more than you realize that you have, and being away from class during this time has done you good. You stood on your own two feet, and yet you remembered what was told to you and put it into operation and used it in your own way.

*(To Janice.)* Now, to you, the panic has always to do with deep anxiety. Now, a situation in your life can serve to trigger it as a relatively minor situation. The other evening served to trigger it, but working with the pendulum you can discover the basic reason, and I suggest that you do this.

*(To Arnold.)* Now, to our friend here, you are worried about being aggressive in your psy-time. You can allow yourself aggression in your psy-time. You can trust yourself to go forward actively. You must be receptive and yet alert and it is that point of alertness that you sometimes lose.

*(To Natalie.)* To our friend in the corner, if you are receptive, you will know who the personality is who has been speaking to you, and he is a good friend of mine.

*[[Natalie:] "You said I knew him in the past. Was it a past life or this one?"]*

It was, indeed, a past life, not in this one. He is an apprentice teacher.

Now, you may all take your break and I will return.

*(After break.)*

I am shortly going to end our session, but I have a word for our dean (*Theodore*), over there behind the vine. I answered one of your questions in our ordinary sessions, so Ruburt should have it for you.

*(To Kyle.)* Now, our friend here is pleased with his new joy and I am glad for him. Trust it and follow it. Your brother, you see, must follow his own way and into the paths it will lead him, and it will be a different way than your way. So in your joy, allow him that privilege. Do not expect his road to be your own, therefore.

*(To Derek.)* And be careful of those associates that you make if they have a strong feeling also of meaninglessness. You can come and each of you in this room have come or will come to a dark corner. And the dark corner will seem to you that only desolation exists, and you will look into the faces of your fellow men and find only emptiness. And you will look into the faces of your brother and your father and your mother and find no meaning. You will see that they see meaning, but you will not experience their meaning, and so their faces may seem empty to you, and you will look outward into the world and find no meaning in it, only desolation and cruelty. And you will see at the end of a life only death and annihilation and wonder what the life was for.

Now, this has happened to each of you, or will happen, for it is indeed, as Ruburt said earlier, it is the night of the sword. And yet it is a time that you cannot ignore and it is a crossroad that you cannot avoid, for it is there for a reason. And all the answers that have been given, and all those answers you have told yourself, will be as nothing. And it will seem that all your friends are but ghosts that pass in the night with no meaning.

*[[Derek:] "Is that what my life is going to be, here and now?"]*

This is a crossroads that comes, not only to you, but to each individual upon the face of the planet and in every time it comes when an individual realizes that they are using all

the resources that they have, and that they are not getting the results that they wanted. It happens when it seems to them the meaning has fled out of the universe. When they look back on their childhood and realize that, in that time, there was great magic and great rejoicing and great freedom and they ask, "Where has it gone?" It is a crisis that comes to each soul born in flesh.

Now this crisis has a meaning and a purpose. It does you no good to avoid this crisis through drugs, through tranquilizers, or through material possessions, for you must face certain facts, and the facts are these. The high and mighty intellect that deals with the world of sense is not all. The validity and the vitality of your existence is far more than this. And when you find your intellect, alone, cannot give you the answers, and that it cannot bring you joy and that it brings you no closer to the fountain of existence, then you begin asking the proper questions. Then you are like the flower who accepts the sunshine, and in accepting the sunshine knows far more about the reality of sun than any scientist who measures the spectrum of light without feeling. Your soul, your inner self, your reality, is experience. It is this upon which you must base your life.

*[[Derek:] "I don't understand the crossroads. Is that the crossroads I am at now? Something I must go through?"]*

It is the crossroad which you are at now. It is, indeed, and it is constructive and you will pass through it far richer and with greater understanding, but it will not be the only crossroad for as soon as you think you know yourself, you have already changed. And as soon as you think you know yourself, you have already changed. You are not a static being. You change constantly. And All That Is, or in your terms, God, is not a static being but always creative and always changing, so do not put yourself at a particular level of experience and stay there but allow yourself growth and freedom.

*(To Garrett.)* Now, you are achieving some growth and freedom in your dream state.

*(To Mack.)* And in some of your dream states, also. You are far more alert, far more aware than you are in your waking state. You are using portions of your own reality that you ignore in daily life.

Now, I wanted you to know, as always, that there is a reality beyond the reality in which you are presently focused.

*(To Rachel.)* I will not mention journeys that certain people do not remember, over here, lest it seem that I am reprimanding them, and far be it from my intent.

*(To Laurie.)* To our friend behind me, let me say that your friend has gone and left with a sense of release.

*[[Laurie:] "The painting helped?"]*

The painting, indeed, did help. She wanted to make herself known, and through the painting you let her know that, indeed, she had. This should be sufficient to you.

*(To Derek.)* Now, as far as proofs are concerned, any of you can measure. Any of you can measure the painting on the wall that is of me in a previous life. You can measure the dimensions. You can prove a painting exists on the wall. You cannot measure the psychological impact of the painting, however, nor the psychic reality that is within it. Nor can you measure the inner reality that you know is within yourself. And as I have said before, when you look into a mirror you do not see yourself. You see the physical form. You do not see your ego or your subconscious or your spirit or your unconscious. You see the molecules and atoms that spin about you. You cannot prove, therefore, that you exist, much

less that I exist. Be thankful then that the atoms and molecules that compose your chairs seem as if they were solid.

I bid you all a fond good evening.

Now, consciousness is a quality of the soul. You can turn your consciousness in many directions. It is like a tool that belongs to you, but you are more than your consciousness is. It is a quality inherent in the nature of the spirit or soul, but it is far more.

*[[Gert:] "Are spirit and soul equitable?"*

When I speak to you, then spirit and soul are equitable.

*[[Gert:] "Then a consciousness of a person may leave before death, but the soul would be the last thing that leaves the body?"*

Indeed. However, you may turn your consciousness in many directions and this is what I hope you are learning to do. Consciousness is like a searchlight that belongs to you. Usually, you direct it only into three-dimensional existence, but I hope that you are learning to direct it in many other areas. It is a method of perception.

*(Rachel asked Seth to define the soul, if it exists.)*

I am writing a book called, *The Eternal Validity of the Soul*. Now, top that one.

*[[Rachel:] "Are the soul and the entity the same thing?"*

The soul is the breath of the entity.

*[[Theodore:] "The soul was, before the entity is."]*

The soul composes that of which the entity is made. The soul is the portion of All That Is of which the entity is made.

*[[Rachel:] "Then consciousness is the feeling of the soul, the light, the understanding of the soul. The consciousness for everything that is around that exists."]*

In certain terms. I agree with what you have said so far, but you have not said enough. The soul uses consciousness. Consciousness is a characteristic of the soul. Consciousness is a method by which the soul understands what it is.

*[[Rachel:] "Like the physical body being one of its senses."]*

That is an adequate analogy. We are making some limited progress. You did not wink at me, yet, this evening. Now, I feel better.

*[[Rachel:] "You are always telling me I travel so far. Do I go to other realms of a consciousness I cannot perceive or understand?"]*

That is true, to some extent. You do travel to other realms of reality.

*[[Rachel:] "Do we travel to other realms of consciousness?"]*

You do, indeed. Since I have told you this often, I do not understand how you are giving it to me in the nature of a revelation. You do not remember the short trips, either. You will remember when you are ready, as I have told you before.

Now, you are taking advantage of what you are learning, whether or not you are consciously and egotistically aware of what you are doing. There is nothing wrong with the ego. If there is nothing wrong with a flower, why should ego be a dirty word?

Now, I remember clearly each ego that was my own. I have a long memory. But in the dream state each of you are acquainted with the other selves that you have known. You simply forget when you awaken in the morning. This sort of experience is direct cognition. I cannot tell you what it is. I can only hint to you that certain experiences can be expected. And when you receive them, then you know for yourself and you have your own proof, as our friend in the corner has her own proof.

And now, I do, indeed, bid you all a fond good evening and what blessings are mine to give, I give to you.

**ESP CLASS SESSION, DECEMBER 1, 1970**

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**ESP CLASS SESSION, DECEMBER 8, 1970**  
**TUESDAY**

Now, I bid you all good evening.

*(To Theodore.)* It was your own exuberant energy and not my own, your group energy, that played the tricks with the fire. Had I been around it would have occurred to me, and it would have been a great trick, but I was not. You felt free to use your own energy spontaneously. You also have a good sense of humor. It was very well directed, and you made certain none of you got burned. They were worried about hellfires.

*(To Sissy.)* Now, may I give particular greetings to a friend of Ruburt's over there in the corner. With a name like Lord we shall, indeed, welcome her to the class. We have a Lord and a dean now so the atmosphere should, indeed, be very auspicious.

*(To Theodore.)* Now, I simply came to let you know that I was in on your conversation, and because I did not want to have you think that I played your little trick and rob you of the pleasure of realizing that you did it for yourselves. It was an excellent phenomena. Now had the lights been off and candles burning dimly and incense added then, indeed, you would have all had a time. As all of you know, the spirits are somewhat more lively. They do not require any darker rooms than you do.

*(To Arnold.)* I have a few remarks for our friend over here. It is time for you to take a step in your psychological time experiments, and I hope that you will take it shortly. It should be a new development and one that was inherent from the beginning for you.

*(To Florence.)* Now, this will doubtlessly be our very tardy Lady of Florence. We are delighted that you came at all.

*(To Mary Ellen.)* You knew what the message would be before you came here on a subconscious basis and Ruburt, all unaware, has already delivered it to you, and it was in his terms to cool it because spontaneity must progress at its own rate and feel comfortable in both physical reality and inner reality. You are not to go into inner reality like a door to a closet, and close the door behind you. It may be comfortable, but that is not its purpose. Now, your own unconscious mind knew this and you were told to come so that the message could be delivered rather forcibly, so consider this a forcible delivery. You are doing very well.

*([Mary Ellen:] "Is my automatic writing legitimate?")*

You are opening up channels to the inner self and, hence, hopefully beyond. Consider then what you are doing quite legitimate as a means, but not an end. Do not take everything you get as the holy word of God. You are working through the subconscious, and you must work through the subconscious in order to clear the channels. To know this does not mean that you should not trust what you are getting. It simply means you should look to it subjectively as well as intuitively.

You are on a pathway and you have a good beginning. There is debris in your way. This is not the fault of the pathway and the debris is perfectly legitimate for what it is so do not be discouraged but go your own way, slower, more calmly, and with inner confidence. Do not question so severely, for underneath you have been wondering whether or not you are reaching only the subconsciousness. To reach the subconsciousness itself is quite an

endeavor and worthwhile. You must work through this in order to make communication with other layers.

And you have received some legitimate information in regard to your family. Information that helps you relate to them more clearly. Now, whether or not it is couched in reincarnational terms, it offers clear, precise and excellent insights as to how those within your family operate and what stimuli is important to them. Be thankful for it.

Now, I will let you all take a brief break now that I have broken the ice and I will return shortly.

*(During break Natalie told of having the intuitive feeling to go back to bed.)*

Now, if there ever was a puritan remark it was the one that just escaped our friend, Ruburt's lips, for in his mind still, you see, you must have this purpose and be active and it is wrong to simply go back to bed for no better reason than that you want to go back to bed.

Now, in all of your minds there is still this conception that what you want to do automatically, because you want to do it, must be wrong because it is too easy. Now reality is easy. This universe is not maintained by conscious thought and if all of you together had to consciously decide ahead of time why the universe should exist, it would not exist, for you would not have made up your mind yet. Be lucky and thankful that the inner self does not have these hang-ups. You see how well I do with your vocabulary.

*(To Natalie:)* Now, intuitively, you knew that information was going to be given to you and spontaneously you went along with it, and that is good.

Many of you would have questioned yourselves for an hour, "Why do I want to go back to bed? It is wicked and lazy and wrong of me to even think of such a thing. How will the world do without me if I am not up and about? The devil deals with idle minds." And so, at the end of an hour, had you begrudgingly gone to your bed, the inspiration would have long since departed. What inspiration could hang around in such thought? You laugh spontaneously, the Gods laugh spontaneously. They do not stop, first of all, to decide whether it is right or wrong.

*(To Sue:)* When you really learn to trust yourself, when you learn emotionally, as well as intellectually, when you learn with your spirit and your gut, then you will learn who you are.

*(To Florence:)* Why is it that you trust everyone else? Anyone with any easy authority, myself included, rather than yourself? I do not want you to think that because I look in any particular direction I am speaking to anyone in particular. Now, you expect me to bawl you out in good terms because you have not been following the pathways within yourself.

Sensitivity sessions, however, offer you an easy outlet. They satisfy a portion of yourself that can say, "I have been to a sensitivity session and I have seen and felt and touched and I have learned, to some extent, to look within myself," but you are very careful of where you look. And you are not looking in the correct places and you know it and you do not accept the excuses you are giving yourself. You know that I will verbalize them for you, but you do not need any verbalization, and when you are finished dillydallying about then I expect you to come back to class on a regular basis and to get to work.

And now after our new friends see what a playful personality I am with a sermon like that, I will let you take your break.

*(To Theodore:)* I have a remark for our dean and it is this. You know very well that surprises are being prepared for you in your Great Hall and when you are ready to



understand them, you will return. Now you are completing a cycle. After going inward to some degree, to some considerable degree, you are now using your abilities to manipulate physical reality and turn in your outlook into your physical environment using your abilities to help people that you know, and this is excellent. But you will also find it both necessary and enjoyable to return to the inner source of your being, which for you is symbolized as the Great Hall, for it is from there that you receive your insights and your support. And you know this as well as I do.

*(To Sue.)* I scarcely feel the need to speak to you since I have spoken to you so often in the dream state and thankfully, from Ruburt's standpoint, you remembered at least one occasion when such communications were taking place, and when you both recorded them. This had to do with the dream of the session.

*(To Laurie.)* Now what Ruburt said to you I would like to reinforce ten times: It is like a woman in the rain who carries an umbrella, and instead of using it, she says, "Well, it is raining too hard. I do not want to get my hands wet or put up this umbrella." And so she carries the umbrella and remains soaking wet. So you have not been using your abilities in your family relationships.

Now that I have given you all these goodies, I will let you take your break. And if I did not care what happened to you, I would not yell at you so. Besides you expect it *(to Florence)*.

*(To Florence.)* I did not say you were wasting your time, for you were not. I said you were dillydallying; that is not necessarily a waste of time. You were, however, using it instead of the time you could have been using to look further inward.

*(To Sissy.)* I will not bawl you out the first night. It is against my principles, and do not be surprised that I called Ruburt a puritan for he is, a strange mixture of a complete primitive and a complete puritan, and if it were not for me he would be very solemn-faced, indeed.

*[[Rich L.:] "Why do the dead wish to influence the living so much?"]*

Most of the dead do not particularly wish to influence the living. Some of us, however, have a particular course to follow as we did, in your terms, in our lifetime. There are many courses that you can follow after death after you have finished your reincarnation. Because when you are finished with your reincarnation, there is not a time when you can say, "There, I have had it. I put in my chips and now I will find peace ever after." You continue to develop your abilities, but you continue to develop them in dimensions of reality that you do not understand now and so in this existence of mine I am a teacher and I visit other dimensions of actuality such as your own. In this particular instance, I try to affect you so that you will not blow yourselves off the faces of your planet. Because while your planet is dispensable, it is the only one you have right now and there is no use being so wasteful.

In ordinary terms, however, the dead are not concerned with the living except perhaps in the very earliest phases, when their emotional feelings are connected with those they have left. After that, you see, there are many other personalities for them to meet again. Persons that they have known in past lives. Do you want to add to your question?

*[[Rich:] "Can you tell me at what level of reincarnation I am at?"]*

Give us a moment. First of all there are not levels, per se. You develop the abilities that are yours, the best you can, within physical reality. You may, therefore, for example, choose to be an intellectual giant in one life and an emotional idiot in order that you can

concentrate upon intellectual abilities. Or you may emotionally be extremely mature, and decide not to use your intellect to any great degree so that you can concentrate on emotional reality. Now, in your case, you have had four past lives. Two as a woman and two as a male. There is not time to go into them deeply this evening.

One, however, was as a merchant in Germany in approximately 1830, the area now around Austria. You have been rather pedantic in several past lives and given in one particularized in Spain, as a priest, to severe attitudes and ideas that lead you, alternately, toward violence and peace. You believed so strongly in principle, for example, that you would do anything to uphold it and there was little leeway in your personality. You were not able to give and take and, to some extent, that rigidity is still present in your personality. However, you are learning now to mitigate to some extent. You are, in other words, opening up in those areas. You were involved in the Inquisition. Your ideas of good and evil were highly polarized. You are making strides in this existence although you have also encountered some difficulties along these lines for it is not easy for you to be flexible, psychically or spiritually. And you are learning to do this despite the difficulties that have been involved.

*(To Arnold.)* The African God. The psychological time experiences should involve you with some very legitimate information from that one past life that was mentioned earlier. The African God episode. You should remember some of the things that you have forgotten.

*(To Rich.)* You are in your fifth reincarnation. It has nothing to do with terms of elevation. The class members will clear that up for you.

*(To Ian.)* If I appear highly unique to you, you appear highly unique to me.

*(To Florence.)* The Lady of Florence is the complete puritan and that part of Ruburt can relate, you see. You have not made the primitive part yet.

*(To Mack.)* First of all, you are protecting the inner self very well and you have a protective attitude toward it which is good. Our friend over here deliberates, which is also good, but he does not deliberate in a dry manner, but creatively. And while he does not speak often in class, what is said in class sinks into his mind, and he uses it in his own way. He uses what is important and discards what he does not need.

You have a very significant reincarnational past, and you will either discover it for yourself, or I will give you some hints involving it in later sessions. You are doing well, however, and you are progressing in inner experiments. Certain ideas of yours that you have been harboring for some time will be coming to fruition, and you can trust them.

Ruburt had some experiments in mind for class tonight. Some of them I think you could all use.

*(To Natalie.)* You can count on your friend, and he will be there more often.

*(To Florence.)* Now, a note. If you listen to your own conscious thought, you will know exactly where you stand. The inhibitions are conscious, now, you simply ignore them. They are not buried in the subconscious now, they are just beneath your stream of consciousness but readily available as your interesting, but brief, monologue this evening made clear.

*(To Ned.)* The man with the eyes behind the chair—your psychological time experience was quite correct, and it should show you what you can do when you want to. He wants to do it on his own, you see.

*(After the experiment Sue explained the thoughts she had regarding creativity and responsibility.)*

Creativity is its own responsibility. It follows laws that are beyond those that you realize or recognize. It answers needs that consciously you do not know exist. It has its own validity, and it will always work. The defeatist kind of literature, to which you are referring, often serves to bring to the forefront of the mind the deepest fears that have been unrecognized and being unrecognized has done the greatest damage. Also, such information brings issues to the forefront where they will be dealt with. There are gradations of creativity as there are gradations to anything else, but all will be used creatively. And you will get further answers from yourself and doubtlessly from me.

You must realize, along those same terms, that you are also responsible for the fantastic body of the earth as you know it. And when you are depressed and worried about the power of destructive thought, realize that on an unconscious basis, you are also responsible for the seasons, and for the skies, and for the mountains, and for all those supportive elements of your planet.

When you feel that way you are falling into a trap. You are so distrustful of the innate vitality of life and of consciousness and of All That Is that you feel that your aggressive thoughts can take it off balance and, magnified a million times, destroy it. Now on an individual basis, each of you is quite able to accept from the other, though I am certain that it would never happen in this class, a stray negative thought, or an aggressive thought, or even at times a stray ray of hatred.

Consciousness has its built-in protection. But when this is not spontaneously admitted and when out of fear of evil it is repressed this is when it gains additional charge. And so for release that it turns into violence, both individually and en masse. You are so afraid of violence that you do not try to understand what lies behind it. Or the creative nature that lies within it. Violence is a distortion of a thrust toward activity and when you realize this you can use it creatively. When out of fear you try to pretend that it does not exist or, on the other hand, you fear it so drastically that you shove it under, then it is magnified and can do damage.

*[[Theodore:] "If I have a thought some person has wronged me in some way, and I would like to slug him, am I doing that person harm in this reality or in another, and if so, how do I handle this responsibility?"]*

If you feel in that way then you should first of all admit to yourself, honestly, that that is your feeling, and as a feeling it exists and is legitimate. Do not say, "I will not feel in such and such a way, or worse, I do not feel this way." Do not say, "God bless his soul," when you hate his guts. You are the one who will feel the pain in the guts in that case, and not him. Instead honestly admit the feeling as a reality. Now, if it is strong, use whatever commonplace methods are available to you, a punching bag, yell your lungs out if you prefer, but when you are finished then say, "This is a feeling that I have, it was legitimate. Soon I will not feel the need for such feelings for understanding will change my emotional makeup. Now, the feeling can vanish from me that I have expressed it in a harmless way that I know." Then immediately forget it and imagine the vitality of the universe as being strong enough and wise enough to absorb your petty violence and survive.

Do not, therefore, exaggerate the situation or magnify it by imagining this feeling as affecting the other person involved. Say, "I feel this way and I must express it at this time or be honest, but he has his protection from my feelings. He is filled with the vitality of life even as I am." But if you ignore the feeling or pretend that it does not exist, then it is

repressed within you and it draws to it all those other repressed violences; minute, insignificant details, seemingly, that gain charge until they fill you and must be expressed. Then you can meet the same individual four years later when the situation is forgotten and react violently and hurt him, where harmlessly the feeling automatically and spontaneously would have been expressed.

Now, I cannot explain this so quickly to you for it is a delicate question and each individual in the room must learn his own way of handling these feelings. But there are ways, and there are creative ways. For as you progress, the annoyances will no longer be annoyances. You will be big enough to absorb them but while they are realities, you must accept them and deal with them as realities and trust in the vitality of life to absorb them harmlessly and even to translate them into constructive activity. I will have more to say on the particular point in other class sessions.

I will end our session. What I want to do is to make you realize you can increase your awareness of reality and those experiences you had this evening you can have in your own psychological time experiences to a far greater degree.

Get used to turning your consciousness into other areas of activity and let yourselves go and trust the spontaneity of your being. This is one reality and it is a valid one but it is not the only reality in which you have your existence. Therefore, look within yourselves, look in the physical universe where there appears to be nothing and you will find there are other kinds of reality.

*(To Florence.)* And if you trusted your spontaneous self, then you would allow yourself greater freedom. Now class is good for you. It gives you a framework that you can trust in which you can allow yourself freedom. You cannot allow yourself freedom within conventional religion at this time because of your own ideas. You cannot allow yourself freedom without any framework because you are afraid of what you will find, so you had better take advantage of the framework that is here presented to you.

Now, I give you all my fondest wishes and those blessings that are mine to give, I give to you. And those of you who are ready to go their own way and do their own thing, I will speak to you later this evening. And Ruburt would appreciate a few words on nice white bond.

**ESP CLASS SESSION, DECEMBER 15, 1970**  
**TUESDAY**

*(Theodore had been discussing the trouble he was having in psy-time.)*

For now *(to Theodore)* accept the thoughts as a spontaneous part of the moment. You are fighting them too hard. They are not enemies. You do not need to shoot them down. Accept them as a part of the moment, and they will lose their strength. The only strength they have is a strength you give them, and the more you try to resist them in that regard, the more importance you give to them. So go along with them and they will dissipate.

Now, I wish you all a good evening and I am going to be here to see how you do.

See *(to Theodore)* how that makes you spontaneous. Another brief word, however. There is an old, unfortunate idea, and I am sure by now you are above it and it is, that in order to be pious you must work very hard and be extremely dignified. And the harder you work and the harder it becomes, the more sure you are that to be pious must be a great thing. So if you have not dismissed the idea then at least kick it about a bit.

Good evening to you both and welcome *(to Janine and Harry)*.

Now, I will let you get on with your experiments. I am waiting to see how you do, and Ruburt will be mad at me because he will say that you will not be spontaneous if you know I am around and, you see, you must prove him wrong. If I can be so spontaneous and dead these many years, then I fail to see why you would have any difficulty! Have fun. The gods have fun, and if you listen you can hear their laughter.

I am thinking of you *(to Natalie)*. You have worked so hard recording our sessions.

*(Class did a sensitivity experiment.)*

And *(to Theodore)* you have been so sensitive over there in the corner. He figures, you see, he can get sensitivity sessions elsewhere. On the other hand, you cannot find yourself by looking outward.

Now, each of you had to recognize your own emotions and your own feelings this evening, to one extent or another. This is your reality. You are used to hiding from them, and the more feelings you inhibit the more you inhibit your natural joy and spontaneity. And, to some extent, our friend over here is correct in that you can use sensitivity sessions themselves as simply another mask, in which case you never show yourself. Instead you display whatever mask you feel is required, which is after all another part of the social game that you always play. When you are doing psychological time, however, you cannot afford to be using energy to hide your own emotions from yourself. You need a feeling of release, you need to be friends with yourself so that you can let your abilities flow freely.

Now, I try to show you all, whenever we have a session, that what you are seeing and hearing is a demonstration of the nature of human personality. And you all have human personalities, so therefore the abilities that are shown in this room are examples of the abilities that you have within yourselves waiting to be developed. I am referring here to many things. I am referring, in the main however, to a deep feeling of oneness with other human beings. The ability to open yourselves up enough so that you can bear to understand the reality of another individual. The more terrified you are personally, the less you dare let down your guard, and you build up psychological walls to protect you. You

shove aside the problems of others because they simply remind you of your own. Now, using psychological time and learning to be spontaneous, you can free these abilities within yourself. It will not be an intellectual matter of thinking that you are a part of All That Is. It will, instead, be an emotional awareness of that relationship.

Now, you (*to Garrett*) had your strongest sense of immediacy with our friend over here, and he encountered each of you according to his own light, at the moment, as he met you. You could agree or disagree with what he felt or what he said. He could have been in any instance right or wrong, but he met you squarely and spontaneously, and you felt that aliveness and responded to it.

Now, in somewhat the same way must you meet your own aliveness and encounter yourselves, and you cannot do it by digging around the bush. You do it by realizing emotionally two things: your relationship with everything else that exists and your miraculous uniqueness; and the meeting place between the two is where the self is and you think of the self. The words I speak are meaningless if you do not put them to use and if they do not arouse in you a spark of activity. Now, I will lead a sensitivity session here some night that will be some session.

And you (*to Harry*) have not looked up once and faced me squarely in the eye. That is no way for a leader of sensitivity sessions to behave. That is better.

Now, I do not mean to badger you (*to Theodore*) for I know you cannot badger someone to be spontaneous, but I have nothing against shaking you up a bit.

*[[Theodore:] "That will help?"*

Indeed, and she will help.

I expect (*to Sue and Ned*) some greater performance from you two now. You have the knowledge and the ability.

*[[Sue:] "I haven't been remembering my dreams."]*

You sit here and tell me you cannot remember your dreams; then why do you not want to remember? You have ways of finding out. Ask the person who knows.

Now, I give you both my best wishes (*to Felix and Bette*).

You (*to Bette*) can expect some increased activity in out-of-body experiences if you permit them to occur. Two in particular in the dream state and one involving him.

Now, I know that you are all worn out after such deep psychological probing this evening, so I will say goodnight to you all.

**ESP CLASS SESSION, DECEMBER 22, 1970**  
**TUESDAY**

I will come through and say hello and to wish you a Merry Christmas. Now, I would play a Santa Claus for you when I am not playing a Scrooge because I want you to work harder.

*(The class did a mobility of consciousness experiment.)*

Now, in your experiences this evening you have been dealing with symbols and you bring them to life. This is exactly what you are doing every day of your life in your normal hours of activity but you do not recognize the symbols. You simply perceive the objects that come from the symbols. When you are working with your consciousness, as you did this evening, you become aware of the inner symbols in your own mind. Now, there are symbols that are personal but there are also symbols that are, in your terms, universal and you build with these.

Now, *(to Natalie)* someone was trying to speak to you this evening and you have been doing very well.

*[[Natalie:] "Was it Cato?"]*

It was not Cato but the information, portions of the information, were once given by Cato and the man is a follower of some, though not all, of Cato's works. Now the works will make you think, so read them.

*[[Natalie:] "Was this my friend that talks to me in dreams?"]*

This evening it was but in a different guise. Besides the person of whom you are aware, there are also other guises taken by the same personality, and he has appeared in your dreams before you were aware of him objectively. And like our class member the Dean, you will begin to follow your own way. Do not be impatient, however.

*[[Natalie:] "Will this be through automatic writing?"]*

Partially and I will save the rest of the goodies till you are ready for them.

I want all of you to become aware of this inner mobility of consciousness. Use it. Now, none of you clearly left your bodies, with one exception; but mentally you detached yourselves to various degrees. You are taking first steps well, but the subjective knowledge must come from within each of you. I cannot give it to you.

Now, so-called occult knowledge dealt with secret knowledge, and it is secret to the extent that every man must discover it for himself and that is the end of the secrecy. But, in one manner of speaking, it cannot be told for you must have your own experience and recognize it. Very briefly this evening some of you dealt with the reality of symbols, and this is extremely important for the physical body that you know is a materialization of symbols that you have created. You do not know the symbols for yourselves but you can discover what they are, and I will expect you all to do so.

Now, what do you suppose Christmas means? The birth of the inner self. Each of you must be reborn, not once, but endless times even in this existence, in this existence as you know it. You break out of yourselves. When you are joyful you break out of yourselves.

I told you *(to Rachel)* to get a Christmas tree. If you get a Christmas tree then I will come over and look at it.

Now, I suggest that you all take your break. I wanted you to know that I was here, but I also wanted you to know that I am keeping an eye out for your experiments in class and when you are not in class sometimes.

And you (*to Sue*) were out this evening.

The Bible is a language that you no longer understand. Words used told a story, yet certain words had a different meaning than the literal interpretation of the word. Certain key words in other words, if you will forgive me, were highly symbolic, and if you read the Bible along one surface line then you read a story highly ambiguous, called by many, but if you understood the meaning of the Word, as divorced from the literal interpretation of the Word, then you read an allegory and the allegory was highly important.

It is too late this evening to go into the allegory of the Bible. I have, to some extent, done some work on this in my own book, thus far. People in the Bible often were the personification of certain human characteristics. If, for example, a point were to be made along these lines, the following could happen— Say that you wanted to express the human characteristics that can lead to disaster, that can lead a man to betray another. Now, you are familiar with morality plays so in our story we take the term deceit and we give it a name and we make a person out of deceit and we call it, for example, Judas.

And so, if you are very innocent and a child, and you read our story, you have a pageant of characters. But if you look beneath you see that there is much more and that the story is merely the coating. It gives you suspense and Ruburt would say it gives you a great story line and while you are reading the story, however, you are automatically taking in the inner truths that are within it whether or not you are consciously aware of what you are doing. Now, this is only a partial, very partial, explanation for something that you are.

*[[Gert:] "Then there is, according to present-day interpretation, no need for baptism to remove this so-called original sin?" ]*

There was no original sin to remove.

*[[Gert:] "Then where did this concept come from?" ]*

In certain portions of your world there were memories from other peoples and other layers of existence, and these memories for some time remained. They were part of your racial unconscious as it developed. You knew for example, some of you, that in other existences you had other abilities and used them well. Some of you, in previous existences, before this planet was as you know it, were a part of highly technical civilizations which you ruined out of avarice and greed and ignorance; spiritual ignorance. And so you began once again as savages. And yet no knowledge can be removed from you and no sense of your identity, past, present or future, can be divided from you and as you yourself do the dividing. And so in your dreams you remember the past in which you have been involved and so it seemed to you these had been forced out of a garden. Now this particular situation was reenacted many times and many places and not in one way only.

*[[Gert:] "Will you tell my why, when I look at you now, I see what I see?" ]*

You have bird eyes. I will tell you, however, but not now. When you are ready for me to really tell you, I will tell you. I am on to your other question, however, because it is more pertinent.

Now, you also have the memory of your future existences, for time does not exist as it seems to you now, and a portion of you is aware of your future as it is aware of your past. And so also, in your terms of time, as this sifts through to the physical being you had a great



dream of grandeurs achieved, and yet you look around and see them unachieved in the morning. When your species squatted in the cliff caves and when they ran in terror across the face of the earth pursued by wolves and imagined that demons lurked in the shadows, when with ghost memories were great contrast to the world that they saw and know, and so they weaved a story from their memories. And so your legends are not only made of your past but they are also weaved from your future, in your terms, and all of these are interwoven even with your flesh. So that if all physical knowledge were taken from you, all the knowledge that you have learned since birth in this life, and that is impossible, but if it were possible still within you would always be the inner knowledge not only of your own private past and future, but of the private past and future of your kind and of your species.

Now (*to Rachel*) before I forget, Ruburt asked me and, of course, the answer is yes, whether or not you put up your Christmas tree.

The rest (*to Gert*) of the ghost affair—so you decided to start over and to hide from yourself your earlier errors. You did not have a conscious rapport. It is difficult to start an exam the second time when you knew you failed it the first time around. So you started out with great vigor trying to hide from yourself the fact that you had tried this before. No sense of original sin, however, is implied. This was your interpretation of certain perceptions. It was much easier to believe that you had been kicked out of a garden of paradise than to realize that you ruined it yourselves. Do you follow me?

*([Joel Hess:] "Where do the demons come in?")*

You made them.

*([Joel:] "We are continuing to make them now and in the future as well?")*

It was you who projected them into the future. In a manner of speaking, you are correct because anything that exists, exists.

*([Lex:] "As we have nothing to really tangibly worry about on the ironic level from the past, then, so too, am I correct then that we don't have to fear demons?")*

You are, indeed, correct. There is nothing to fear. The knowledge is symbolic in terms that you do not yet intellectually understand. Automatically in daily life you translate symbols into what you call reality. The information is at your fingertips, you have simply gotten away from it. You form appearances from symbols but you are so lost in the world of appearances that you forget the symbols upon which you have formed the reality.

*([Gert:] "Is the Catholic church part of this symbolism?")*

Does the Catholic church know symbolism?

*([Gert:] "Is it the symbolism? I have been brought up to believe it is the one and only way to get there, wherever it is.")*

There is no one place to go. There is no one place to go and there is no one way to get there and there is no one ultimate truth.

*([Gert:] "How then, does the Catholic church come to say that the Pope is the Church instituted by Jesus Christ and it is, therefore, it?")*

Because there are millions of people upon the earth who would rather have someone speak and tell them what to do, rather than do it for themselves, that is why.

*([Gert:] "Has the church, either through the interpretation of the Bible or the text, refused to let this be known to its members?")*

Now, the church—shall I put it in quotes and capital letters for you—"the Church" is composed of human beings who are fallible and you remember that. It is not an octopus out

to get you. Now, wait, it does not have an evil intent toward you. It does not think, ah, there is a bad (*word missing*) in Elmira, New York and, by God and Jesus Christ, we are going to save her for her own sake.

*([Gert:] "I sometimes feel like I may be out to get it now.")*

It is not worried about that either. It is falling apart at the seams and it is human. It served many purposes and it formed itself into a psychic entity, sustained by the belief of millions.

*([Gert:] "And therefore, in a sense, it is powerful?")*

It is as powerful as the people believe that it is.

*([Natalie:] "Then if it is falling apart at the seams, will it fall apart by 2000?")*

Oh, now we want a time element and some (*words missing*). It will, indeed, disintegrate in the manner in which it is now known by that time. It will be disbanded in large terms, but there will be vital groups throughout the world who will join with other groups.

*([Natalie:] "To take the place of the Catholic church?")*

There will be an evolution of it, and an evolution of all religion as the people realize that the God is within them.

Now listen. Imagine an onion, and if there is someone here who does not like onions, imagine anything you please. An onion comes up from the earth and the growth principle is within it; and imagine our poor onion in the earth. You see, I am not using a flower, and the onion comes up and it insists that it must know who God is and where He is that makes him grow. And so our onion, with the full vitality within it to grow from the inside out, as all things grow, instead looks at the fine carrot next to him, and such a lovely hue, and examines the carrot in his mind to see if this is God. And then he looks up to the asparagus and to the vines and to the tree. And the tree is much larger so surely, the tree must be God. Aha, but the tree does not look like an onion so, therefore, the tree could not be God. God instead must be a giant onion, a beautiful giant onion, and so our poor and stupid little onion spends all its life waiting for this giant perfection of an onion to come by and save it. He may even hallucinate such a giant onion but all the time the principle of vitality and power and growth is All That Is, and all of it that you can understand at this point, is within the onion. The principle within it that gives it its existence. Now, if ever I find a church of onions, I will let you know.

*([Joel:] "As this evolution of the church continues and progresses before the timetable established at 2000 and disintegrates as we know it now, will this be a voluntary disintegration or will it be imposed politically?")*

It will be imposed but from within.

*([Joel:] "Joyfully?")*

Joyfully and with great pain. The political situation will follow.

*([Joel:] "No demons to worry about, only red onions? Would you have any advice for me then in pursuing my own ministry? It appears that the church I am serving will no longer have any appreciable function.")*

Well, there is awhile between now and the year 2000.

*([Joel:] "But I am a young man.")*

You are, indeed. You will find your own way. You will know what it is, and you know what it is now. You do not need me to tell you.

*[[Joel:] "I was hoping you would reinforce it.")*

When you know what it is, you will be on your own. You will be working with two segments of people though you only think you will be working with one segment. You see yourself with young people, but you will also be working with very old people. And that is all I will say to you about it right now. It will be your own and in your own way.

And someone *(to Joanne)* over here will play a greater part, not looking at anyone in particular, than you have in the past, particularly in later years.

And what *(to Ned)* I said to you still goes, if you remember what I said, having to do with the service.

While you are taking your break there is one remark that I would like to make. Now, I have mentioned this before, but because our Lady of Florence has been so maligned, then I will make this point again. You have our Lady of Florence to thank that there are classes here, for Ruburt would not think of them in the beginning, and it was our friend, who you think is too intellectual and not intuitional, who suggested the classes in the first place to Ruburt and opened his mind so that he would follow my suggestions.

*[[Gert:] "Could you help Florence find herself?")*

She will find herself.

*[[Gert:] "She seems lost, like the little worm in the apple. She will listen to you.")*

That is the trouble, I want her to listen to herself.

*[[Florence:] "I listen to Jane and Ruburt too.")*

I want you to listen to Florence, the inner Florence, and you will.

*[[Gert:] "Can you tell me why I keep getting pyramids in psy-time?")*

They are symbolic and they are a universal symbol having to do with condensed knowledge. The word condensed is extremely important in that context.

Now, I am going to say good evening because I know that it is close to the Christmas season, and you are all tired and how can you be born again unless you go and get some sleep. So I will give you a merry Ho, Ho, Ho.

And *(to Florence)* I will take you on a trip whenever you are ready to go.

But *(to Ned)* never look forward to listening to anyone above listening to your own inner self.

I have one small point before we close that I also wanted to mention. You are all remiss in one point here in that you give our Lady of Florence further negative suggestions that reinforce her own distrust of her intuitive self; so let us see that attitude suspended, and I will suspend the session. My heartiest regards to all of you and a fond goodnight.

**ESP CLASS SESSION, DECEMBER 29, 1970**  
**TUESDAY**

*(After a discussion of probabilities, Ned related his dream of killing the fish.)*

I came to the defense of Ned and the poor fish and of Ned, the poor fish. Our Ned chose a fish, subconsciously, for many reasons. First of all, the fish was a part of himself that he materialized within the dream state. It represented, to him, something quite different than the Christian fish you wear around your neck *(to Joel)*.

The dream served several purposes. It allowed him to release aggression in a much less violent manner than he would have in the past. It also, however, allowed him to see the picture of his own aggression as it existed on a subconscious level of his mind. The aggression that he feared was not so great and big and powerful and black and hairy and threatening as he thought. Instead, it was a part of himself and very small, fish size, you see, and easy to squash and kick. It was not this giant that you feared, and it was easy to rid yourself of this. Now, in this case, the fish was not a probable fish in another reality. It was a portion, however, of his own energy.

Now, it would have been far more beneficial had he been able to use that energy, keep it as a part of himself and transform it into a more constructive nature. However, the dream taught him that the violence within himself was not big and threatening and did not need to be feared. He could use it as a symbol to see how small it was in comparison to the whole inner self and how easy, therefore, it was to rid himself of it. He cried however because, you see, he realized that this was part of his priceless energy that he had expended, uselessly, and in the tears lay the lesson.

*([Joel:] "I was thinking back to a few weeks ago when we were talking about a hypothetical case of two fellows having some kind of an argument with one another, and the other formulated a mental image of himself slugging his opponent. You said, at that time, it was a kind of self-defeating attitude, and it would have been much more beneficial for him to utilize his energy in striking some kind of an inanimate object or running up and down the road.")*

In that case it would have, indeed. You must remember that in this case we were not thinking of a hypothetical question but of one individual and one individual incident, and there lies the difference for we cannot really generalize in that area. Do you follow me?

*([Joel:] "You have to take each individual case then, as representative, in that you have to look at it, in the case of this fish, as something personal.")*

The meaning behind and the object lesson to be learned. Now, give us a moment. Each individual life, all life, has its own built-in mechanisms against danger.

Now, the point that our friend over here *(Sue)* was trying to make earlier is related, to some extent, along these lines in that you can become so afraid of violence that you overemphasize its effect. And if you will excuse me, in so doing you are taking on the guise of the devil. It is the same thing you see, as projecting upon a hypothetical devil all kinds of powers of destruction. You can do the same thing without realizing it by projecting into the idea of violence, all powers, and then it seems to you that life itself has no ability to protect itself and that any stray thought of violence or disaster will immediately zoom home and

that the recipient has no way to protect himself. If this were the case your race would not have lasted out one day.

Now when I talk to him I am always drawn back to the lilies of the field. Your poor little innocent flower, when it rains and thunders and storms come, does our little flower look up and say, "Here comes that evil lightening and thunder?" It does not think that the thunder and the lightening and the wind and the rain are out to get it. It realizes that the strength and vitality of life is as much in lightening and thunder and the storm as in the sunshine. And it has the sense to realize that it needs the rain, even though the rain that comes down may rip off a couple of its leaves. You have much more protection than you realize.

*[[Joel:] "We appear quite vulnerable though. I was thinking of the fish again. When you say the lilies of the field may, lose a leaf or two, but still have a great deal of protection, I was wondering had Ned's fish, perhaps. In his case it was only an image, but in my case, suppose I had a probable fish. Now what kind of protection would that fish have had against my violent acts?")*

Now, in the first place, there are several things you must understand. Some of these things you can misinterpret, and so I go lightly in class with them because some of you are not ready to understand them as yet. You hear the words and yet you do not understand what they really mean, but basically, you do violence to no one. Basically, you cannot hurt anything, but as long as you think that you can, then you must dwell within that reality. Now, in that reality, as you understand it now, there are reasons that you do not as yet perceive. I am not saying that you cannot perceive them, I am saying that you do not perceive them. No one, therefore, could hurt our friend's fish, even if it were a live one, in your terms. And there are interconnections between you that you do not understand and that can be misinterpreted and these, also, I go lightly with in class and for the same reasons.

Therefore, no thing, in your terms, is hurt. However, in your frame of reference, no thing, in your terms, is hurt without giving acceptance to the hurt; without attracting it and without bringing it to itself, for within your frame of reference you form your own reality.

Now, not only human beings form their own reality, but all consciousness forms its own reality. Now, to fill out what I say, your own personal experience must come. You will understand what I say when the inner self is ready to understand, and I am not speaking in intellectual terms. The answers are within you and even when I speak those words that I have spoken many times, they are simply words until from within you comes the experience that gives them life.

Now *(to Ned)* I will let you take your break and one word to our friend here. I am not frail. I may have to put up with Ruburt's long hair nowadays, and flouncy skirts, but we all have our troubles.

*[[Arnold:] "We don't really do violence against an identity or whole self, but only against a self-created camouflage system.")*

But, you cannot use this as a rationalization in this plane of activity, which is why I said that this could be misinterpreted. I just wanted to make sure that you all remembered. You have to look out for African gods, you know, they can twist around every word that you say.

Violence, in your level, is the other face of creativity, but you do not realize it and it is you who have set up the separation. All life, in certain respects, involves what you call violence. Breath is a violence, it is simply where you draw the line. All living is a thrusting out toward, and joyful thrusting out toward, the energy that you have not learned, as yet, to use creatively, you call violence. It has great potentials for creativity, and it is up to you now to learn how to use it creatively for it is another face of creativity.

There was a civilization, and I am writing this in my book and some of you know of it—a civilization, in your terms, in your dim past, in which a group of human beings tried to form a physical body that could not act violently and when violence was threatened the body automatically closed off from action. It could not, literally, act. These people thought then that violence would be wiped away from the face of the earth, and they hoped to begin a race of people that would not know violence. It would seem perhaps to you, that this was a highly idealistic race and that they grew in strength and beauty, but they were not facing the issues clearly, you see.

They lived upon the physical planet with its wind and rain and storms and violence and animal [*sic*] but they would not show violence, they could not commit a violent act. They did not learn how to project their energy outward constructively. They blocked large portions of energy, rather than learn how to use it and so, in many ways, denied themselves facets of creativity. They became so terrified of the natural earth, with its pounding rains and wind that they literally crept into the bowels of the earth and lived there feeling as triumphant, when they set up a civilization within the earth, as you will feel when you set one up outside of the earth.

They were so on the outlook for violence that their entire system of communication was built upon fear, for they could not protect themselves, they could only run. They did not face the issue of creative energy and how to use it. They blocked the energy off at the source. To put a hole into the earth is violent. To pluck up a flower from the earth is violent. To yell out into the air, as I am doing, does a violence to the atoms and molecules. Your blood rushing through your body does violence to it then. Learn what energy and life is, and then you will use it creatively and you will not fear it.

This does not mean I am saying kill, kill, kill. You do not understand the holy and sacred nature of life or energy and that you cannot misuse it. You may think you misuse it, but you are not allowed to misuse it. You are not allowed to destroy. While you live with these things you must deal with them and bear their consequences. If you kill, and believe that you kill, you will bear those consequences at this level of your development, but to think that you can destroy a consciousness would make the gods laugh. You cannot destroy one flower seed, much less a man.

*([Arnold]"Do the animals that we know have a creativity in their actions as we do?")*

They do, indeed. All consciousness does or it would not be consciousness.

*([Arnold:] "The thought of not being able to do anything violent, as these people were, lead me to think of the opossum, that play opossum when violence appears.")*

Indeed, it is a good analogy and different animals, you see, have taken different paths of evolution. All of those species, for example, that seem to have passed out of existence, within your level of reality, in other probabilities have continued to exist and develop. The dinosaurs have gone their way.

*([Arnold:] "They still exist in another plane?")*

They do and they are different, for example, than they were here for they have continued their own line of development. Nothing is erased. In those terms, there is no nonexistence. That which is cannot not be.

The cannibals, in one way, were far more discerning, far more religious, and far more sacred in their attitude than many of you here in this room. They ate, for example, both human beings and animals, but they did not eat indiscriminately, nor did they eat without a knowledge of what they did. They realized that their life was a portion of all this life. They were at one level, and you are at another level. But at their level, and in their level of experience, they partook of the sacrament of life as they ate those things that they slayed. They gave thanks to the body that they consumed. They hastened the spirit that had been in the body on its way with thanks. They prayed that their hearts would be as strong and brave as the hearts that they devoured. Many of them, in their own environment, knew that those who were not eaten by them, for example other warriors, would die of hunger in any case. They ate them, therefore, also with thanksgiving and joy.

Animals consume one another, and in that consumption also, and at their level, there is again the innate knowledge of a sacrament, and animals understand this among themselves. You, however, eat indiscriminately with no thought of the living animal that you consume. Now as you consume the animals so one day will your physical body return to the earth and help form other animals. And portions of the atoms, themselves, that compose your body will run across the fields in Iowa a hundred years from now, changed and altered, but remembering their backgrounds.

There is a sacrament here that you do not understand, and when you gobble down food indiscriminately, and when you do not give silent recognition to the fact that what you eat once lived, then you lose contact with a certain sacred heritage and deny yourself a certain part of a cycle in which you rightly, as physical creatures and as spiritual creatures, have a part.

*[[Arnold:] "Is this not true whether we eat meat or vegetable?"*

It is indeed.

*[[Garrett:] "Should people get a pleasure out of killing, like people do for a sport, instead of killing for food?"*

Then, in your terms and in the way you are asking the question, the answer is that no, they should not and that they will have to deal with this.

*[[Garrett:] "In what way do they have to deal with it?"*

It is a lack of development, spiritual development, and so it will automatically lead them into trials that they will have to face. Not in terms of punishment, however, but in terms of understanding. The ignorance will cause them sorrow until they learn to rid themselves of it.

*[[Garrett:] "This would be the same thing as if I went out and chopped down a tree for no reason at all."*

It is, indeed.

*(Coming out of trance Jane remarked on how many cigarettes she burned up.)*

I told him to give up cigarettes a long time ago, but it is his mark of independence that he is not letting any spirit tell him what to do.

*(Florence remarked that cannibalism didn't seem very religious.)*

You were never a cannibal. The cannibals knew this sacrament subconsciously. It was built around a religious ritual. It was subconscious, but it was also consciously learned and followed. Their rituals were as strict as they are in your church and they were as religious as they followed them.

*([Florence:] "They only ate enemies though, they never ate their own tribe.")*

They ate the brave and the strong. Now, some tribes ate the elders. When the old could not care for themselves, if they were very wise and brave men, then they had a dance about them and this was known by all involved. They then killed and ate the wise elders. Both as a method of ending their lives, in a quiet manner, for they killed them easily when they were too old to run from jungle animals or from hunters or from warriors from other tribes. They killed them mercifully, and then they ate them so that the wisdom could become a part of the brave and so that, in one way, immortality could be achieved, in that the elders would then feel that they were a part of the tribe and part of the flesh and blood of the tribe. And this was believed by all, and this was not feared by the elders. The elders preferred it rather than to be banished and left the prey of animals or to die of starvation and slow death outside of the tribe.

Now you are getting a lot of goodies out of me tonight. Now I am going to end our session and go home, you are all too spooky for me. I do not need any reason. I will have more to say on the nature of violence and the different civilizations and how they have handled it in later class sessions.

I also have some of your dreams which we will interpret, but beside this, you have class experiments that you should do here and at home. It takes a lot of courage and a lot of determination, and the desire to let go and let yourself have some fun, in order to find out who you are and why you are here, and I expect you to put forth the effort.

If you will forgive me for the analogy, imagine that your present self is like a suit of clothing that you have put on, and when you are looking for the nature of reality, imagine that you take this suit of clothing off in the same way that a child discards its clothing before playing in the water in the springtime. The self that you put by will be there when you return, no one will steal it. Then let yourselves go and be joyful.

Now, I bid you all a fond good evening, fish, cannibals and all.

And *(to Theodore)* I expect some action at the Great Hall. The time is now.

And *(to Florence)* your dream was significant.

*([Florence:] "Can you tell me who was trying to hypnotize me?")*

You were trying to hypnotize yourself. You simply formed the image of an authoritative figure in whom you could put your trust.

*([Florence:] "Then why did I keep waking up?")*

Because you still feared the idea of letting yourself go but you will find other methods and try them out in the same way, and you will find those that are suited for you. Now, I did not forget you. Goodnight to you all.



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