

A SETH BOOK

NEVER BEFORE PUBLISHED

THE PERSONAL SESSIONS

BOOK THREE OF THE DELETED SETH MATERIAL



THE
PERSONAL SESSIONS
Book 3 of
The Deleted Seth Material
Sessions
12/3/73 – 8/22/77
By Jane Roberts

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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. There are 7 books in *The Personal Sessions* series.

“The great value I see now in the many deleted or private sessions is that they have the potential to help others, just as they helped Jane and me over the years. I feel that it’s very important to have these sessions added to Jane’s fine creative body of work for all to see.” – Rob Butts

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

Please Note: Within this ebook, Rob Butts sometimes refers the reader to review material on specific pages. These page references apply only to the page numbers of the regular trade paperback version of this book.

A NOTE ON THE COVER DESIGN PHOTOGRAPHS

June 2003. A note about the photographs Michael Goode used in his striking cover design for The Personal Sessions series.

The central colored photograph of Jane and the lower right and left-hand shots of her and myself were taken by my father, Robert F. Butts, Sr., in Sayre, PA a year or so after our marriage in December 1954. The upper right one of Jane in trance for Seth was taken (among many others) by Rich Conz, a photographer for the Elmira, NY Star-Gazette, while he witnessed Session 508 on November 20, 1969. (See Volume 9 of The Early Sessions.)

I don't know who photographed the young Jane shown on the upper left, but she saved that picture all of those years for me to inherit upon her death in September 1984, when she was 55.

My inventive and versatile father had always taken photographs, and in his later years turned professional, photographing many weddings and other events in the Sayre area (and also Jane's and my wedding at the home of my younger brother Loren and his wife Betts in Tunkhannock, PA). To help my father, my mother Estelle trained herself to hand-color his black and white photographs, for color film was not available then—and so she colored Jane's portrait. Now I wonder: do my long-deceased parents, and Rich and the unknown photographer of the young Jane, all know that their creativity will grace the covers of a series of books that I so lovingly dedicate to them, as well as to Jane and each reader? I believe that they do, each in his or her own way.

—Rob

DELETED SESSION
DECEMBER 3, 1973 9:35 PM MONDAY

Good evening.

("Good evening, Seth.")

Now, give us a moment.... Ruburt basically believed that if he did his own thing—writing—money would come to him. For a while, as given much earlier, he was worried about money, believing poverty the mark of the artist. The latter belief fell, however, and in three years the financial picture has changed vastly for the better.

You doubted that your own good work would bring any financial success at all, while you believed that commercial work would; but you do not like commercial work. Somewhat like George (*Rhoads*), you believed that your best work would not be appreciated. It would not sell, while "inferior" work, by contrast, would.

You felt you must make money, and so a conflict developed. Ruburt's beliefs on his own, concerning his writing and money, carried the ball despite his worrying tendencies. You believed that his best work would bring money too, and so you had no conflicting beliefs about money in that regard.

Ruburt is satisfied with the financial pace, knowing it is accelerating on its own. This is an example however of the way in which your private and joint beliefs operate in a given area. Ruburt does not think in terms of details. He knows the books will bring added financial success, and that ad campaigns, etc., will come. This does not mean he is not annoyed on occasion, for he is, but overall he is in that regard certain.

(For the record: This last material may have come through because I got angry yesterday when I discovered that Prentice-Hall had run a two-page ad in the NY Times Book Section, for Sunday, December 2, without mentioning any of the Seth books. Tam has recently told Jane that the Seth books outsell all P/H's books except the Ozzie Nelson. So the Nelson book was pictured in the ad, along with a lot of others, but nary a Seth book.)

There is more here but it is not pertinent to tonight's discussion. In that area however Ruburt's positive beliefs and your supportive ones acquiesced in the area where you each were free. Now you feel that your own best writing efforts will bring you some appreciation and financial success, while you still doubt your best painting will.

The fact that you did do our notes gave you confidence, while you did not feel threatened by failure as an artist. There is a lot here not pertinent tonight, but interesting in the interweaving of your beliefs. If you would forget such ideas as selling your paintings and simply do them, you could clear some barriers.

(This I have decided to do.)

Sketching for Ruburt's book, in line with your present beliefs, is "safe." This comes under a different category for you: helping Ruburt, and can be used also to release your sketching abilities. Those abilities have always been allowed greater freedom and spontaneity because they did not threaten you in terms of selling.

Now: in his beliefs Ruburt wrote recently that he had a good complexion, and always had one. He realized that this was often reinforced by you in your comments, and in this

very simple instance you see the result of a joint belief freely carried through without conflicts. We will call it a simple declaratory belief. Like a simple sentence unmodified by qualifiers.

You believe you can make money. A simple declarative belief, but it is qualified. You believe you can make money—if you are a commercial artist, or if you take a job, or if you do almost anything else but your best work as an artist. You believe you are a good artist—a simple declarative belief. Between the two beliefs however there is some conflict, since you believe you also need money for your self-respect, but that you cannot get it by being an artist, which you feel is your focus of identity, and highly concerned with self-respect.

I am not solving dilemmas for you this evening, but giving you a head start with your beliefs (*humorously*). Beliefs can be challenged, examined, changed, with resulting alterations in your experience.

(10:00.) Give us a moment.... Some long time ago your own belief that good work could not be financially relied upon put up enough of a barrier so that Ruburt became frightened about his own work (*a fact I have long suspected, and recently discussed with Jane*), and set up a physical situation that would force him to stay home, literally, work, and prevent him from trying any longer those other avenues that you were still adopting. (*Jobs, etc.*)

The symptoms also cut down distractions to insure that he did work while at home. He was trying to show you that it could be done. Unfortunately in some respects certainly he went overboard, so that the symptoms served to cut out anything he felt might be threatening to his work and to your situation.

A child might result in your working out full time, in which case you would never, he felt, develop as an artist. Social contacts were kept at a minimum. The isolation he felt you needed would be given you. At the same time his own abilities would be concentrated upon also. It was a do-or-die effort on his part. Once embarked, there was to be no turning back, until finally his own work and your reactions began to hint of difficulties, and his own body reflected them. He tried to keep you from family connections and complications for what he thought was your own good.

All of this was based upon your much earlier beliefs that life was short and that all of your energies must be put into your work. This was literally interpreted, and all other impulses systematically denied until, say, a shopping endeavor like today's must be first thought out as good or bad. Earlier, spending money on anything not strictly necessary was bad, because it might detract from money needed to allow you to work. Money used meant that you might have to look for work again and not be able to develop your abilities.

Much of this has come to light, and the most important reasons no longer operate, though he should remind himself of them now and then. He is left with body conditioning, habitual suggestions that cause the body's condition.

The funeral (*of my mother on November 19, 1973*), family considerations, thoughts of buying a house, brought up difficulties. These were apparent also because at the same time he had begun going out more, giving in some to previously denied impulses, and putting himself in positions that he had not before. He was, in a small period of time, encountering his beliefs in reality as he knows it, therefore.

Now: beginning my book as I suggested in the last session, Ruburt has begun to encounter, recognize and timidly begun to challenge body beliefs just in the last few days.

This will help break the connection in conditioning, and is a first step, and a necessary one. He is so used to automatically negative suggestions that to say nothing to himself leaves a vacuum. But here he can say now instead: "It is not necessarily so. Perhaps I can move easier. I'll try it," which allows a breathing space and a slight weakening of previous conditioning, in which he is no longer taking negative beliefs as fact, but looking at them as beliefs.

The spending splurge, and changes here, are important. Particularly important was your discussion with him the other evening. You recall the one I mean. (*About Jane and me being essentially alone in that world now after my mother's death, etc.*) In the inner order of events he is walking nearly normally, but the challenge to beliefs must take place on that outer level, and this is now occurring. It is important because of his literal-mindedness.

There is a correlation between his literal-mindedness and your attention to detail, and if you look at it that way it will make more sense to you. Your work together with my book will be of great private and joint benefit; and continue with your lists on beliefs. Take your break.

(10:27—10:41.)

Now: because of your background you also feel that there is something slightly shameful about going abroad in the day, when a man should be taken up with dutiful work. Your mother was ashamed of your father's being home, for example. You used to comment to Ruburt about all the people on the streets in working hours. He picked that idea up from you. Your own list of beliefs should be quite illuminating as you continue it. But the real realizations will come as the exercises and their personal comprehension merge with what is written in my book.

The very fact that you work together at the book brings your private and joint beliefs together for examination. Ruburt's improvements will begin anew as he now feels safe within his environment; but also as he feels safe to improve that environment.

The Florida trip would have had some excellent benefits. This present course will also however, but for now I suggest that you remain within this context.

In this period just passed Ruburt encountered your family in a crisis situation, opened to influences previously denied in terms of some brief traveling and dining out and spending money, while considering the very large expenditure for the house, and at the same time not working regularly or having my sessions.

This brought forth a turmoil in beliefs, and a creative one that is only now being used and assimilated. His idea of challenging body beliefs is important. Today's mixture of walking, stimulation and facing the public (*while shopping*) is highly advantageous, but he should compare his condition not with others but with his reality.

Again, your lovemaking together is vital. Ruburt was correct in some assessments he made concerning your own energy. In a certain way your mother's death releases it.

Now I realize that you see Ruburt limping about quite as clearly as you see his good complexion. He is the one who must challenge his body beliefs, but whenever you notice any improvement mention it, for you are also dealing with a situation in which you become hypnotized by effects.

The beliefs cause the effects—most important—and you must each follow me here: for the following week continue with my book as given, but concentrate upon your work,

each of you, your daily joys. Above all do not concentrate upon the problem, and in your minds to whatever extent possible, minimize it.

(Louder:) That last sentence is not beyond your abilities. Unless you believe that the problem is insoluble, out of your control—and if you believe that you had better immediately examine that belief, for it is false. You cannot concentrate upon the problem as a problem. And solve it. Concentrate upon it, if you must, as a challenge. You would do better if you forgot it as best you could.

The money in the bank is real. It is the result of beliefs. Ruburt did not concentrate upon the problem of, say, possible poverty. Ruburt's flexibility and health is as real in the inner world as that money is. More than that, it is ready to manifest physically, but you must not concentrate upon its "seeming lack."

Ruburt gets over here quicker in the morning. Both of you believe it. Now: take any one, any one simple area, like rising from a chair, and using the point of power see Ruburt performing better in that area, whatever you choose. Do nothing else. Do not tell yourself, "He will do better," but see it being done in the point of power. Then forget about it.

Do you have questions?

("No.")

You have freedom to concentrate your attention. Choose simply to change that concentration away from Ruburt's symptoms, each of you, whenever you find yourself concentrating upon them. You do not have to deny the effects that you observe. Simply tell yourself to concentrate upon something else.

This applies to each of you, and will be of greater value than you now suppose. The prognosis is still good, then.

I bid you a fond good evening, and I expect my suggestions to be followed. Do you have questions?

("No, this is enough. Thank you, Seth.")

Let Ruburt return to the definite 3-or-4-hour writing period, involving what he understands of Sumari time, interspersed with what you are doing to change the environment in the apartments—a good mixture of the mental and the physical. Now good evening.

("All right, Seth. Thank you. Good night." 11:12 PM.)

DELETED SESSION
DECEMBER 10, 1973 9:07 PM MONDAY

Now, good evening.

("Good evening, Seth.")

Reading our book as you are automatically sets up a framework and an intent. It focuses your attentions individually and jointly, and acts as a psychological set that initiates proper help from other aspects of your beings.

Some improvements, again, have begun, barely noticed: the additional mobility in the morning, when a short while ago Ruburt would sit for an hour or more after breakfast while you brought him his second cup of coffee. Now, he ordinarily moves about before he goes to work at his table, and takes less time to arrive here. Barely noticeable, you might say, yet very important, and an indication that inner improvements are continuing.

Your performances last evening are of great value from both of your standpoints, showing Ruburt the body's capacity for joy, while each of you used mobility of feeling to express your emotions in a physical way.

Following your work so far with the book, Ruburt is learning to separate his body beliefs from his concepts of rockbed reality—to question them. Hence the change in getting down into the chair.

This on several levels is significant, for you have the first strong challenge to habitual body beliefs, with a resulting initial breakup of old suggestion, given constantly to the body. More than this however, in this one case Ruburt realizes that the body remembers how to sit down properly, once the suggestion that it cannot is broken down.

This reinforces older healthier beliefs in the body's efficiency, that were discarded before any symptoms appeared. The one instance however will serve as a pattern upon which other further improvements will develop. Relief and understanding in one area bleeds through into others, as before the belief in the body's inefficiency also carried over.

The experiment using feeling-tones can be done in any chapter that does not have its own exercise. It is important also that you as well as Ruburt look at your beliefs as beliefs. The book is so written that as you read it you will pick up automatically those areas that most concern you, and even in the dream state follow through so that answers are going to appear consciously and visibly to you. The developments just mentioned with Ruburt represent an inner breakthrough of body beliefs that will automatically bring forth others. He is only now learning again the knack of consciously directing the body in the way he wants to—at a certain level, for what he is really learning to do is change the directions he has been giving it, for those worked very well.

They resulted in such a "legitimate" picture of reality however that it was difficult then even when he wanted to step aside and alter the directions. These chinks in the old picture however will serve him well.

Any time the two of you enjoy yourselves physically in lovemaking you are reinforcing and reviving whole groups of healthy beliefs on many levels vital to each of you. Your reading of my book thus far is not superficial. You are assimilating far more than you

realize, but many sentences can pass invisibly until suddenly they click to you and take on new meaning—even sentences that you have read before. Your lovemaking joyfully reinforces both of your healthy aspected body images.

Ruburt's latest poetry is a way of encountering beliefs, and also of evoking the most deeply creative aspects of himself and bringing these to the surface of experience.

Now unless you have questions this will be a brief session, for much that I would say is in what you will be reading this week. Or you may if you prefer ask questions in other areas.

("What's going on with his head?" For the record: Jane's head has been draining steadily most of the day; it had been bothering her even during the session.)

Give us a moment.... The sinuses are draining, and tension being drawn away from other areas of the body. This allows those areas greater freedom to relax. The condition however also raises body temperature (*which Jane had noticed*), so that certain necessary antibodies are released into the system that help clear the joints and purify the blood.

These measures also greatly relieve neck and shoulder tension and increase blood flow in such a way that necessary cleaning takes place in precisely those areas where pressure has initiated trouble at other points. With this comes a lessening of tension, muscular tension, in all areas, and also the initiation of certain hormones produced in times of normal healthy stress, that help combat imbalances.

Now there is a difference between the normal action of such stress hormones in healthy periods as opposed to times of abnormal exaggerated stress. Give us a moment.... Too much normal adrenaline, for example, places the body in abnormal stress that itself triggers, finally, more adrenaline, but the quality of overproduced adrenaline has a different effect. Relaxed periods stop that overproduction. Then the kind of condition just mentioned initiates a new normal adrenaline whose effects, again, are different.

The body's chemical balance is changed. Scientists do not suspect the altered quality that such adrenaline action gives, though they recognize the negative effects of overproduction. In this case also healing energies are rushed to the sinus and head-neck areas, from which in Ruburt's case, physically, the symptoms originated—through strain and tension.

The condition should last only long enough to alter those balances. Tell Ruburt the body knows what it is doing, and to not fear complications. Do you have other questions?

("No.")

Has that one been answered to your satisfaction?

("Yes. Very good.")

Then I bid you a fond good evening—and understand that you will continue your program.

("Good night, Seth. Thank you." 9:50.)

DELETED SESSION
DECEMBER 17, 1973 9:27 PM MONDAY

(After supper Jane and I went over a long list of reasons—beliefs—she had compiled today about the reasons for her symptoms. I thought the list contained accurate perceptions, the best she has done. Jane made the list because of some things I had said in recent days—that the same reasons for her symptoms were still operating, in spite of all the deleted sessions we'd had, in spite of all the suggestions, etc. Many items on the list seemed self-evident. By session time I didn't know whether Seth would blast us or praise us.)

Good evening.

("Good evening, Seth.")

Now. We will deal directly with the matter at hand. Yet we will also consider it in the light of some other material that may help you put it into perspective.

Before we get down to Ruburt's particulars, consider the fact that you are presently a part of a species that is specializing in the development of various kinds of consciousness, embarked upon an adventure that sees consciousness not only trying out new directions, from your perspective, but also trying to "perfect" and advance particular attributes.

The idea of—not perfection, now, but excellence—is presented to consciousness in many ways and in many guises, and the ideal of excellence serves as an impetus for consciousness, an excellence of pattern. The pattern is used as a standard by the individual consciousness. Members of your species are at various stages, and if you ignore stereotypes, historical connotations, then you can see traces of all of the areas of man's so-called past development now in the present, and also examples of future development. Because of your time concepts and beliefs, the examples from the future even in this exercise will not appear as clearly as those of the past.

There are many still waiting to be sparked, whose lives are, relatively now, unenriched by a mental and psychic environment that you two take for granted. There are those who do not even as yet "enjoy their creaturehood," thinking it beneath them while still being unable to reach through and beyond it.

There are satisfactions enjoyed by each of you, therefore, that would be like revelations of the most shattering kind to some others still in your space-time category.

Now: I want to speak directly about Ruburt's written statement of today.

It must be seen in its entirety. It takes for granted abilities that are extraordinary, abilities that are not enjoyed by most. The purpose, a good one, was to protect and develop them in the circumstances in which Ruburt found himself, and in line with his other ideas about the nature of reality.

The dedication, again, is extraordinary. Taken for granted also is a life relationship with another, and a determination to work out problems within that context; again, a loyalty and love that many have not yet attained. For all of your problems, each of you take your life relationship and your life journey as your lot, accepting the loyalty of the other without question.

Again, many have not been able to attain that kind of relationship even in which to work out problems. The methods that must now be changed, misguided as they were—and they were misguided—still worked for your benefits in large ways. They could have been far more disastrous. The situation is as you both saw it this evening (*while reading Jane's list*), except that you did not see it in perspective.

When new “threats” arose, Ruburt reverted to the old pattern. (*The new threats being the death of my mother; our freedom to travel, now that we have finished Personal Reality; the absence from home and the interruption of routine, etc., as we talked about tonight.*) Reading our book however kept some improvements alive, and it was but a matter of time before he would read again the sessions of work that I gave him (*as Jane did today*). The beliefs for a while fell back into invisibility because he wanted them to, of course. Those particular sessions are highly important.

Now. Let's return to the basis: the dedication to “work.” This in itself is good, but his idea of “work” was what limited him, and what is still limiting him. His life is his “work.” This includes his particular, unique, extraordinary abilities; but these spring out of his life, and even out of his relationship with you.

Great talent requires great spontaneity, not great discipline. Spontaneity knows its own order, and will see that it flows in proper, free, orderly directions. Ruburt has been trying to dam his spontaneity to make sure it flows only through his work, and in doing so has hampered both his life and his work.

He has trained his mind to respond with amazing facility to the moods and messages of the soul. Physically this meant in previous times that the body was fast, responding instantaneously almost to nuances of feeling that were then translated into both physical mobility and mental and psychic leaps of intuition that arose therefrom.

He was afraid that the body spontaneity would lead him away from mental and psychic agility. Since you are physical creatures the messages of the soul must be translated through the flesh, and to impede the flesh is to dim those communications. He has had to use far more energy to get those messages than is necessary, because he has impeded some of the sections through which information flows. He has cut down on some stimuli, and therefore slowed neurological messages.

In so doing he has cut down on the psychic information he could otherwise receive. You cannot shut down, or slow down certain methods of communication, or try to block out some neurological frameworks so that other portions will operate more effectively. It does not work that way.

While Ruburt felt he was doing the right thing, he would put up with almost any inconvenience, or make almost any sacrifice. He must understand that no sacrifice is ever required.

This particular kind of dilemma arises only when an individual recognizes great ability within themselves and is determined to use it. Protective mechanisms because of faulty beliefs are allowed to predominate, as when an overprotective parent manages, with the best of intentions, to smother a child.

The individual feels the presence of great energy, and is unsure as to how to use it. Picasso let it go freely. Ruburt wonders how much wasted energy went into Picasso's antics—that should have gone into his work. Van Gogh and Cézanne were afraid of their energy, and with all they did could have done far more. Picasso's free flow of energy in all

areas freed energy for his work, and did not detract from it. He kept his channels to energy open, therefore the energy flowed through his work freely, and in a short period of time he could produce a painting that might take years for another as gifted to produce, who husbanded his talent as a miser.

Now both of you have to some extent the false belief that you must protect your abilities against the world and its values, and distractions. You therefore place yourselves in a framework of threat in which your abilities must be cautiously presented, and yourselves in an environment against which you must take self-saving methods.

The world is thirsty for whatever intimations of joy and immortality it can get. It is highly in need of both of your abilities, and will not reject them.

Ruburt sees the two of you against the world. He has taken precautions to protect you and himself. The spontaneity he feared might interfere with his abilities is precisely the key that will release them and him. It is important that you, Joseph, also examine your beliefs honestly in regard to your work and spontaneity, and your relationship with the world.

How many distractions do you honestly feel are automatically cut out because of Ruburt's condition? How much isolation do those symptoms provide you? How do they automatically cut down on ordinary give-and-take with neighbors and friends that Ruburt might otherwise engage in?

(A quick, and probably partial answer: I do not know how much I may have counted upon Jane's symptoms in the past to furnish a private world in which I could work. If I ever felt this way it was quite hidden from myself. I do think that the point of no return there was passed some time ago—several years, in fact. Now I think that any such benefits as isolation cannot compare with the price paid to achieve such a state. How could watching my wife hobble along possibly be considered a fair price to pay for privacy? The time spent in performing such simple chores as limping down the stairs and out to the car, for example, is far more on a daily basis than any that would be spent chatting with a neighbor, or even visiting, etc. And above all, the symptoms are not worth it to achieve isolation, for ironically the resultant time to work has lost the one ingredient that is important above all: peace of mind in which to carry out the appointed tasks.)

The sexual impulses are cut down. How much are you willing to put up with them in the middle of an afternoon?

(Again: any time spent sexually during the day cannot compare with the amount of time spent, on a daily basis, in worry, concern, frustration, fear, anger, etc.)

Now: for you this question: what do you still get out of Ruburt's symptoms?

(Nothing. As I told Jane this evening after reading her list with her: No one, myself included, would have any right to expect another to pay a price such as her symptoms so that the other party would get anything out of the deal whatsoever. My point was that if she perpetuated her symptoms because of any reasons involving me, that she should instantly dispense with all of those reasons. Others should be left to their own devices in life, etc., etc....)

We know what he still gets out of them. You form your private and joint realities. If Ruburt knew that you were receiving no benefits, but only torment, from his symptoms, then he would give them up on the spot, because of his great loyalty to you, and because he would understand that he was hurting you beyond any benefits he gave.

(I believe this point was reached long ago. Jane, I'm waiting. What could I possibly be getting out of this deal that's worth the price? As I've said several times lately, I think that it is

only very recently that Jane has begun to appreciate my reactions to her condition; that she has even realized that I have a position about them. This in spite of my certainty that my own behavior in earlier years most certainly helped bring the symptoms about. Watching her, I felt for years that she and her symptoms proceeded on their own way quite oblivious to my reactions. I seemed to be an observer, not really taken into account.

(When these private sessions first began in earnest perhaps a few months or a year ago, this was one of the first questions I asked. Seth very nicely said that Jane did take my feelings into considerations; but I never thought the answers were very satisfactory, and without checking the record I do not remember any benefits flowing from the session.)

This is not to place his condition in your hands at all, but to point out that each of you still find benefits therein. Or the joint reality would not exist as it is.

All of this involves conscious beliefs, some that you have not officially recognized. I know that your hands must be tired but I want to get this clearly stated. What purposes are Ruburt's symptoms serving for you? In other words, what joint purpose are those symptoms serving?

Those purposes involve each of you and your work, and those methods that you think are necessary to direct your energies "properly," husband your energy, and protect you from what you think of as a hostile world. You are as afraid of your energies as Ruburt is. He is afraid of not directing them into his "work." He is convinced that he must protect you and himself from any spontaneity not reflected in work, and from the world.

You are afraid of releasing your energy into your work, for fear it will carry you beyond all ordinary relationships—simply because your father's creativity seemed to cut him off from his wife and sons, and to lead to isolation. Creative success, not necessarily in terms of money, but creative fulfillment, becomes then a threat in which you see yourself cut off and isolated—while isolation is precisely what you think you must have to fulfill your abilities.

Ruburt's symptoms help provide the isolation. His continuing love provides however the climate, the steady reassuring climate, the only climate in which you dare to taste that isolation. He fears his spontaneity directed toward you sexually and emotionally would threaten you. So do you. You equate emotionalism with your mother. Ruburt equates spontaneity with emotionalism, therefore he imagines that his spontaneity will threaten your art.

You are not clear here.... This is enough for this evening but Ruburt has been afraid that his energy, spontaneously released, could threaten both of your prized abilities. This is not, again, to place his condition at your doorstep by any means. It is to show you that you have a private and a joint reality, and that your purposes merge, and so do your beliefs.

I bid you a fond and (*humorously*) loaded—

(*"I guess so."*)

—good evening.... A note: Ruburt is heading toward something important with his latest poetry, and as always it leads toward a change of beliefs.

(*"Thank you very much, Seth. Good night."*)

(10:42 PM. As stated on page 11, my position is that Jane should dispense with her symptoms, as far as my behalf is concerned, no matter what the reasons might be on my part. And as far as I'm concerned that attitude applies to her own reasons too....

(An added note: I now also realize that my not having an outside job helps Jane perpetuate her symptoms—the idea of “protecting” me against the world, etc. —see page 12. I’m very afraid now that my not “working” signifies my tacit approval, to her, of her course of action. I may have to get outside work to break this pattern—for break it I must, if only for the sake of my own feelings and reactions. I may even go so far as to sell paintings—but something will be done.

(I want Jane to include her list with this session—the one of December 17, 1973. Preferably typed for easy reference:

[[December 17, Monday 1973. Jane:] Part of me feels that the symptoms are an acceptable even ingenious way of seeing that distractions are cut to a minimum; to focus my abilities, like a kid getting a cold to stay in, but more sophisticated, cuts through the necessity for explanations, etc. I think that the symptoms have been a means, and less drastic than some taken by others like Van Gogh for instance [though Picasso just let it all hang out]. Extraordinary talent takes extraordinary discipline, and the symptoms can be used against any distraction.

(So far I’ve aimed for a status quo—aiming not to get worse, which does frighten me and makes me consider giving the whole thing up—if it can’t be kept in bounds and isn’t... manageable; rather than getting entirely better which I see as a threat I guess.

(Or when I HAVE decided to get better and improve, I’d change my mind at any “danger”; or I’d get better awhile to make Rob feel better when I think he’d rather just have a normal wife. [But he could have chosen somebody else and he chose me because I had these ideas about work, wouldn’t threaten him with kids, make him get a regular job, keep us focused, etc. What other wife could do that? Stupid.] Apparently I feel that’s why he married me, and what we had in common.

(Added conflict when: it looks like I’m getting worse and I get scared; when I’m really improving and get scared, when I feel inferior in stores—the other side of the coin and that keeps me from going out more as it’s supposed to; when I feel I look lousy or see myself naked.

(Or when I have to take writing time to figure this stuff out—

(Or when I love Rob so much and I’m afraid that I’m robbing him by knocking out qualities in me that he loved and that I can’t get them back or be lovely again [despite what I wrote above].

(Like if I have to make a choice to be like others, I’d waste time like they do, fritter away energies etc., let go. We haven’t even got discipline to get up at a decent hour much less work as we should.

(All of this has to be turned to finding different methods quickly and an examination of the original theses, and the need for discipline to begin with. What did I give up to get what I’ve got? Do I really want to keep it up and how can I keep good results and get rid of method? Do I really want to end up as an invalid with R. devoting time to me and anything left over to his work, what would this get either of us?

(December 17, 1973 Monday

1. I still feel guilty doing creative stuff like poetry in work time when it might not sell. How about part of day working on whatever book I’m doing and part on poetry?

2. Our survival in this society exists in financial terms—money buys us the time etc. Must be I don’t feel my condition physically threatens me though God knows I should.

3. Above; of course; not enough money or a job I see as jeopardizing my artistic self; while with the physical condition I can write.

4. Can't count on Rob to do much financially, would think it self-betrayal on his part to get a job, and he always complained at Artistic. I felt he had to have his chance and was confident I could swing the financial end without buying a house, etc., anyhow.

5. Symptoms keep me at my work, can't do much else; they stop me from frittering away my time, provide built-in discipline that makes up for other people's work hours. Like we don't get up early when we don't have to; if I didn't have to stay in and work, would I?

6. Now I feel I should be working at Aspects instead of poetry... I put up with that conflict and do poetry anyhow now and then; sloppy thinking in here and feel Tam won't really go for poetry.

7. With the symptoms Rob does lots of chores I think he wouldn't do otherwise, freeing me to work? Keeps me from wasting my time with housework; think it's degrading for R. as a male to do chores so much so the symptoms give us both an excuse; also gives him an excuse for not knowing for sure what he wants to do, paint or whatever, he can blame it on lack of concentration because of me.

8. Book ideas were to give R. alternatives if he wanted them.

9. Yet R.'s work as painter may be greater than either of us know, so on the other hand I feel he should hang onto them, rather than scatter his work, put them in one large room—bedroom?—to show them off well and sell them at high prices; he doesn't sell many now anyhow and his prices may reflect his ideas of art value in society. Is there a correlation between my conflict between poetry and book contracted for, and Rob's attitude toward art and money?

10. At same time I think you should go out each day, exercise, see people, do other things for balance, but this is later stuff? and really just want to write and distrust those impulses. And when I feel them, they're charged.

11. I think all this is for Rob's good as much as mine despite my fears and his fears for me. One thing I can give him; buy time for him to do whatever he wants, be free of family and money problems, if he worries about me he isn't going to feel responsible to get a job and my symptoms give him an excuse not to socially (old ideas) and the symptoms cut down on my flamboyance which has class to express itself in. It's kept in work where it can't threaten our framework.)

DELETED SESSION
JANUARY 7, 1974 8:52 PM MONDAY

Now—good evening.

("Good evening, Seth."

(With a smile:) I will be your genial host—and I will however apply myself to a discussion of Ruburt for now.

Some *(of Jane's)* beliefs are becoming more visible, so we shall make them even clearer. My prognosis, as given by the way, still stands despite appearances.

Now. First, as Ruburt surmised today, he did not earlier understand the statement, "there are no divisions to the self," on an emotional level, or apply it in that way to himself. Instead, "the writer" was seen in his mind as the dominant part of the self, definitely apart from other portions, and with different goals and purposes.

The same can often apply to those with strong abilities in any field. Now. Early, some divisions occurred when Ruburt picked up the idea that womanhood was no help in being a writer, so certain aspects of the self were watched. In later years however, and partially as a result of the relationship between the two of you, and your joint ideas, Ruburt became worried that he would not do his thing as a writer. All other portions of the self were pared down so that the writer, he thought, could function better.

Now because neither of you wanted children, his books were considered part of his wifely duty; substitutes, he felt, that were better than the originals. He felt, then, that he could produce far better books than he could children. Your sexual lives, despite what you may jointly think, did not suffer on the level in which both of you were working at one time. You were each agreeable to pouring sexual energy into your work.

Your own paintings served a husbandly purpose. Ruburt married an artist first and a male secondly. You married a poet first and a female secondly. Ruburt's feminine characteristics however were tied up in his poetry and in his body, so obviously that you could not forget that womanliness.

At the same time, because of it, and because of his love for you, Ruburt tried to be the good wife by relating to you in the way he thought you wanted him to—as a writer. To be too womanly might bring about the catastrophe of childbirth, and in the terms in which you both operated once, destroy you as artists.

Now you have changed many of your beliefs, and partially because of Ruburt's example. Behind those beliefs was the belief that spontaneity is an indulgence to be controlled, that good things are not spontaneous, but bad things are. Abilities must then be protected against "spontaneous" desires, which, it is taken for granted, will lead in another direction.

Creativity, and artistic creativity most of all, is spontaneous. It does not have to be forced or protected. Those that have it will use it naturally. It possesses its own drive, as that flower does. *(As Seth, Jane pointed to the Christmas amaryllis that sat on the coffee table between us.)* It can be encouraged, watched and tended, but it grows as a natural part of the personality. The drive is built into it, like the seed in a plant. The two go together.

There is no one with a great talent who does not use it, for the drive is comparable to the talent, and the whole personality knows about it as the flower knows about blossoms. The writer cannot grow at the expense of the person, for the writer springs out of the person, and not the other way around. The person is a writer. There can be no writer without a person. An artist is free to use his ability as far as his person is free. The writer cannot survive without the survival of the person. The writer's or the artist's intuitions, sensibilities, inspirations come through his person, through his experiences and temperament. There are no divisions. There is one self.

To the extent that a person grows wholly, his abilities grow. This does not mean that the person cannot make conscious decisions as to areas in which he will concentrate his energy. It does mean that he cannot sacrifice himself to one portion of himself, or he will lose even that portion.

Ruburt felt it was wrong to do anything but write. He felt this also in his relationship with you—that he could serve you best by writing and cutting out all other activities. When he had his last series of excellent improvements, he paid attention to the sessions I gave him on his ideas of work. He cannot smother the person and cultivate the flower of his talent. What he had achieved as a writer and as a psychic has been achieved despite his methods—not because of them.

Now, because of his love for you, and your seniority, this time (*smile*), he tried to copy you; and temperamentally, while you are more alike than you realize, you are quite different also. Your methods are not necessarily natural to him. This must be clearly recognized.

Do you want a break?

(“No.” 9:26.)

Putting “chores” off is perfectly fine. Rising early is also. Giving yourselves time in which to create is excellent. It gives a framework, but frameworks are to be used. Ruburt allows a framework to use him. In one session—he remembers it—I told him to write for three hours daily. When he did so he not only produced excellent work on *Aspects*, but frequently felt the urge to write more. He also improved physically, rather dramatically.

A work schedule is necessary for your peace of mind, Joseph—you work well that way, and use the freedom it gives you. Keep the household rules then, but within them Ruburt is to have freedom on his part while not intruding on your time. He is to write then three hours a day—more if he wants to—and is to exercise his freedom as a person the rest of the time.

He must see that the writer's freedom and ability is dependent upon his being a free person. Now those with strong talents are more aware than others of the power of energy. They have chosen to be so aware. Those involved deeply in any art are consciously or unconsciously working in a most intimate manner with the challenges of another kind of creativity. Through their art they see their beliefs and feelings translated into form. On that level they are studying the ways in which beliefs and feelings are translated into living reality. They are ready to deal with the joy and responsibility that others may not as yet understand, so it is easy enough to make errors. The creative abilities have a power that can be confusing, overprotected, or on the other hand run from. Ruburt was trying to do double duty—protecting his abilities and your own. If he remembers his instinctive feeling for nature he will know that he belongs outside as well as inside.

His latest experiments (*with out-of-bodies, dreams, etc.*) are excellent, and led him back to himself. For “the writer” ideas, carried to extremes, would even have gobbled the dream work, where both are one.

Now, take a break or end the session as you prefer.

(“We’ll take the break.” 9:40 PM. As it turned out, this was the end of the session after all.)

DELETED SESSION
JANUARY 28, 1974 8:47 PM MONDAY

(A note: Late this morning Jane and I drove up to the Hoffman Street post office and mailed the corrected script of Personal Reality to Prentice-Hall. Now we wait for page proofs, supposedly due in a month or so, correct those, and our part of the long job will be done. I told Jane I thought the book would be very successful.

(This is the first session since the deleted one of January 7, which was held just before the script for Personal Reality came back to us. Since then Jane has become noticeably worse in her symptoms. Today she told me that she had become very frightened. I had noticed the changes, of course, and became very despairing. Today I described the question in my mind as I fell asleep last night: With such a situation developing, why hadn't she at least asked—let alone demanded—sessions, in order to find out what was going on? Of course I often have such thoughts, and have often been completely baffled by her behavior in this regard; I said I thought the fact that we were busy—even more so than usual—should have nothing to do with holding off on such a need. I also said I must have responsibility for her symptoms in ways I still don't understand.)

Now, good evening.

("Good evening, Seth.")

Both of you have seen yourselves in the past in a rather specialized light, and interpreted your success, or lack of it, or progress or lack of it, in one particular area only; and you had at least, each of you, a tendency to view the other in the same manner, though this was far more emphasized on Ruburt's part. So you thought of yourself as an artist, primarily, and judged your success, or lack of it, through that focus, and generally through that focus only.

Ruburt saw himself as a writer, and judged himself through that focus, and other accomplishments that did not rigidly adhere to that focus were not considered successes, or even were jealously regarded as detriments. It is far more obvious now in Ruburt's case than in your own. Because of this, however, he was never sure whether or not you resented the time spent in this work—the sessions.

("I never did resent it." We had talked about this at times, of course, but now I thought I saw a new angle to things, and felt hope; where before I had thought there were no new angles....)

Viewing you as he viewed himself, using the same logic, he was afraid however that basically you felt our work a detriment to your own, and that its success, while pleasing you on the one hand, might prevent you from success as an artist because you would not have the time, and that you would basically resent it. You always encouraged him in our work, and he knew this. Still, your part in it conflicted with his ideas of you and what you wanted.

You are each far more consciously aware consciously of the course you have chosen, individually and together, than you realize. All along the way there were many choices that each of you made, leading to your present position. As you mentioned following your parents' deaths, there was a sense of aloneness. It is because Ruburt always felt that

aloneness that he has in his own way tried to serve both of your purposes at the same time.
(I felt bad for Jane's aloneness.)

He wanted you to have what you wanted to have. He considered your painting—and much that he has done has been on your behalf as well as his own. It may seem, as you say, that he did not take your feelings into consideration—as no man wants, on that level, to see his wife at all incapacitated. But in his own way, and no matter how misguided, he was trying to pace himself and his temperament with yours, to play up those mental writing abilities that would help his career, and in which you took such pride—and while doing that, play down qualities that might distract you from your own work, by encouraging physical activities—parties, vacations, travelings, that would further take up your time, when you were already taking time away from your art to help him in psychic work.

The concentration would also provide financial fruits. He would not be making money for both of you that would enable you to paint, etc., but losing it, if he allowed himself the freedom to run all over the place, take vacations, etc. He thought he was buying you time, and for himself as well.

Some of this he is aware of, but all of it was based upon the specializations, the private focuses through which both of you have a tendency to view your lives. You, Joseph, are beloved by many people you do not know. You have enriched their lives, through the notes, through your part in our work. People who are strangers to you consciously feel better because you exist. That is the kind of success that matters.

(I hardly expected this, since my own inner world is often in turmoil.)

The same applies to Ruburt. Your relationship is used as a model by others, people who have found in their adulthood no way as yet to relate to their mate in a meaningful manner—*(humorously:)* regardless of how many times they do it a month.

That is the kind of success that matters. It is only preconceived ideas of a specialized nature that prevent you from seeing that you are successes.

Now: Larry (*Herschaft*) is touched by your paintings, and by your reality as it is translated through your paintings. Your freedom as an artist will come precisely when you free yourself from identifying exclusively with that image in your relationship with yourself and the world. Then you are free to use your abilities, for your survival does not depend upon them. Do you follow me?

(“Yes.” At the time I thought Seth meant my nonphysical survival. Now I see the statement can apply to physical survival also.)

The same applies to Ruburt. Give us a moment.... (9:11.)

I suggest you read the session I gave concerning the importance of the person from which the artist or writer springs. I suggest also that Ruburt read it especially. All of the individual and joint inhibitions you have placed upon yourselves spring directly from those specialized versions of yourselves.

Sex became dangerous—not to protect your persons—which would be delighted, but to protect your rigid, limited ideas of your “artistic selves”—the writer and the artist might be threatened, and so your personal lives must suffer, and the persons be shoved away.

Now if you can understand that, and those reactions in the sexual area, then you can understand how Ruburt simply carried them further than you would; the same rationale applies. The artist and the writer are not dependent upon such inhibiting factors, but instead limited by them.

You each produced despite your individual and joint efforts to inhibit other areas of your life; to protect a limited, old idea of what an artist and a writer are. You may take your break.

(9:17 —9:30.)

Now. Ruburt is always better physically when we have regular sessions; as now, looking back, you can see by contrast.

(Yes. I was somewhat surprised. For some reason this rather obvious connection had escaped me. I don't know about Jane.)

For many reasons, the body uses the extra energy that is available in sessions. Ruburt is using his natural abilities and the fulfillment helps physically.

(A question: But Jane has been having at least one weekly session—in ESP class.... She needs more?)

There are other reasons also. I simply wanted to make the point, as an aside.

Here I want to continue with our earlier discussion—*(humorously:)* or monologue. The man and woman that you each are, are not threatened by love-making, parties, evenings out or vacations. The writer and the artist are not threatened either by those activities—but each of you in your own way have, until now, believed that they were.

It is true, cortisone is released through the system in love-making, and Ruburt needs it. He is a sexually responsive and expressive woman. I realize the ambiguities in that sentence. It is precisely because he is that the two of you together see to it that your sexual activity is minimal—and neither of you have regretted it on deeper levels. *(Forcefully in here.)* You may complain, to save face, both of you, and only a strong relationship like yours would survive under those conditions.

Ruburt's condition does put you off, so neither of you have to contend with exuberant physical desire, that might interrupt you. Now, this is mainly, but only mainly, on Ruburt's part; but it is in deep response to your early attitudes, and some of those still continue: to you it seems obvious where Ruburt "errs," yet some of your own strategy very neatly escapes you, so that the rationalization so clear to you on Ruburt's part, is invisible in your own case.

Ruburt will progress so far, then progress stops. This results from both of your attitudes and behavior. I will give you an example. After Ruburt has not been out publicly for a while—to a bar or restaurant—or met people, he becomes frightened. In his mind he sees people looking at him. He sees himself as an eyesore, and wants to hide. Then, utilizing our sessions, he begins to improve. Impulses arise again to go out—for dinner, to mix with others, to a bar.

When they do emerge, those impulses, he is the one who, after having conquered the earlier fears, finally, hesitantly trying to test his courage, suggests such an endeavor. In the meantime, you *(strongly)* have never made such a suggestion, nor attempted to arouse him. You say instead to yourself "It is too difficult," or "It is no longer fun," or "It is not worth it."

(This is all too true....)

When such an improvement of attitude does occur on Ruburt's part, it takes considerable courage for him to take or initiate that first step—and you do not ease the way, but in the meantime go along until he makes such a suggestion first. When you finally do both go out, at the most two or three times in a row, something happens. What could it be?

Ruburt enjoys himself in the face of his condition. He is revitalized. He tries his best under the circumstances to look his perkier, to have fun. He wants to dance, and he tries, and he does. Then all of a sudden you say, Joseph, "You are not any better. What good does it do to go out?" before you have allowed enough time, and without even acknowledging that Ruburt has lost his fear, which is the most important point of all (*and which I haven't realized*)—for from that all else will follow.

Whenever his confidence is built up to even a small degree, and he shows signs of wanting to go to your joints, then you call the tune, and he lets you. He lets you because he is afraid he has indeed gone too far, and believes that is as far as you want him to go—for all of the reasons given earlier.

You withdraw your support at that point, you find all kinds of reasons, rationalizations, and you withdraw all enthusiasm, so that you effectively inhibit his enthusiasm, so hard won. Then you say "It is no fun to go out," and it does indeed become too hard for him if you are not going to enjoy it. (*Forcefully.*)

In a different way, you both react as far as love-making is concerned. You each have an odd ingrown idea that writers and artists exist somehow apart from their personhood. They may be tortured or agonized like ordinary human beings, but they cannot be fulfilled like ordinary human beings—they cannot have friends or share confidences, or let down their hair with each other. They must somehow dwell alone and apart.

They can express their personhood freely—in those areas that do not threaten their creativity, but as the idea grows, there are few areas left. Your creativity as artists is dependent upon the fulfillment of your personhood, not upon its denial. You have feelings from your backgrounds that to share is to be vulnerable, to lose what you have, and the feeling that you can save your abilities only by cutting yourselves off from others.

Some of Ruburt's students would receive great feelings of creative endeavor if you allowed them the simple pleasure of making out envelopes for your (*new*) letter (*to correspondents*), but you are afraid of sharing that work, menial as it is. The two of you are doing what you have decided to do, and producing what you have decided to produce. You have put impediments in your way, but you are producing regardless. You are embarked upon a work that you are determined to embark upon. You are successes, whether or not you insist upon thinking of yourselves sometimes as failures.

Now embarked upon our work, which is also your work, wholeheartedly, your painting abilities and writing abilities will be fully used and developed, and so will Ruburt's abilities. Working wholeheartedly together, you will and can achieve a unity in spirit and body that few can match, and be led toward achievements that will and must also fulfill your personhood.

I would like to see regular sessions again also. It is now for each of you to say, how many times a week. You will be provided for spiritually, physically and financially, as individually and jointly you accept the selves that you are and the work in which you are involved. Ruburt should also read our last session again, and I bid you a fond good evening. I will have remarks on helper, and other related material, at our next session.

("Thank you, Seth. Good night." 10:03.)

DELETED SESSION
JANUARY 30, 1974 9:31 PM WEDNESDAY

(Notes before session: My sportsman self. My writing and painting selves. Father's secrecy and my identification. My financial contribution. Jane's fears. Our creative errors. Our attitudes re Prentice. Our attitudes re correspondence. Jane's flexibility. Her dancing. My selling paintings. Mother.

(Some used —see Appendix 2 for Session 680 in Volume 1 of The "Unknown" Reality.)

Good evening.

("Good evening, Seth.")

Now. Are you ready?

("Yes. ")

I want to return to a discussion of your specialized focus, individually and jointly. Earlier, it was all that you knew—that is, both of you more and more in young years began to identify with what you thought of as your artistic selves, more or less to the exclusion of other portions of the self.

You, for example, could have excelled at certain sports, where Ruburt had no such inclinations. You chose to concentrate in artistic endeavors as you grew and learned through various areas and periods—that is, you tried and enjoyed sports, and writing; and after a while decided upon the painting self as your core of operation, and the particular focus upon which you would build a life.

The sportsman that you might have been would have gathered, from that same available background, other attitudes and ideas that would fit in with his concept of himself, and fit his core focus. The (*childhood*) camping background served as rich source material, to be used in any way you chose. The sportsman, the writer or the artist—any of them would utilize that background differently, but well, and in such a way that it was particularly suited.

Give us a moment.... Your father's inventiveness would also be used in the same manner, as source material, by whichever self you chose to become. There are many such choices. I am using three only to show you how those primary aspects of your personality operate now in your present condition.

They are the three strongest elements from which you could have chosen.... The love of sports and that identification always stayed with you; and because it is a strong element, you, with relative ease, now, dismissed the symptoms that you had before the sessions began. (*The back trouble in 1962-3.*)

The painting also, innately now, involves going outdoors, though you seldom paint from nature out in the landscape. Nevertheless, you would be determined to be free enough to do so. The sportsman that you might have been still lives within you enough so that, for example, you automatically stay trim, limber.

Your father's creativity, as mentioned (*in other sessions*), before, had its side of secrecy, privacy and aloneness. Again as mentioned, you identified creativity with your father's private nature. The writing self became latent as the sportsman did, yet the writer

self and the artist were closely bound. You felt conflicts at times. It never occurred to you that the two aspects could release one another—one illuminating the other—and both be fulfilled. Instead you saw them, basically now, as conflicting. Time spent writing meant time not spent painting.

(Which reminds me that when Jane and I lived at 317 South Elmer in Sayre, PA, I kept telling myself that by the time I reached 40 I would decide which I wanted to pursue. And when I reached 40, I picked painting.)

You believed the painting self had to be protected. For one reason, you identified your painting creative self with your father, and you felt that he had had to protect his creative self in the household from your mother. As these ideas became entrenched, you actually became more concerned with protecting your ability than with using it. You spent more mental energy setting up barriers to protect it, so that any one instance, say, of interruption or conflict, would immediately arouse the power of the buried fear, and become a symbol for it. You learned repression. Therefore, free time was not enjoyed creatively. You could not paint freely in it, for you were so on guard against distractions that anything could distract you.

Because you saw yourself with such specialized focus, unknowingly you blocked out stimuli that as a painter you could have used. Because of your joint ideas—you, the artist, Ruburt the writer—then your financial contribution was strictly limited by both of you to that one field.

You did not, fully now, realize your contribution to *Seth Speaks* in financial terms, though you understood your creative contribution. Ruburt did not either, until lately, because it was a matter of self-evidence: your contribution financially would come through painting alone. So for a while you were hassled that you were not financially contributing after you left Artistic, and so was Ruburt. You were contributing financially, but neither of you correctly understood this because of that specialized focus.

You are beginning, now, each of you, to understand since my latest book. You, then, can hold up your head in the financial arrangement. It is very important that each of you understand that and you are beginning to.

Ruburt did not want to understand, for he was afraid, in your joint framework, that you would stop painting, and not use the framework you were supposed to, to get money. He thought this would be a failure on your part, for which he would be at least partially responsible. You each had blind spots because your focuses were too specialized and limited.

With a different focus, you for example can paint and write, utilizing both abilities to the best, and sell both. The old framework was so restrictive that your ideas of secrecy, protection and privacy made you want to protect yourself to such a degree that you did not want your paintings to sell, to share them with others. You wanted to protect them—the products of your ability, as well as your ability, from the world.

Ruburt felt he had to protect his writing abilities in the same manner, except that he is by nature more gregarious. He was also poorer than you, and determined never to be so again. The fact that you were not making much money in the framework the two of you accepted, led him to work the harder, determined to publish his work.

His reaction was to not hide the ability in your way, but to force the world to accept it. Again, it is important that since the works were published—even for example the ESP

book—neither of you understood your (*my*) financial contribution. Even to the ESP book, not just the session material that you took down. But your limited focuses blinded you. That kind of contribution was literally invisible—not legitimate, because you had not sold paintings.

(10:15.) Get our friend a beer, and walk around....

Now. You knew you needed training and experience to do any writing. You would never consciously face what appeared to be the conflict between writing and painting. You would not take the time out consciously from painting to write. In the framework there was a nagging conflict. You managed to get the training, the experience, in such a way that you by-passed the seeming conflict.

Because of that specialized, limited focus, however, to varying degrees each of you were divided within yourselves. Ruburt feared that the psychic work conflicted with the writer, and detracted from you in your focus as an artist. This was apparent in the most minute circumstances, and colored your lives. Did Ruburt feel like making love during your working hours in earlier years, you actively discouraged him, and told him through actions and words that displays of innocent affection turned you on sexually, and disturbed you when you wanted to paint.

After vocally and otherwise objecting for a good eight years, he stopped outwardly objecting. For one thing, he began to agree with you. For another, he was too “proud” to be so humiliated. Did he spontaneously want company, he felt this deeply disloyal to you. He began to discipline himself more and more, trying to fit your image to himself. There were obviously reasons why, on his part, and these, in the past, have been covered. I am speaking of interactions, not blame.

He had no sportsman-like background; on the contrary, a lack of ordinary physical orientation and interaction. His identification with the importance of the mind, then, and his focus as a writer, allowed him to inhibit physical motion in a way you would not have done. The dancing represents Ruburt’s end of the sportsman proposition—his gymnastics.

Now. Remember what I said the other night, about the lack of encouragement there on your part. It is highly interesting, considering your ease of mobility, and brings in many more aspects than you realize. For Ruburt, dancing, his one inclination to flaunt himself, comes into direct conflict with your ideas of privacy and secrecy. When he is obviously not in the best of physical condition and then wants to dance, this to you is showing his weakness to the world. You, with your history of athletic behavior, and your love of “perfect motion,” immediately contrast his activities with the time when he danced with the greatest of ease.

He, when he had reached the point where he will go out again, is by then defiant, angry, joyous and exultant by turns. Each dance is a victory because he first had to get over the fear of walking to the dance floor, and he looks hopefully to you for your support that he does not look too badly. He yearns for any sign of your approval, and sexual recognition.

Both of you, so far, still believe that your spontaneity must be measured out because of those specialized focuses, and for no other reason. That focus has prevented you each from seeing what you have, from using it fully in all areas, and from recognizing your achievements, creatively, financially, and otherwise.

I am going to try to help you enlarge that focus, and I know that the time is right. First of all, you must realize it is futile to say “Why does understanding take so much time?” Or

“Why have we been so opaque?” Or in your case “Why has it taken me so long to be a good painter?”

There are comprehensions, illuminations, that cannot be verbalized, that arise as a result of illuminations solving problems that on the one hand seem to have nothing to do with the problems. These however are fulfillments quite unpredictable, that come about as you solve what appears to be one main problem. They are achievements that arise out of a given situation, often even while in your terms the given problem may not seem solved.

There are levels of understanding, again unpredictable, that are the creative results of certain courses you take. These can exist whether or not the course itself seems advantageous, and these can even overshadow the benefits a successful course might have given, in those terms.

Now. Though it would seem then that you have made errors, the errors in themselves are creative, and have brought about unpredictable probabilities that now enrich and also change that original course.

Your writing abilities for example would not have emerged had that original course and specialized focus been followed to a “t.” Had that original course and specialized focus been followed to a “t,” Ruburt’s abilities would not have emerged either. In other words the specialized course to which you thought you were trying to hold so tenaciously, was indeed not that tenaciously followed. You each protested, yet did what you wanted to do. You just kept trying to fit what you did into a framework that you had outgrown. You had each identified with that framework so strongly that you were afraid to let it go.

Ruburt’s writing abilities have blossomed because of his psychic experience. Your painting abilities have also. You have not acknowledged that because the paintings have not brought money; you did not want to believe they were valuable, for fear someone would take them away. In a strange manner, you saw to it that your abilities found precisely the elements that would release them, yet your ideas of the writer and the artist prevented you from seeing this.

Ruburt used his body as a symbol of the entire situation, and the symptoms as a way of maintaining privacy, and lack of distraction on both of your parts—again, inhibiting sexual freedom, spontaneous outings that threatened both of your ideas. He would go so far, throw out test balloons, and meet with your disapproval. The disapproval was yours, and you saw his fears projected upon you. You were both happy when he showed some improvement, because neither of you wanted physical disability carried too far, but as soon as he showed signs of being free enough so that he could really take a trip, or dance, you both clamped down. He always waited to see what you would do, and these episodes, again, occurred after enough improvement, so that first he wanted to go out. Sometimes he forced himself to, thinking he was denying you the pleasure of your bars and outings. But despite what you said, he saw that you did indeed disapprove.

After not going out for a while the fear would reassert itself, of looking ridiculous and facing people, so there would a time until he again became defiant and conquered it. The love of the sportsman for motion can instead be used to encourage him toward physical performance. He saw, the day that you slept (*last Saturday, January 26*) that he is always afraid of his performance in your eyes—that he gets up more often when you are not watching. This natural love of good bodily performance however can indeed be used, and most effectively to your joint advantage once you realize its source.

Do you want to rest your hand?

("No." 11:00 PM.)

Now. The psychic work, which is a natural extension of both of your creative abilities, could not be fully utilized by you, individually or jointly, while you maintained such a rigid, specialized focus. Ruburt feared that it might be taking you from your one true purpose as a painter. Not realizing, either of you, your financial contribution through the works, you felt and so did he, after Artistic, that he carried the brunt financially.

He felt that in the world's eyes this put you down, since your paintings were not selling. At the same time he could not accept your legitimate financial contribution through the work because he felt that might betray you as an artist. His job then was to encourage you to paint and sell your paintings, for he felt nothing else would satisfy you, and/or satisfy your brothers or your family.

(In here, I had to laugh as Seth spoke. Not in mockery, but rather in bewilderment at the seemingly endless paths that a chain of thought, once undertaken, could follow. I wondered if Jane and I could ever untangle the paths. As I told her later that evening when we lay in bed: the session seemed to chronicle a list of fears.)

At the same time, and somewhat because of your attitudes, he felt his womanly reality a threat to both of you as artists. A new organization is more than in the making. It is happening on both of your parts, and I am bringing it to the surface of your attention.

It will involve all levels of your realities, and include also your business dealings, your joint attitudes toward Prentice, the reasons for them, and the new framework in which you will be working.

Are you ready or do you want a break?

("I'm okay.")

Now. Psychically, developments appear in class. Freedoms achieved appear there, particularly when you are not having regular sessions. These appear before your private lives physically materialize them. Therefore, Ruburt's new class energy is the first development that shows. This is the result of a shifting of organization in his psyche, and in yours. Your lives are reorganizing themselves, finally, into a freer framework.

In this framework you see yourselves as individuals and as partners in a remarkable creative endeavor that will develop your main abilities easily, and without strain and inhibition. The correspondence has suffered because it has represented your attitudes toward people. As a writer, Ruburt resented the time. As a psychic and incidentally the person, he wanted to answer. The mail also represented business—people who buy books. Inquiries for help, to both of you, represented distractions, those who would take your time, in the old terms, and give nothing.

Prentice represented, to you (*me*), the world you had to protect yourself from, and be on guard against in the business world that had never understood your father—the unartistic, ever out to ruin the artistic product through ignorance, and lack of sensitivity.

Giving himself psychic spontaneity might mean somehow giving into that spontaneity that both of you feared. Whenever psychic developments show themselves then, Ruburt improves in health, as he allows his energies their spontaneous play and expression. This flows into his writing, his physical condition, and your private lives.

In the past you have let this go so far, each of you. This time I hope you will see this larger framework, in which you understand that creative abilities must be nourished but

not overprotected; in which you see that they have their own greater strength and direction.

Helping Ruburt with the mail is also a financial contribution. It is far more than that, but each of you must understand that you are partners in this endeavor in every part of it. The psychic development did not just occur. Your deepest natures called it out of the probable sequence into your reality—for a reason, because (*each of*) you knew that it could best develop all of your (*respective*) abilities to their fullest, and also help others.

Helping others also develops your own abilities in ways that you do not as yet understand. I suggest then a framework in which our sessions are featured. The sessions and their attendant results provide, literally, a multidimensional purpose that allows for your own gestalt individual achievements.

Before this Ruburt considered anything not writing a danger, a threat, or at least felt it a distraction to himself as a writer. He considered such things as a threat to you as an artist.

Now. While you smile at me, you still think that you must protect yourself against distractions, as if they are purposely lined up like enemies against you. This has nothing to do with consciously deciding how you want to spend your time, but with those inner fears that make you think of your time as something that must be protected—that considers your talent so fragile that it will wither if you do not make great effort to protect it.

If your idea of protecting your talent could be transferred to a plant, you would keep it in a corner, a dark one, in a room in which no one could enter, and spend your time worrying about drafts, no matter how well you had closed the windows and doors.

Your ideas about the letter (*to correspondents*) are encouraging first motions toward what I am speaking of, as are Ruburt's ideas about class, and your sexual advances. You have a way to make a living, and a good one. You each contribute. That much will free you to paint, and sell your paintings.

Now. Do you have questions?

("No.... Actually, I have lots of them, but we'll get to them later.")

Indeed we will. And now I bid you a fond good evening (*very loud*), and what blessings I have to give, I give you. And those I do not have, I know you will find.

("Thank you very much, Seth. Good night. 11:37 PM. Note that Jane hadn't taken a break for the whole session, since it began at 9:31.

(2 hours, 6 minutes.)

SESSION 679 (DELETED PORTION)
FEBRUARY 4, 1974 12:02 AM

(This material is deleted from the 679th session for February 4, 1974. Begin at 12:02 AM.)

Give us a moment.... This to Ruburt: before we close, I told you that he does not have arthritis. Give us a moment. Realizing that will greatly help to reduce his fears. Suggestions I give are always couched to his condition at the time given, in your terms. Now, I am making some suggestions, that, again, I expect will be followed. I will expect an answer in the affirmative at each session from now on.

To begin with: 10 minutes—and that is all—of simple yoga exercises. He is to walk around the house outside, and no further, each day except perhaps for Tuesday. The few simple suggestions he knows I mean are to be given with the pendulum night and morning. When these are followed, I will then outline further things for him to do, but these are to be utilized.

(12:09.) Give us another moment.... For both of your benefits, it is important that you realize he has improved since that picture was taken that you saw tonight, and that you understand that the physical condition can be remedied. Habitual muscle strain is involved, that smothers joints and does not give them room to move.

(The photo in question, in color, is not dated, but was taken in 1973. In it Jane is very thin; it's now apparent that she has put on a modest amount of weight. We didn't realize this. I'm marking the photo with this session number, for possible future reference.)

This realization on both of your parts should lead you to see that reverse methods, plus the change in beliefs, can indeed work what seem to be miracles.

Love-making is important, on all levels, and any physical relaxation. I will again follow this with definite suggestions, but I expect compliance. Amen—and I will be most willing to help you on your own endeavor *(touching the photo of me.*

("Okay. Thank you very much, Seth. Good night. 12:16 AM.)

SESSION 680 (DELETED PORTION)
FEBRUARY 6, 1974

(This material was given at the end of the 680th session for February 6, 1974.

(11:15.) There is nothing wrong, even with the muscles or the joints, organically, but a functional disturbance. Realizing this alone, and working with beliefs, helps relieve the condition, and so improvements have shown themselves. I expect my suggestions given in the last session, few as they are, to be followed religiously.

Because of the personal material given in late sessions, Ruburt has the habit of worrying—protecting the idea of time and ability as described, so that in one day he will worry about what distractions may arise the next day, and this puts him on guard. The muscles are then in a state of constant stress.

When he is at peace in the moment, the muscles are allowed to relax. His mental habits however often prevent him from such oneness with the moment. Your old idea of concentrating upon immediate sense data is good, to counteract these other tendencies.

The brief simple yoga exercises are not to exceed 10 minutes, now, but done gently they will help stretch the muscles in a natural fashion. These “new sessions” and your joint, newly accepted center and the framework that is evolving from it, is also highly important.

(Seth started to say good night, but I interposed a question about my front tooth. It had begun bothering me during the session; last month much of it had been drilled away, and a temporary filling put in. I thought I was close to losing it at the time. I also felt I was attacking the tooth, for whatever reasons. Now I explained the situation to Seth and asked for a few words about it.)

Give us a moment... You desperately want Ruburt to improve significantly, yet you are afraid when some improvement shows, lest it will be a “false one” that will not last.

You are, as he is, wondering how you will do what you want to, on your part—your painting, the book, renewed regular sessions, and regular chores. You wonder if you have bitten off more than you can chew. This is, on your part, a reflection of those ideas in which time is something to be protected first of all.

The tooth symptom is a result of those feelings, and of tensing the mouth and jaw. You also wonder if the book is more than you can chew—not alone, but in relationship with your painting. The material read over in our late sessions will help you understand that all of this can flow easily within the time available.

(11:31.) This is the first time you have decided to take time out to write. You still wonder that it will detract from painting. In creative time one adds to the other.

(“I do want to do both.”)

Understanding this should remove the difficulty—the symptoms, that is. Do you have more questions?

(“No....”)

Feel free to present me with pictures or data or questions you want, or to ask questions immediately on the material as I give it.

(“Yes. Good night, Seth, and thank you very much.” 11:33 PM.)

SESSION 681 (DELETED PORTION)
FEBRUARY 11, 1974

(The following material is taken from the 681st session for February 11, 1974.

(12:02 AM.) A few notes for him *(Ruburt)* then.... The improvement in the legs is highly significant. The muscles are to be encouraged, and the liniment is fine as an aid. For this week, the suggestions given remain the same, again, faithfully followed.

He should discuss the beliefs that came to mind, with you.

The idea of being at peace in the present is vital. That is all for now. *(Louder.*

"Very good.")

There is other material pertaining to you and Prentice, and Ruburt has his old habits—but for now we will let it rest. I bid you then a fond good evening.

("Thank you very much, Seth. Very interesting.")

His probable brain can only translate so much of this *(tonight's session)* at one time.

("Yes. Good night." 12:06 AM. See the 681st session for additional notes here.)

SESSION 682 (DELETED PORTION)
FEBRUARY 13, 1974

(The following material is taken from the 682nd session for February 13, 1974.

(Pause at 11:36 PM.) He (*Ruburt*) is beginning to stand on his own two feet again, to accept his vision of the world and his own nature.

The improvement in the legs is continuing—the improvements taking place there because the legs worried him the most. More work than is apparent has been done, for the right leg had to drop considerably. There is no need to duplicate material. He finally believed in me when I said he did not have arthritis. This alone removed some strongly negative body beliefs that had still remained despite his understanding of the reasons behind the symptoms.

The body beliefs, continuing their materialization, kept him discouraged, and promoted dire images of the future and so forth, that were quite in line with the beliefs involved. So again: he does not have arthritis. The muscles should be encouraged to relax. He has added a suggestion to that effect that is a good one.

The yoga exercises encourage the muscles to stretch as well as relax, and so far his choice of exercises is good. Again, he is to walk some each day. With snow, the parking lot is sufficient. The legs are benefiting, and will continue to improve. The upper portions have been compensating as the body is in the process of changing its alignment. As the muscles continue to relax, the arms and shoulders will also free themselves. Later I will add to the suggestions given. There is nothing that cannot be remedied. Again, it is function. I bid you a fond good evening; and feel free with your pictures or whatever else you have for me.

(“Okay. Thank you very much, and good night, Seth.” 11:48 PM.)

SESSION 683 (DELETED PORTION)
FEBRUARY 18, 1974

(The following material is taken from the 683rd session for February 18, 1974.

(11:44 PM.) Give us a moment.... To some extent you are using the energy crisis, each of you, to cut down on your extra-curricular activities—not to be good citizens, though that is in your minds, as much as the fact that the restriction on travel fits so in with your predispositions. I suggest that you listen to Ruburt as he gives his morning and evening suggestions—therefore you reinforce them—and that will be of help.

You *(to me)* have been of great help lately. He must be encouraged however to realize that his body can indeed perform better. Now when you believe that, Joseph, then assure him of your belief. It is extremely important that this be done, and that each of you do realize that the body can indeed improve, and is not at the mercy of old beliefs. Have him read the sessions on work and spontaneity. The body's ability now to cure itself is the important point, however.

The suggestions I gave should be continued until I add to them. Your assurance with the morning and evening suggestions will however be most helpful.

I bid you both a fond good evening.

(11:56 PM. "Thank you, Seth. The same to you.")

SESSION 684 (DELETED PORTION)
FEBRUARY 20, 1974

(The following material is taken from the 684th session for February 20, 1974. Before the session I had asked that Seth discuss Jane's difficulty with mobility in her arms, especially of late.

(11:33 PM.) Ruburt has been worried about the sale of *Oversoul Seven*, and also waiting for the paperback—afraid that after all the book might be late in its printing.

(As a matter of fact, Jane received the first copy of the Seth Speaks paperback in the mail today.)

Give us a moment.... He has been over-suggesting again, particularly at nap time—at himself too much. The morning and evening suggestions should be given, and as mentioned in the last session. Beyond that he should leave himself alone—as far as specific suggestions are concerned.

Simply as a matter of temperament, this time of year has always made him impatient. The worry about *Seven* however was important, and the call today of benefit *(to Prentice-Hall)*—as the production of this book *(The "Unknown" Reality)* will be.

("How is Seven going to do?" I was trying to get some good news to cheer Jane up. The back cover of the paperback Seth Speaks carries a full page advertisement for Seven.)

Very well. He thinks of it still to some degree as his book, rather than mine, and was worried that it would not do as well.

Your understanding of those issues can help remind him, and your reassurance there is most beneficial. In our sessions he lets himself alone, and in class and with Sumari, and with poetry. He knows what that feeling is. Tell him to let his body alone in the same fashion. It might take a bit before he understands what that means enough to practice it, but he can understand.

Tell him that when he is writing a poem, or wants to, he does not stop each time he picks up a pen and says "I can't do it."

When he finds himself thinking that he cannot walk properly, have him at least recognize the thought, as a thought and belief. That brief recognition alone will give him a moment of reflection. The reflection will automatically set up a gap of time in which he is not acting automatically in response to the negative suggestion.

That will help break the automatic mechanism, for we are here dealing with body beliefs now. The worry over *Seven*, for example, was not strong enough to cause such a reaction if the habitual body pattern was being consciously recognized and encountered.

There has been a breakthrough in those beliefs since the session on muscles; and for him naturally the spring, like the autumn, offers him optimum conditions for improvement in all areas.

Now: I bid you a fine probable good evening.

("Good evening, Seth. Thank you very much." 11:51 PM.)

DELETED SESSION
MARCH 13, 1974 9:25 PM WEDNESDAY

Good evening.

("Good evening, Seth.")

Now: some remarks for Ruburt, and this is not dictation.

Particular suggestions given in a group of closely allied sessions for him are geared to his condition at that time, and to the circumstances. While the reasons and beliefs as discussed in such sessions will still be valid, the suggestions that I give will be geared toward their application in given circumstances.

Now Ruburt is working on *Aspects*, under contract, with his "deadline." The 3-hour-a-day recommendations were given under different circumstances.

Give us a moment.... It might be helpful to clear some issues that have not been discussed in this manner particularly. Ruburt wants to write the bulk of the day, yet he now believes it is unhealthy to do that.... Give us a moment with this.... He believes he should be working, yet also that he should be more physically active. The symptoms then become intensified at times. As you have told him, there is nothing wrong with working all day, and all night, as long as he is physically free, and is not working under enforced conditions.

If he did, freely now, work as long and often as he wanted to, without worrying about going out, or housework, then naturally the period of intense mental activity would bring about a desire to go out, and be physically active.

Riding the creative energies in that manner, you see, would allow him to recognize his own rhythm, flow and ebb. When his mind was tired it would automatically signal the body to physical activity, walks, changed environment, and so forth. The point of such a suggestion however rests in writing freely. When he is writing and also thinking that he should go for a walk then the conflicts arise more strongly. He knows that he wants to be writing. The conflict itself then prevents the follow-through thrust, so that he does not feel the natural relaxation that would follow, or the natural resulting desire for activity.

Give us a moment.... It is important however to realize that to some extent he feels that long hours of writing are now wrong, because of the physical condition in which he finds himself. Now for a moment, tell him to imagine himself, generally speaking, well. If he wrote, steadily even, and did not go out for two or three days he would not think that there was anything wrong in that—nor would there be. When the stint was over he would feel perhaps a strong burst of physically directed energy, and want to clean the house or go for walks.

The condition itself, then, and his attitude toward it, have complicated issues. There are a variety actually of methods that can help him—various ones at different times, according to his circumstances.

Give us time.... The earlier he begins writing, as of now, the better off he is. Part of the conflict has arisen however also because he feels that what he often wants to do—write many hours—is physically wrong.

Some of this has to do with current mass beliefs, based on the idea of the mechanics of the body being more important than the thoughts behind the body's working. You have been told that sitting down for hours is unhealthy, that stiffness results, and so forth. To some extent Ruburt believes it, and believes that the body must suffer if it sits for long periods, and so forth. The body is quite equipped on its own to remain flexible, and left alone will perform a variety of small motions while sitting, for example, to insure its flexibility. Ruburt believes now that it is wrong not to go out each day. Certainly I have suggested in the past that he go out, but in line with the circumstances at the time, and the condition to which his beliefs had led him.

Give us a moment.... It would help when he is working, particularly whenever he is unduly bothered, to stop and say "What do I think about what I am doing in this moment? And what do I think I should be doing differently?! Have him write as much as he wants, and not to stew about housework for example, or walking outside. His natural pattern would be to do housework also, in bursts of activity.

While these suggestions may appear on the surface quite different from others I have given, if you look closely you will see that they are another method of encouraging spontaneity, and methods most suited now to his circumstances. In a weekly period, for example (rather than a daily one), these suggestions if followed will show him his own rhythms and patterns, so that he may feel like going out impulsively because he wants to, after a bout of writing, rather than feel that he "should."

Apropos of your joint discussion on Monday: it was advantageous. One point Ruburt missed, however. He knows when he spontaneously wants to go out, or to a joint, or whatever. When he tells himself that he must go out every day, then that feeling goes directly counter to his feelings that he may know quite well he wants to write and not go out. The symptoms then are intensified because of the conflict.

On the other hand, if he is writing and spontaneously wants to move about, and realizes this, have him get up, wash a window, or go out. Have him trust his instincts. The mind needs that rest.

Give us a moment for some to follow.

(10:03.) You were quite correct in your assessment of Monday night—about Ruburt being determined to use his abilities; and also in the balance that is being more or less maintained. There are however definite points of both additional energy, and therefore insights available at different times. There are too many reasons to be given in this session, but they apply generally to each individual, having to do with the nature of the psyche's "initial" entry into your system. I am hinting here of connections with astrology, though certainly not with the astrology currently known.

For Ruburt, spring and fall are periods when all of his energy rouses at a highly creative level, and insights are particularly valuable at such times. The period before an individual's birth is enacted again symbolically, but in new ways, each year. The seeking toward birth is a spiritual stimuli that is then re-enacted, but in new creative ways: so that Ruburt in winter, particularly in late winter, is on the one hand working toward new births of energy and creativity; and on the other is aware of the very need for such new birth, that would be implied in a before-birth situation.

Your temperaments are different, yet in your way at a somewhat later area, you experience the same kind of phenomena in a yearly cycle. In winter, whatever attitudes

Ruburt has are intensified, emphasized, worked with, but it is not a period conducive of change or fluidity.

According to the ideas of course this can be highly advantageous, unfortunate, or fall any place between. Give us time.... Each personality would definitely translate all of this in its own way. I cannot emphasize that enough. Ruburt, however, equates winter, to some extent, with being unborn, however. Naturally, high winds or snowstorms used to exhilarate him and act as stimuli, but overall his physical being always exhibited its greatest health, flexibility and exuberance in the other seasons. With the physical condition to some extent the tendencies in winter were overemphasized. He does not naturally feel as great a rapport, then, as he does in the other seasons.

He has been telling himself that he must go out in the face of some other tendencies, then, that ordinarily, in a good state of flexibility, would be relatively unnoticed. That is not a particularly important point, but given here simply to give you an idea of other issues that operate, having to do with a personality's natural leanings toward certain seasonal conditions.

There is much more, generally speaking, and one day I hope to give you much material for its overall benefit. Since infancy for example Ruburt's hormonal output has always increased in spring and autumn, and all of the important affairs of his life are initiated then. There are periods of quietude, flux and change then, in each individual's life, that are to some extent connected with the point of emergence into space and time. They are simply various kinds of patterned behavior, swirls of interactions as the soul meets space and time.

Give us a moment.... I am not speaking, you understand, of any kind of predetermination, but of temperamental tendencies used differently by each individual. In winter Ruburt bores in. It is even a type of hibernation, that could result in a restful period.

Your own interpretations of Monday evening were excellent, and gave you, and even Ruburt, some perspective. The feelings of his that I made clear this evening will help him. The two of you did indeed embark on a joint venture, using now reincarnational terms.

The purposes were there. The methods were left open. You were correct in assuming that Ruburt would not let the situation go beyond a certain point. I said that the methods were left open, and at one time you contemplated for yourself the same kind of situation, but turned aside from it after a taste of what it meant, or could mean.

There were many other methods. Ruburt felt that because he was younger than you he could more safely afford the particular method he chose. The solution lies of course in the method, in that it was meant as a method to an end, and not as an end in itself.

If this is understood clearly as a method, then Ruburt will realize that he is quite at liberty to change a method, particularly when he has run it into the ground. Nor should he berate himself, for a method is a learning process, and from it he has indeed learned much. He knew well, however, that the method was taken only for a time. The fears about the future are natural triggers within the method itself, that automatically prevent it from going too far, and that signal the end of the method itself.

It was not an easy road, in certain terms. On the other hand it gave Ruburt exactly what he wanted in experience. The two of you jointly also did agree, despite your own feelings in space and time, and I understand them; I know that the method will be left behind. I am well aware however of your attitudes in the time, as you experience it. Ruburt

however did choose a condition which could be experienced and then conquered. It was a condition that for example would not involve destruction of organs, or reliance upon the medical profession. This would blur the issues. It did not have to be physical. It could have involved instead any of the numberless problems that people have. Ruburt rejected most of those; and so, in your relationship with Ruburt, did you.

Do you want a break?

(10:49. "No.")

You have been deeply concerned in other lives also with the human condition, and worked in many areas. One of the reasons you chose not to have children was to devote yourselves to that end now. For your particular purposes you also needed to be free of many strong emotional attachments—not because such attachments are not good, but because for you and your purposes they would blur the issues.

Ruburt wanted to have a strong emotional nature in order to relate with other people, and yet also wanted to control and focus that nature so that it would also be directed toward his purpose. The symptoms also served that end. At the same time they allowed him to relate to those who were ill and unhappy in a way that he might not, he felt, have otherwise allowed.

The whole point however was to transcend the method itself, but the method could not be pretended. When this is clearly understood then you and he will see that the method is only half experienced, for the method itself includes triumph over the conditions. If this is not understood then the method seems purposeless to a large degree.

The method also, in an odd way, allows others to relate to Ruburt. When, as he will, he recovers his flexibility, then he is talking as someone who has overcome, and had something to overcome. It is easy to say that he has maligned his body, but the entire personality is body and mind and all, and the body itself has learned some comprehensions and joys also, having to do with sense appreciation, that some people never physically, now, experience. The other half of the method therefore lies in dropping it, and this was built in from the beginning.

Again, the choice was of a condition that could be overcome and that did not involve the medical profession. He chose ahead of time something, in other words, with which he knew he could cope and successfully. Someone working for their own purposes at an entirely different level might choose a physical condition that necessitated the medical profession, and might result in an important medical discovery.

Your part of the purpose of course was to witness Ruburt's condition, and therefore give you an emotional realization of the nature of the nature of beliefs as they applied not only to the two of you, but to others. Ruburt's vitality, then, despite the conditions, would also serve to remind you of the indomitable vitality of the race, and your part in trying to set forth ideas and directions that would be of benefit.

In what may seem to be an odd fashion, also, your reactions kept you emotionally "alive," and kept you from pulling too deeply into yourselves.

I have given enough for the night, but it is an important session. We will continue with the book, but when I have something to say to you personally, I will feel free to do so.

In between times there will be some reincarnational material that will throw light on this evening's session. There is a connection between what is loosely called astrology and reincarnational data, by the way.

Now I bid you a fond good evening, and suggest you read my suggestions, at least, to Ruburt in the morning.

("All right. Good night, Seth, and thank you." 11:15 PM.)

SESSION 691 (DELETED PORTION)
MARCH 25, 1974 MONDAY

(The following material is from the 691st session for Monday, March 25, 1974.

(12:32 AM.) I have a few beginning, small but pertinent remarks to make. I will continue them after our next book dictation. They are hints. I am pointing out here a few considerations—not important in themselves, but for what they represent.

Take Ruburt's literal mind into consideration in line with what I say.

While he worries sometimes about future money, or how he will make out, generally speaking he can handle that, and knows that left alone his creativity will, and is, producing financial as well as other results. He may worry about prices in the grocery store—and he does—but you do think in terms of financial limitations. Your daily remarks constantly speak of financial lack, except when you make a particular attempt to speak differently.

The tax episode threw Ruburt into a quandary—not only because of the situation, but because you, he felt, felt so threatened that there was no joy in his royalty check. You have not, either of you, begun to appreciate your physically apparent financial abundance; and you refuse, to some extent, to take comfort from it, but instead concentrate upon high prices without being really consciously aware of the fact that you are able to meet them.

You have abundance in that area. It is growing and will continue to grow, but it will bring you no more comfort unless you learn to appreciate it. This is important, because of Ruburt's ideas about writing and work.

The more financially threatened he feels, the less free he feels to be creatively himself, and the more something like a book deadline gains in importance. You make a point, each of you, of concentrating upon your financial lacks, rather than your gains. You are not blind to your gains but you do not emphasize them.

You did very well, suggesting you eat out, and in some other areas, Joseph, and helped Ruburt several times lately in important ways. When he feels financially threatened, however, that is when he pulls in his horns, cuts down on creativity, and tries to do his "job."

He is afraid of overbuying at the grocery store, of wasting food. He feels guilty in your eyes if students owe him, because this does not seem practical. Then he feels unappreciated and hurt, feeling he is not doing enough, and then resentful and angry.

He purposely went to a store (*Elmira Discount*) where he would not find clothes.... Looking for houses, in a strange way, made him feel good, for he realizes that you could afford one. His request that you surprise him with buying him clothes is an unconscious attempt to get you to express some financial exuberance, or trust.

The vibrator is good. It is a teaching mechanism—helping him with it is good, for it shows him that you think it is all right for him to relax and let go. That is why your conversation earlier was advantageous, because you do not often verbalize your feelings.

There will be more. For now, good evening.

("Thank you, Seth, and good night." 12:50 AM.)

DELETED SESSION
APRIL 3, 1974 9:59 PM WEDNESDAY

Now, good evening.

("Good evening, Seth.")

And give us a moment....

The entire Air Force affair thus far has been beneficial, in that Ruburt sees that his abilities can have great application in physical terms. He needed the confidence, which is why he accepted the situation.

As I told you a while back, Ruburt is left with body beliefs. The reasons behind those beliefs largely no longer operate. They are understood, and are no longer strong enough to cause such a condition. The body beliefs however have not been challenged.

The initiating reasons behind those beliefs have been challenged. That is why they are not now significant. They led up to the resulting body beliefs, however. These are met most immediately in Ruburt's most intimate contact—body meeting world. They are the most concrete-seeming evidence, you see. It is in this area then where the physical evidence most strongly appears, and it can seem overwhelming.

Earlier he did not want to use the body largely, for reasons he now understands and largely dismisses. As a part of that process he convinced himself that he could not use the body. Now those body beliefs have still to be tackled.

You are used to "trusting your physical perceptions," taught to accept physical evidence above all as the mark of reality. This is a part of your culture. Ruburt, involved in highly avant-garde work, always tried to make sure he had both feet upon the ground—in his terms, to be fairly objective. When he finds himself in such physical circumstances then it is difficult for him to fly in the face of such "physical evidence."

In areas where he is doing well, such limitations, and resulting limiting behavior, do not occur to him. In the Air Force situation, for example, he did not say "I cannot possibly deny physical laws, or know what is going on in another place, or even at another time." He enjoyed defying the physical evidence accepted by the scientist and others.

In his situation however he has largely felt powerless to alter the conditions. Part of this is personal, but part is also cultural, and shows the one area of cultural beliefs from which Ruburt has not freed himself. At times it has seemed at best Pollyanna, even to you, in the face of Ruburt's daily situation, and your intimate experience with it, to pretend playfully that it did not exist.

Imaginative exercises at times seemed impractical, or suggestion futile. The fact is that suggestions work—when you believe that they work. (*Louder.*)

In any area, an attempt to alter an unfavorable circumstance will always find you, at one stage, flying in the face of all physical evidence to the contrary. Do you follow me?

("Yes. I was just thinking that we haven't even reached that stage.")

Ruburt has on several occasions, but each time let the physical data cow him.

Again, since you are culturally taught, to accept physical data as your criteria for physical reality, this is to some extent quite understandable. Ruburt in most other areas has

discarded that concept, however, and in so doing has enlarged the experiences of his consciousness, and confounded those who accept such principles unthinkingly, as the Air Force personnel.

He must project that same sense of freedom and understanding into the physical situation, and fly as freely in the face of that situation. You were correct, therefore: he must believe that he can indeed be normally flexible. And if he does so believe, he will be. The fear causes him to organize memory and behavior so that all physical evidence then correlates with his belief that he cannot get well.

To some extent this belief of his is quite shared by you, and if his symptoms seem so self-evident to you, imagine how self-evident they seem to him. You form your own reality. You are learning how to do this more consciously. Those areas in which you have doubts are of course the challenging ones. Give us a moment...

Can I give you a few practical suggestions, to fit your present situation? Again, when you awaken in the morning, come over to Ruburt's side of the bed. In your own way, remind him of what I have said. He wants to get up earlier. But when he feels as if his efforts physically are getting nowhere, then he thinks "What is the use?" So your very early morning encouragement can be of value.

("How about if he just got up?")

You are ignoring everything I have just told you.

("Yes, sure.")

Underline the last sentence, and your own reply.

(I was angry at the time, I remember, but since I'm typing this material several days later I can't accurately recall all of my mixed feelings at the time. I know that one of my thoughts was that Jane's simply getting up earlier might help break the cycle of repetitive thinking and action.

(I have been definitely under the weather since the day after this session was held, and my pendulum tells me that I've felt this way because of my reactions to this session. Although I've been delayed getting this typing done, I've read the session to Jane each day; we have discussed it, etc.)

Give us a moment.... Since you understand so clearly the reasons for his problem, his lack of belief in the fact that he can indeed get well, then do your best to remind him that he can get well. And that you are not as hypnotized by his symptoms as he is.

I told you both to do certain suggestions together, because your belief in them and your effectiveness could help him revive his own body beliefs. The fact is that both of you are nearly hypnotized by the physical effects. While the main challenge is his, you can help by reviving your own beliefs that he can indeed return to normal physical behavior.

You smirk—

("What?")

You smirk—

("I wish that was all that was involved,")

—sadly, and with a nostalgic remembrance, because you do not believe that Ruburt can change his beliefs enough, and this, you see, is precisely what he fears. It is, however, most probable simply because the evidence is before you in all areas of your lives—that his energy, when it is directed, is most effective. We simply want it now directed in the physical area.

The same unconventional defiance of official beliefs shown in the Air Force affair can indeed be translated into other terms. I want you, together, to do the suggestions again; but more, to assert individually and jointly, against what seems to be the physical evidence of Ruburt's senses.

These can be overcome, and it is as easy as a child's game, as you said—if you realize, or if Ruburt realizes, that it is.

Now separately: I want each of you to imagine operating normally in a light manner, to look again for improvements—not setbacks, and to structure your days in that manner. There is no other way. I will have more to say at our next session. Now I bid you a fond good evening.

("Good night, Seth, and thank you." 10:45 PM.)

SESSION 693 (DELETED PORTION)
APRIL 29 1974 9:45 PM MONDAY

(The following material is deleted from the 693rd session for April 29, 1974.

(11:28.) For Ruburt.... Ruburt was used to his writing abilities, and he was used to subordinating his psychic abilities where they could be safely enough handled through the guise of art.

He decided to let those abilities emerge, yet he was not as sure of them, and did not know how to handle their dimensions. He knew that the stability of his personality was highly important. I emerged as a result of those abilities of his, in his terms; therefore what I said had to be questioned even while I was permitted to speak.

His psychic experience has grown and expanded, yet all the while controls were used. The controls served many purposes. They kept him writing, cut out distractions while he was learning. They also kept him from what he considered spiritual betrayals: he would not be a television personality, using his great powers of persuasion, until he knew what he was persuading people to do. At the same time he would be cutting out “temptations” to fritter away time, or to become a Kathryn Kuhlman. In his terms he felt alone, in that he felt he was upsetting all known knowledge, and without training working in the unknown. Since I was a part of that unknown, he could only trust me so far.

You, while being of great help, could not subjectively follow him, or lead him into out-of-body activity, and so he felt he had only himself to rely upon. He would go ahead. Then write down his material, check it out cautiously.

He wanted to keep both feet on the ground—not to fly away physically. Much of this has to do with the fact that he did not express his normal fears, but felt them beneath him, so that they built up. The body expresses them instead.

Give us time.... The psychic abilities are a basic part of his personality—bound to show themselves, as he was determined to express and use them. He has a fine intelligence. His psychic experience brought him into contact with much of the stupidity of mankind. The superstitions, horrendous beliefs and so forth, came to him through letters, and through the reading he began after his initial experience. These convinced him that utmost caution must be used as he advanced.

He was not able to express these feelings to you, however. He felt you would not understand them, for you valued his abilities so much that it seemed, by contrast, that he should profess no fears. It is a fact that fears were hidden, that caused body beliefs to operate.

Give us time.... He is indeed going in relatively unexplored realms. This takes courage. He has been dealing in many levels at once. In one he had to “prove” his mental stability, to his way of thinking. Since he is spontaneous, to him that meant appearing instead always calm, reasonable. On an inner level it meant, however, progressing slowly—probing the abilities, learning his way, while having a constant touch with the body, unpleasant or not, that would keep him physically oriented.

The body beliefs then grew up to answer that need. Because the inner fears were not recognized, no efforts were made to face them, challenge them, or conquer them. The fears, denied then, prevented him from further developing abilities and strengths that would automatically conquer the fears, and perceiving experiences that would prove the fears groundless.

(Pause at 11:51.) He grew up in your culture, so it seemed wrong to him, for example, not to orient physically in those terms, but to dream in the afternoon, have an out-of-body experience, and so forth. It went against the work ethic.

The very fact that he realizes such fears and faces them is automatically releasing. He does trust me now. It is when he is on his own, so to speak, that he is worried. He does not have to be on his own, however. That separation was the result of his beliefs. For that matter, you look out for him in his out-of-body travels. Tell him that. Even though you are not consciously aware of the fact.

His symptoms have been a fear of growth on the one hand, and on the other a way of effecting growth with safety, according to his beliefs. This session alone will help, as will his emotional recognition of his feelings, and your and his acceptance of their validity in their own realm. They can be encountered and conquered. His book analogy is an excellent one—he will tell you. Have him pursue it.

I bid you then a fond good evening. My heartiest regards to each of you. Tell Ruburt he will not have to seek me out. I am available in his dream state if he realizes it.

("Good night, Seth." 12:01 AM.)

SESSION 694 (DELETED PORTION)
MAY 1 1974 9:29 PM WEDNESDAY

(The following material is from the 694th session for May 1, 1974.

(11:00.) Now: give us a moment.

In his own way Ruburt has used symptoms as what he considered a safe framework in which to explore those areas he wanted to explore. While he experienced you, as given much earlier in the sessions, as cautionary and repressive, then he did not need the symptoms. He trusted you to set safe bounds on his spontaneity. This, he felt, relieved him of that "responsibility."

He was bound and determined to explore the nature of reality. He wanted to protect himself against self-delusion, of going too fast too soon, until he had enough knowledge to know what he was doing. He trusted most of my material, but he could not entirely trust me because I was part of the trip.

The symptoms then have operated as controls, a framework in which spontaneity was allowed—but allowed only so far. The very fact that anyone looking at him sees he has not solved all problems is meant to portray exactly that message.

Give us a moment.... He fears for the gullibility of people, and is rightly appalled at their superstitions, as indeed you are, Joseph. In his case, however, much of this had to do with quite normal reactions—not voiced or expressed. When in the beginning you were cautious, and worried about his overdoing it, or going into trance at the drop of a hat, he relied upon you in that way. When your enthusiasm grew, and your trust in his abilities, then he felt that to voice any fears at all in your eyes meant that he did not trust his abilities himself.

You believed in them so strongly that he felt he must himself exert those disciplinary tendencies that you earlier displayed for him. Indeed, as he became more aware of the little that is known, he wondered at his own daring. There was no one he could go to for instruction. I could have helped him further, but I was part of the picture.

When he saw that he could become a personality, and how willingly others would follow, he became aware of a new kind of responsibility. Your earlier experiments were private. No one was following in your footsteps. Give us a moment.... He also began to see two poles in society—one highly conventional, closed, in which he would appear as a charlatan; and another, yearning but gullible, willing to believe anything if only it offered hope, in which his activities would be misinterpreted, and to him, fraudulent.

There was a middle ground that he would have to make for himself. To do this he felt he needed to exert caution, to emphasize his own doubts in order to make a bridge to those intellectuals who doubted, and yet maintain some freedom and spontaneity in order to reach those at the other end.

This required manipulations most difficult for any personality, and a constant system of checks and balances. The intellectual doubters could identify with his doubts, and yet be inspired by his freedom. Those who were led by their hopes into gullibility could relate to

his experiences—yet he would pull them back to “sanity” by his doubts. At the same time he would be expressing the unreconciled portions of his own nature.

(11:22.) He had little idea consciously of the strains involved. Unconsciously, and at certain levels of consciousness, he figured it was the best route, allowing him spontaneity plus control; in much of this you acquiesced for some time, having grown tired of playing the guardian to his spontaneity.

You yourself were also not willing to face consciously certain possible consequences directly, for example—of television appearances; possibilities of fame, etc., and you were ambiguous in that regard. That ambiguity gave silent consent in many instances. The same applies to the telephone. It represents the world, outside influences. You do not want to be bothered. Neither does Ruburt. If you handle a call, he thinks you are doing him a favor. But in your contacts on the phone, as with your contacts with the world, that is considered Ruburt’s area, his thing.

There are energy blockages then, and discrepancies with Ruburt’s literal yet symbolic mind. “My energy can flow freely in those directions of my intent.” That should be underlined. Earlier Ruburt was afraid to say “My energy can flow freely,” for fear that would mean he would also have children. In line with “my intent” that is important. The suggestion should be given three times a day, in a series of three.

Give us a moment. He trusts me far more than he did. Me, as apart from the material. Tell him that I can be trusted to monitor any and all of his experiences of a psychic nature. Whenever a fear spontaneously comes into his mind about his work, he should voice it to you. There is more, but if you want to end the session go ahead, and I will continue at the end of our next one.

(11:34. “Well, why don’t you give us a little more, then?”)

The symptoms are a result of blockage of energy. He feels that he is supposed to be an authority, telling people to go ahead, and so fear should be beneath him. They are beneath him, such fears, but unvoiced they become impediments. They are shadows given substance only because they are denied. His intellect and intuitions spontaneously operate together. He is spontaneously critical, but critically spontaneous.

There is nothing for him to fear. The impediment with reincarnation has nothing to do with his intuitive understanding of it, which was always reflected in his writing. It is instead a reaction against the ways in which reincarnation is interpreted by others with less wisdom and understanding.

The suggestion I gave is highly important, with the precise wording. He has been afraid to go ahead. He is not one to compromise, and compromise has caused the physical condition. There is no way out of it except for him to allow himself the freedom of his being. When he thinks he might try an out-of-body at a nap, have him tell you, and call him at a certain time. Assure him that you will not only approve his spontaneity in all areas, but also check his activities and monitor them. I will also. That is the end of the session for tonight.

(“It’s very good.”)

(Humorously:) We try. Have him read this as soon as possible.

(“Tomorrow. Good night, Seth, and thank you very much.” 11:43 PM.)

SESSION 695 (DELETED PORTION)
MAY 6, 1974 9:29 PM MONDAY

(This material is from the 695th session for May 6 1974.

(11:23.) Ruburt has decided that 45 is a landmark. He has shown himself (Jane held her right arm out; in the last couple of days it has straightened out noticeably) that the body can change—that alternate realities can alter the present that you know, and that new intent can alter a life.

The body responded, and is, and will. The world will go its way, choosing and discarding what it will. Ruburt must be himself, fulfilling himself, and those joyful, free, personal and intimate freedoms of his life. He cannot be so concerned about Work capitalized, and underlined four times—that it devours his being, or there will be no work. His being must freely express itself, and part of that expression will be the fulfillment of his abilities—those about which he has been so deeply concerned.

Old habitual thought patterns are being worked out through the dream communications. The intimate “trivial” events of life are life—they are living, in your terms. This means that housekeeping and life’s daily chores are a mark of the living vitality of the moment—a mark of physical life as you know it. They cannot be plowed under for some ideal that exists apart from them.

In your terms, the ideal itself arises because of the intimate daily chores and activities of living; the sacredness of the body’s motion and all of those questions that arise between its motion and the time when it will be silent. Ruburt is beginning to understand, and lay down a burden. So will his “work” be enriched and fulfilled—but because he is joyfully himself. These sessions are fun. When they are not fun, creative play, joyful wonder, then they will no longer serve their purpose. So no session should be held because of a sense of responsibility.

Do you have questions?

(“No.” I was tired, but this wasn’t the only reason. Jane has had many welcome signs of improvement within the last week or two; I thought it best that she continue doing her own thing that way, with help from Seth at the end of the regular sessions.)

I bid you then a fond good evening.

(“Thank you, Seth. Good night.” 11:33 PM.)

SESSION 696 (DELETED PORTION)
MAY 8, 1974 9:58 PM WEDNESDAY

(This material is from the 696th session for May 8, 1974.

(10:48.) Now: briefly for our friend: tell him I said happy birthday.

Now: particularly, tell him not to become impatient, to proceed as he is, trusting his inclinations: and most of all trusting the validity on and the grace of his being.

He knows where he stands. There is little for me to add. He has made his decision (*to get well*). Great energy is going into repair of the body, and the mind itself needed a rest. He was correct about the enzymes. The inner and outer worlds are seen now as one. The information from *Seven* was correct. There will be breakthroughs at many levels—writing, psychic, and health, that have been waiting for the barriers to disappear.

He will want to eat more, incidentally, for the body will be utilizing nutriment for repair. In a few days he has rather effectively broken the habit of worrying, which alone kept his weight down.

As mentioned, the (*45th*) birthday was important for what it meant to him, and there is a connection with you at that age—except that he has more knowledge now than you had then. The main thing to remember is not to watch the body too closely.

Give us a moment.... there will be “a birth” of seemingly new concepts, simply because his old mental barriers kept him from making certain important connections, and an increasing system of communication between waking and dreaming states.

Have him read the last session again, with this one.

Now: watch television and have a snack. My heartiest regards to each of you—

(“Thank you.”)

—and a most fond good evening.

(“Thank you again, Seth. Good night. “ 10:59.)

SESSION 697 (DELETED PORTION)
MAY 13, 1974 9:18 PM MONDAY

(The following material is from the 697th session.

(11:03.) Now: I have several remarks, and before I get to Ruburt I have a few for you, Joseph: there is no division in your activities daily (*re a discussion Jane and I had today*). What you do is all an expression of yourself and its various aspects. If you do not make artificial divisions, but see the day as your own, and know your intents, then you will find that while doing *Dialogues*, for example, ideas for paintings will come, and that while thinking of Larry's (*Herschaft*) sketches you will also find future paintings coming to mind.

Your ideas have been limiting in that respect. You take it for granted that unless you husband your time, and divide it, what you want done will not be done in time, and so you inhibit creative ideas by your attitude. You say, consciously: "I cannot get painting ideas now because I am working on this and so in these hours," and so inhibit paintings. With a freer attitude, you see, the paintings would come through, practically speaking, now. That freedom would quicken your other activities, so that "Larry's work" would be his and yours more truly, and be speedily accomplished. Do you follow me?

("Yes.")

You are setting the limitations on your freedom through your ideas, and this to some extent has to do with old ideas you thought you had grown out of, about deadlines. Once aware of this, you can readily alter your attitudes.

(11:11.) Now give us a moment...

Ruburt's body to some extent has tranquilized itself. He is following his inclinations. There is a change in chemicals and hormones, so that he is for now mentally cushioned and relatively unconcerned about events.

This allows the body to move and relax more, and provides a natural tranquilizing effect. The physical improvements are greater in this past week than you realize. Some of course are not apparent yet, in your terms. But this time the whole body structure is involved.

Now ideally the body could at once heal itself, so that in the next moment he walked with perfect ease. Practically speaking however, muscles suddenly released from tension need first to simply relax and gain strength, and resiliency, practically. This is being done.

There are rhythms he is following, periods of muscular release, in which first he feels somewhat lethargic. These are followed, as over the weekend, by periods in which he feels like physical activity, and begins to strengthen the muscles.

The inner dream communications are important practically, biologically and symbolically. They represent the fact that he now trusts himself. The joyful and optimistic experiences however also bring about biological changes, and serve as imprints, patterns, for future physical improvement. The dreams restate on other levels his conscious decision to be flexible.

(11:18.) Give us a moment.... Deposits are being broken down, and the blood rids the body of those. The sleeping periods have become times of accelerated healing. Tell him

again not to be impatient, and this applies to you also. His natural inclinations, followed, allow for exercise when it is needed, and rest when it is needed, so that the natural resiliency of the muscles can be expressed without strain. This outer pattern itself follows inner patterns of release, and inner realizations.

There is much I can say now, that could not be said before. For tonight however this is enough. A few other remarks, after a break.

(11:23. No sooner was she out of trance than Jane started coughing. She said it was probably because she had picked up what Seth was going to discuss after break, although I had seen her take a swallow of beer just before she started coughing. "Maybe I'm not ready for this," she said. Resume at 11:25.)

Now briefly, for tonight: the business area will be cleared.

You have not used areas open to you in that regard. Ruburt can now use such information because of his trust, which has grown. The material you receive will be as trustworthy as our other material. And that is all I will say about that subject this evening.

My heartiest regards, and a fond good evening.

("The same to you, Seth. Good night." 11:28 PM.)

SESSION 698 (DELETED PORTION)
MAY 20, 1974 9:28 PM MONDAY

(The following material is from the 698th session.)

(At break at 9:56, Jane became very relaxed. A painful sensation started in the canal of her right ear, spread to her jaw, then down the side of her body in the back. It hurt at first, but then the jaw cleared up and she felt much better. She took a couple of aspirin, and we waited to see if Seth would return to comment. Resume at 10:26.)

Now: for Ruburt: a major tension block has begun to release itself—one that physically was largely responsible for the difficulties on the right side, and the lack of true body alignment.

Cyprus was correct, and in the terms used Sumari physicians then are aiding in Ruburt's recovery. The information, brief as it was this morning, was also correct. It is of prime importance then that he not become impatient, continue as he has been doing; and give us a moment.

The physicians aid by giving precise overall directions to the body consciousness, simply facilitating healing, and directing energy—they are artists in their field. The body must adjust itself, and is doing so. Minute and obviously invisible alterations and adjustments of all kinds are occurring.

Give us a moment.... This is the true nature of healing, and in the physical situation, practically speaking, you must allow time for the muscles to readjust themselves, and gain their strength. Once they are released, hormones are automatically released also into the system, encouraging either periods of activity or tranquilizing periods, according to the specific portions of the overall process. The dreams provide a steady give-and-take between conscious and so-called unconscious activity. This is also a time of deep unconscious creativity.

The process occurring now began in a dream state, was further accelerated this morning, and further so in the relaxation just before the session. The release however then of muscles previously tight can be initially unpleasant, but this soon passes, as other groups of muscles relax gradually in response. This was important however for alignment, and will affect walking of course beneficially. It is also connected with what we were talking about this evening, since the initiation for this particular event was dream oriented.

(The phone began to ring.)

Ignore it. It does not bother me.... the dreams also provide additional assurance, and while dreaming body states are altered—something physicians of course do not recognize. The existence of Sumari physicians will make sense when we finish our discussion of inward orders of reality and the dream state.

Ruburt then is progressing well. He has made his decision to attain flexibility at all levels, and that was the most important issue.

I bid you then a hearty good evening, and this book will open up even further your own private understanding of your own reality, and your private experience. Now be assured that all is well. Good evening.

("Good night, Seth. Thank you." 10:43 P.M.)

SESSION 699 (DELETED PORTION)
MAY 22, 1974 9:20 PM WEDNESDAY

(This material is from the 699th session.

(11:17.) Now. Give us a moment....

There are definite improvements in the legs themselves, as Ruburt realizes, and in the feet. Mobility in the feet is greatly improved, and the leg muscles are being released.

He should know this from the greater ease in getting in and out of his slacks, for example, and in getting up and down from chairs. The walking is easier than it was. It does not hurt as much to move, for example. Huge work is being done, involving the entire muscular system, however. And each muscle obviously affects others. This time it is not a matter of doing as well as he can with bent arms and legs, but instead the work involves the correction of those difficulties to begin with.

This means that some muscles literally are being released for the first time in years. They are initially wobbly, and in some instances sore. He realizes now that the soreness vanishes quickly, a few days after a muscle is released, and that the soreness is a sign of the muscle's vitality, newly regained. Before, the same muscle was hard, rigid, and unyielding.

The soreness then does not last, but in your terms the muscles must then build strength, and as this happens other muscles are also being released in their own kind of orderly fashion, so that body balance is maintained. Initially this does not give a smooth picture of locomotion.

The same applies to the arms, where certain motions will seemingly be easy suddenly, while others will appear difficult. The body knows what it is doing. While certain muscles are regaining strength they are allowed to rest. Then in their own fashion they begin their natural motions.

(11:27.) Give us a moment.... It is very important, again, that he follow his inclinations—for overall, when he feels like doing nothing but relaxing, this is what body and mind both need at that point. When he feels like motion, as tonight in the parking area, that is the correct thing to do. Some muscles were released in the leg. These particular muscles, because of their relationship with others, could be used immediately without strain, and were.

I have said this before—but in your minds stress the improvements. Ruburt walked up a few stairs yesterday and today without using a banister. He did not mention it, and told himself it was indeed little enough. Still, it meant that the body was regaining balance, and was an important development.

Give us a moment.... The “trouble” yesterday and the day before with the jaw was the result of the release of tension. But it did result in a jolt. Other such releases now however will be gradual, and unfelt to that degree, so he need not be fearful. The tensing of the jaw was one of the original physical initiations of the difficulty.

The vibrator is of definite value, but would be useless, you see, without his own decision and understanding. His attitude toward *Aspects* is involved, simply because it is his project at this time. He needed the rest from it, and had he gritted his teeth and plunged

back into it, he could have fallen into old frameworks—but following his inclinations, as I told him, he avoided that, and when he begins it again it will be with the relaxed attitudes that his dreams and his newer understanding are teaching him.

Give us a moment.... The walking will be greatly improved as his inner alterations make themselves more obviously known, and as the muscles learn to work together again in their new framework. Some still have to be released, and the arms are also important to balance. He will naturally feel like walking as the muscles themselves demand to be used when they are ready.

The dreams are providing him with excellent personal inner experience, telling him of his progress. He is however somewhat improved walking, but you have not noticed it. If you had a snapshot of a month ago to compare his present performance with, you would see the difference. What would be much more noticeable, however, would be the fact that the legs are indeed straighter.

Mind and body both needed a rest, and both will benefit. New mental impetus will initiate new physical impetus, so do not be impatient.

Now I bid you a fond good evening—and I know when your material (*my questions for Seth on book material*) will fit.

("Okay. Thank you, Seth. Good night." 11 :43 PM.)

SESSION 700 (DELETED PORTION)
MAY 29, 1974 9:28 PM WEDNESDAY

(This material is from the 700th session.

(10:44.) This is personal material. First of all, however, this book will open up many areas very important, and provide guidelines for many to follow.

Ruburt is just beginning his own dream endeavors—which could not seriously begin until he learned to have faith in his own being. Now: the entire physical system is being cleared. And certain deposits and knots in the muscles are literally being melted and flushed away. The circulatory system is being rejuvenated and repaired. Work on many physical systems is being carried on at once, while balance overall is maintained. Muscle groupings have to learn to operate spontaneously together again, and this is being accomplished.

Give us a moment.... Ruburt's inner image has completely changed in the past month—of course, a necessary preliminary. The dream material is highly important because it signifies his acquiescence to the inner authority of his own being. There are correlations still to be understood between the dream messages and physical recovery, however.

The body is now utilizing nutriments in a constructive fashion, and does feel a greater need for food. He should follow any inclinations toward certain foods at this time. He has also done well in trusting his inclinations toward work, exercise, and relaxation, for the mind-body relationship will work as a unit. Stimulating thoughts appear when the body itself wants activity.

There is not the big swing now between depression and elation, but a steady growing sense of peace, and easy freedom. This does not mean that elation will not occur but that a balancing upswing of habitual emotion is being accomplished.

Hormonal changes are also being accomplished. Now: *Seven* can be counted upon, as Ruburt knows; and Sumari physicians are assisting. There is a different kind of relationship with *Seven*. Ruburt's state of consciousness is different when he approaches *Seven*.

Give us a moment.... Ruburt does not have to displace himself to the same degree that he does in our sessions, so he is more aware of (three dots) . . . *Seven's* material coming to him. In our case he almost "becomes" the material he receives. If certain other beneficial alterations occur, and further understanding on Ruburt's part, we may be able to meet at other levels of consciousness, in the dream state, when he is not cooperating in the production of our material.

All of the information from *Seven* has been correct.

Now I bid you a fond good evening.

("Thank you, Seth, and good night." 11:02 P.M.)

SESSION 701 (DELETED PORTION)
JUNE 3, 1974 9:17 PM MONDAY

(The following material is taken from the 701st session.

(At last break I'd asked Jane if Seth could say a few words about why my front tooth was bothering me. It had been, off and on, for some time. I had an extensive filling put in it a few weeks ago, and was now concerned lest it act up enough so that I would be forced to have it out. I had asked the pendulum about it today, but didn't tell Jane what I had learned. The tooth was still bothering me at break.

(10:56.) And following. A word to you and then to Ruburt.

You are in excellent health. You are free of physicians, yet in the area concerning your teeth, you still believe that you must go to dentists. You use that area to give you, in your own fashion, a feeling of security: there you are relating in old ways, not only getting your checkups as you should, but seeing the dentist as more than that. That represents the one physical area concerning health in which you are not fully relying upon yourself, or new beliefs. That is, these have not yet taken hold.

In that area you believe yourself vulnerable. The dentist visits set up their own framework of suggestion, in which both of you heartily believe. While you are in that framework, you can gradually wean yourself from it. In the meantime you experience various difficulties.

Some of this has to do with fear and expectation, and the fact that your mother had false teeth. You are afraid of losing them. I suggest you examine your beliefs therefore concerning teeth, age, and in connection with your parents. Does that answer your question?

("Well, we'll see.")

The particular individual reason for any given difficulty makes little difference in the overall pattern, as long as you believe that your teeth are vulnerable. It is the one portion of your body, the mouth, that you have so far been willing to "sacrifice" to old mass beliefs.

Give us a moment.... Ruburt is progressing. Again, the entire body is being rejuvenated. The heat makes the muscles far more malleable, releases them, while all the time a general stability must be maintained. The entire circulatory system is being reactivated. He need not fear any of the old trouble with the teeth, sinus or jaw—but gradually tensions are being released in the jaw, neck and shoulder areas.

Any unpleasantness there will be minimal, however. This knowledge alone will release him from any fears that would make a minimal unpleasantness more noticeable.

The teeth are gradually and gently and easily shifting with the release of jaw tension, for a better, more natural bite. Then, and shortly, they will become quite secure in their sockets. The brushing routine as given must be continued however.

The legs are being released. His faith in himself is the key. He gives permission for the release. The symptoms are now not simply being bandaged over. Adjustments are being made at most basic cellular levels.

Transformations of self-images occur back and forth from dream to waking reality, once he made his conscious decision. Do then remind him gently that he should not become

impatient, while realizing that that is natural enough in its way. Held in bounds it helps, but it should not be allowed to gain sway.

Now I bid you a fond and a pleasant good evening.

("Thank you very much, Seth, Good night." 11:16 PM.

(After the session I told Jane that my pendulum had told me that my tooth was bothering me because I was worried about her teeth these weeks. I hadn't asked the pendulum questions about my attitudes toward teeth and my parents, though I had suspicions as to my beliefs in those areas. Seth was quite accurate here. He was also correct about my going to the dentist for security reasons, etc. Yet overall I hadn't been able to break the tooth-worry habit, while knowing I should.

(It is the next day as I type this material, and I feel that a rather remarkable change in my beliefs about teeth has already taken place. I have reinforced this with the pendulum today; I used suggestion at once after the session last night. Today I have been entirely free of any tooth discomfort, for the first time in weeks. My pendulum confirms my new attitudes. I plan to reinforce the new suggestions daily for some time with the pendulum and without—but I already feel that a change has taken place.

(Jane is now showing signs of change in her legs, which we are most pleased about. These began within the last couple of days. Her teeth have been bothering her—difficulty in chewing, etc., but according to Seth she will improve in this area as I will. I'll see if I can reinforce her beliefs in that area.

(A note for the record: Late this afternoon—Tuesday, ESP class day—Jane and I were filmed for a New York City TV show. It is for a Teleprompter station. Class is also being filmed tonight, and it is hoped Seth comes through. The program, "Conversations," is being planned for an hour. There is discussion about a regular session being filmed for Teleprompter, and/or a series....)

SESSION 702 (DELETED SESSION)
JUNE 10, 1974 9:19 PM MONDAY

(The following material is from the 702nd session.

(10:55.) Now: first, Ruburt's experience this afternoon. This is not dictation.

He is becoming more aware of inner events, so as he dozed he felt inner manipulations that were physical but not physical. Difficult to explain, yet at levels "beneath" matter, incipient matter was being manipulated. Give us a moment.... At certain levels the "matter" of the body is "plastic." Only at your level is it "relatively rigid." Do you follow me?

("Yes.")

The "inner" matter then was being released, remolded into better form. There is a connection of course between such inner manipulation and the actual physical body—so Ruburt felt physical sensation that was, however, not a part of what he thinks of as the body. It felt as if another body, oddly his, yet connected with the physical body—while not it—was being manipulated. Actually the body was being changed, but at a level beneath ordinary body awareness, at prematerial structure.

A few moments earlier he vaguely caught an image, as his mind, picking up inner information, translated it: he was being led to a physician's office in the image. Actually at these other levels, a Sumari physician was helping him. His emotional response, vaguely, was quite legitimate. At last he was receiving some information and help from a level he had wondered about.

Now: such physicians, in their field, are like the mental physicists and dream artists (*described in* The "Unknown" Reality). They can only help however when the "patient" has made the decision to achieve health. It is an advance on Ruburt's part that he perceived and then recalled the experience.

His dream work, again, is highly important and significant —not only for itself, but also because it represents his reliance upon the inner world of his being. And it was mistrust of that world, coupled with a mistrust of physical theories and alternatives, that partially caused his difficulties. He did not trust one world or the other.

Give us a moment.... He is being healed, but with conscious cooperation, and relying upon the fact that you form your reality—not, for example, by simply accepting another framework of belief—but his dealing with the nature of beliefs themselves, and this is an achievement. It also means that he is "working alone," in that there is no other healer or physician or system. He is working intimately with subjective and objective experience, correlating dream events and physical life.

The body changes are strange. Few work so intimately with body and mind. The healing energy has softened muscles that were hard. Sometimes they are sore. He need not try to ignore that.

Calcification is quickly disappearing.... Give us a moment. (11:16.) While all of this is happening Ruburt continues to walk about. Yet the legs and entire body are being altered in the most profound of fashions. So the walk is momentarily uneven; sometimes more so

than usual, as different muscles release, come into play newly after some time. This week, actually, the most profound changes of all are occurring. His reach will be good one day and poor the next as certain muscles are stronger than others, and new balances are being set up. At times the bones themselves are “softened.” Life and vitality is returning to a large number of previously hardened muscles. Other muscles had done double duty, so to speak, and “improper” postures were set up to maintain balance. These improper postures are being broken up.

Circulation being restored also sets up unfamiliar sensations. These manipulations are being accomplished without “bed rest,” or incapacitation, and without drugs. The discomfort is minimal as long as Ruburt trusts himself.

Again, some teeth are relatively loose, and one in particular. Yet for now the jaw is being kept in a “loose” framework so that painless realignments can occur. When this is accomplished the teeth will tighten again naturally, and are. The tooth hygiene mentioned is important, however.

Ruburt is more conscious of his body because of the constant changes, and that is in itself strange. So reassure him as per this session, and as much as possible have him concentrate upon other things.

Aspects is coming once again, and will lead, for example, to further developments. He will discover further correlations with his dreams and the wonderworks, and I will have other comments.

*(Heartily:)*End of session.

(“Thank you, Seth. Good night.” 11:30 P.M.)

JANE'S NOTES
JUNE 10, 1974 MONDAY

Monday, June 10, 1974, I lay down to take a nap. It was very noisy; a neighbor clipping a hedge and machinery of some kind grinding away at the new bridge site. Suddenly I became aware of a mental image, with sound that I couldn't hear; like a silent movie. I was getting out of a car, with a man, and we were on our way toward a house in which a healer or physician lived. As that me, I had this emotional gratitude: thank God; at last, someone who can really help—or something like that; I think though I'm not sure that I also meant... someone who knew our way of thinking and what I was up to. This vanished almost at once when I snapped to, feeling that a bug or something was crawling up my leg. It was; an ant. A few minutes later, another ant, plus the noises.

A few minutes or so later though something happened most difficult to explain. I was suddenly aware of a crazy feeling in my knees; as if they were being manipulated some way, only they were like putty... but at the same time while I felt this physically I didn't feel it in my physical knees, but definitely in what I suppose you'd call my astral ones. Then I thought—or another part of me thought: at last, the inner evidence I've wanted so badly, the definite sensations . . . (don't know how to explain this either but my 'astral self' was thinking this. The thoughts were mine, yet mine at a completely different level of thought that I don't think I've ever identified (or identified with) before. Then instantly I forgot the entire thing, both incidents, until dinner. On Wednesday night there was definite improvement in my right knee and leg particularly; and left one too.

SESSION 703 (DELETED PORTION)
JUNE 12, 1974 10:01 PM WEDNESDAY

(The following material is from the 703rd session.

(Note: At about 9:00 tonight, Jane abruptly became aware of a marked improvement in her walking. Some muscles and/or tendons in the back of her right knee had released. Delighted, she spent the neat half hour walking back and forth across the living room. She stood a bit taller; her movements were somewhat quicker on her feet; she felt a “spring” in her step that had been missing for years.

(11:40.) Now, this is not dictation.

The unknown reality: each of you in your own way have been involved in studying its dynamics. You have done this with your art; and began, in your terms, as a child of your parents with the teachings of that culture. So you started by drawing what you saw physically, and to some extent like the scientists you tried to capture the exterior appearance as faithfully as you could.

Form, shape and color—these at first delighted you as you tried to reproduce on paper what you saw in nature. Intuitively any real artist feels the spirit within matter, and unconsciously at least tries to portray it. Some so-called objective painters, however, use the form to quite imprison the spirit within it. Your friend Larry (*Herschaft*) was quite perceptive, and your *Dialogue* sketches and the rock (*face*) show on your part a growth qualitatively of artistic understanding, and technique used to the service of inner realities.

The integrity of form is not denied, but is allowed to merge with the greater vitality that gives the form its meaning. This will allow you to give form, literally—in your terms at least—to the formless, or rather to realities whose inner forms are not usually fully perceived.

Nor is it any coincidence that this freedom and emergence on your part coincides with Ruburt’s sure stages of recovery. Each of you, in your own ways and on the grounds that you chose, were dealing intimately with challenges as you tried to decipher the unknown reality and bring it into physical manifestation as best you could.

Ruburt by now should be able to see a certain “sequence,” as previously hardened muscles begin to loosen. They are first sore. The soreness is a sign of life and vitality, of stimulation and response. Then they begin to move, though weakly; there are sensations of course of heat in all stages. After several days then new coordinations are set up—then a feeling of ease and a growing strength.

When whole groups of muscles are involved other areas are also affected. Give us a moment.... There are events in the inward world. He has been aware of a few, as in the instance mentioned in our last session. The physical results this evening came directly from that inward event, though the physical results have only begun tonight to show themselves. He should be able to become aware of other such inward events.

Bantam’s “*Speaks*” will do very well, and so ultimately will *Seven*. Here also you are dealing with blueprints for reality. As you probably know, you will have no financial worries. Here, in that area excellent achievements have been made, and old beliefs

overrode, that were important, concerning both art, society, and finances. This applies to both of you.

You (*Jane and I*) have to a large degree thrown aside old belief systems, and dared to rely upon ideas given largely to you by me. These caused you to probe into the nature of your own beings in most intimate fashion, and yet were meant to lead you into that inner world of events—because each of you wanted to take that chance, and make that journey.

I have heard each of you say, at one time or another, that you did not know if you would do it over again—if you knew that Ruburt would have developed his physical difficulties. Unthinking statement, for many people—in fact, most—have in their own ways far more difficult problems, and far less achievement, joy or understanding. In other words, by the fact of physical existence, you will have some problems. In your cases you knew that the answers were ultimately within yourselves—a confidence few have.

The inner dynamics of being—physically materialized—presuppose challenges, and those are set adventurously, always with the knowledge of creativity, and of various solutions. Ruburt should look over his dream material again, to find further correlations between it and the stages of his recovery, further correlations between the inward and outward sequence of events.

He should now be able to perceive the Sumari physicians, and to become more aware of inward dynamics that ordinarily escape notice. It is also possible now that he can perceive me at a certain level of the dream state, and apart from himself.

There are certain “auspicious” times, in your terms, for such intersections.

There are times when windows “appear in the heavens,” when it is easy for you to get, say, to the moon in a spaceship—and so, again from your viewpoint, there are better times for psychological windows to open, and psychic pathways. So tell Ruburt.

Now he tried two or three times lately to get you out of your body, but you did not respond. Remind yourself that you can indeed easily be aware of such situations while you are “sleeping.”

(*Deeper:*) And now I bid you a fond good evening. And congratulations to Ruburt.

(*“Thank you very much, Seth. Good night.” 12:15 AM.*)

SESSION 704 (DELETED PORTION)
JUNE 17, 1974 9:27 PM MONDAY

(The following material is from the 704th session.

(Jane has had many improvements in her physical condition recently—including her feet and legs. Not all the sensations involved are pleasant at first, as Seth indicated they might be. Jane wasn't at her best tonight, I could see, but wanted to have the session.

(I personally had one question for Seth. I was rather upset at the way my notes were running so long in some of the book sessions, and wanted Seth's comment. My own reaction, after doing a lot of work on them, was that it would be best to cut most of them out. I thought I had three choices: eliminate; cut down; shift into an appendix. I needed Seth's ideas, I thought.

(11:12.) Ruburt is learning about the unknown reality, and in his own way he is making such a journey as the one suggested in this book. But so are you. Now I want you, Joseph, to set up a procedure with a dream notebook at your side of the bed—a decent table or whatever to hold it, and a psychological set begun; for you have thus far not taken those simple important steps.

The physical setup is symbolically important, for it represents your intent. Whatever arrangements you feel will be comfortable to you should be utilized, along with suggestion. The physical set alone is important suggestion.

Physically, Ruburt's improvements will now begin to show more quickly. He has quite properly trusted himself as he never did before in his life—in this life—and the results are making themselves known.

The notes will take care of themselves. Do not worry.

There is a development involving our books in the offing, not yet apparent, that will even further help your financial condition. *(Books have sold very well since November. Bantam also wants Seth Material.)*

Do not see the man from macrobiotics—this is suggestion of course. By all means *(to me)* be easy with *Dialogues*, for you are making intuitive and artistic breakthroughs.

I bid you an excellent good evening—

("The same to you, Seth.")

—and I expect my suggestions to be followed by you.

("Okay. Good night." 11:21 PM.)

SESSION 705 (DELETED PORTION)
JUNE 24, 1974 9:09 PM MONDAY

(The following material is from the 705th session.

(10:57.) Now for Ruburt.

The healing process continues, but he is trying to keep track of it too closely, and concentrating upon its progress. He is not concentrating upon the symptoms—but he is trying to watch his progress with too heavy a hand, if he will forgive the murky analogy.

In other words, overimpatience.

Again, certain portions are sore at times. He need not try to ignore that, but should remember that this is a response of muscles being newly released. This is highly important.

(Pause.) It will be beneficial for you to plan to move when *Aspects* is finished. Now he is free to work joyfully on *Aspects*, without the old “poisoned drive”—that is, he will be working because he wants to, and not because he feels his existence is dependent upon it.

For a while he did not want to work as often as usual, while those old patterns were being broken. Now he is free to concentrate on *Aspects*, and with a joyful goal also in physical terms at the end. That new concentration will take his attention away from the healing process, so that it can continue unimpeded. For a while there was no other issue to take his concentration away.

I have, now, a few suggestions, for this time:

A concentration upon *Aspects*, freely, as one part of his life. Two two-hour periods a week for particular dream activity and out-of-body practice. A walk, simply about the house outdoors, each day. He has been exercising as he naturally felt the inclination, and he will feel it—the inclination—more. He is working alone, with only you to give him encouragement, so try at least to provide it when he needs it.

It is important to realize that the entire body structure is involved. The toes, released, still have further to go. Their activation in turn releases other muscles. This is being done with relative ease. He will, as he walks around the house, begin to feel the natural inclination to walk further. The reinforcement of these ideas is all that is necessary; the trust that he is on his way to complete flexibility—that is, normal flexibility. He must continue to trust himself, and his dream activity and those periods of relaxation.

(11:12.) Give us a moment.... You will find moving a natural process, a joyful extension and an important symbol in both of your lives. Do not, again, move close to a river. A larger body of water, the ocean for example, is fine. Or inland. There are various reasons, having to do simply on one level with contamination and waste, and physical effects that you can do without. Beliefs can affect them, but for now it is simpler to avoid them completely.

Do not settle in an area of large flat land, nor marshland. I will have more to say, but for now I bid you a fond good evening.

Ruburt’s walking will improve, but the rapidity of the improvement is dependent upon the suggestions given.

(“Just how do you mean?”)

It is important that he follow my advice. Do you follow me?

("Yes.")

The improvement and flexibility is assured now, but its rapidity in time is dependent upon the easiness of his situation. Now—a fond good evening.

("Thank you very much, Seth. Good night. 11:20 PM.)

SESSION 707
JULY 1, 1974 9:21 PM MONDAY

(The following material is from the 707th session.

(10:45.) Now that is the end of dictation. Give us a moment... You are both in a good period of transition, and Willy is showing you the nature of healing. You have added to the nature of his consciousness, but then so has he added, in his way, to the nature of yours.

(Our cat Willy was injured, evidently by a car, a week ago. A large wound on his left shoulder is healing itself.)

There are some things I cannot tell you now. They have nothing to do with Ruburt, for example, holding back, but with probabilities now assembling.

The situation for Ruburt is the same as given in my last session for him *(on June 24)*, which should be read again, this time more carefully.

You are right not to take on more shows *(television and radio)* for now.

I believe, incidentally, that I cleared up your question *(from the 705th session)* for you. Cells, as entities, do not drop off like apples; I was using, I suppose, a kind of shorthand I believed was clear in the context given.

Both of you operate best in your private worlds, but the books vastly extend that world, and represent a far greater communication with others than you presently understand. If you do not meet face-to-face with people, for example, in clubs or organizations, you communicate with a far greater number, each of you, and jointly. You do this in the warmest of terms. People react, as per your letters, emotionally. You need not fear any lack in that regard, then.

To some extent Ruburt does still set up barriers, when for example Tam comes, but that in its way is all right—a part of his nature. He likes privacy as well as you do. He told himself he should be calm when Tam came, and trust himself and not be concerned, which is very logical. In so doing, however, he ignored his feelings to some extent. His work, as you know, is highly important to him, and Tam is the representative, in terms of Prentice. So he was concerned. The difference between beliefs and feelings caused a lag in the healing process that is just now beginning to accelerate again.

Now Tam is a communicator, but not an originator. He does communicate to those salesmen, and to others with whom he comes in contact. He believes in our work, and that, I tell you, is the most important element of all as far as a publishing house is concerned.

Now I bid you a fond good evening.

("Good night, Seth, and thank you very much.")

A hearty good evening.

("The same to you." 11:01 PM.)

POEM BY JANE
"OUR PARENTS DO NOT BETRAY US"
JULY 23, 1974

*Our parents do not betray us
Our parents do not betray us
our parents lead us into truth
our parents lead us sometimes unknowingly
 into roads and onto continents
 that they may not understand
but our parents do not betray us
 they lead us and we lead ourselves
 into truth
and so we do not lead our children into untruths
 nor do we betray them
nor need we fear the directions in which
 we lead our children
for we lead our children into truth,
 and all roads lead into truth
and when we think we are most forsaken
 and when we are the loneliest
and when we cry out the loudest in our anguish
then are we leading ourselves into truth
there is no insect that does not know
 a portion of the truth
there is no corner of a rock
that does not stand up within itself
 and shout
and know a portion of the truth
there is no angle or curve of a nerve or a
 neuron
 or an ant
 or a rock
 or a plant
that does not know its corner in the universe
that does not stand up within itself and shout
 I am event in the universe
 I am a portion of the truth
 and I am never betrayed
 into untruth
I stand up within myself and shout the
 nature of my being*

*and because I am
I am true
and there is no untruth
My parents did not lead me into untruth
I do not fear that the earth will lead
me into
that which is not
or to untruth
for there is no flower that is untruth
there is no spider or bug that is untruth
there is no atom or molecule within my being
that is untruth
therefore each of us speak the truths that
joyfully know their being within us
and we fear neither parent or children
and we follow with joy the direction
in which our own creativity and being spring
The dawn comes without my knowing
the dawn comes, the day goes
the evening comes, without my attention
the day is given to me
the earth grows about me, and all is given
I come unknowing upon the face of the earth
yet all is provided
the fruits of the earth grow about me
the seasons come and go
I can sit and think.
yet my thinking while important to me
seems at least,
not to affect the seasons
they come even when I do not believe in it
the apples grow in the trees
even when I am despondent
the dawn comes,
even when it seems to me
that there will never be another dawn
the rains fall, when my soul is parched
when it seems to me that there is no
divine moisture in the universe
still the rains fall and the grasses grow
and so I come into this earth
and my body grows
even while I wonder what my body is
and some wisdom within me is as wise as an
oak tree*

*the oak tree grows and I grow
and when I learn, consciously to grow
in that same knowledge
then I can speak to the oak tree
and understand what the oak tree knows
and then also I can teach the oak tree
and I can say
I know where your acorns come from
they come from where my thoughts come from
and if I follow my thoughts I will find
where your oak comes from
where your roots come from
and if we follow our dreams
we may awaken
to find ourselves the flowers in another
universe
or the rain that falls from other skies
How can I not trust my being
when the oak grows
and the flower grows
and the spider trusts its own reality
in a corner of my staircase
how can I not be as daring as that spider
how can I not trust my being
when the spider does*

SESSION 708 (DELETED PORTION)
SEPTEMBER 30, 1974 8:58 PM MONDAY

(The following material is from the 708th session.

(11:40.) Now give us a moment. A good one.... This is not dictation.

To one extent or another in your society you are taught not to trust yourself. There are various schools and religions that try, in distorted terms, to express the self's validity, but the distortions have smothered the basic validity of the teachings.

Ruburt, in those terms, started from scratch as a member of your society who had finally thrown aside, as you had, the current framework of belief. For some time he was simply between belief systems, discarding some entirely, accepting portions of others; but he was mainly a pioneer, and this while carrying largely unknowingly and invisibly the one basic belief of society that you cannot trust the self.

While that largely invisible—emotionally invisible—belief is carried, then anything the self does must be scrutinized, put to the test, while in the meantime beliefs that have sustained others are suspended.

The development of Ruburt's abilities would, therefore, lead him away from comforting structures, while in the meantime he searched for others to sustain him. There is no reason for him to feel stupid or inferior because he chose a challenge for himself that few would take. He has put to the test much of what he has learned. The physical financial abundance, for example, automatically and easily was accepted despite beliefs in the past to the contrary—and even in spite of your own negative beliefs in that regard.

His own personality has indeed blossomed in all aspects, in terms of relating with others, and personal creativity. At the same time he did not realize how all-pervasive was the belief that the self could not be trusted. He saw it in others, and tried to combat it and help them. The belief prevented him from following through, so that the symptoms became a symbol, in a way, because he still did not trust himself sufficiently. They also became a symbol to others: "Look—I am not that sure." He was quite correct in his written statement concerning the development of consciousness.

He has been testing out our information in the world that he knows. He felt it necessary to do so because how could the self, unsure of itself, taught that it was bad, bring forth good?

There were frameworks that could have offered help, but he saw that they were not intrinsically valid and so did not depend upon them. There are spiritualistic frameworks. Give us a moment.... He was afraid of using his own power completely for that reason; and then he became afraid that it would not work if he did.

Now: distorted as it is, and it is distorted, the science of mind book, coming from outside of himself, in those terms, is valuable, for it reminded him of his own power. He was afraid that despite his efforts he could not get better. Now you also have shared that belief strongly enough in any case so that your joint beliefs merged. His symptoms represent for him the one point of vacuum, comparatively speaking, where the acceleration that has

otherwise occurred has not as yet clearly penetrated; and jointly they represent the area in which your combined beliefs have not caught up to your knowledge.

In that area you have individually and, jointly, and on Ruburt's part more than yours, allowed yourselves to become hypnotized by "effects." Nor have you really, with feeling, except for certain times, allowed yourselves to clearly work jointly and together to clear those effects—with faith in your abilities to do so.

You form your private and joint realities. For various reasons you have not really focused on solving the problem, but you have focused upon the problem, and there is a vast difference. Lately the body has again made attempts to cure itself, as left alone all bodies will. I will see to it that you have material to follow, but a change of attitude will be necessary. You must each believe—Ruburt more than you, obviously—that a complete cure is possible. But think in terms of his expressing various gradations of freedom, rather than of freedom as an absolute.

On the most mundane level, but highly important, a walk each day, if only around the house, and suggestions as given morning and evening.

The workings of consciousness, however, may seem mysterious to you both, but the decision to continue the book means that Ruburt is ready to accept the power of his being, this will indeed materialize with his health. The health is there, and neither of you quite understand the nature of his and your achievement, despite your backgrounds privately and in relationship with your culture. There have been tragedies that did not occur in your life and his because of your understanding.

I bid you a fond good evening—but I want each of you to sense your own power, and the weakness of the beliefs behind the symptoms. Trust yourselves.

Another note: if you truly hold in your minds the sense of your combined powers for but a few moments a day, you can work miracles. This is the one area in which separately or together you have not used those abilities. Your own work is bound up with it here also. It represents the invisible area, where Ruburt's symptoms are visible. You have made ground there.

A few clear moments of belief, again, on both of your parts will let unimpeded nature free Ruburt, and also release other abilities of yours which you symbolically see as Ruburt's physical symptoms.

(End at 12:18 AM.)

SESSION 709 (DELETED PORTION)
OCTOBER 2, 1974 9:21 PM

(The following material is from the 709th session.

(12:07 AM.) We are about ready to end the session after a few remarks.

Beside at least walking around the house, Ruburt is to do five minutes of exercise a day, of his choice; but devote it to the idea of expressing freedom for his body—not absolute freedom, but to experience that feeling. Do you follow me?

(“Yes.”)

The ideas he has been working with are good. He knows which ones. There are inner developments already beginning, however, that are helping him. He feared for a while, again, that it was not possible for him to walk properly or move normally. To some extent you also fell prey there. Reread my last material on him. There in that area he was not sure of his power. I tell you that the inner work is mental, and it need not be work—but if each of you believe he is beginning to attain normal flexibility, he will.

You have only to exert your power in that direction. This applies mainly to Ruburt, of course. He is barely, again, beginning to sense that feeling of freedom, and the body is always ready to respond. The actual physical suggestions I am giving—the walk and exercises—are necessary reinforcements. Again, physical accelerations are beginning. They are the result of fresh inner activity. There is nothing intrinsically wrong with his legs. The exterior conditions can be remedied. It is only necessary that he believe it.

The fact, as mentioned, that he is going ahead with the book has a greater meaning than either of you recognize. He is beginning to understand the validity of the self, and therefore is freer to use his power, realizing that it is a strength and not weakness.

For tonight that is enough.

(“Thank you. Good night, Seth.” 12:19 AM.)

SESSION 710 (DELETED PORTION)
OCTOBER 7, 1974 9:31 PM MONDAY

(The following material is from the 710th session.

(11:31.) Now Give us a moment. (Louder.

("I'm in between," Jane said, her voice her own. "I don't know what's coming. I'm sort of half in and half out...." She lit a cigarette.

("Do you want me to get you some beer?"

("I don't think it'll last that long." Then:)

Ruburt is working through the philosophical problems that were really only questions not completely asked. All of the writing he did today was important. He is preparing to go ahead in all directions.

There are too many levels here to discuss them all at once. On one level the *Psycho-Cybernetics* is important also, for it reminds him on the simplest of terms that he can perform better, and reinforces a trust in himself.

The trust is accepted, however, because he is finally ready to work through the issues. As given, those involve the cultural training and religious indoctrinations. He is challenging, finally, the old beliefs that say that the self's spontaneity is not to be trusted. He is challenging those ideas emotionally and philosophically, uniting then physical action and inner mobility. In the past he was still afraid to touch those beliefs with any but the slightest of hands.

The prayer can be of great help, because it is religiously couched, and yet carries a new, not old, message of beliefs.

Your suggestions should be continued also. Give us a moment....

What he wrote was pertinent. He has been holding back energy for the reasons given. The body is already responding, however, to the challenge accepted. Before, he would not accept the challenge. To go fully ahead he had to cease cowering before the beliefs of the past, and this meant he had to examine those beliefs. He is only now beginning to do so.

They were not only his private religious beliefs, but those of his contemporaries generally—*(louder:)* and the foundations upon which your present civilization was made. He had to find the courage to encounter those old beliefs boldly, and he is finally doing so. I will have more to say in my own way to him in the dream state this evening, and I will shortly explain his experience with my voice.

In a way, then, the session will continue at another level of communication. It will all be down in black and white for you, however, before too long.

My heartiest wishes to you, and a fond good evening.

("Thank you, Seth. The same to you. Good night. 11:46 PM.)

SESSION 711 (DELETED PORTION)
OCTOBER 9, 1974 9:17 PM WEDNESDAY

(The following material is from the 711th session.

(12:29 AM.) Very quickly: Ruburt, again, is at a point where he can be on his way. What he said in class last evening relates. *(See the transcript for ESP class session of October 8.)*

Walking, exercise, suggestion to be continued. Impulses are again awakening. The prayer at this stage is beneficial, and so does Edwards help. We can, when time permits, have a short session on him, as apart from the book.

("Any time.")

On his part, his experience with my voice was an important breakthrough. His body, again, is responding. He must not concentrate on the symptoms, but on the improvements, even when they appear minute enough. Keeping track of those is highly important, for it structures his intent.

Your part is highly vital, and you are playing it well.

End of session—

("Okay.")

—and a fond good evening. I stop to give you a rest.

("I'm all right.")

(Humorously:) It shows you that I have concern.

("Thank you. Seth. Good night.")

(12:35 AM.)

SESSION 712 (DELETED PORTION)
OCTOBER 16, 1974 9:13 PM WEDNESDAY

(The following material is from the 712th session.

(11:38.) The paper Ruburt wrote this evening is pertinent, and highly significant. Have him show it to you. Indeed, though he dislikes the word, he is finishing the first portion of his apprenticeship, in which he became acquainted with a different kind of reality, and had to learn how to equate it with the “normal one.”

Certain strains were involved that were in one way as natural as growing pains. This has nothing to do with so-called psychic phenomena, but the natural growth and development of a personality whenever it tries to go beyond its space and time context, and takes a challenge of such a nature.

In a way, on one level, a personality seems to be operating “blind,” while in another it is aware of its accomplishments and challenges. Often a situation of unbalance is set up that would not exist had the personality not accepted the challenges and hence the potentials for an even greater development.

The more prosaic elements of the personality then take whatever measures seem necessary at the time, while new orientation is tried out. These methods may seem to lead to great distortions, particularly in contrast with the sensed possibilities of development. They still provide however in one way or another a framework in which the personality feels itself free to pursue its goals. The built-in impetuses however provide clue points. When the new sensed reality is strong enough to provide not only greater comprehensions but also to construct a new framework, then the old framework is seen as limiting, and discarded.

Elements in your lives were seen as negative simply because Ruburt was not sure of himself. Pleas for help were seen as demands—not as opportunities to use abilities, so he felt hounded. He was not sure enough of his new world, still enough a part of the old one so that he saw his life and abilities often through the eyes of the “old world inhabitants”—the others who might scorn him, or set him up for ridicule.

They represented parts of his own psyche, still, at that level of consciousness, not having quite assimilated the greater knowledge or experience, so he felt he needed protection—the protection that would beautifully, cleverly and insidiously serve all of his purposes, allowing him to go ahead as he wanted to, but with control drawn back to the body’s discontent. The discontent would still keep him at home working, and yet also serve as a control against too much inner spontaneity until he learned that he could indeed trust the new world of experience.

What I am saying will make greater sense when you read his paper. Give us a moment.... Your attending class, and hence symbolically standing with him as he relates this greater understanding, not distantly but to individual encountered human beings—a good point, important on your part, for you have never before been willing to encounter others at such a direct level.

This means symbolically that your painting will also achieve an even greater depth because you are willing to encounter the emotionalism that is always highly personal, that speaks out through each portrait. You have a good understanding of reincarnation that Ruburt has lacked, yet that has been counterbalanced by a disinclination to encounter personalities directly in contact in the present. Ruburt would do that, while closing off reincarnational aspects because of possible past emotional content.

Now this is because Ruburt did not want to encounter his own past emotional history in this life. You have become willing now to encounter present personalities directly. Class is simply your format in that respect. This reaction however helped Ruburt to overcome his blocks against reincarnational aspects, and so each of you help the other in that regard.

Your suggestion given earlier this evening is highly pertinent. And will prove effective.

There is far more I could say. The time this evening does not permit it, though I can talk as long as you can write.... My consciousness does not normally operate at the same speeds as yours, either, so what I am saying has long ago, in my terms, been said, while in your present it is new, or just reaching you.

Ruburt should have another experience involving me or my voice. Make sure that you see his paper, however. And now (*humorously*) I bid you a fond, and indeed the most fond of good evenings.

("Thank you, Seth. Good night.")

Ruburt's science kit is something picked up, in your terms, from another probability, in which he has learned all there is to learn about science as you know it. That is why he can enter into the reality of electrons so easily. Good evening.

("Good evening, Seth." 12:01 AM.)

SESSION 713 (DELETED PORTION)
OCTOBER 21, 1974 9:28 PM MONDAY

(The following material is from the 713th session.

(11:26 PM.) The following is for Ruburt, yet also for others, and can serve as a brief essay on the nature of will.

Ruburt directed his will in certain areas. Your will is your intent. All of the power of your being is mobilized by your will, and your will makes its deductions according to your beliefs about reality. Each of you use your will in your own way. Each of you has your own way of dealing with challenges. Ruburt used his will to solve one challenge: he was determined to find the kind of mate that would best suit him, and his own unique characteristics. That intent was in his mind.

When that challenge was met he used his will and mobilized all of his power to fulfill his abilities, and to bring about conditions in which he hoped Joseph could also fulfill his. The will, again, operates according to the personality's beliefs about reality, so its desires are sometimes tempered as those beliefs change. Ruburt always concentrated in his own way upon one challenge at a time, boring in, so to speak, and ignoring anything else that might distract him.

He wanted to write, to use his creative and psychic abilities to the fullest, and so he cut down all distractions. His literal mind led him on the one hand to a rich diet of creativity and psychic experience, and to a situation in which he and Joseph could finally be financially free and not in that way threatened.

To his way of thinking he cut out all excess baggage, so he had a spare diet, physically speaking. Because the body has its own sense there were always periods when it rebelled, when physical improvements showed. But the power of Ruburt's will was not directed in those terms. The power of his will said "We are not ready yet. We are still working on one challenge," so it seemed, finally, that he was powerless or helpless to alter the rigidity of his body.

Yet when he improved he felt that he did not want those "new distractions," and so the power of his will still kept the body down. The power of his will is amazingly strong. He is not one to work in many areas at once. Each person lives by their intent, which brings about the force of their being. In all of this probabilities are involved, so in all points of the past he touched points of probable healings. No one can be healed against their will. There is no such coercion.

Ruburt does not like the physical results of his plan on the one hand. On the other hand it was part of his method, a way of intensifying focus, increasing perception in a small area while also insuring safety, so that inner excursions would be balanced by a constant worrisome body that would urge him to return.

Until today he did not realize that the intent of his will was purposefully directed to keep the body down. In larger terms, you cannot say that this was a good or a bad method. In your terms it seems like a poor one.

He did not until today connect up the idea of the power of the will and his body, for he has willed his body down. He sees that the challenge has been won, and now it is time to take up the next challenge, to apply the power of the will to the body.

Now many people never learn to apply the power of the will at all.

You were determined to find the kind of relationship you have with Ruburt, the kind of relationship your parents never had, and you applied the power of your will in that direction. You were at the same time determined to set yourself apart from the world to some extent, while still maintaining and developing an emotional contact with a mate that would be unlike any in your earlier experience.

Creativity would have to be involved. You were also intrigued, determined to travel into the nature of reality, and at least glimpse a vague picture of what it could be. For all of your talk you envied Ruburt his concentration. In one probability you did the same thing yourself. In this one you provided yourself with a background that included sports and the love of the body, knowing it would sustain you.

One of the beliefs then was a strong joint one that you had to protect your energy at all costs, and block out any worldly distractions. Ruburt with his practical mind interpreted this more literally than you, and physical restriction was a part of his natural early environment, as it was not in yours. You were half scandalized, yet half approving, for some time. In the physical area in the meantime, Ruburt lost the connection between will and body. This was a natural result of his method.

In that respect, and in that respect alone, he felt helpless. He wanted to feel helpless there, for the reasons given. He has since realized at various times that the method has outlived its purpose—but the resulting feeling of helplessness has impeded his progress. The will and its power must therefore be inserted in that area. He is amazingly resilient. The cold to some extent restored the gums, by activating defensive mechanisms in the mouth and head regions.

Take a break or end the session as you prefer.

(12:00—12:11 AM.)

The methods Ruburt adopted in his 30's became more frightening in your terms of time, in the 40's, so he is looking for a way out. But he closed off his will from his body, so in that area he felt powerless.

His paper today is important, not because he has to make that kind of decision, but because he believed in it and chose a physical orientation. He should definitely every day now reread the sessions that he has collected separately on work and spontaneity—and if you value my recommendations, this is a must. He does not have any disease—the body still can right itself, as of now.

Using the body then allows you to relax. When as last night it is sore, it is because it wants to move. It has not been used, and objects. So despite the habits built up at such times, he is to get up and move about. The power of his will is indeed awesome, but he is just beginning now to feel it. Then it can be used in a new directive. The altered directive is all that is necessary. The rest will unconsciously follow.

There are reasons why he “relapsed,” but the point of power is in the present, and this material and its understanding by Ruburt is more important than “past” causes. I have said this it seems literally thousands of times, but there must not be a concentration upon

the problem. Instead there have been a series of challenges that Ruburt has met through using the power of his will, and this is simply the next one to be conquered.

Again, many people are not even familiar with that power. Ruburt does not need the extravagances of today's statement, though it is a stepping stone, but he must now realize the importance of a balanced life. He has the body on his side, for it is only waiting for him to allow it to use its power.

I bid you a fond good evening.

("Good night, Seth. 12:23 AM.)

SESSION 718 (DELETED PORTION)
NOVEMBER 6, 1974 9:50 PM WEDNESDAY

(The following material is from the 718th session.

(11:49.) Now give us a moment.

Ruburt's body is completely reorienting itself according to his new beliefs, so remind him not to become impatient.

His own inner experiences are structuring the necessary changes. The body at each instant accurately reflects the inner state, but in your terms with some necessary time lag. He has made an extraordinary leap, and it is freeing him physically. You have made as vital a leap, and it is freeing you artistically.

The library is valid, and in the most legitimate of terms; far more important, for example, than a physical library. He is indeed on the right path. He was on the right path before, but consciously he did not recognize it. Now he does.

He can expect definite physical improvement, and you can expect your own breakthroughs. Now I return you to yourselves.

("Thank you, Seth—"

(Louder:) My heartiest congratulations—and you will be richer than you know.

("Thank you, Seth. Good night." 11:55 PM. The last line was a surprise. Neither of us had asked that Seth comment on money, etc.)

SESSION 720 (DELETED PORTION)
NOVEMBER 13, 1974 9:55 PM WEDNESDAY

(The following material is from the 720th session.

(11:44.) You are correct in your suggestion that you give yourselves some break from visitors for a while. I have a few remarks.

Whole groups of muscles, particularly on Ruburt's right side, are letting down, straightening and also untwisting from head to toe. Ideally—but you do not live in an ideal world—this could happen overnight, and with only a feeling of release. Some muscles have been kinked, however. They are gradually unknotting, and it is only natural that these feel some soreness. It is the "soreness," the sensitivity of life, reasserting itself. Deposits in the right upper arm have vanished.

It is paramount then that Ruburt trust his body now, and not be worried. Old coordinations that were second and third rate are breaking up. Muscles being released are, as he has noticed, at first sore, then he realizes a new freedom or function regained.

The soreness continues for a while, however, and then vanishes as the muscle regains strength through use. The new function appears, yet is not steady for a while. But then its dependability is built up. He should not be worried if a freedom shows one day, then, and not the next. For it will reappear a few days following, and more dependably.

Give us time. There is a natural cushioning element in all of this so that the muscles are not overstrained through immediate unaccustomed use.

Your ideas about mail are excellent, and could not come until each of you had some faith in others, for before you would not trust mail to class.

Ruburt's idea did come from me, about your reincarnational episodes, and your personal experience illustrates what I am saying in the book—the individual's history is written in the psyche, and can indeed be uncovered. *(See sessions 714, 716 for instance.)* Your own creativity emerges, and will not only in your sketches of your experiences—those you have done and those that you will do—but in the paintings also that you will indeed do from them. More and more your creative abilities are being challenged, stimulated through our work, and they will flow naturally from it.

Paintings, sketches and drawings will be seen by millions of people as they appear—and will—in current and future books. The value of the originals will be considerable, but this is also your own solution to work and its public notice. It avoids galleries yet is available to people. The impetus of your own growing psychic experience will more and more provide you with the inner models for drawings and paintings *(louder)*.

Ruburt should continue reading the sessions he has picked out, every other day or so, plus my current personal material. The body is clearing itself. I bid you a fond good evening. Remind yourself however that even in this period of activity your creative mind is working on paintings, and you will have the time to physically produce them.

("Okay. Thank you very much, Seth. Good night." 12:04 AM.

(Jane told me this afternoon that she'd had a flash from Seth about my reincarnational episodes of late, and how I was in the process of uncovering my personal "past", as Seth says in The "Unknown" Reality.

(Check the book to see just where Seth says this, possibly with a note on my own adventures inserted; a referral to the Appendix?)

DELETED SESSION
NOVEMBER 18, 1974 9:42 PM MONDAY

(This session is in answer to two highly creative pages Jane wrote between 7:30—9:00 PM this evening. We've already spent half an hour talking over their contents; even while we discussed them Jane remembered elements she hadn't written down. It seems that several different altered states of consciousness were involved, so we're very interested in what Seth will say. Much of the experience took place in Jane's library, which she is writing about in Aspects II, as we call it.

(Jane's pages are with her Aspects II manuscript at the moment, and may be incorporated in that book. She was still "groggy" when session time arrived, but decided to sit for it to see what happened. We were very curious.)

Now: give us a moment, and we will do this in our own way.

The ape on one level represented the animal instincts feared by Ruburt's mother and grandfather as well, so Ruburt learned to look upon them askance. These instincts are the earthly doors of the soul's energy. Who closes those doors does so at some peril.

Ruburt's grandfather gambled compulsively in an attempt to hide his sexual wants, and deny them. He did not trust the body—his or anyone else's. There is no need to go into his reasons here.

He abhorred liquor because he was aware of the tales saying that liquor was the Indians' downfall. He tried to be "civilized," to counteract the Indian image, and he repressed his feelings. He was an outsider and a small, short, tubercular-looking man. He felt himself a pygmy, because of size and because as an Indian he was put down. He never related to his French background.

To some extent Ruburt has identified with him. He was after all Ruburt's mother's father, and therefore the source out of which Ruburt's mother came—the higher power, so to speak. The ape emotionally represented the instincts in true light, as dependable, supportive, and as the basis for earthly existence. Ruburt as an infant, then, experienced the strength of the earthly source. This means that he is to trust his instincts as far as letters are concerned, or healing, or whatever. At the same time the ape male and female represents the sexual quality of the earth, male and female being simply other versions of each other. This automatically helps resolve certain conflicts Ruburt had involving male-female identifications. In other terms the past was altered, in that Ruburt now experienced the yearned-for mother love that was warm in its animal female understanding, supportive and strong enough to easily bear a child's small ragings and hatreds.

In terms of your beliefs and in terms of deeper truths, man is related to the ape, so his experience also brings an even more substantial sense of belonging to the earth, and identification with the utter rightness of instinct.

(9:57.) Give us a moment.... At one point Ruburt saw the ape still male, and then a portion of himself sitting at the library table, for in your position it is the animal instincts themselves that propel you to search for answers, to write books, to explore in your particular way. The ape was at home in the library, and his face was compassionate.

Identification with the instinct brings compassion, and that compassion and wonder spark the creative instincts. Ruburt's idea was still one of controlling those instincts and his "animal" abilities. On another level, because the ape was in the library, compassionate and understanding, Ruburt was seeing symbolically the force of his own physical nature, quite at home with itself, and at home in the psychic library of the mind.

(10:02.) Give us a moment.... In learning to trust the changes in his body occurring now, Ruburt is at the same time learning to trust his own instincts, and the creaturehood of himself. In your society that can be difficult, and he needed some connections. You are also quite correct, in that the ape also acted as an animal medicine man-woman (*as in Personal Reality*), symbolically acting out a part that once very well could have been performed in fact. Ruburt has been reading about shamans. Their connections with animals are little understood. In his own way however Ruburt began a shaman's journey for himself, letting the psyche's images become alive, and the inner workings of the mind made more obvious.

The ape episode served to connect him in trust with his own deepest instincts, and he saw that those were loving. The ape could not have appeared however until after the blond man forcibly threw out that negative image. He dashed it against the wall. The pygmy Indian with the bent legs emerged, signifying Ruburt's grandfather identification. That identification is simply one of the reasons behind his concern with spontaneity and order, as I hope I have explained earlier this evening.

He also identified with his grandfather as a child, seeking protection from his mother in someone who seemed to love him more. The negative image, dashed then, gave forth the symbolized image that he had been using in his mind. He then turned into a baby, because the identification began early. Do you follow me?

("Yes.")

It was not necessarily a negative identification. That negative quality emerged only when he felt the need for greater protection, when he threatened to become uncivilized—going against his society in unforeseen ways. When he became important at all in world terms, he could no longer be a pygmy, and therefore lost a part of that identification that he felt had protected him against his mother and the feared spontaneity or instincts. So he would become shorter.

Being shorter also would bring about physical alterations that would themselves protect against instinct or animal behavior. This fit in with his work ideas, and yours, earlier, as given—cutting out distractions, et cetera.

The other images—the two people—male and female, were taller than Ruburt is. The man was seen larger than life, in excellent physical condition.

(10:17.) Give us a moment.... These represented the power of the body not being used, the animal instincts denied. The vitality. He identified with them perfectly however as himself, or versions. The woman's was a more possible version of himself. The male figure however represented the fact that he believes that strong muscular motion is a male characteristic, and not one that he feels belongs to mentally oriented males. In this life he never sought tall, strongly developed, muscular, large-boned males out, but avoided them. He felt they would not understand his mental properties. Here indeed he saw a symbolic representation of Ruburt—not one that could be physically materialized with his bone structure as a woman, but a figure of idealistic physical proportions that also possessed great mental faculties to match.

The woman, not seen that clearly, nevertheless represented the female version possible. The difference in hair coloring represented the fact that these are, so far, idealizations—yet he did identify with them. There were idealizations because he had not yet encountered the ape man-woman, for that connection was necessary before those qualities could be physically actualized. The actualization had to occur in the past, so he became a child again.

There were in-between episodes where he saw himself more or less an adolescent, weak and spindly. That represented a period in his life where he felt physically insecure. At his grandfather's death he felt betrayed, then, because he had felt his grandfather invulnerable. It was then, though he forgot, that he was given the elixir to strengthen him.

(10:30.) Give us a moment.... The silver figure is the other end, the other pole, of the ape. If you will forgive the term, the spiritual guide, as ape was animal guide, for both are related, and both were compassionate. The spiritual guide was the doctor Ruburt heard in his sleep and immediately questioned, and he is quite valid. He is not just a symbol either, but represents a quite real psychic construct, alive in your terms but in a different reality, and connected in a way I cannot explain with Ruburt's physical being, with the source of the flesh that physically composes him.

It is not the soul, but the soul of the body that you must learn to trust; for the soul in the body represents the corporeal meeting of the physical and nonphysical selves, in the most practical of terms. So Ruburt finds his muscles sore, and in the terms of your culture goes on faith that the soreness is good. But he is not relying alone upon "his own" resources, but upon those great dimensions of energy that connect the soul and body—the silver guide and the ape.

Give us a moment.... In terms perhaps difficult to describe the muscles run through the mind's journeys, and speak out their own questions, even as the soul speaks out its questions through the flesh. Ruburt's book is barely begun, or the experiences connected with it and in it. The body and the consciousness are learning to walk and function in a new way. The animal's and the soul's comprehension are one, and not alienated. Ruburt's body is completely releasing itself, but it is of utmost importance that he go along with the process, and this experience was meant to provide the necessary connections between body and soul.

End of session unless you have some questions.

("Well, do you want to say something about my Jamaica thing?" Of Saturday, November 16, 1974.)

Give us a moment.

Reincarnationally now, quite legitimate, and harking back to what I told you about the release of your own abilities. You helped that woman. Your present sense of security and relative detachment gave her strength. She knew she would survive, because she was aware of your knowledge. I will say more about it, but for now that is the end of the session.

("Okay.")

Ruburt has had enough for a night.

("Certainly. Thank you, Seth. Good night.")

(10:45 PM. Jane was obviously very tired; she wanted only to sleep. In our casual conversation I happened to remark that I now had three things going reincarnationally: The

Nabene thing, the Roman thing, and the Jamaica thing, toward my chronological “list” of “past” lives.

(“I wish you hadn’t said that, Bob,” Jane said. “Now I’ve got a whole bunch of stuff on that—so let’s get it down—”

(I protested, saying that I hoped she wouldn’t “say something now that I’ll wish later I’d written down.” For one of the few times during these sessions, I refused to pick up my pen and notebook. Even though Jane repeated that she was willing to give the material. She needed the rest. Seth of course had no problems; he was all set to go.

(“All right then,” Jane said finally, “I’ll just tell you this: Our whole idea of reincarnation is all screwed up. To untangle it would be really confusing. The notion of one life at a time, in any time period, is bullshit—the psyche is so rich that it can have more than one life at a time—like your Nabene and Roman lives together, in the first century A.D. But if you tell people that you’ll get them all confused....”

(I said I’d been wondering about the apparent conflicts I’d come up with concerning those two lives; if my intuitions, or recall or whatever, were correct, I’d set two lives simultaneously for myself, one in Italy and one in the Mideast. There had to be explanations.

(“Right,” Jane said. “There’s a whole lot on that that I could give you right now. I’ve just told you a little bit—”

(“Okay. I really want to know about it, but it can wait,” I said. I was tired too. “Another time....”

SESSION 721 (DELETED PORTION)
NOVEMBER 25, 1974 9:14 PM MONDAY

(The following material is from the 721st session.

(11:44.) Give us a moment, and shortly we will end.

This material is indeed “endless” *(as Jane said at break)*. Never think that you and Ruburt do not have children, for you are closer to many individuals than their parents, and you provide an emotional creativity that will enable physical parents to communicate far better with their offspring.

People write you or call as they would to dearly beloved parents, parents in another level of reality. So you become parents of thoughts and feelings that can help to transform your world. I’m not speaking of transforming it through great dogmas, but of concepts that put people in touch with their own reality.

Now to Ruburt and you. He is working with your help, and yet privately, as each must, with his challenges. He saw today how the new book *(Aspects II)* emerged before he realized it, and accelerated into actuality. He will explain this. There are definite physical improvements. Again, he has been afraid of mentioning some, because the walking is not better. His muscles and joints hurt more than they did before. Before they were relatively dead. They are now moving and in motion.

Conditions vary physically from day to day. In certain terms you cannot, and should not share that experience, Joseph. It is not yours. On the other hand, he is placing himself in a position of trusting the inner self, not from a state of agility and confidence, but one in which he must remind himself that despite, say, soreness, definite feelings of life and mobility appear. If possible for you, I am smiling, remind him of that in the mornings.

Leg muscles are straightening out, and being used after being rigid. All he needs is the confidence.

Now. He does a fairly decent job of remembering. Muscles that have not been used as they are released, are sore. They do not react predictably. They are weak. I want 10 minutes of simple exercises to re-educate the muscles. Ruburt does not realize the release in the right arm, for example.

Give us a moment.... Your finances will completely astound you as time goes by, but they are the result of inner wealth, materialized.

Give us a moment.... To some extent Ruburt held back physically, not wanting to bother you while he thought you were concentrating upon the diagrams and drawings. He does not want to slow you down while shopping, for example.

There will be further library experiences, however—and tell him *(louder)* that the doctor is a friend of mine. See what he makes of that.

Remind him of the exercises. Your own creativity has expanded in ways that have nothing to do with time, however. Your development will leap from limited ideas you had about it. You had very limited concepts about the ways in which you would allow it to show itself. Those limitations are falling away. The next year will show this clearly.

(12:02.) Rest your hand and give us a moment....

(But this proved to be the end of the session. Now see the lists of our house connections.

(30 house ctns—737-14—[30]

40 house ctns—740-9—[over 40]

50 house ctns—744-5—[more than 50]

[see notes, 737-14, 740-9]

(In closing: Our list of “house connections” is still increasing. It now totals some 53 items [Tues. 63 as of 11/75], with additional ones entering our reality every so often. Throughout the time it took Seth-Jane to finish this book. There’s no reason, now, to think we won’t learn of more. At book’s end Jane just laughed and said: “Well, it looks like we just moved our old neighborhood up here—or at least a version of it....”

(Certainly the house affair is a good demonstration of at least some of the elements contained within The “Unknown” Reality—But then, The “Unknown” Reality can just as well be translated in ordinary terms like houses and neighborhoods as any other way....)

SESSION 724 (DELETED PORTION)
DECEMBER 4, 1974 9:45 PM WEDNESDAY

(The following material is from the 724th session.

(12:05 AM.) Ruburt was correct in his deductions about his own situation. More will come to him as he writes his notes in the morning. The physical improvements are continuing. In fact, he progressed enough so that they continued in spite of his momentary confusion. He taught himself a lesson, literally, this evening, and that is the way he learns.

That is all for this evening. My heartiest regards and a fond good night.

("Thank you, Seth. Good night." 12:07 AM.)

SESSION 725 (DELETED PORTION)
DECEMBER 11, 1974 9:17 PM WEDNESDAY

(The following material is from the 725th session.

(11:35.) Give us a moment....

Not dictation: all of this should help you understand your own experience involving your father—and the later one with your mother, and Ruburt's with Teresa; for your mother was sending out strands of consciousness in the directions that interest her.

To Ruburt. *(Pause.)* The further agility and freedom he is allowing himself psychologically and psychically is now leading him to the greater physical agility he desires. The idea of strands of consciousness is important, for he can now choose strands. He is beginning to understand that bringing greater freedom to habitual physical thought patterns forms strands of consciousness that you can then follow.

He sees this. You can simply refuse to follow one habitual strand. The strands form experience. They are carriers of pictures and images, and expectations—the threads with which you form the sparkling web of physical life.

The "prediction" I gave concerning Ruburt's health still stands. There will be of course more library experiences. *(Harry)* Edwards does help, for reasons I will give you—when we have the time—in the same way that Ruburt's energy helps others, as at Woodstock. There is also a doctor, quite real; he is an image as yet unrecognized in Ruburt's psyche, though he glimpsed him once. Yet he stands for a definite personality in ways I have not as yet explained.

Ruburt is being helped, then, in an area adjacent to his library. He is open enough to receive concepts that will be important to his health, but his acquiescence was first necessary.

His students are important, for as he is translating from the library, they are also translating.

End of session. A hearty good evening.

("Thank you, Seth. Good night.")

(11:45 PM. "He said that," Jane told me, laughing, "because I have to go to the john.")

DELETED SESSION
DECEMBER 18, 1974 9:34 PM WEDNESDAY

(Jane had added freedom of movement in her arms—quite a noticeable improvement—within the “space” of an hour after supper tonight.)

Good evening.

(“Good evening, Seth.”)

Not dictation. Instead a look at the private unknown reality as it becomes somewhat visible.

It is difficult sometimes to untangle beliefs because you do not get hold of the proper strands.... To some degree Ruburt believed that artists and writers, pioneers, or revolutionary thinkers, were somehow punished—despised even—for their genius; ostracized. To some extent he had the feeling that as long as you kept your mouth shut about what you believed, you were safe, and that idea drew great strength from your own similar belief. Think what you want but don't make the mistake of telling the rest of the world. Keep your mouth shut.

You would paint pictures, then, but not show them. You both possessed such strong creative abilities, however, that once expressed they were bound to create attention. There are many variations on the same thing that the artist, the revolutionary thinker, the genius, would be punished by his fellow men, or even be betrayed by his own abilities. Many such ideas have been held by those relatively innocent of any great creative ideas themselves, in order to rationalize their own deficiencies.

In order to fear the opinions of others, however, particularly the opinion of those in authority, you must first to some extent respect those in authority, and hold some faith in their ideas. You are taught to respect such authorities, and as mentioned earlier, while Ruburt defied authority as a child he was still dependent upon authority's welfare.

Now he has felt that if the “authority,” the people, do not like what he says, then they will not buy his books, and deny him that “welfare.” At the same time he has been determined to go ahead. Instead of the people giving him handouts as a child, where he had to be careful of what he did and said, he saw them as contributing to his welfare through buying his books, and if he went too far and offended them, they would stop.

Their ideas ruled the world. Their ideas carry the weight of mass acceptance. He has done his thing, but fearfully. Only lately has he realized that he has no respect for any of the authorities, as they call him or write him, or approach him. As with today's psychologist, he sees that in many ways they know far less than he, and are looking to him for help and direction. These are the people, he suddenly sees, that so frightened him.

Give us a moment.... Again, you cannot be afraid of the opinions of the world unless you value its opinions above your own. This is a difficult lesson to learn, and many live lives in which the entire question is never encountered. Ruburt suddenly realizes that in basic ways he does not respect the opinions of the world. Therefore those opinions no longer have the power to frighten him. When you are not challenging the world's concepts there is hardly any problem.

Anyone who starts out to do so knows there are some risks. Such people also know however that intuitively they possess the ability to conquer any such barriers. Today's physical development represents the beginning of the profound improvement I spoke of, simply surfacing today.

None of this ever had to do with Ruburt privately, but with Ruburt and his contact with the world. None of our sessions, or his own natural development would ever bother him. The question was how these could be related to the world, how people would interpret or misinterpret, or how he would be regarded—for he took it for granted that anyone offering revolutionary ideas would be punished or ostracized.

Until lately he idealized authority on the one hand, and was frightened of it on the other. Only when he realized that there was no authority in those terms could he begin to let down his guard.

Now because of these feelings he was afraid of setting himself up as a new authority for people to follow blindly. This problem also vanishes when he realizes, as he does, that there literally are no authorities. There are only people.

He has been on guard, and only now is realizing that there is nothing to be on guard against. Fear of the spontaneous self is meaningless unless the spontaneous self is set up against the idea of an authority which is not spontaneous. The spontaneous self is feared only because it might break down the authority of a rigid structure. It might be creative. It might come up with something new. It might shatter rigid barriers.

Other issues have been contributing to today's suddenly noticeable improvement. *Psycho-Cybernetics* does reach him at a certain point; Edwards has helped—but all of this only because he is ready. He sees that no one else has anything better to offer the world.

Each of you felt, however, that there was great value in being anonymous, yet you put yourselves in a position where you could not be. You tell Ruburt to keep it a secret from Leonard that your rent was raised, or you might move—good God!—while your most intimate personal beliefs and inspirations are given to the world. The idea however has been, the more secret you were, each of you, the better off you were, while at the same time your individual and joint creativity would be known. But the habits of secrecy continued, and there is no reason for secrecy but fear.

Fear of what? Of people, who have the power to hurt you. But I say to you that literally no one has such a power. You can only hurt yourself. When others seem to hurt you, you use them in a way as weapons against yourself; and of course they so allow themselves to be used for their own reasons. But Ruburt has a highly symbolic mind as well as a highly literal one, so he has hidden behind closed doors.

Actually some of the responses to *Personal Reality* have helped him considerably, as he sees that so-called authorities are greedy for these ideas, and need them desperately. His beliefs therefore have been changing. He feels free to move, and that symbolically and literally means a new “place.” That also applies to you, and both of you jointly, which is even more important: your joint agreement.

Now, dear friend, you have also shared some of these ideas, and to some extent seen Ruburt's physical condition as a symbolic statement of how the so-called authorities viewed our joint work. Ruburt is striking. In his physical condition he is still striking. People still notice him. They notice him even more now because of the eccentricity of walk. This bothers you. It bothers Ruburt. You do not like to be out with him, on a certain level

now, because he is so noticeable, so obvious. It offends your idea of secrecy, privacy, and being anonymous. I do not mean that you are not sympathetic. You follow me.

("Yes.")

You had each thought, however, that there was something extremely uncomfortable about the truly creative person in society, that he or she had to protect himself or herself, and the symptoms have been Ruburt's way of protecting himself—yet also his way of saying, "I am different. Do not fear me, look at me. I am obviously flawed, so you cannot attack me." So he feigns illness. When the opinions of others are no longer so valued, there is no need for such protection, such playing dead.

There will be some extraordinary library experiences. Because of such fears as I have spoken about this evening, many people never use their true creative abilities at all. But they do not remain "healthy" either. They suffer. Their abilities yearn for release, and overall their lives are, in your terms, incredibly dim. Ruburt can make no new bargain that says "Now I change my mind. I will be physically flexible, but I will no longer use my creative abilities in the ways natural to me." That is simply the other side of the same limiting bargain. But that is not where he is going.

Give us a moment.... He is free to use all his abilities physically, psychically, creatively, and spiritually. One need not be expressed at the expense of another. Instead each complements the others. When you realize quite literally and practically that you have no other person or authority to fear, then you are free to be yourself to the best of our "ability."

Ruburt's *New York Times* ad is delightful, but he no longer needs to depend upon that kind of prestige. You are not better than other people, either of you. You certainly are not worse. You are, in your terms, in their reality while being "ahead" of them in terms of certain kinds of development. You chose this experience for a reason. You do have equal contemporaries, unknown to you, but you are working at a different level. You are not involved in a specific kind of emotional reality others are pursuing. Those realities are not beneath your own in any way. They do need people like you who are not so involved, who work in other areas, to help them.

In those terms you are "out of your time." You have been through the same kind of encounters, however, enmeshed in them like anyone else, so you have no right to feel superior. The implied sense of superiority is what made Ruburt so angry at authorities, so defiant. They seemed to have power over him that he resented. You cannot speak to your age, your time, unless you understand it, and you cannot understand it unless at one time or another you feel the weight of its authoritative beliefs. So Ruburt grew up where they were important.

You did also, though this is not as clear to you. Ruburt's experience is specifically more obvious, yet your mother and father each reacted in their own ways to the authority of the world as they understood it. Your mother tried desperately to fit into that framework, and your father as desperately combated it.

Ruburt need not fear becoming a new authority. People do their own thing, and point to others as authorities to take their responsibility for them. He need not fear others as authority, for the same applies. You do not need to protect yourselves against the world. It needs what help it can get, and you can only help it by being yourselves.

Ruburt then is now realizing there is no authority to fear, no need for the defense, and no one he need hide from. The improvement then is just beginning. You will find a

house you like. You need to buy, not rent; there are further financial developments, windfalls.

Give us a moment.... Rest your hand....

(10:48.) *Seven* will be made into a movie. (On Tuesday, January 7, 1975, Sandi Parness of New York City—before ESP class—talked with us about making *Seven* into a movie. She said she has access to money, or can raise it—\$1,000,000— as well as “top writing, directing, acting talent, distributorship, etc. This is reported here for what it’s worth.) The house you choose will suit you. The whole affair will be settled now with relative ease, so that you will be quite astonished at the simplicity of it.

Further library experiences will help Ruburt. Again, do not become impatient, tell him. You choose books rather than television appearances, because of your feelings of secrecy and safety. Your house should have a foyer for the same reasons, and some definite stated area between private and public land. This will make a big difference to each of you.

You can definitely expect better walking shortly. Your participation in class is important because it represents an opening of your secrecy. Ruburt felt you wanted him to go ahead but not go ahead in that regard. Do you follow me?

(“Yes.”)

—so he became the figurehead for your joint activities.

End of session, or take a break if you prefer.

(“We’ll take the break.”)

(10:56—11:26.)

Now give us a moment.... You are smart to buy a house in the early part of the year. After that there will be an erratic period, where briefly house prices will rise, only to fall again.

The house will be an investment, among other things. Your best investment in your times, and any improvements will add to it, that you make.

Give us a moment.... Do not buy a house with a dirt cellar. Do not buy a house heated by oil. The fumes are not good. A house facing the east is good in your section of the country. Use your psychic abilities to ascertain the house’s atmosphere, by all means, and no matter how fine it seems, if you do not feel comfortable inside, do not buy it. It should have a fireplace, because of the reminders of the hearth. It should not be sided with aluminum or metal. In your area it should not face the south (*but it does—May, 1975*). This also has to do with the ways you use energy, so these are no general precepts for others to follow. Check with your pendulums.

Give us a moment.... The house at Elmira Heights can suit your purposes. It has several important aspects that you should look for—the combination of privacy and openness. Do you follow me?

(“Yes.”)

Houses even in the country can have a closed quality if the mountains or trees press too closely. The land that you own is important, but the visible land that you do not own is also, and you should be in sight of a mountain or some open area, while still having a private “secret” area also.

Some work will be done on Ruburt’s gums this evening. I am not telling you what to do. You can safely afford \$30,000, with what I know of money that will come in, and with

plenty to spare. If you cannot accept that statement practically, however, then do not spend that amount.

Now however, the sooner you move the better, taking your drawings, et cetera, into consideration. I do not mean tomorrow.

Ruburt is correct: you would not have been happy in your mother's old home, with beliefs and situations as they are; but on your part as well as Ruburt's. The people who moved there did so for a reason, and they will bring "new blood" to the neighborhood.

The aluminum is not good, generally speaking.

Briefly on the economy: times are changing, literally, now. The old beliefs are not paying off. You are luckily free of many limiting beliefs that could otherwise hamper you now. Beliefs that once seemed to put you at a financial disadvantage now work for you.

You will not fall prey to the "perils of success," as many do.

There is a house listed, or there was, with a separate apartment. If you can, look into that. It may be gone. If you pursue the Elmira Heights location, then think of the basement rooms as separate. You need the feeling of a portion of your home open for classes, or guests, while a separate portion is private. Otherwise you will not be content.

The book Ruburt ordered can be helpful if he ignores some of the suggestions, and you help him with the adjustments that will operate simply as aids.

You need clear-cut areas between private and public activity.

Encourage Ruburt to go out with you more. Each of you cop out in that regard, using time as an excuse. He will, however, feel freer, there is no doubt of it, when he does not think of the hallway as the place where the public world begins. He uses that surely in line with the beliefs given—but the private area will still help him along the way. I am not excusing the belief.

He feels that 45, for him, is a significant age, and so it is, for there he picks up some strands of knowledge that he had, but was not free enough to use, earlier. And as I recall, the same occurred to you at that age, Joseph. The important thing however is that the body is responding.

Your change of environment will be effected, again, far more easily than you think—because you have already made the inner changes necessary. The exterior alterations always follow the inner ones. Ruburt is tired of tending the same old house, so he seeks a new one. Meaning that he is tired of the same old beliefs, and ready to move out of them. But both of you together agree, which is of the greatest importance. Literally, you are no longer afraid to move, and that includes many areas.

You will benefit by the economy's misfortune—but because your ideas are what people need in order to change the conditions that caused the economy's lack of comfort. The economy itself is a reflection of people's concepts, their way of life, and it is not working. Your ideas offer hope and literal promise. The people have brought this upon themselves in their beliefs, and so it is indeed a creative venture.

Those who looked entirely to money and position are forced, and will be, to question their beliefs. The troubles with the economy can be the answers to the problems of Western civilization. There are always psychic checks and balances. When people feel they have gone too far in one process, they disrupt it, stop it, look at it.

If it is possible the two of you should have a garden of fresh vegetables—not only for the obvious values, but because of the implied contact with the growing earth, regardless of

how small the garden might be. Some of the concepts that will come in *The "Unknown" Reality* will help Ruburt understand the nature of healing, for that is highly important. People are healed who come here, in ways not visible. All shrines are basically shrines to the authority of the self, regardless of the personifications or deifications involved. In certain terms each person is God, and each person is utterly anonymous, for God is completely personal and completely anonymous.

(Louder:) That is the end of our session.

("Okay. Thank you, Seth." 12:08 AM.)

SESSION 727 (DELETED PORTION)
JANUARY 6, 1975 9:11 PM MONDAY

(The following material is from the 727th session.

(11:05.) Give us a moment, and rest your hand.

End of dictation.

You are each at the point of new comprehensions and understanding.

Ruburt's new clothes are highly important symbolically and practically. He is ready to move. So are you. Again, highly important, because of the symbolic meanings attached, for each of you. You have never really examined your beliefs seriously concerning your objective physical surroundings, and your psychic attitudes. But quite simply they amounted to this:

You did not feel free to move. Ruburt interpreted that literally. You interpreted it symbolically through your work. You are each now ready to move.

Ruburt's legs are beginning to straighten. The profound changes I spoke of in his condition are now occurring. Hence the unfamiliar sensations in the knees.

My last private session applies strongly.

Your move will be easy because your decisions are made.

Give us a moment.... We are going into new areas. You had to have a certain amount of confidence first. Ruburt need have no worries about his book, or about the library. Your financial situation, tell him, is assured. I will give you hints of further developments, and you will have hints of your own. That is the end of the session. Tonight Ruburt can have some important dream material.

(End at 11 :12 PM.)

SESSION 728 (DELETED PORTION)
JANUARY 8, 1975 9:16 PM WEDNESDAY

(The following material is from the 728th session.

(Pause.) Give us a moment.... End of dictation.

(11:01.) Now. Ruburt is doing far better than either of you realize, and so are you. You see others relying upon inadequate systems. They are ill, unhappy, dissatisfied, and without your feelings of achievement or inner accomplishment. What you have, you have through an inner trust of the self and the psyche.

Ruburt is correct: you will be relatively untouched by the economic situation, but because you did not contribute to the reasons behind it.

Those characteristics that kept you from contributing to those conditions are those that now are most needed, and will be most recognized. The books, and your drawings in their own way, bring out in people those qualities that they need and have needed to help combat the attitudes that initiated such economic “disasters.”

There is a poetic justice operating in that respect. Those who relied upon limited concepts will be bound by them until they learn to leap beyond. This applies in every realm. In the past Ruburt fought to trust in his own authority, while still holding the belief that the world’s authorities must know what they were doing.

He tried to regulate his own health through his beliefs, while a part of him still wondered if he was wrong. He tried to maintain his health without medical supervision of any kind. So did you, and you did well. But the pressures upon Ruburt were still different. As mentioned, only lately has he realized fully that the authorities, so-called, are failing. He realized, as you have, that the race needs help, and that he has something to offer.

Any individual faithfully traveling into the psyche, with integrity, could show the way, for any such search must necessarily lead to the source of creativity and knowledge.

You are both embarked upon that endeavor. Since you are only familiar with your own realities, you have little idea of how they vary from others. Other people however sense at once the difference in experience. They follow the old rules, and many of them have far more physical difficulties than Ruburt. They are poorer, unhappier, but more than that their lives lack a dimension of being that you two take for granted. I point this out because you do not realize it.

Ruburt turned aside from his book for a while, doubting his own authority, and so to some extent slowed his progress physically—but he did not stop it, and is returned to it. You, Joseph, do not realize emotionally how you can direct your energy to help him overcome what doubts he still has left. Intellectually you appreciate this, but emotionally you can help him, by bolstering him as he does others.

Your house will suit you.

Give me a moment.... It is more difficult to give this kind of material because there are always probabilities operating. None of this is to be considered as prediction. As of now however it seems that you will feel safer in Pennsylvania. Your income will go up

considerably, but you must learn to cut out distractions. In the future you may need some kind of organization, but you must preserve your privacy.

If events continue as they now exist Ruburt can walk normally. You can help by purposefully directing energy to him to get him over the hump. Leaving here is important for many reasons. Do not, again, rent.

Seven will be a movie, but do not get involved yourselves with business details. Ruburt will know how to handle it.

(Much louder:) My heartiest regards and a fond good evening.

("Thank you, Seth, very much. Good night." But then:)

Now. A note. What I say is real, in your terms. You must believe that Ruburt can walk properly. He must believe it. He can.

You cannot say maybe yes, maybe no, but exert your faith. Ruburt thought the plant next door was dead. It was bent over, doubled. He watered it, and it straightened up. So you must water him with your beliefs in health, and so he must water himself—and there is no impediment. He is as resilient as any plant.

You must each expect improvement and look for it. And then nothing can hold it back.

(11:30 PM.)

SESSION 730 (DELETED PORTION, FIRST PART)
JANUARY 15, 1975 9:17 PM WEDNESDAY

(This material is from the 730th session. It concerns Jane's out-of-body experience of last night. Carol Stamp is involved, etc.

(10:54.) Now. Give us a moment.... Ruburt wants this information, but we will begin slowly.

Our (ESP) classes occur in your physical reality. Yet the greater encounters take place in the psyche, and this encounter is independent of space and time.

While probabilities do operate, your consciousness usually deals with one at a time. In your terms, after class broke up last evening another class began, as those events were experienced in the private and mass psyche of those involved. This "second class" did not actually happen, however, after the first one, but simultaneously. It represented the larger dimensions of the event of the class, and those events that composed it did take place at a different level of actuality.

Carol left the physical class (*early*), but still participated at that other level of reality in the entire proceeding. Pat (*Arnold*), who has not attended lately, psychically is present. In that dimension therefore Ruburt was aware of both presences. He was perceiving the greater dimensions of the physical class event. In those terms Pat, who did not attend the physical class, attended a probable one; and Carol, who was not present for the end of the official class, was a participant in the probable one.

To Ruburt's experience the classes seemed separate, one real and the other probable. But these simply represented the greater, usually unperceived, dimensions of any class event (or of any perceived event).

To Ruburt it seemed that the lights switched off and on. This represented the switching off and on of his consciousness as it perceived usually restricted perceptions, then lost them.

(The next day Jane called the electric company to see if there had been a power failure, even momentarily, in our neighborhood. There had not been one.)

Now: the student, Larry Carp, does have extraordinary energy, erratically and explosively used. He does not know how to use it as yet, so it appears not as a steady but as a rambunctious and sometimes distracting quality. He has not learned how to ride it, for example. Ruburt recognizes this. Ruburt was then using Larry's, knowing that to some degree it would pierce both levels, and he hoped to compare what Larry said in each reality.

Many of the students are embarrassed by Larry's behavior, and his piercing laugh, but Ruburt recognizes the energy involved. Several things were operating. Ruburt was out-of-body, as he knows, and in that state he was perceiving the greater dimensions of the class event, and trying to correlate this with ordinary class perception. You were also out-of-body, but do not recall the situation.

Carol was downhearted, and wanted to give herself a present. Unconsciously she chose the precise "old" class session, dealing with probabilities, and containing her description, last June, of an out-of-body episode in which she did indeed visit a probable

class. That was on her mind as she fell asleep. She visited here, then, out-of-body, and was perceived by Ruburt, who was in an out-of-body state himself. Carol did not come into the room, however, but lingered with her sister (*Pat*) in the hall.

As Ruburt looked out the window he was using all of his abilities, but he could not physically keep both events going at one time, or rather his awareness could not contain all of the perceptive information.

Part of the landscape was blacked out. There the full light of consciousness did not shine. He alerted himself through the use of the hallucinatory radio, that made him question why the lights were off. Here he reverted however to ordinary conscious behavior, thinking, “There must be a storm,” and that a weather report would tell him its course.

Then he realized that his body was sleeping. He wanted to “awaken” and record the experience, so he had the radio blare until [it] waked him. There is more, involving the doctor and the monkey. The monkey was not free, but on a leash —the psyche’s interpretation, in other terms, of material involving the class discussion about inoculations. The monkey was not free because it had been inoculated with diseased tissue, yet the doctor hoped to keep the disease in control, or leashed, through measured inoculations. Ruburt saw a real doctor and a real monkey because he wanted to bring home the point that living animals were then involved who were then diseased, and that real men conducted the experiments.

In other terms, to your way of thinking, diseases represent animal afflictions, and the monkey represented that connection. No doctor stood in the parking lot with a monkey on a leash, yet in other terms the event was literal, for your doctors feel that they must control the animal in you to heal, and that without their leash the animals would run wild. The monkey was used, also because it is “humanistic,” or has what you think of as incipient human characteristics.

(11:25.) The vocabulary used in the regular class was interpreted in the psyche in that manner, and it was literally and symbolically true language. I will cut this short, knowing your time problems. I recognize your problems—but that sequence alone, done properly, would require sessions.

(Seth now gave two pages of material for Jane, and ended the session at 11:45 PM.)

SESSION 730 (DELETED PORTION, SECOND PART)
JANUARY 15, 1975 9:17 PM WEDNESDAY

(The following material is from the 730th session. Just previous to this Seth devoted over three pages to an out-of-body experience Jane had last night. That material ran from 10:54 to 11:25, and is also deleted.

(11:26.) Very briefly, a few pertinent remarks to Ruburt.

Ruburt's own late insights are correct. He became frightened that even though he changed beliefs and intentions, that he had gone too far, so that the body could not right itself—that despite desires for freedom, the legs simply could not straighten.

The body can indeed right itself. The strength and ability is there. That knowledge is all, now, that he needs.

Do you want to help him?

("Yes.")

Then listen to me. Do not automatically comb his hair for him in the back, in the mornings. Have him try to do it himself. If he cannot, he should feel free to ask you to do so.

Encourage him to go into the grocery store with you. Do not think you are helping him when you take it for granted he does not want to. If he honestly does not feel up to it, then he is free to say so, and you shop alone. But aim for the normal situation, both of you, in your expectations and in your mind.

And this is important. Again, to some degree, you are each hypnotized by effects. It is highly important that Ruburt realize that his body can perform naturally. It will not automatically perform with utter ease. Time is involved. In that framework however his legs will now support his weight. The muscles can relax and lengthen. He can get up and down far easier physically. This is now possible—but he has not believed it, and to a lesser extent you have not.

He has become scared. The norm has become nonachievement, physically speaking. In the meantime the body is improving. Coming up the stairs the day before yesterday, he proved this to himself. He is, as you are, modest in a way, reticent. He does not want to show weakness. The stairs seem public. All he needs to know, however, and he is nearly there, is that the body is not restrained by past beliefs. Three weeks will see a literally spectacular change, for he is holding himself back to some extent until he feels you are free to move.

Enough for this evening. You were out-of-body last night, however, in here with him, and retain no memory. More is said tonight than what was said, and that will produce beneficial results. Your move will be more effortless than you imagine, for you have both settled upon it. And the move will be in all areas.

(11:45 PM.)

SESSION 733 (DELETED PORTION)
JANUARY 27, 1975 9:25 PM MONDAY

(The following material is from the 733rd session for January 27, 1975.

(11:05 PM.) End of dictation....

The books will yet do far better, and your creative energies will touch on other fields, and this has already begun.

Even what I am not saying will show itself. I will give proper directions when they are due.

End of session, and a fond good evening.

("Thank you, Seth, and the same to you.")

(Jane did pick up some material on her own—"but I don't think you want to hear it," she told me. "It's about this material being far more important than we think it is—that it will really help change the world. It's going to influence science, the arts, everything. I can't see how or what the two of us can do to change things as they are—but....")

(There was more, but of a similar nature. I concluded somewhat wryly that if such things developed we'd probably end up running for shelter—hiding in a cave in the hills somewhere....)

DELETED SESSION
FEBRUARY 19, 1975 9:27 PM WEDNESDAY

Good evening.

("Good evening, Seth.")

Now first the house.

("Okay.")

Because that house is on a hill it has certain advantages. Looking down at the town gives the kind of perspective that each of you enjoy—as here you look down from the second story. You get a second-story effect, then.

More than that, however, as far as you are both personally concerned, you have a built-in sense of distance that gives the house actually an extra dimension of privacy that is not within the grounds themselves, yet adds to that aura. The house is set itself atop its own knoll, which to Ruburt at least gives a fortress feeling, in that he can look down and see who is coming.

The aspects of nature there are important, however. And will be most refreshing. The air itself is clearer and cleaner.

Give us a moment.... You both seem informal, yet your informality exists within its own rather formal structure. The places so far have had a certain formality. Within that formality, then, in contrast, you are informal. Development homes also represent, to you both, now, undisciplined, unthinking, sloppy behavior. You disapprove of it.

The formality of the position of the house upon its hill provides a kind of structure of its own. The same house on low land would not suffice, you see. It is the entire picture that is important. There are good paintings to be found from the house, in terms of landscapes, and natural walks. You would end up, I imagine, tearing down a wall.

In formal rooms you use informal decor. In informal rooms you would use a more formal decor. You do not understand your mixtures of order and spontaneity, formality and informality. You do not want to move into an overly friendly neighborhood. Others do. Those houses have not sold because of the very characteristics you found attractive—their relative aloofness, and their aura of apartness.

The private-type yards, the house on its own knoll, say clearly "We are not neighborhood barbecue people." There is not an easy access from house to house. People who relate in a cozy, more or less openhearted way with their neighbors like adjoining patios. They may put up a screen for privacy, but all in all they prefer more or less constant neighborly give-and-take.

Those people enjoy the reassurance that others give that reinforces the way of life that they have chosen. The houses themselves have a quality, a life, that is picked up by potential buyers. Certain houses repel you and Ruburt. They will however positively attract others, so the qualities in the houses that appeal to you are precisely those qualities that have turned others off, and prevented their sale. Quite simply, Ruburt finds carpeting sinful if it is expensive, unless it is in the living room, where he might accept it. It speaks of too much luxury.

On the other hand he regards that scene as true, joyous luxury. It is highly important however that you move. Ruburt's response is very healthy for him, since it involves the acceptable use of exuberant and aggressive energy, and the sense of power in the physical realm.

There are points to be considered also in the Levine affair, for our bemused Dr. Levine would cut out all of nature, you think, if he had the chance, and as Ruburt said, sterilize the neighborhood. His response there was excellent for him, as you said. You both do need privacy for your work and because of your natures, but if you try to find a home with no dogs or children within miles, then in another way you are doing what Sam Levine is trying to do, only in your own way. To you, far more acceptable, of course, than his way.

This does not mean you need children in the house next door. It does mean that you settle for a reasonable amount of privacy, but that you do not carry the idea to extremes. If the sound of children's voices, or dogs, even in the distance, annoys you, then you are doing a Dr. Levine in your own ways.

Give us a moment.... The people who have lived in the Foster Street house, and the hill house, have to some extent already conditioned the rest of the neighbors in a certain way. There are alliances and understandings in neighborhoods—signs for others to read. The little house on Cobble East also has its own aura of privacy that no garage on the other side can disturb.

You think the green house by the river was too much a box—but it was its open air of hospitality that bothered you—the wide windows open to the street. It was a box, but it was open, not shielded from the front.

The Foster house had shrubs. The front entrance was not even used. The hill house is set up high. Anyone who walks up the steps from the street knows they are making a trip. Financially you have absolutely nothing to worry about. You can afford the cash.

Even you, however, will feel more secure with a place of your own than you would with the money drawing interest in the bank. It is a different kind of security. Your daily environment is very important to your work, and to Ruburt. The money in the bank is helpful, but if your daily environment is not conducive to your work and peace of mind, then the money security is meaningless. You will have plenty plus your house. An expensive house as such is not required. Your own ideas however of privacy and so forth in your society requires a certain amount of cash. There is nothing wrong for example with the south side. You also possess an esthetic sense, however. You require certain things of your art, and therefore you want the same things in your environment. Once you had it here, for all of your criticism. Now it is gone, and you are different.

At this time of your lives it is important that you act. I am telling you that of the houses in your mind it really makes little difference which one you choose. Neither house is perfect. You would find yourselves quite hampered in such an idealistically perfect environment. You need some give-and-take (period).

Regardless of the money and your attitudes toward it, the residence would serve you as well as the other one, and money is far more than a commodity. Each house could well be made to suit your specific needs, and each reflects strong elements of your personalities.

In the Foster house you would find yourselves having to open the place up, and you would find triumphant joy when the windows worked. Ruburt would eventually alter the kitchen so that more light came in. That would be symbolic and practical.

You would end up eventually making a studio in the attic, which would cost you more money, which you would have to spend. In the summer there would indeed be annoying children's voices that reminded you that others lived differently. Ruburt would end up ripping away part of the carpet—good expensive rug—and changing the rooms about. And you cannot put a money value on what you would get out of that house.

In the beginning it would not be perfect. It would not be everything you want. From the standpoint of the construction, our dear friend cautioned you against the house. He strongly feels his responsibility to you, to advise you well. He is trying so hard that he bends over backwards to be honest, and if you will forgive me, Frank.

That house has greater capacity in terms of adding on in the attic. It has its own formality. That formality, oddly enough, will encourage Ruburt's spontaneity, for he would find it a challenge to work with the house and yet in counterpoint.

(10:14.) Give us a moment.... There are also kinds of creative changes that you do not foresee, that you can make in both areas of the yard, at Foster. The one is dark, the other open, comparatively speaking.

Give us a moment.... I am trying to give you the best information I can. The house possesses its own kind of inner light this is not possessed by the Sayre house, and I recommend against that house regardless of price. It has a built-in darkness that no amount of applied light would disperse. Nor will you ever—particularly you, Joseph—be satisfied with sharing a driveway.

You must forget current market values. They are artificial. I am not telling you to forget your own finances, but the contractor's idea of the physical worth of the Foster house has only an adjacent connection with its values to you. You would be well-equipped financially to make whatever changes you want in the future.

Give us a moment.... The hill house, again, has good aspects because of the location, the view and the proximity of nature. The dining area is better, as it is now. It would require little work.

Give us a moment.... The property also will rise, as I said the Foster property would. It is sunnier, obviously. You would definitely however end up tearing down a wall, and I believe that you might add another room, or want to possibly in the future, to one side. You would also end up enlarging some windows for your work areas. Ruburt would, incidentally, as he said, plop down at the largest window.

The Cobbles East house would not content you, though it is a quite adequate house, and elegant in its way inside. You would feel cramped, however. The hill house, because of its location, adds a spaciousness that is inside the Foster house, but either way you have an open feeling in terms of expansion.

I want you to consider the two houses as apart from your financial considerations. Either of them would do well enough.

Take your break.

(10:28—10:32.)

Now: once I gave you a recommendation, and you did not really take it. I can foresee probabilities, but you make your own reality, and I will not take the responsibility. Taking that for granted, and knowing your characteristics, I have more to say. You may not like it.

The Foster house represents many things, and though it is not on a hill it represents your feelings of secrecy and privacy. The windows do not open. It is dark, yet it is large, and

in its way elegant. You can go along with the house as it is, and become more secretive. You can hide in it better than you can in the hill house.

The hill house is protected. It has some privacy. It does not have secrecy, and while you have a view you cannot hide in it. It is too contemporary.

Give us time.... The Foster Street house has a certain decadence. Do you follow me?

("Yes.")

The hill house does not. It represents a kind of challenge you have not thus far accepted. A kind of living in the present that has frightened you both. As given however it still possesses qualities that do go in with your natures. Foster Street represents an elegant secretive past, and you would both try to hide within it. Ruburt hates to give it up for that reason, but to a lesser degree so do you.

Give us time.... The hill house represents the future, and the contemporary qualities of it. I suggest, and only suggest, that that be your choice—because it is the most daring of the ventures for you—and because the hill will give you a view in many more ways than one. *(And this when we haven't been inside of hill house. Didn't get inside until February 21, when we signed offer to purchase. See house file.)*

Give us time.... When you live in a house that belongs conspicuously to another age, you are to some extent avoiding the contemporary nature of life. Ruburt may find himself furnishing the place more formally than another, yet the open quality of the air is the kind of air that you do not hide in.

("You're talking about the hill house.")

I am indeed. If some rooms are small you can enlarge them. Take a break.

(10:45. "I feel sad," Jane said. She was near tears. "I feel funny—like some part of me wants to crawl into that Foster Street house and hide there. Creep around that yard.")

("I think it's good advice," I said.)

("I'm shocked," Jane countered. "I loved the idea of that Foster Street house. But he's so fucking smart—Seth—")

("You got what you wanted: answers.")

("I know it. I said before the session that I really wanted good answers, that I'd stay out of it as much as possible....")

(All in all, I thought Jane "recovered" quite easily from Seth's data, which I thought was excellent.)

("Oh shit, I'm getting more." Jane laughed after coming back into the room. She sat down. "I'll have to say; when I ask for straight stuff, I get it." But she still looked teary-eyed to me, though. Resume at 11:02.)

Now: the hill environment has open nature. The trees will tempt him to walk about, and he knows it well. The environment demands exploration. Nature there is sunny.

It will automatically tempt him to walk about. The two levels of the house are good. The stairs will be a part of living. There is privacy, but it is tempered by the open air of the hill, yet still the distance is maintained that is necessary for each of you. It is not claustrophobic privacy.

Give us a moment.... The aura about is as important to your painting as the ready-made workroom in the Foster house. The very air is inspiring, so that you will paint more there even if your work area is not immediately as good.

The ready-made fireplace is amusing. It presents an instant automatic invitation to cook outdoors, and a certain informality that the decadent garden does not present.

The sunny nature and the open quality—regardless of what Ruburt thinks now, will help him creatively and physically—but the house represents a decision to face the world, while maintaining certain necessary and quite reasonable conditions. It provides privacy yet openness.

The Ambrose affair represents your ideas about money and the upper classes. The conflict between Easton and Ambrose is primarily of a social nature. Donna and Easton both feel in an inferior position in that regard. They have their backs up. The mores are entirely different. To some extent the conflicting ideas represent some of your own—hence your being in the middle.

The parking is all right, though in winter only one side particularly is permitted. But it is a dead-end street, so as long as driveways are honored you are all right.

Now Ruburt feels to some extent that a nice place is permissible if it is decadent. That had to do with Foster. There is no need to be ashamed of your money, or to fear there will not be more of it. You need an intimate give-and-take with the land. The hillside is not yours, yet it is your view. And it has strong evocative connections with your creative lives.

For your purposes the house is worth the price. In the market, in Frank's terms, the house is worth perhaps \$38,500, or \$39,000. That price will also go up. Though the rooms are smaller there is in a strange way greater manipulability, psychically speaking. A definite change in living patterns will result, and of attitude, that would not happen in the Foster house. This also means that greater adaptability is required, but it will be to the good. The whole difference here is the quality of nature as it surrounds both houses. The one invites you to roam, the other to hide. Both houses have Sumari characteristics, but in different combinations. You both need the sun.

(11:21. Now Seth diverged to give perhaps a page of data on the family of consciousness that Sue Watkins came up with in 1971 or '72. That material, with Sue's notes, will go into The "Unknown" Reality, possibly in the notes for the 738th session in Section Six.

(Then Seth returned to deleted material:)

On the house: now Ruburt could quite cleverly see Dr. Sam as he tried to shut nature out, and be at the same time relatively opaque in understanding his feelings toward the Foster Street house—his own feelings.

It is no coincidence that Venice's (*McCullough's*) land borders on Sam's—for she does not trust nature either. Their lands are adjacent. So the families of consciousness operate at adjacent angles, and each family teaches the other family something.

Venice comes to class, and Sam bought that house next to this one. The families do not exist in isolation.

That is the end of the session, unless you have questions that you want answered.

("No. I think you've already answered them all.")

I think I have.

("And very well, too.")

(With a smile:) I think I did a pretty good job.

(End at 11:45 PM.)

SESSION 741 (DELETED PORTION)
APRIL 21, 1975 9:46 PM MONDAY

(The following material is taken from the 741st session.

(11:27.) Now: I will answer your questions on Wednesday; but I have a few remarks.

The books will never stop selling in your lifetime. *(Long pause.)* You will have to protect your privacy, simply because you are the kind of people you are. Your mail will grow heavier, particularly if people cannot reach you by phone. If you have an unlisted number, then your only contact with the people will be by mail. I will dictate a letter for you. Particularly if your phone is unlisted, the mail should be acknowledged at least.

You are finishing a certain portion of your lives and beginning another. Various changes will occur. There are key people, so to speak, you should see. Persons in various fields will put our ideas to work.

Efforts should be spent in such areas. It was highly important that you receive fresh input through the telephone, hearing peoples problems and questions at first hand. I suggest now, however, that you have an unlisted number—but also follow the recommendations concerning mail.

Other changes in behavior might also be helpful. Give us a moment.... This does not mean that you are to isolate yourselves, but that your encounters with others be focused with greater meaning and intent. Ruburt will be involved in a different kind of inner listening, and so will you, although yours will be concerned with translating inner sound into image.

Fresh input was also necessary for *Psychic Politics* in the beginning, and so were all of the moving episodes.

I will give you more material that will be of good practical use when I have answered your questions.

I bid you then a fond good evening for now, from my unknown reality to yours. You can have all the books you want, when you want them, and at your own pacing.

("Thank you, Seth. Good night." 11:44 PM.)

SESSION 742 (DELETED PORTION)
APRIL 23, 1975 9:33 PM WEDNESDAY

(The following material is from the 742nd session.

(10:05.) Give us a moment.... I am not going into Ruburt's condition to any great degree, but I do have some information. Obviously he is in the middle of a learning adventure, trying to do far more with his ordinary consciousness than most people, and trying to solve his problems and encounter his challenges without relying upon old structures of belief—healthwise not relying upon doctors or dentists. He has done this even though he has been working in relatively untried areas, where there seem to be few certainties.

(10:11.) *The Nature of Personal Reality* is there for others to follow. Others, however, did not have a hand in producing it. They will try out the ideas, many of them, to the best of their ability, and learn and gain much, all the time hanging on safely to the banners of conventional beliefs—and Ruburt has allowed himself no such comforts. He should remember that many people have far greater hassles, not only with health but with personal relationships, finances and vocations, and without any satisfying accomplishments to offset their “misfortunes.”

(10:15.) Now you moved, again, to a new place. At first you encountered a concentration of old beliefs that had already unraveled, causing you to move, yet physically were left to tangle for a while. Was the new environment too rich for your blood? Were you outsiders? Would class be the obvious badge of your address?

Would the library return—a symbol of both of your fears that creativity might not go hand-in-hand with some kind of relative comfort. Those matters have been pretty well resolved. But to some extent they added to Ruburt's muscular habits of tension. He has been far more active however than either of you realize, comparatively speaking. More important, he has been much more physically active (*whispering*) in his imagination. That has still to pay off in your terms.

(10:23.) I make recommendations now and then, and now and then you see fit to follow them. I no longer need to tell Ruburt to go out each day. He wants to—a change far more important than you realize. He needs, again, however, the assurance that he can do far better physically.

It is difficult for you, Joseph, to realize the importance of such reassurance to him. The early tensions of moving in here, mentioned just above, and his worries about inspiration, are past; just. His imaginings, even of simple things—the bird baths, the feeders, the picnic table that implies outside experience—all of this will pay off.

Your idea of the second house frightened him, implying isolation. When that time comes there will be different implications, of secrecy, which is mysterious to him, and therefore exciting. The recommendation I mentioned and did not give you is this: begin to consider going out, perhaps to the Steak House, or some such. Do not make a big production out of it. Obviously, do not expect Ruburt to instantly kick up his heels, either. It

is important however that you begin to think of such amusement. It will pay far greater dividends than you imagine.

(10:34.) Rest your fingers....

Considering Ruburt's challenges, he has done extremely well in all respects, but one area took the brunt as he cleared away the debris that literally surrounds the lives of most people.

He needs the help now more than you, but I will sometime, when you want it, point out the ways in which your own accomplishments have been made in the face of the negative beliefs and aspects that at one time you accepted.

There is an old suggestion I gave him once: My body can perform better now. Have him use it daily.

In a way his progress has been dependent upon the state of his learning, so that he has been trying to stretch the abilities of normal consciousness by drawing in other "strands." Yet because he was the one so involved, he had to test each strand, and in the meantime he still had his "old" consciousness, with its habits, to contend with.

I will tell you, he has begun to regenerate his gums. He has kept that tooth (*pointing*) in his mouth for six months. It wobbles when he talks, and has for that amount of time. He has a good chance, now, of keeping it.

(10:15.) He is correct: Frank should invite the muscles to move, assure them that they can through gentle manipulation. Otherwise they rebel—not against motion, but against the exterior commands that do not come from within. Ruburt wants his legs to move better. He does not want them to hurt when they move more.

(Long pause.) The best thing Frank has done so far was say "Your back feels youthful," and at another time "Her hips pivot like a dancer's." That is far more effective than physical stretching. The same kind of suggestion applied to the legs with gentle manipulation, and to the arms, would be very effective. Ruburt's muscles can move easier, now. They do not have to feel worse, first. His back does not have to bother him in the meantime, as was suggested. He does not have to bend over more at certain stages to maintain balance, as has been suggested, and he has followed those suggestions except for the back. He has bent over, in other words. Those are beliefs Frank has about the body and its progress.

The improvement will be overall, so that balance is maintained.

The material is endless. I organize it for your benefit. If you want to divide it into two volumes, that is fine. You will find several points where this can be done, and I will answer any questions that you have.

Your physical circumstances, as per this house, would have seemed quite amazing to you only three years ago. Your beliefs and Ruburt's have become so much freer that this is the result. You see an excellent example of a change in belief and resulting reality.

Soon money will no longer be a concern, period. It will be taken for granted. Now the same kind of acceleration can occur in Ruburt's condition. This session will rid him of some debris, hanging over. I would like to give a few sessions for him to follow. I believe I have answered your questions. I suggest some version of class—a smaller one, beginning perhaps in June. That will give you time for the sessions I have in mind and to continue the process of acclimation.

The material Ruburt is getting from the library will help him with his health, for it will automatically put him in touch with a strand of consciousness devoted to such issues.

In a way his book will continue our material from another viewpoint while you are preparing our book.

God bless your fingers—

("They're okay.")

—and a hearty good evening.

("Thank you, Seth. The same to you. Good night." 11:01 PM.)

DELETED SESSION
APRIL 29, 1975 9:28 PM TUESDAY

(We sat for the usual Monday session last night, but I was so tired that it never developed.

(Tonight we had several points we thought Seth might cover:

- 1. Seth's letter for correspondents.*
- 2. Material on Jane's symptoms.*
- 3. Material on organizations involving us, Seth, etc.*

(A fourth category—publishing/advertising—developed shortly before the session began. I happened to discover a full-page ad of Prentice-Hall's in the New York Times book section for April 27, 1975. Four books were featured, but none of Jane's. I showed it to her, and it got as negative a reaction from her as it did me. Such instances always make me angry, almost at once.

("Don't start raving," she said. "I don't want to get mad before the session."

("I won't," I said. "There's nothing to say. I'm in favor of taking drastic action [to get action from Prentice-Hall re ads], but I know you're not."

("Just the same," she said, scanning the page, "this is a little too much...."

Good evening.

("Good evening, Seth.")

Now: with your permission, and Ruburt's, I have a few comments about the publishing business.

First of all, you do not realize or appreciate our joint accomplishment to date in that regard. You have induced a reputable, well-known publishing firm to accept highly unconventional material. It was not delegated, if you will forgive me, to Parker's "crackpot" catchall. Even in the beginning, in that regard, the work was appreciated. A difference was seen between it, and the catchall, do-it-yourself manuals.

It falls, however, in a category of its own. One for which no reputable publishing house has any automatic place.

Castaneda's books, for all their seeming unconventionality, had a niche to fall into, for here was the quite conventional scholar exploring a culture, even of the mind; not his own—but safely, within an academic framework to which he then returned, and to which academic readers could identify. Castaneda had his society's credentials ahead of time. That society could then accept his journeys, and the individuals could allow themselves to follow his adventures, and forgive him for his cultural transgression because he brought home goodies.

(Pause at 9:37.) Give us a moment.... The point, however, was always made that Don Juan's inner culture was alien—natural perhaps to Don Juan, but not to Castaneda or to the reader.

Castaneda could report. Other so-called psychic books of current nature are reported also, but usually by someone even further removed from the original experiences. A writer,

free-lance, will do the life story of so-and-so, because the “psychic” himself is considered too erratic, too out of it, and too untrustworthy to honestly record his own experience.

Most of them do not have the writing ability to do so. But beyond that the feeling is that one who has such experiences is by temperament unreliable. The story must then be authenticated by someone else. There are publishing niches for such books.

Both varieties of books allow the reader a built-in distance that provides a cushion against cultural shock: the story is, after all, secondhand. Castaneda told his own story, but it was still secondhand, because his own opaqueness added the necessary distance that protected the reader.

Our books, and I am including Ruburt’s, fall into no such neat category—presenting publishers with problems. In the beginning, particularly, and for that matter now, Ruburt has no accepted credentials. He is not a doctor of anything, for there is no one alive who could give him a degree in his particular line of research, or in yours.

Tam instantly saw the quality in our work, and Ruburt’s. In the beginning only his enthusiasm sold our first book. Prentice would have taken it had you allowed another writer to report the experience. Tam’s boss did go along with him, however. It was Tam who saw in Ruburt’s original manuscript the importance of his work, and the way in which Ruburt was trying to hide it by playing down his relationship with me.

(Pause at 9:49.) It would have been highly impractical, then, to expect Prentice to advertise the book. Times are changing. There is a so-called occult climate, yet we do not fall precisely into that category for them, the publishers, either; and Ruburt refuses to take advantage of “the trappings.” At least then they could say they had an occult personality who played the new part. It might be farce, from the publisher’s viewpoint, but they could sell it, and they would know how to advertise it.

Publishers deal with the culture that you know, with people who follow it. Prentice does not understand why the books have sold. Castaneda does not become Don Juan. He holds himself clearly apart from the reality he explores. If our material was not excellent it might have found its way to some spooky underground publisher.

An ordinary, reputable publisher does not know what to do with a Jane Roberts who produces a Seth of another reality—books on her own also, and books moreover of quality.

No other publishing house would have treated you any better to this point. They would have tried, most of them, to have turned Ruburt into a performing circus. Advertising men cannot handle that kind of copy. You would have been put through experiences most difficult to cope with, that would have so disrupted your peace of mind that the work might well have not progressed to this stage.

Fiction, again, puts a lovely distance between the reader and experience. Publishers can handle it. But Ruburt is saying “This experience of mine means that this other kind of mental and spiritual world-view is natural—not alien, not a part of another culture.”

He hides behind no other credentials, or social system, or dogma. It is important that our books make their way, and as unhampered as possible by the commercial distortions that would automatically be applied by men interested in advertising a product.

Now Tam can write some good ads. *(Long pause.)* There will be some good advertisements. In the meantime, Prentice has given a framework—a reputable one—in which the books could find their growth and audience.

Bantam is helping—but no one there would have had the guts to make any initial investment. What I have said however applies now to Bantam, as it did to Prentice in the beginning. You give them no handle of a recognizable nature in your culture, upon which their kind of advertisement can be written.

You are lucky that Bantam was unable to use the exorcist type of publicity—and that is their idea at this point of how to handle such unconventional material. Such publicity could be devastating.

Grace's (*Bechtold*) visit was highly important from that viewpoint. If you were, or if Ruburt was, a conventional Philip Roth, a novelist, safely within that framework, or if he were willing to set himself up as an "occult" mistress of the spirit, then you would have publicity galore.

(*Pause at 10:11.*) You would not necessarily want to handle those results. You would not want to handle the phone calls, the interviews, so do not blame Prentice for not giving you what you do not want. If that was what you really wanted, you would have had it yesterday.

You are correct (*to me*): Prentice does follow your beliefs. But these are not as negative as you often suppose. They have not taken advantage of you as a "highly fired" firm might, and they have actually tried to protect your privacy.

They knew they had something, but they had no idea of what it was—or how to handle it. In the beginning they did expect that you might pressure them —perhaps you were opportunists. They were highly impressed because you did not press for publicity. You were not publicity seekers, then. They have no idea of how many books they should have for advance printings—first printings.

They have given you much more freedom than any other reputable, now, publisher would have. The books are forming their own secure basis, and they will do far better. In the meantime you have progressed.

(*10:20.*) Rest your fingers.... Do you understand me?

(*"Yes. I think the material is very good."*)

(*Jane, as Seth, paused. As I commented after the session, it seems that we'll have to pull in our horns as far as our feelings about advertising and Prentice are concerned; it may be a relief to do just that. But I think that Seth's material here is the best we could possibly come across on our publisher, Castaneda, etc., and I'm sure that Jane will agree.*)

(*Resume at 10:22.*)

Dear correspondent:

Ruburt has read your letter. So has Joseph. I am aware of its contents. We have no organization yet of an exterior kind, so there are no secretaries to take dictation, no middlemen—or—women to write flowery, prepackaged replies.

Ruburt and Joseph, or Jane and Rob if you prefer, are private people. They also have a kind of one-to-one relationship with the universe. This particular quality means that they resist forming any kind of organization, even though such an organization might help in answering the mail. I am, therefore, dictating this letter, while it will be sent to many of you, it is written to each of you, and I only regret that I cannot go into your aspirations, challenges and problems on a more individual basis.

Some of you have written in joy, some in sorrow. Some of you have written to tell of answers you have found, and some of you have written requesting answers. In any case, energy is being sent out to you with this letter.

That energy will arouse in you your own abilities. It will lead you to insights and solutions that can be yours alone. It will put you in touch with the ground of your being—from which, eventually, all exultation and answers spring. My purpose is not to solve your problems for you, but to put you in touch with your own power.

My purpose is not to come between you and your own freedom by giving you “answers,” even to the most tragic of problems. My purpose is to reinforce your own strength, for ultimately the magic of your being is well-equipped (?) to help you find fulfillment, understanding, exuberance, and peace.

Your problems are caused by your own doubts. These doubts arise because you have been out of touch with the validity of your own existence. Let me here reinforce that validity. Let me reinforce faith in your innate ability to find joyful acquiescence, and to rise above any problems that you have.

If I presume to solve problems for you, then I deny you your own power, and further reinforce any feelings of powerlessness that you have. I know that you can grow tired, however, and that sometimes a gift of energy can be quite a boost; so, again, with this letter I send my joyful recognition of your existence—and energy that you can use to reinforce your own vitality and strength.

All mail does not come from the postman, so each of you should have your own kind of inner response from me to whatever letter you have sent by mail. I serve in many ways as a speaker for your own psyche, however, so the inner message will be from your own greater being to yourself, and at that multidimensional level of reality I salute you.

Seth.

(“Thank you.”)

Take your break.

(10:43—11:02.)

Now. I will give you information on organizations as they are related to you. For now, however, simply stay clear of them, as you are.

I would rather make some remarks about Ruburt, his condition, and about his beliefs and frameworks.

Frank (*Longwell*) is far more open-minded than most chiropractors or doctors, and he has learned much. I would like to correct a few misconceptions, however, pertinent not just here but generally.

Give us a moment.... Ruburt’s muscles know their own abilities. They do not need to be convinced, basically. They know they can move easily and quickly. They are not weak, though they may appear so. It is Ruburt who must be convinced that his muscles can move correctly. When Frank moves Ruburt’s arms thus-and-so (*with gestures*), the beneficial results occur because Ruburt recognizes that his arms can move. It is no surprise to the joints and muscles involved.

Frank, however, takes it for granted that there must be some resistance on the part of the body, that it will be reluctant, and this is not the case.

The body is willing, itself, to move—and anxious to do so. Your beliefs however tell you that reluctance is involved, and such a condition will result according to beliefs. By

physically manipulating the body however in a given framework, Frank shows Ruburt that the body can move better. The stages involved are largely artificial. Whatever mechanisms or methods are used in any illness, they are efficient and productive only to the extent that they convince the patient of his or her power to overcome the condition.

You need not have stiff muscles if you sit for a long period—but you will indeed if you believe that you will. The body literally changes instantaneously, but if, you believe that time must be involved to whatever degree, then, it will of course happen that way. The muscles will need time to readjust.

(11:15.) The healer's purpose and function, however he or she operates, is to convince the patient that healing is not only possible but inevitable. Few doctors, chiropractors, or healers of any kind can effectively feel or portray such faith. Faith is required because healer and patient alike are directly encountering a set of circumstances evident to the senses. The healer is usually equipped with his or her own beliefs, to which the patient is highly suggestible, because this is the area of conflict.

The healthy man or woman, in excellent condition, may be quite as blind in other areas, but the healer and the patient are united in a strange fashion by their belief in the existence of dis-ease as far as personal experience is concerned. The doctor is usually as obsessed with dis-ease as his patient, though from a different viewpoint.

The man or woman who seems obsessively concerned with health, is also however obsessed with disease—and afraid of falling into it, as the conventional saint might be of the devil.

Now Ruburt is moving more since you moved here, and to a greater degree than either of you realize. The original reasons behind the condition have largely been taken care of, but he is left with physical beliefs about his body. Habits have an important function in your lives. They enable you to act in a certain fashion that you consider necessary, without involving you in constant decisions. At one time Ruburt thought he should restrain himself. He learned to do this habitually. The reasons for such behavior are now leaving him. He set up a bodily behavior pattern, however, and it had to be based on body beliefs.

In the old frame of reference he had to convince himself that his body could not move well, or fast. Then he did not need to deal with what he thought of as distracting elements—to leave his desk. Also, he could not travel too far inward without being drawn back to the body's discomfort. This gave him a feeling of safety. He found, in time, that the symptoms however were far more limiting than he had counted upon, and as his experience grew he found he needed less so-called "safeguards."

Then however he was faced with habitual behavior. It took time from daily life to break the pattern even when he understood it, so often he went along on the one hand, while making half-assed efforts to free himself on the other.

(11:31.) The feeling of hopelessness resulted when he felt that perhaps he could not alter the pattern, that he had made his bed, as his mother used to say, and he must lie in it. A quite literal remark that was when his mother made it, for that is what she did.

So it seems, even to you at times, easier to go along with the old pattern than to break it. You can shop faster alone than with Ruburt, so that "chores" take less time. It is easier for you to comb Ruburt's hair in the back. It looks better, and you are helping him. It would

help him more if you actively and lovingly encouraged him to comb his own hair, and told him that he could do it better each time.

It is good of you to make the bed, and at this state at least the condition of his arms makes it difficult. But when you take over the responsibility for washing his clothes you are denying him acts that he did do—and can do, and adding to a sense of powerlessness in that regard. Help him wring out his slacks, for example, when he has trouble doing so, but do not automatically wash his things for him.

To Ruburt now: he began to know this, and some results have shown: but as you realize, his body can perform better. As he understands this, it will do so. There is nothing basically wrong with the muscles or the joints. They will respond to this understanding. They know they can move.

Now. Some of this is related to organizations, and served as a method of protection. Ruburt wondered how far he should go in publicizing his work. Ads would mean requests to speak. He discovered that he was a good speaker. He could go out into the world, but he didn't want to. Your remarks about his telephone behavior often reinforce his feelings that he could not say "no" without the symptoms to back him up.

It is important then that you take a firm stand, both of you, in that regard. Your own fear, Joseph, sometimes—but not always—pushes you to exaggerate what you think of as Ruburt's suggestibility on the phone. For a while, simply to aid in Ruburt's recovery, and for present operational procedure, I suggest that you have the final word—that if you feel a firm "no" is not given, you give it.

Ruburt's body can move normally now. This does not mean that he need feel like an idiot, but that he set up a body habit for reasons that he once considered valid, and that to change it requires some conscious effort. It requires patience, and loving understanding on his part, and on yours.

The new environment and the coming spring will help. I would like to have a session on Thursday, to give you more specific suggestions that will be of benefit. After a few sessions devoted to practical concerns we will let you rest so that you will not have current sessions plus the book to do.

I will make suggestions pertaining to class, but suggestions only. You will have no money problems. Some kind of relaxed, intimate class framework will be beneficial, but a far smaller class. I have something in mind that I will tell you at another session. A small gathering of intimates—quite small—that is enough for now.

(11:55. "Good night, Seth." Then, at 11:56:

Now: I will give that information.

I suggest no more than 15 people at the most. They come here as a touchstone. What they learn they can tell others. There should be a group of ten who come regularly. Ruburt will know who they are.

From his group of 40 the other five can be chosen, and invited on any kind of schedule he chooses. Some may come only once a month. But 15 for the entire number.

I have some things in mind myself, but the atmosphere is to be relaxed, a more intelligent version of Friday night, in which Ruburt feels he can be at ease, and does not need to make a great production. That is when we are all freest.

End of session.

(12:01 AM.)

DELETED SESSION
MAY 1, 1975 9:32 PM THURSDAY

Good evening.

("Good evening, Seth. ")

Now: in *The Nature of Personal Reality* we discussed the nature of private beliefs. Some day there can be a book called *The Nature of Cultural Reality*.

To some extent Ruburt is beginning to move in that direction now, in *Psychic Politics*—particularly with his codicils. First of all, of course, you do choose the culture into which you are born. The belief system is like a mental and spiritual climate. To some extent or another each individual alive alters that climate, so that even if there were no revolutions there would be constant change, sometimes gradual and sometimes sudden.

People's beliefs do form the cultural system, which then exerts its influence upon the individual. The cultural system is not imposed however from some outside source, and it is not biologically predetermined. It has its biological aspects, of course; but war, for example, is not a biological culmination of an aggressive instinct (period).

Since it is formed by beliefs held by natural creatures, culture is, as Ruburt states, as natural as your physical environment. Once you are born into a particular time and country, you do grow up in an almost invisible but definite environment of concepts, assumptions, and predetermined ideas that serve as a basis from which your own individual beliefs spring. There is a constant give-and-take between any individual and his cultural system.

Now Ruburt was always a rebel in this life. At the same time he possessed the natural urges to be loved and accepted by his fellow men.

(Jane, as Seth, pointed to our kitchen door. She could see it from her position in the living room. I'd propped it open enough so that our cat, Willy, could get in when he felt like it.)

Your friend is in, I believe.

(9:44. I closed the door and turned off the night light. Willy was already eating.)

He has an ability to identify with others, and communicate. He has always been mentally quick and intellectually agile. As a youngster the messages from others came so quickly that he was diagnosed as having an overactive thyroid gland. Actually, he was receiving "unofficial" messages that are usually neurologically censored. He could not allow them to become conscious in that world.

As mentioned before, he was told to slow down, told he would burn himself out before he was twenty. He climbed through belief systems with an unerring sense of direction, but as he toppled one there was always another. When he finished with the Catholic church, for example, he was certain that the secular, academic world offered the answers to the questions ignored, he felt, by religion. But that world of beliefs also was found highly limiting.

The next was the system of science. And for some time he felt it to be a framework in which man could discover the truth about himself, and his relationship with the universe—but always there was the hope that some established system was there someplace. So while he rebelled against any given framework he was also certain that one did exist.

When our material began he was still convinced that science offered such a convenient framework. So, really, were you. A new science, certainly—parapsychology—but a recognized system, though perhaps avant-garde.

You have with all of this the natural need, again, to be accepted to some degree by your fellows, to find a point of relation, an accepted platform for relationships.

His early religious friends quickly turned away when he left the church. He was kicked out of college, and another bridge, he felt, had fallen down. Science fiction for a while offered science plus writing—a convenient platform. But the science fiction writers he met, and the field itself, he soon found as highly limiting.

(9:58.) For a while, though he would not admit it, he felt that he would be welcomed with open arms by someone, meaning some system. The spiritualists, he found, would do so, and made overtures. The so-called occult groups would also, with their Gnostic brotherhoods. All he had to do was translate his experience into their terms, as before he felt he was expected to translate it into conventional religious, academic, or scientific terms.

These previous cozy hopes of such acceptance were quite necessary to couch him as he went about his own searches, because he did not want to admit that he was, in a way, now, alone. His temperament is somewhat different than yours. You were alone in your family, but because he had no family his aloneness was so apparent that he tried to hide it.

Now while this journey went on, and while he traveled through systems, disregarding, finally, one series of beliefs after another, he still carried to some degree certain basic root assumptions, held in different ways by all of those systems. Still carrying some of these himself, and with my help, he began a study of the nature of belief itself.

(Pause.) He freed himself in important areas, yet all the time struggling against certain basic seeming inconsistencies. You are also tinged by some of these beliefs as he is, for they represent those cultural colorations upon which all of your other systems are based.

Since his consciousness and mine were more directly encountering our experiences, however, then the inconsistencies showed their strain more in his experience.

(10:10. It had been a fast delivery as far as my note-taking capacity was concerned. Jane held up her empty glass; before the session I'd filled it with equal parts of wine and water.)

Get our friend some more, and rest your fingers.

(As I took Jane's glass in my left hand she grabbed my right hand and shook it vigorously. As Seth she was most amused while she stared at me.)

I do not want to frighten you—but if we ever do *The Nature of Cultural Reality*, it will be a fine book.

(I laughed. "Okay. I'm glad to hear that. But I'm not worried...."

(And when I came back from the kitchen:) Do you want a break?

("No.")

Ruburt suddenly found himself then exploring very strange grounds indeed—and without the earlier sustaining hope. For all the recognized systems were wanting. He did not have to examine each one minutely, for his abilities, after some familiarization, left him with the knowledge of their merits. The stated discernible hypotheses of the various systems are one thing—but their invisible root assumptions are something else. Ruburt tried to put his understanding to practical use in terms of daily life, your relationship, work, finances, his classes, yet he found himself with definite physical hassles. You have

encountered them through your relationship with him. In certain areas you both have blazed ahead. Those deeply seated, invisible, cultural assumptions still operated, however. Some of them you both dismissed for the very simple reason that they never temperamentally suited you to begin with. Others you dismissed because you grew in wisdom.

Now Ruburt wrote about it just lately (*in Psychic Politics?*), but he still does not realize how persuasive (*pervasive?*) this one particular cultural belief is, and only by accepting it does his physical condition make any sense.

(10:21.) To one extent or another you both believe your world is hostile. You (*pointing to me*) do not believe that nature is hostile, nor does Ruburt, but you both accept the concept that there are hostile elements against which you must protect yourselves, and that the artist or writer, or any sensitive wise person is at a great disadvantage against a system in which he is born, and that he is to some extent at its mercy.

Therefore defenses are required in direct proportion to the “hostility.”

Ruburt felt that anyone who went outside the established systems would meet ridicule, so he protected himself against it. He did his thing, but he set about creating an environment of “safety,” and he would not go outside of it. He would not have to deal with so-called skeptics on the one hand, nor would he allow himself to be set up as an occult priestess on the other. Nor would he be an object of ridicule to neighbors, for they would not see him that much.

The body’s discomfort as he wrote would also tone down his inner pursuits enough so that he could intellectually handle them.

Now only a belief in hostility would justify such behavior. The behavior also says “Look at me. You can’t attack me because I am in such poor shape. It would not be fair play.”

As mentioned earlier, Ruburt’s sex, as Jane, was also connected, for he carried the beliefs of his culture that a woman would be ridiculed twice as quickly as a man. In the meantime he seemed to have, in a certain way, nothing concrete to offer in terms that he felt people could understand—nothing for them to grab a hold of.

The codicils will offer new hypotheses upon which private life can be based, and in this they are highly important. It is almost impossible for you, individually or together, to look back and see those beliefs you have dispensed with that were limiting, but the framework still lingered. These are ideas, then, that Ruburt must get through his head. It was necessary in the old frame of reference, that he believe his body could not work properly. It was a method of operation that allowed him to go ahead with what he felt was reasonable caution. While it limited his inner and outer potential to some degree, he still felt overall that he was going ahead as fast as he dared to.

The self is not trustworthy. That is another root assumption behind all of your systems, and here Ruburt was experimenting with that self.

In your system insanity means uncontrolled behavior largely, so he began putting more and more control upon his physical actions, so that no one could say his work was the result of instability. He tried not to appear nervous, but in control, while he was temperamentally and physically fast.

(Pause at 10:40.) Put together beliefs in a hostile world and an untrustworthy self, and you end up in difficulty if you are working with other concepts that tell you that spontaneity is good and that the self is to be trusted. For in the old framework those ideas

make no sense. If you do not challenge them then you never come to the point of conflict. You do not even know that you have been taught to fear your own being. It never occurs to you to trust it! You go from expert to expert in whatever field of difficulty arises, and you have far more problems than you two have. Still, things seem to mesh together, for everything is the same color gray.

Ruburt felt that he needed protection. He also felt he had to discipline himself because he could not trust himself, and his symptoms served, again, to keep him at his work. Your society puts great stress upon the belief that there is a division between inner and outer, physical and mental activity. It is healthy to be athletic, unhealthy to sit at your desk. Your civilization believes that the body is a mechanical organism alone. If you use it, it works. If you sit at your desk it will become stiff. So the beliefs go. Ruburt was also tinged by those concepts, so if he had to make a choice, he chose the writer's cramp.

The body is a miraculous organism, changing in every moment. He believes that if it is not used "properly" it will not work correctly.

(Long pause at 10:51.) He believes that he should use it on the one hand, therefore, and not use it on the other, for if he uses it "properly," how can he be sitting at his desk?

The symptoms were based then on beliefs that he accepted—beliefs that are all quite basic in your civilization, invisibly entwined in all of those systems he thought he had dismissed.

(Long pause.) Give us a moment. And give yourself a moment.

(A two-minute break.)

There is more. You do things for him. These gestures, these helping gestures, serve as sexual reassurance. You prized his independent nature so, and you are so temperamentally different in certain ways, that he was ashamed at asking for reassurance of your love—though he knew you loved him. He wants you to open the car door out of old-fashioned gallantry. Instead you do it because he cannot do it, seemingly, well himself.

This is also based on cultural-sexual beliefs. He is afraid that you will not love him if he does not take the traditional woman role, and that if he does not he has no right to expect such gallantry. Both of you, however, were highly suspicious of sexuality in connection with your work, and you, Joseph, did feel it a trap, which is why you married late. Ruburt tried to hide what he thought of as characteristics that would frighten you—but the need itself was only camouflaged.

Here I want to show how invisible cultural beliefs operate individually. You know about them, so it seems you are aware. Yet you do not realize how firmly you accept them. I do not mean just you here (period).

(11:02.) When you begin examining the strands of beliefs, you are working with your own experience. You can make marvelous strides in one direction, and still be held back in others by webs that didn't show up before, because you were not pressing against them.

This session should be of help.

Ruburt must understand that the body itself is not impaired.

The codicils are important because they offer a framework in which hostility is not taken for granted, and in which such behavior is not necessary. Ruburt is like a tree, growing up surely toward clear spaces. So are you. The deadwood must be cleared away, however—the old beliefs that still linger.

Rest.

(11:09.) You can decide that you like to work alone—that you do not want to do tours—not because the world is hostile, but simply because that is your way. When the phone rings it is the hostile world out there, so it seems. That was what your father (*to me*) thought when his phone rang.

If Ruburt now and then wants to cry on your shoulder, let him, and comfort him. It is natural enough when his body hurts. He would not do it freely, and only because he tries to hide such tears from you does the emotion seem so lonely. He is afraid you are afraid, as you are. But the feeling is never let go properly or healthily, and it is a natural reaction—not threatening at all.

Its restraint holds back other expressions of love on both of your parts, and of laughter. The body condition itself will respond as this session is understood. You have made preliminary necessary changes. He actively wants to move about here, inside and out. He is moving somewhat faster overall, and overall he is somewhat straighter, though not always. You are each afraid of giving much notice, however, for fear you will be misled. He would go in stores more, but he is afraid of humiliating you.

Your own natural feelings toward him, your own natural sexual feelings, with their naturally allowed sexual gallantry, would clear that point. In the past, the long past, he discouraged your sexual gallantry in his concern for proving himself independent—and also, then, because he felt on the other hand that if he endorsed it you would feel that he was tacitly demanding conventional female protection. He has grown more wise since.

Do not project hostility upon your neighbors. Humanity is lively, curious and capricious, creative and exuberant. So neighbors can be curious without any hostile intent.

I am giving no suggestions in detail, for what you have learned should suggest its own alternate reactions. Ruburt is beginning to yearn for physical mobility, and it will come with that desire and the altered beliefs that make it possible.

Now—a closing remark.... Your organizational structures are based of course on cultural beliefs. I will not go into them now as they apply to organizations—but we do not need that structure. There are inner communications far more potent, and we are working with those.

My heartiest regards and a fond good evening.

(*“Thank you, Seth, and good night.”*)

(*Humorously:*) if you could be really correlated with my time, then you could have *The Nature of Cultural Reality* in no time.

(11:28 PM.)

(*A note: It does seem a shame that Cultural Reality is there, ready for the giving or receiving. It’s transmission is a couple of years away, though, according to the way Jane and I have been producing these books. I did mention one thought to Jane that would speed things up. Simply let Seth dictate the book—any book—minus any notes on my part. Then I would only have to transcribe it and type the manuscript. Jane could write a lengthy Intro or Preface if she cared to, explaining all the mechanics, the trances, etc., connected with the book’s production.*)

(*Jane said she thought the idea a good one. She also said that she felt our method to date had been “a very necessary one” for us—notes and all. It does seem Seth could do a book without notes. He would just proceed through each chapter, or session....*)

DELETED SESSION
MAY 26, 1975 9:29 PM MONDAY

(A thunderstorm developed by 9:15, after giving warnings for several hours. It was still in force by the time the session began. The rain resounded against the metal awnings sheltering the windows on the west side of the house—sounding, Jane said, as though we were in “a supertent....”)

Now, good evening.

(“Good evening, Seth.”)

You did not ask me for a session, but it is a stormy night, so that along the way I touch on a few “stormy” subjects, though with a light hand.

Can you hear me?

(“Yes,” I said, although every so often I had to ask Seth to repeat a word or phrase.)

First of all, let us get a clearer view of your own intents through the years. Looking at your parents, you decided early that you would have a certain kind of relationship with a woman—a closeness that your father did not have with your mother—one that involved many facets of your own personality and with its purposes. Otherwise you would not have married.

You did not dwell consciously on the kind of woman you wanted. Some men never achieve any kind of creative or stable relationship with a woman, and so they are acutely aware of that lack in their lives. One purpose was met, then, when you married Ruburt. Your desire to paint, per se, did not emerge full blown when you were a young man, and one probable self is happily engaged in commercial artwork. He wonders what would have happened had he done something else. You did not meet Ruburt either until you were in your thirties, so the challenges set were not those that would be solved by a conventionally young man.

You could have followed still another course—one in which you did not become involved in any intellectual or challenging concepts but bypassed them completely. That kind of painting can be excellent, but it also involves an intense immersion in the emotions, to the exclusion of any important conceptualizing. The greatest kind of painting includes both the intuitions and the intellect, but in your terms this also requires the maturing of the high intellect. You decided to take that course. In a different way Ruburt chose the same journey. Had he not delved into deeper questions, he could very well have been the novelist, going no further than a novelist can into the nature of personality or motivation.

(9:43.) Give us a moment.... The two of you together through these sessions help to spread certain ideas, yet many people not personally involved actually can use the material at times better—but they could not produce it—a very important point, and so in that area of freedom you are so ahead of the game that ordinary behavior by contrast is sadly lacking. Other people realize your positions in that area better than you do.

Now. In those areas where you are dissatisfied, you are not putting the material to work, for it does work in the most immediate and practical ways.

Give us a moment.... You both have blind spots, in other words. These appear in Ruburt's physical condition. They also appear, not in the work you have done, but in the work you have not done. Sometimes you can see Ruburt's blind spots, and point them out. Occasionally he can see some of yours. The blind spots of course each have to do with the same issues, though you handle them differently.

I am telling you this as simply as possible, knowing that one day I will get through. Ruburt had his fantasies this morning. When he wrote them down he got on top of them, so to speak, and he could decipher their meaning. At the risk of your considering this Pollyanna, you get what you concentrate upon. When you concentrate upon the limitations and the distractions, then they multiply. They attract others until the present seems filled with them, while other imagined ones rush toward you from the future. When I say to Ruburt "Do not concentrate upon the symptoms because you reinforce them," then you agree, Joseph, and it makes perfect sense. When you see Ruburt going around for days concentrating upon the physical limitations, then it is oh so clear to you where his difficulty lies. You wonder what is wrong with him, that he cannot understand what he is doing.

Now. I put this to you—that you spend time in the same way, but in your way, concentrating upon all that stands in the way of your work and concentration, until finally your work time seems consumed. Only now and then do you get on top of those thoughts and imaginings. You spend four times as much time worrying about the distractions as the so-called distractions themselves actually take. In doing so you rob yourself of peace of mind. You imagine future distractions, yet when Ruburt projects his symptoms into the future, you see clearly his error—though he may not.

Now there must be reasons for that kind of behavior. You make your own reality. If Ruburt's symptoms represent the seemingly negative aspects of his life, then your dissatisfactions about work represent the same in your private experience. You say to Ruburt "You are using the symptoms as a framework of a sort, in which you feel it safe to progress, though, slowly." Now in your work you are progressing, but slowly—so why do you magnify the distractions?

If you were pleased with your work right now the chores of the house would scarcely take your notice. You would have them done, or do them, but your creative energy and your thoughts would be involved with your creativity, and the chores at times would give you a necessary enjoyed change. The chores you have to do, either of you, are laughable.

(10:05.) Now: it is obvious to you that Ruburt uses his symptoms to control his spontaneity, to mete it out, so to speak. You would never take on such symptoms. You should by now understand some of your own characteristics. They are like Ruburt's, only a different mixture. You have often tried to control your painting, rather than to let it go through you onto the canvas. And precisely when you come to a point of sudden spontaneity in work, then you use the matter of distractions to slow you down. You seize upon them because you do not trust your own spontaneity in your work.

Give us a moment.... Ruburt was going to use his abilities come hell or high water. He did use the symptoms as a framework. You are determined to use your abilities, but you are ever on your guard to see that you use your abilities, and that they do not "use you;" so you set up working habits, but you do not allow yourself a real environment of freedom in which to work. You consciously tell yourself over and over that this or that bothers you.

You concentrate upon the distractions in the same way that Ruburt does upon his symptoms.

Frank can say to Ruburt (*Frank called Jane a “tough little bird”—which she liked*), “Truly, your legs can straighten. The muscles are tight, but they are not impaired,” and you can agree that this is true. Ruburt is faced with the sensation of tightness, however—there is something there in his experience to deal with, so that his senses can conform to his belief about his body. While he tries to free it he is faced with the lingering, quite valid-seeming evidence of his senses. So you are encountering the evidence of your senses, so that the chores seem to hound you. You do not seem to have time in a day to do what you want. As long as you keep telling yourself those things, they will be true. Ruburt is trying to say “There is nothing basically wrong with my body, though in my reality there seems to be.” That sounds like a legitimate statement to you, and it is. I am telling you that the number of distractions in your life is laughable, though in your experience they appear quite threatening. “I am free to do my painting.” How many times have you said that to yourself—yet in that statement lies great freedom, for you must change your belief.

(10:20.) “I can be free and spontaneous in my painting. I can let my ability flow outward through my fingertips and brush, so that I create an entirely new reality upon the board.”

Give us a moment.... Some of your private and joint problems spring from cultural beliefs that you are intellectually aware of, but not emotionally free from. Your idea of a separate painting studio, and some of your attendant ideas, are simply hangovers that you do not have to accept, springing from your father and his garage. You are aware of the connection, but you make no attempt to get above it.

You also have ideas of guilt about your painting that are culturally induced. Again, you recognize them, but you do not try to rise above them emotionally. The painting does not bring in money, so to punish yourself you do not enjoy it sufficiently—but concentrate upon the distractions instead. You do your financial part with the books, but you still tie in your social identity with your painting, and to some extent you still feel that that social identity is dependent upon the money your “art” should produce, so you punish yourself by not enjoying your painting time. This also impedes your spontaneity in painting, of course.

You felt guilty about the picnic table for the same reason. You wanted to be able to buy it for Ruburt, with money from painting. You do not get on top of your own negative thought patterns, therefore, though you can see Ruburt’s to some extent.

The answer is so simple that it is ludicrous. It is simply to believe fully in these ideas, and put them to work precisely in those areas of your lives where you are dissatisfied—to apply them to your own thought patterns, and Ruburt to his.

I said once that Ruburt became hypnotized by the symptoms, and you agreed. But you become as hypnotized by your own thought patterns in certain areas. When you do so your accomplishments seem to vanish, and you cannot take comfort from them. It seems that the ideas do not work only when you do not use them. You react differently to the same set of challenges. Your strengths reinforce each other, but so do your misunderstandings.

Ruburt fears that if he were suddenly better he would add to your distractions, so when distractions seem threatening to you he emphasizes the symptoms: if he were better, would you want him to do all the chores? So your ideas about distractions intertwine. If he

were better he could help you with the chores—but if he could, would you then withdraw to your studio and leave them all to him? All of this because distractions, so to speak, are considered threats. All of this because you both believe there are serious impediments in the way of creative work, and obstacles ever-present to mitigate against your creativity. So you each react differently. At the same time, because of some cultural beliefs, you are still not all that trustful about creativity to begin with.

(10:42.) Great talent requires great spontaneity. Neither of you really believe it. You put up barriers to protect the creative self from the exterior world, which you fear would destroy it, and from the interior world, for left alone the creative self might just slam paint upon a canvas without discipline, or might show more than we are willing to show. We do not trust ourselves to spontaneously develop our own technique. Spontaneity knows its own order. Order springs from spontaneity, and spontaneity from order.

Those refinements that you want of technique are within you now. Only your worrying slows their actualization. Together you can solve both challenges. You can get on top of your lives in these important respects. But you must be willing to do so, and use the methods given. Both of you can help each other. And the results will seem as miraculous, as this house might have, had you suddenly been transported to it ten years ago.

Now take a break or end the session as you prefer.

("We'll take the break.")

(10:47 PM. But it proved to be the end of the session after all. Jane soon decided to end it, saying that she had that "sick feeling" she sometimes gets when the material has been very personal. Later she told me that Seth had been there, ready with more blocks of material.)

SESSION 753 (DELETED PORTION)
AUGUST 4, 1975 9:21 PM MONDAY

(The following material is from the 753rd session.

(10:38.) Now: for our friend....

Some of this has been said before, but is necessary here nevertheless. In capsule form, then, Ruburt found himself born poor, female, and highly gifted. He determined to use those abilities.

His mother banked upon her femininity, or so it seemed, stressing what Ruburt thought of as feminine wiles. That approach had not worked with Ruburt's mother, who recognized Ruburt's writing ability at least, and tried to encourage it. The mother however also overstressed the importance of a formal education as a quite bloodthirsty method of surviving in a hostile world. This meant that a certain conformity to official culture was maintained.

Yet to Ruburt's mother, if you were a woman you either banked as she had on that femininity, and used it as a tool, or you became educated. Education meant that the feminine nature must be controlled. She was deadly frightened that Ruburt might have a child and not finish school. She also felt that Ruburt was a poor woman to begin with, in a way, because the intellect and femininity did not seem to mix—that is, Ruburt's mother considered them odd components.

Education was a practical tool. Ruburt sought out men who would not insist upon children. This also meant that they had certain slants of mind. These slants fit in with his artistic purposes as he understood them. Because he considered himself a writer, and because he considered a writer something different from a woman, it was difficult for him to realize that he was both.

Childbirth might fulfill a woman and destroy a writer. Economically it might also destroy the artist who was the woman's husband. To have a child might help fulfill the man she was married to, but this could destroy the artist she was married to. Conflicts then arose.

The abilities quickly grew out of any conventional surroundings. They were to be protected at all costs. Ruburt expected her husband, the man, to show spontaneous love and affection, and to supply emotional richness, which she was willing to nurture—but she expected the artist—who happened to be her husband—to protect himself from any emotional response that might interfere with his work.

None of this would particularly show in terms of symptoms until Ruburt began to sell. Then the tool was perfected. The abilities were put to the purpose of protecting him from the hostile world, serving as economic sustenance. It became his duty to repress spontaneous feelings that might lead him astray. Before, those found expression in his dealings with the outside world—but those dealings, he felt, were no longer necessary.

Now all of this was built upon certain levels of consciousness and beliefs—a unifying structure. As mentioned, in the past at least your actions were ambiguous enough to fit in. The environment at 458 was safe. Ruburt was there working—just as the doctors and

insurance men and dentists were. The move here (*to 1730*) was a good one, because it exploded that framework. Your suggestions of late are taking effect. There are significant muscular changes. The summer, with its implications of vacation, was added, however, as he knew it would be; so the structure of working was further evaded, it seemed particularly by warm weather, which inclination did not happen to fit his ideas of scheduled work.

He further unstructured, shaking up his consciousness by not sleeping. Clearly, he saw that he worked or slept, and allowed himself little freedom between. Lest he be tempted by his new house, he felt poorly, even for him, yet he saw through what he was doing, and he has begun an awakening of consciousness that is now in the process. Last night's dreams show this. He awakened from the nightmare of immobility, and found himself on "the road to freedom" with you. I want a Wednesday night session, if you do not mind—

("No.")

—though we will be quite satisfied generally with one session a week while you are busy on the book. I will finish this Wednesday then. A fond good evening.

("Can I ask a question?")

You may indeed.

("How about his teeth?")

That is all connected. I will give you that Wednesday. You are correct, as to the strain on the jaws and so forth, however. Your suggestions are now of important merit. Your active loving direction.

("Good night, Seth." 11:10 PM.)

DELETED SESSION
AUGUST 6, 1975 9:01 PM WEDNESDAY

(We sat for a session tonight, as instructed by Seth in the deleted portion of last Monday evening's session.)

Now: good evening.

("Good evening, Seth.")

I found your discussions just now provocative and amusing. And I'm sure that you are each aware of the implications that are involved, in your saving ways—in your dislike of waste *(re our new dehumidifier, some old soup I threw out, wine, etc)*.

Nature realizes that there is no such thing as waste. This statement applies also to your earlier questions this evening about the sperm. Nothing in the stream of life is wasted, and everything, whether in your system of reality or not, is in the stream of life. You were born in the Depression, Ruburt shortly thereafter. Thrift was a necessity in those times. There were great contrasts in that period, however—deprivation, severest economic conditions, a spareness of attitude, set off by the greatest criminal activity, the wildest of parties. People broke the prohibition laws who never drank before, and did not like to drink. The ideas of thrift and the puritan attitudes were not the result of the Depression, but helped cause it.

Many people were afraid of the wealth they had amassed. Their severe religious training made them feel that any luxury was sinful—and so they set about to upset their own apple cart. They were aided by those who had not yet "so succeeded"—people driven by envy. No one should at least consider a lush field filled with all kinds of cultivated flowers sinful. Luxury is not sinful, and there is no such thing as waste. While you believe that there is, however, then you are faced with it.

(9:13.) In deeper terms creativity springs from what could legitimately be called wasteful action *(intently)*. The rich unconscious is wasteful in those terms, since it seems to you that it contains memories and sensations that are not used in practical everyday life.

Nature deals with abundance, in which there is no waste. Your life rests secure on top of numberless probabilities, but those probabilities, though not realized by you, are not wasted. When you try to tie a great talent down to a practical end like "making a living," then you are wasteful *(forcefully)*.

In your society talent, even genius, tries to ally itself, at least for a while, with your economic needs, for if the body does not eat the abilities will not survive. Left alone, the abilities will see to it that economic survival is achieved. It will see to abundance, and not in a self-serving manner but as a leaf seeks sunlight. Am I going too fast?

("No.")

Then however the abilities want to grow and thrive, and the economic factors must no longer be a prime incentive. If they are there will be difficulty. The personality will try to develop its abilities further in a freer, more mature fashion, but the old habits will hold the personality back. "Will this sell or won't it?" That question was more or less imperative when Ruburt was learning to use his abilities. Not only that, but the economic need itself

was important, helping to focus those abilities to some degree, to the needs and desires of others as well as himself.

Plants also need water beside sunlight. Let us say for our analogy that water provides the free-flowing motion of ideas circulating through the psyche freely. It is as if Ruburt said “Aha, I must have the sun, or economic security, so my abilities can grow,” and became so concerned about that that he forgot the need for watering.

When I say economy however I am not simply speaking of economics in financial terms—rather in the larger meaning of economy in sparing down, cutting out nonessentials, fearing to waste not simply money, but energy or time. All of these ideas are based upon the fear that an individual possesses only so much energy that must be hoarded, directed—not easily, but with fantastic force. The clothes dryer in the basement represents energy that you are afraid to use. You realize you have the money to run the machine, or to buy the washer. It seems somehow sinful, however, wasteful and wrong.

(9:30.) Give us a moment.... It, the machine, rebukes you by its presence, because it represents a dilemma. All of this is quite aside from the exterior energy crisis. The grasping, licentious attitudes connected with world energy are the results of the same attitudes. There is not an energy crisis. While you believe, however, that energy is limited then you are gluttonous for using it at the expense of poorer nations—who will then, sharing the same belief, retaliate. Energy must be used. It creates more of itself. It cannot be hoarded.

Ruburt has been trying to be economical in terms of money, energy and time. He differed from you only in that he carried your own ideas and his further in certain respects. In others, financially for example, he broke away first and you followed. The idea of the spare, poor young artist or writer, living romantically in a garret or poor apartment, has served as a handy self-image for many in their early years, providing a sense of dignity that enabled such apprentices to make their way. You chose the circumstances. You purposely chose a time involved in which writers and artists had it “hard”—so you cannot turn around then and blame the society. You each wanted to be apart from it to some extent. You (*RFB*) proved to yourself that your art could support you when you were young. You made good money. Then you immediately disentangled your abilities from economics in a particular fashion. You used your dexterity in “artistic” ways in your jobs—but the bulk of your artistic yearnings were divorced completely from the world at large. Ruburt did not know that his abilities could ever bring him money.

When you worked in an art department, even though you knew you were doing “commercial work,” society referred to you as an artist. You had a certain prestige. When Ruburt needed jobs he worked in a factory, or he was a sales clerk or a door-to-door sales person—jobs he felt that gave him no prestige. He was afraid, however, of such jobs—prestigious ones—for fear the need for money would lead him to neglect his work. He became more economical.

If he could not go out so often, if he could not go on vacations, if he could not leave his desk, he would save not only energy but time and money as well. You would not spend so much. He would not be tempted to buy so many clothes. You cannot separate your beliefs in one area from those in another, for they are so beautifully connected. Ruburt’s talents are luxurious. They will automatically bring you luxury. Abilities must be ultimately tied in with your greatest inner aspirations—not tied down by your fears.

For some time in the past, I grant you, you each considered sex uneconomical in terms of time and energy. Rather than avail yourselves of its great refreshment, you thought of the time taken from your work, each of you; beside this Ruburt feared pregnancy, seeing a child not as any kind of fulfillment, but as an artistic and economic disaster.

(9:54.) You tried to separate emotions from work—an impossibility. Compare for a moment, if you can, your love of technique in a painting with the way you write. You have been searching for a larger-than-life technique—looking for the greater dimension in which beloved details rest—and only your own ideas of economy have hampered you. There is greater economy in what you think of (underlined three times) as waste—a divine economy in which “all” waste is lovingly used and transformed.

Only in creative play does great “work” emerge. Only from exuberant impracticality do any so-called practical inventions come. The creative mind and spirit transforms the “waste” that others would disdain. It rises above all practicality into those greater realms of emotional and spiritual abundance that gives birth to all worlds.

You have your existence now as yourself. Nebene has his existence in his own now as himself, and there are many others. Joseph in *Seven* is a representation of another portion of your being that is connected with Bill Macdonnel. Your “purpose” is to bring those diverse aspects together, to form them into your own kind of artistic production—to wed in your life and art those seemingly diverse qualities of spontaneity and order, spareness and abundance, beloved detail and wholeness, and to form in your life and art a new kind of synthesis.

Ruburt has the same kind of challenges, and each of you have helped the other in portions of your lives together. There are balances that you achieve. Your help with the pendulum has many significances, therefore: you are taking the time out to help. Your active love comes to the forefront.

There is nothing strange in the fact that Ruburt begins to have sexual feelings as the muscles begin to feel toward flexibility (*legs*). His physical difficulty has involved then his ideas of economical action—the cutting out of waste. These ideas, again, are a part of the one line of consciousness that says “You have only so much energy and so much time. You must therefore ‘use’ time and energy well; practically you must not waste time or effort. If you have a purpose and you want to achieve it badly enough, then everything else must be sacrificed for it—because “time marches on.” “Time is money.”

(10:12.) Deep friendships are out, for they are not practical. They would take time and energy that should be devoted to work. Now no one is saying— me least of all—that you forget ideas of needed solitude. There is little worry that either of you will do that (*emphatically*). Yet there can be danger that you forget that creative time can produce in an hour magic creations that ten hours of frightened, enforced time can never do—and that a moment’s inspiration in a bar, or with company, or on a walk in the park can bring forth world-changing theories that no amount of fearful economy of time will ever deliver.

Most of this is out in the open, but you did not understand the connections that existed between your ideas about the dryer and food and frames, and how they applied to your mental and physical habits. Your art is set off by your frames—so you deny your paintings their natural setting.

The frame connects the painting with the world, and yet divides it from it in the most beautiful of fashions. It makes little difference whether you buy a washer, or ever use your dryer or dishwasher, but it does make a difference that you understand your feelings about these items, and know how those feelings connect with your deeper activities.

I will end shortly. Your pendulum help is all important because of what it represents—on emotional levels, and because Ruburt then does not feel so alone in his dilemma. When you give pendulum directions however other portions of your psyche come through in a loving directing fashion, and the greater contact is made than you realize.

End of session.

("You said last time that you were going to say something about his teeth.")

That is connected with the entire affair, with the jaw tension obviously. The mouth can be cleared. The suggestions are helping. Take a break, then.

(10:22—10:38.)

Now: Ruburt's teeth further followed through, and were a kind of safeguard, for if he lost his symptoms, still he would not look good enough to go on television.

You unwittingly provided the key in a remark several years ago—you are both aware of the remark. Beyond that, the condition is the result of the other, so that the jaw is under such tension that the teeth are compressed and literally jolted out of their sockets. This has nothing to do with tartar.

Tell Ruburt that even in the old terms it is not economical to take such an amount of time for simple movements to the bathroom, for example. He holds his urine as he holds his breath, hardly taking time to breathe. This is not creative action, or productive action, as he is now with your help beginning to realize.

He took these steps for his own reasons, but you have come together in a joint reality, so his situation is teaching you things that you wanted to learn, and you are learning through his example. You would not take on that physical coloration. In a way however you are working through the same problems artistically, and Ruburt would never accept that coloration, so he has learned from you there.

It is foolish to say "Why does it take so much time to learn?" For each learning process is highly unique, and contains within it particular achievements that you yourself want; and these achievements not only rise above the difficulties, but in the greater view the steps are seen as steps "upward"—the individualized problems understood as the same kind of challenges you might set for yourself to conquer in a painting, or as part of the entire creative process.

When a masterpiece is created everything else is forgotten, and so it is with life situations. It is silly in painting to say "Why did I at first choose that color, which did not work, instead of the final completed hue?" You have in art underpainting. In life you work with many "underpaintings" at once—and while it may seem at any given level that one underpainting lacks or is weak, later it will be seen as an important part of the whole.

Each problem set is solved, for yourself, and the solutions become a part of racial knowledge. You are each on the way to important kinds of progress in this life, and what you are learning about the quality of consciousness is important.

Ruburt will be far better physically. The accomplishment of working this through for yourselves however is far more significant than you realize, for it necessitates motion through fields of consciousness that you and others did not expect existed.

Now. This is the end of our uneconomical session. Ruburt was correct in the material on long and short thoughts for our book.

A hearty and reassuring good evening—and with probabilities as they are, within a year the large bulk of physical hassles with Ruburt will be behind him —that is, he will be navigating more or less normally, with further agility to follow.

("Good night, Seth." 10:59 PM.)

DELETED SESSION
AUGUST 11, 1975 9:13 PM MONDAY

(Although this session is called deleted, actually there's much in it of general interest; it also deals with some advancements in Jane's abilities.)

Good evening.

("Good evening, Seth.")

Now: Ruburt had a different kind of experience lately. *(Yesterday afternoon, Sunday, August 10, 1975.)* In a state between usual waking or sleeping he found himself giving a session such as this one, where earlier he had only heard my words in his head.

You were taking notes as usual. He forgot what the session was about, remembering only one portion that seemed significant. The experience was quite vivid, obviously not a dream, yet not a normal waking event. Following this in a period of usual activity *(the same evening)*, he sensed his own image speaking for me and sitting across the couch from him in our *(Seth's)* accustomed position. This involved several kinds of perception, and the willingness to accept a greater mobility of consciousness.

When Ruburt on the couch sensed himself in the chair giving a session, to himself on the couch, this was symbolic of a new kind of relationship between the two of us. At the same time it illustrated part of our relationship as it happens in sessions, in which Ruburt allows a portion of himself to step aside. He was that portion as the normal waking self, the focus personality.

He, that portion, watched television while still sensing us across the table. You saw no one in this position *(in the chair)*, and physically not even a chair was here. At another level however Ruburt was projecting a portion of his psyche outward, and from his own position viewing us at least to some extent.

(9:25.) There was a definite separation, however, in that the focus personality was able to sense its own greater extensions—or rather, those extensions to which it gives permission. Ruburt sat physically on the couch, yet at another level he did sit here *(in the chair facing the couch)*, and in our relationship that was a fairly "sophisticated" kind of manipulation, involving the projection of a form outward—the double. But in this case the double was going about "its own affairs." Those affairs involved the delivery of a session from the projected image to the physical one. The material was unconsciously assimilated.

Now: in the first episode mentioned the experience was the same, only more vividly experienced since the focus personality was not fully awake and did not have immediate sense data to handle. There, Ruburt was inside the image that he had projected. His main consciousness was merged with mine in the session format; while in the waking experience his consciousness was in the normal image, which sensed the projected one. In the first experience then Ruburt projected an image outward and his consciousness entered it, then he had a session by the same mechanics we always use. The unprojected portion of him listened. He wanted to retain what was said, and sought for methods. He tried to have you take notes, but realized the physical incongruities. He became confused, tried to take notes himself as the listening image, and realized those notes would not exist physically either.

The thing is, he does unconsciously project in such a way—particularly in the sleep state. There are classes at other levels of reality that he conducts in that way. Your concepts may limit your conscious experience of the psyche's vast activity, but the psyche does not limit its experience.

(9:40.) Give us a moment.... It was the feeling of such projection that was important, the subjective awareness of the inner and outer conditions. It is true —the psyche is not restrained by time, yet there are rhythms in which each psyche is involved. They are highly unique and personal, and yet interwoven with historical events which are themselves caused by the psyche's action. This awareness of projection then represents an important element. These were learning exercises of a kind Ruburt would not allow himself before.

I was saying in his first episode: "Ask and you shall receive, ask halfheartedly and you shall receive in exactly that measure," and I was looking at you exactly as I am now. Ask and you shall receive. This applies in every area of experience. When you ask you expect an answer, or at least a reply of a kind. If you ask on the one hand and then say "I do not want to know" on the other, the results will be minimal. Ruburt was asking for flexibility but he did not fully want it, and so halfhearted questions bring halfhearted answers. Lately he asked wholeheartedly, and there will be a wholehearted answer and reply—from the psyche itself, which understands its parts. There is a wisdom and an understanding operating, a beautiful give-and-take in life between the intensity of a desire and its fulfillment—an underlying exquisite sanity. While symptoms of any kind serve a purpose they are considered legitimate. The psyche will not remove them until the intensity of desire for freedom rises high enough to meet those purposes in other ways.

(Long pause at 9:52.) It might seem in the short run that drugs and medicines are a great value—and they can indeed be extremely helpful. Money applied liberally, however, to a poverty-stricken group of people can increase their problems if the basic social and individual causes are not resolved. The poverty "rightly or wrongly" has been chosen for a reason. Ruburt's early poverty was rich. Now I am not advocating poverty per se, but you must look at all such matters with a different kind of vision.

In the same way and seeing with the same kind of vision, illness can be healthy—and this is not meant to advocate suffering or poor health. A person "cured" of bad symptoms then through conventional medicine might actually be interrupting a natural movement toward a larger overall health, by dismissing the particular annoying symptoms that serve as chosen reference points.

In a society in which individuals were encouraged to work with the psyche and with specialists who understood it, illnesses would be seen as physical symptoms of inner imbalances. The symptoms would be used as exterior reference points while the other conditions at which they hinted were studied. The natural healing that would then result would be a sure-fire indication of the personality's growth, maturity and overall health. Health obviously does not apply to the body alone, nor even to the mind. That is, I am not speaking of mental ill health, meaning neurotic conditions. The healthy person is one who is balanced at any given time in your terms, as far as his or her relationship with the psyche is concerned; with the world and its relationships.

(10:05.) Ruburt had not completely wanted his flexibility. It was only because he went so far in certain directions, because he grew so much in certain areas, that the problem of physical stance with the world arose.

His understanding had to grow to match, and so did yours. This is the session, then, that I was giving him (*yesterday*). In daily life this means that he finally understands that his negative feelings were methods that he chose to automatically keep the body in a certain condition. He can recognize, but not as before be engulfed by them. Your active participation now means just what it means. You did not give it fully before because you were as unsure as he was. You live in a joint reality. Your two purposes now merge, and so you will get results.

In other ways the same kind of mechanism operates in the growing popularity of the books. You did not want the little ESP book to do any better than it did in the beginning. That does not mean that you are stupid. It meant that you understood yourselves and the temper of the times, and understood the rhythms of your own growth, even if consciously you may have railed against the conditions and poor sales.

Your reality is at every point, again, a perfect replica of your inner wishes and expectations. There are no exceptions. Plans in your own minds, barely conscious, already begin to bear fruit. You have projected books, paintings and activities into the future—the patterns wait there to be filled. This applies to individuals and to countries.

Take your break.

(10:18 PM. However, this proved to be the end of the session.)

DELETED SESSION
SEPTEMBER 3, 1975 10:55 PM WEDNESDAY

Good evening.

("Good evening, Seth.")

Now: this is not dictation.

Your body will react biologically in response to your world-view. Under some conditions animals in perfect condition will play dead, or otherwise immobilize themselves. Their purpose is survival, and the biological mechanisms behind such actions are healthy. When those specific conditions vanish, the animal arises and goes about its way.

The body is amazingly quick to act upon environmental cues of a physical nature, but your world also involves cultural activity and "dangers" that are not immediately biologically perceivable. So while the body is well equipped to heal itself, and to maintain its own equilibrium, it is also highly responsive to other issues that are of a different nature and beyond the realm of its own functions.

The world-view consists of those cultural and private beliefs concerning cultural, economic and social environments. Hunters in primitive groups know how to hunt. Biologically the connections between physical hunger and the prey are instant and intimate in a way that the body understands. The same applies to animals in a wild state.

Give us a moment.... When the world-view enlarges to include more sophisticated cultural environments then, however, the body must rely upon the conscious mind's interpretation of events. While the animal may encounter danger, it does not feel that its world is not safe. Fear of a biological nature is in itself healthy. It is only when it is prolonged unnaturally that it leads to difficulties. Again, give us a moment.... Imagined fears, projected into the future, put the body in a state of stress unknown to the animal. When you feel that your world is not safe the body may respond in many ways, according to the characteristic temperament and beliefs. Ruburt has been playing dead. His ideas convinced the body that playing dead was the way to insure overall survival. The body might object, but it still must rely upon the conscious mind's interpretation of events, that it realizes are beyond its realm.

(11:13.) Your suggestions of late have definitely helped. The body begins to rouse. Your part is highly important. You each share some general beliefs that the rest of the world is a threat. You differed only in that Ruburt chose what seems to be more drastic methods in meeting those threats. The suggestions serve as reminders that action is possible, and that spontaneity, not repression, is still the best way of countering the situation as it appears to be. The body is responding. When an animal is playing dead it knows when the immediate danger is over. When Ruburt has some improvements he is elated. Then, however, he stops to make sure that the danger is past, and to make certain it is safe to go ahead. Functionally, as the muscles release, balance in the legs must still be maintained. Certain muscles must be cleared before others. This is being taken care of. Then he stops, sensing the environment like an animal sensing the air. Your part in the suggestions aids in a kind of creature understanding, as one animal might nuzzle another.

The suggestions however also help you as you give them to Ruburt—highly important as far as your joint realities are concerned. Frank has been an important help. Give us a moment.... There is nothing wrong with Ruburt's body. He realizes that now. Frank's physical knowledge helped there. At least twice a week Ruburt must write down his feelings, so that he does not inhibit them—highly important as he is recovering.

Take a brief break and I will continue.

(11:28. I might note here that earlier this evening Jane was able to raise her right arm higher than she's been able to do for several years. She wondered why, and I said I thought it was because she'd written her feelings down yesterday and today. Her increased freedom in the arm continues the next day as I type this.

(Resume at 11:40.)

Now: in a way the game is up—for Ruburt finally realizes that there is nothing organically wrong with the body. For some time he convinced himself that there was. The love implied in the fact that you help him with suggestions is highly important, because that love implies safety. In the past you have reinforced each other's beliefs in an unsafe universe. These beliefs have become a part of your private and joint realities, affecting you (*me*) invisibly as they affect Ruburt visibly.

Spontaneous biological motion is an animal's best insurance of survival, except under those conditions where the animal spontaneously plays dead.

Some people play dead mentally or emotionally. Some play dead in a very specific manner, deadening certain organs. In all cases a misinterpretation is being made on the part of the conscious mind, that then triggers bodily responses. It is not safe to eat, or it is not safe to stop eating, or it is not safe to run. Whatever the issue might be, the conscious world-view is bringing about biological activity. Now there are countering body impulses, and a constant set of checks and balances where the mind is meant to take another look, or where the body says that the biological integrity is in jeopardy. There are periods of new adjustment, and ideally the mind would take a new assessment of events.

In your society usually, drugs would have been used in the meantime. However, in Ruburt's case this does not apply.

(11:52.) Give us a moment.... The body is freeing itself, but greater freedom must be allowed as far as impulses are concerned, so that Ruburt can realize that his impulses are not threatening. A new balance is then set up between impulse and action, that will enrich his work as well as accelerate the body's flexibility. I want him to again become aware of his impulses, therefore, for physical action of any kind—whether he is at his table or not. His impulses will wisely provide creative inspiration and physical actualization, so that one adds to the other.

Let him take a certain part of the day to type his manuscript, another part in which his creative time is free. His body, mind, spirit, will all exercise themselves together. Is he becomes confused, then let him talk to you about it, rather than hide the issue.

Many of the muscles have literally come alive again. The joints are following suit. Give us a moment.... The vitamins are a help, but not when they are taken constantly. They then become a crutch. For now, 2 vitamin C's are sufficient. You live in a safe universe. It is safe to go outside your door. The most important thing now is to help Ruburt become aware of and react to impulses. If his at any given time clash with yours, then clearly make your

feelings known. This will help you in your communications with each other, and clear issues as they arise.

If Ruburt is allowing himself to be spontaneous, then he will spontaneously want to type his script, add to it, clean his house, go outside, see people sometimes, and not see them at other times. The last would apply to you. The results with the arm this evening are a direct result of his writing down his feelings. There is nothing wrong with ambiguous feelings. You cannot set up rules that say you must always react to people in the same way. I want him then to work on his manuscript for two-and-a-half hours, and then to allow himself at least one-and-a-half hours of creative psychic and writing freedom.

(12:08.) Mainly I want him to follow his impulses—which will naturally fall into the lines I have suggested. He is not to feel threatened if while at his desk he feels like physical activity, for all in all his own rhythms will assert themselves. The body is ready to assert itself, and is doing so.

Give us a moment.... Your ideas of quality are reinforced and sensed in the books even while they are not physically apparent. I will have more to say at another time on this. For now I am concerned with Ruburt's specific problem, and I ask you, lovingly, to help him become aware of his impulses and to act upon them. End of session—except that there are several good surprises on the way.

("Thank you, Seth. Good night." 12:14 AM.)

SESSION 755 (DELETED PORTION)
SEPTEMBER 8, 1975 8:59 PM MONDAY

(The following material is from the 755th session.

(10:39.) Now: Ruburt early saw your prejudice against galleries. And determined that he would try to circumvent it—hence your sketches in *Dialogues*; for despite your avid and determined dislike of the marketplace and its imperfections, of which he is more aware than you think, he thought that he would still see to it that your talent was placed to some extent at least before the world —rail as you would against the stupidities and poor craftsmanship. He was determined, protesting or not, that your work would see the light of day, that despite any compromises its merits would appear.

He had far greater faith than you that your artistic integrity would affect Prentice, so that your drawings would emerge mainly as you intended them. You have dragged your feet, my dear friend, fearing that the inadequacies of the physical condition would mar the integrity of your work. You did not understand that your integrity would affect the physical conditions, and the people involved.

Now: since our adventure first began, you have each had to learn much, and alter patterns of thought and belief, in your terms deeply ingrained. You tested what you were learning wisely against reality as you understood it. Ruburt knew that the adventure required a finesse, a juggling of realities, and he felt a maturity or wisdom that his years had not given him. There were also goals of his own. He was persuaded.

All of this occurred—the symptoms—while he tried to gain what he felt was the necessary wisdom to handle his experience. He now has that wisdom. The body is releasing itself—but trust its methods.

Take your break.

(10:51—11 :03.)

Ruburt not only had his intents, but your own in mind. To that extent he could not be content until he felt that your goals as well as his own were being met.

To him *Dialogues* served at least to initiate those purposes. The poetry is an excellent merging of his metaphysical interests and his art. The book also however shines with your own contribution, and if you would hide your talent, he consistently demanded that you show it. In many ways then the book represents for him a triumph, and serves as a memento of your joint purposes.

(Long pause.) Give us a moment.... Your help, again, with the suggestions is invaluable in terms of your loving active aid—but also because you are convincing yourself that you live in a safe universe, so that Ruburt does not feel that he must battle for himself and for you. Your sexual encounters are very important, for if you do not feel you are safe, then even animals have difficulty expressing corporal sex. There is an inner logic involved in Ruburt's recovery—and now there is no doubt of it.

(Seth's voice boomed out. At the same time, Jane while in trance lifted her right arm and swung it vigorously from side to side several times—something she couldn't have done a week ago.)

Certain muscles have been kept however like coiled rubber bands. They are still strong and vital, but they are being released gently, in a certain order. In physical terms they all work together. Whole groups of subsidiary muscles had been under great tension. As Frank deduced, they are now largely freed. This provides leeway so that the few primary areas now have the freedom for release.

(11:14.) In practical terms they cannot suddenly snap back, but gradually relax, so that all of the subsidiary muscles can gradually accommodate the new motion.

This is sensible, in that it allows for the gradual acceptance of new stimuli, rather than a sudden, shocking, complete recovery, in which Ruburt is in a matter of moments confronted with issues he had completely avoided before.

That is, body and mind together explore their new freedom. I tell you this so that you are not discouraged. On the other hand the recovery is assured, and will occur far quicker than you imagine when you are not thinking of an instantaneous, complete recovery between one moment and the next.

Spontaneity of impulse must be encouraged. Ruburt must forget his book deadline. Let him think simply of *Politics* and its ideas and reality—then his experiences and the book will flow once again.

He has done remarkably well with the gums also. In the context of your cultural beliefs his efforts there are remarkable. As probabilities go, he can avoid losing any other teeth. He can. Some hot moist heat can physically help the knees now. There are only several small groups of muscles still to be released. There is nothing wrong with the joints, except for the tension under which they have been placed, and this is disappearing. You live in a safe universe. Ruburt will write a book about it, and about his recovery.

Each personality takes on certain challenges and deals with them in its own order. I want you to understand that Ruburt's recovery is following its own order, yet also to reassure you that that recovery is assured, and will not take much time, as long as you do not expect it to be instantaneous.

There are also other areas with Sumari, and other developments that will follow. I also suggest, only, class twice a month—a small one, in which you should find some most interesting developments involving experiences of your own. You also relate to class members, and that relationship accelerates your inner experience. That inner relationship triggered your reincarnational experiences, for you meet in class with others at other levels, where on a more ordinary level there may be a seemingly opaque relationship.

(11:30.) Now: since I imagine you are not ready for a continuation of our first chapter, I will—

("I'm all right for another half hour or so.")

Then take your break.

(This was the end of personal material. The session wound up at 11:59 PM.)

DELETED SESSION
SEPTEMBER 20, 1975 11:55 PM

(This session came about quite unexpectedly just before midnight, after we'd had company—the Leahys from the end of Pinnacle Road; Jane had called them at supper time this evening and asked them to visit us. They left at about 11:30 PM. I then told Jane that I'd been feeling poorly all week—to such an extent, even, that I'd wondered if I was developing an ulcer. But my distress was also more general than that, so I felt other things were involved. I'm including a few notes here to remind myself of this session's context when I reread it in later times.

(We'd achieved some good success with our mutual pendulum suggestions for Jane, twice daily, over the past several weeks. Early this week, however, I began to feel very much out of sorts; I let the pendulum sessions go as far as Jane was concerned. At the same time my own distress physically led me to ask my own pendulum questions. As usual, I discovered that the pendulum is a very reliable tool for me. I also found out, though, that this time the pendulum gave me such a variety of responses—different ones each day, practically—that at first I didn't know how much stock to put in its answers. For my ill feelings continued. The pendulum told me I was worrying about everything from taking too long in producing The "Unknown" Reality to stewing about spending too much time painting, to worrying about my own seeming lack of income. I also wondered if we were really getting anywhere using it to help Jane. In spite of what we had achieved there, she wasn't walking better yet, etc.

(However, by late in the week I could see patterns emerging through my use of the pendulum, all concerning related feelings, doubts, etc., and was reassured that I was on the way to uncovering the source of my physical distress. My stomach felt somewhat better; Other pains in my body, while persisting, didn't concern me so much. At the same time, through it all I could eat what I wanted, drink, etc., and the painting was going very well. I have, in regard to the latter, solved several challenges with painting—from the time we moved to Pinnacle Road—and now feel that I have a clear road there as to how I want to do things into the indefinite future, etc. This in itself has been a great boon; I have good confidence there; many problems have been resolved.

(Then today, Saturday, my pendulum told me that I felt guilty about using painting time when I should be working on Seth's "Unknown" Reality, since the painting wasn't bringing in money, etc. This was a subtle but important change in my knowledge—for I saw that I wasn't so much concerned about the amount of work I had to do on the books, as that I felt guilty about doing other things. When I made this connection I knew I had learned something.

(I told myself that this attitude was ridiculous; My stomach didn't clear up immediately, but once again the pendulum informed me that I had no physical illness—ulcers, or anything else. I did believe this, as I had all week, but still the physical pressure of my discomfort made me question everything. Nothing was much fun, although I went through the motions of doing everything. I also knew that I'd refuse to continue this way.

(After the Leahys left I spontaneously told Jane what had been going on. To my surprise she offered to have a session on the spot—peculiarly, it hadn't occurred to me ask her to have

a session at any time earlier in the week. I agreed, of course. But I think this came about because I felt I'd already begun to figure things out. After the session I told her that my faith in the pendulum was reinforced; that in my own way I'd have eventually understood what I was up to, but that the session cut through many obscuring byways, etc., and went straight to the core of the problem. I also said that it was easy to see how such problems, left unfaced, could lead to things like ulcers, heart attacks, cancer, etc.—and small wonder that our hospitals were crowded with a flow of miserable humanity. It seemed like a great waste.

(When the session began I began to feel almost nauseous—which is a feeling Jane has had when she deals with personal material. I'd begun to drink a glass of milk, but couldn't continue. During the first couple of pages of material I was rather close to being physically ill there on the couch. At the same time I knew what was happening, and as the session continued the feeling subsided. When the session was over I was able to eat. Then Jane felt "sick," as she put it. But this too passed, although she couldn't eat before we went to bed even though she was hungry.

(I should say here that one of the things the pendulum told me early in the week was that I was concerned because Jane wasn't having regular sessions any more—that I felt she was missing something important in her life because of this lack. After the session I told her that having a session a week didn't really interfere with my own routine; etc. She said she understood, so we'll see what develops here.)

Now: good evening.

("Good evening, Seth.")

You live in a safe universe. When you realize this emotionally then there is no need for defenses against portions of yourself, or against the world. You make your own private reality, and in a marriage relationship you form a joint reality.

There is nothing physically wrong with you, and yet you have been feeling distress. You have been experiencing this disquiet just as Ruburt has begun to show some steady signs of improvement. To some extent Ruburt's symptoms served to keep the unsafe world at bay; while this was his private construction, you also took advantage of it, in that at least it served certain purposes.

That wall is being broken down. It is no longer reliable. In any joint reality, purposes mix and merge. You would not have a wife who had Ruburt's particular kind of symptoms unless for your own reasons they served your ends as well—though of course to a lesser extent by far than they served Ruburt's purposes.

I said once that when an alcoholic tries to stop drinking there can be repercussions from beloved ones, who are conditioned to the old situation. To some extent at least that is happening with you. Ruburt's symptoms, dismaying, nevertheless provided a certain kind of steady, reliable framework. That framework is breaking down. You are reacting to the change.

(12:15.) Give us a moment. It is significant, for example, that you stop your joint pendulum suggestions at such times, for it means you feel the need of a breathing spell, so to speak, to assimilate the changes of behavior. You are each rather surprised at the comparatively fast results.

You stop, each of you, and think "Actually, how safe is this universe in which we dwell?" The money, or the need of it, in your particular situation, becomes merely a symbol for an inner sense that the universe is not safe, and so money becomes a needed security. If

Ruburt becomes so spontaneous, then you must be able to make money from your painting, for he might not spend sufficient time at his work.

(This is the final connection here that I hadn't arrived at yet on my own with the pendulum; but that I had uncovered hints about today.)

This may sound silly intellectually. The reason the pendulum suggestions do work is that you are both jointly changing a status quo that you have jointly—though you may protest—previously accepted.

When that status quo shows signs of changing, you become disturbed. You stop the suggestions. In your society money is like a weapon that you need to protect yourself. You cannot equivocate *(to me, forcefully)*. You must completely accept the fact that you do indeed dwell in a safe universe—one in which you are free to develop, say, your painting abilities to the fullest, without fearing that that development will dull the weapon that brings you money.

You have within your grasp the understanding to clear all these issues, but you have come to a point in your life where you cannot equivocate. You see about you the results of such compromise, and each of you have always been determined to entirely work though the belief systems of your era. While others can tell themselves stories, or be content with rationalizations, neither of you could take that road. In an important respect, therefore, your own disquiet has been creative, for it was meant to make you question.

You are in a position that you may have never really understood. You do not particularly need more money, but it is coming to you, and naturally as rain out of the sky. Now for once you should rationally feel free in your painting time to paint, released from all requirements of buying or selling. Yet perversely now, of all times, you feel as if your painting must bring money. Why?

(All of this material was delivered quite forcefully.)

Here you encounter all of the ambiguities that have always been connected in this life with your art. You should be pleased that you have, say, even three hours that need not be accounted for in any terms, financial or otherwise, but your own.

You still cling, however, to ideas that I tell you now are outmoded, passé and alien to the level of consciousness that is really native to you now. Give us a moment.... Creativity exists outside of time, yet your society gives you the idea that so many hours, whatever the number, must result in so many dollars—and you *(to me)* still cling, underneath, to that concept. You think “Time is money” —and I tell you now that time and money have nothing in common at all, and they have less in common with the nature of creativity.

If you thoroughly understood that you dwelled in a safe universe, you would need no such concepts. Both you and Ruburt have had a hangup, so to speak. You have believed that so much time “spent” had to produce “so much” creative work, or creative product. *(Loudly:)* You even more than Ruburt—and that is saying something—have connected creativity and time in a way that is detrimental. That idea has impeded your creativity. Ruburt has struggled with that, but so have you. Your painting time, I tell you—listen to me—had basically nothing to do with clock time. It takes a certain amount of “time” physically to work with a brush. Beyond that, the inspiration of your soul can speak in three minutes, and give you the inspirations of a lifetime *(loudly)*—but not while you insist that creative time and physical time coincide. This has to do with Ruburt’s symptoms, for he felt that he must be at his desk so many hours, whatever the number, and you became so

obsessed with the amount of physical hours that you had to devote to painting that you began to divide up your psyche in terms of time.

Each of you built up your own set of defenses, because you did not believe that the universe was safe for creativity. Ruburt fixed it so that he could only sit at his desk—and for all your protests, my dear friend, you acquiesced. He finally became so physically upset that he is ready to dismiss the symptoms. But he also needed your help, because while the main method was his, your intents were in unison and the same—to protect yourselves and your creativity from an unsafe universe. The unsafe quality showed two faces. One: you had to cut out distractions. And two: one of you had to make money with your art or you would not survive. Between the two of you, you made your decisions.

Now, when you make a new contract, so to speak, together, and Ruburt began to show physical improvements—aided strongly, my dear friend, by your loving encouragement—he found suddenly that the joint pendulum sessions ceased momentarily. You found yourself encountering distress. Your society and its beliefs and your joint acceptance, still, of some of those beliefs, is responsible.

(In trance, Jane picked up her copy of Dialogues, her book of poetry, and leafed through the pages.)

Ruburt proudly shows this book to your neighbors, not because it is an excellent joint creative venture of merit, primarily, but because he can point to a sketch that you have made that makes money and appears in a book. The male is making dough. Passé ideas, that do not belong with the level of awareness that you are achieving.

(As tonight Jane showed the Leahys Dialogues; just as she'd shown it to the Bumbalos just before supper.

(12:40.) Give us a moment.... Rest your hand. Your ideas of time, jointly and individually, have hampered your creativity. There seems to be a dilemma in terms of time. You can give only so many hours to my book, and so many hours to your painting. As long as you insist upon identifying creative time with physical time, the dilemma will be real. Your work on the book will be slow, for you will be sure that it “must take so much time.” Your entire physical hours must then be divided. Your painting “must take so much time.” And because you still seem to believe that your universe is unsafe, all of your creativity must give you the weapon—money—to protect you against the inequities and uncertainties of “fate.”

In actuality your creativity escapes all such bonds, and definitions. Your notes for the book can come easily, literally in half the time they do now take because of your beliefs. *(Although I'm not aware of having any complaints here.)* Your painting in physical terms can take half the physical time that it now takes because of your beliefs. You can no longer equivocate, either of you. Your creativity seems to have burst the practical elements of time. That is, your painting, Ruburt's work, and my books seems to be “too much” in terms of time only because you have not let your intuitive understanding of creativity grow with your experience. You are between gears, so to speak. It is a creative period, far more significant than you realize, and you have set a challenge for yourselves because you know that you can break through the barriers of old beliefs.

I will have a session whenever you want. Do you have any questions?

(“Yes, but that's enough for now. Let me think this over. But how about saying something about Jane's trouble when she goes to the john?”)

Give us a moment.

There is nothing wrong with the kidneys, but with the suppression of impulse. He has conditioned himself not to feel the impulse, so that when he is aware of it, in your terms, it is too late. This frightens him because consciously he has not been aware. When he is, then of course the slow motions add to the problem. He put off bodily functions as long as he could, for what he thought of as mental creativity—and all of this is highly related to the ideas of time as I explained them.

In this regard more than others, the body insists upon its rights.

End of session.

("Very good. Thank you." 12:52 AM.)

SESSION 756 (DELETED PORTION)
SEPTEMBER 22, 1975 9:17 PM MONDAY

(The following material is taken from the 756th session.

(10:57.) Do you have any specific questions (about last Saturday's personal session) or shall I just give it to you?

("Go ahead.")

The material on the book just given is pertinent: you live in a safe universe. When you understand this then your actions are truly appropriate.

To some extent, then, you and Ruburt have been behaving as if the planets from Star Trek could appear in your living room. Your actions were not appropriate—Ruburt's in particular. You did not know where the action was, so your idea about reality kept you in a state of fighting dragons. Your heart may beat faster and you can become very agitated watching certain television programs. When you believe that you dwell in an unsafe world your reactions are far more agitated.

In Ruburt's case there was a build-up of tension. His response was to hide. The better known he became the greater the belief that he must protect himself, and the greater his feeling of unsafety, for now he became known in a world in which it was only safe to hide. This applied to you also, though to a lesser degree.

I want to give you some understanding of Ruburt's physical progress. The arms are important for balance, and are being released. The same process that released them is occurring in the legs. As he said once, he does not walk on his arms, so the improvement in the legs takes place in such a way that balance can be maintained. There is more pressure on the knees than on the elbows.

He is also correct in that he is being educated. Intimate awareness of relaxation and of tension will prevent any such buildup after his recovery, and has already led to a certain monitoring. Automatically now he is relaxing areas that have been released as soon as any tension appears. I cannot emphasize too strongly the importance of your joint work with the pendulum, because of what it implies.

You have nothing to fear in terms of physical illness. You did feel that it was not safe to be an artist in your world. The last session, mentioning your joint ideas of time, is highly important. For each of you.

I will have more to say about appropriate action. You have done very well, helping Ruburt with the bathroom difficulty. You have helped him, but also yourself. While you had no such problem, the difficulty stands for a fear of spontaneous action in an unsafe world.

Physically Ruburt is making great strides, but do not become impatient, again, with the walking, for certain improvements cannot show physically until a certain overall proficiency is reached. Those changes are occurring. Ruburt is subjectively aware of them.

When he is proficient with the bathroom routine, which you were very wise to begin, we will start some other simple new routines, one at a time, instilling appropriate body reaction to a safe universe. Ruburt's actions were appropriate for the horror program, and so were some of yours when you were afraid of painting because it did not bring in money.

Our books bring in money, simply because money at your level of activity is a natural result of spontaneous creativity. Your paintings will bring in money when they are the result of spontaneous creativity. Ruburt's spontaneity escaped all of his "language," in other words. His physical mobility will result from the body's spontaneous creativity. He is not to walk normally because he should, any more than he should write "because he should." He is a writing kind of being, and he is a walking kind of being.

Not walking properly was an inappropriate defense mechanism no longer needed, a reaction in response to a program that made him feel unsafe.

Your own difficulties in a way lately were part of the entire learning lesson. You recognized your reactions as basically inappropriate and ineffective. Immobility on Ruburt's part built up further the sense of insecurity. It was a kind of muscular hypnosis, as when you might temporarily tense your muscles during a disturbing drama.

Dramas are built around hypotheses or scenes, and these scenes in physical life determine your experience. When you realize you dwell in a safe universe, such defenses are unnecessary—and later perhaps you will see that they are as comical as a child is who screams in terror at a bogeyman. If there were a bogeyman the child's screaming would not bother it a bit. You can expect—if you continue as you are—far greater mobility in Ruburt's neck, head and shoulders, clearing of the ears completely, greater relaxation of the entire face and throat area in rather quick progression.

(These improvements seem to be happening already as I type this material the next day. Jane reports considerable progress here, saying her ears are now clearer "than they've been in years." She's been able to swab out her left ear, and there has been some blood there.)

Inner mobility during this time will be sensed in the legs, though not as quickly apparent. *(This is also happening.)* The improvements are working from the head down. Tension in the head and neck floated down like ripples into the body, and for every obvious improvement in this kind of mobility *(Jane waved her right arm about vigorously; it is much improved)*, inner small releases occur in the legs.

There will be definite, rather immediate changes apparent in walking, but a balanced stance must be maintained, and the entire lower region of the body is being activated. The toes and fingers are connected, and later I will give you material on the physical interworkings for valuable reference. The idea of safety is of prime importance.

Do you have questions?

(Smiling, I shook my head; I had more than enough to think about.

(Loudly:) A hearty good evening, then.

("All right. Good night, Seth.")

(11:35. But Seth came through with a page on Jane's recent excursions into three of her probable realities, so the session wound up at 11:42.)

DELETED SESSION
SEPTEMBER 29, 1975 9:35 PM MONDAY

(After supper Jane began experiencing a profound, heavy, liquid, watery and supportive kind of relaxation throughout her right side from head to toe. Then her left side became involved to some degree. She told me she felt cushioned and supported, and my estimate was that she was undergoing an increase in circulation, along other things, and that it was all to the good. She looked wet-eyed, bleary, half-asleep, sitting on the couch. I thought she'd probably not have a session, but eventually she decided to after we had talked it over. Her decision was very fortunate. She also knew of my questions about counterparts that I'd come up with as a result of my work on The "Unknown" Reality: were Jane and I counterparts; and, to resolve a contradiction—in two different sessions in that book, were George Rhoads and I counterparts, or weren't we? Jane was somewhat "out of it", or better, by session time.)

Good evening.

("Good evening, Seth.")

Do you want book dictation first, or personal material?

("Well, you'd better talk about Jane.")

Give us a moment....

This evening, tissues and muscles were literally being rejuvenated. Ruburt was involved in a process when he initiated the symptoms, in which certain highly specific areas were directly affected, and their function impaired. Others areas then had to react by setting up their own systems, sometimes of counter-tension.

The basic, specific areas became largely inactive. They did not demand the same amount of nourishment. This is a simplification, but the cells were put in a kind of dry storage. To an extent the tissues involved became smaller, dry, less elastic, less demanding of nourishment. They curled up, so to speak.

At the same time, because of Ruburt's own purposes, they were perfectly preserved—not for instance attacked in any fashion, but in many ways isolated from the rest of bodily activity.

The rest of the body, however, had to work around these difficulties. Certain alternate muscular cooperations were set up that served to keep overall muscular functions going, and kept the body walking under impaired conditions. A certain network of "small dams" were set up by the symptoms. These held back full circulation to the specific tissues.

All of this incidentally involves the same amazing discrimination that is used in the organization of any physical symptoms, so that specific purposes are met.

The entire miniature system of dams has been dissolving since our last session. Small floodgates have opened, little by little, as the muscles have been newly activated. As they were, they demanded more and more nourishment.

Some of the soreness was the result of the expansion of tissue, the period between a new expansion and the resulting fresh nourishment sent to cellular structures. Finally this evening muscular expansion had gone as far as it could without a completely fresh influx,

and the final breaking-down of the small dams. The sudden circulation flowed through the tissues that were unaccustomed to it, and further expanded them.

This will allow the body to dismiss some of the alternate muscular cooperation set up, that served to support the body under poor conditions. The body could not dismiss these until the newly activated muscles began to come into their own, where they could be counted upon to maintain balance in a normal manner.

Certain less-than-perfect muscular habits had been set up, therefore, to maintain balance. These can now begin to fade as the newly activated muscles begin to take over.

(9:55.) Give us a moment.... There are various degrees of pressure in the body, supporting the organs, joints, and so forth. Any alterations are reflected in that inner pressure. The added circulation does indeed cushion muscles and joints, allowing for easy motion. What was undone in several hours this evening took a year and a half to set up. Of course, it was precisely points involving motion that were impaired. Ruburt has excellent knowledge of the body's motor capacities on an unconscious level. The exterior motion is obviously the result of inner connections that are now being released in the proper way.

The release of a small "unknown" muscle, short and innocuous in the foot, might activate another in the shoulder in the precise order necessary, that will act as a stimulus, say, for a joint someplace else. Ruburt is aware of many of these sensations, so that he consciously will have some knowledge of how his own body works, and will be able from now on to have a greater conscious knowledge of its condition. He knows, now, as areas are released, and automatically keeps watch. He will understand how the body feelings serve as important informative data.

All of this is occurring because he is beginning to understand that you do indeed live in a safe universe. The body's condition followed precisely as I said it would when last I discussed it. You can expect, then, continuing improvement following the patterns just given. The cushioning of muscles and joints will allow first for easier motion and easier walking—that is, without such inner gratings.

Gradually the body will right itself position-wise, as the newly activated muscles take over. There are still some, however, newly activated, that are not yet functioning properly. They will, following the procedures given. They are small areas that interconnect with others, and they are simply learning to work together again.

Now give us a moment.... At the risk of repeating myself, you live in a safe universe (loudly). At the risk of repeating myself you *(to me)* can no longer equivocate either *(loudly)*. When you find yourself in a period of distress, it is because you do not trust your safety. You cannot live in a safe universe and an unsafe one at the same time. You have to make a complete choice.

If you choose a safe universe then you may indeed find some old habitual ideas, thoughts or beliefs, coming to haunt you. Those belonged to the unsafe universe, and made perfect sense there—and there they still do. When you change your affiliation and find yourself now and then encountering such feelings; and they are always one way or another feelings of insecurity—then admit to yourself that while they made sense in the unsafe universe, they do not belong in the safe one. Literally, such feelings make no sense in a safe universe. They are literally meaningless.

(10:15.) Your body reacts to the feelings of insecurity by retreating to whatever degree, slight or occasional, or with determined persistence—your body or anyone else’s—as long as you really believe you live in a state of threat.

Ruburt has recently used the suggestion “Infinite intelligence leads me and guides me in all my ways.” If you thoroughly understood what that means then you do indeed live and experience a safe universe. Your pendulum will give you the specific reasons for any difficulties, but behind these ever-changing reasons is always the sense of insecurity you feel when you believe the universe is against you to whatever degree. It works with you when you let it, and you attract to yourself all of those conditions that are cooperative to your ventures.

I am going to hit on some unpopular topics, so bear with me.

You have heard some of this before. Give us a moment....

One point: I said that your universe was safe. I never said that it was perfect.

Now: when you anticipate problems from Prentice, you attract them. You do not know what would happen, pragmatically, if you did not imagine such difficulties, because in one way or another you have always anticipated them from the beginning. You had no such ideas of a safe universe then. There are people in any organization who are in the habit of sloppy work. There are also people in any organization who have fairly decent standards of excellence. But even the sloppy workers will indeed pick up your ideas of excellence, and try to translate them, finding even a new satisfaction in their work—but only if you think of what you want as a product, and not what you fear you will get instead.

You seem to have quite decent elements in the past to point to. Of course you do. The reasons should be clear. When Ruburt wants flexibility you see that it is “dumbness” for him to concentrate upon his lack of motion. In the same way, if you want excellent art reproductions in a book, it is dumbness to concentrate upon the inaccuracies and errors that might happen instead.

Ruburt’s symptoms made sense in an unsafe universe. He needed protection, he felt. Your feelings about Prentice made sense in an unsafe universe, where you had to protect the excellence of your vision from incompetence. You can make that leap into the safe universe—just as Ruburt is. The leaping is a process of growth, so in your terms give yourself time, but do not equivocate.

Your own annoying physical symptoms have been caused largely because of the matters just mentioned—either worry over “*Unknown*” Reality, or painting, or Ruburt. Beneath it all, however, is the insecurity resulting from passé beliefs in the unsafeness of the universe.

Take a break, or end the session as you prefer.

(“We’ll take a break.”

(10:31—10:40.)

Now: I have some suggestions for you that should be of considerable help.

When you find yourself at all in any kind of physical discomfort, quietly remind yourself that you do indeed believe you live in a safe universe—and this will remind the body, and allow it to relax.

As far as the book is concerned, change your habits of thought, EASIER SAID THAN DONE, and yet quite possible. Think of what you want in the book. See it clearly. Imagine it existing without any interference or disturbances, simply easily as a mental image.

This sends out what you want. Think of all of the unknown elements cooperating to help bring about that creation. Then your visions will be physically actualized. You will be doing something constructive to bring them about. The method is unbeatable, and is the way to actualize any kind of really creative venture.

When things work well, you do this automatically.

You have each been in a period of transition. You cannot give grades to levels of growth. You are now bringing up to par certain conditions that lagged behind, while in other areas you went ahead. Now you are righting the inequalities, so to speak.

(Long pause at 10:50.) I know the contours of your minds and consciousnesses far better than you may imagine. It is time when all of your efforts suddenly bear fruit, when inner techniques have been practiced, and suddenly click into focus and actuality. So you are at such a springboard when your understanding does propel you into a quantum leap of understanding. Later it seems simple. This can be compared to what you said to Ruburt concerning your paintings today—only instead life is involved. It is the painting that is suddenly simple.

Give us a moment.... My new book is progressing at its proper pace, following certain contours of Ruburt's consciousness also, as his psyche "expands." I do not like an overreliance on terms. Many of the ones that I have used are simply guidelines because people insist upon definitions. My new book will break beyond the concept of counterparts—as that concept broke beyond the concept of reincarnation.

The terms are handy to describe certain affiliations and experiences of the psyche. In greater terms, however, those experiences and affiliations overlap. There are, unfortunately for neat definitions, no definite, absolute, complete boundaries. There are leaping, explosive, volatile, rapidly altering relationships in which psyche touches psyche, forms an attraction or mutual response that can be both eternal and fleeting, never destroyed or forgotten, there as a trace or as an overwhelming experience.

There are psychic affiliations that defy language. The term "reincarnation" hints at some. "Counterparts" hint of others. "Probable selves" evoke still other such experiences. In greater terms the psyche is always in a state of creative change. Counterparts can alter affiliations—a fact I did not mention earlier, simply because then it would have added a confusion.

To one extent or another you can "pick up on" any personality living or dead, historically or in the future—but in any future, because in far more complicated ways each psyche contains within it the experience and knowledge of others. "You" change your viewpoint in the universe, and "you" are someone else. Yet you are still yourself....

(Long pause at 11:05.) Very difficult to explain. In certain term ways, however, beside this, you and Ruburt have always been related. You have been aware of each other's intents, feelings and purposes. Now, you can say that you were cut out of the same cloth (*amused but intent*). Your entire lives this time have been leading toward this new affiliation mentioned earlier.

You (me) even arranged it so that the kind of art you wanted to do could not be done in the accepted framework of artistic reference, but would necessitate such a growth of consciousness. You chose problems, each of you, challenges, that would lead to such a development. I will tell you now that that leap is assured—for had it not been assured in what seems to be your future, I would not have emerged in your past (*whispering*).

(One-minute pause at 11:15.) Again, this is difficult to explain.... *(One-minute pause, eyes closed.)* Because you did succeed, our relationship was inserted into the past. Time constantly expands in all directions and along every conceivable point. Nothing vanishes. *(Long pause.)* The idea of counterparts was meant to lead you beyond time-oriented reincarnational ideas.

Now in one context those ideas are valid, but they are also deceiving—because your present focus will determine which reincarnational episodes you become aware of *(intently)*. In that context, two lives in one century, overlapping, seem contradictory, but I tell you all along that you live many lives at once.

(Heartily:) End of session—and I hope I have been of some practical help also. My fondest good evening.

("Thank you very much, Seth. Good night.")

(11:24 P.M.)

SESSION 758 (DELETED PORTION)
OCTOBER 6, 1975 9:14 PM MONDAY

(The following material is from the 758th session.

(10:44.) You live in a safe universe.

This is not only a valid psychic truth, but is the basis for cellular integrity. Perhaps nowhere else is the basic cooperative nature of reality more apparent than at microscopic levels. There, a physical basis for life as you know it is built up through a creative—I am not sure of the word I want: symbiosis—

(“Symbiosis.”)

symbiosis—in which the survival and health of each microscopic entity is dependent upon its own identity and its relationship with others. The needs of any microscopic entity are its own. It is propelled to fulfill them. Yet those needs, fulfilled, with seeming selfishness, are precisely those that are required by other entities as well. Nor does such an entity hold its own needs isolated, but “considered” them as a part of a cooperative venture.

The identity of any structure is dependent upon its parts, and yet the parts are also dependent upon the structure. In those terms the body is a safe universe, self-regulating. The urge toward self-fulfillment at all levels, cellular to “self-conscious,” is a part of the entire structure. Obviously the physical world itself attains its organization through a staggering cooperation. “Reality” agrees with you. The physical universe always cooperates. It follows those beliefs of yours, for you physically mold your experience with the universe according to your beliefs about it.

Ruburt said somewhere “Sometimes you lean into the universe, and feel it give.” It is indeed yielding. It is not against you, nor is the world. Some centuries ago, to develop your particular kind of consciousness, the race separated nature from the self for operating purposes. Mankind “competed” against nature, which was to be conquered, so the universe seemed to be a threatening place. In the same way, society seemed no longer to be a group of cooperative individuals, of creatures gathered together; but it became an alien, outside force, threatening the individual as much as it supported him.

In actuality the powerful cooperative tendencies of society have become invisible, so that only the conflicts show.

The world of mores also “gives,” however. It also yields; despite all appearances, it is also safe. You are each gradually leaving the official level of consciousness behind, in that its beliefs no longer serve as your criteria of reality.

(Intently:) That reality exists, but it is not yours any longer. It is not one of your favorite stations. You are, therefore, tuning into another channel, experiencing a reality that is not only quite as real, but presents a far truer picture. It is as if you were standing on a hilltop, surrounded by clear brilliant air. You could still look down at the foggy valley below, and see that it existed. You would also realize that you were not down there anymore.

You need not pretend that the foggy valley does not exist. You would be equally foolish to pretend that you were there, or to go about with a raincoat and umbrella underneath the clear highland skies and warm sun.

Ruburt's symptoms could be compared to the cumbersome umbrella and raincoat. He is now casting them aside.

The body is responding to the new conditions. The flesh is literally becoming more warm and pliable. Circulation is increasing. Again, do not be overly impatient, tell him. He is adjusting to the new conditions.

The exterior improvements are the result of inner body workings, and they represent the growth of his inner confidence. You have been of great help, as you also learn to adjust. There will be some definite, beneficial changes in walking—but a gradual change so that no strain is put upon one part of the body or another. You cannot equivocate. Body consciousness itself is awakening, and this will add to his own perception. The body is flexibility and health is a natural result of alterations of consciousness—a change of focus that literally brings about new experience.

Joints are being lubricated, but first areas about them had to be released, the body cooperating now in this venture to produce flexibility, as before it cooperated to cut down motion.

(11:14.) He can expect a further easing in the head and neck areas. He first applied tension in those areas. Physically the condition resulted there. He should continue going to the bathroom as he has. Extremely valuable, since he consciously initiated an action that before he put off. I now suggest no more than five minutes a day of deep breathing, simply from here (*stomach*), to be added. He began this by holding his breath, affecting the sinuses and tightening the whole head, neck, and shoulder areas. The breathing exercise will simply accelerate his improvement. He is breathing better, though he does not realize it — and this has helped in circulation.

Your suggestions help both of you. By all means continue them. And now I bid you a fond good evening—

(I interrupted with a question I'd planned to ask. "Seth—how about his teeth?")

Give us a moment.

The tensing of the jaw is highly important here, and has in the past prevented adequate healthy blood circulation to the gums—also causing, with the shallow breathing, the sinus difficulty, which exerted additional pressure to the cheek and mouth areas. This is being remedied.

Overall, the gums are recuperating. The mouth area is being completely restored. The mouth was sore due to realignments as bones are gradually being released from pressure. This is being done so that the teeth are not being put under undue stress. A belief in the principles given, without equivocation, will save even the tooth that is loosest. The gums have remarkable regenerating abilities. Ruburt must completely believe, however, that that tooth can be saved.

Added circulation to the gums will result in unaccustomed feelings and changes in pressures, as gradually the jaw assumes its most natural position. The gums are far healthier than they were a month ago, for example. It is important of course that he does not concentrate upon the tooth as a problem. Do you have any more questions?

("No. Thank you.")

Then I bid you a fond good evening.

("Thank you very much, Seth. Good night." 11:34 PM.)

DELETED SESSION
OCTOBER 13, 1975 9:37 PM MONDAY

(For the last several days, especially, Jane has been experiencing marked improvements in her physical condition. For the first time in many years, she seems headed for cure. Today she'd been so relaxed, with so many physical things taking place—all improvements—that I didn't think she'd want to have a session.

(I've made no effort to record her progress systematically since we began our twice-daily suggestion routine, and since Frank Longwell has been giving her a weekly massage. Frank has done some notes on it, and Jane has a few. She tried to do more today, but couldn't concentrate upon it. Her improvements seem to accelerate a bit each day. Even her knees seem to be unlocking; her wrists are bending somewhat, etc. She hasn't written on Psychic Politics for a couple of days because of her persisting relaxed states.)

Good evening *(in a surprisingly strong voice.*

("Good evening, Seth.")

Now: a few words, though Ruburt's main appointment this evening is with his own body.

Ruburt's symptoms were largely protective in nature, providing a defense he felt he needed to protect himself against an unsafe universe from without, and against a suspicious self within.

These were the methods he took then in line with his beliefs about the world and the nature of the self. He long ago decided to take issue with those beliefs, yet in case they were true, he felt he needed protection. So he did indeed —to some extent, now—turn his body into a shell of a kind, cutting down spontaneous activity in an unsafe universe.

In intent, however, again, no attack was made upon the body itself, as far as, for example, an organ is literally destroyed or badly damaged.

There was indeed some resulting alteration, literally, in layers of the skin, so that the skin became tougher. In concentrated form this could be seen on the bottoms of the feet particularly. A complete rejuvenation process is occurring, involving all portions of the body. They come to life like some microscopic animals, the tissues, as they are filled again with nourishment.

You cannot equivocate. You have a will for a reason. When you are born that will is directed toward growth and development. You literally will yourselves alive. That will-to-be triggers all bodily activity, which then operates automatically, with the same power from which the will itself emerged.

(The day before yesterday Jane told me that she had directed her will wholeheartedly toward physical recovery.)

In infancy and childhood the will singleheartedly directs the body to go full steam ahead, sweeping aside obstacles in the great impetus toward growth and development. The will is meant to assess the conditions into which the organism grows, however—to seek out also the best areas for expansion.

There are times in history when the race deals with different kinds of challenges. In programmed societies where “each man or woman knows his or her place,” then the will knows which direction to follow, though other considerations and prerogatives might be ignored. Actually in your society there are many prerogatives. Ruburt wanted to go in one particular direction, but with no clear-cut known ways of getting there.

He wanted to pursue a course that was unconventional. He felt he needed protection while he learned, and until he attained enough wisdom. The search itself would lead to a completely different set of values and a new belief system.

You see about you others dealing with life’s challenges, following the old beliefs. They must see that those beliefs do not work for themselves. Ruburt is completely recovering because he has completely changed his beliefs. You cannot trust yourself and not trust yourself at the same time, without coming into some difficulty.

(10:01.) The body itself singlemindedly seeks health. Ruburt’s will was divided in its intent. He is quite correct in his feelings, that now his forces are united; and the body unerringly makes its adjustments, and assumes a healthy course.

When will is divided the structure is divided. The body acts as truly and automatically, but it does not follow one given course, but splintered causes or ends.

(Long pause.) There is no part of Ruburt’s body that is not changing, as each portion becomes more responsive. The pendulum is still important, because as you, Joseph, were involved in Ruburt’s experience as he developed the symptoms, you are involved now in the healing process, and this means that both of you are changing your allegiance. Your reasons for sharing Ruburt’s experience also vanish, you see.

The universe is with you and not against you. Your fellow men are with you and not against you. When you realize that, then you reach those portions of your fellow men that are with you. You meet them at a different level. That is also illuminating to them, and starts them on their development. It goes without saying that Ruburt’s improvements will continue, and at a certain point accelerate as the body takes advantage of work done.

Politics will be an even better book than he hopes, so he is not to worry. The painting is highly therapeutic.

Energy pathways are being reactivated that were practically at least shut down. This will result in an even increased creative responsiveness. The inner senses flower into the physical ones. Inner information must be translated into physical terms. The soul’s body cannot grow at the body’s misery. The body’s joy and flexibility physically expresses the great energy of the soul, and hampering the body then hampers the soul’s expression.

(Waving a foot in the air, pointing it at me:) This is the end of tonight’s session. Let both of you rejoice in the body’s growing flexibility. What I have said about the will is important, for you and for others. I want Ruburt to relax again, however, and allow his body to do its thing. But the will’s power is impressive, and it is “distributed” throughout the body. The body depends upon it for direction. The will’s beliefs, again. Activate the body’s automatic resources. End of session.

(“Thank you very much.”)

A hearty good evening and a fond good night (loudly.

(“Thank you. The same to you.”)

(10:20. PM. After the session I told Jane I’d been tempted to ask Seth to comment on the tragic situation involving Venice and Howard McCullough, but decided not to because of

Jane's own concerns. After supper tonight the Bumbalos had told us that Howard has been diagnosed as having cancer of the esophagus, and is to be operated on tomorrow morning. Venice is to stay with the Bumbalos. Venice and Howard sold their house on the same day the cancer was found. The whole situation made me wonder about what had happened to this couple who were valued members of society, had done things right, etc., raised a family. Jane was willing to go back into trance, but I thought she'd better pass it up.

(Strange, the way things work—today, July 16, 1984, before I reread this session, Joe Bumbalo's daughter Judy told me that Joe has only 2 or 3 more days to live— bone cancer.)

DELETED SESSION
OCTOBER 20, 1975 9:28 PM MONDAY

(A hassle began developing last Thursday, involving Pat Golbitz at Pocket Books, Grace Bechtold at Bantam, and Tam, John Nelson, and Jane at Prentice-Hall. Nothing serious, but still somewhat upsetting. Also educational. There's no need to go into all the complicated details here; it's enough to say that the photos Bantam used in Seth Speaks were involved, especially the cover shot of Jane; as well as bids for Oversoul Seven between Pocket Books and Bantam; Jane's fears that she'd end up committed for two more Seven books she hasn't written yet; and various misunderstandings concerning ethics, expired option, and an offer to Jane to go to work for Simon & Schuster-Pocket Books, and to take Tam with her.

(Perhaps we should be flattered that the last we heard of the bidding saw Bantam making an offer to Prentice of \$50,000 for the present Seven, plus the next two.... Jane spoke to John Nelson this evening before the session; he called her from his place, after failing to reach her this afternoon. As far as we know, the set-to is cleared up now, Jane is free, etc. Grace gave John sales figures for Seth Speaks which are much too low, so we really have little idea of how the book is selling, judging by those. Actually, Grace told Jane last week, and John this week, that the book is "a smashing success," whatever that means, and is in its sixth printing. We aren't due to collect royalty money this month from Bantam, however, which means the original \$35,000 isn't eaten up yet by sales. Some \$12,000 to go.

(Before the session Jane said she was getting stuff on John, Pat, etc., and I expressed interest in hearing it. But I also wanted some material on myself, since my "distress" of a couple of weeks ago had returned; symptoms in the stomach, back, etc.—various shooting pains.

(Tonight John himself told Jane that the success of Personal Reality is "phenomenal," meaning that it has sold close to 40,000 copies hardcover its first year out.)

Good evening.

("Good evening, Seth.")

Now: comments concerning several areas. First of all, generally pertaining to yourself. You have been trained, like most of your contemporaries, to deal with an unsafe universe—to hold your own amid tumultuous threats—social, economic, spiritual or otherwise.

Ruburt's methods of dealing with such a situation were highly apparent, in his physical symptoms. Yours were not as easy to perceive. They did not show. In an unsafe universe you run your personal life along certain lines. This applies generally more or less, and specifically to you also. In that context you do not trust good fortune—indeed, it seems practical not to trust it. You hide good fortune for fear it will be taken away. It does not seem to belong in an unsafe universe. You do not tell people that you are doing well—you tell them that you must work from morning to night; that you do not have enough time. You have to prove that you are as hassled as they are.

Let your friend in out of the cold *(amused.*

(Our cat, Willy, had cried at the kitchen door.)

What beliefs do you have to change?

Listen to your own conversation. When your friend Leonard comes and speaks of taking time out, you say “I wish I could afford such luxury,” or some such. You think of yourself as virtuous. The idea of not having enough time becomes your badge of virtue, showing that you are hard-working and not “an indolent artist.”

You work at home. You are reacting, and have been, to some of your mother’s attitudes toward men who work at home, so you try to prove to yourself and others that this is really not only as difficult as outside work, but more so. If people might think you have little to do all day because they do not see you going to a job, then you can show that you have even less time to yourself than others.

(9:40.) You have built up the idea of free time being wrong, sinful, no matter what you tell yourself about wanting more of it. That is one thing. Deeper, however, is the fact that the belief in an unsafe universe sets up certain habits of resistance, and more practically, of self-protection. The resistance is protective. It shows itself in fears that seem perfectly realistic, and indeed highly practical—the feeling itself is not let go of easily, for you and others rely upon it. It is a state of alarm and readiness. You are so used to feeling unsafe that you consider alarm of one kind or another as a realistic approach to life.

When you begin to realize that you do indeed live in a safe universe, these patterns of reaction begin to break up. To some extent however as they do you can feel weaponless, or unprotected. Then you read the newspaper and you see that New York City is in great financial difficulty. In a certain way this is almost reassuring, because it correlates with the old habitual belief system that says “Aha, yes, there is a threat. I was right all along.” Thus the older beliefs momentarily feel their old unity, and it is, again, realistic behavior to feel yourself also threatened.

The body is then pushed in different directions, with resulting strain. Before, you would accept that threat as realistic. The entire context of the unsafe universe protects itself by comments such as “It is too good to be true,” where any good is immediately suspect, while bad effects are considered quite natural.

This is highly important, because it means that you have been taught to accept, for example, bad conditions as appropriate and realistic, while immediately suspecting so-called good events. Waiting then for the ax to fall, so to speak.

(To me:) Your symptoms have been reassuring to the portion of you that habitually followed the old line of thinking. The reasoning falls thusly: “Everything is going well. The books are selling. Ruburt is definitely improving. With so much right, something must go wrong, or things would not go right,” meaning realistic. Beside this the dis-ease serves to protect you from the frightening “fear” that if everything goes well something must be wrong, because in an unsafe universe that is a belief. So you provide a “little” wrong to preserve the larger good.

Your ideas of time however are detrimental. They were formed in line with the old beliefs, and so of course that seemed utterly appropriate. In some important areas, however, your own beliefs have changed lately.

(9:56.) We could have a break, but let us continue.

(“All right.” I opened a beer for Jane.)

Let us deal with Prentice.

There, you have made some good strides. Your good strides there, however, led to your momentary-enough concern with New York City’s economic fate. Your beliefs in the

safe universe are spreading. That is why you used the symptoms “just in case.” In the unsafe universe, however, you—not you alone—believe that something good will be fought over. The books prove their merit in that reality, because they are fought over to whatever degree.

John can be assured of their worth, then, and so can Prentice and so can you. At the same time the so-called conflict is also a result of your new beliefs—but taking the form of events that seemingly make sense to all of you.

Ruburt sees, and so do you, that other publishers would be glad to take our work—and you no longer feel “trapped” by Prentice, and “Prentice’s incompetence” in certain areas. You never were. I do not mean you personally necessarily. But the climate is changed. It does become safer, and even you personally this time can see Prentice as a creative adjunct with which you can work.

In your world, however, and according to your beliefs, some “realistic” events had to prove out the practicality of the safe universe in publishing terms —so you have a creative conflict.

At John’s level, and in his unsafe universe, the events still prove how valuable the books are, since, to whatever extent, they are fought over. At Ruburt’s level and your own, the events show you that the universe, as it applies to your publishing world is safe—with leeway for action—and also opens up creative relationships with people at Prentice that were latent before. Now, these become “practical,” where before they were not considered so. This means that a great deal of energy is released.

Now our books themselves released their own energy into your world. The ideas were and are needed. Their richness brings about the financial richness, which is as you know assured. It is not virtuous to remind yourself of the poverty of others. In the old line of thinking such a remark would be considered unfeeling. When you dwell upon, for example only, New York’s economic status, you keep the feeling of threat going. In realistic terms this applies to some extent to you and New York City as well. As inappropriate as this might sound, thoughts of your own fortunate financial situation help you increase that abundance—but it also helps to increase the abundance of others.

On one level, for example, you are then freer with your money, distributing it to whatever degree in the economy. In deeper terms the thoughts of abundance affect the inner order of events, minimizing the threat felt by others.

Worrying about taxes, again to whatever degree, is the same sort of thing. It is as if you can trust your abundance only if you can prove to yourselves that there is a threat connected with it, or say “After all, it is not all that good.” These are all examples, yet they point out habitual reactions that belong to the unsafe universe, that seem appropriate and realistic there.

Are you tired?

(“No, go ahead.”)

Take a break if you prefer.

(“Okay.”)

(10:18—10:35.)

Now: first a few more remarks pertaining to the above material.

If you are with friends, either of you, and someone, for example Bill Gallagher, says that he envies you for being able to work at home and be free, neither of you ever say “It’s terrific—just what we wanted,” or some such.

Instead you immediately say something like “It would be great to work just so many hours a day and come home and be free.” Or you emphasize how busy you really are, and how little time you really have—so if it seems that you do not have enough time that is hardly surprising: you have given yourselves such suggestions for years.

Now about Pocket Books. Interesting and amusing. The woman there (*Pat Golbitz*) picked up all of your own negative ideas—yours and Ruburt’s—about Fell and Prentice, and aimed them at John (*Nelson*). This confirmed John’s belief that he is not understood. He would not feel it safe to be understood in an unsafe world.

(Pat called John unethical because he told Bantam that Pocket Books was interested in acquiring Seven. Bantam, who had the original option on Seven, then bid higher for the three projected Sevens than Pocket Books has so far—the latter has until this Wednesday to bid against Bantam’s \$50,000 offer.

(John, in turn, called Pat unethical because she called Jane about the details of all of this, and then offered to take Jane away from Prentice-Hall. Both John and Grace are upset also because Pocket Books thought about using the same photo of Jane on the cover of their book—The Coming of Seth—that Bantam had used on the cover of their issue of Seth Speaks.)

The woman (*Pat*) likes the books, is highly enthusiastic, quite sensitive, so that she did pick up your joint dissatisfactions with Fell. She sympathizes with Fell, however, and with the book (*ESP Power*), as an underdog—an underdog book. There are personal connections between the woman and the man at Fell. She likes him; so John bore the brunt. *(I should have asked: what kind of connections?)*

(Pause.) Give us a moment.... Ruburt’s condition is literally improving at an amazing rate, as his entire body is being regenerated. The improvements must flow together, however, so that one completely healed area may not show that improvement until, for example, another area catches up. It will be healed but not functionally apparent.

(10:46.) You cannot equivocate, you or Ruburt. You cannot say “I live in a safe universe, but—” —but anything. You cannot say “I live in a safe universe, but I am threatened by the economic problems of my state,” move to Pennsylvania, or to Timbuktu (*humorously intent*). It will make no difference, because the threat will follow you and erupt in one way or another, while you believe in that system.

You form your private and joint reality. Those beliefs of your own that went underground, so to speak, must be altered. I have mentioned the important ones this evening. Time works with you, not against you. Underline 4 times.

The symptoms are really minimal. To some extent however they represent the weight of your own beliefs that Ruburt added to his own symptoms. He refuses to bear that weight any longer. There is no doubt that he worries about them. Yet he is determined to be free. Your work with the pendulum, again, is important, for it assures him that you believe enough in a safe universe to encourage his freedom, and your own.

Your own will appear in a burst of greater creative freedom. You did not have symptoms in the past—and now they are minimal. Your belief in an unsafe universe however was reflected in a dampening of your creative abilities in contrast to what you can produce. As your beliefs change completely, as they are, you will then experience a far

greater creative freedom and release from the tyranny of time that those beliefs brought about.

Again, there is nothing wrong with you physically. Given your beliefs, the period is a “more or less natural” transitory stage that is meant to bring out those beliefs, so that they do not remain invisible, or as blocks, preventing you from entry into the safe universe.

Do you have a question?

(“No.”

(10:57.) Give us a moment.... This period is also necessary for Ruburt’s creative processes. The physical release will bring him into a closer contact with his psyche, in which he will find it safe to progress even further in his studies and development.

What he terms “heroic impulses” were impeded because of his beliefs, and the whole concept will become much clearer to him in the very near future. He will become quicker in his motion at all levels. Certain necessary developments are taking place that will appear in *Politics*, and they are developments that will now be within his reach.

The nervous system is being regenerated and strengthened. Certain psychic connections will be made easier, and entire “new” aspects of his work will appear. The body’s rate of progress is such that it allows him an intimate awareness of the healing process, and brings about a companionship with the body that he needed.

The longed-for definite improvement in walking is about two weeks away, involving agility particularly. Overall balance has to be maintained while these developments occur. Very shortly however increased speed will appear, overall.

Released joints at first move slowly, or at different rates—but the improvements are accelerating—or rather they are at the point where overall body motion effectively takes place.

(11:07.) Give us a moment.... The movement of the joints makes sound. The sounds are messages. When hormones are released they make sounds. Those sounds are messages.

I say “sounds”—yet these inner body sounds can only be compared to an inner body situation where sound operates as light. You are used to thinking in terms of opaque or transparent color. In those terms there is opaque light, and transparent light as well. Sound has light value, and light has sound value. These operate within the body.

Each frequency, so to speak, operates as a messenger, triggering body response before an actual response is apparent.... In any body difficulty, the light and sound frequencies become out of tune, so to speak. The overall “true tone” is muddled. When Ruburt began *Politics* he experienced his “true tone” mentally and psychically; though he did not realize it, this gave him something to go by, so that now, having decided to be free, he is physically and unconsciously bringing about the physical equivalent of that true tone.

You can have more on my book whenever you want it. Because of your joint ideas of time, Ruburt sometimes considers it a threat to your future time. This attitude will vanish on both of your parts as you become more proficient with the ground rules of a safe universe.

(Loudly:) End of session—and a fond good evening.

(“Thank you very much, Seth. Good night.” 11:20 PM.)

SESSION 759 (DELETED PORTION)
OCTOBER 27, 1975 9:31 PM MONDAY

(The following material is from the 759th session for October 27, 1975.

(11:39.) Give us a moment....

All of the body's work cannot show. Muscles and ligaments that have been released are acclimating themselves, becoming dependable, so that they can take over fully, thus signaling other groups of their kind.

The knees are releasing, returning to normal size, but one cannot straighten out all the way before the other is ready. One knee knows what the other is doing. The process could, theoretically, could take place overnight. Operationally, however, this is not the case—and Ruburt would not trust such an overnight change.

The jaws are realigning themselves. This necessitates various stages. The important thing is to remember that the process of recovery is constantly occurring. Some body tension was needed. I am speaking of positive tension now. The observable relaxation periods therefore momentarily ceased. They will continue with different sets of muscles and ligaments—but first the initial groups had to stabilize while other portions learned to accept the new balance.

The hands are regaining strength, as are the feet and the knees, but this is not yet apparent, because all of the tendons and muscles are not at the same state. He is back now at his book; mentally the same process has occurred. The painting should be maintained, however, as a refreshing activity. The body knows what it is doing. The relaxation periods follow a certain rhythm that is temperamentally suitable as well. He would have been alarmed had he always felt that relaxed. And again, the muscles, once loosened, need to stabilize and regain operational strength.

Do you have questions?

("I guess not.")

I bid you then a fond good evening—(*"Thank you."*)—and in your life you are touching more people and more worlds than you realize. You are painting portraits indeed. End of session.

("Thank you very much, Seth. Good night." 11:52 PM.)

DELETED SESSION
NOVEMBER 3, 1975 9:20 PM MONDAY

(For the record: Tam Mossman visited us last Wednesday, October 29. When he left he took with him a contract signed by Jane for Oversoul Seven, plus two more Sevens, should she ever write them. Bantam and Pocket Books were interested in acquiring the first Seven. Today Tam notified Jane that Pocket Books had won the bidding—acquiring the rights to the three Sevens for \$75,000.)

Good evening.

("Good evening, Seth.")

Now: this is not dictation.

The Nature of The Psyche will in its own way delve into material that we have not touched upon thus far in to any considerable degree. It will be a source book for all of those who try to understand the self as it operates consciously and unconsciously. There will be portions, therefore, dealing with sexuality, lesbianism and homosexuality, as well as the more recognized categories.

The book will stand along with Ruburt's own *Aspect Psychology*, serving to give demonstrations in the operation of the psyche itself as different parts of it view the reality that you know, and an inner reality that is sometimes so much more difficult for you to perceive.

Certain methods of self-enlightenment in my book will serve as quite adequate techniques, that can be used to acquaint the known self with other portions of the psyche. The solution to many practical problems, such as poor family relationships, or health difficulties, or any specific areas of difficulty, can be more completely understood and resolved as a result of such general knowledge and overall enlightenment.

Such expansion of consciousness itself automatically results in the solution of such problems. I am not speaking here of a one-sided expansion, in which so-called occult tendencies are emphasized at all, but in an overall reeducation of consciousness, in which the operational self becomes aware of areas that have been considered taboo.

Ruburt's work with the contents of the mind, for example, is barely started, and I will include his exercises in my book (*amused*)—while giving him full credit, of course. Such expansion reacquaints the known self with the great energy that supports it, therefore bringing an individual to a point of understanding in which the concept of a safe universe makes sense. The idea of a personal universe will be emphasized.

I told you when Tam was here (*last week*) that the books would change the nature of physical reality, and they will—to whatever degree as they alter beliefs and lead others into new experiences. We are introducing a different kind of consciousness as normal, as natural, and as good, broadening the frontiers of psychology, religion and science as well—again, to whatever degree.

It is not that we become initiators of some all-powerful movement or organization. Instead, all of those who read the books change themselves to some extent, look upon reality in a different way, and extend the frontiers of the private mind.

Young people in particular will alter the fields of endeavor, going into the arts or sciences or religions, and expanding them. This is being done at all levels, for the race as a whole is altering its framework. The old line of consciousness is breaking down, and at every level the “ignorant,” the wise, the lettered, the unlettered, the religious or the irreligious; it makes little difference. In whatever way, racial consciousness is in a time of change. We are contributors, and important ones. This does not mean we are the only contributors (period).

We are doing certain kinds of work that can be done by no others, as others are doing work we cannot do—but rest assured that you are adding your voices to those of history, making your contributions. So is the man who wrote the book (*Powers of Mind*)—Adam Smith—interpreting in the only way he could for others who will later be led to read other books—that is, he helps awaken hunger.

(Seth mentioned Powers of Mind here, I think, because I got mad just before the session when I found a full-page ad for it in yesterday's [Sunday's] New York Times Book Section. The book has just come out and we've seen reviews for it in many publications; the contrast between the reception accorded the book, and Jane's, reminded me of my poor opinion of Prentice-Hall's handling of Jane's books. As I told Jane after the session, I realized that Prentice-Hall's treatment of our books reflects our own ambiguous attitudes—we want her books to be well known, but don't want to get involved in the process personally—but, perversely, that doesn't stop me from getting mad at Prentice-Hall, even if they are doing what we want them to. I suppose what bothers me about the whole thing is a sneaking feeling I have that Prentice-Hall's attitude would be the same no matter what we thought; that they aren't on the ball in that department.

(9:45.) Give us a moment....

Ruburt is dealing with events of the psyche as the inner therapeutic measures continue. When he announces to you a new bodily feeling of release, to him personally it is as if he discovered a new planet.

His progress is excellent, for each release signifies in ways literally impossible to explain the disappearance of a small or large “negative” belief. The body does not just randomly mirror beliefs, but literally and quite systematically brings them into flesh. A wrist is not held frozen because of one belief only, but because of a belief that is composed of many small components. This evening some important key components dissolved. As a result certain key joints began to release.

Those joints literally gave up old patterns that restricted motion, believing it unsafe. No belief exists apart from the body, but is written therein; so-called good or so-called bad beliefs as well. This applies in any bodily condition, of course.

When man objectified energy he became frightened of it. You think of nuclear destruction as energy uncontrolled, rampant. That exteriorized concept is a symbol for man's fear of his own inner energy. The nuclear reality is instead a practical example of what can happen when the elements of the intellect do not understand their secure basis in nature, but see themselves as apart from it —alienated. Then the misunderstood intellect and the misunderstanding intellect rails out against nature in envy, trying to destroy a unity in which it feels it has no part.

(I'd say the above paragraph is excellent indeed.)

Our books will always attempt to put the individual in his or her “proper” position within nature, sharing its energy.

As Ruburt’s physical condition changes, this “merely” signifies a turnabout in his entire handling of himself as psyche and self form a new alliance.

(Long pause at 10:02.) Give us a moment.... Rest your fingers if you wish.

The pendulum is important, again. You are his confidant, lover, partner and mate, so your support and approval is paramount. You also need the reinforcement yourself of the safe universe concepts.

There will be more about the emotions in my latest book than before. You and Ruburt should be willing to express your emotions to each other even more than you have, for they have a quickening element, and are highly important in moving you from one state of awareness into another. The “you” applies to anyone.

It seems to Ruburt that he has not been working on his book, but of course he has—*Politics* and other books as well.

The soreness in his legs sometimes at night should be easily understood, for work can be done then when he is not on his feet. There are numberless small tendons being released, joints and nerves being reactivated. His arms have been sore at night but he did not worry, and the results are easily showing. As he said many times, he does not walk on his arms. He is balancing on his legs and feet, however. Key parts have been released in the knees, feet and ankles, but again these improvements trigger other improvements, while they remain operationally invisible for a while so that balance is maintained.

To whatever extent, each of you in your way grew up in the belief system of your times. Ruburt is doing a complete turnabout. After years of relating to his body in one way, he is changing that relationship. You have been taught to follow certain rules. These said that you ate at certain times, slept at certain times, followed certain patterns because these were important. You were not taught to stress individual inclinations or leanings or characteristics, but to view any deviations as alarming. It seems highly impractical in that system of belief to tell an individual that he or she knows the best patterns of behavior to follow, to suggest that each person knows how much sleep he or she needs, or that left alone you will pick a correct diet—a diet geared to you. Instead it seems that there must be an overall diet suited for human beings in general, or a sleep pattern best for the race at large.

There is much ranting and raving for or against individuality. Some feel it stressed too much, yet few individuals attempt to follow the individual patterns that are etched within the flesh itself.

Take your break.

(10:20—10:52.)

Now: your civilization is set up in such a way that it seems that no other organization is possible.

Your ideas about the psyche are at the basis of your civilization. If you cannot trust the self, then you will see social and civic organizations primarily as ways of directing the self in certain areas, prohibiting its full power. Any work, even inconsequential work, will be seen as beneficial, to “take up the self’s time.” Your governments are set up because you do not trust the self. This does not mean that governments in the future cannot exist for the fulfillment of the self and the society.

Ruburt may waken in the night, feeling fairly alert, physically rested, yet his programming says that you should sleep. It seems morally wrong—not so much to work at night as to sleep till noon (*as Jane did today; although she hadn't worked last night*). If natural rhythms were followed the greatest amounts of physical work would be produced to the greatest benefit for society at large. Even biological testing shows a false picture, for to a far greater degree than realized your biological activity follows your beliefs.

You cannot equivocate: you trust the self or you do not.

Ruburt can quicken his recovery by trusting in it implicitly.

You can quicken your own psychic experiences if you stop thinking of impediments, physical or otherwise, that seem to distract you, for example, during a nap. Ruburt should get up when he feels like it, and whether or not he feels like working.

You cannot consistently ignore your own rhythms and expect your best performance. You need light for painting—but you would find the nighttime good for psychic experience, and for writing. Even more than Ruburt, however, you are programmed otherwise. Society would be restructured if the self were trusted, yet more work would be produced.

There are developments in the offing, then Ruburt will know what to do. That is, impetuses will arise in certain directions—but these directions will probably not involve tours as such.

You are yourself progressing, believe it or not, for as you look at Prentice other dimensions are being added to your sight. If you realize you can't trust authority of the psyche, your own psychic experiences will accelerate. You also turned them off to some extent because you did not want to take the time to write them down. This was because you worried about "*Unknown*" Reality, and time required.

(11:09.) Give us a moment.... For reasons I will give you later, you will both feel an influx of energy of a most noticeable kind in the very near future. This will be of greatest value on all levels, and will result from certain intersections of points of probabilities that are merging. You will feel your own authority individually, and therefore be far freer to act with authority and assurance. This will affect *Politics*, and initiate new developments on Ruburt's part. It will result in the initiation of new psychic experiences on your part.

I am giving you more, but it will come to both of you in the dream state —and whether or not you remember, it will be included in the fabric of your consciousness.

(Louder:) End of session and a fond good evening.

(*"Thank you very much, Seth. Good night."* 11:13 P.M.)

(*After the session Jane said she could feel a burst of extra energy from Seth. She could have translated it into his very powerful voice, but didn't.*

(*Neither of us recalled receiving anything from Seth in the dream state, next morning.*)

SESSION 760 (DELETED PORTION)
NOVEMBER 10, 1975 9:32 PM MONDAY

(The following material is from the 760th Session.

(11:07.) Now as to Ruburt.... The physical picture is as I have given it.

He cannot fake it, so he improves in direct proportion to his growing trust of the inner self.

The period of recovery, as he has set it up, is also meant to impress upon him the fact that the kind of venture he embarked upon physically is not one to be thrown aside overnight. Each new improvement is a triumph of trust, and the reeducation is highly important, for he is constantly impressed with the fact that he will not go that way again.

The improvements, therefore, are lasting. He trusts them. An “instant” recovery would have been too easy, in that he might have reasoned in the future that such a course was after all safe: he could always snap out of it at any time.

This is why many so-called spiritual cures ricochet.

This method however also brings about a kind of alliance with the body highly important for Ruburt. I do not mean to imply that the recovery will be drawn out indefinitely, either, for it will not be. He is building a solid framework for flexibility, however.

The circulatory system is vastly improved, and all of this has necessitated great changes. The extremities are now better nourished—working muscles will demand this nourishment. An inner rebuilding process has occurred at all levels, necessary preliminaries for agility and balanced motion.

The activity can result, again, in unevenness of function at times, and it is precisely here where his trust is important. Frank is correct: miracles literally are occurring in the body.

When he worries about his book, this is simply a demonstration of the still-remaining lack of trust in the motion of his own psyche. The painting, however, and the poetry, sets him into motion, releasing the trust that will then flow into his other writing. He is being restructured physically.

This means that he is bravely and fully encountering himself, so if he comes up against worries for example about his work, tell him to be patient. He is encountering and solving his difficulties. The book is also progressing precisely because he is reaching areas of development necessary to its completion.

(11:25.) The idea of the large canvas was excellent. Beside the creativity, certain previously unexercised portions of the body are used. There are periods of inner biological work, then signs of definite improvements. More inner work, and so forth, and another improvement shows. Enough inner work has progressed however so that very shortly the observable improvements will accelerate.

End of session *(loudly)*. I will have something to say about your parents if you will remind me at our next session. A fond good evening.

(“Thank you, Seth. Good night.” 11:28 PM.)

DELETED SESSION
NOVEMBER 26, 1975 10:34 PM WEDNESDAY

(Our weekly session was held tonight instead of last Monday evening.

(From 9:00 to 9:30 tonight, at my suggestion, Jane and I sat to see if we could get Jane into her library. We also sent energy to her knees. During this period she had a variety of subjective experiences, and is dealing with some of them in notes of her own. They included a projection through the eastern wall of our living room, and a "visitor" who returned with her; the Latin title of a book; her awareness of a third eye; some material, with diagrams, of me as a monk who wrote manuscripts in an underground chamber that he later sealed; a vision of Seth in a brown robe, looking as I've painted him—but the brown robe was "too easy," Jane said suspiciously. Jane also did succeed in approximating entry into her library; her own notes will cover this.

(She wrote down the "Latin" book title as best she could: Enada Inaventum [Deus ?]. The E could possibly be either an I or an A. Then at 10:10 she told me the translation of the title would be Spiritual Adventures. At 10:15 she elaborated; the title would be The Spiritual Adventures of a Monk at Large.

("That would be the way we'd interpret it," she said. "And whoever came back with me from my projection is standing over there—" and she pointed to our front door. "I'm not sure, but maybe the Spiritual Adventures thing is connected with you when you were doing those manuscripts; maybe you wrote it...."

(This note added in 2003: Jane died in 1984. In 2003 a friend, Jeff, used a Latin dictionary to check her book title. She had been close: "Enodo means to explain; Inventum—discovery; Deus—God." Was the monk Nebene—me when I was a very strict teacher of the children of rich Romans in first-century A.D. Italy? I should have asked Seth. In volume 2 of Personal Sessions see the Nebene material in the deleted session of July 17, 1972.

(When she took a break Jane also received the first line of a poem, she told me when she came back into the living room. She didn't think it was very good: "The psyche turns itself to atone, and in the earth's service is it pressed." She added that the first word of the next line was "Distilled."

("I think I could get this several different ways," Jane said at 10:28, "but I'd rather let Seth handle it.... I feel a very strong energy—as though I've got a great big idea—huge—and it's got to be broken down into bits and pieces. Your mind just can't take it that way."

("Maybe Seth will put it all together," I said, meaning all of the evening's events.

(At 10:31: "I'm getting that massive thing...."

(At 10:33: "It's like Seth in stereo. I don't know how to do it, so I'll try it the regular way. Otherwise he'd come through so loud, so strong—if I could do it—that he'd drown out everything else.... Five times stronger, say."

(When Jane did begin speaking for Seth, her voice had an extra energy and impetus, a somewhat stronger and deeper tone; obviously something had been added; these hard-to-describe qualities were present for most of the session.)

Now: there are indeed heroic dimensions. There are heroic civilizations that coexist with your own.

Their time scheme is far vaster than the one you recognize. The kind of reality that you understand forms the least active portion of their actuality, and would represent, for example only, a relatively defective or “inferior” state of consciousness and comprehension, a state like (underlined), perhaps, senility. In the time in which we are speaking, the duration of those lives straddles your centuries. The individuals concerned, by their standards, are not unusually long-lived, however. They would feel no older after 5,600 years than one of you at 80. In ways almost impossible to describe, your realities mix and merge at certain points.

You become aware of their existence, but in the meantime often your generations change, while theirs has not, and so they appear eternal in conventional terms. They are human. They are, however, heroically human, in that the characteristics of that species are carried as far as possible to fulfillment. On the other hand they followed a different kind of development, primarily a mental and psychic one that carried them into another kind of experience so different as to be alien in quality and degree.

(Pause at 10:45.) In another way your existence is a part of their heritage, so that they keep in certain contact. You might say that their mental and psychic development exists, comparatively speaking, at least several levels above your own. Their natural capabilities, however, developed from the human stock, and lie latent within your species. So some of you at times attain a momentary psychic acceleration that “lifts you to that level.” *(Pause.)* All of the great historical figures, to some extent or another, attained that development.

In one way or another, the more powerful truths or facts of this “higher” dimension were interpreted and set down. Christ said that with faith you could move a mountain. He meant that quite literally. The world psyche is in transition. *(Long pause.)* Michelangelo lived, literally again, in the heroic dimension. Only his physical condition connected his reality with the known one. You can therefore inhabit the heroic dimensions in the most vital of ways while you still live on one level your recognized existence. Your beliefs form your reality. You are born on faith, in those terms. You believe you can write books and paint pictures, and you do.

These are ancient truths, they are behind each religion.

Now: you are yourselves alive in the heroic dimension, and there your existences here are consciously-embarked-upon journeys. You keep track of them easily. The two dimensions are not separate, therefore. There is importance, significance in your suggestion that Ruburt send energy to his body, and in your suggestion that he look for the library, as there is in his new attraction to his painting.

(11:00.) You say that the books are Ruburt’s, yet I told you that you are also responsible, for your combined intents, purposes, and abilities combine to form “a super intent, a super purpose, a super ability,” and propel you into those heroic dimensions. Because you have so joined yourselves, divorced yourselves from many other more normal pursuits, so these abilities work in whatever area you operate.

Ruburt is acutely sensitive then to your own inner purposes and questions about the universe, as you are to his, and these propel you jointly into areas most difficult to travel otherwise.

Your beliefs in the possibility of such knowledge makes such knowledge accessible.

When each of you doubt together, however, the effects are as strong, and quite as united (*louder*). In that regard you have not used your joint abilities to uphold your strengths. Much of your experience in the heroic dimensions occurs in the dream state, and is then somewhat distorted. You met your brother there—Dick—(*who visited us last Monday, 11/24/75, with his wife, Ida*) where his momentary understanding and illumination allowed him to appear. (*On his visit Dick told us he has embarked upon the practice of transcendental meditation recently.*) You saw also an Oriental version because his daughter (*Teresa*), who was also connected to him in an Oriental existence, was about to bear a male child.

(See my probability dream, as I called it, involving Dick on the night of Sunday, October 26, 1975. In the dream I didn't see Teresa, as I remember it. Nor did we know she was about to have a child. We didn't know she was pregnant, not having seen Dick and Ida for over a year, or exchanged letters or calls. Nor, in the dream, do I recall learning Teresa was going to give birth, even though I didn't see her in it. Dick gave us the news of the birth on the phone Sunday night.)

Ruburt travels in the heroic dimensions, and the library exists there. There are rhythms to the psyche, and to your own relationship, with Ruburt, and with me. He often looks to you for signals, as you look to him for signals at other times. (*Long pause.*) Much of this is put in terms that you can understand. It must be in your language—your neurological language. There are languages that do not fit that pattern (*intently*). It is easy for you to think in terms of messages taking centuries to pass through space with your technology. In those terms only, some messages can take centuries to pass through the psyche—that greater psyche that straddles the eons.

(11:15.) In your reality it seems only practical and sane to accept the evidence of your senses. In many instances, however, the two of you have defied such limitations, or these sessions would not happen, and you would have embarked upon no such exploration.

When Ruburt took your second apartment, he did so taking it on faith and against all physical evidence to the contrary that he would have the money to afford it, and the money came. Yet whenever you begin a new situation of physical improvements with Ruburt, after the first enthusiasm the both of you instantly revert to the old “test-it-out-at-once, check-the-physical-evidence” kind of thinking. This immediately removes the necessary conditions for improvement. These are laws. When you start checking in that manner, it is because you doubt the results. When you feel that way then it seems sheer Pollyanna to believe in improvement, for you are again faced with the evidence upon which you focus your attention.

Since the two of you together follow more or less the same pattern of reaction there, you are faced with spotty results. A child knows something will go away if you pretend it does not exist. To the adult this seems like the sheerest of nonsense; yet the child's connections with the heroic dimension still remind him of that truth.

(11:27.) You simply have not learned to use the rules in that level of your experience. Your joint belief, however, has been roused with excellent results, and when you believe in Ruburt's recovery he instantly begins to improve. You simply have not followed through.

(Just before the session, and after we'd sat for our own experiments at 9:00 PM, Jane reported several obvious improvements—one notably in the suddenly increased flexibility of her right thumb....)

In other areas of your lives you have made such advances that you are no longer aware of, for example, possible pitfalls completely escaped. Your wealth will accumulate because you no longer take poverty for granted. Believe in Ruburt's flexibility and it is there. Believe in his rigidity and it is there. Believe in your wealth and it accumulates.

You dwell partially in the heroic dimension therefore, to a considerable-enough degree so that you can glimpse its existence. What I appear to be is your interpretation of what I am, and earlier this evening Ruburt dimly glimpsed that my apparent reality in a quite inferior version. It is enough, however, to give you an idea. I am filling the house with energy for you to use. I will also enlarge the frontiers of your dreams. I bid you a fond good evening.

(Quite unexpectedly. "The same to you, Seth. Good night.")

(11:35 PM. Jane felt that "in between" what Seth was and said "was a whole lot of stuff I just couldn't get through. I felt like I was a door tonight, and that through that came a lot of energy we'll get hold of later. We just couldn't take it all at once.")

JANE'S NOTES THANKSGIVING MORNING
1975 4:45 AM

A great crazy pre-dawn—snowing like the dickens, wind blowing—and its thundering at the same time. Willy's hiding under the blue chair or rather, just his head—his rear end is sticking out. Its gone from 36 to 34 degrees according to the radio in the two hours I've been up—I'd think it was too warm to snow.

I thought I had a few ideas to jot down, now I've nearly forgotten what they were. Something about my personal purposes—what I'm trying to do.... reconcile a seemingly impersonal cosmos with man's intimate nature? Trying to find where man and cosmos merge? Trying to find man's personal path as a species in the cosmos, rather than just as a species on the earth; this presupposes that I find my own personal path within that cosmos; and where I've been bold in certain respects—with Rob's help it also seems to me that I've been supercautious; in perhaps too many instances. This MAY result in spurts of fairly great rhythm of such things. I'd say that I could use my abilities far more fully even in those areas already being explored—Seth, the library, Sumari, etc., even if I wanted to leave other areas alone (seances, etc.). A greater boldness might also be therapeutic—and I certainly know I can count on Rob. His suggestion I try to go into the library—(yesterday) probably was responsible for the Seth-in-library thing tonight. This was I think the first time I've seen Seth's image that clearly; though once in a session I think I did.

I'm a great double-thinker; that is I vaguely recall some of Seth's remarks in last night's session about the heroic dimension and then I think: is this to be taken literally? Is it a view of reality from Seth's part of the psyche? If so—that in itself is quite legitimate and important; yet I feel, felt, Seth's personality in a way super-straddle my own as I know it; and that is what the heroic dimensions would do....

What might be best for me now is.... to finish my book, start up a definite dream schedule, that is, two or three scheduled long naps plus suggestions as I used to do for various kinds of out-of-bodies and dream states; a session a week as of now with the dream work perhaps making up for the second session we don't have; and painting. Maybe just the permissiveness is a sign of loosening checks and balances that have had physical reflections—not just because of psychic work per se—but because I haven't learned to trust the self I was working with....

SESSION 762 (DELETED PORTION)
DECEMBER 15, 1975 9:10 PM MONDAY

(The following material is from the 762nd session.

(10:54.) End of session.

("Thank you, Seth.")

Unless you have questions.

("Well, how's Jane making out?")

Give us a moment....

(Long pause. Humorously:) Censored material: in a matter of days you effectively helped Ruburt to largely overcome a problem that had bothered him deeply—the bathroom situation.

You took one small but important area—one that bothered him deeply, and frightened him; narrowed it down, so to speak, pointed out a simple but effective method of operation to be followed. You clearly made it known that you expected him to behave in that one regard in a different manner. That one habit and no other was to be changed. It was difficult for him. He struggled, for example, against the old ingrained pattern, to get himself up in the middle of the night to go to the bathroom, or to stop what he was doing in the day, to go every hour, yet he did so. You checked up on him in the beginning. This was important, and helped strengthen the entire affair.

You checked up on him in the middle of the night in the beginning, or you would question him in the morning. Now, though you no longer do so, the new habit has largely replaced the old, though in times of nervousness he might forget.

This was important, because it showed that he could change, and removed physical fears he had, for example about his kidneys—but more important, because you zeroed in on an area in which change was possible.

Give us a moment.... It gave him a feeling of accomplishment. The physical patterns are of course the results of inner ones, but the deliberate breaking of a physical pattern serves as a physical example that those patterns can indeed be broken, and helps break the exterior hypnotizing effects of continued repetitious action of a given kind.

You also avoided some issues to your advantage, though it may not seem so. Ruburt was to go to the bathroom, period. He did not have to walk straighter or faster—the getting there, or the destination, regardless of the method, was stressed.

Actually, many times he walks to the bathroom faster at night, since he is not worried about how he looks. The larger point is that you believed, each of you, that change in that particular area was possible. Ruburt moves about faster at night because the patterned behavior of the day is not present.

(11:11.) You are correct, stressing the inner spontaneity, however. The importance of the bathroom issue was your belief, jointly—and almost overnight that belief, small as it was, was almost completely changed.

Physically the body is still responding. Certain body beliefs operate. I will have more to say but tonight is not the time. He has been lately working with inner ideas of

spontaneity, hence the *Cézanne* material, and the initial speaker's manuscript. Your encouragement with the bathroom issue was concentrated in that area, and hence effective. Often you are each blind, or shortsighted, in the same areas.

The spontaneous love-making is an improvement, and important, and Ruburt's remarks to you today were pertinent in that regard. If Ruburt tries to do physical things the ability to do them will come. You cannot insist upon the proof ahead of time. You cannot say "I will walk in the driveway gladly when I can walk easily." You must walk in the driveway, showing your body your intent to do so, and it will respond by walking easily. And it will respond because you do want it to walk.

Now Ruburt does walk more around the house than he did, but he should extend this to your ground. It would help if you walked with him in the beginning, though this is not necessarily a prerequisite. Show the body what you want and it will respond. Then, however, in the meantime forget it.

He did well in other areas when you were concentrating only upon the bathroom, for he ceased worrying, concentrating upon one area where he could and did improve.

End of session.

(11:24 PM.)

DELETED SESSION
JANUARY 19, 1976 10:10 PM MONDAY

Good evening.

("Good evening, Seth.")

Now: let us clear up the mystery.

Ruburt has been waiting until you were ready to actually begin typing the first book, until he saw the actual pages, and knew that you were finished with the bulk of the reference work and so forth. When he sees you beginning the actual typing he will feel free again for other book sessions. No matter what you said, he felt that he did not want to add to your work until then.

Now: this is important to yourselves, but to others also. Your suggestions about a safe universe are finally taking effect. As mentioned, however, the idea of an unsafe universe automatically initiates a certain kind of thinking. The particular versions of such thinking will be highly individualistic. In certain areas, however, invisible beliefs may operate for some time because they are accepted as reality within the framework. For these there seems to be no reference for comparison.

They can often be recognized as attitudes, however, before they are seen objectively as beliefs. In an unsafe universe as given protection is necessary, and certain attitudes are accepted, coloring many areas of life, spreading out to assure that protection.

Until an individual gains enough confidence in the concept of a safe universe, he or she will hang on to many of those attitudes. They are disturbing because at one stage they are only felt but not understood for what they are. If you are convinced that your world is not safe then it seems sensible to protect yourself in questionable areas by expecting the worst so that you will be prepared. Unfortunately such expectations, of course, are disadvantageous. They have, however, a strong basis in your society from childhood up. "Wear a sweater or you will catch a cold." A simple enough suggestion, it seems, a preventive measure. Yet in that innocent remark lies the assumption that the cold can be expected rather than, say, a normal state of health.

There are all kinds of like suggestions, all meant as preventive measures, but based upon the idea that ill fortune can be most likely expected, and means must be taken to avoid it. In many ways, and important ones, the two of you managed to avoid many complications encountered by others because of such measures. Until very recently, however, Ruburt did not recognize that he often placed the worst kind of connotations upon, for example, his own condition, or behavior in certain manners. This was invisible because the pattern still made sense. Your talk about the dentist did trigger such recognition.

(Last Friday night Jane lost her third tooth on the left side. This morning I wrote to my dentist, Paul O'Neill, asking for an appointment.

(10:29.) Ruburt becomes worried when he thinks of the many people who write or call, asking for help. You are in the middle of a learning process. Objective answers given to people are not true answers. Questions that help individuals search into their own

experience can bring out answers that literally cannot be given. You cannot write psychic prescriptions, for then you begin to structure inner experience. You are traveling yourselves out of an unsafe universe into a safe one. There are steps along the way. Ruburt's are observable. The race tries to improve the quality of its experience through probing different kinds of probabilities. In a way each individual tries a different course for himself and for the race as a whole.

The body has a certain shape. It is maintained more or less as a species develops. Yet each change or alteration in the physical species is the result of many individuals trying out a particular biological course, which then later in your terms becomes the accepted one. In those terms the species has dealt mainly with physical manipulation. Largely unsuspected, however, the mind has been literally assimilating data at an accelerating rate. Each individual experience adds to inner social comprehension. The inner overall consciousness of the species then makes decisions way before any alteration occurs in physical reality. The species can decide to change its course, and set certain actions into history that will change the future, seemingly against all probabilities apparent at the time. This is occurring.

(10:42.) At one time man did not know about the existence of any country outside of his own. Now he lives on land and travels across the oceans and in the air. There are other psychological mediums, however, other lands of the mind that will open up experience far more than seems possible.

You cannot see from New York to the west coast with your eyes. In those terms you have barely begun to pass through the state of New York in the mental journey the race has begun.

I spoke of many minds in our last book session. Esoteric literature has mentioned various levels of reality, numbered and named them. These refer, however, to man's other minds. They represent other kinds of mental experience, in which reality is organized differently. Identity itself is put together in another fashion. I could have said that one mind had many variations, but then you would still try to understand the concept using your old ideas about identity itself. You grow out of identities, and into others, all the while retaining an indestructible portion that does the changing. You do not discard a self as you might throw off a coat, but you do have a wardrobe of selves. This happens even in the life you know and recognize, even though you do everything possible to exaggerate the similarities and minimize the differences, so that you always seem to be the self that you have always known.

I am not speaking of course of you or Ruburt alone, but of everyone.

When the race began physical focus it learned to behave in a more or less permanent-appearing environment, and so it developed a suitable self that also appeared to be permanent enough for a time within that world.

The more unsafe the world is felt to be, then the more important protection is, and the more threatening, expression. Repression becomes the order of the day. The species however will always react against repression, no matter what its source, and so will the individual. On the whole the species is beginning to change its psychological sense of selfhood. There are periods in history when this happened before, and a new kind of civilization resulted. The earliest Jewish traditions represent one such change. The beginning period of the Egyptian civilization another, the birth of Christ another, and the beginning of the scientific age.

In each, man pursued different kinds of focuses. Individual life, religion, culture, politics, were each vastly different in each period, the concept of the self profoundly different in one era and another. This is something not at all understood.

The world, however, was seen as unsafe to one degree or another in each. Each era set up various methods meant to protect man against the environment itself, or against the gods. In terms of physical existence man's consciousness has not progressed enough along the path it had chosen, so that it could afford to admit the oneness of inner and outer reality.

(11:07.) Coping became a way of life in each civilization. Alongside, however, there were always minorities, religions or cultures, who kept out of the main current and experimented along different lines. The idea of a safe universe seems sacriligious and impractical, and yet the next important breakthrough will be based upon that conclusion. In greater terms no coping is or ever has been necessary—for coping implies a resistance. The coping exists first, and brings forth the resistance in experience.

Take your break.

(11:12—11:24.)

You do not understand how revolutionary the concept is, and yet it is the only concept that will enable the race not only to fulfill its potential, but to continue its existence.

Man wanted to separate himself from nature, but in so doing lost the animal's great trust in it. At the same time he forged a new kind of consciousness. That, combined with nature's knowledge of itself, will lead to the new dimensions of experience necessary. In your private lives you see many of the results of the unsafe universe. In the mass world you see far more.

Ruburt's condition has vacillated through the years, yet always contained within it the great thrusts toward health, and the improvements. These did not become official, meaning they did not triumph. Neither did their evidence disappear. The habit patterns, the attitudes, connected with the unsafe universe persisted, even as Ruburt became aware of the concept. Individually, however, in those terms he is well ahead of the species' development.

The knowledge of the last few days, however, is bringing about a further alteration of consciousness that allows him to progress, and in all cases the alterations of consciousness happen first. In the meantime, with the *Cézanne* material and the painting, he is opening up other areas that will make certain portions of my new book possible, for certain levels of understanding are acquired on his part.

Your joint library experiments helped initiate the *Cézanne* material, which in a way then took over, and you will know when to resume those experiments.

Personally, Ruburt understands however that he exaggerated the negative elements of his condition, thinking that he was being realistic. He did not realize that before. When you look at the world and interpret its condition in the same way, you end up in an impossible situation as a people, for your learned coping mechanisms themselves reinforce the situation.

Do you have any questions?

(*"No, I guess not."*)

I appreciate your concern about the sessions. I knew they would resume normally however in a short time. And Ruburt finds your concern reassuring. I bid you then a fond good evening.

*("Thank you, Seth. The same to you."
(11:44 PM.)*

SESSION 764 (DELETED PORTION)
JANUARY 26, 1976 9:12 PM MONDAY

(The following material is from the 764th session.

(11:35.) Briefly, then: it is simple enough. The new beliefs are becoming strong enough, consistently enough, so that they begin to supersede the old ones for sufficient periods of time so that improvements can occur.

As the new beliefs take over, however, he is then stimulated to use techniques that he tried to use before on occasion, but did not consistently keep up. He is learning to use these techniques to keep his purpose in mind. He is more consciously aware of what he is doing, so that he does not fall, for example, into self-pity so often, or feelings of hopelessness, but instead stops. He has become more determined than ever to change his mode of thought and to rid himself of the physical symptoms.

Seven was available, for Ruburt did realize that *Seven* represented legitimate playful, spontaneous and creative elements that he often inhibited. Physically there are very beneficial changes occurring, but these are the results of those inner determinations. Your suggestions help, as I always say they do.

In the main Ruburt has really decided that worrying is a negative reaction. He is not inhibiting worry, hiding it, but trying to alter the reaction itself—a big difference. When he does find himself worried, he should feel free to speak to you, however, as your conversation about the dentist was illuminating to him. It served to show him that he anticipated the worst—and he did not realize that earlier. He only has to be reasonably proficient in altering his beliefs. End of session, and a fond good evening.

("Thank you, Seth. The same to you." 11:45 PM.)

SESSION 765 (DELETED PORTION)
FEBRUARY 2, 1976 9:23 PM MONDAY

*(The following material is from the 765th session.
(11:49.)*

Now: you (*to me*) have been wondering whether or not to use family photographs in “Unknown” Reality. On the one hand you see how they fit into the book. Yet photographs are also connected in your mind with paintings to some degree. This is visual data, and as far as photographs are concerned personal data, out in the open, so to speak.

Your private nature makes you wonder if that involves too much disclosure, particularly where family members are concerned. The connection with paintings brings about your desire that the photographs be “as perfect as possible.” You do not want anyone else to have a hand in your own work—that is in your paintings. To reproduce paintings, or in this case photographs, seems to be tampering with them in that regard. That is, if an editor changed your copy you would be annoyed, but reproduction, you fear, can change the copy of a photograph or a painting if it is not done properly. You consider photographs originals in that regard.

The idea of disclosure however is more important, for you remember that your mother did not like to have her photograph taken. If you included any pictures of her, would she be annoyed? She did not like to have her picture taken on the one hand because she feared disclosure, and on the other hand, because her sense of perfection was affected—particularly in later years by an imperfect image.

Your stomach began to bother you when you considered whether or not to use photographs. (*On Sunday, when I bought an album to keep them in.*) You have the idea of how the book can appear, a model that exists in your mind. Use the model, but let it be a flexible one, in which your ideals work with the material at hand, molding it. Do not exaggerate, however, so that the ideal seems to be a perfection that cannot be attained given the conditions.

Self-disclosure and the desire for perfection are each involved, then. You know that no self-disclosure will lead to perfection, and yet self-disclosure and perfection can seem to be like opposites. Do not think in terms of perfection and nonperfection, but of bringing your ideas to life, and of using photographs to express those ideas.

The wonder about your mother’s reaction however is important here. You feel she would want the family described in its best light. Your stomach became uncomfortable as those feelings tried to make themselves known.

You understand that private experience, imperfect but creative, underlies the points in “Unknown” Reality. Creatively you see the photographs’ value, but they still caused a conflict between your ideas of perfection and self-disclosure, particularly as they were related to your mother’s attitudes.

End of session, unless you have questions.

(“Well, with the pendulum I’d arrived at the idea that my stomach bothered me because of a conflict between painting and writing—the time I have for each. I want to do them

both—it isn't that I prefer one over the other. I received the answer that I felt guilty over the conflict: when I wanted to do one, I thought I should be working on the other.")

There is also a connection with your family's photograph albums in general, and I have a suggestion to clearly give your father credit as photographer. Otherwise, regardless of what you say you thought, your mother would take my explanation as given.

("I thought of the photo connection when I first bought the album, and told Jane what I had in mind. But I got off the track with the pendulum. I never got a clear idea of what bothered me. I didn't ask the right questions; I knew this when my stomach kept bothering me. I finally got so confused I stopped trying to use it.")

(There was a short exchange between Seth and me, which I didn't note down verbatim. He repeated that my mother would be against using photographs of her—something I'd never arrived at with the pendulum. When Seth asked if I had more questions, finally, I said no, that I'd have to think it over, and that perhaps we'd decide not to use photographs after all in "Unknown" Reality.

(This really surprised me, since for some months I've had the idea that my own reluctance to use photographs was a weakness on my part, when it was obvious that they'd add considerably to the books. But my reluctance was based, I thought, on my resentment at Prentice-Hall over their handling of art work; I really didn't want to let the photos in question out of the house, for fear they'd be lost, etc. This in spite of Tam's assurances some months ago that they'd be handled with care, etc. I still think my reaction here is valid. But I missed out on the connections involving my mother, disclosure, etc.

(And those are the ones that count, it appears. I felt much better after the session last night. I slept well, and worked well at painting this morning. But when I began typing this material after lunch, the stomach complaints returned. to some degree—proof to me that Seth's diagnosis had been quite accurate.

(End at 12:15 AM.)

DELETED SESSION
FEBRUARY 9, 1976 9:38 PM MONDAY

(This morning while working on the tax questionnaire for the CPA who handles our affairs, I had cramps in my back and stomach. They came on while I was talking about money with Jane. I'd asked her recently if Seth could say something about my too frequent upsets with my stomach and side, anyhow. The deleted material on my stomach which I'd received on February 2, 1976 had already helped resolve my hassles about using old family photos in "Unknown" Reality.)

Good evening.

("Good evening, Seth.")

(With some amusement, emphasis, gestures, loud passages, etc.:) We will begin with a dissertation on your attitudes toward taxes.

The reason for the difficulty with the muscles is so obvious that I am surprised you did not make the connections yourself. It is not the fact of the taxes so much that annoys you, as the uses of the taxes, for you resent "being forced" to contribute your money to what you think of as stupid national policies.

The nuclear power plants are connected in your mind. It seems not only as money taken from you, or from Ruburt, which annoys you more, since you think he worked so hard for it—but worst of all, the money is being spent to promote national stupidities of distorted beliefs, to which you are diametrically opposed.

On the one hand, our work and yours is largely devoted to poking holes into the official one-line consciousness, and on the other you find yourself financially responsible to contribute to its policies.

In your mind you creatively envision the ideal—the sanity of some future culture that, hopefully, our work and others will bring about: if not tomorrow, some "time." On the other hand, you face the evidence of today; almost, though not quite, it seems, the worst picture possible, the antithesis of what is desired. And it seems to you that your money is being used to prolong those conditions.

The money is being achieved or accumulated as a result of your search for the ideal, so it appears twice as ironic to you that the funds for taxes be used to pursue national goals bent, it seems, upon the most gross, shortsightedly practical conditions. This is, if you will forgive the term, beautifully and cleverly connected in your mind with "*Unknown*" Reality—the book. Here again you find yourself often in a dilemma of your making, between the ideal and what seems to be; if not the grossly practical, something close to it.

For there, you envision on the one hand the best possible book, content, production, et cetera; and as if to purposefully torment yourself, you also envision the opposing "gross practical product" that could possibly result—a product that would only mock by contrast the ideal that is also so vividly envisioned.

More than this, again, any money thus acquired in the future, as in the past, would go to promote the continuance of the very system that, left alone, would mutilate our book, and continue idiotic cultural and political policies that are opposed to what you stand for.

(9:55. *Still with elaborate amusement:*) I will pour some wine, and leave you to contemplate in awe the way I show that I understand your thoughts.

(*"The material's excellent."*)

I will do better, for I have suggestions that will help you.

Now: as Ruburt often imagined the worst possibility, and thought that he was being practical in doing so, in terms of his physical condition, gums and all, so you do the same thing in these given areas.

With the book you are in torment as you contemplate the difference between what seems to be the ideal, and its feared actuality. It literally seems more practical and realistic to you that Prentice will somehow ruin the book, than it does to suppose that they will in any way help in bringing about the ideal.

When you let yourself go, your "natural" feelings lead you to fear that they will mutilate photographs, or in some way cheapen the book, dragging it down from the ideal. You have not really gotten it through your head that such thoughts do not represent practical reality, but impractical reality. But the main problem is the dilemma caused by the difference between the ideal and a feared, opposing actuality.

This applies also to the taxes, for in the back of your mind you also think of the good sane uses, the ideal in usage, to which such money could be given. The conflict causes tensions. The same applies to your feelings, until very lately, concerning your mother and the photographs. Here you had your feelings that photographs of the family would disclose a practical actuality far less than, for example, your mother's ideal image of herself. You feared that in life she was always wounded by photographs because they showed her to be so far less than she wanted herself to be or appear.

Ruburt's connections the other evening concerning your mother were correct. (*I have a record of these for use in "Unknown" Reality.*)

(10:06.) Now: your money paid in taxes will go to support a system that, when all is said and done, presently, tries to support its citizens despite all its weaknesses and stupidities. It does, as Ruburt thinks often, support other poor but gifted youngsters, and poor and ungifted youngsters (*with amusement*). It preserves a quite necessary organization in which, overall, nationally at least, changes do occur for the better without massive disruptions.

Your money will go into ventures you approve of. Underline that sentence. It will be used to support people or ventures that in one way or another seek goals that are in line with our work. When you thoroughly understand what is meant by the entire safe universe concept, then the physical, cultural climate is understood as a medium through which the ideal can be expressed—can be expressed. The ideal is meaningless if it is not physically manifest to one degree or another. The ideal seeks expression. It seeks those channels that it instinctively knows will yield expression. In doing so it often seems to change or alter in ways that are not understood.

Yet those very distortions may be the very openings that allow others to perceive.

The Bantam (*pocketbook*) covers are a case in point. In poor taste, it appears—sensationalized. Copycats, unartistic. Those books are for the mass market, and (*louder*) they touch certain elements in the mass mind that yearn for miracles—looking for the wrong reasons for the wrong things, displayed it seems for the wrong reasons.

People will be drawn toward those paperbacks, and led toward “the ideal.” Those people are not used to understanding their own symbolism, so symbols are used—again in poor taste, it seems to both of you. In a way this is a kind of snobbery. Truth is not necessarily in good taste, and it comes in many clothes. It can never embarrass you. It can never make the ideal shoddy, if the ideal is within to begin with.

This does not mean there are not, for your understanding, “good products and bad products” from your vantage point. It means that the ideal takes many guises, speaks in many forms and voices. What you think of as disclosure is the apparent difference between the ideal and the actuality, as you understand each.

Take your break.

(10:25—10:43.)

Now, returning to our material.

In a way with the book and with your art, your purpose is the expression of the ideal, and that expression must be physically materialized, obviously. If you were running a race you would focus upon your own sensations of speed and agility, trying to bring about a perfection of motion. You would consider it obviously impractical to focus instead upon any impediments that might be in the way. You would know better than to mutter over and over to yourself “I will never make it. I am going to trip here or here or there, or someone is going to trip me up, or certainly someone will throw a stone in my path.” Even though someone may have thrown a stone in your path in the past, as a runner such things would vanish from your mind as you concentrated on the feelings in your body of motion and agility.

If you thought of some particular motions that would help you and add to your performance, it would of course be obvious self-defeatism if you said ahead of time “No, it probably would not work. Someone will most likely shove against me to mar that particular motion.”

(Louder for the next several paragraphs:) Your joy, your challenge, should be in the expression of the ideal as you see it, whether or not you can in your terms count upon the consequences, or the impediments—whether or not the expression comes to fulfillment in your terms—and even if it seems to fall on ground on which it will not grow.

As an artist alone your purpose is expression, which involves disclosure, the difference between the ideal and actual. Be reckless in the expression of the ideal, and it will never betray you. Treat it with kid gloves and you are in the middle of a battle. You demand the best circumstances, the proper conditions, and only then will you face yourself.

Then the joy of the ideal itself is marred for you, and you become over-protective. Your challenge, then, if you believe in the photographs, is to send them out even if it means risking them, rather than refusing the expression of the ideal, which is always self-defeating. You cannot control expression. Beside, the expressed ideal may seek routes actually far more advantageous than ones you might have, planned for it.

(11:00.) You cannot inhibit such expression out of fear, without experiencing tensions. As you become accustomed to the idea of “reckless” expression of the ideal, then it is free to find “more perfect” expression. It clears its own roads.

Your feelings, however, are based upon personal and cultural background—the unsafe universe, in which inspiration must be guarded and protected. It is seen as basically so weak that it requires an artillery of attitudes and a fortress of concepts to protect it.

Unimpeded expression of the ideal, however, is the most powerful force in the world, and cannot be impeded.

Your joint ideas of the ideal, its expression, and feared closure, was in the past also largely responsible for your joint embarrassment over Ruburt's physical condition, your joint shame over his appearance.

He was indeed expressing the ideal of his life to a far greater degree than most, but in those areas, where its expression lagged, the contrast seemed so varied in your joint eyes as to make the ideal seem a lie by contrast. If others had the same attitudes toward someone in the same kind of difficulty, you would straighten them out at once.

His mental patterns have undergone obvious, very important alterations. His condition was his individual reaction to general mass beliefs of a negative nature. You see those results in all the individuals you know. False teeth, eyeglasses, sacrificed organs or whatever, poverty, poor relationships. Some people are blighted to some degree in all areas of their lives.

When Ruburt as an individual sought to heal himself, and at the same time sought to divest himself of traditional methods of healing, such as doctors and so forth, he embarked upon a journey through his own beliefs—but also through the beliefs of your own culture. He is coming out on the other side. Again, your discussion about the dentist was vital to him, because he finally understood his attitudes—not only in that area but others; and in those areas, no matter what he told himself, he was afraid that the worst was really happening, or would happen.

He really feared that in actuality he needed gum surgery, and at rock bottom he feared that that was a reality—against which he must fight.

Prentice's mutilation of the photographs is the same thing on your part. You are taught that to be practical is to expect the worst. To expect the best is Pollyanna. Despite that belief, however, you have both managed to express the ideal, and to clear, whether you realize it or not, one area of life after another.

(11:15.) Ruburt's approach with the gums is a good one. It can work if he changes his beliefs quickly enough, since the overall physical condition is vastly accelerated. His impressions earlier this evening are very significant, as you will both shortly see. Do not consider your own symptoms as weakness, or as something to be ashamed of in the face of the ideal of perfect health.

Instead see your body quite intelligently, and inform it that some of your attitudes have distressed it. The session should help considerably. Do you have questions?

("No.")

If you have difficulties again, speak to the concerned areas gently, in a calming fashion. Tell them that you are working on the problems that have caused them stress. This will help, but the conditions now should vanish with your understanding.

And I will vanish for the evening.

("Okay. It's very good.")

Postscript: certain conditions have already changed for Ruburt, so that he can express energy more exuberantly. He can collect it, and yet let it flow through him with greater strength.

(All louder:) He can direct energy better for that reason. So—I am personally sending you a surplus, and I am directing it in those areas in which you need it most. I am saturating

you with it. *Seven* told Ruburt not to forget to be playful. My existence is quite as earnest as your own—yet may I also remind you to remember and to encourage the playful elements of your own being.

I give you then resources of energy this evening—personally directed, tailor-made. Make yourself a cloak of vitality and strength. And now, a fond good evening.

("Thank you very much, Seth. Good night.")

(11:27 PM. Jane's delivery had been animated and forceful throughout the session, with many obvious overtones of humor. I felt much better. I felt better the next day as I typed this material, also.)

SESSION 766 (DELETED PORTION)
FEBRUARY 17, 1976

(This material is from the 766th session for February 17, 1976.

(10:45.) Now: despite all that is going on, Ruburt's condition is persistently improving. Issues have arisen that earlier would have represented blockages, or set him back. Now he rose above them. As you know, I do not make predictions, yet he has reached a point with his beliefs, and an efficiency with some methods of implementing them, that I foresee a dramatic change for the better.

For one thing, the physical preparations for such a change have occurred, or are in the process of occurring.. To some extent you have taken his progress, recognizing it for what it is, as an "opportunity," or rather as an opportune time to tackle some of your own problems. There is quite a bit involved here.

In the past at times you did get various symptoms when Ruburt began to improve, and because of his lack of confidence and the state of his beliefs, he backtracked. On some of those occasions your symptoms were the reflection of certain unresolved fears of your own, for, as you know, along the way Ruburt's condition spoke to some extent for both of you.

This time, however, Ruburt continues to improve. Both of you needed that assurance. Beside that, Ruburt was able to help you to some degree—while before you felt that he could not because of his concentration upon his own problems.

Since you work together far more than most, it is rather natural for you to work out your problems together also. In a way you felt free enough, now, to bring those of your own into the open again. Ruburt has felt soreness, and then felt it drain away, almost as a physical proof of inner soreness disappearing. Somewhat in the same way, you let your questions and problems physically emerge, where they would be out in the open, and Ruburt would no longer be afraid of your problems as well as his own, as he used to be.

(10:59.) Your joys and challenges, and his, jointly form your realities. You were proud that Ruburt was in the process of improving so considerably. You also wanted to make sure that at the first sign of difficulty he wasn't going to backtrack. In the past week, also, though you may not realize it, the two of you have cleared some important underlying communications.

Events that each of you might have "misinterpreted" in the past were handled quite differently. In another way, old stereotyped patterns were somewhat broken up. This allowed changes in your thinking—both of you. Ruburt was not always the one who needed to be waited upon, for example. You did not consider him in that light in the same way that you did before. He also saw you in a more realistic light, so that your needs could be viewed more clearly.

You made some comments very important to him—further illuminating how his past beliefs colors his thoughts, so that he looked at the worst side of the given picture. You understood not feeling well at times, the difficulties he had been up against. Whole areas of communication were cleared, areas pertinent to your current situation.

The situation made, you examine your own beliefs also, and to realize that you are generally in a state of excellent, practical health. You can appreciate that fact more than you do. You took a temporary situation, then, and chose it for those reasons. Despite beliefs you have that are less than advantageous, you have been in good practical health. The beliefs that you still need to change can put you in excellent, glowing health, but the body is not unresponsive, but highly responsive to your beliefs and attitudes.

You decided to take the focus point in a determination to rid yourself of the underlying causes once and for all. I realize only too well that what I say can often appear very simplistic. Generally, underlined four times, suicides do not appreciate, for example, for whatever reasons, the quality of life, but set up demands as to what life should be. They require a perfection that life itself never delivers. To whatever extent you place demands upon life, or others—to that extent you will cut down on your options and experience difficulties. Life does not perform on demand.

To the extent that you enjoy the quality of life itself, you do not need to place demands upon it, for its abundance shows in profusion. Whenever you concentrate upon “what can happen” negatively, you literally cut down your options, inhibit your own and life’s abundance. You feel unsafe and ill-at-ease.

You are learning. If you honestly trust life and your situation in it, all seeming problems disappear. I say this time and time again. (*Very heartily:*) Now I bid you a fond good evening.

(“Thank you, Seth. Very good. Good night.”

(11:20 PM.)

DELETED SESSION
MARCH 2, 1976 9:23 PM TUESDAY

(On Sunday afternoon and evening we were visited by Andrija Puharich and Joyce Petschek. We had a most enjoyable time. Andrija recorded Jane, Seth, and Sumari—all of which saw Jane coming through at her best. He is to send us a copy of his tape. Tonight I asked that Seth at least comment upon the visit, since I had the feeling it marked a turning point for us as far as our attitudes went; about meeting others, etc.

(Incidentally, Andrija's call came late Sunday morning as Jane and I were eating breakfast and reading the paper. Jane picked the phone up after the first ring. As the phone rang, I was tempted to say to her, "That's going to be a very important call for you." At once afterward I thought that such an event was quite unlikely on a Sunday morning. I told Jane about my "hunch" immediately after the call; hence, long before her very successful voicing of Seth, Sumari, etc. Later in the day. I was curious after the call to see how we'd react to the visit.

(I also asked that Seth comment on Jane's teeth, and on the "bug," or whatever, that I'd been really bothered by for the last two weeks. Jane hadn't been at her best either, although she felt much better than I had. I'd finally managed to finish proofreading her manuscript for Psychic Politics, and had it wrapped and ready to mail tomorrow [Monday] morning.)

Now: Good evening.

("Good evening, Seth.")

And we will have a quiet session, after our last extravaganza. There are several points I would like to make. We have a lot of work still cut out for us, but you will find that it will be handled very easily—almost automatically, requiring little notes but ordinary transcription.

(Whispering humorously:) I foresee, with your joint approval, a series of shorter books on specific subjects, involving simple prose. The procedure itself, the format of the sessions, will no longer need to be stressed, so that more energy can be given to the presented material itself. Until now, however, it was very important that the mechanics of the procedures were described, for the session format is of course part of the message. This is for the future, however, and again with your permission.

Now: it may seem to most people that an exuberant, always-vital, energetic, healthy body would indeed be one of the greatest gifts of all—a body that never worried or showed signs of any disorder, a body that went ahead on its own, so to speak, propelled by feelings of strength and vigor. This certainly sounds like a fine ideal. Yet I tell you that in such a body you would finally feel like a prisoner, for your moods and reflections, your feelings and your thoughts, would find no responsive mirror in your flesh.

You would wear a constant smile, and your blooming cheeks would often deny the heart's hard-earned knowledge.

It is natural and healthy to yearn for a comfortable body if you are in health difficulties. The body, however, is not an assumed facade, but the physical materialization in your world of your inner being. All of nature is responsive, pliant, changing, each part

connected with each other part. It is quite natural, then, that during a lifetime you experience various assorted periods of temporary illness.

These will be caused by your beliefs and your feelings, but they will not be necessarily negative at all, but a demonstration of the body's responsiveness. It is not realistic to expect a life of unending, exuberant health, with no momentary lapses of any kind.

(9:37.) Such momentary lapses follow personal and cultural patterns. Some generations fall heir to certain fashionable diseases, for example. The body copes with inner and exterior reality, and performs a marvelous job of maintaining multitudinous balances.

Ideally, the body would always right itself after such lapses from exuberant health—but even those lapses often exercise that resiliency. Maintaining that resiliency, then, is the important issue. Many such lapses are exaggerated because of your beliefs, so that they are experienced in a more drastic form than necessary. Generally drugs impede that resiliency.

Often your medical beliefs as a culture stabilize conditions that, left alone, would right themselves. As you know, this can apply for example to children being given eyeglasses. In the situation in which you find yourselves, however, eyeglasses become a more practical alternative because you do not possess the proper mental methods to offset the current belief system.

The mind may want to react. The individual may realize that his or her pace has been too fast, and so natural feelings bring about a lethargy of body, or a slight fever, or an indisposition—all quite natural, resilient activities. I do not want this ever to be interpreted to mean, a priori, and in conventional terms, that “suffering is good for the soul.” A reliance and faith in the natural self, however, would be large enough to accept certain indispositions without fear, panic, or doubt. With the best of intent most public health announcements shout the symptoms of critical diseases to the skies, so that the smallest of indispositions becomes the trigger for personal fear on the part of millions. Such announcements actually teach people to fear what might be happening within the body. There is a stress upon disease rather than health.

When such beliefs are shared by an entire society, then the slightest indisposition is instantly suspect.

(9:50.) Give us a moment.... There are also, as I have said before, diseases that come and go, of the so-called killing variety. The inner problem is solved and the disease vanishes. People are not aware of this, and so they are unfamiliar with the great healing benefits provided by the body.

(To me:) You are stubborn. Your own thoughts wore you out. You needed to let down, and you would not do it. You could not take a vacation, you felt. You worried about time and your painting and “*Unknown*” Reality, and you would not relax. You worried about other issues that I told you about—taxes and money. You not only worried about the present, but you dwelled upon the “past mistakes.” You remembered doing Ruburt’s *Dialogues* drawings, and *Adventures* diagrams, and those thoughts crowded your present. To some extent, it is quite valid to say—though you may not agree with me—that you might as well have had all that work to do now as well.

Those feelings about time, and the way you handled them, seemed to make your own time shrink. On top of that, you projected worries into the future as well. Your body, very wisely, stepped in. It short-circuited you for a while. You were too weak to worry.

At the same time, you could not enjoy such enforced idleness—far be it from that—so the period was highly unpleasant. This was to help you save face: you didn't take time out because you wanted to, but because you were so miserable that you could not work—and then yelled out in outrage that the body so betrayed you. The body's resiliency gave you the breathing space that you needed, and would not take consciously. It was responsive to your own desires and needs, where you consciously were not.

(A note for the record: I tried to use the pendulum to help me fathom the reasons for my illness—but with very little success. It's one of the very few times the pendulum didn't help. Even at the time I felt I wasn't asking the right questions; sometimes the answers received were contradictory. But mainly, with hindsight I can see that I hadn't asked the right questions to begin with. It didn't occur to me that I needed a break.)

At the same time however other issues were served, already mentioned. You understood what Ruburt had been working through—at a much lighter level, of course, and at least to some degree Ruburt could feel that he was helping you physically. You also together solved the other problems mentioned, where he did not panic, as he might have in the past, but continued his own improvement.

Not only singly, then, but jointly people are related through their body's responsiveness to other issues.

(10:05.) Give us a moment. Rest your hand, and get our friend some beer.

In the world as you know it, it is quite natural to feel sad, or even despondent at times. These are portions of the emotional reality that are native to your kind. These are not negative states on their own, any more than twilight is less natural than dawn. They are not even unpleasant states on their own. It is natural, then, to feel depressed at times. No one constant emotional state is meant to prevail. There are gradations and nuances of feeling and sensation that sweep through your own experience, the result of quite natural variations. Your overall beliefs, however, can be so exaggerated in a negative manner that finally some people accept as valid the most negative picture of the world.

Now: you can depress the body and the mind through certain drugs, destroying that great natural resiliency. A concentration upon negative thoughts and feelings to the exclusion of all else, will depress the mind and body as surely as any drugs.

Even in your culture you are presented with multitudinous fields of interest and stimuli. Those who consistently choose negative patterns program themselves in those areas, gradually alter the chemical balances within the body. You cannot separate health from philosophy. Each individual has his or her own idea of reality.

The gentleman who wrote you from Canada (*Vincent Vycinas*)—the writer—is living out his cultural agony. (*The name of VV's book is Our Cultural Agony.*) In his case the drugs are being used so that they can be blamed for a malaise that is spiritual. They give our friend the excuse physically for a retreat from the world. He feels that he has lost his power, because he does not believe that the individual, with all his capacities, really has any effective power in the cultural world.

When he comes to believe otherwise, he will begin to see data that bears out the new premise, and therefore his own power will once more become effective.

A small note: Ruburt's teeth would have been gone entirely 5 or 6 years ago had he gone to a dentist, if that is any consolation.

I said that the body's resiliency is far more important than any other consideration. You live in a cultural world. I cannot make decisions for you, based upon your social mores. Ruburt can save the majority of his teeth. Now in certain terms that would be considerable—that is, an achievement. In certain times people lost their teeth, when they did, as Ruburt has, and in a natural fashion. They simply dropped out of your head. The unlucky ones had to have them pulled, by the most torturous of processes. Lucky ones like Ruburt went on chomping merrily with the teeth that were kept, and with the gums between that became quite adequate for the necessary procedures.

Ruburt is not going to be satisfied with such a state, however, nor would you, for in your society it does not work that way. You are concerned with cosmetics. Ideally, Ruburt can regenerate the gums overnight. Practically, the gums are being regenerated, as the rest of his body definitely is. If he does not have his teeth out, he will probably lose two more that are very loose—but not for one or two years. By that time the rest of the teeth will be solid enough to stay in his head, and be operative. One tooth is in the back and probably would not bother him, since no one can see it anyhow. The other would be noticeable. That is your answer—

("Thank you.")

—but the decision is something else *(heartily.*

(10:30.) Now: his body is making an excellent readjustment, as it becomes more and more flexible. I tell you that the recovery is more or less assured—as long as he does not backtrack in beliefs. When he learns he learns, however, so I do not expect backtracking. It might seem that all of this should happen without any soreness, that he should simply feel better and better, but such an attitude would also attempt to deny the body's resiliency, and to short-circuit it.

The muscles and ligaments have their own characteristics. The body must maintain its overall balance. As Ruburt definitely recovers, certain muscles not adequately used in the past must regain not only agility but strength, and begin to stretch to their natural capacity. They will be sore at times. This is not a negative pattern, however. The very soreness is a sign of the muscle's reaction—its life.

It is vital that this be understood.. The improvements are well-enough along so that many portions of the body are being affected at once, rather than simply local changes.

All of the physical apparatus necessary for normal walking is being activated. Problems that existed in the past will not be encountered in the future to anything like the same degree when Ruburt begins his encounter with the world again—for his and your feelings and beliefs have changed enough.

Women are somewhat more concerned with cosmetics—but only somewhat—than men in your society, so your support, whatever you decide on the teeth, will be important. Take your break.

(10:37—10:59.)

Now: your visitor *(Andrija Puharich)* is a good man—a scientist and a child; an actor of a sort, searching for wonders. The consciousness of the world is changing. Various people know it and participate in different ways. *(Uri)* Geller is important, because your

civilization believes so in the integrity of physical matter. It confounds and outrages the conventional to see objects behave in a way they have been taught to believe is impossible.

You affect matter all the time, of course, including the matter of your bodies. To some extent you breathe “life” into your machinery. Geller must be a performer, with all the characteristics that implies. He displays the obvious, but that obvious is not at all obvious to most people, and so they need the lesson.

Your visitor believes that these children who can also move objects (*and who work with AP*) are unique, and a new breed—but any children of past generations who realized that such feats were possible, and desirable, could do the same thing. Your point about the footraces is well taken in that context—the mile run. (*I’d explained to Jane the psychological barrier that had existed for so many years about the impossibility of a human running the mile in four minutes. But once one man had done it, many, many others have in recent years.*)

I have little to say otherwise, except that your own attitudes have changed for the better, for you took your strengths for granted, for once (*re AP’s visit*), and did not concentrate upon those areas that you once felt were so shameful. For Ruburt’s condition is not shameful by any means—yet both of you felt that it was.

This had much to do with the way you faced the world. It was not so much that Ruburt could not make it to a bar, or in the store. He obviously could not walk well. He obviously had difficulties, but you were both ashamed of those difficulties, so that he was ashamed to go into the bar or the supermarket, regardless, and to some extent this still applies.

In the past you would have been ashamed, jointly, to meet this visitor. Ruburt’s satisfaction with his book, and your reinforcement of its value, put the symptoms in the background.

While they were obviously noticeable, they were an unimportant issue in the visit—an important footnote in Andrija’s experience—but not a part of the main page or message, if you understand me.

As a result, Ruburt’s vitality—and I am not speaking loosely—radiated health, and that message got across. Before, the symptoms predominated in such an encounter, as with Monroe, because of your attitudes.

(Robert Monroe wrote Journeys Out of the Body.)

Your visitor will help spread the word, so to speak, but the books will make their own way irregardless. The interview was important because it dispelled some of your visitor’s erroneous beliefs about “mediums,” and the utilization of energy.

Some scientists and people in parapsychology will learn of our work through your friend because of his travels. He is a friend of yours, though you met him but once—yet in your work as always keep your counsel. My heartiest regards and a fond good evening. I will not begin dictation this evening, but hopefully we will begin again in our next session.

(“Thank you very much, Seth.”)

I will autograph your book.

(As Seth, Jane picked up a copy of Personal Reality from the coffee table. A reader had sent it to us, asking for Seth’s autograph. Seth had never signed a book before—but did so now with a flourish, using a red felt-tip pen.)

And good evening (*placing the book back on the table.*

("Thank you." 11:20 PM. Seth had considered all the questions I'd raised before the session.)

DELETED SESSION
MARCH 15, 1976 10:09 PM MONDAY

(After Jane and I had spent an hour talking about the time spent in chores, seeing visitors, other interruptions, etc.)

Now: Good evening.

("Good evening, Seth. ")

You block your own energy many times because of old habits. If you faithfully followed through on your moods, inclinations and leanings, in, say, any given week, you would discover that you wanted to work, felt like working, and worked well for certain periods of time.

You would not go shopping or do any chores you did not absolutely need to do. Your work would be clear and unimpeded. It would dictate what decisions you made. You felt like working and so you worked. It would make little difference, and this applies to each of you, whether you worked 12 hours for three days straight, or whether you worked more regular hours. Following your inclinations, you would discover your own prime working creative rhythm.

On other occasions you would not feel like working. You would not force yourself to work on those occasions, for your natural need for play of some kind —outings or guests— would then assert themselves. You would enjoy chores done then, for your body and mind would both be refreshed by the different activities.

You would be working intensely when you work, and your relaxation periods would be far more refreshing. Your work would come easier. The irritations are caused by blockages. You do chores often when you feel like working, and often when there is no real necessity to do them. The few, very few, daily necessary chores are minute. On the other hand, you often work when you do not feel like it, but need other refreshment, simply because of course you have already tired yourself through the ensuing dilemmas.

You then begin to anticipate further distractions. When a so-called distraction at one time is welcomed at another time, then obviously it is no distraction, but expresses a need. You went to the bank today because you thought you should, going against your feelings. You went with your feelings about Maria (*Clodes*), but this caused you difficulty instead of enjoyment because of the bank. Such a policy would allow you an automatic way of making such decisions, would clear the air, and give you each a far more exuberant flow of energy.

(10:25.) Spontaneity knows its own order. The creative self is the most spontaneous of all. There are hidden rhythms of creativity that you do not take advantage of, and I am not speaking here to you (*RFB*) alone. They become overlaid with cultural habits. The suggestions I have made will help release these, and allow you to utilize them. It is rather silly to see people every Friday night on schedule unless that policy suits you. It is silly, however, in the same way to force yourself to concentrate at a time when you really yearn for activity. As it is, you often feel guilty whether you work or play, so to speak. Obviously you may not each feel the same way at the same time, but if you clearly communicate your feelings to each other, that is no problem. The material is valuable if you use it. It

represents a way of handling your energy that is native to your own being, and permits creativity its easiest, most natural flow.

Now: Ruburt's physical agitation is excellent. He interprets it as agitation, and it is indeed a stirring up of bodily activity. He is aware of the unevenness, the slight jolting, for in a way he is literally shaking himself out of a long-held posture and position.

I do not want to go into long explanations about tonight's earlier material. The advice is practical. Behind the habits, however, lie beliefs concerning creativity and the world.

(Long pause at 10:36.) Give us a moment.... Your creativity spans all of reality. In our work we answer questions that are yours together, and yet questions that arise from the hearts and minds of many people—people like the woman who called this evening.

Their need gives impetus to this work. They not only buy books for themselves and for friends, but they use the books like ladders, and if they were at the same point of development, so to speak, in the psychic field as you are, they would not need the books; and their needs, like yours, would be elsewhere.

To some extent you do not trust your own creativity enough, but think that it is so weak that it will be destroyed or dissipated by the slightest distraction. You become so worried for it that you can overprotect it, and deny it its natural resiliency and power. When you want to work, do so, for as long as you feel like it, committed to it freely, having decided then that for that time, nothing will be allowed to interfere.

The few distractions of any vital nature then can be handled. They will be minute. When you feel like shopping or seeing people, then do so just as freely. The air will be cleared. You will have a decent policy to follow—and there is none better because it will be dictated by your own individual nature.

It means trusting yourself, following your own rhythms, riding the thrust, the aggressive and joyful thrust of your creativity full blast, so to speak. But it also means no artificial rules. It is simplistic to say that you need food to work, and yet going out into the world in such a manner does indeed become its own creative endeavor when it is clearly embarked upon. If you follow my advice, a natural balance will result. The chores will get done, but they will no longer be chores. Your guests will be enjoyed because you will see them when you naturally feel so inclined.

This does not mean you can't plan ahead. It means not being mechanical. There is no need either to dread the summer. On any important level it is a ridiculous way to behave—each of you—particularly in anticipation. There at least Ruburt has been somewhat more flexible, taking advantage of the lovely dawn hours when the world is still, for quiet work.

Then you do not resent the afternoon rackets, but accept neighborhood noises as the world's activity, and it becomes—though you will not believe me—a refreshing and needed counterpoint. Otherwise you find yourselves never fully pleased with what you are doing while you are doing it, and caught up in circles of resentment. You deny yourselves, say, guests when you feel like having them, because you have already done chores that did not particularly need to be done, because you thought you should, when you felt like working.

Naturally concentration becomes difficult. The decisions you make often seem wrong because you are trying to apply artificial decisions over initial decisions of feeling that you override. These suggestions will give you, again, a clearing. It is a policy that you have not, either of you, really tried.

Do not compare yourselves with people in the so-called work-a-day world. This is a gross error. Your challenges, rewards, interests and ways of life do not match. I am not suggesting that you turn your life upside down, necessarily, and work at night. On the other hand, you do have that freedom with time that others do not possess, and it is one that you overlook.

You have both been concerned with these problems. After your discussion this evening, Ruburt asked me to say what I could. He is freer now, but all of this applies to him when he resumes on another book. I cannot emphasize the validity and importance of these suggestions too much. Particularly the clear flow of both the creative and psychic abilities.

Take your break, or end the session as you prefer.

("We'll take the break.")

(11:05. However, this turned out to be the end of the session. Jane decided against continuing, saying that she was probably too upset to tune into book material.)

SESSION 768 (DELETED PORTION)
MARCH 22, 1976 9:43 PM MONDAY

(The following material is from the 768th session.

(11:09.) You have often said that these books were Ruburt's. That is true. Yet to a certain degree it is also a simplification.

Ruburt's experience is obviously intertwined with yours. My characteristics as they are displayed through the personality, therefore, come from you as well as from Ruburt.

Point one—end of sentence.

Triggers were needed also to initiate my emergence through that personality I display into your world. Ruburt's own background and questions were highly vital as such initiating impulses. Your questions merged with his. It was the practical impetus of your need at the time, however, that operated as the final emotional trigger—you recall the circumstances.

("Yes." In 1963.)

Ruburt provided himself with a background in which a parent was steadily, chronically ill, and in which the medical profession with its beliefs was in constant sight. His mother was not medically neglected. His background included far more than illness, however, and the medical profession, but Ruburt knew that the conventional medical framework was not the answer to human ills.

When you became ill the trigger was set to find another solution.

Psychic structures interweave, and realities do, one through the other *(as Jane wrote this afternoon)*. *(Humorously:)* My personality, as it so richly presents itself, is *(louder:)* to some extent a joint creation of yours. This does not mean that I do not have my own reality, for I do, but in my relationship with you and Ruburt, and in my relationship with your world, I do take certain characteristics that come from each of your realities.

(11:21.) You do not understand how alike you two are. Ruburt is as "detailed" about his own working habits as you both admit you are in yours. He seems to be in awe, relatively speaking, of your simplified "perfectionist" detailed ways, while to a certain extent you seem to be in awe of his inspired undetailed ways—a game each of you play.

I am relatively, in your terms, unemotional at my own level of activity. Rather, my emotional behavior does not follow your patterns—that is closer to "the truth."

I have long delegated your kind of emotional activity to unconscious behavior, in your terms. Our focuses are different, yet the overall coloration of your experience does come through to me, and through this delightful personality *(humorously)*, I can to some extent relate to it.

You set upon this adventure, the two of you. It is meaningless to say that the books are Ruburt's. Your ideas of "perfection" and love of detail, or if you prefer, your feeling for the significance of detail that appears exteriorized in your notes, is as present in the inner consistency of the material itself as given by me.

Ruburt keeps track of intuitive details that neither of you are even conscious of, and so there shows an integrity that he at least sometimes is not aware of. You yourselves

adopt personality, though you are usually not aware of doing so. So I adopt a personality that can communicate with your own. In one manner of speaking mine is heroic, larger and multidimensional. On the other hand, I can only operate mentally in your world. It is Ruburt who must walk down the street.

Ruburt can walk down the street, easily and naturally. He passed an important plateau of beliefs that has led him to definite physical improvements. Those improvements continue. He now had to put them together—that is, he is in the process of putting the new beliefs together, coordinating them.

This brings me to a particular point—difficult to describe.

He needs a particular psychological balance. On the one hand, he must not be impatient. On the other, he must not let ideas about time and the body impede him. Frank has been of great help, because he can physically deduce the changes that are occurring, so offering “physical evidence.” Yet Frank believes that muscles can only operate in a certain way in time, and he supposes that certain improvements must therefore take so much time. Such is the case generally speaking, and yet the agility of the beliefs can completely triumph over such ideas.

(11:42.) Ruburt should use Frank’s physical assessment as encouragement, but not be confined by it. The muscles need time, practically speaking. Yet the time needed can be prolonged if it is concentrated upon. The entire tooth problem is the result of tension applied to the jaws. What I said earlier still applies on that point.

You have been of great help, more now than ever, for he needs your encouraging assessment that he is physically attractive, that he is not alone but has you to discuss these issues with. The plateau, however, is just that. He is ready for another leap in understanding, that brings him to another “higher” point.

He is learning to use his methods better.

End of session, and a hearty good night.

(11:47. *Jane said she felt Seth Two behind her, for the first time in a long while. She’d felt that other personality behind Seth while she’d been in trance, but couldn’t get it.... “I feel half looped,” she said. She drank three bottles of beer during the session—more than she usually does. “Well, I’ll get it,” she said, “or try to,” meaning she’d try to bring in Seth Two.*

(11:50. *She put her glasses back on. “It comes in so slow....” A one minute pause. She went through a number of facial gestures as she tried to begin speaking fast enough—I’d seen her go through the same effects in some of her “massive” experiences. When she finally began speaking her voice was higher than usual—quite a bit higher—but not as high as I remembered earlier Seth Two voices. It fluctuated much more, also, and was considerably less mechanical and remote. She stressed the syllables for the most part, as in the past, and her eyes were cracked open. Seth Two:)*

Rest assured that no least ex-per-ience is value-less, but serves as light.

(*Long pause, eyes closed.*) E-ven seem-ing fail-ures serve as ex-per-ience in worlds you do not know. They are aware of your en-deav-ors. Your acts go into a bank of experience from which others can draw.

(*Pause.*) There are no fu-tile acts, for all of them are val-id, and con-trib-ute to banks of ex-per-ience and to the birth of cells who are en-dowed with your ex-per-ience as knowledge.

(Pause.) So do you benefit from other sources of wisdom than your own. If you are facile you can call up-on these other sources for solutions. Then even cellular comprehension swirls into this being that will automatically incite psychological recognitions.

We are distant but vital. Our message is directed through your psyches from probable futures and pasts, in which we are the parents of your experience....

(12:02. Jane stopped speaking, and I thought the session was over. She came out of trance—it seemed. “I can’t get any more—or I’m confused,” she said, after a pause. “Wow—I am I out....”

(But then at 12:05 Seth Two returned:) You are vital because we hold you as a part of our experience. You triumph because we are, and in our areness is the source of all vitality—(whispering:) a dim translation....

(12:07 AM. “I quit,” Jane said, coming out of her trance. Her recitation as Seth Two had speeded up somewhat after a slow beginning, and had acquired almost a sing-song rhythm. At times she’d stressed the syllables of words more than the words themselves; at other times she hadn’t.

(“I can’t even explain it,” she said. “It was a really weird thing. It was as if I was trying to communicate with my big toe from my head, or something. It wouldn’t even be verbal. But it was as though I was talking to some other part of me that was that far apart, or away from me....”

(“And I had the feeling that the whole thing was in the color violet,” Jane said after a few minutes had passed. “And now I feel Sumari in the back of my head.... in words....” and she recited a few. They came out easily. “All of that was completely unsuspected by me,” she said groggily. She felt the effects of the beer. “I can see how it’s all tied up with that stuff I typed this afternoon—on Wheeler’s stuff and that letter I got the other day....”

(She referred to four pages of material on black holes, etc., that she’d first written out last night, following a letter she received from Pensinger in Trumansburg, New York: I have a copy on file, and so does Jane. I also have the Wheeler material from the Intellectual Digest, December 1972. Certainly a connection with all of this is the call Jane received from Andrija Puharich a few days ago; he wanted her to see what she could get about physics; he’d been to a meeting of physicists at Princeton University, Wheeler’s home base; he’d given Jane the names of some well-known physicists who were interested in what psychics could get, but she hadn’t remembered any names.)

SESSION 769 (DELETED PORTION)
MARCH 29, 1976 9:20 PM MONDAY

(The following material is from the 769th session.

(11:33. Half humorously:) Before my comments for Ruburt: I thought that my risqué remark about “no holds barred” was quite in keeping with the content of the material, *(on human sexuality)*. It is difficult to be prissy when discussing such a topic—but if you feel that others might be offended, do as you wish.

Now: Ruburt has of course inhibited physical impulses. As he becomes aware of them again, it is natural that in the beginning there is some confusion. He will have choices to make that before he did not have—choices he avoided consciously. The decisions were delegated to unconscious behavior.

It should not upset him unduly then if it seems to him that he makes “the wrong decision” at any given time, for the process of becoming aware of the impulses is now the important issue, and then to decide between them. He was feeling particularly “brave” this morning. Some ideas for *Seven* came, and the impulse to write them down. At the same time an inhibited impulse arose—to go to the bathroom—that he had ignored. He allowed them both to arise together. This resulted in conscious conflict before avoided, and a series of conflicting thoughts and impulses.

He thought he should write, and he wanted to. The impulse was strong. His bodily impulse to move and to go to the bathroom was even stronger. He decided to do that, but felt guilty. He then swept the kitchen, because the body wanted the motion, and so did he.

Lunch, and he took his shower—something else he had put off doing. Before that, however, he purposefully decided to exercise—hence the stairway. Two issues were involved. He punished himself for not writing by making the performance very difficult. On the other hand, certain ligaments had been released in the right leg. They were beginning to come into greater activity, but the leg was not ready to bear the full weight he had to put upon it for the top stair.

To some extent he knew this, but felt defiant enough to try it anyway. He had not written. He felt the impulse to paint, and did so, but by late afternoon he was in a very poor mood. He had the sense to write his notes, however, so the issue was not buried. It was a creative conflict.

In such cases, however, and with your understanding, he should feel free to call on you, regardless of what you are doing. This will be easier on you also in the long run. Such issues only arise at certain stages. His mood was so bad because he felt that he could not win no matter what he did. If he had written instead, he thought, then he would have been denying the body impulses. The “error” was simply a result of a series of such denied impulses, that he then let loose at once. It is far better, however, to do that and learn than to deny the impulses altogether.

Physically, now, more important changes have occurred, of significant character. These are triggering others. These sensed changes of course are responsible for the fact that he felt like trying the stairs to begin with.

(Pause at 11:58.) He did well at the dentist's. Your attitude was of help. You were supportive. You will have to face together certain important issues when he feels well enough so that he actively wants to go in stores. I will give you both advice then. Recommendations: one half-hour a day, at any time, should be allowed specifically for clear physical activity, where that impulse is encouraged, and where there is no conflict. That is, he is not to be writing then or anything else. This can be for now anything—vacuuming, walking inside or out—whatever. It is a minimum period. He need not try to do more. In fact, he should not, for I want him to have a simple feeling of achievement. Give himself, for now, three hours a day for writing, or for thinking about writing—daydreaming, but no brooding.

He is to get up at least once for the bathroom in that period.

Physically, coordination is the next important issue. Many areas already activated are learning to cooperate again with other body structures. The overall activation is coming along very well, however. Certain impulses are activated as the body realizes they have a chance for fulfillment—that is, impulses are reactivated in a certain order. They become stronger as the performance of them becomes more assured. Ruburt may therefore feel like performing acts, and he should try them before their competent execution can be carried through.

My recommendations are tailored to his condition now. I also want him to read the old sessions on work and spontaneity.

End of session.

("Yes—")

A fond good evening.

("The same to you, Seth. Good night." 12:09 AM.)

SESSION 770 (DELETED PORTION)
APRIL 5, 1976 9:41 PM MONDAY

(The following material is from the 770th session.

(11:41.) Ruburt's condition is vastly improved. He responded in an excellent manner to my suggestions *(last week)*.

The right side is being highly activated—areas connecting hip, knee, and ankle are being correlated for necessary motions, all highly related. An entire reactivation is occurring. He has become aware, by hindsight, of some of my reasons for the half-hour of physical activity that I recommended. *(Amused:)* Saturday is included, but not Sunday.

He is thinking of what to do physically, however, which automatically alters his mental expectations, and further improves his beliefs. Accelerations can be expected, and a few surprises.

(Loudly:) End of session—

("Okay.")

The fondest of good evenings.

("All right, Seth. Thank you very much.")

The books will continue to sell. Do not worry at the lull.

("Thank you. Good night.")

(11:46 PM. "I'm just not up to it," Jane said, "but there's a lot of stuff he could give on the ulcer thing right now. It's all there. Maybe I should take a short break and try to plow right through it some night—get all I can get....")

(Jane's remarks were in reference to Seth's material, given in his book dictation earlier in tonight's session.)

SESSION 771 (DELETED PORTION)
APRIL 14, 1976 9:05 PM WEDNESDAY

(The following material is from the 771st session.

(11:05.) Give us a moment. End of dictation. Practical suggestions.

Each of you need two 5-minute periods a day, at least, in which you purposefully relax mental and physical tensions through whatever methods you choose. Two 10-minute periods would be excellent—if you will spare the time.

These would automatically break up tensions that you have before let accumulate, regardless of their nature.

On Ruburt's condition: the physical improvements are definitely continuing. As stated, overall balance must be maintained, and is being maintained, overall, while the body still goes through many changes in stance that go unnoticed as muscles strengthen themselves in precise order, and circulation is increased. These changes occur steadily; yet some would be too shocking to the body to happen at once.

Veins and arteries must become gradually accustomed, by growing elastic, to new circulation, and not suddenly be expected to do more work without being themselves suitably prepared.

All of this is happening. Joints are being loosened—key ones, but in ways natural, so that undue strain is not put upon neighboring ligaments, which themselves are in order being stretched and renewed.

This must be considered. The regeneration then is occurring, and accelerates again in a certain order. Then it seems that an improvement operationally suddenly happens.

Ruburt's papers to you are important, because they show you the way he thinks, and clear communication. The relaxation periods will help short-circuit your own problems. I will give you a personal session whenever you want it, at your convenience. Our fine friend (*Orville Tigerman*): A-I-N-E-I-D—that is his entity name, and I send him my heartiest regards.

End of session.

("Okay. Thank you very much, Seth. Good night." 11:18 PM.

(Pronounced: Ay-nee-id.)

SESSION 772 (DELETED PORTION)
APRIL 19, 1976 9:18 PM MONDAY

(The following material is from the 772nd Session.

(11:49.) Briefly: as circulation is improved certain tissues do feel fuller. They are being cushioned. The tendons are extending. Again, the changes are occurring in order, and it is of prime importance that Ruburt trust that order.

It is natural to feel upset or sad, or like crying when your body hurts, for whatever reasons. The knees exercise themselves when Ruburt is sleeping, and stretch when no weight is upon them. The ligaments in particular can then feel sore.

It would do him better to cry when he feels like it, fully. This is not a lack of belief or optimism, but an honest response at a given moment, and one that allows the body a natural release from tension. He is afraid that such action would put you in a poor mood, but you must both understand that it is therapeutic, and also activates the body in beneficial ways. This is far better than “trying to be brave.”

Naturally, left alone, men and women would cry without embarrassment, for crying would have no connotations of defeat, any more than the sky is embarrassed when it rains. Built-up tensions obviously lead to depression. In a male crying is considered the worst kind of behavior. In a woman who regards herself as intellectual, the same connotations apply.

You are afraid, each of you to some extent, of needing comfort from the other, or vocally asking for it—quite in keeping with sexual beliefs in certain respects.

Ruburt, wanting a certain kind of career, tried to be less feminine. You thought of your father in many ways as feminine—passive, and of your mother—in many ways, now—as aggressive and male, though she was emotional. In any case Ruburt thought of your art as noncompetitive, solitary, intuitive, and opposed to the stereotyped masculine role. So if he gives in to an impulse to cry then he feels he forces you to behave in a stereotyped male way—in a role you have rejected, and rightly so.

He also feels that crying is dependent in a feminine way, and goes against the fact that he has rejected the stereotyped feminine role. With such a small example, however, you see how such roles, even when they are largely denied, have a bearing and limit expression.

The physical condition is improving. As I stated this does not mean that at certain stages if his knees hurt he cannot cry, or that either of you should consider that a defeat. Indeed, the expression is a natural part of healing, and leads to great communication. He has been hungrier lately. He is using more nourishment, building new cells, and should be alert so that he eats however often when he feels the impulse. Since it is late I will end our session—but I leave some energy with you. Use it as you will. My heartiest regards and a fond good evening.

(“Thank you very much, Seth. Good night.” 12:12 A.M. Jane said that just as Seth said good night she sensed “a miniature book” off to her left. It was very small, and dark-colored; she didn’t know whether it would get larger at a later time, or what. Earlier today she’d been

wondering where the Cézanne material might lead her—to books on world views involving other people, she'd speculated, or something like that....)

SESSION 778 (DELETED PORTION)
MAY 31, 1976 9:30 PM MONDAY

(The following material is from the 778th session.

(11:09.) Ruburt is impatient on purpose, of course. His impatience is meant to remind him forcibly that he is indeed serious about his recovery, and assures him that he will not "fall back." It also provides him with a release of withheld aggressive energy that serves to some extent as a muscular stimulant. The overall reorientation is continuing, with new areas being affected. Muscular strength is gradually built up, then further ability allowed. Each change he notices, however minute, acts as a trigger, activating other portions of the body, which themselves must then be aroused, exercised and strengthened before they in turn begin to play a new dependable role in overall mobility.

Circulation is just about restored now. This means that certain areas are first "fed," then gradually begin new activity. The body posture has been the result of multitudinous small blockages. Some areas before affected are now near normal. Other areas are being released according to their own nature. In your terms, and practically speaking, they could be damaged if they were suddenly released out of order, having to bear the body's weight.

This way the order is progressive and dependable. The overall needs of the body are being better met even while the symptoms are being minimized. The physical signs that he recognizes are definite indications of the body's excellent response, and predictive of future ability. Ruburt's impatience, then, should not be overdone, for then it defeats its purpose. End of session....

(11:24 PM, "Thank you very much, Seth.")

SESSION 779 (DELETED PORTION)
JUNE 14, 1976 9:17 PM MONDAY

(The following material is from the 779th session.

(11:23.) This is not dictation.

(Amused:) At the risk of repeating myself, I make these remarks *(to me)*. You are not threatened. You do live in a safe universe. You do. You need not believe that the world of the newspapers does not exist, but you must believe that that world cannot threaten you.

By such a belief you so attract probabilities that you actually miss the threats that appear at one level of reality. In so doing you not only help yourself but others as well, for they perceive your safety, and look for the reasons. The sea is dangerous if you are in the middle of the ocean without a boat. If you are on a fine liner, however, with all conveniences, then the ocean becomes an enjoyable adventure.

Traveling from one shore of it to another becomes a vast learning adventure, in which both sea and sky are observed in all of their moods and nuances while you are safely ensconced all of the while. You would not help anyone by jumping off of the liner to see whether or not the ocean was in fact dangerous without a boat. Instead you would show others how to board such craft.

When you have your stomach difficulties you insist, however, upon looking overboard and saying “Those waves are dangerous and threatening,” while forgetting momentarily that you are indeed quite safe aboard your craft. This is simply a hangover that understanding will remove.

The analogy is a good one, however, for you. Sometimes you feel guilty, feeling comparatively well off, while others have lesser advantages. When you do, then you pick up such threats almost as if you believed this would somehow compensate.

The panic reaction you sometimes imagine helps remind you of the panic in which many people spend whole portions of their lifetimes. The way to help them, however, is to perfect your own craft—your beliefs—so that others can use them also. Any incident can serve to trigger such a difficulty, but the basic cause is as I have just given it. Do you follow me?

(“Yes.” I thought the material was very good.)

The answer lies in understanding what I have said.

The same applies to Ruburt. *Seven’s* message was of course legitimate. The natural body and the natural world are spiritual. They provide for all of the energy and healing abilities needed. The social world of ideas and beliefs represent ways of looking at nature and spirituality.

Ruburt is finally setting himself free, dispensing with beliefs that he once accepted from the world—beliefs that set up conflicts—and now the unity of his nature is healing him. He senses the awe of creativity as it becomes physically apparent, and that force is being released in your lives. Join with that and your own difficulties will also dissipate.

My words are simple and yet more pertinent than you realize. Tell Ruburt to tell Venice (*McCullough*) that I will look in on Howard, and ease his way.

End of session, and a hearty good evening.

("Thank you very much, Seth. It's very good. Good night.")

Ruburt has been recovering also during this session.

(11:45 PM. "Yes.")

(A few notes: Jane continues to free herself of her symptoms, if too slowly for her taste. She has had some remarkable improvements over the last two weeks especially—including one during the night: She lay in bed, "swooning" in near ecstasy, for two hours or so, and is writing her own account of this experience that was clearly a profound healing one.

(Howard McCullough is dying of cancer in St. Petersburg, Florida. After the session Jane called his wife Venice and tried to offer some comfort.

(Jane missed last week's session because nighttimes found her so relaxed from her own healing processes that she couldn't concentrate enough. She felt somewhat the same way before tonight's session, but decided to try to hold it.)

SESSION 781 (DELETED PORTION)
JUNE 28, 1976 9:15 PM MONDAY

(The following material is from the 781st session.

(11:40.) To Ruburt—an example of the stated and the unstated, the implied and the apparent.

He cannot see into his body. Frank's diagnosis of the beneficial changes in muscles, ligaments and strength, is quite accurate, though even he is unable to deduce such other deeper changes.

These actually continue, whether Ruburt wakes or sleeps. The body now sees to it that it moves. In sleep often new motions are tried out. This may be momentarily disturbing simply because he wants to sleep through—but the body is roused on purpose. He is trusting the implied, the invisible world of the mind, waiting for definite improvements in walking. This is natural enough.

Because you cannot see the inside workings of the body, you concentrate upon other improvements, and if they are not of a grand-enough nature, it is easy to become discouraged. The body does not follow your logical thought, however. Ruburt would want to walk correctly now, of course, and then to have his arms straightened, or his posture gradually improved. The body, however, in its own wisdom brings about overall adjustments that then become specifically apparent, and these are often minute—but vital.

Those vital but minute areas are now being taken care of. They are minute only in that their improvement does not specifically show, but they are pivot points upon which important areas are dependent. They are far more important than, for example, it seems good to Ruburt but hardly of great significance that the toe areas have more feeling—but this means that the circulatory system is vastly improved. Earlier the legs did not need that much circulation. They are preparing themselves to work normally, and that requires good circulation.

This is responsible for the altered feel of Ruburt's flesh to him as it becomes softer and more flexible, so that it can stretch with the new mobility. It had tightened over the muscles, for example.

The whole point of this of course is trusting the inner self—the source of just about any problem. Tell him to be patient with his own natural impatience—to have a relaxed attitude even about that.

The legs have straightened—that is, the ligaments and muscles have, and to some considerable degree. It is not noticeable as it could be because they are, the legs, still in a process of change that involves the entire body. That is why he noticed the change for the better in bed, when he tried stretching his legs with no weight upon them.

Of course, these continuing improvements will show greater specific results. An overall point of performance will be achieved, where a new, better, definitely noticeable stance and greater mobility results—from which further adjustments will occur.

When this happens neither of you will have to go on faith to such a degree. But do not minimize those very necessary improvements that are daily occurring.

Ruburt does not feel blue now “for no reason” as he often did. It is natural enough to feel blue if you hurt, but this is something different from an overall glum inner climate. He actively enjoys his food. The texture of his body is becoming more youthful. The ligaments, joints and muscles are gaining flexibility.

His determination is clear. The party (*at Gladston’s*) was an important symbol, and he used it to good advantage, and so did you by your attitude.

I simply wanted to speak about this, to encourage you both. Think at least in terms of going out together occasionally, for the thoughts are important. Feeling is accelerated, as Ruburt suspected, on session nights, both before, during, and after sessions. He does have the help of a Sumari physician. And some time before too long I will try to explain that more thoroughly.

I leave healing energy with him.

(*Loudly, smiling:*) Now I bid you a fond good evening.

(*“Thank you, Seth. Good night.”*)

(*12:09 AM.*)

DELETED SESSION
JULY 4, 1976 9:56 PM SUNDAY

(I asked Jane to hold this session so that we could get information on two questions: 1. The sales of her books, both hardcover and paperback. 2. Her status concerning her symptoms.)

Good evening.

("Good evening, Seth.")

The session to cover the points you requested.

Now, you mentioned some important issues pertaining to the books yourself this evening, having to do with their particular nature.

When you publish a paperback of ours, this is like publishing a new book for the first time. I am speaking of our books only—not, for example, of novels or other "occult" tracts.

If you remember, it took a while for *The Seth Material*, with Prentice, to do well. It was distributed to bookstores and areas specifically involved with the conventional occult field. Even though such people are familiar with the general area of our work, still the book did not fit into a general mold. It took a while, then—though not too long—before the book began to sell well. The other books quickly followed with, to that degree, a now built-in sales advantage.

The general public, however, has been obviously largely ignorant of the books. Publishing them in paperback presents a different picture. Again, they do not fit into the overall occult picture as even the general public understands it. There is no position, no God from the mountain top, and no dumb or docile medium to be taken advantage of by the spirits or otherwise. The work is not simplistic.

It will take longer then for the general public than it did, for example, with *The Seth Material* hardcover, for several reasons.

As you mentioned, you are outside, not fitting into any acceptable mold. The general public, moreover, in those terms does not know how to respond. Many, picking up those paperbacks, do so on impulse, and are unfamiliar with any such books. They cannot laugh the matter off. The books require personal questioning. Some people are frightened. They are also intrigued. But many put off spending more money, say, for a hardcover book, because this would involve a commitment involving the ideas themselves.

The books are immediate in a way, for example, that the Castaneda books are not. Castaneda speaks of what is really exotic behavior from your cultural viewpoint. We are saying that changes can be made from within the culture. You do not have to be an Indian guru, or appear and disappear at will, so the books invite instant challenge. People do not feel silly buying such a paperback, but many of these people, in the general public now, have to make certain mental adjustments before they will spend more. Spending more means that they consider the ideas to be worthwhile.

The three paperbacks are like balloons sent up with news items written upon them. While there is a lag, therefore, the overall picture is as I have given it in the past. *(That the books will do well. RFB.)*

The paperbacks are important, regardless of sales values, because they appear in the ordinary marketplace, out of esoteric cubbyholes. You have a loyal core of readers who were already acquainted generally with “occult” books—but to a larger overall extent, that is a steady but dead-end road. It can be counted upon, may grow slightly, but will not affect the overall culture to any considerable degree.

Moreover, from this other general (*paperback*) market, you will consistently pick up a newer group of readers. To some extent you have been “hitting the underground movements.” Well and good, and important. You are competing now, as you were not before, however, in that general market with all of the conventional cultural goodies. As mentioned, you are not packaging our material either in such a way that it builds upon the cliches of the occult field believed in as the public sees it.

Many of these people also are generally not book readers. Ruburt (*Jane*) mentioned that. Many are not culturally advantaged. They do not naturally go into bookstores—but they will.

(10:22.) Give us a moment....The paperbacks will not go out of print except for short periods. They will not build up quickly in sales, but they will, and they will provide a dependable income. In ways the entire picture will change.

The paperback *Personal Reality* will be highly important in the ultimate changes that do take place. You are in an in-between period. If you went out in a grand manner, publicizing the books, appearing on shows, you could indeed quicken the pace—but in so doing other intangibles would also be altered. There is a great difference between keeping the people always in mind, and playing to the crowd for whatever reasons, but there would be a tendency for purposes to be altered.

It is not that those challenges would not be met, but in meeting them you would end up with a different kind of work and experience.

I have nothing against bestsellers, and as I predicted the books will succeed financially beyond anything you would have thought—but over a period of time, in a dependable fashion, and in a way that will also best be suited to the temper of the times. That is, the books will have a strong active part to play over the period of your lifetimes, rather than for example selling in the millions in a year or two, then vanishing from the scene.

We are hopefully educating people, and this does not give you a bestseller overnight, even when my humor is added to amuse people. You will be more than financially comfortable—far better off in the future—though not necessarily in the near future, like next year, than you are now.

To be an overnight financial sensation, however, would present a reality that does not fit into your joint plans and purposes. This does not mean there is anything wrong with such an overnight sensation. Most likely, Ruburt will do some teaching in the future, not immediately, with a different format entirely. Your purposes and the purposes of the three publishers all mix and merge, with unconscious knowledge of the importance of the books, and the ways in which they are to be presented—not that there won’t also be some “natural” misunderstandings here and there, also.

Issues operate so clear to me it is difficult for me to understand that they seem to escape your notice. It is hard for me to separate them. They are minute to me. The two

Bantam sales, for example, *Material* and *Seth Speaks*, served purposes for you and Ruburt, and Prentice as well.

The immediate money resulting with the contracts served as financial reinforcement at a time when you and Ruburt needed it. This was more important than you seem to remember. (*Although I do keep this in mind. So does Jane, I think.*) Ruburt was worried about money in the bank then—not six months or a year hence with royalties. Prentice wanted to set up a paperback mass connection, for to them this means that a book is good and has value financially. They also wanted quick cash. It was a poor year financially speaking for them. They also needed financial reinforcement. You and Ruburt also wanted the books to be in the general market.

The paperbacks have not cut down the occult market that you had secured. Those people have already read the books, and are waiting for more. There would have been a lag in sales until the next book, which then triggers the loyal to pick up any of the others they might have missed along the way.

The paperbacks in the meantime are picking up new readership that will broaden your base. Saleswise, then, you would more or less be in the same position now, whether or not the books had been sold to mass markets. The advantage, however, has not yet shown; for the people are still immersed in the books they have.

Take your break and open our beer.

(10:45—10:52.)

The books require far more on the part of the reader than most books. Therefore our readers feel a sense of accomplishment when they are done.

On the other hand their ideas are so challenged that it takes them a while. They read one book several times. *“Unknown” Reality* will do far better than even *Personal Reality* did.

Prentice knows that the hardcovers will continue to do well over the years. They also understand that the general market paperbacks do not last—that is, they come apart. The people who really enjoy these books will buy Prentice editions as their own wear out, using hardcovers to make notations, etc.

Many also will not spend money for a hardcover unless they have first found the book valuable enough through reading the paperbacks.

If you have further questions on this subject ask me now or later.

(*“Well, it’ll be later then, I guess.”*)

Give us a moment. The next subject, then.

(10:58.) There is little I can say that I have not said.

When you are concerned it is because each time the body behaves differently. Ruburt is in the final process needed, and necessary, to straighten the legs and bring about a completely different, more normal bodily stance.

There have been in the past some improvements of note, but no overall straightening of the legs, for example. There have been relaxations and he felt better, but now we are dealing with overall definite changes in which the ligaments are being extended. Muscles have been relaxed in the past, while still not lengthening. They were relaxed while maintaining “unnatural” poses. Those relaxations—which were pleasant—led to a situation in which the “unnatural” poses, that were operationally dependable, began to vanish.

The ligaments and the muscles are in motion now. To some extent the old, dependable stance does not work. The new, sought-for natural stance has not yet been accomplished, but it is now actively in the process of being attained.

His characteristic posture worked for what it was, and it was locked together in all of its parts. It is becoming unlocked. In that process, and only at times, there are periods when it seems his body, or certain portions of it, are less dependable.

There have been two main areas: the head-jaw area, held in a particular position, more or less, resulting in particular positions of the shoulders and arms. The other area involved ligaments and muscles that attached the thighs to the trunk, resulting in the behavior of the knees and legs in general.

This entire area (*with gestures to the hips and thighs*) here and here tightened the knee area and held it. The knee joints were then restrained, held in. The two areas resulted in his stance. These have to be corrected while he maintains balance. The thigh areas and all of their parts are activated now, usually in an alternating pattern.

The constant interplay and healing process has its own rhythm, so that certain portions of a leg can rest, for example. I do not want to overstate the work being involved, for it is natural work. What Ruburt experiences however as soreness is the vital sensation of renewed impulse and activity and use.

What can appear as disquieting, as for example his behavior on occasion at the garageway, is instead the body's abandonment of past dependable but limited action, and its attempt to initiate new response. The process is well along, and will lead to various temporary, better, but in-between stages as his stance gradually corrects itself.

It is understandable that he feels strange at times, for he has given up an old, dependable but limited framework. The only way now is ahead, and accepting those natural body changes that are a part of that healing process. These are the final stages necessary so that a new stance is achieved, and again, soon you will not need to go on faith as you do now, because enough adjustment will have taken place all over so that the results will show an easier motion, and in definite, beneficial alterations of stance and walking ability.

From then on noticeable changes will be fairly automatic and accelerated, but you are now finishing up the groundwork. The mouth and jaw is also in a constant state of change for the same reasons, so that the area will be sometimes comfortable, and sometimes most bothersome.

The shape of his face is changing. The tenseness of his jaws held everything else in certain positions. At times the shoulders as well as the legs have been sore—most bothersome to Ruburt. When this occurs the relationship is being beneficially altered between the two areas given.

That is the end of the session unless you have questions.

("Next time, then.")

My heartiest regards, then—and happy centennial (*meaning bicentennial*).

("Okay, Seth. Thank you very much.")

(11:26 PM.)

SESSION 784 (DELETED PORTION)
JULY 19, 1976 9:23 PM MONDAY

(The following material is from the 784th session.

(11:35.) Part three. (Amused; meaning Seth had already given material on Cézanne and on his own book.)

No one physical effect caused Ruburt's slow motion. It has been the overall result of the physical stance. He felt briefly though quite correctly this evening that the area now being worked upon involved quickness of motion.

(Long pause.) Here at certain positions motion was not stopped but slowed down. Now, as large muscle areas gradually release, you can expect to see the return of quicker motions, though some may be in the beginning relatively uncoordinated. The effect of this, however, will quickly pass. The shoulder-arm area is important, and connected to the walking—not only as far as overall coordination but in terms of clear passageways of energy.

He felt like crying this afternoon. This was a quite legitimate physical expression, for as tension began to release it had a force meant to blow outward through tears, the whole process of crying relaxing those areas involved. This was a healthy physical reaction, therefore, as a sneeze might be, or a cough—particularly involving the lungs and ribs.

Laughing releases the same kinds of tensions under different circumstances. The quick actions involved in both laughing and crying also quicken circulation, and actually dislodge body “poisons”—natural toxins or elements that have served good purposes biologically, and are harmful only if they are then retained.

Quicker motion could not appear however until the body reached its present status. You can expect that quicker motion then to begin, and it will in turn demand necessary greater circulation.

You cannot make conventional judgments in such matters. In practical terms it is natural for muscles that are restrained to hurt. It was unnatural in those terms for Ruburt not to feel soreness in the past when his body stance was so unnaturally restrained. He did not allow his muscles their natural protest.

A flexible body suddenly in the position of Ruburt's would protest, and it is a sign of his progress that he now feels that protest. It triggers his release. The discomfort itself, accepted, triggers those body responses that will and are righting the situation. This is highly important. You can minimize pain or discomfort through drugs, cutting down on the “cry” of any symptoms. The cry of symptoms, however, is meant to bring about a new condition, to trigger healing aspects, so drugs can often impede the healing process.

Now Ruburt mentally cut down upon the discomfort of his symptoms, so that the body did not feel its own discomfort strongly enough to trigger healing processes to the degree necessary. If you would keep track, you would find that the sore areas are being treated, and trigger their own releases. This same process follows in many areas of all illnesses. The body is a self-healing mechanism. It counts upon feedback data, however. You do not help ulcer victims by having them avoid certain foods. Instead you remove the

impetus for improvement by minimizing the symptoms, which, ideally now, would activate psychological, spiritual, mental, and physical centers, bringing about necessary adjustments.

Ruburt's particular soreness will be quite transitory—at one stage only, occurring in fact at the first instances of freedom with any given portion of the body. His beliefs are such now that the body's mobilization processes are vastly accelerated.

He is allowing his body its natural expression. The liberated areas initially reflect the dis-ease, the unease. The protests that he blocked out then can immediately begin their own rehabilitation. He is about over that particular process.

When the time is right, and it will be, you will have no need to worry about tapes, for example, and the process will be easy, natural, and right.

Our prime concern is with the information itself. Beyond that, however, there will be records enough, sufficient in other media, and then there will be no strain involved and the conditions will be the best. Events happen in a circular fashion, and to that degree tapes that would satisfy you both, and me, are already being made.

Ruburt's recovery is taking place now quicker than it seems to either of you, for the unseen events are the most important ones, and they are accelerating. You can expect the release in physical terms of more muscles and joints, and see the quickening in motion.

End of session. My heartiest regards—and I will tell you, though you have not asked me, you are doing an excellent job on my book. Your decisions are right. Only your own doubts in that regard have caused any difficulties, and despite those your decisions have been correct, and you have added a perspective that I knew I could count upon. Ruburt knows that also.

Since it is late the session is finished—and yet because I am not finished, I will send each of you energy, information and revelations while you are sleeping that will be useful in important ways whether or not you consciously remember them. The energy of your individual and joint ways, however, and my energy, support you. If you have faith in that, then doubts will vanish, and Ruburt's symptoms also will wither away more quickly than you imagine. So will you sense, Joseph, the contours of your own work as it appears in your painting, and in *"Unknown" Reality*.

What I say for the rest of the evening will be silent.

("Thank you. Seth. Good night.")

(12:13 AM.)

SESSION 785 (DELETED PORTION)
AUGUST 2, 1976 9:32 PM MONDAY

(The following material is from the 785th session.

(11:32.) Give us a moment.... When you are dealing with “*Unknown*” *Reality* and your work on it, you perceive the overall completed book in flashes of perception—a circular kind of communication and comprehension. When you work on individual notes, however, you are back in the more normal necessary method of procedure, where you must know what you have said in time, consecutively. You switch back and forth between these two methods. You sense the overall shape of the book, often clearly, but because of the workings of functional consciousness, when you must focus upon a particular passage, that focus necessarily precludes the overall vision at the same time.

When you are involved in such work, it is handy to idly switch back and forth with no particular passage in mind, then often the first passage your eyes fall upon will be precisely seen, and yet its part in the whole also instantly apparent, so that the two visions merge.

As to Ruburt: it is because the legs are loosening that he cannot sometimes count upon their remaining in one position when he walks. Normal legs do not —they change with each step, and his are beginning now to move as they should.

The soreness comes in stages. This is returning sensation, interpreted as sore on his part but not on the body’s. Again, that is transitory. The legs are entering their final stages of adequate-enough recovery, so that the walking can be far smoother and his posture erect. He must reinforce his faith in the process as he does.

End of session, unless you have questions.

(“No....”)

Then I wish you a hearty good evening.

(“The same to you. ”)

I have not neglected *Cézanne*, and we will return to him.

(“All right. Good night, Seth.”)

(11:45 PM.)

SESSION 786 (DELETED PORTION)
AUGUST 16, 1976 9:19 PM MONDAY

(The following material is from the 786th session.

(11:55.) Ruburt has decided to move, and the body is responding.

Practically speaking, some soreness was to be expected, because of mass and private beliefs about the body. Actually of course the whole thing has to do with the nature of beliefs, not the nature of the muscles, for they will act as you believe they will.

Frank's knowledge of the muscles, in your terms, helped Ruburt to a large degree. Now, however, it should be remembered that the muscles can easily accustom themselves to any new motions without anything but a minimum of discomfort.

In a manner of speaking, Frank said "As you recover, the soreness of the body will be a sign of new activity, letting you keep track of your progress." To some extent, with your beliefs, that is true. Ruburt's body felt dead by contrast in large areas in the past. Now, however, the idea that motion can be easy should be implanted—that it can be easier to move. Add this that way to your suggestions.

The difficulties have been exaggerated then to some degree, though the improvement itself continues. "Ease of motion" is the term to use.

He has begun some brief relaxation exercises. They are beneficial. Have him add simple, brief images of himself moving easily about. There is no need to prolong the images.

End of session. A fond good evening—and there are some happy physical surprises in store.

("Well, good. Thank you, Seth. Good night."

(12:08 AM.)

SESSION 787 (DELETED PORTION)
AUGUST 23, 1976 9:40 PM MONDAY

(The following material is from the 787th session.

(11:57.) This is not dictation, though it is partially connected with the subject we have been discussing.

The flow of thoughts during the day, the background current of thoughts, is highly connected to dream activity. Sometimes they spring to the surface of the mind, but often they are in the background, beneath the thoughts to which you are currently giving attention.

Nevertheless, you react to those background thoughts, and often they serve as a springboard for those in the front of your mind. I say thoughts, though they may often be images. There is no need for Ruburt to try to keep track of this process. Yet in this period certain thoughts or images will be experienced in the background area. In the past they triggered certain responses, to some extent leading to his physical condition.

They crop up now, but his response is different. These in everyone serve as trigger stimuli, to which often unconsciously the body responds, and with a highly specific kind of discrimination.

Over a period of time, then, certain portions of the body will habitually respond in any given overall positive or negative way. These are like miniature dreams, in that they involve events not actually physically occurring—they are real to the imagination, however.

Sometimes there is a cleavage, so to speak, where the body, prepared to act in the old way, begins to change its performance. Ruburt's feelings, as the two sides of the body now begin to line up more properly, reflect this. The dream experiences reflect the assimilation of conscious and unconscious knowledge, and a new growing unity. As this occurs the left and right portions of the body begin to align themselves. Before one group of muscles on one side would react in one way, while the other side would react in another way, so that the conflict between spontaneity and caution was objectified.

He should read over, however, some old sessions, given on work and spontaneity. There is no need to give the material again. *(Long pause.)* I had some opinions, but I have decided to keep them myself *(humorously and louder)*. His body, however, is continuing to improve.

I bid you now a fond good evening, unless you have questions.

("No, I guess not.")

(12:15. "I know what his opinions were," Jane said as she came out of trance. "They were on the telephone—why it bothers us and why we've been turning it down so much lately—but he decided to let us make up our own minds about it. In fact, I don't see how I remembered that much..."

(Then, as we talked, Jane said Seth wanted to return—something, she said, about the effect predictions would have on us:

(12:17.) Now: when I know something I must also take into consideration its effect on you. Your knowing also changes the picture, and sometimes could bring into the present

elements that would be accepted wholeheartedly months hence, after the development, but not at the point of your knowing ahead of time.

This is why I refrained from remarks about the phone. I also know more specifically in your terms the time schedule of Ruburt's recovery, and important developments regarding it. But Ruburt's knowing and your knowing alters your experience, changing the present as I see it—which leads, as it is, to those events.

What I have told you is sufficient and not too much. Good evening.

("Good evening, Seth, and thank you.")

(12:21 AM.)

SESSION 789 (DELETED PORTION)
SEPTEMBER 27, 1976 9:30 PM MONDAY

(The following material is from the 789th session.

(11:50.) End of dictation. End of session, unless you have questions.

("Not unless you have something to say for Jane")

There is little to say. The doing is being done. His decisions are becoming physically actualized, and finally progress in the knees is apparent. He has passed over the annoying problems with beliefs and their manifestations. The recovery is accelerating, and will in ways that you can easily perceive. There will shortly be no reason for your overconcern and resulting symptoms, for the prognosis will be so certain that your own fear also will disappear.

End of session.

("Thank you, Seth. Good night." 11:54 PM. Jane's stance is showing improvement now, as Seth commented. When first she stands up, she "stands taller," as she puts it. This improvement comes about after she'd been bothered considerably for many days with sore knees, legs, etc. This seems to be the operative pattern: the improvements come after a period of extra soreness and/or difficulty walking, or whatever.)

SESSION 790 (DELETED PORTION)
JANUARY 3, 1977 9:20 PM

(The following material is from the 790th session.

(10:57.) In my terms, time does not exist. This session might as well have been given the day after the last one as far as I am concerned.

There are leaps, however, in your terms for you to take, and in those terms time is involved. The sessions are as timeless as you know yourselves to be. You have taken a style of existence. You have accepted certain impediments of a normal nature, Ruburt's health difficulties, your problems with chores versus work, or hassles with Prentice—because you believe that in some strange fashion these connect you with others of your kind, and with physical existence itself.

You each believe that shortcomings themselves are reassuring. You have not gone so far from the norm after all (*amused*)—you are as human as anyone else. Far be it from you to put others to shame, or hurt their feelings, either of you. Each of you therefore maintain your “hassles” stubbornly, so that you can say to others “We have our problems—it is very difficult for us.”

You inhibit your own painting so that others will not feel inferior by contrast. This is a joint framework you have chosen for the display of extraordinary ability. You parcel out your energy in small doses. You constantly reinforce the framework. You did this with your parents—afraid of seeming better than they, almost ashamed of your ability lest it shame your father by contrast, disciplining yourself over much.

Time enough for you each to dispense with that framework.

The world needs your abilities unimpeded, each of you. You each hold back your energy. Creative function is related to the dream state. Painting is as natural to you as dreaming. You do not need to be told how to dream, or to question your dreams. Let your painting therefore come in the same fashion, and Ruburt's flexibility.

End of session—and there are some good hints in there. Use them. My heartiest and most fond regards to each of you—and to Pussy-Puss, whom I have awakened. He senses that vital energy, and responds to it.

(“All right. Thank you, Seth, and good night.”

(11:12 PM. Our old cat, Willy One, died last November 5. A few days later we obtained Willy Two from Stray Haven in Waverly, New York. He was six weeks old. Now Willy Two is about half grown. During the latter part of this session he slept beside me, wedged between my leg and the arm of the divan. Seth's voice boomed out loudly for the last paragraph above—and as it did so young Willy instantly snapped to attention.

(After an instant of surprise, ears up, he jumped down from the divan, across the coffee table between us, and up into Jane's lap while she was still in trance. He curled up against her at once. Then the session was over.)

DELETED SESSION
JANUARY 10, 1977 9:15 PM MONDAY

Good evening.

("Good evening. Seth.")

This is not book dictation, although you may well quote portions of it if you prefer for the book.

I will begin simply.

You see about you various kinds of physical objects. There are different classifications, yet all can be called physical. You are yourself physical, though obviously portions of your body are microscopically small. Your psychological life is composed of many different levels of consciousness of varying classifications. You might say that perceivable events are composed of a conglomeration of certain levels of consciousness tuned in to form an event, say, instead of an object.

An object to be declared as such must be in tune with itself—that is, composed of atoms and molecules of a certain classification, working together as a unit. That unit can then be perceived by others whose consciousness is likewise attuned.

Psychological events have their own integrity, wholeness, but as the dimensions of an object can be more or less ascertained and agreed upon by many, the greater free flow granted to psychological events allows for no such easy conventional recognition. An object such as a piece of furniture comes to you manufactured in a particular fashion. Psychological events are automatically manufactured by each individual, and no one but the individual can really ascertain the quality of the product.

You can return a badly wrought piece of furniture and get your money back—but what do you do when you understand that you form your own reality, and also decide that you aren't pleased with large segments, at least, of the product?

Furniture is manufactured according to certain rules. Events are formed automatically. They are formed, however, in response to your own conscious intents, and of those materials that you supply to the inner wonderworks.

It is for a while perhaps more difficult once you understand that you do form your own psychological reality, for you feel responsible for events that earlier gave you concern, perhaps, but no feeling of inadequacy. When you believe that the world is indeed chaos, then you are thankful for any portions of order or creativity you find within yourself.

You take negative, sorrowful, or even disastrous events more or less for granted, and pride yourself on your creativity in spite of such odds.

It is at first appalling to discover that the negative as well as the positive events are formed at automatic levels, but in response to your expectations and beliefs. World events such as those you read about in your newspaper are the result of conventional ideas and beliefs—those with which you were reared. They will always form part of the fabric of your existence in this life. There are no reasons, however, why they should predominate. They represent a species of consciousness, a classification.

The events of your lives are in part caused by the psychological results of that level of consciousness, but only in part. Your own lives show well the stamp of still other classifications of consciousness. Events are formed then by various levels of consciousness intersecting. The mixture of those levels of consciousness, and their points of intersection, are up to you.

(9:35.) The general world level of consciousness can serve as a springboard, so that you use it as a base only while the intimate webwork of your own psychological reality uses finer creative levels of consciousness. The quality of such events can be vastly superior, in your terms, yet you discover yourselves not pleased with the overall daily fabric of your days.

Some of this involves the learning process. At the general world level there are many teachers, and the ways are known. There are periods of balance, where for example—and I am using analogies, understand me—you may find a product, a person at a certain balance point, pleased with all aspects of life, in good health, well-off financially, and meeting goals. Everything is even, and within that framework all is well.

The person as yet may have no idea that in contrast to what experience is available, his world, life, is highly limited, or flawed, for the person does not know good furniture from poor.

Now in your cases you are quite aware of the difference. There are certain considerations, quite pertinent, that occur in your physical times, so that while on the one hand you were involved in the highest adventures of creativity, pursuing the most profound questions of consciousness, you were also deeply involved in practical considerations of making a living.

Ruburt wanted to make creativity work financially so that you could both be free to pursue it. Through the years the goals of one level of consciousness— though I am putting this simply—became tied to the goals of another level of consciousness. Overall, ideally speaking, the two could be fused. Practically, however, this is like trying to build two pieces of furniture with different materials, then forming them into one cohesive whole. In both of your lives, those experiences, however valid, that did not fit both categories, gradually went to one degree or another by the way.

This is simply the result of misunderstanding, confusion, and trying to use a “higher” level of consciousness for goals and beliefs still held at a “lower” level, in quotes now.

When you try to use the insights of one level of consciousness to reach the goals of a “lower level of consciousness,” you run into difficulty. I will try to make this as clear as possible.

I am not, as you should know, saying that the goal of financial success is a low one. Unfortunately, however, the beliefs connected with that goal usually involve whole webworks of beliefs that would automatically prevent high creativity.

You are trying to live your lives, speaking simply now, at two mutually exclusive levels, combining two lines of belief that contradict each other. As a result any one action you take does not satisfy you, for you are equally drawn to the other direction. Events then are not clearcut or satisfying. You cannot thoroughly relax or thoroughly go ahead. You cannot thoroughly enjoy your solitude, or thoroughly appreciate your friends and normal social activities. You see in Ruburt’s physical condition the clearest representation, but this is simply the clearest sign of events that exist in your own private experience also. You go

out into the world to do the chores, grudgingly, but you go. Ruburt goes ahead creatively, lately, grudgingly, but he goes.

In all of this your accomplishments seem like nothing to either of you. On the one hand you “believe” that you form your own reality, and on the other you believe that things will most likely go wrong unless you do something to stop them; and this is the most conventional world view that forms the experience of, say, the newspaper world.

Take a brief break, get Ruburt a beer, and I will most obediently continue, for I have important proposals.

(9:58—10:05.)

You are faced of course with conditions built up of long-held attitudes. In general, however, you are tying the highest faculties of your consciousness to goals that are at least unbecoming to them, and because you have still accepted the tenets of conventionalized beliefs. You cannot serve two masters at any one time with hopes of doing justice to either, and you only confuse yourselves. It is the mixture of consciousness with which you form your events that causes the difficulty.

Give us a moment.... The acquisition of your house is on its own a creative achievement—almost purely a side effect of your creativity. But the ideas you have projected upon it belong to that other level of consciousness that erode the joy and accomplishment that should be connected with it.

In one area, that of money, Ruburt is fairly free, finally. You consider taxes as a symbol of the creator’s support of the mass world—that is, you feel forced to contribute to a world with which you do not agree. You feel that that world threatens you, and yet you must support it. But the threat—and you must try to understand me—the threat does not exist in that world, but only in your beliefs toward it. You are in that world of threat only according to the degree of power you allow it to have over you.

(Much louder:) Now these are words of the profoundest wisdom, from the fountains of your own psyches, as well as from my own knowledge—and against those words you should judge your own actions, so that you do not react to threatening situations, whose validity exists only at a level of consciousness which you must learn to dismiss.

You can learn to dismiss it—not as a reality to which others may not give acquiescence, but one that you realize is basically powerless. You can no longer afford to serve two masters.

You have shut off your own psychic experiences, as to some extent Ruburt has, because of the dual purposes mentioned earlier, and the dual sets of beliefs. Some of these beliefs did not confront you earlier, you see, for you were not in a position to confront them.

(Loud and amused:) Your ideas about houses, for example, did not bear fruit until you had one. You did not either, incidentally have to confront your negative beliefs about taxes until you were lucky enough, and creative enough, to find yourself in a position where you need pay a considerable amount. You could have chosen to remain poor, and hence avoid the difficulty.

You have a clash of beliefs, some hangers-on, in other words, but those hangers-on are troublesome, for they are precisely those that prevent you from utilizing techniques with which you are quite familiar, that could vastly enrich your situation.

You keep trying to justify yourselves in the normal world, with the people that you meet. You work long hours, you both overinsist, so people will not think you lazy—or,

worse, imagine that you are having fun or enjoying your situation. You are not having much fun right now, and partially for that reason. You are often working longer hours for the same reason, and enjoying it less, as the saying goes.

You want other people to think you are working as hard as they are, or harder. You do not want them to think that your money came easily, which in a way it did. At the same time you say how good it would be to just take a job and come home when it was finished—a self-deception. You know better.

Give us a moment.... You have made for yourselves a framework in which you can indeed be creative—a formidable accomplishment, but you have not been really able to take advantage of it.

(10:28.) Ruburt over-worries, now, with any new creative project: will it find readers? Is it important? Will it sell? And you smile. You worry about what the publisher will do with the book after it sells—what will happen to it, and imagine the ways in which it can be ruined. Two sides of the same coin.

Those worries on each of your parts tie down your highest aspirations to goals that are unbecoming to them, and impede the very creativity you hope to foster. Because you feel that the world is a threat you rouse to battle against it. Time becomes a battleground. I realize of course that you live in time, but I also know that the quality of creative work is not bound to time, but defies it. Your own feelings about publishers, for example, impedes the creative processes so that you must then labor over notes that would otherwise come clearly and quickly.

The whole issue involving shoveling snow or mowing the grass also involves your ideas of time. And conflicts of beliefs, as well as other conventionalized concepts that quite override your natural love of physical bodily activity.

Give unto Caesar the things that are Caesar's. That means the taxes. With all of its evils and ignorances, that Caesar's world allows a framework in which artists, writers, garbage men, physicians, wise men and fools can exist—and my dear friend, let me tell you: fools have a right to exist. It does you little harm to help uphold their world, and in your terms, time and life without their world would not exist, for there are webworks that unite fools, prophets, wise men and kings. If you understand what I have said, you should honestly be freed of the entire tax hassle.

Now, in your terms you are graced to have a half acre of land upon the earth, and the hillside, with trees that change, and a house that is secure. To some small extent that environment is a part of the entire earthly structure, and its roots go deeply into the past and the future. It should be a spiritual and a creative joy to tend that land, to feel your feet upon it, and to share the seasons with the consciousness that pervades it.

In no way should that tending take away from your creative work, but add to it in ways that defy conventional ideas of time. With that understanding, such work would vastly enrich your painting, your writing, and the tenor of your life. With that understanding you can have help without conflict, or do the work yourself without conflict.

The worries caused by the conventionalized beliefs cut down the quality of your time, so that while you jealously try to preserve your creative hours they become diluted. So that you actually spend “dead” time—that is, periods that are devoid of creativity while supposedly devoted to it. The chest trouble is a result of such conflicts.

(10:45.) Part two: proposals.

The point is, you must act, each of you. You are getting the best information you could possibly get. What you do with it is up to you.

You must renew your sense of dedication, privately and jointly. I have some definite proposals, and I suggest that you take advantage of them. I am mainly going to suggest the use of certain techniques with which you are quite familiar. You have not used them as a way of life because of the conflicts mentioned earlier, and if you are going to get off dead center and do something instead of complaining, you must each begin to put these to practice. They worked well years ago, before you tried to wed two systems of belief to each other.

You have been straddling levels of consciousness, in other words, so that the events of your lives have shown gaps that we want to close. Please understand that these gaps are also the results, partially, of certain achievements—as your conflicts about taxes could not have existed years ago. That is simply a small example. When you began to expand your ideas of reality, you naturally attached them to goals that you held earlier, and tried to make them fit. Some of those goals were quite worthy, but carried beliefs along with them that were detrimental.

When you both had to work outside at least partially for a living, you did not have to consider your beliefs about creative time, or how to organize your day creatively. You were too busy trying to get rid of your jobs. Once that goal was reached, your beliefs about time and creativity became pertinent, as did the issues concerned with spontaneity and discipline.

When you had a job the issue was clear for each of you: in your free time you felt you had a perfect right to paint or write, do relaxation exercises or psychological time. Later, when you did not need jobs and the books began to sell, then your creative time also became productive-money time to some extent.

Ruburt began to allow only psychic experiences that could be translated also—not primarily, you see—but also into financial productivity. You also wanted to wed your abilities in the same manner. You felt you could not afford free creative work. Ruburt felt that creative work could pay. Because of your ideas about time and creative work you felt that painting could not pay. Ruburt tricked you quite cleverly into doing the sketches for *Dialogues*—for your own good, he felt, and you did not enjoy the experience, allowing your beliefs to contaminate your creativity. You do not feel the world deserves creative work. Yet you have a nature that demands that you produce it.

I will have more to say about that particular subject, but first I want to start you with proposals. You may wonder how they are to be carried out, though they are simple. They will come into conflict with your concepts of time, and will automatically begin to alter your subjective realities if you follow them. If you do not matters will continue as they are. I will leave your hours up to you. While you have regular daytime hours, I suggest the following pattern.

This particular pattern is a suggestion only, however, but it will be of benefit. It would apply to each of you. It would apply to you alone whenever Ruburt works at night instead. When you are on the same time schedules, then bed at midnight. Set your alarm for 7:00, and get up. Be at your respective places —Ruburt at his desk, you in your studio—by 9:30, and work clearly, without interruptions, for three hours.

No chores for either of you—lawn, shoveling, dishes, laundry, whatever, unless you spontaneously feel like a break. An hour's lunch. That will start each of you off well, and is most important.

Each day should include, separately, a half hour alone that includes relaxation techniques and psy-time. This should be followed to begin with for each of you, by 10 minutes of yoga exercises. Ruburt should do the most simple ones. Then you should instantly get up. You are to take a 10-minute walk daily. That is a spiritual exercise as well as physical activity. Ruburt should, as I suggested some time ago, have a private phone. Class at least once a month, later twice a month, never more for now.

There are habits each of you have that the other reinforces. I will speak of these later, and insist—if you agree to follow my recommendations—that you alter them.

All of this will demand changes instead of complaints. Except for lip service, you do not encourage Ruburt in physical pursuits at all, or reward him for any accomplishments in that area when they do show. In the same way he encourages you to have the lawn or the driveway done.

The recommendations I have made even so far will alter conditions. If you relax and do psy-time for example, your reality will automatically change, for the intent that allows you to do this will automatically begin to produce results. This applies to each of you.

(11:20.) Give us a moment....

I have, by the way, mentioned certain self-deceptions of which you may, each of you, be half-aware. Be alert for those and others. The “dead” periods of time should also be watched for, for they are often caused precisely by your conventional concepts of time, eroding the quality of those moments.

I will eventually suggest two sessions a week again. Your joint concepts of time are the only impediments at this point.

Television at your dinner hour is advantageous, as long as it is not news. Occasionally you are helped by relaxing in such a manner for several hours. Often, however, this is dead time because your worries have so tired you. Several evenings a week, therefore, I suggest that the two of you pursue a period of psychic activity, as per Ruburt's library, though with whatever variations suggest themselves. You need not be overly earnest at such times, however. I am not concerned about our book, the latest one. I am intent, however, about a new beginning, a new dedication, so that your own purposes become clearer, and your abilities better used. Conventional ideas of the psychic world have eroded both of your attitudes. In many cases, as with Kubler-Ross, it is again an issue of high insight occurring but put at the service of conventionalized beliefs.

Ruburt felt intensely alone in that regard. Hearing so many stories about out-of-body encounters, for example, he became frightened. You simply told him that was beneath his abilities, without understanding the sense of loneliness, or the fear generated by conventionalized beliefs, which before his own experiences he did not encounter. The relaxation and psy-time will help there, however.

The relaxation will help both of you physically. You have not fully relaxed, and that will relieve you of the chest difficulty along with the understanding, I hope, that will come to you as the result of this session.

Your joint attitudes are particularly important, for they involve your stance in the world. Your attitudes toward people are jointly vital, and the inner mobility must flow on

both of your parts. The sessions began because of your private natures, yet to some extent the books make you publicly known. Your conventionalized ideas of psychics, both of you, are troublesome. I hope to clear those up.

(Louder:) Do you plan to follow my recommendations?

("Yes.")

Do you plan to start tomorrow?

("Yes, or at least as soon as I can get this typed. We can do some of it tomorrow, though.")

Then we will see some results. I will comment at our next session, then. I want the two of you to discuss this session, and begin each day with a sense of dedication. I want you to encourage each other's strengths honestly, and not reinforce your weaknesses. You cannot change your lives by complaining, or by saying "Yes, I have certain beliefs," and accepting them. You cannot preserve the status quo, and be creative.

That is the end of our session. I expect—since you agree to my recommendations—that they will be followed. Do not be discouraged if psy-time does not bring instant results—though it well may. These recommendations can change your lives, and set you in those directions proper for you.

I wish you a fond good evening, then—and your pussy cat is good for you.

("I know it. Thank you, Seth. Good night.")

(11:40 PM. Jane's delivery was often more forceful and emphatic than I've indicated here. The session is excellent. Since it's late the next evening as I finish typing this, I can write that we've already begun putting to use some of the suggestions recommended by Seth.)

SESSION 792 (DELETED PORTION)
JANUARY 24, 1977 9:22 PM MONDAY

(The following material is from the 792nd session.

(11:47.) A small note.

I am keeping my mental eyes on you both. Try to follow the last suggestions I gave *(in the deleted session for January 10, 1977)* still more faithfully. Otherwise I am not saying anything else, for certain events will occur as a result of those recommendations—even as you have begun to sense changes with the altered morning hours. When these other changes occur, *(amused)* I will have further suggestions, and pithy comments.

Ruburt's interpretation this evening of his condition was correct, however.

Your changes in the house represent other breakthroughs, and a certain centering that is important and beneficial to both of you. The curtains, the old ones, represented now areas of belief and attitudes held by others which Ruburt disagreed with, but to which he acquiesced out of concern for other people's opinions. In making the house your own you straighten out your own beliefs and release your emotions and abilities.

End of session—and a fond good evening to you both—

("Thank you, Seth. The same to you.")

—and I am looking forward to the monthly class whenever it begins.

("That'll be something.")

The phone represented distractions. I suggested long ago that it be changed over, but no one listened.

(End at 11:55 PM.)

SESSION 793 (DELETED SESSION)
FEBRUARY 14, 1977 9:28 PM MONDAY

(The following material is from the 793rd session.

(12:01. Do you want to say a few words for Jane?)

I will congratulate you both on your handling of today's situation and Prentice, and taxes *(and sample page proofs for Volume 1 of "Unknown" Reality)*. You are improving.

(Humorously:) I would prefer the balance of nap time and psychological time altered somewhat. Ruburt's exercises are important because of his intent in doing them; a vital, beneficial change of attitude there, and because of that his body is responding.

It is vital, again, that both of you trust that healing process and not hamper healing's creativity by tying it to any given day's practical experience. I will have a separate session on another night in the near future on the entire matter.

And now I bid you a fond good evening.

(12:05 AM. "Thank you very much, Seth. Good night.")

SESSION 795 (DELETED PORTION)
FEBRUARY 28, 1977 9:33 PM MONDAY

(The following material is from the 795th session.

(11:44.) The exercises and the motives behind them have activated many portions of Ruburt's body, shaking them loose from long-held positions. The whole adjustment of posture, and alignment, is being changed most beneficially.

A trust in that process will let it complete itself far more rapidly and with much less discomfort. The process itself is all to the good, even when it does bring about periods of unevenness. The arms have lengthened to a considerable degree, and this has gone relatively unnoticed.

The knees have also loosened, and to a considerable degree—but this is relatively hidden as the relationship between hips and knees is constructively altered. That overall relationship is changing rather quickly, without pause being taken while each adjustment is stabilized. In that case he would walk more evenly, the body resting in a still inferior but dependable stance. Instead he is moving through those stances rather quickly, not feeling at rest in any of them as the body now advances toward an ordinary posture.

Once again, his attempts are at the point of success, so it is highly important that he trust the physician within, and the body's ancient knowledge, and I know he has begun again to use those suggestions.

The overall balance is being worked on. The legs are capable, for example, now of straightening out far further, but the entire relationship between every portion of the body is being worked upon.

Now: do you have any questions?

("No, I guess not.")

Then I bid you a fond good evening.

("Thank you, Seth. Good night.")

I do have a note. Your dream about Loren did involve a probability. *(See my files.)* On the other hand, you telepathically picked up from memory of a period in his life when he was afraid that he might die. In one probability he did. It was when he was worried about his own legs, and veins.

Probabilities always go off from points of psychological tension here, of course, and so they have a psychological validity for the individual involved in the world that you know. I will give you more on that if you want it at our next session.

("Okay.")

End of session again.

("Thank you, Seth." 11:56 PM. My younger brother, Loren, is 56.)

SESSION 798 (DELETED PORTION)
MARCH 21, 1977 9:54 PM MONDAY

(This material is from the 798th session.)

(11:19.) On Ruburt: the right side, generally speaking, has released itself enough, and become practically dependable enough in new positions, now, to allow the first important releases of large muscle areas on the left side. This requires alterations in the vascular system, bringing about unfamiliar sensations.

The exercises have helped physically because of the determination behind them in particular, as have the heat treatments, largely for the same reasons. There is no doubt of the beneficial overall readjustments. Certain positions, habitual in the hip areas, had to be maintained earlier while the knees began to loosen. Those hip areas are now beginning to release to accommodate; the hips and knees are learning to work together again in the changing beneficial situations.

There are changes in the division of body weight. The dream and Ruburt's work with beliefs are bringing about these changes. He is no longer frozen in position. The new flexibility, however, is as yet not coordinated, and this area is being worked upon.

The important thing is for him not to worry at any given stage, for there will be many fleeting stages—very fleeting—as long as he trusts the process. When he can sit in the sun on his porch the heat treatments should be dispensed with.

He is beyond the point, however, of unpredictability, as when he could not tell when the right leg would hold or not in any position. The results of the dream that I told you would occur, have, in the awakening, so to speak, of the left side of the body relatively—that is, that side was more reluctant before.

I cannot resist—it is my own sense of humor—you make your own reality. In your world, therefore, as Prentice-Hall is related to your joint experience; that is, to your experience and Ruburt's, you form that company. This has nothing to do with that company as it is related to other people.

If you hold grudges, if you—and I mean both or either of you—concentrate upon past dissatisfactions with Prentice to whatever degree, and if you project those differences into the future, then to that degree will such be your future experience with Prentice.

It does no good to say that Prentice-Hall exists also outside of your experience with it—and that the people there have their own reality, for in such a way you put part of the responsibility upon another agency. In your world and experience, where your interests are paramount, and do rule, they form your reality.

You have said you have but one publisher, where Prentice has many authors, and that is the point. The “burden” of that relationship rests upon you —again, both of you—upon your expectations and those beliefs about the world that you have projected upon that company. Taking that for granted, and taking for granted the state of your society as it exists in your beliefs, then Prentice has treated you both very well—and me.

Now, I bid you a fond good evening—and if you will really remember what I say, and take it to heart, then your chest would not bother you when you exert yourself or worry;

and if you would remind yourself during your naptime that the vitality of the universe is indeed surging through your body as you sleep, then you would rid yourself of that annoying difficulty.

Now (*loudly*) I will leave with you some additional energy—that is, with both of you—use it and enjoy it.

("Thank you very much, Seth.")

(Amused, and loudly:) This is not a recording.

("Okay. Good night.")

(11:40 PM.)

SESSION 799 (DELETED PORTION)
MARCH 28, 1977 9:42 PM MONDAY

(The following material is from the 799th session.

(11:47.) Ruburt's body is responding well, and strongly.

He cannot disentangle himself from his beliefs about the species, which is why that area is so sensitive to him. Massage of the knees should be continued, with the exercises. But you have both been afraid of looking for improvements. You think it more realistic to expect a continuation of past performance, because you believe that man alone, of all nature, is basically ignorant and unknowing.

I hope this session will change some of those ingrown beliefs.

You cannot give suggestions, saying that your personal life and universe is safe, when on the other hand you believe it is threatened by other people, or conditions. That means that Ruburt must be so exceptional as to cure himself, when the fact is that people cure themselves every day without fanfare. They do not even know they have done so.

You cannot collect data—and you collect it, both of you—that points out man's stupidities, and then demand that you personally go against what you think of as man's ingrained idiocy. This provides you with a tremendous artificial task.

Ruburt is being healed. Left alone, the body will heal itself, encountering itself in its own reality. With its own sense data, it will see its safety. You have become used to the idea that improvements will not be operational. You are each afraid to believe that they can and will be. The knees are now ready for definite improvements in walking. Each of you, however, shy away because you are afraid of being disappointed.

All of tonight's material is important in that regard. I want each of you personally to equate your reality with your sense data.

(Loudly:) End of session, and my heartiest and sweetest regards to each of you.

("Thank you, Seth. Good night." And on that note of humor, the session ended at 11:59 PM.)

DELETED SESSION
JUNE 25, 1977 10:05 PM SATURDAY

(After the layoff since May 16.... When Jane said she wanted to have a session tonight, I suggested it be on herself. She needed it badly—we needed it badly. I no longer think of her as making it physically, I'm afraid. She's been worse as far as symptoms go since we stopped the sessions, so doing that didn't help either. We spend more and more time on affairs connected with symptoms, it seems—and those problems, connected with the construction going on in back of the house, where Frank Longwell is building Jane's writing room in half of the garage, have combined to cut our production a good deal.

(It also seems that I'll never be finished with "Unknown" Reality. During our talk last night, I told Jane that we'd made a serious error in deciding to publish it in two volumes, with extensive notes—that there were obviously other courses of action we could have taken. I know that she is very upset by the time element involved here, and now I'm not at all sure that I know what I'm doing on the project any more. I do know it'll be done some day—and never again.... Jane has been spending most of her time lately using the pendulum, making notes, reading old sessions on herself and myself, etc, but presently I see all this activity as repeating old rhythms. We've talked about it a lot lately, but...? I think she came up with some new insights lately, yet she found hints of even those later, in old sessions; we'd just forgotten them.)

Good evening.

("Good evening, Seth.")

The point of power is in the present. You believe it or you do not believe it.

If you believe that the point of power is in the past in certain areas, then you lose out on a very fine advantage. Let us look at your lives.

To some extent or another you chose abilities ahead of time that would at least partially meet conflict with the society in which you were born. Your abilities as an artist, for example, were not those relished by mothers in their male offspring. They were not considered beneficial in themselves—but only if they could be practically used as a way of making a living. The creativity implied was beside the point.

The same applied to Ruburt. You chose challenges, then, because despite it all your personalities are the kind that set up such life situations to begin with. Your abilities would meet some conflict in terms of religious, sexual, and social beliefs. This conflict would in a certain fashion sharpen the issues. To meet with these, Ruburt for example adopted certain beliefs that at various times would be helpful.

He protected himself against early marriage or child bearing by identifying the male writer to some extent with his own writing image. This provided needed leeway in the formation of his ideas, and allowed him to leap free of the stereotyped beliefs about femininity that otherwise could have hampered him. The novelist, the science fiction writer—these were male images needed in the time of his youth.

He developed the idea of being an outsider, as you did, setting up certain barriers against the world. This gave necessary periods of solitude, and helped at one time to channel his abilities. The same applies to you.

Because of your individual and joint intuitive understanding and intellectual discrimination, you were able from an early age to clearly perceive the difficulties of your fellows. This helped incite stimuli that made you question the entire framework of your civilization. You were able to do something few people can: leap intuitively and mentally above your own period—to discard intellectually and mentally, and sometimes emotionally, the shortsighted, unfortunate religious, scientific and social beliefs of your fellows.

Many of those old beliefs, however, still have an emotional hold, and some helpful beliefs have been overdone, or carried on too long. Because you see so clearly the failings of your age, you each have a tendency to exaggerate them, or rather to concentrate upon them, so that you do not have an emotional feeling of safety.

You react by setting up defenses. Because of Ruburt's old ideas about femininity, kept beyond their time, he feels more vulnerable than you amid those unsafe conditions, and has put up extra safeguards. Life was not meant to be perfect. You can, however, choose to accept your challenges wholeheartedly, resolutely—something that you have not really done. I do not think you believe what I tell you, and you do not believe me because you do not really believe that the point of power is in the present.

(10:24.) Your home is the result of your joint successes, and intuitive successes. There was work involved in the typing of manuscripts, hours spent, but the success itself was the result of your individual and joint intuitive creativity, curiosity, your sense of challenge and more adventure.

There were certain beliefs of yours together, again, that once served a purpose. They kept you from "falling for" certain temptations in society. These worked well for some time. When you found yourselves able to buy a house, however, both of you experienced some conflict because of those beliefs, held over too long.

You could have stayed in apartments all your life, denying yourself the privacy that you now enjoy, and thus avoided any conflict. You chose to grow, to experiment, and to face whatever issues were involved. For you, the artist was not connected with any ideas of homemaking, though outside of that context you wanted to own your own piece of land, however small. Around you, you found, were men who had traveled other roads—your neighbors, and you felt yourselves to be aliens. You put yourselves in the middle, simply speaking, of the conventional world that earlier it seemed you had sworn to combat or ignore. This was quite necessary, for you were in danger of thinking of conventional people as symbols only—not as individuals with their own problems and concerns.

For Ruburt, again, the old ideas of femininity, not examined, hung over, and so he felt more vulnerable than you. You must realize that you chose this reality, and unconventional challenges. You must realize that in so doing you automatically and knowingly took into consideration such adventures as the young man coming through the window (*earlier today, while I was taking a nap*).

Your lives, like everyone's, have rhythms. Ruburt's creative life follows rhythms in which he produces excellent works usually in great bursts of activity—then a quiet period. You work in more measured patterns, and this is largely responsible for your individual and joint feelings over "*Unknown*" Reality.

This has caused some conflict between you. Measured work of that nature is very difficult for Ruburt—hence the typing, for example of manuscripts, such as mine, that he

cannot change as he goes along, is very difficult. When he types his own work he makes creative changes.

The idea of a workroom, so-called—and I prefer studio—is a good one; excellent. You found yourselves surrounded, however, by men whose life-style is completely alien to your own. This added conflict for both of you.

There is a level of understanding that you achieve now and then, and lose when you achieve it; you work wonders—and those wonders appear so ordinary to you, so natural, that they almost escape your notice. It is almost impossible for you to understand the evolution of your thoughts and understanding throughout the years, or your impact upon others—I am speaking jointly.

In those areas you believed that the point of power was in the present. Ruburt's physical condition is so noticeable and so has your joint attention, because it stands out alone as the one large negative in a period of positive growing achievement, abundance, and understanding.

It is, therefore, the result of beliefs once helpful carried beyond their time —of defenses no longer needed. It also represents one area where neither of you truly believe that the point of power is in the present. In that one area you grant the power to the past.

You look at the time involved that the symptoms have continued, and you grant more power to that past than you do to the present.

Now people do the same thing in all areas of their lives. The beliefs involved in your case were particularly “tricky,” because they were initially part of your private and joint experience, meant to be helpful. Ruburt did distrust the body because it was female—a belief quite helpful, if distorted, when he was 15 or 16 years old, or even in his 20's.

He kept it to protect himself and to protect you, artistically and economically, so that for example you would not have a child to support or to turn you from your lone purpose. The intuitions are regarded in your society as female—and as a writer he felt he had to guard against female impulses or characteristics —against being too frivolous or emotional.

There is more in this session than you realize, if you put it together, for the creative abilities are themselves creative, spontaneous, exuberant, by their nature unpredictable.

When you tie these abilities to feelings of strong responsibility, serious work, too much, you limit them to whatever degree, and you limit your own expression of them. Ruburt's held-over feelings about femininity make him try to be overly respectable in his work. The playful abilities find themselves in straightjackets. He becomes afraid of being ostracized. Your own seriousness about work in the past, your own attitudes, linger on in his. He took you too literally.

(11:01.) Now: if you believe me you can end all of this, and Ruburt can regain his normal flexibility. On several occasions in the past we had such sessions. You each managed for a time to achieve that level of intuitive understanding necessary. You followed my directions, and you saw results. I believe, now, if you saw the same results you would each have better sense than to let them go by the board.

Ruburt's body, incidentally, has held out remarkably well through all of this. I suggest two sessions a week—one on thematic material, the book, or questions you might have in areas of your interest. The other a private session if necessary or desirable—or otherwise to deal with the subjects above.

1.) I want you to each reread the passages on the point of power in *Personal Reality*, and to apply it—that truth—to Ruburt's physical condition. There is nothing in Ruburt's body that cannot be vastly improved and corrected. He needs to regain confidence in his physical being again.

2.) Three times a week, hot towels should be applied to the knees, and this will help his legs—but also clear up his head. I am not going into the physical reasons here, but this will be most beneficial. There is nothing wrong with his eyes. There has been tension on the muscles. Physically, the hot towels on the knees will benefit that condition. Otherwise, it was because he did not want to type up my book. Creatively, now, he is always interested in the new book—the current creative act, and he resented feeling that he had to type *Psyche* while not having current sessions. The eye condition resulted.

3.) You have to initiate some policy in the near future of meeting people. I will have suggestions. It does not matter if you think that any given contacts are “useless,” or that you do not reap intellectual benefits. The fact is that each of you need that contact. If you allow it, your own rhythms will become clear. Ruburt needs solitude, as you do, but also a format of an informal nature, for the emotions of others stimulate his abilities.

If you can only manage to realize that the point of power is in the present, in all areas, then Ruburt's condition can dramatically improve in a short time. You are afraid of looking for improvements. You do not trust them. You think that because there have been failures in the past, failures are inevitable. Ruburt must reinstate a playful attitude mentally and psychically.

4.) For three hours I want him to write whatever he wants, freeing his mind from thoughts of his symptoms, and from responsibility.

If during that time nothing in particular comes, then let him sketch, for the sketching reinforces playful creativity. He can then type an hour on a manuscript. I want him to concentrate upon his ideas, theories rather than think in terms of work.

5.) Do the library together at least three times a week.

6.) To begin, I want Ruburt to walk from one end of the house to the other, three times a day.

Later, I will add to this. Try as hard as you can to consider this a challenge that rouses both of you to your greatest achievement, rather than as a condition that must be put up with—and do not concentrate upon it. Seeing people, as I mentioned, is important. It prevents Ruburt from becoming too reclusive.

One of his greatest talents is to delve inward, but if this is carried to the extreme, he can brood and feel overly lonely. There is no condition that cannot be changed. He can use your loving, playful encouragement. That last is very important.

(11:26.) Give us a moment.... Have him begin a dream notebook (7). I want him to think in terms of using his abilities. I want you to think of using yours, rather than either of you concentrating upon what cannot be practically done. It would be of help if your bed had a north-to-south orientation, decorating problems to the contrary (8?). Particularly in your location, this has added benefit. Let Ruburt try one out-of-body this week—simply try.

There are “evolutions” in our work and in your own work that are in the offing, and a new book for Ruburt if he remembers the playful attitude.

Do you have specific questions?

(I thought I had lots of them, but felt quite tired. "No, I'd rather study this first and then come up with questions.")

I bid you then a fond good evening—and to your sweet creature, also.

(Louder:) The point of power is in the present.

("Yes. Good night, Seth.")

(11:32 PM. Seth's reference to Willy II came about because that creature had insisted upon crawling over me while I was taking notes, and laying in my lap in various uncomfortable positions.)

JANE'S NOTES
FROM SESSION ON JUNE 25, 1977

1. *Read Point of Power in Reality and apply that truth to Ruburt's condition.*
2. *Three times a week, hot towels to knees for head, eyes, knees.*
3. *Initiate some policy in near future for meeting people. I think he means some substitute for class? Not regular.*
4. *For three hours to write whatever he wants, freeing mind from symptoms and responsibilities.*
5. *Concentrate on his theories, ideas, rather, than on thoughts of work.*
6. *Do the library together at least three times a week.*
7. *Walk from one end of the house to the other three times a day.*
8. *Ruburt begin a dream notebook.*
9. *Bed north-south orientation?*
10. *Reflexology—Daily.*
11. *Return to prime natural data.*
12. *Extend creativity & daring to physic area.*
13. *Do not think in terms of absolutes.*

DELETED SESSION
JUNE 27, 1977 9:43 PM MONDAY

(I had three questions for Seth, following my promise at the end of the last deleted session to come up with some—and Jane had two. I'll list them here so as to make them part of the records; and Seth deals with them all in tonight's materials:

(First mine:

(1. My stomach. Have had a lot of discomfort lately. On June 22 the pendulum told me that my stomach bothers me not because I don't spend enough time painting, but because I feel guilty at spending the time I do, in view of all the other work with Jane that I feel I should be doing: working on sessions, "Unknown" Reality, etc.

(2. Did I go overboard on "Unknown" Reality? Why did I choose to do notes for that work, let alone publish it in two volumes? [Jane agreed to these procedures, of course.] Were these decisions mistakes?

(3. A: Why do we attract the kind of unannounced visitors that we do? I asked this question because of the episode of last Saturday afternoon, when I caught our unexpected visitor from the Bronx sneaking in through the living room window, while I lay taking a nap on the couch.

B. Conversely, why don't we attract the kind of people we'd like to hear from, at least by letter?

(Jane's questions:

(4. Any more on me, or my eyes?

(5. On the decision we made—Rob to finish "Unknown" Reality, then Psyche, perhaps with my help. [This decision leaves Jane free to do fresh creative work—whatever she wants to do. I understand that it's vital that she have this freedom.]

Good evening.

("Good evening, Seth.")

We will begin in our own way.

Popular novelists and writers are above all things people of their times. They are socially oriented, dealing with lively discourse. They cannot see beyond the times. As a rule, however, they enjoy people as people are. They enjoy stupid people, wicked people, cowardly people, bigoted people, and sometimes wise people too. They do not make demands. They share the belief systems of their times, and they are richly rewarded—generally speaking, now—for there is overall no great conflict between their natural works, their writing, and the world at large.

(I should take the space here to set the scene. After supper this evening I read a news account of the riches accruing to a nationally known popular writer, his son and daughter, who shall be nameless here. Royalties, prime-time TV series, movies, TV specials—there was no area in which the family wasn't making incredible amounts of money. All they produce is garbage. I was of course especially angry that they were world renowned while I thought Jane's great abilities were largely unappreciated and ill paid for by Prentice, Bantam, etc. The recent sale of Oversoul Seven to an English publishing house for an unbelievable \$100, and

Prentice's recent notice to us of a possible sale of Seth Speaks for translation and publishing by a German house for only \$300 bothered me greatly; I just couldn't believe that so little money was available in Europe, no matter what Prentice told us. [I still don't.]

(My discussion upset Jane, of course, as she made ready for tonight's session, and I was left feeling angry and taken advantage of. I also felt that Jane was largely unconcerned by the foreign rights questions, and to me this was rather inconceivable, if such a word can be so qualified.

(I mention these points because Seth deals with them also this evening.)

The world responds to such people's acceptance. Obviously escapism is involved—but at certain levels of interaction the beliefs smoothly flow from creation to market. No great challenges are presented, and no real condemnations; and when these do occur they are of a conventional nature, perhaps already stylish accusations. They are part and parcel of the social world.

A great many people belong to that world. Even intelligent men and women, some original thinkers, depend upon more or less organized procedures and recognized channels, through which communications with others like them are made. These are, for example, the psychological societies, the medical or scientific groups in which people who share common interests and backgrounds have a meeting place.

While these people may sometimes be quite original in their particular field and interest, they are still used to dealing with others, through various means that are established—workshops, seminars, and so forth. Seldom do they leave those social rituals.

Not only is our own work rather unique, but you have no academic credentials. You have avoided, for example, holding seminars of that nature. In that framework many psychologists, for example, would feel comfortable, but you offer no such bridge to anyone. You avoid “the wild psychic world” of cults, semicults, and so forth, and above all you are individualists who do not play according to game rules.

Those rules are extremely important to others. You did not, for example, fall in with the Monroes. He considered that a slight.

Psychics are supposed to stick together, at least informally, before the world (*humorously*). They expect from each other a kind of blanket approval that neither of you give. Our books are being read by many “important people” in medicine, science, religion, and the arts. They are indeed forming events. You are to that extent affecting your society. You do not, however, through your attitudes play the kind of game that is necessary.

(10:00.) For one thing, you do not respect position, and your attitudes are clear, through your notes and Ruburt's introductions. You do not play up whatever “important” contacts you have made. Ruburt could easily have given impressions concerning, say, Richard Burton, to Goodheart (*Bill*), who would have been initially impressed, and would have spread the word. Ruburt disdains such maneuvers.

You have little patience, jointly, with that kind of world. The Hollywood director (*Alan Neuman*) who called, for example. Ruburt was warm, curious, and solitary. He did not reinforce the director's sense of his own importance, and the man was used to that. Nor did he speak in the honeyed spiritual tones that the man expected from the psychics he dealt with.

You do not fit any of the current patterns, and you make no effort to—nor do you offer any face-saving devices for scientists of high stature. Anyone of the highest stature

will come to you if you offer them personal readings. They will not come to you when you say “You create your own reality” in the same fashion.

You are remarkably free, believe it or not, of weird strangers at your doors, under the circumstances. You cannot honestly criticize your society, stand apart from it, and expect it to pat you on the back—that is asking too much of people.

The society is supporting you. It is accepting your work, and in your terms—those terms that exist because of your beliefs and your attitudes. The books are being read, though you do not go on tours. You do not play any of the games, and you do not have a healthy give-and-take with that society. You are ahead of the times, and behind them—yet through the point of power you affect those times. You change them.

You have continued along these lines because of your intents. I placed no demands upon you from the beginning. You made certain decisions and you have stuck more or less with them. You want to affect your society in your time —indirectly (*loudly, with amusement*): you do not want to put up with the people.

Flattery is no social crime. It is a psychological art of its own, taken for granted in all circles. You do not flatter others in personal encounters. You make no effort to cultivate the kind of characteristics involved. Ruburt has them, and ignores them. Some important people, in your terms, do not contact you personally except on rare occasions. Those who bang at your doors are the antisocial, the drifters, the troubled, or those so enthusiastic that they also ignore all social rules, in which case you two rise up in arms.

There are publishing games also, and you do not play these. If you play those games and do poorly, you at least have a right to shout “foul” now and then—and I will tell you something: Prentice looks out for your interests in the person of John (*Nelson*) far more than you give him credit for. He likes you.

(10:19.) Give our friend a beer. And rest your fingers. Then I will continue....

Your stomach bothers you at various times for different reasons. The reasons, however, always have a particular base, so to speak. Parents sometimes express love by concern, though children seldom understand this. I have mentioned this before: the parent saying “Brush your teeth,” means “Your teeth are beautiful and healthy. I want you to keep them that way.”

Many parents find it difficult to express love verbally in a positive, open, unabashed manner. The child, however, according to circumstances, may hear only the order “Brush your teeth.”

Ruburt is verbal. He loves to talk. He likes to hear you talk. Oftentimes your stomach upsets you because your love for Ruburt makes you concerned, and in most instances the stimulus is money. An occasion will arise, or a period of time, in which your love for him wants to find expression. You do this by expressing your concern that his work is not being duly appreciated in monetary terms (*as I did this evening*).

You might feel he is being taken advantage of. You do not say “I love you. I admire your work so that I want to see it duly appreciated.” Verbally oriented, Ruburt hears only an implied order, or criticism. The conflict with the stomach always involves money, however—taxes sometimes, for example—and implies a period or situation in which you think he is being taken advantage of.

You are particularly sensitive here because of the male beliefs of your culture, and the feeling that Ruburt’s books are his rather than, say, yours. You want to show him that you

appreciate that by your concern, but you do not express the love verbally half as much. Period.

To some extent you are unable to explain the secret nature of your own painting. You refuse to use it as collateral. Not only that, but your paintings are not an attempt to communicate with the world, or to get anything from it. You think you should—that is, you think you should sell your paintings, or make some effort in that direction. Instead they are communications between yourself and the universe, without the need, necessarily, that others approve or disapprove, or see or not see. In your writing, however, you want to communicate.

Ruburt's work straddles all these issues—that is, it involves all of them at different times. Your stomach problem is basically the result of your feelings about what you consider to be a lack of communication, a blocking of your natural love. From your background, regardless of your intellectual beliefs, now, you learned to mask your expressions of love or exuberance, lest they be misunderstood. You learned to express love through worry or concern.

This is because those expressions were natural in your family. Love would never be clearly expressed through a clear channel. It might be expressed through action that did not, however, directly involve love's expression. Your father might make things for you, for example. But after your childhood state he avoided caresses or verbal expressions.

Your mother's verbal expressions were often aggressive tools used against your father—that is, when your mother expressed love to you verbally, the words were so chosen that they became verbal assaults against your father.

When you think that Ruburt is being taken advantage of then by the world, in any way involving money, then you feel guilty that you do not use painting to procure money.

(10:43.) Your stance with the world is involved. Behind it all, however, is the feeling that you do not express your love verbally, or through touch, to Ruburt, so that instead you look out for ways that feel he is being taken advantage of; and through that concern, you express your love. He does not understand this.

Intellectually he accepts it, but emotionally he yearns for that direct expression. The child may think "My teeth are fine, why yell at me to brush them?" Ruburt thinks "What is there that allows you to speak your concern more actively than your love?" He is verbally oriented. Words have rhythm—emotional rhythms, to which he is acutely attuned. You are saying "I love you. My art is, for whatever reasons, private. I respect it. It involves a method of expression, and a primary stance of my life, regardless of what it brings or does not bring. I am sorry that somehow I cannot use it in the way that you use your writing, and even in the way that I can use mine. When I think that others take advantage of you in monetary terms—government, publisher, or public—it makes me wonder why. I wish that my painting could bring you abundance in social ways also. I feel guilty sometimes when I paint for that reason. I know that you understand on deep levels. I wish I could express my love verbally, but if not, I will express it in this fashion."

Now if you can understand this, and express your love more directly, your stomach will not bother you.

End of session, or take a break if you prefer.

("We'll take the break, then.")

(10:53. Jane's pace throughout had been good, and limited only by my own writing speed. I thought the material was excellent in all respects. I didn't see how the insights could be better, I told Jane, and will try hard to implement them. I thought part of the material was hilarious, about our attitudes toward the world. I think that Seth's expression for me of my feelings toward Jane were most accurate and penetrating—the kind of information one could spend months acquiring with the help of others, say. My own pendulum answers had steered me in the right direction, I saw, but were far short of being complete enough. I felt better than I had in some time.

(Resume at 11:11.)

You say, as in tonight's episode (*before the session*) that you must express your feelings—of dissatisfaction and concern—and that is true. The difficulty is that you only express part of your feelings—not the love that originally initiated those feelings that you do express.

You identified fairly strongly with your father as a boy. He seldom expressed love verbally toward your mother. He felt that the worst would happen in any given set of circumstances. You long believed emotionally that it was unrealistic to express love or hope, for circumstances would surely prove such expectations to be foolish.

Your father expected the worst of the world. You have not seriously, with determination, examined those beliefs. If they were true the world simply would not have lasted this long. Nuclear destruction has little to do with it. If anything, it adds to my argument—for if those theories really held sway, one nation or another by now would have already destroyed your world. Hence, you do not make any simple, joyful remarks, like "The book will be out in England or Germany," and indeed, you take little pleasure from that, but leap ahead to the imagined threats. A man protects his family because he loves it—but in his love he can see threats all around.

Your father expressed his love in his garage. Objectively speaking, you have of course exactly what you want, each of you. Give us a moment....

(11:21.) Ruburt responds to people, however, more than you. Your feelings about the world—to some extent—are mental and hypothetical. You isolate yourself from people in a way that he does not. Since he is more emotionally outgoing and literal-minded, he cannot close himself off emotionally in that regard. In a way, he is not using discrimination. You use an emotional aloofness with the world, and he has become physically aloof instead.

(A very revealing statement, I believe.)

Part of this does have to do with beliefs concerning sex (*as Jane wrote recently*), in that he feels a woman's position is basically less solid than the male's to begin with. He was afraid that his ideas would be ridiculed because he was a woman, not having the credentials of the accepted academy or sex.

He reacts practically, then, by avoiding what he thinks of as conflict, and you do not help in that regard, for by temperament you are not particularly attracted to the world. He feels he is so attracted, temperamentally, and so puts on physical guards. The bridge here involves the natural world, his love of nature, the connections between poetry, strolling the natural world as opposed to the social one.

(11:30.) Give us a moment.... He, however, needs by nature more contact with other people than you do. He has learned to repress feelings, and he believed heartily that

repression was necessary to his work, to maintain your privacy, to provide time, to cut out distractions, and to focus attention and expression.

He felt that the female was not temperamentally equipped to naturally handle such problems, and so adopted the symptoms. Because you so often expressed your concerns rather than your love, your fears rather than your hopes, and because of his own nature, the outside world appeared more threatening. He is by nature rather optimistic. From you he believed he learned that optimism was shallow, unrealistic, and that people were not to be trusted. He never believed in conflict. He is not abject, but he believes heartily in having nothing to do with an arena of activity in which he feels he might meet ridicule or criticism.

Your own inclinations and your beliefs did not reinforce his sense of security. The exuberant expression of your love, for your love for him is exuberant, found no expression in the overall of an active, direct, clear route, but was diverted through concern, and through mention of the threats you felt might surround him.

You do not expect the world to understand good work. You expect the artist, in whatever field, who is truly good, to be shunted aside. Your own hopes rise despite those beliefs, and have worked for you. But you have felt jointly that it was unsafe to trust the world; unrealistic; and while you could maintain a mental isolation, Ruburt adopted a physical one.

He became extremely frightened when he went to the dentist (*last month, 6 weeks*), and when you again expressed your concern, but not your love: "I'm afraid you've had it," you said. He was of course afraid of the same thing. But he interpreted your remark verbally as you made it, knowing you love him, but having to search through the concern.

Your love since then has found more direct expression, and I am not obviously saying that that indirectness of expression is responsible for Ruburt's symptoms—but only to state that your expressed concern in many instances, without the direct expression of love, reinforces the idea of threat or insecurity.

(11:45.) Ruburt's own papers, written lately, give his side of the question, explaining why he would react in such a fashion.

Give us a moment. Rest your hand—or are you tired?

(*"No."*)

He thinks he is being practical when he worries about his condition. You think jointly it is only common sense and practical, particularly after all of this time, to remember that any improvements have dead-ended. You think that in terms of his physical condition the point of power is in the past. Despite all of this, the overall processes of his body have improved. His flesh is more responsive and alive. The circulation is vastly better. His weight—for him—is almost normal.

The fibers are more elastic in his legs, but his confidence is still poor, nor have you made any attempts to encourage him in that direction. The key here is encouragement. The expression of your love saw threats, so that both of you together reiterate those beliefs.

Give us a moment... For him, quickly now, again the eyes are all right. He applied tension to the head and neck area primarily, causing the difficulty with the teeth and so forth. The body was used like a shield. To some extent the exterior skin thickened, the muscles became fairly rigid, and the joints therefore constrained. The body has been softening, giving him a feeling of vulnerability, you see.

The muscles of the neck have been lengthening, and the head area has been releasing. Generally speaking, his eyes have been restricted in the past by the head motions. As the neck muscles began to loosen, the eyes were required to move in ways they had not been for some time. The muscles were stiff in the eyes. Unequal tensions resulted—this also having to do with his beliefs as stated, and the fact that he did not want to type old material, particularly without new material coming.

In ways too complicated to describe this evening, each portion of the body is connected with each other portion. The massage of the feet upon the ground, for example, does affect all body areas. The foot reflexology is good for him, and does help the eyes and head—but not overdone.

(12:01.) His worry about his condition added additional tension. The working men (*for Frank Longwell*) made him feel as if the world intruded, and by its standards he felt to some extent exposed. Here were the two of you, doing what in the world's eyes he felt was in direct opposition to its standards—the brawny, outdoorsy, hearty, family oriented males involved.

You did well today, encouraging him in his house walking. Your original “walk for joy” was an “absolute” by contrast making his attempts seem futile. He is afraid that dependence as a woman threatens you because of his own beliefs. Your encouragement of his independence was interpreted as “Don’t dare be dependent.”

All of this is involved in the papers he wrote lately on sexuality. His body is quite capable. It needs encouragement, not demands—but above all, let him concentrate upon expression rather than repression. Only his worries held back this inspiration. You will see improvements the minute you expect them. The minute you look for them, and are not afraid of them.

You have each been afraid of them, because in that area you still held the power in the past, and believed that any other hopes were unrealistic.

The sessions, reinstated twice a week, will automatically help, because they involve expression rather than repression.

So will seeing small groups of people now and then, where Ruburt can have a session if he feels like it.

Is there anything I have not answered for you?

(*“I don’t think so.”*)

You must admit I am thorough.

(*“Yes.”*)

Learn the importance of touch, for both of you rely often too much on purely mental expression. The hot towels on the knees should be begun. You did not make any “errors” with “*Unknown*” Reality. For one thing, there were no errors to be made.

I agree with your plans. As stated there—

(*Seth pointed to question number 5.*)

—and I bid you a fond good evening.

(*“Thank you, Seth.”*)

Put into practice the last session, particularly with Ruburt playing with his ideas, instead of concentrating upon his work. (Louder:) Amen.

(*“Good night, Seth.”*)

(12:16 AM.)

JANE'S NOTES
FROM SESSION ON JUNE 27, 1977

- 1. Rob should express his love verbally, as well as his concern.*
- 2. We should emphasize touch also rather than strict mental expression.*

DELETED SESSION
JULY 2, 1977 9:56 PM SATURDAY

(The last session, deleted, for June 27, had helped both Jane and me—at least once more we'd started the painful process of searching for insights into our belief systems. Of course we had questions. For myself, I listed the following before the session, as I'd promised Seth last time I would:

(1. More on my stomach, which though it may have eased off in its discomfort a little, still was too bothersome.

(2. From a discussion Jane and I had the other day: Why do Seth's books sell so much better than her own? I've always been upset by this, and several recent visitors have admitted reading only the Seth books. The question has been exaggerated lately by Prentice-Hall's decision to let Dialogues go out of print —John Nelson's office wrote Jane last week, offering to sell us as many copies as we wanted at 85 cents a copy. Tam also told Jane last Friday that some other publishers of poetry have turned down Dialogues for paperback editions. This situation also makes me think that if I wrote Through My Eyes, people wouldn't pay much attention to that either, on a large-enough scale to make it worth doing. This is spite of an occasional request I get from a fan about that book.

(3. More on Jane's eyes, since I know she's worried and frightened by that condition of strain, as Seth described it in the last session.

(Jane agreed with the questions, saying her own applied to the eye condition also.)

Good evening.

("Good evening, Seth.")

Comments. This may sound very simple, but perhaps at times you forget: people show their main characteristics very early in life. They make multitudinous minute decisions at a much earlier age than is believed, as their own natures seek expression, and as those natures interact with the mental, emotional, and physical environment of the times in which they were born.

Through the years the personality, for example, tries different methods of interrelating, while the overall characteristics are still maintained. You had your fling relating to your times, and of speaking to them, when you were a cartoonist. You used your artistic abilities. You enjoyed the work. To an extent you reached millions—and as a young man.

For a while your beliefs, ideas, and artistic ability merged at one level. You moved out of that level. Millions of people consider that the ordinary, accepted mode of existence. The story lines that went with those cartoons amused the people. You did your best to illustrate those stories. You could have stayed in the field. But even from the beginning you knew it was a transitory part of your development.

Many novelists, say, of some considerable ability in writing, flesh out those same stories with characters only a bit more mature, and are considered quite serious artists. But you did have a fling at meeting your times directly, and of reaping those rewards, personally, socially, and financially. Your parents were pleased. That was an acceptable

way of using your abilities, but your adolescent mentality was the usual adult mentality, and so you grew out of the framework.

Through his art, Ruburt never had that sense of fitting with the times, or of receiving its ordinary recognition. In any of these discussions, however, remember I am specifying certain important points, for there are, again, many realities. In terms of mental, philosophic, esthetic, and artistic terms, however, you each decided to go ahead even if it meant leaving your times behind.

This was not one decision, but involved multitudinous small issues in your lives from childhood on, and represents aspects of your personalities that you must recognize and honor. When I say honor, I mean that it is futile to wish your natures were other than they are.

Give us a moment.... You moved through belief systems, becoming to some extent disillusioned. You looked at the world and could no longer accept many of the basic beliefs upon which its fabric is socially founded. Many of the people who read my books are also disillusioned with the world's beliefs. They have been brought up to believe in authority, yet they realize that the authorities know far less than they originally supposed. They are afraid, however, of going out on their own, so to speak, and many are involved in lives that have been built upon past beliefs.

(10:15.) They do not trust themselves. They do not have the stamina, or the resoluteness, however, yet, to face a reality in which they are the creators of their circumstances. They no longer trust religion or science in organizational terms. If they read Ruburt's books, they must accept the fact that Ruburt, as a woman, without the world's credentials, will dare to follow the dictates of the inner self, and this makes the entire affair more frightening to them, to a degree.

The two of you are after all people, they think, and since they distrust themselves they cannot really understand how the two of you trust yourselves as much as you do. They use my position as a substitute for the authority they are trying to give up. They think "If I had a Seth (*loudly*), I too would progress," and so forth.

They are afraid of vulnerability. They are between the comic book world and your own. They yearn for an authority they can trust. Ruburt's books show that it is not all that easy, in their terms. They want to believe that he depends upon me to make all his decisions, and they do not want to hear about his independent thinking. They are between dependence and independence, at the level of which I am speaking.

Give us a moment.... My work is in a way more direct than Ruburt's. It appeals to many levels of the psyche at once. It can be interpreted at many depths. From the comic book reader to the scholar, each will find a point of contact within my work. The comic book reader will interpret it in his own way, and perhaps I will emerge as a supersoul instead of a superman (*with humor*).

You have to be fairly intellectual to read Ruburt's books. You think my books require much effort, and people often say so—yet you get letters from people who are nearly illiterate. This is nothing against Ruburt's books, for they are excellent—but people become frightened sometimes because they do not want to compare themselves to Ruburt. They want to think that I spring automatically into your lives, as Superman. They did not question Superman. Only a simple change of clothing was required for our hero, Mr. Kent.

They want to endow me with an authority that will make up for the authority they are trying to be free of. They do not want Ruburt's inquiring mind to intrude.

(With much humor and irony:) What comic book reader wants to bother with a Clark Kent who, before his transformation, distracts the reader with such beside-the-point questions as "What am I doing? How do I, a mere mortal, suddenly turn into Superman? Is this mission necessary? At what point am I me? When does the transformation occur? What are my motives? What is the nature of the reality that lets this miracle occur?"

Or worse—what comic book reader wants Clark Kent to shout out from the phone booth, or wherever "You can do this too, or your version, because we all have a reality in which we are Clark Kent and Superman at one and the same time?" Such people simply want Superman to perform his miracles.

They want to keep Clark Kent and Superman entirely separate on a mental, psychical, and physical basis, and only in the terms of our analogy, and in line with our discussion, I become a supersoul rather than superman. They do not want my authority questioned. For one thing, they are tired of questioning. They think that if they had their own supersoul they would have far better sense than Ruburt, and they would use me as if I were a magic genie. They are afraid Ruburt might go too far, and question me out of existence, for they do not understand that Ruburt's questions, and your own, your sense of integrity, are partially responsible for a "superman" rather than a supermouse.

(10:42.) Because of my source. I can appeal to many levels at once. To some extent also, people do not want to be told by one of their own kind of their failures, even if these are only implied. They would much prefer to think of him (*Ruburt*) as a sweet, passive, and spiritual channel—the figurative phone booth. Some people purposely will not read his works. They do not want his comments, where yours are acceptable.

Ruburt's performance is in direct opposition to the "spiritualistic tradition" of women as mediums, who simply took down or spoke "the sacred words."

Give us a moment.... To an important extent, you disdain the opinions of your age, of your times. At the same time, to some extent, you act as if you court them. You purposefully go against the conventions and beliefs of your times. You even stay out of the various "underground movements" that have some following, and would embrace you. With all due regards (*amused*), I speak to your fellow men and women in a certain democracy of spirit. I do not restrict my words or my works to those who in any way or terms may be considered stupid, or dumb, or greedy, or incompetent or silly. My books carry no such prejudice—or they are addressed to those portions of the personality that exist inviolate.

There are certain elements within the human personality that exist apart from any such terms. There is an area of being where a person simply is not intelligent or dumb, greedy or not greedy, where the essence of personality simply is. It is that level I address. To that degree I have the advantage.

At the same time I work with a level of Ruburt's personality that is his, that to some extent uses his knowledge of the world and its people, but I am far freer in my overall understanding and comprehension of people. I bear no human rancor, you see (*with a smile*), as Ruburt to some extent must.

Are you tired?

("You can go on for a while.")

If you want a break, then take it.

("No....")

Now: I have said this before, but it is of the utmost importance. Part of your stomach difficulty, and part of Ruburt's troubles, result from poor habits.

Often you are reacting to implied threats—either those you imagine in the future or remember from the past, so that you do not take the necessary comfort in the sense data of any given moment. You do not let your organism suitably relax enough in the moments of safety that the body requires. The imagined threats then cut down your feelings of security, adding anxieties for which the sense perceptions can directly find no reason.

You imagine what might happen to future books. You do not suitably live in the present. This does not mean you need wear blinders—but when you are not suitably reacting to the validity of the present and immediate sense data, then to some extent you are putting on blinders of a different kind.

The body is well equipped to handle the reality of the moment, and the reality at any given time holds a considerable amount of refreshment. Responding only to the stimuli immediately available will often alleviate the anxiety causing the stomach difficulty.

I repeat what I said about Ruburt's eyes. I suggest the hot towels be utilized. It does not help when you both reinforce your feelings of apartness from your society. It does not help when you make mental lists of society's stupidities, and repeat them to each other.

(*Amused:*) I do not want to alarm you. But your individual and joint condemnations of your fellows hides a deep love for them, and it would help considerably if you understood this. Do not be blind to the good intents of your fellows. You judge them often by the difference between their intent and their performance. Do not make the mistake of becoming self-righteous.

Practically speaking now, all of my suggestions should be followed, given in the last sessions, and they should be read again by each of you. The loving encouragement, again, is highly important, for here you must change habits, both of you, of conditioning. I do not think you believe me yet, but I must repeat: (*After a long pause:*) I am searching for a new way to explain this....

Any improvements Ruburt shows are considered insignificant, unimportant—or worse, deceptive. They are not trusted. They become lost. It is not that they are considered unimportant so much as they are considered to be not trustworthy. You are so afraid to trust them, either of you. Not only are they not taken advantage of then, but when they do not continue this is taken as proof that they are deceptive.

(11:25.) Give us a moment.... The improvements, then, rouse anxiety. Ruburt is afraid of disappointing himself and you as well if they do not continue. One or the other of you reinforce the idea of threat, the extraordinary energy is available. (*This from Jane's reading of William James lately.*) You have been afraid of really structuring the improvements, of really making an important effort, for fear that effort will fail.

I will have more to say in that regard. On several occasions however in the past, you did learn to trust improvements, and Ruburt made important strides. He is almost afraid of mentioning it when something works better, for example. I want this changed: I will have much more to say at our next session.

Take a break or end this one as you prefer.

("We'll take the break, then." 11:30.

(Jane was out of trance instantly. She'd been drinking beer, and had to go. I had a couple more questions, growing out of tonight's material:

(1. How would Jane's books do in the marketplace if Seth's books didn't exist?

(2. How will "Unknown" Reality do? Seth's material this evening was making me wonder if my notes were going to be detrimental in that work. But I was also simply curious about whether "Unknown" Reality was going to do as well as the other Seth books.

(Resume at 11:45.)

I have more comments.

Your ideas, individually and jointly, are innovative and daring. When Ruburt shows an improvement of any kind, you both become cringing. You take it for granted that the improvement will not last, and is deceptive. You remember the past history of improvements that vanished. You are not daring, you are not innovative, you are not creative—either of you (*emphatically*)—in that area.

You look for the improvement to disappear, each of you. You become anxious at its onset. Sometimes Ruburt feels guilty at any improvement he feels on any given day because it seems too obvious that this is only a setup for a future disappointment. Better not mention it, and only disappoint himself.

Obviously your relationships with your bodies are highly vital, intimate. Those relationships also represent, however, the most natural aspects, in certain regards, in which the self must rely upon that source that initially gave it life. The division of beliefs is therefore corporally written. It is of utmost importance that you do not consider Ruburt's physical condition in terms of "absolute ideals."

Any improvements should be considered in the light of his own position. If he walks down his steps better, that should be noted and encouraged. Often, for example, he will think "Big deal—so I can lift one foot now a little better than I did yesterday." In the light of normal walking that is hardly significant, and he will become discouraged rather than encouraged, as he should be.

That adds to anxiety, and the anxiety helps keep the position the same, and brings about a hopeless feeling in which nothing but an instant, complete healing would be trusted.

His head has been congested for a long time—the neck, jaw, sinus, eyes all being affected, and that condition began before any symptoms were noticeable. The sinus inhaler was a crutch. When he became nervous he didn't breathe properly. His head became congested and he used the inhaler.

The foot and finger reflexology in particular stimulated all the areas of the head, activating various nerve passageways. Muscles in the head and neck area that had been held fairly rigid had to respond. The tissues of the feet have become a good deal more flexible, softer, resulting in a kind of massage that opened up nerve impulses that do affect the knees, eyes, and ears.

The trouble with the left eye has to do with changes in the left leg and knee. The towels will help. The entire ear-sinus area is changing. Congested passageways are opening. The eyes felt the change of pressure and congestion. This caused, the initial eye difficulties, and unequal working of the eye muscles. Short periods of deep breathing will help, but mostly it is the confidence in his own body that is important. Otherwise you have the anxiety of believing that any symptoms have the worst possible connotations, and that the body does not know what it is doing.

Without my books, Ruburt's books would not be the same. He would not have written them. It is impossible to say what he would have written. His books would not have shown the ability that they do now, however. *"Unknown"* will do well. Most likely it will be put out as one volume sometime in the future. It will be considered a textbook, however, and somewhat of a collector's item.

I expect you to write your own book, and I believe you are too tenacious not to. You will think "I will say my piece and it will serve them right." But you have been practicing to write it for some time now. Do you have other questions?

("Not until next time, again.")

Then I bid you a fond good evening.

("Thank you. Seth. It's very interesting.")

And take my suggestions, both of you, to heart. Tell Ruburt to trust the physician within and the body's ancient wisdom.

("Good night. Seth.")

(12:16 AM. After the session, I realized that I should have asked Seth one question at least: to comment on Jane's Dialogues—why that didn't sell well.

(One important notes I typed this session the next day, Sunday, of course. This morning Jane began to exclaim over the improvement in her vision—her left eye would "click in" as she put it, and her sight would be sharp. The effects were very pronounced, and continued as we went shopping, etc. Jane is delighted. They still continue "clicking in" as I finish this session, late Sunday afternoon. "The first improvements at all," Jane exclaimed. I think she should set up a definite program of reflexology now, with the aim of helping the knees as well as the eyes.)

JANE'S NOTES
FROM SESSION ON JULY 2, 1977

1. *Trust improvements, rather than distrust them.*
2. *Rob's loving encouragement. (In the area of my condition we aren't creative, daring, or innovative.) Improvements should not be considered against absolutes, but in the light of my position. (He mentions the reflexology doesn't really suggest it though?)*

DELETED SESSION
JULY 4, 1977 9:44 PM MONDAY

(I had more questions for Seth:

(1. Jane's eyes: They weren't good today, after yesterday's rather spectacular, if intermittent, improvements. "I'm scared," she said as we sat for the session.

(2. I repeated to her the question I'd come up with about Dialogues at the end of the last deleted session. Why didn't it sell—did readers avoid it because it was Jane's own book, or poetry, or both? I said that I thought the implications here, that Jane's "own" books didn't do well, were pretty poor for anyone trying to build a career. I was angry that our readers weren't helping out by buying the book.

(3. I asked that Seth continue his material on the waking-sleeping patterns of the species on a global scale. He began this in the 800th session for April 4, 1977, following my questions noted in the 796th session for March 3, 1977. Seth does discuss the question tonight, and rather than break up this session by making it half regular and half deleted, I've inserted the proper notes in the 796th and 800th sessions to refer the reader to this deleted session. The material is excellent, and should eventually be published somehow. As an article? Psychic Magazine?)

Now: good evening.

("Good evening, Seth.")

First of all, there are rhythms of consciousness. It is almost true to say that your species could not survive if all of its members were awake at any given time.

Deeper communications than you realize happen between the waking and sleeping members of the species, and in such a manner the formation of physical events is to some extent timed, or paced. The planning stages for events, and the inner communications necessary, occur on the part of the sleeping members, while the waking doers are involved in objective events.

Inner cooperation is maintained on the part of people in opposite portions of the world—methods that could not be utilized if all woke or slept at the same time. This hardly seems of ordinary interest at all, yet preplans for battles, for example, have been received in sleep states, in which an enemy in a far country planned an invasion and the signals were received through the world's internal network of communication.

Again, the alternate waking-sleeping patterns keep the traffic signals clear, so to speak. This also allows for a clear focus in each given area—but more, it assures that no overloads occur. Certain kinds of energy are utilized in the formation of physical events. If all of the nations were awake, say, at the same time, such an overload would be almost certain.

Sleeping provides not only a rest from usual activity, but a recharge of energy. Waking life involves the expenditure of energy, so in this way a portion of the species uses energy while the other half is being replenished. In a manner of speaking, the mind sends out electromagnetic patterns that are used almost like aerial bridges, upon which the signals of consciousness travel invisibly through your world. This kind of foundation is

continually laid with great diligence by the sleeping portion of the species. The waking portion provides, say, the material supplies that visibly appear as objects or as events. These objects or events must be laid upon that prior framework, however. These “invisible electromagnetic bridges” exist in networks that twine and intertwine, inclining reality to appear in certain fashions.

The preparation of the bridges, again, is an unconscious process, done in sleeping, though some “maintenance” is also carried on beneath usual consciousness, even in the waking members of the species. Other species are also involved, and the same applies. The sleeping-waking division then is not only a human one. It is as if, figuratively speaking, in sleep you build a constant foundation for waking life.

Cultures of diverse natures communicate in ways impossible otherwise, and all of the great explorations of one country by another have involved prior dream contact.

The entire affair masks the fact that in certain terms there is a mass world mind, that has the same responsibility for the body of the earth as a man’s mind does to his own corporeal image.

Now you have a mass-communications system upon which you rely. Only from legends do you receive any knowledge of the way in which past civilizations received their news broadcasts (*quietly*). The importance of dreams and intuitional information cannot be overemphasized, as a built-in psychic and biological method for knowing what is going on both in the near and far environment.

The physical explorations of your planet followed such dream information in one way or another. The explorers were not going out blindly. Period. The alternate waking and sleeping patterns—that is, one portion of the species sleeping while the other portion wakes—allows a clear division between waking and sleeping information. In the waking state you check your perception against physical conditions. You see whether or not others perceive what you do. Physical data are the result of pooled information to a large degree. If it is raining outside, everyone should get wet. In the dream state information is not immediately checked against the environment. It may be raining in a dream but your sleeping body remains dry. Your dreams largely involve conditions that were physical, or conditions that might be physical. There, then, the race deals with probabilities.

(10:20.) In practical terms there is a dream consensus of opinion, where tomorrow’s physical events are decided upon. They will be physically checked when they occur. In ages past, the most proficient dreamers picked up ahead of time the news, and passed it on to others. They dealt with symbols, but the populace understood the symbols as you understand your newspaper.

The alternate wake-sleep patterns of the world then, again, help pace the information. Some of those communications are cellular. You pick up broadcasts from all over, and literally on a million stations. The world mind needs all of that information in order to produce continuous world events. Because of its particular structure the work is divided. The world mind, then, in your terms, could not be conscious all at one time, and the varying graduated waking-sleeping patterns—the overlapping between the extremes you mention—provide overall balance and allow for smooth communications of an inner kind.

I have spoken often of the precognition of cells, but the unspeakably vast world communication at that level is unimaginable—yet it goes on constantly.

There are all levels of codified information, then—molecular, electromagnetic, chemical—and these are all interrelated. The natural world as you think of it depends upon these interactions. Your weathercasters try to predict the weather. They usually fail to a large degree. They deal with exterior patterns that, on that level, can be charted. The weather, however, is the result of the world's natural moods, and intuitive predictions would be far more predictable, for they would deal with those variables that cannot appear, or be predicted, at the exterior level.

In the past, farmers used dreams to plant their crops, and weather dreams were very popular—that is, people actually dreamed about the weather in the past because of their concern and their more intimate relationship with the natural environment. Times of famine were indeed predicted in dreams and guarded against. Kings and courts, chieftains, needed their soothsayers. Even though, now, you rely upon physical communication, portions of the species are still connected through those ancient means—though there is not the same need to become consciously aware of the information.

If you think the paper will give you tomorrow's weather, and only an issue of whether or not to carry an umbrella is involved, then you do not feel the same impetus, or a precognitive dream about the weather. Farmers still have such dreams more often than others. So do those who travel by air or water.

When man really intensified "rational" thought, and developed the electric light, he lengthened the time of waking consciousness to some extent. Those abilities were concentrated upon. The importance of symbols was minimized, and intuitive thought to some extent, went out of style.

(10:44.) Now we come to *Dialogues* (with much humor)—in a brilliant connection of material—for *Dialogues* presents an intuitive odyssey. It is a book telling of interior events. It is highly rational, but it is not the type of rationality that people are familiar with. The interior events are not "structured" by the use of drugs. Which could explain the events for many people. Under drugs anything can seem to happen.

The use of drugs even offers a pseudo-scientific explanation for interior events. Ruburt deals with the interior world the way most people deal with the exterior one. People find that in *Dialogues* disconcerting. In Ruburt's other books his critical prose frames interior events, but in *Dialogues* there is no such frame. And the language is that of poetry. The form alienates many people because they are afraid of leaving the structured language of prose behind.

They feel without a guide. The subject and the predicate in prose are dependable. In poetry perception is immediate, the words arranged to intuition's order, and the very rhythm carrying its own sway.

In the past, again, poetry was an important method of communication, but the "rationally" tuned mind suspects it. There is often nothing to be checked in it against physical reality in a concrete manner, for the message is intuitional and internal. People like poetry as a rule in your society only when it is dealing with conventional subjects, or directly with nature, so that in a way, now, the intuitions are used "to a rational end."

Your portrait of Ruburt, for example, appealed to many people who did not appreciate your abstracts. Those who appreciated your abstracts did not appreciate the portrait. Poetry will sell if it is conventionally religious, or conventionally arty, or conventionally sentimental.

Take your break.

(10:58—11:20.)

Now: there was a point I wanted to make.

Our books, all of them, make immeasurably greater impact upon the world than many books that are best-sellers—for many of them are read and forgotten.

Many are indistinguishable from others in people's minds, but our books literally do change people's realities, and ultimately their lives and all of the people with whom they come in contact. In that regard the books are powerful, and their impact cannot be ascertained in mundane ways. You are, then, using your point of power to affect your world—a point you should each remember.

Now: you spoke earlier this evening of moments in boyhood when you simply observed and appreciated the natural world. If you are each ahead of your times in certain terms, you are very much in the natural world. You are in your times then in important biological and psychic ways, interconnected with all other physical creatures, and with the natural world itself. There is a cultural world, and a natural one.

A dream may be said to be "ahead of its time" if it occurs tonight but foretells events that will not occur for a while. The dreamer is still very much couched in the physical world, however. It would be of some considerable value if you both emphasized your belonging in the natural world, rather than emphasizing the fact that you are ahead of your cultural times.

Alienation in small doses can be a stimulus for achievement, but overdone it is of no help at all. Your feelings, so brief this evening as you looked outdoors, were therapeutic, rewarding, positive. Your cells were even aware in their way of your emotion. The summer night was here, present to your senses. Had you at the same moment instead thought, for example, about Prentice-Hall in a negative way, or about any other negative event of the past or probable future, you would have responded to an event that in an important way was not immediately a part of the facts of the natural world.

You are surrounded physically by only so much to be immediately dealt with, mentally or physically. You are also surrounded by imaginative events, however, here, in the terms of our discussion. I mean events that have no immediate, present natural existence. They either existed in the past or might in the future.

Whenever you become anxious, overconcerned, you can almost always refresh yourself—I mean both of you—or anyone—by a return of attention to the events immediately present in the natural world.

It is basically far more rational to enjoy the summer night present to your senses than to react instead to unpleasant events separated from you in probabilities. This is not Pollyanna behavior, but a healthy response that has been lost by many people.

(11:42.) Now Ruburt has been concentrating upon the symptoms, imagining this or that, often not responding to the moment as it is, but to imagined future events and moments filled with threat or difficulty. Three hours of free writing time are not supposed to be three hours of worry. His state of anxiety must be lessened. The eye condition would disappear, and much more quickly, if he would think of other things, and follow the instructions I have given.

The glasses he wears are not nearly as important as his worry about which glasses to wear. Relaxation will help the head area continue what it is trying to do. The eye condition

is a part of that process. When he gets out of bed, or immediately after breakfast, I would like you each day to remind him that he can trust the physician within and the ancient wisdom of the body. Those are the words to be used. They will serve as important reminders that will help structure the day, particularly with your involvement with them. You follow me.

I also want both of you to make notes, if you need to, of my suggestions. You can even take a session night to do so if the time element enters in.

Ruburt's head was the very earliest portion of the body affected in terms of sinus. The tightening of head muscles, congestion, tightening of the jaw—that area is finally trying to correct itself. Deep breathing, even only a few moments twice a day, will help.

What I said to you about your moment with the evening, my remarks about responding to the present moment—these all involve ways of dealing with basic attitudes in your individual and joint behavior. I have given Ruburt physical and mental suggestions that should relieve stress and produce motion and creativity.

To a lesser degree many of the remarks are to you also. You can pick and choose what you concentrate upon. The natural events are prime data. Those data can transform your inner life. You can instead—anyone can, that is—allow unsynchronized material from probabilities to adversely affect prime natural data, so that the safety of the moment becomes invaded by events that in certain terms have no prime reality.

If they do indeed occur in your future, then they become prime natural events of the moment. In the course of life there is of course a mixture. I am exaggerating somewhat to make an important point. If you overreact to unsynchronized events, then they can invade prime data—and a state of anxiety results.

(12:01.) As a therapeutic measure then in such situations, a return to concentration upon present natural events is most advantageous, and this is heartily recommended to both of you.

Ruburt is used to dealing with subjective events. He examines them. For him it is important, more than for many others, that he choose events with some discretion. When his mental event is, say, a book, he becomes engrossed in it, and this is positive. When he becomes overly concerned with his symptoms, however, the same event occurs, the same process, but with negative results.

The eye improvements showed that the eyes are indeed simply strained. His momentary belief allowed improvement. Give us a moment.... I answered your question mentioned earlier, at least in part. Read it and I will offer more if you want (*about how often an individual may have the same dream, say about health, until it "gets through" to the personality and is acted upon*).

I want to add a note about dream programming, however, very brief: have Ruburt tell himself that healing can be accelerated as he sleeps, and "that help and inspiration can appear at all levels of his experience."

You should give yourself the last suggestion also, for it will help you utilize dream states more effectively.

One more remark: you may take a session night if you want to, to review these sessions. You must convince yourselves that the point of power is now, in all regards.

End of session, and a hearty good evening to you both.

(*"Thank you, Seth. Good night."*)

(12:09 AM.)

JANE'S NOTES
FROM SESSION ON JULY 4, 1977

1. *Emphasize present natural prime sense data, for relaxation from anxiety.*
2. *Me—stop concentrating on the symptoms, particularly when I'm writing.*
3. *Each morning in bed or after breakfast Rob to remind me to trust the physician within and the ancient wisdom of the body—those words.*
4. *Few moments of deep breathing twice a day, me.*
5. *At night: help and inspiration can appear at all levels of my experience... and healing can be accelerated during sleep. (Rob, too.)*
6. *Out-of-Body once a week.*

JANE'S NOTES
TUESDAY JULY 5, 1977

Write notes up tomorrow on the gal with Hodgkin's disease. Felt much better today, mentally and physically—roused, enthusiastic—followed Seth's suggestions as far as I recalled them from last night and with I admit, results. My eyes worked some better, I typed an hour or so copying the beginning of James; got five or so good new pages; and muscles in head, ears, eyes, neck definitely were relaxing.

In line with the gal: want to put it to myself: decide. Do you want to walk or don't you? Imagine both sides.

Twilight; remembered Seth last PM on sense data; felt myself respond... seem to... come together in my body better and felt small secret places within my body for which I have no names, relax, open, pools in the back of the ears ripple and relax. Very vague but definite idea... for book, using today's episode with the girl and its effects as opener—

("For Wednesday:/ Remember—Physician-within sugg. /touch of Maltz/writing free—no worrying./Walking.")

JANE'S NOTES
WEDNESDAY JULY 6, 1977

My eyes are constantly improving; and this afternoon I wanted to write down these odd sensations. They begin around the back of my right ear like tiny circles suddenly turning; or clock wheels that had been wound too tightly, being released; then the motion spreads out in concentric circles, up to the right eye, and down to the right jaw. To a lesser extent, the same happens on the right side though, there, its only beginning. And there's the feeling of circular ripples from the small wheels, going all the way down to the right foot and toes; and with this, the feeling that these small wheels, circles, or clock-works have been too tight; constricted; and that these in the head are the "master ones" and as they release, motion is being restored to some degree all over. With this, as the wheels turn.... a feeling of clearing, maybe, like tiny windshield wipers clearing out the small circles which somehow have been clogged. Maybe as if they've held some kind of moisture in thickened form, that should have gone through the body.

I think my eyes move further to each side than they did—though when they do the images do get transposed one on the other sometimes; but my eyes felt like hardboiled eggs for weeks; now they feel much softer. I think most of the time I've been reading as well with these glasses as I did with the bifocals; though normal vision hasn't returned as yet; it's a hell of alot better.

JANE'S NOTES
THURSDAY JULY 7, 1977

Thurs. July 7
did well JANTS. AT LEAST 3 hrs.
did suggestions.
pushed chair to new room - walked house once.
counted chair once.
wore shoes.
(Afternoon - so far so good)
did Rflectology.
TRied to keep mind off stuff - did fairly well.
Eyes like yesterday - read ok enough tho NOT
yet to normal.
Left head - Eye etc muscles during night 'working'

Thursday July

Important Note: I've been following Seth's instructions fairly well, not completely—and today got more good James on Faith: he mentions the extra-normal or super-normal power again. As I took my nap I asked for assistance from that source. My head and neck area have been "moving around" constantly inside themselves, as mentioned in yesterday's notes. When I awakened, something had suddenly cleared connected with the entire right side of my head and neck, involving the right ear, eye, jaw also. There was and still is what I feel is.... normal mobility, in the areas affected. These areas whatever they are, go through the right side of the body, downward; so that behind my right knee, for example, there is a sense of that mobility or easiness; and particularly in the right toe, though the entire right foot shares. (The entire right side isn't so affected though—just these particular.... muscles? that were originally relieved in the head.) In those areas though, the mobility feels normal—uh, if I remember correctly... movement of the right arm is also much freer.

Thursday July

Want to make a note also about feelings on awakening from nap—tho I don't recall them too clearly. The idea was that my belief in an extraordinary or supernatural force, working through nature, sustained me as a child. When I saw through the conventions and dogmas of the church, I threw the whole idea overboard. In a way later, I "put my faith" in Rob as being older, wiser, and so forth, and idealized him. Then, discovering that he was, after all, fallible, I felt betrayed; and worse I felt for some periods that he rejected me. This was years ago. But I no longer felt as I did as a child, that the universe was well-intended or cared for me particularly; and looking about the world saw personal threats. I kept searching through my work...disliking organized religions with their distortions and suspecting the "supernatural" that went along with it. During this entire period, I developed a way of retreating from the world — habits of thought and action. People who profess belief in God often are so... mean-minded, fanatical... that I threw the belief out the window. All I can say is— what would they be like if they didn't... "believe in God?" I considered prayer embarrassing, demeaning... I think Rob considers it embarrassing—but I don't KNOW that he does.

JANE'S NOTES
SATURDAY JULY 9, 1977

Vacuumed living room—instead of walking house but made an effort during day to walk around some. Did three excellent pages James—and would have done more except for day's events—called Edna B. about Cézanne; Tam called; Peg called about those nuts; two fans arrived. Used Seth's Natural data stuff to good advantage. Eyes pretty good all day. Did foot and hand reflexology. Eyes seem to improve constantly though not yet AOK; and head, ears, etc. continue. Did get that cry feeling after nap, first time in at least a week, maybe more; it used to be almost a daily affair. Remembered James, I guess,/ and return to natural data; asked for help from supernatural force working through nature and then concentrated on the TV while eating. The mood passed swiftly. Wore shoes around. Did suggestions.

JANE'S NOTES
SUNDAY JULY 10

OK. Suggestions, Reflexology

Went out. Through garage etc. to car—(didn't walk otherwise—except the usual.)

Head/Ears/Eyes. Continue—

Knees feel softer (did reflexology on them Friday).

No writing: 1 acrylic—2 ink sketches.

Wore shoes some.

Walk around house twice.

I didn't hold on stuff quite as much & walked a trifle easier.

Area top of legs (rear) felt looser.

JANE'S NOTES
MONDAY JULY 11

Started out o.k. Read most of Rich Bed. Afternoon—all that hassle about the nutty bunch in New York call Tam—going to send him Bed. Got upset about the New York thing—forgot Seth's "prime data" thing. Didn't walk around per instructions though did move about, etc. Eyes poor for awhile. They clear again—do reflexology PM. It was some easier walking again today. A bit faster and didn't hold on things quite as much. Right hand better—R. forefinger particularly—L. arm still feels it's trying to straighten.

DELETED SESSIONS
JULY 9, 1977 10:49 PM SATURDAY
JULY 10, 1977 9:38 PM SUNDAY

(The session started much later than usual Saturday night, since we slept too late during our nap. Jane doesn't like to go into trance too soon after eating. It had been a good day, though. When we came home from shopping this noon we found the first five copies of Volume I of "Unknown" Reality waiting for us. It looked good and we were pleased.

Good evening.

("Good evening, Seth.")

A few remarks. *(Humorously:)* When you are picketed *(in NYC)* by fanatics, you must be doing something right.

I have said I have no human rancor. I understand that fanatics, for example, have their place. And it would help if you tried to look at human behavior sometimes from a slightly more expansive view *(chiding)*.

Fanatics certainly serve a purpose, and actually they help maintain overall equilibrium of society by serving as examples to others, who often have some of the same beliefs but are of a less explosive nature.

By going to extremes fanatics point out to others the virtue of more moderate ways, and their actions actually make others with the same kind of persuasion evaluate their own beliefs. I realize the impracticality of asking anyone in physical life to bear no human rancor. It is futile. On the other hand, when you look at your fellows, try to see them as they are in all respects—as you would, say, a group of individual animals. Do not always compare them against any ideals—ideals superimposed by you, or anyone, upon others.

As each species of flower has its place in the natural world, so, in terms of this analogy at least, the fool and the scholar, the fanatic, the timid, the weary and the exuberant, the greedy—all of these also have their place.

People act as they do for their own reasons, yet each person also is to one extent or another an example of certain kinds of characteristics.

Give us a moment... The fanatic is usually also a person whose vitality is blocked in important ways—yet he manages often to summon great energy, so that even in his denunciations he shows many people who are more timid the demonstration of personal exuberance and energy, however misdirected.

The affair is insignificant, except that you—

(10:59. I raised a hand to Jane in trance, signaling her to be quiet. For the second time I heard a gentle scratching-rapping at our front screen door. It was a humid night and our living room door was wide open. A young man who had hitchhiked from Oregon stood in the darkness. "You're too late, man," I said. On the lawn behind him lay a guitar and a heavy backpack.

(Since I liked him—Michael— as we talked, I sat on the front steps for a few minutes with him. Our neighbor Marian came by, looking for her dog; she stopped to talk to us. By then over half an hour had passed. I gave up on the session. Jane laughed inside the house. We

invited our guest in for a beer. He was from Port Arthur, Texas. He was quite intelligent, a musician who had written an "opera," he told us. Like a number of our other recent callers, he was traveling around the country, seemingly free of all ties, doing odd jobs on occasion, but living on little money. In a way I envied them. Michael had no place to stay, regardless of the weather.

(He stayed until about 12:20 AM, then left, bound for where?... Jane said the next day that we should have offered him shelter, but I didn't feel any compulsion to do so. I did think that practically all of our unannounced visitors were young people because the Seth material attracted them much more easily than older generations. I thought it a good sign, actually, since these young people would one day be playing roles in society; at least, I thought, they'd have been exposed to what we thought were good ideas in their formative years.

(As we sat for the session on Sunday night, I read last night's material to Jane. A few moments later, when he came through Seth took up where he'd left off in mid-sentence:)

—except that you understand certain issues.

Though the fanatic may make much noise in the world, he is actually isolated from all of the world's ideas except his own. Anything else is seen as a threat. He does not allow the development of his concepts or beliefs, for example. They stop at one particular point—and at that point he wages his battle against reality.

He fears that the admission of one defeat or error of judgment will bring his world crumbling about him.

The varying and various fanatical groups, such as, for example, the anti-homosexual Florida contingent, are in a way quite natural and necessary in your country. They serve as focus points for others who have the same ideas but are afraid to really face them or admit their beliefs. A former Miss America does it for them.

Grudges and old hatreds and old alliances that could otherwise really erupt, say, into wars or bloodshed in your country, are instead given normal, periodic eruptions so that free speech, of whatever nature—even inflammatory —serves to bring such issues into the open.

A few remarks on another matter.

If you want our books in toto to sell far better, you have only to send out such messages, and imagine them doing so.

I suggest that first of all you ask yourselves what you really want, and what you really believe. *(Amused:)* I will tell you what you want, my dear friend: you want the books to sell very well, and the message to go out clearly to all. As long as you are not bothered, as long as you do not have to mix with fools—the same fools who compose the various psychological, scientific, or medical societies—the same fools whom you sometimes say do not bother contacting you as long as the *Enquirer*, that rag, does not annoy you for interviews, and as long as people are not personally affected enough to bother you in any immediate fashion.

(All of the above was delivered in a very emphatic manner.)

Before you send out such messages, then, see if you want to accept the consequences. Work such as ours is a different matter than a novel. A novelist may indeed maintain seclusion from the world—and while the world may not like it, it doesn't care enough, except for a few publicity seekers, to track him down.

Our work is affecting the lives of millions—of millions (*repeated in answer to my surprised look at Seth*), through direct readership, and through the influence of those readers upon others, who may not, for example, even read the books, or who may read rarely in any case.

(*To me:*) your feelings have been ambiguous, and so far the books have sold exactly as you really wanted them to.

I am speaking overall—making no divisions here between Ruburt's books and mine.

It is beside the point to become angry at those who buy the Seth books and not Ruburt's. Those people do the best they can. Their understanding goes so far at this time. Some of them will go into Ruburt's books. I said it was beside the point—but beyond that it is somewhat self-defeating. They need encouragement. They act, of course, from their own reasons. Yet your attitudes jointly can telepathically tempt them to Ruburt's books—or help reinforce their own reluctance.

(9:53.) Now give us a moment....

I am in my way rather pragmatic about the world. I do not expect all people to be wise. I do expect all people to be different, to display abilities and characteristics of a highly diverse nature, and to be highly creative. They try to be creative.

A man may be a fool, so to speak, in his spiritual or political judgments, as a father or as a brother; or in perhaps only one relationship he may be an artist, bringing out in that other person the greatest abilities and potentials.

I mention this so often because, again, I do not want either of you to become self-righteous, for such an attitude narrows any road. The fanatic becomes engrossed in one overall issue. To a lesser degree those who become too concerned with the world's shortcomings can begin to see nothing but a one-sided one.

From this let me lead into Ruburt.

Over the years he developed patterns of behavior to deal with threatful situations. In a large manner, and beneath all, the situations themselves could vary, and are not the main issue.

Your need for defense exists in direct proportion to your feelings about the world, and your feelings about your own strength or power. For reasons given, involving sexuality, unconventional abilities, and so forth, Ruburt felt more vulnerable than you.

Whenever you reinforce the ideas of threat, defense must be built up. Some threats are realistic and some are not. If you concentrate upon your daily, natural prime events, you will not live under a constant sense of threat. There are too many periods of safety, if you take advantage of them.

If you worry about probable future threats, you lose some of that natural safety. If you do that as a matter of course, you not only lose the safety, but project threat into the future. Sometimes in extreme cases no threatful situations are even necessary. To some extent or another, with the beliefs of your society, people react in just that fashion, and have physical ailments or mental anxieties of one kind or another.

They depend upon conventional authorities for relief. Ruburt was working beyond such authority, and yet his own sense of safety and value had not grown sufficiently so that he could depend upon his own newer beliefs, either. To that extent he carried a double burden, or accepted a double challenge. The entire condition, regardless, was caused by

tension of a steady nature. Its original beginnings were in the head area. That is where the tension began.

It is now being released in stages. The odd sensations of mobility are experienced as odd because the release of one area does begin to move other areas with it, but with varying degrees of unsynchronized motion. The quickness is beginning to return. The knees will release in that fashion. There is nothing wrong with the knees. It has been an overall measure.

As-yet-sometimes-unsynchronized new motion has been responsible for the eye “difficulties.” One eye moves faster. James explained some issues of greatest importance. You are dealing, however, from your perspective with ideas that have the potential of reorganizing the society, yet your backgrounds have been those of your world. I am aware of your efforts to put these sessions into practice.

Give us a moment.... You were correct: the people that are most affected are the young people. Many of them, beginning professions in a few years, will start with far better beliefs than in the past. It does little good in certain terms to affect the current power structure (*somewhat humorously*)—but instead to anticipate the future makers of the world.

Take your break.

(10:20. Before the session I'd torn a page from the New York Times for June 22, 1977. It contained an article about early man in the US. I showed Jane the article now. Just below it she found a notice that I'd missed completely: a rather large advertisement from the phone company, for Jeanne Dixon's Horoscopes-by-Phone. I attached the ad to this session, but lost the ad later.

(We laughed about it. At the same time I was thinking over Seth's material in this session so far. I remarked to Jane that if we paid attention to that material, then instead of turning away the people who would be influenced by the newspaper notice, we might be able to influence some of them to buy Seth/Jane's books.

(Resume at 10:29.)

Now: you are correct, and I give you an A (*amused*).

The important point, however, is that if you are not honest with your own feelings and beliefs, then you feel victimized by the society who will not buy your books. You feel more apart from it. Ruburt imagines himself more isolated, and at the same time threatened. You are always better off building bridges to others, in whatever way is natural to you.

(But louder:) We will not have a minute Seth session by phone, for example. You are connected through spiritual, biological, natural webworks with all of your fellows through the reality of the natural world, regardless of cultural, political, or religious frameworks.

I understand that you can feel annoyed by guests. You should not realistically feel threatened by them. You can feel irritated, angry at times even—but if you feel threatened, your feelings are based upon beliefs of an overexaggerated kind. It is simply a matter of discrimination.

(To me:) For all of your complaints, if you will forgive me, you have exactly what you want from Prentice. They are distant from you. You do not want them breathing down your neck. You might find yourselves amazingly uncomfortable, despite what you think your reaction would be, if Prentice suddenly began initiating publicity campaigns, ad campaigns.

Like the woman who was suddenly appalled at her recovery (*from Hodgkin's disease*), you might find yourself suddenly faced with your own reluctance.

(10:40.) They have done you one important service that should not be overlooked: they understood you to be reticent. They did not try to turn you into performers. They are not, indeed, a greedy house. They are not really the greatest business-oriented house, either—but houses who are would have exerted pressures upon you that would far outstrip or outweigh any disadvantages coming from Prentice.

Psychics, loosely speaking, are expected to play the game, and with publishers. In a way, Prentice had the good sense to leave you alone. Their distribution, however, is excellent, and their name is good. They gave you a steady market, and that is what you wanted.

I am not saying there is not room for improvement, but I would like the picture to be seen in a more realistic light.

We will have a session tomorrow. I like Ruburt's habit, now, of inserting his day's summary in the record where you can both keep track of it. Keep up your concentration upon my suggestions, so that nothing important is allowed to slide.

("Can I ask a question?")

You certainly may.

("Well, supposing we did concentrate upon increased sales, and did more publicity work on radio and television, for instance: wouldn't these things increase Jane's feeling of vulnerability? Here she has the symptoms as a kind of protection, so I'm wondering about our reactions if we took steps that would put us more in the public eye—left us open to more criticism—as well as praise—for instance. How might she react under the new circumstances")

The feelings of safety will come as these sessions are followed. The *James* manuscript will also help. That progression will be what allows your feelings about the books to change, and not the other way around.

Give us a moment.... Your feelings about the books will only change as your joint feelings about the world and your fellows change—so then there will be no problem. Do you follow me?

("Yes....")

End of session. A fond good evening.

("Good night, Seth." 10:50 PM.)

DELETED SESSION
JULY 11, 1977 9:33 PM MONDAY

Good evening.

("Good evening, Seth.")

Comment: now: for all of the fanatic's display of energy, he feels basically powerless. To your not-so-silent gallery group in New York, for example, you have the power, which may surprise you in some of your querulous moods—but you have the format, the attention, that such people envy and resent.

I said before that no man acts out of the desire to be evil, but has always justified to himself his actions precisely by his own "good" intent. If envy is felt it is not acknowledged. The religious area in general, from time immemorial, has dealt intensely and sometimes one-mindedly with "the good ideal." That ideal, however, different in one area than in another, was usually self-righteously applied with a vengeance and fanatical zest, so that all things outside it were seen as evil.

The more narrow and strict your conceptions of the good become, the larger and more threatening the "powers of evil" seem to grow.

This applies regardless of the guises that such narrowness might take. In such concepts any natural goodness, or natural intent in man becomes not only invisible psychologically to the fanatic, but man's natural nature appears as a direct threat to the ideal projected by dogma of any kind.

Topside, those people see themselves as a tiny group crying in the wilderness, unrecognized, unheeded, prophets to whom no one will listen. To some extent the murderer in whom they are so interested (*Son of Sam*) sees himself in the same light. These are pseudo-intellectuals all, murderer included—people with some abilities, however, but pretenders to crowns. They are seeking for a positive cause to rally about, but their beliefs and self-deceptions make this impossible.

The whole affair can and should be used by you as an opportunity to examine your own beliefs. Those people, for example, do not represent the world or any fundamentalists in particular. They do not represent New York City. They are a tiny band of alienated, frightened people who strike out against anything they cannot understand. They see threats everywhere.

Your approach has been the correct one. Here is something objective that signifies what Ruburt once thought of as the threatening world. Fanatics differ from other people obviously only in degree. They are extreme versions.

Those people then can be seen for what they are. Regardless of appearances at sometimes, fanatics do not rule the world. Otherwise there would be none—meaning no world. These are not authority figures putting Ruburt down, or our work. They are sick people. While you are ahead of your times, therefore, it is very important that you realize that the world is not against you. It is not out there ready to pounce.

The world is composed of individuals. It is therefore unrealistic to expect, say, wholesale criticism—or, for that matter, wholesale praise. It is a give-and-take world. In

those terms, now, there is an open forum, and within it you make your own reality. No one is going to mistake Ruburt for a fanatic, or a psychic nut, or whatever. He can see through this experience how such people behave. He cannot remotely be considered in that framework—except by fanatics, who are already within it.

(9:57.) The world is not leaping to listen to those people. In a news-hungry city, they will remain without headlines. Quality is respected more than you realize. If you try to retire from the world in whatever fashion, then it is easy to exaggerate such threats, while never encountering one, or giving yourself the opportunity of easily conquering it.

The entire question brings out, however, those more important issues of self-righteousness, for in its name crimes are perpetrated that the self-confessed “sinner” would never attempt.

When ideals are set more or less artificially, greatly divorced from man’s nature, he cannot begin to live up to them. Usually these are, for one thing, too narrow and sterile. The ensuing guilt is the power that turns such a person into a fanatic. I hope to teach you a tolerance for others, for this will ensure the greatest development of your own abilities, and will also give you a more realistic view of the world.

At your level it is perfectly all right if you want to call those people nincompoops or asses. In those terms they deserve it. It is not all right to imagine that their kind speaks for the hostile world, or that they represent the views of many people. I am speaking now of this particular group. The homosexual episode mentioned the other day does represent a considerable number of people, in one way, for it shows them their own ideas, but exaggerated.

Concentration upon natural data, as mentioned often of late, offers a healthy return to the body’s biological reality, and to its stance in space and time.

Fanatics cannot allow such experiences, because they do not want their fears tempered.

(10:08.) Give us a moment.... The reflexology is of great benefit, both because of intent and the return to bodily integrity.

Nerves are stimulated so that the areas of the body become more alive and responsive to energies that can be overlooked in the face of cultural or secondary events. Few threats are directly physical in comparison with all of the imagined or actual social or cultural ones. The body is usually not fighting for its life. If secondary threats are concentrated upon, however, the body dares not relax. The reflexology greatly awakens the body, and is beginning to dissolve the physical armor.

There is an intent, of course, to awaken the body’s responses. There is the physical act itself, implementing that intent. Any portion of the body that is so improved affects each other body portion and function to a considerable degree.

Body communication is astounding—that is, the instant body communication is astounding—the instant acknowledgement in the far reaches of the body of any stimulation. The quickening sensations Ruburt has felt have to do with the quicker passage of neuronal messages as the nerves are stimulated. It is the willingness to be so stimulated that is all important.

Take your break.

(10:17—10:32.)

Now: fears should be discussed, but not dwelt upon, for unrealistic fears disappear in the light of realistic discussion.

This affair can help you both understand the way negative projections work, so that you can be on guard against them in any area. The affair can be like a flashlight thrown upon your own individual and joint feelings about your beliefs and the world, and the stance that you take.

I will have a brief session because of the week's circumstances—but also because I want each of you, by our next regular session, to reread the material thus far. That is just as important, for I do not want it to fade into the background of your attention. You can learn to reinforce each other's courage, good nature, and optimism. You can help each other by reminding the other at various times to return to the moment's prime data.

Remember the point of power. Don't let the information fade. Use it. The tissues of Ruburt's body are softening. Remember what I said about improvements, so that you trust them. All of this is highly important.

"Unknown" Reality will do very well. I am pleased with it. Your own abilities, on your part (*to me*), outweighed the considerable negative projections. Now when you act, as when at various times you encountered Prentice with definite complaints, or requests, there you were making a positive response to a specific condition, with good results.

When you brooded about past errors, criticizing Prentice in your mind for past and future errors, you were reacting to implied threats of a kind. The refreshment of prime data, the return to natural stimulation, allows you to react appropriately to any realistic "threat," without exaggeration.

(10:42.) Give us a moment.... I am hopefully leading you along a road, and I believe that you have each examined your beliefs more lately than you have in some time. Ruburt's condition is definitely reversible. That fact follows all of the other information I have ever given you philosophically. Your individual and joint feelings about threat have to one extent or another made Ruburt believe that he needed that protection.

We are trying to undermine all of the reasons behind the condition. You must, however, realize that it is reversible. Ambiguity everywhere surrounds you, so that it can seem that few issues are clear-cut, or can be directly acted upon, and in those areas your experience of course confirms those beliefs. You have each been afraid to really exert all of your energies to rid yourselves of this problem.

You are afraid to trust improvements, so that they could follow no main clear-cut line, but bubbled up here and there, seemingly going nowhere. You did not really exert yourselves fully, except upon a few occasions in the past when improvements did definitely appear to be coming to a hopeful conclusion of the difficulty.

In those instances you both became ambiguous and frightened once again. You must find within yourselves the willingness, the energy, and the intent—the willingness to take a chance, and not to so fear failure.

The same applies to, whatever stance you take in the world. Do not be so afraid of failure or of making mistakes. Learning processes are involved, and relationships. If you do or do not like television programs, it makes little difference, as long as you understand your attitudes.

(10:52.) Give us a moment.... It will be easier for Ruburt to do his walking routine. His symptoms and attitudes may be clear to you. You compare them against so-called normal

behavior and attitudes. That is beneficial. To some degree, however, you do not see that while you encourage him physically toward activity, you do very little in comparison to what you could do.

He tries to be independent in the bath, for example—a healthy attempt. In any case, if you follow the latest sessions, and if you both really exerted your creativity and daring in the area of Ruburt's condition, you would literally be quite astonished at the results.

The intent would transform your lives without any other specific effort; that is, without any extra programs—but each thing that you do would be magnified in its beneficial results.

Now I bid you a fond good evening. And when I get you set, we will go on to our book, and any other philosophical material you are interested in. End of session.

("Thank you, Seth." 10:59 PM.)

JANE'S NOTES
TUESDAY, JULY 12

Afternoon: A strange moment suddenly comes; we've just finished lunch. Frank Longwell just went out back again, to finish working; the huge yellow back-hoe moves outside the kitchen window; the air suddenly turns dark; the sun disappears; an odd cast of light covers everything; stormy, evocative. A mourning dove makes its lonely lovely sound; Frank comes in to make a phone call—ordering concrete for later today; Rob is typing in another room, the FM radio station is playing a symphony; outside my side window the green leaves shimmer in the air; and again, everything seems synchronized in its own fashion; everything separate yet together. My head has its own rustlings inside, / shoulders are relaxing; drooping; / everything seems significant—waiting—yet happening at once... my neck feels heavy; Frank comes back into the kitchen for a cool drink... I'm getting very relaxed... too relaxed to type? Something—pressure in my head maybe keeps changing—the bottoms of my feet feel woozy; they throb gently; so does my neck; my breath deepens, ears feel funny—was going to walk around the house or do some other writing but for now at least I'll have to go along with... whatever's happening. It feels as if there were tides in my body, rising and falling... this all continues; I feel a twinge of guilt—Rob's typing reminds me that I was to do my three hours—but this IS writing; cataloging body-mood changes; I want to sketch the men working—eyes, sinuses, ears and neck strongly "working." Frank comes in for a pencil; the symphony reaches a crescendo... off and on my vision is excellent—sinus drain—

My feelings are ambiguous—should I go along with this, doing nothing otherwise, or try to get some James though I don't feel like it particularly or get up and walk around? Decide its dumb to be so indecisive. Get up, to john, bedroom, do dishes, go through living room without holding onto things, sit down. Contemplate going further, to porch, but Stamps are out there and I don't feel like chatting. So write this down—maybe can use it somewhere.

Do reflexology.

Walk house twice.

Write about. (No 3 hours.)

(Did mail.)

A.M. Read S. Sessions on me.

JANE'S NOTES
WEDNESDAY, JULY 13

Good day. Good mood! 3 hours good James. Around house once good—did john, kitchen & bedroom floors for 2nd time (still one short). Ans. mail PM 2 hrs. (Porch.)

Odd though—do feel body softer, more pliant and _____!

Looked forward almost to getting up & walking around.

Reflexology—messages—

How often is it that an insight about ourselves surprises us? Just now, reading a letter from the editor of an occult journal I found myself mentally responding in James vein, saying: I am somewhat judicious, and therefore waited before responding”—and suddenly I saw—that I WAS SOMEWHAT JUDICIOUS—I AM SOMEWHAT JUDICIOUS and in my mind I've thought that I was if anything overly spontaneous and therefore to be watched lest my spontaneity contradict my “reason” as if on my own I had no “judiciousness”—and not seeing in fact that the symptoms were the result of —over-judiciousness. I am... judicious. Naturally. I don't have to take stern measures—for—automatically I use my spontaneity judiciously! A remarkable insight—to me; and that's what matters.

JANE'S NOTES
THURSDAY, JULY 14

Thursday: 10:10 AM-12 —Good James.

(Feel easier AM. Definitely as if body is letting down— 1:50-3 Good! James

Thursday, noon, July 14

Worked well, James. 2 hours AM. MOSTLY THOUGH, THE ODDEST FEELINGS, as if my head in particular has been held in one position only though I know it hasn't been THAT stiff; like an iron rod from my head downward so that I had to move in one fashion; all together; and my head inside... shudders, like a car trying to start; particularly something trying to drop or extend or lengthen in the right side of my neck between head and shoulders; and my sinus drain / with this, a willingness more to walk, difficult to describe; and I feel LIGHTER ON MY FEET; though I don't weigh much when I walk I feel very heavy... and I'm doing this James thing about leaving melancholy's castle; surely there's a connection. I did realize yesterday that the body's natural "God given"! defenses include agility, responsiveness, strength, dependability, good health—and instead I undermined those and set up artificial rigidities; did realize impossible as it sounds that Seth was right—constant anxiety and tenseness caused the whole thing; and DID resolve to let it all go.

Comes to me today that years ago I got scared when I thought anyhow that Rob's parents "shit on us" when we were broke; before I hadn't worried about money—just writing . Then, still kept symptoms to guard against distractions, etc. (and I feared ridicule). I know I determined to get money and through my work—so we could work—(while seeing to it that I could drop jobs); and started the anxieties and body habits which then... I kept. But Christ, my condition is worse than poverty; so—out it goes. I may be a slow learner but once I DO learn—I do.

Feel a mental & physical (odd!) willingness—and agreeability about walking—instead of? reluctance or even—resentment! Whole body—moveable parts in particular feel, softer—

JANE'S NOTES
FRIDAY, JULY 15

(Head-neck area "working" during night.)

10 AM—11: Poetry. Good.

2—Improvement: Doing dishes right arm reaches out further. Ligaments right neck releasing. Still some easier walking—knees feel more flexible.

1) To bedroom, john, do dishes, make coffee.

2) Make cake, walk bedroom, john, etc.

Hot in afternoon, not inspired—disappointed; do sketch.

PM—notice hot itching ankles, and to much lesser extent within knees. During night, head, jaw etc. working.

Do reflexology.

JANE'S NOTES
SATURDAY, JULY 16

*Sat July 16*** right ankle suddenly much improved; more movement; eyes definitely a good deal better after massaging head yesterday.*

DELETED SESSION
JULY 16, 1977 9:29 PM SATURDAY

(I told Jane this afternoon that we should get more information from Seth about her eyes. I was especially concerned by their bloodshot, protruding appearance. I didn't understand how their appearance could mean that improvements were taking place, even though Jane said they'd felt much better the past two days. She agreed that we should get all the information on them that was possible.

(A storm was building up as we sat for the session. We could hear thunder rolling beyond the mountain to the north. The day had been exceptionally hot—well over 90 degrees—probably the hottest of the year so far.

(I should add that Jane's ankles had shown a marked improvement. Their swelling was much decreased, with a corresponding increase in mobility. She said her knees also, seemed to be responding to the same process of change involving the ankles.)

Good evening.

("Good evening. Seth.")

Now let us begin.... Despite negative beliefs, false starts, or disappointments, Ruburt's body has always tried to improve itself. The improvements were relatively isolated—kept apart from each other, not connecting overall, so that main motions could be affected. And despite your joint negativism, and your joint distrust of improvements, and your joint insistence upon ignoring any improvements noted by Ruburt as ludicrously insignificant in the face of what was needed—in spite of all of that, the body has kept up its own struggle.

Do you want me to wait?

("No...." I hesitated, though. The storm had begun. At times because of the thunder I could hardly hear Seth. The lights flickered often. The rain lashed down.)

Just before the eye condition became apparent, the following happened. Some ligaments that had been shortened in the head and neck area began to lengthen. These ligaments control arm motions, head movement, and have been in those terms largely responsible for holding Ruburt in this position, topwise.

(Jane demonstrated what Seth meant.)

This will be a rather comprehensive session, so take your time.

(There was much thunder and wind and heavy rain.)

As a result of that definite improvement, Ruburt was able to lift his head slightly as he walked. We can wait if you want....

(9:38. "We better wait a second." The storm raged in a gale of thunder, wind, and rain. I began closing windows. Doors slammed. Then the lights went out. I groped for my flashlight in the bedroom, and also brought out candles and matches. It seemed that we might be without power for some time. Yet I never got to light the candles—the lights came on within a few moments. The rain began to slack off. Resume at 9:52.)

Those ligaments had been pulled tightly. Only a small, minute alteration in any ligament or muscle affects all others. These ligaments in particular had been in the process

of loosening, before Ruburt suddenly found he could thusly move his head, and look up toward the ceiling while walking.

Previous to that he had held his head, neck, shoulders, and arms, using them almost as one block, allowing those motions necessary for typing and reading, with some additional motions possible for the few chores he managed to do.

The beginning release of those ligaments affected muscles that had been thusly held, so that they also began a release. As a rule muscles do not suddenly release an inch or two, and again, the smallest alteration is important. Ruburt mentioned it to you, and noted it himself. Both of you promptly felt it to be quite insignificant. So Ruburt could lift his head an inch while walking. Each of you thought, big deal.

In fact, a significant improvement had begun, for those motions affected all others, beginning to stretch other muscles and ligaments, demanding more circulation, and so forth.

Ruburt's eyes had worked quite comfortably, moving in a very limited range of motion because of the tightened neck, head and shoulder muscles and ligaments. Simply put, the eyes worked while locked into certain positions or focuses. He had noticed for some time before that he had difficulty rolling his eyes when they were closed, for example.

As the heavy ligaments began to move, some important joints began to loosen. Many muscles, large and small, were tugged upon, and teased into motion. He felt them in various portions of his body. The same happened to the eyes muscles, however, and those are important in vision.

He started using them in ways he had not before. They were not in the old locked position, and he was beginning to enlarge his peripheral vision, which though he did not know it, had previously been limited by the head motion. The eye strain began to show. He became frightened. The tenseness from his fear would alternately relax and tighten the muscles, then.

(10:05.) Give us a moment.... There was also increased circulation to the eyes—very important, though this gave him a feeling of congestion at times. You were not having sessions during part of that period. He could not rely upon himself, and he did not trust the eye doctor. The bifocals (*recently purchased*) were resisted. The eye muscles were trying to work. The bifocals were trying to do the work for the eyes.

The worry, and the additional tension caused by it, prevented those ligaments and so forth from further improvement until now. Period.

Sometimes it seems to me that I cannot get through to either of you in certain areas, for it is precisely your ambiguity and feelings of distrust that cut improvements short, and that aggravate any otherwise briefly experienced discomforts—that is, they become exaggerated and linger.

Now: you are at this point presently. You can choose to believe me, and to act upon what I tell you, or you can choose to ignore the implications of what I say. Ruburt made a quiet, or quietly dramatic, decision. He is verbal. Words are important to him. He “hit upon” the word “responsive” in relationship to his body. He decided that above all he now wanted his body to be responsive.

That word and its meaning to him has the power to offset many of his negative body beliefs and projections. In the past two days the following events have occurred. They have

been largely ignored by both of you. Several large ligament areas have shown significant improvements in terms of release. I am speaking of the right neck area.

The release of these ligaments, though not complete, brought about changes such as the following: the activation of the entire capillary system; the increase of circulation to the ankles and some observable increased motion in both. The ankles have not suddenly been completely released, but the necessary motions have begun.

The opening of these capillaries was responsible for the itching feeling in both the ankles, and to a lesser extent in the knees.

Both of you distrusted those events. Ruburt's eyes felt better, but both of you discounted that also as insignificant. They felt better because the muscles are becoming more used to their newer motions. They will constantly improve in all ways if you trust the body's resources and intent.

He can for example begin to copy material for, say, an hour a day. Before there was no trouble. That was all the eyes did, relatively speaking. In the body's reality, for example, today's improvements are quite momentous—but your joint attitudes in the past put the body's efforts down.

Are you tired?

(10:21. "No.")

Again, part of this is the result of thinking in terms of absolutes. Any improvement in Ruburt's condition is significant, and should be reinforced.

You are constantly in the position of saying to the body "In the face of what we want, your improvement, whatever it might be, is not only not enough, but almost a parody in the light of normal walking." In terms of behavior, neither of you reinforce positive behavior in terms of any improvement. You constantly say "In the light of the past, these improvements will come to nothing—and indeed are worse than none, for they only lead into false hopes."

Ruburt is embarrassed to mention an improvement to you, or to grant any as significant to himself. When he does "break down" and tell you of one, you often frown. Your joint attitudes are plain. Despite this, and because of your good intents, being about this group of sessions, the body is responding. You were in danger of following your old patterns of reaction, which is why I am giving this information.

To some extent all of Ruburt's movable parts have, since the sessions lately began, become more pliable. He said he felt a trifle lighter on his feet—again, dismissed by both of you as insignificant. This was the result of increased circulation, but mainly the result of tensions being relieved in those important neck areas.

That softening means that all of the muscles and ligaments involved in locomotion have somewhat loosened—an overall loosening. The position walking has not altered. It has become looser, however, and at times quicker. The overall motion is what is important. And the knees' stiffness began in the neck areas.

When you focus upon negatives, that is all you see. The idea of being physically responsive can further trigger the final important developments needed. Absolutes must be avoided, however, and you start from Ruburt's present position, reinforcing through approval—not disapproval—those improvements as they happen.

This entire attitude of course represents those areas where you have not made the leap from the world's beliefs—and you do feel betwixt and between.

I have said before in the past that a given time was ripe for a change of a most beneficial nature. It does no good to ask why those advantages were not fully taken advantage of. In 1973 Ruburt made definite and important strides. You can say that those strides were useless, since they were not followed through to normal mobility.

On the other hand those strides were highly important, for the body did right itself to an important degree, and through all of the difficulty the body has tried to right itself. The idea of responsiveness is vital, and its importance to Ruburt, now that he has attached it to body motion, is extremely significant.

You are another such period, where “conditions are working for you.” I want you to take advantage of them this time, and this session can allow you to do so. You believe the body can improve, or you don’t. The fact that it constantly tries should tell you something. I cannot speak more clearly. Vital improvements have begun. You should see some increased mobility in terms of far quicker motions first of all, followed by a general overall straightening.

(10:44.) It is basically so simple—so simple—that your projected difficulties appall me. You trust improvements, however slight they may appear. You approve of them. I believe I have answered all of your eyes questions. The responsiveness, incidentally, covers a variety of issues, socially as well as physically. I have said what I set out to say. End of session, unless you have questions.

(“No.”)

Then a fond good evening, and take my, advice, both of you. Try, for once, to trust that the best, rather than the worst, might happen, and that the improvements have a good intent in mind.

(“All right. Good night, Seth.”)

(10:48 PM.)

JANE'S NOTES
SUNDAY, JULY 17, 1977

Begin dream book.

The "softening" continues. Right ankle and whole side of left foot itch—as do knees, to lesser extent. The group of ligaments on right side of neck seem to be releasing steadily—with improved head motions—though the process isn't yet completed. Eyes feel easier.

Forgot: during night my stomach muscles right side lower suddenly relaxed & felt fantastic—I didn't realize they weren't relaxed before—then left side of my groin itched & all the flesh went soft & relaxed (and sort of flabby).

How could such things "slip my mind"?—front ligament (or muscle) of left leg this AM. And now looser in a way I can't explain. Shortly later—4 PM—ligaments behind both legs relax some more, delightful feelings of release to toes.

JANE'S NOTES
MONDAY, JULY 18

All of above continues & left jaw & ligament begins. All moveable parts, softer. Began copying James—OK!

DELETED SESSION
JULY 18, 1977 9:18 PM MONDAY

(Much damage resulted in Elmira from the storm described in last Saturday's deleted session. Many trees were down in certain areas of the city, especially in our old neighborhood, around Water, Walnut, and Hoffman streets.

(Jane said her eyes were feeling much better, although "full of moisture," and that the copying work she did on James, following Seth's suggestions in the last session, went well. Her legs and ankles still felt "itchy," as described before, and at times she had similar feelings throughout the body. General improvements, then, seemed to be under way.

(Today had been probably the hottest of the year—well into the nineties —although as we made ready for the session the temperature had dropped to some degree.)

Now: good evening.

("Good evening, Seth.")

Probabilities are not pulled in by mere whim, but through desire and intent.

Ruburt's body is undergoing profound beneficial alterations, for his desire and intent seemingly have changed overnight, relatively speaking. Words, symbols, signs, anything that can be used by a personality, often become a new focus through which probabilities are altered. These are not so much bridge beliefs as bridge intents.

Ruburt's intent to be responsive is being used in that fashion, and the word with its meanings brings about a juggling or change-about of other important intents, which then change alliances.

The word combines all of his goals—physical and creative—into one clear focus in which there is no ambiguity. In a way then the word, with its intent and meaning, has tremendous power, to which the body is responding. Responsive: that word does not imply retreat. It also implies the ability to respond. The energy to act. The joints have all begun to move better. In some cases now this means, relatively speaking, slight enough motion, but highly important.

The circulatory system, again, is activated. This is noticeable particularly in the feet, and all of the ligaments are beginning to release. This is an overall activation because of the overall intent, and therefore more in balance than the beginning of improvements in the past. The body instantly responds to a new image by activating its entire mechanism. Ruburt does not yet know what his response to the world will be—whether he wants, for example, television shows and so forth, or not—but he is now determined to respond, to be responsive, and not to simply retreat.

He has been searching for a key of that nature, something about which he could rally his forces. The moment came insignificantly enough—as Friday evening passed with your company on the porch *(the Gallaghers, the Blumenthals.*

(9:31.) Give us a moment.... It was because I knew this that I was relatively severe in our last session—wanting to make sure that both of you made the best use of that important advantage.

That session is extremely valuable. So on your list, write “Do not think in terms of absolutes.” As far as Ruburt’s condition has been concerned, you both have habitually thought so in terms of black and white that you added a narrow, limited area in which improvements might begin, but could only go so far.

Suggestions such as I have given you are meaningless if any improvement is faced by an attitude that says “Such a minute improvement is meaningless,” or “This has happened before, and gone nowhere”—and so I wanted those attitudes completely routed out. I also would greatly like the two of you to remember your own considerable natural creativity, innovative ideas, and usual independence of thought (*all amused*)—those are your assets. They should be applied with the idea of helping Ruburt to improve.

(This thought appeals to me considerably, and seems obvious, of course, once stated. I imagine I react to it in somewhat the same way that Jane does to her “responsiveness.”)

Again, his condition does represent the one area where both of you have felt cowed, often hopeless, and as if your abilities worked in all directions but that one. The important point is, that that area was the one area in which you did not use those abilities—nor should either of you spend time bemoaning what has happened, or dwelling upon “what people can do to themselves.” This is not only waste of time, but it adversely affects your creativity, and that frame of mind will never generate solutions, but only further difficulties in any area (*emphatically*).

As he is using it, the word “responsive” will give him freedom to respond as he wishes to the world in general, so that the two of you can make decisions. There is an overall picture you cannot see, in which you form your lives together, so that at one time you act, for example, as a unit, and on other occasions or times one acts out certain of your joint beliefs, while the other acts out another one.

This happens in any relationship. You have said, I believe, something to the effect that the house or the money meant little in the light of. Ruburt’s condition: meaningless chatter in a way, since if you did not have the money or the house, that would not mean that Ruburt was necessarily in excellent physical condition.

The freedom that the house and the money represent is extremely important to both of you. Ruburt did not put himself in poor physical condition to get those things. His physical symptoms were the result of methods or habits of dealing with himself and the world, and of attitudes that both of you shared for the greater part of your lives.

He applied those methods of his own, but they differed from yours only in degree. You would not go so far. To a large extent, however, you agreed on retreat rather than response. To some extent now, you applied discipline in your work and lives to protect yourself against response to a world that you felt was insane, in direct conflict with artistic pursuits, and in which you felt quite alien—both of you, that is, as a unit.

Since you both held those attitudes and saw those beliefs everywhere reinforced, naturally enough in your experience, then in the overall it would be most miraculously unusual if one of you did not physically retreat. Your nature allowed you to try. You found it intolerable, and recovered. Because of Ruburt’s other characteristics personally, he tried it on for size, and found it fit with considerable chafing. But overall that way of life, to some extent has suited you both.

You wondered in the secret depths of your mind how well-suited Ruburt was for the solitude you believed necessary to produce good work. You intend, both of you, having the

cat fixed, so he will not be frustrated inside. Ruburt fixed himself, and fixed it so he could not go outside—because, according to your joint overall attitudes, you believed you must isolate yourselves against the world.

Ruburt felt it would be more difficult for him, so he applied the additional discipline. Only lately have you really made an effort to examine those habits. They have been deeply ingrained. Whenever you apply yourself in such ways, you collect data that seems to support your ideas, so that unless efforts are made to change, the picture becomes grossly exaggerated—and to that extent unrealistic.

Some men are fools. Some men are murderers. Some people do not give a whit for your privacy or your work. Some people do not understand artists, or any creative endeavor. None of these remarks apply to all people, however, or even to a majority of people. You can, however, collect information and statistics applying to any one group, and keep collecting it until you find that you do live in a reality in which all men certainly seem to be fools, or murderers, or hostile to creative people.

(10:03.) Then, you must fight or retreat. Ruburt retreated, but the situation was always in basic terms, artificially formed by your joint beliefs.

The body can find no firm stance in such a situation, for the artificial conditions blot out the natural realities of any given day. It is the duty and challenge of the conscious mind to ascertain cultural reality—but cultural reality cannot supersede natural reality. Or you run into difficulty.

Constantly applied tension leads to any and all physical problems. In the face of the circumstances you did well—avoiding drugs, for example. In many cases, when people make the necessary decisions that would otherwise restore their bodies, medical drugs have so muddled body orientation that the affair is further complicated. If you continue as you are going, the overall body responsiveness will certainly continue. But do remember what I have said about applying your individual and joint feeling of creativity and inventiveness in those directions.

You can be quite happily surprised, not only by your changes of attitude, but by the quickness with which such suggestions are used and utilized.

I will shortly begin to divide our sessions between personal material and other kinds. I want to commend you both, however, for utilizing the material in these later sessions, and I remind you to follow your own lists in the sessions.

I have nothing more to say for the evening, unless you have questions. I will add for Ruburt: as I said, the eyes will continue to improve. Copy for an hour for now. The eyes are still changing, as the ligaments in the neck do, but the muscles in and around the eyes are acclimating well.

End of session, unless you have questions.

("We'll take a break, and see.")

(We went out on the back porch. The new cement floor had been poured today, and although we could walk on it, it still radiated considerable internal heat. The sky was clear and starry. A cool breeze moved down the mountain in back of the house.)

(Seth's material earlier this evening, about responsiveness to the world, in whatever form one chose, reminded me of an idea I'd mentioned to Jane last week. I'd dropped it because I became unsure of the reactions on both of our parts. The idea involved our concentration for just five minutes a day—say when we lay down for our naps—on sending

out suggestions to the effect that we'd hear from people we wanted to hear from, either/or by letter or in person. Obviously the people would be well-enough known for us to have heard of them. But I'd been thinking that it might be a way to break our habits of retreat. I became concerned, though, about whether our beliefs had changed enough to make such contacts possible, or welcome to us if they did materialize.

(I explained the question to Jane. Resume at 10:48.)

Now: let me clarify your positions for you.

In the past in your moments of expansiveness, you did two things. You tried to give expression to a natural desire to meet other people who were seriously involved with matters that concern the soul, the body, and the political and cultural life of man—for those are your concerns also.

You hope to cast understanding upon man's soul, his body, and alter his concepts of his cultural reality. At the same time you both made sure that you reinforced your own beliefs, so that the people who came did not altogether click with you. You could say "Well, that is that—we made an attempt," and drop the entire issue (*which is what we did say and do*).

As Ruburt's body becomes more responsive, it means also that he is becoming more responsive not just physically but in all areas. He thinks he feels uncomfortable with other people on such occasions because he is physically uncomfortable, sitting for long periods, or because he feels in an inferior physical condition. Instead, of course, he felt in such a position before the symptoms showed—as each of you felt, and were convinced in black-and-white fashion, that creative people were misunderstood, held in inferior position in the world, and were generally considered oddballs.

Ruburt's own abilities he considered represented even the furthest reaches of the creative realm, therefore putting him in twice as inferior a position. In the light of your beliefs, the better you considered your own works, the worse your position in society, and your opinion of your fellow men: the better the creator, the worse his social position, the greater the ridicule.

The shoddy, superficial, popular novelist is acclaimed. The original creator is scoffed at. Ruburt could not stand ridicule, and so took a proud retreat. He now understands that retreat denies the responsiveness natural to the body, mind, and spirit.

It is dangerous to use generalities. You are not popular novelists. Popular novelists are also individuals, with a certain amount of creative talent. Many of them feel almost the prisoner of abilities that will only extend so far, and no further. The mass attention and the money, that at times you either envied them or scorned them for, is often a badge to them of their own inadequacies—a compensation that is held a curse, so do not deal in generalities of that kind.

You put yourselves in the position, where if you valued your own work, you expect to receive no recognition, and the greater the work, the less recognition. I suggest that you do the exercise you mentioned, dealing however with an excellent increase in sales of the books, for this will help many other people, and you also.

Ruburt's responsiveness will show physically. When he feels he can physically handle guests with some finesse, if not with perfectly normal behavior, you will know that his mental and emotional patterns have changed. You will also know that your emotional and mental attitudes in that regard have changed.

("Well, sending out suggestions about selling books implies a change of attitude to some extent—")

It does indeed.

("—so I'm wondering if our doing this will collide with what we're trying to do about the symptoms. The suggestions about sales won't increase his feelings of vulnerability, will they, just when we're trying to build up confidence, and so forth?")

The increased sales do not necessarily involve you with guests of the stature you are speaking of, or with definite appointments made, in which there is direct personal contact.

I am not saying that you should refuse guests. When Ruburt is ready, and when you are ready to begin to embark upon relationships with others of any import, his condition will show it. We are not speaking simply of guests, but of a willingness on your part to begin relationships—in line with your work, and of direct contacts, planned in advance, of personal contact.

Unexpected visitors are something different entirely. For they require no conscious decisions on your part ahead of time. I am not saying that you should wait at all until Ruburt walks perfectly normally. The situation of attracting the people that you want, will come quite naturally as Ruburt feels more and more competent.

I also want to give you time jointly to explore how deeply you want such contacts—if you want them at all. Much of this, however, and further understanding, will follow quite naturally. In the past you gave yourselves no leeway.

(11:18.) Give us a moment.... Rest your hand.... You have made no attempt to form bridges out to others. You did not believe it worthwhile. To the contrary, you stressed your differences always. Again, the return to the natural world reinforces feelings of creature brotherhood, and serves to connect you with your kind, even while you admit the vast differences in beliefs, customs, religions and so forth.

Your black-and-white beliefs have often led you both to either expect scorn, misunderstanding, or on the other hand to expect too much of others who come here. It is good, however, to suggest that "your definition of important people" read the books, to suggest that the books fall into the proper hands, in those terms.

If you continue to understand your own attitudes, the entire problem of who to see or not to see will be taken care of easily and naturally. Then—underlined three times—you will find it easy also, amazingly easy, to find some format for seeing others—I imagine small groups, sometimes of professionals, at comfortable periods of time throughout a year. That will also follow naturally.

I am more concerned that the ideas of responsiveness be followed now, and that you apply your feelings of creativity to the situation. When Ruburt does not feel ashamed to meet guests, it will seem to him that this is because he is so physically improved. Actually the improvements follow and are the physical materialization of his responsiveness to himself, and to the natural world.

(Amused.) Do not be so concerned, either, about so-called important people. Many of the unimportant youngsters who write you will be important people in the future. When you change your beliefs and attitudes so that you no longer expect so-called important people to ignore you, they will not. I do not share your concern about important people to begin with.

Do you have other questions?

("I'd like to go into the probability dreams, as I call them, concerning myself and my parents. But we can discuss those later.")

We will then go into that, with other material, at our next session. Ruburt's interpretation of last night's dream was correct, and his dream experience will show greater depth and variety now that he has stated his intent by beginning his *(dream)* notebook.

End of session, and a fond good evening.

("Thank you very much, Seth. Good night.")

(11:32 PM. I didn't realize it at the time, but upon typing this material I'd say that Seth didn't directly answer my question on page 298. I was more interested in information on our reactions to the books selling well, and the resulting publicity, than in the question of guests, per se. The meeting of people, of course, is a part of the question, however, so in that sense Seth did consider it.

(After the session I told Jane that my concern wasn't so much with meeting important people, as that their interest in what we do would imply some sort of acceptance or understanding on the parts of those who occupy dominant positions in society, the arts, or whatever. And I think we are well aware that many of the young people we do hear from will occupy those positions of power in tomorrow's world. I see nothing amiss with us having some fun on our own in the meantime, though—provided we're both willing, and understand the terms of the "games.")

JANE'S NOTES
TUESDAY THROUGH SATURDAY

From Tuesday AM through Friday late afternoon—it seems that more or less constant softening and loosening of all moveable parts went on, particularly the gradual releasing of heavy ligament group in neck, right side. On two nights in bed, definite softening of very important muscles and ligaments from hips down back of legs, under knees; and also stomach muscles right side. Ankles also. Arm and shoulder areas softening, and I could reach further with my left arm. Only occasional difficulty reading and hardly any copying James; so that I worked up to an hour and a half probably. Friday AM in particular. I “smelled victory”, and found myself imagining how I’d write it all up. I didn’t walk as Seth suggested. I was just too hot but did make an effort not to sit too long; to go out on back porch, etc. Did do suggestions and try to return to the natural moment—though did forget that a few times. Felt quite ambitious Friday AM.

Friday afternoon and Saturday—As I worked on James, I massaged my head, which certainly seemed to help the neck and other areas. Took nap. On awakening could feel my eyes were bugging out and vision blurred some; Pat and Carroll came; I’m embarrassed to be seen walking as I do—worse Carroll comments on my eyes—throat—I’m mad at me and at her; instant poor mood, worry about eyes again—think worse things—make an effort to trust the physician within; tell myself to ignore negative suggestions—then return to natural data. It took me several hours unfortunately. But I had a good time Friday night with Gallaghers and slept well; and eyes did improve again. Saturday AM the parts of my body that had felt softer, were quite sore; knees and arms. My eyes were fair. I went out because I thought I should; anyhow later, the parts stopped being sore; and walking there was another difference as if I were trying to swing some from side to side the way you should; felt some ambitious, cleaned bathroom a bit....

DELETED SESSION
JULY 23, 1977 9:33 PM SATURDAY

(Once again we had a list of questions for Seth. However, since the session was short, listed below are only those questions Seth gave some information on. See Jane's own copy, attached, for an elaboration of her question about Pat and Carroll.

(1. About reincarnations Why do people say they remember past lives, but very seldom refer to future lives? If Seth's ideas on the subject are correct, people should remember both past and future lives.

(2. Jane: More on eyes. Are teeth or thyroid in any way responsible for the eye difficulty?

(3. Jane: Anything on how to handle episodes like yesterday's with Pat and Carroll?)

Now—I see that it is nip and tuck with you both right now, so I will begin with Ruburt's condition and allied matters—important ones.

Ruburt's students upset him considerably yesterday. They represented the behavior of even the well-meaning people of your society, given an overall set of mass beliefs. In some areas they do very well. Overall, however, you are everywhere surrounded by those beliefs, and the behavior of the two girls should serve as an object lesson.

Ruburt was quite instantly aware of his own reaction, and the several hours it took him to regain some sense of confidence. He gives himself however the same kind of suggestion often, when perhaps it is not so obvious, and you also act in the same manner. Such behavior is the result of ingrained learning, and also of fear patterns that are the result of medical beliefs in particular.

In the past, improvements did not “take” for a long-enough period to produce desired results, because of your own lacks of confidence—Ruburt in particular and you secondarily. If you do trust the body and its wisdom, then you trust it. I will try to clear up such issues as they arise. For now you must take it for granted that such conditions will exist.

Do not try to hide from them. Whether they are the result of your own behavior or the behaviors of others, use them creatively, and as they are tackled such instances in the future will be minimal.

Now: someone might fall down and badly jar the head or neck area, in which case you have an observable bruise, or wound or whatever. Over a period of time Ruburt's anxieties brought about a like condition, but not observable in the same fashion.

As mentioned, those areas are being released. During his nap, further important release took place, but it was accompanied by uncomfortable sensations with his eyes. The resulting release of muscular tension was definitely obvious to him, and reflected not only in the neck or head area, but also in the important knee areas, and traveling to the ankles.

Ruburt concentrated, however, on the eye discomfort. The body itself did not experience those sensations as at all frightening or uncomfortable, but as stretching readjustments. Later in the evening, further definitely felt releases occurred in the same areas. The head motion to the right was improved, the shoulder areas further released, the jaws also—and those releases pulled out, so to speak, to the hip areas. Ruburt's eyes also felt considerably easier.

Neither of you granted those positive experiences as meaning much, in the light of your other concerns. Your confidence fled. Had you made greater effort to understand, both of you, the affair for one thing would have been much more pleasant, but further anxiety would not have been generated. You could have helped each other.

Many of the sensations or stages that are definitely considered negative at such times, and certainly appear so in your experience, are the result of misunderstandings because of ingrained beliefs about body behavior, or the result of your lack of confidence. When that continues, the improvements, which are often considerable, appear invisible—or, again, you do not trust them. Further anxiety results.

This must be worked through now, and it can be if you both exert your creativity and daring in that direction. There is nothing wrong with Ruburt's thyroid. The feeling in the knees is most encouraging, and represents the new activity of joints coming to life again, as the result of the new responsiveness of those neck ligaments.

Ruburt's reading is improving. And that is the result of the very releases that for example during his nap so frightened him.

The whole matter then comes down to building up your confidence, and making a creative effort to let nothing take it from you. For now, it is realistic to expect some such episodes: but as you use these ideas, and as the improvements continue, the episodes will be far less, and your confidence will easily triumph.

Ruburt's main physical difficulty will be alleviated as the head area clears, so any improvements there are highly important. They are instantly felt in other portions of the body, which proportionally loosen.

(10:01.) Give us a moment.... It is highly vital that you do not allow any lack of confidence to cow you. I want the hot towels on the knees however continued, and all of the suggestions given already. The body is responding, and the activation is general and entire. Presently you can reinforce each other's lack of confidence. But you can also determine to use your own creativity, and your own faith in the body's efforts and power to combat such episodes.

Now.... The girls' behavior points out the importance of suggestion as it operates in a negative way. Most suggestions are relatively invisible. They are the result of body language, smiles or frowns, muscular attitudes—but you live surrounded by a psychological environment of suggestion. You have each your ways of expressing to the other silent attitudes of hopelessness or happiness. The return to the natural moment can be used quite effectively, but not if you constantly reinforce your lacks of confidence.

I do not want to go into history here, but to some extent the Catholic church began the mass pattern that ended up putting the individual in such a position, so that the self was trusted least of all. There were cultural reasons connected here also, but the people in the society were taught to rely upon the priests, so that that authority became substituted for deep individual reliance upon the self.

(10:12.) Give us a moment.... Ending our material for Ruburt and yourself, I want you both to arouse your own creative daring, and dare to believe that the body does know what it is doing, even if at times you must admit your own confusion, or even dismay, because that dismay is usually the result of your misunderstanding of events.

Do you want to rest?

("No.")

Do you have questions on that material?

("No.")

Give us a moment then.... Your question about reincarnation cannot be answered with any clear statement because of the intersections of probabilities in time as you experience it, and because people generally are so afraid of death.

A past death does not bother them, but the contemplation of a future reincarnation implies the death within this present life, and is largely avoided.

There is something else, in that in certain terms the way must be open, because people believe in a continuous time, and would feel the weight of future actions bearing down upon them in this life if they were aware of their future existences. They feel that other lives are past.

As a matter of fact, however, many futuristic books and novels fictionally contain elements of such future knowledge. When people form even dreams about other lives, they often draw upon the picture books of history, and there is no such heritage of a cultural nature with which they can flesh out any dreams of future lives.

However, it is the belief that reincarnations are past that largely closes the door. Those futures in your terms so affect the present, however, that vast confusion would result with any mass knowledge. Yet many inventions occur in a strange fashion, as men do at times travel into their own futures and bring back the memory of, say, gadgets existing there, which then in this life they "invent."

Now take your break.

(10:25. This proved to be the end of the session.)

DELETED SESSION
JULY 25, 1977 9:28 PM MONDAY

(Jane continued to show generalized improvements in her arms, legs, knees, and especially in the increased mobility of her right ankle. Her head rotated better on her neck, etc. She wanted more data on her physical condition tonight.

(We went over the questions left over from last Saturday night's short session. These included promised material on my "probability dreams" involving family members; Jane's hang-ups about finishing the two Seven novels she has started; and whether her teeth might have anything to do with her eye condition.

(Tonight Seth came through with excellent material on my probability dream question, and on reincarnation. The material really belongs in a regular session. To avoid its getting lost or forgotten, I plan to insert a note calling attention to it in the next regular session we have, which would be a book session on mass reality. It doesn't seem tonight's material would fit in here either

(It may develop that I can quote a bit of the reincarnation information in Volume 2 of "Unknown" Reality, also.)

Good evening.

("Good evening, Seth.")

Now. Root assumptions are extremely important, for they outline the extent of your reality. They define it, and confine it to certain focuses.

One of the main root assumptions of your popular world has been that the future does not exist in the present. Religion deals with the idea of an afterlife, again, a future event. Even those who accept reincarnation, again, usually believe that the past is finished and the future yet to come. In a way, the idea of past reincarnations often gives a feeling of support of past lives accomplished.

The idea of future lives brings into consideration certain emotions—man's fear of the future, for he is often afraid of what tomorrow will bring. Again, a future life presupposes death in the present one. That idea of death usually serves as an effective block against such future explorations.

As a matter of fact, as mentioned many times, the past itself is not finished. In a manner of speaking, future lives are not "there" as completed entities to be grasped, either. It is most difficult to explain, since all lives are being creatively formed simultaneously. You do have "future selves." In your terms those selves often give you information, advice, and inspiration, planting in their own pasts the events that "will" bring about their present. Period.

Probabilities intersect at all points, however, so that you can choose to accept such advice or not. If you do, then again from your viewpoint that particular next earthly life will be yours. If you do not, your next earthly life will be a different one, where for example that information from the future did not take, or was not given.

Any life is a future one according to your framework, or any life is a past one according to your framework. It is, therefore, the focus of your attention that delineates

your time period, and provides a psychological stance from which you will then view all other selves, or all other experiences of your entity. Your world is presently based so upon the ideas of cause and effect that precognition is frowned upon. The idea of a knowledge of future lives becomes even more threatening from a cultural, religious, and scientific viewpoint.

People may have some glimmerings of their own reincarnational existences, but they are patterned according to current beliefs—fleshed out by ideas from movies or history books. They need such data as a framework to hold or contain their intuitive knowledge. They do not have access to the history books of the future in the same way. They have nothing to hang that intuitive knowledge upon. The history books of the past, for that matter, are mainly fabrications.

The further you are removed from so-called historical fact, the greater the fabrication, of course. The true story of identity is vastly complicated. In your terms you do exist in the past, present and future simultaneously. You do have an identity of your own that is never annihilated. On the other hand there are no boundaries to that identity, so that each self is not like a definite unit, always the same. And to some extent one self or identity cannot be equated with any other.

You like to deal with classifications, so that you equate one apple with one other apple, one cat with another cat, one person with another person. The greater varieties of subjective experience, however, allow for no such easy equations.

(9:54.) When I use the word “equal,” however, I am not speaking of superiority or inferiority at all. In basic terms, however, you cannot equate one self with another self—or for that matter one life with another life, for the subjective realities of people involve dimensions that do not show physically.

Each entity, for example, is different from any other, and will seek different kinds of focuses and intents. There are vast individual differences operating there also. One entity might focus its main energy, intent, and drive in one particular earth life, filled with incredible creativity, so that that “focus life” becomes a central core for all other existences, the foundation and the source of energy for all other lives.

This does not mean that those other lives are subordinate. Other entities might spread their creativity and focus more equally over many lives. But in all cases the entity is simply the part of the self that cannot fit into one life alone. It is not, for example, an alien superself. When you go on a journey you cannot take your home with you—only certain luggage. In physical life, you cannot take your entire entity with you—only the part of it that you call yourself. And you are well-equipped with the proper passports, and inoculated with certain root assumptions.

Most people could not handle a knowledge of future lives in the present. They would always be looking for greener pastures, so to speak, and life would lose that necessary clear focus. You can try to contact future selves, however, simply by trying to do so. It is better to concentrate on the subjective reality involved—that is easier, for if successful you will automatically tune into the future self that “emerged” from your present reality. You can receive quite beneficial advice in such a manner.

(10:06.) Give us a moment.... You are dealing with your father, for example, from one probability only—the one in which you knew him. As I told you once before, his “main life” was not here, in your terms. (*See Volume 1 of “Unknown” Reality.*) In the realities in which

you saw him in the dream state, he was a wanderer—lonely, from your viewpoint, not his. The dreams represented your symbolic understanding that he was “a loner” in the probability in which you knew him—and in that guise you saw your father.

You did not see his reality as a personality apart from the fact of his being your father. You did make contact, however. He could not break through your own symbols. Some of the dreams did involve other probabilities, however, in which members of your family died at different times than in your world, as with the dream involving Loren (*my younger brother*).

The relationships between people that you know cannot be amply worked out in any one given life as understood, and those relationships are fleshed out in probabilities. Some of this is almost impossible for me to explain to you, for you move through probabilities so transparently while still maintaining your identity.

The past not only still exists, vital and alive, but it constantly gives forth multitudinous futures, as does your present. Yet each self is couched in an infinite cocoon of being from which it cannot fall, but ever emerge in changing form. If you want a better knowledge of your father’s existence, then try to think of him as a being who happened to be your father, and that will free your concepts of him.

Take your break.

(10:20–10:30.)

Now: when you are painting a picture and you have a good start, you do not think to yourself “I have a good start, but I will most likely ruin what I have begun.” When Ruburt is writing, and has a good page, he does not think “This is fine and good, but the next page will likely be lousy, and I will never have a book.”

Your attitudes before—and after—our last session, about Ruburt’s condition, can be equated however with precisely such uncreative and cowed frames of mind. To some extent those attitudes have been habitual. Carried to extremes, such a would-be artist or writer would never complete a painting or a book—not because of any lack of ability but because of lack of confidence and poor mental attitudes.

In the face of the belief that the painting or the book would be miserable if produced, each good sentence or artistic stroke would be the opportunity not for rejoicing but for dismay: “Aha, what a fine stroke to be wasted, for the painting will surely go astray.” Or “What a great line thrown away, for surely no others will follow.”

When either of you do good work you compliment each other. You do not say “But will that be followed up tomorrow by work as good or better?” You do not say “That is fine, but most likely tomorrow you will ruin what you did today.” Yet such uncreative attitudes have often, now, hampered you in that direction of Ruburt’s condition, so that you programmed yourselves to expect disappointment.

We had come along far enough, however, so that your confidence managed to straddle your momentary lapses of confidence. Ruburt’s lapses are far more significant, of course, than your own in the entire picture. He has not noted down his improvements daily, or any encouraging sensations, still because of those old fears.

He has made efforts, now, but the daily notes help reprogram his frame of mind. You do not always feel, say, “down” at the same time, so learn to encourage each other when possible. The changes in Ruburt’s body continue to be those exactly required, and in response to his intent and desire to be responsive.

That word, again, is important. He can keep his spirits up considerably by remembering to devote three hours to writing—*James* or otherwise, but he should not lapse into worrying about his condition. He should make an honest attempt at those walking exercises. Some days he will know that his body wants to relax, but even then the walking should be attempted, for the improvements will have an opportunity to work along with the body mechanism in operation.

The causes of the eye “difficulties” are as given. His new or old teeth (*humorously*) are not responsible. Overall tension on the jaw has contributed, but that is lessening as the neck and head are released. It is highly important that as much as possible he forget the symptoms, concentrate on the improvements that occur, and take it for granted that these will continue.

(10:50.) When I constantly say the same things, they are important. Therefore, whenever Ruburt is upset, I want him to return to the present natural data. This particularly applies to times when he is worrying about what might happen, or how he might perform in the future.

The body is significantly responding. The tension is dissolving. There is nothing wrong with his body except for the applied tensions. Anything then that encourages him to let go is beneficial.

I realize that you have both been busy, and that these sessions themselves take time. Make an effort, however, at least a few times a week to try the library together. Only a few moments are necessary to find out whether the time is auspicious or not.

Give us a moment.... Make an effort, Joseph—more of an effort—to compliment Ruburt on his appearance, when it strikes you that he does look good. This will help reinforce his confidence. Complimentary lies do not work as a rule, and certainly I would not suggest them. When someone has been worried about their appearance, however, as Ruburt has, then honest compliments, when appropriate, operate most strongly as positive suggestion.

You deal in this area, as in all areas, with probabilities. Ruburt’s body is changing into a more or less normally flexible one. He is pulling that probability toward him. When he is beginning a book, however, he does not think “This is a probable book.” It becomes his book, period. That is because he does not dwell upon possible impediments, and is relatively self-confident.

This simply means that his self-confidence is greater than any doubts he has. In the past his doubts about his body have greatly outweighed his self-confidence, and that is the reason for this material and that given in our last session.

The *Oversoul Seven* books are the result of a playful creativity, a free following of creative impetus. As he supposes, he became worried about the Christ satire. This harks back to old concerns, but was also tied into current events, and the growth of fundamentalism lately.

James was serious and concerned. *Seven* was poking fun at religious conventions. All Ruburt has to do is to tell himself again to trust the thrust of his own creativity, and let himself go along with it, and there will be no problem.

I will end the session unless you have questions.

(“I guess not....”)

Then I bid you a fine good evening, and my heartiest regards to you both.

("Thank you, Seth. Good night." 11:10 PM.)

JANE'S NOTES
TUESDAY, JULY 26, 1977

9:30–10:30: Copied James, then did dishes, had snack.

11–Noon: Copied James, then lunch—walked out to porch. Frank comes.

2–3 PM: Finished James chapter one; very pleased.

****All afternoon, right side of head and body get "lighter". Almost impossible to describe but it's as if a million tiny things in my head were just off enough, so that the rest of the body didn't work right, walk right; as if the body wasn't synchronized and as if this afternoon it was fitting together again correctly; all the parts lining up or something. My vision would change minute by minute; I walked some faster but felt so light on my feet that I called Rob... Was going to walk around but felt I should wait...*

Take nap—terrific dream, see notebook.

This light feeling, etc. continues all evening; some additional motion, standing, to the left; left arm feels ready to let go; new sensations right upper thigh; left knee.

Answer some mail PM, dishes, etc.

Library. Read session.

JANE'S NOTES
WEDNESDAY, JULY 27, 1977

9:30–11:30: Good. Figure out James intro, etc. I feel good, energetic!

11:30–11:45: Do dishes, make coffee, get coffee cake, feed cat & go to john before sitting down. 15 minutes that wasn't bad! Cool—sunny—nice! And doing well with James.

Noon–12:30: James. (Lunch, call Peg for story on Unknown—call Tam— we talk 3/4 of an hour.

3:20–4:10: James—very pleased—finished my notes Chapter 1.

Neck—shoulders—all release more. Standing, the top part of me straightens for a few minutes. All PM changes go on. I answer mail PM.

JANE'S NOTE'S
THURSDAY, JULY 28, 1977

Read session—suggestions.

9:50–10:15 James. (Then do dishes, etc.)

11 AM–12:30: (Sheri calls about New York Post centerfold.)

2 –3: Good—James (copy). Front porch— (Orlene[?]) Nap—dinner.

Breezeway PM: Response right knee new, left forefinger healing all over—talked to parent of my being. Back porch same. Fantastic moon—equivalent of walking house 3 times.

**Write these notes standing up!*

JANE'S NOTES
FRIDAY, JULY 29, 1977

10:30-10:50: Very good start James preface.

10:50-11:30: Dishes, john, snack.

11:30-12:45: (11/2) 1 hour, 45 minutes.

2 PM-2:30: Good. (Walk around, etc.)

3:15-4:30: Good! (See separate note for day.)

JANE'S NOTES
3:20 PM FRIDAY, JULY 29, 1977

I'm caught between writing these notes and continuing with my preface or whatever for James, which is coming along great; but guess this is more important right now. Earlier, AM, my eyes were very full. Moisture-laden; then during the day those odd feelings in my head, mostly right side, continue. Once head felt very full on that side, then the moisture felt as if it were flowing downward; pooling in ear maybe, then down neck—all right side; then as I continue to write and try not to concentrate on all this—a feeling in right leg below knee of blockage for a moment; uncomfortable; I massage it just for a minute; the feeling of moisture then goes into right foot. I work more. Get up—and a note here on my reactions. Go to John, noticing the feeling of ... moisture or easiness is now in both legs so I feel I'm moving all together more; go to fix coffee, hoping I can get out of kitchen before laundry boy arrives; do dishes, and the kid comes. I want to get out of the kitchen—it's too late; I feel humiliated, having someone see me standing so poorly. Rob sticks his head in doorway, says money is "there"; he's busy, difficult for me to turn to see where "There" is; he has to say "on cabinet." Kid tries door; it's locked; I don't think I can unlock it and get out of his way quickly enough without asking him to wait for me to move, feel humiliated again, know Rob is busy with the book and why can't I handle it? By now, Rob lets the boy in. I feel he's irritated, but I tell myself I chose that condition with its resulting humiliations in the past and now I am choosing to be responsive; to be more alive; and those incidences will soon BE past. Go back to work; then—suddenly move my right foot and it moves up and down quite a bit more—and feel easier and... like that moisture turns to motion. The entire back of the left leg feels that way too, and as I write, it gets even easier. (This includes under knee.)

This is needed added evidence; that helps build up your confidence—when you begin to trust yourself and your body successfully enough, trust that the power to change is in the present, and organize your feeling and thoughts under a new banner—mine being: responsive.

And—I love you, Rob. Sorry about the laundry bit.

Stopped writing these notes; getting some more good ideas for my preface— but the good feelings in my leg and foot continue; I want to call out to Rob and tell him, but feel constraint; he's working on Unknown; I'll disturb him ... and my news won't be big enough to justify it? Not sure; I feel... really, encouraged, damn near joyful; then why the restraint? Do I think he'll be annoyed—he might be—my foot feels joyful—quite a change! Do I feel that any exuberance on my part will annoy or threaten Rob? I should know better I'll tell myself the answer will come to me...

PM company—Gallaghers & George/Dorothy. I have a good time—do well.

JANE'S & ROB'S NOTES
SATURDAY, JULY 30, 1977

[Jane:] Go down garage steps some better. From John—walk 1. Later walk 2. (Head, eyes bother AM) Later back of neck—new place—releases a lot. Do painting. Sugg. Session.

[Rob's questions for Seth:]

- 1. My stomach...*
- 2. Did I go overboard on "Unknown" Reality? Why did I choose to do notes for it —let alone publish it in 2 volumes? Were these decisions mistakes?*
- 3. A. Why do we attract the kind of visitors we do, in person?*
B. Why don't we attract the kind of people we'd like to hear from—at least by letter?

[Jane's Questions for Seth:]

- 4. Any more on me, or my eyes?*
- 5. On our decision—R. finishes "Unknown" Reality—and later Psyche, maybe with my help?*

SESSION 806 (DELETED PORTION)
JULY 30, 1977 9:31 PM SATURDAY

(This material is from the 806th session for July 30, 1977, and should be read in conjunction with the regular part of the session. What follows applies more specifically to Jane. See the reincarnation material as related to regular session for this date.

(Before tonight's session Jane said that she'd like Seth to continue his comments on her general situation, although neither of us had specific questions.

(10:44.) Now: in certain terms, past, present, and future are all compressed in any given moment of your experience.

Any such moment is therefore a gateway into all of your existence. The events that you recognize as happening now are simply specific and objective, but the most minute element in any given moment's experience is also symbolic of other events and other times.

Each moment is then like a mosaic, only in your current life history you follow only one color or pattern, and ignore the others. As I have mentioned, you can indeed change the present to some extent by purposefully altering a memory event. At least twice a week, I would like Ruburt to alter the memory of that playground in Rochester, so that he successfully climbs down the jungle gym.

Using emotion from the present, let him now imagine the event only defiantly, saying to hell with the feelings he had at that time about the dumb psychologist. He gives his past self his current knowledge. The two selves momentarily become merged in a psychological synthesis, and the past self, no longer at that point momentarily immobilized by fear, instead follows through and performs adequately.

That kind of synthesis can be used in many instances with many people. In Ruburt's case it actually reassures the past self of any doubts or fears—doubts and fears that are also reflected, but that it has already chosen a framework or a given frame of existence that emphasizes certain kinds of experience over others. *(See page 67 in Session 806 for Mass Events. Return to here eventually.*

(11:05.) Give us a moment.... This week Ruburt has regained additional motion in his right foot, with a loosening of ligaments and muscles—important ones that will help the stretching of the legs. All of the ligaments have begun to stretch, and the muscles to loosen.

At times he is standing straighter. The arms are looser. The neck is gaining resiliency. Some of these motions are not synchronized yet, and yet the improvements I speak of have been obvious.

I told him *(emphatically)* that the hot towels on the knees would help his eyes considerably, and his head. I repeat the statement. The body is quickening. The eyes are acclimating themselves. The main tension points however involved the ligaments of the neck, affecting the eyes, and while those ligaments stayed more or less rigid, the eyes got used to doing their work in a restricted area. When he wanted to look up or down or around, he would move the entire head, neck, shoulder area, rather than, for example, rotating the eyes.

As those ligaments release, the eyes try to be more active. The muscles have become lazy. They are learning again, however. His reading is coming back to normal, though there are still some momentary lapses. It is the eyes' full range of activity that is being restored.

It is almost impossible to explain the intricate relationship between, say, the positions he adopts and their effects upon other portions of the body. The releases involved that you both noticed the other evening when he straightened up to some degree, are most complicated and significant.

His body has become more dependable walking, as he knows. The most important thing at this point is for him to keep in as good spirits as possible—not by being Pollyannaish, but by recognizing the reality of his improvements, and by not overstressing those areas in which improvements have not yet appeared. Distractions are good, but you must use them. Ruburt learned, last evening, to use them when you had company.

The body does not begin to show such improvement with the intent not to continue. All of my suggestions should be followed—those apply to Ruburt and you. When Ruburt feels good by his standards, that is, in a good mood, relatively at peace, and in some kind of bodily ease, taking his situation into consideration, he should note that. I will help keep him from concentrating on the times when he does not feel that good. He should make an effort to forget his condition as much as possible, and so should you. This does not mean that you are ignoring reality. You are instead trying an excellent method that will help you change it.

His body is becoming more responsive, and there is no reason why the improvements cannot smoothly accelerate. An attempt to creatively divert his thoughts will help, so he gives his body time to escape his notice.

The improvements already made are not only important in themselves, but because they are already eliciting further freedoms that will show. The point of power is in the present. Whenever possible, minimize the importance of a problem. Forget a problem and it will go away. Dumb advice, surely, or so it seems. Yet children know the truth of it. Minimize impediments in your mind and they do become minimized. Exaggerate impediments in your mind and in reality they will quickly adopt giant size.

Above all, communicate with each other. Your episode on the porch last night is an excellent example of creatively using your environment. Alter your routines when you can in the same fashion. In so doing, you display a change of attitude, a willingness to be creative in your life as well as in your work.

Very briefly: (*John*) Fuller (*see session 808 re John Fuller notes*) is by turns overly credulous and overly critical. He uses the journalist framework to protect himself, and at the same time yearns to forsake it. For that reason he seldom finds a strong sense of stability within himself, for he is pulled from one direction to the other.

He is not a creative writer, but a work-a-day one, whose creativity then seeks release. Personally, he has restrained his, say, flights of fancy while seeking them out in others, where they are less threatening. As a journalist he can say “Yes, these things happen, but they did not happen to me,” and therefore gain what he thinks of as critical distance.

He can be, however, again, overly credulous as well, so that he is always between tensions. His wife is freer, and feels she can rely upon him to help her structure any psychic experiences of her own. She will have those for both of them.

Do you have any more questions?

("Well, on the same subject matter, then, why did the Harvard professor write to Jane today?")

For the same reasons. Most people are caught between the hope that life offers more than conventional knowledge gives it, and the fear that it might not. The man is highly intelligent and intuitive, and quick to understand our material, and thinks himself quite brave and avant-garde to approach you (*humorously*).

I suggest one of you write him a good letter, leaving lines of communication open.

Ruburt can regain normal flexibility, normal responsiveness; I wish that I could automatically impart to you the quite simple knowledge that lies behind those sentences, so that you could accept them without quibble. But you are beginning, both of you, to change your beliefs and feelings, and that is good.

I bid you then a fond good evening. When you are even mildly hopeful, tell the other. If you feel blue, let the other know, so that the mood does not linger, undermining what you want to do. At the same time, rally your forces, so that you creatively try to change a mood of disappointment. This will prevent both of you getting down at once.

Good evening.

("Thank you, Seth. Good night.")

(11:44 PM.)

(John Fuller is to visit us with his wife next Wednesday evening, to interview Jane for an article he is writing on survival. Bill Kautz is to visit us next Friday evening. The Harvard professor wants Jane to give a lecture, presumably for his class.)

(We have been giving suggestions since this series of sessions began that the books would sell ever better, and also that we'd begin seeing more people of the kind we want to see.)

SESSION 807 (DELETED PORTION)
AUGUST 1, 1977 9:36 PM MONDAY

(The following is from the 807th session for August 1, 1977.

(11:10.) There should be considerable improved functioning noticeable in Ruburt's body—some considerable lack of habitual restraint in motion occurring, say, as affairs now stand, anywhere from now to a week or ten days.

What I mean here is a noticeable overall additional freedom of motion to some degree in all areas. This may not be dramatic, but will involve a quite definite new overall beneficial change. This should also involve a vast improvement of the eyes for all practical purposes. Probabilities always operate, and your intents, but this is the prognosis now, with what has happened physically so far, and has already begun in the body.

This also includes the supposition that the hot towels are used. Ruburt should try for more substantial snacks in the evening, and the out-of-body ideas as applied to Peggy Gallagher are good. Tell him to remember responsiveness in dealing with your guests (*Fuller and Kautz*), and all will be well.

Your attitude shows that your own beliefs have definitely changed.

(11:17 PM.)

JANE'S NOTES
WEDNESDAY, AUGUST 3, 1977

Tuesday, August 2, I did enough physical work to more than make up for walking the house three times; vacuumed living room, bedroom, john; and cleaned some woodwork. During the day and particularly at night, the ligaments in right side of my neck definitely loosened; giving me some new neck and head motions that are quite obvious to me; the entire right side seemed to be loosening.

Wednesday—late morning; situation more or less the same; am having some trouble concentrating on writing though as I did yesterday; yesterday I did two fairly nice ink sketches by the way. Am working on preface though. All day. Head/brow areas continue releasing and eyes feel easier. By 5 PM—eyes feel lots easier & feels that “sideways eye muscles” show new motion.

Frank & men here all day. I do sketches. Fuller & his wife due at 8 PM.

THURSDAY, AUGUST 4, 1977 NOTES

Thursday 12:20—What I like about all this is that I FEEL that the head area—which is clearing all day and week—is the basic area in which everything started; even the slowness; and that all of that is in the process of clearing—that, the physical stuff PLUS, this AM the feeling I'm doing stuff at creative inspirational levels too; figured out important stuff about James for example—and I FEEL that my recovery can be easy—automatic—and that it only seems that the “body needs time” etc. when you're at that level—and that.... I'm leaving it.

John Fuller and his young wife Elizabeth were here last PM. In line with new attitudes, I was “responsive”—anyhow Seth came through with a terrific short session; I enjoyed myself; we liked Fullers. And—my eyes looked good enough so that I didn't need to hide them with sunglasses; anyhow they are much better—in the last day or so they're easier, I can feel them move easier.

This morning is lovely. I read some of my Aspects after John commented so favorably on those theories last night, but I feel comfortable with my life—I suppose I mean with my work—in a way I haven't. I feel my temples and brows changing constantly as tension releases; the eyes becoming better; and even my sinus. But this morning... I feel that I'm getting ready or maybe am ready—for something? that I wasn't before—maybe just the next progression; but that I can not only get better—but excel; that is, I have the opportunity to.... end up with extraordinary energy and physical vitality—plus refreshed abilities; as if today things are progressing at other than conscious levels and I'm doing lots that I'm not aware of.

11:20 AM—The sudden feeling that something else very good about our work is happening... from the west or southwest: I don't know but the information seems to be coming to me at least on the southwest part of my body. Sales?

JANE'S NOTES
FRIDAY, AUGUST 5, 1977

Friday—Surprised myself by moving up and down from my hips quite fast. Body continues all day; neck area, shoulders, eyes. Uneven—gives the oddest feeling at times, but I do trust physician within...

Friday—Bill Kautz comes. Also Sue. Good Seth session.

SESSION 808 (DELETED PORTION)
AUGUST 6, 1977 10:02 PM SATURDAY

(The following material is from the 808th session.

(11:11.) As to Ruburt, all systems are go—conditions are excellent (*amused*). He has done well, and you have helped him in the important matter of keeping his spirits up in the meantime. That is perhaps one of the more important issues—to give the body time to accelerate its responses. What I said in the last session applies, as overall the body is toning itself up in rhythms.

There is an overall response of tissue. The skin itself became less responsive in the past, as it did not ripple, say, with ordinary muscular motion. Now it becomes more resilient.

The eyes are acclimating nicely. It is a natural recovery, a natural development in response to Ruburt's intense desire now to be responsive.

You both did well with your guests. (*Fuller and Kautz.*

(11:18 PM.)

MONDAY, AUGUST 8, 1977 NOTES

9:50–11:30: Type James. (1 hour, 20 minutes)

2:10–3 PM: 40 minutes James.

*(Eyes, neck so “erratic” I quit awhile. Frank drops in. Man to fix refrigerator and a fan—
R. sees him on porch.)*

Nap–dinner.

Body steadily has “dropping down” feelings—head to toe, particularly right side.

SESSION 809 (DELETED PORTION)
AUGUST 8, 1977 9:22 PM MONDAY

(The following is from the 809th session.

(9:51.) Now: I will give you some good news to take your mind off your modern convenience (*refrigerator*). I want to explain Ruburt's sensations of the last few days.

The difference between the two sides of his body—the slowness and entire stance—began initially with tension in the head and jaw area, and the considerable tightening of large groups of ligaments and muscles in the neck particularly.

These two groups, by the ears, tightened up in the manner of pulleys, affecting all areas of the body downward. The action of the pulleys was not symmetrical, however, so that the two sides of the body were out of balance. The right pulley, or group of ligaments, was most to blame, and it is that area that has been and is now releasing so well.

That pulley affects the shoulders and arms particularly, and the stature of the upper portion of the body actually caused the bent knees. Natural motion and near-normal speed is returning to certain muscles and ligaments in the arm—the right one particularly. This in turn affects the legs and feet. The feeling of letting down is highly vital.

The motions may not seem synchronized as yet, but those important ligaments are midway along in their release—a highly important development.

Now: I will end the session, but what I have said is far more important to both of you than your refrigerator problems.

(With amusement:) I cannot bear such a gloomy face, so I will tell you that “*Unknown*” will do very well indeed, and that you are doing better than it seems that you are. In its way the entire summer affair, with people about, is important, so that you can consciously make decisions that once perhaps were unconsciously made, without deep-enough understanding.

(“How do you mean?”)

If, for example you see, in objective life with strangers about, that you prefer your isolation, relatively speaking, you can make certain decisions. In the past each of you to some extent made “unconscious” decisions based upon fears.

I am not speaking here of the guests that you had (*Fuller and Kautz*), but of mundane distractions, perhaps, that were once feared out of all proportion, and in the future can be shunned as you wish. You are learning more from the summer episode than is now apparent.

I will end the session, but I will leave some good humor here for both of you.

(“Okay.”)

(10:07 PM.)

DELETED SESSION
AUGUST 10, 1977 9:38 PM WEDNESDAY

(Ordinarily this session would have been held next Saturday, but we have visitors scheduled for that evening.

(This morning Jane found that for a few moments she could read very small print much better without her glasses than she could wearing them. Later in the day she had a few similar experiences, although not to as great a degree. However, both of us wanted more information on her eyes, since we were still concerned about their red and protruding appearance. Jane has also been experiencing many other bodily changes, so that as a whole she's felt rather besieged, and far from comfortable.

(A note: Our refrigerator troubles, described in the 809th session, appear to be over. Those problems led to the very short regular session for last Monday, and the very short deleted portion of that 809th session.)

Now: good evening.

("Good evening, Seth. ")

Give us a moment.... The tension in the head area was applied gradually over a period of time. Ruburt was not aware of it, specifically, as he began to limit, say, the range of the eyes' motions, for that happened inconspicuously enough as the head motions were restricted. In a manner of speaking, everything was in proportion.

The picture fit together so well, in fact, that you say it was a smooth overall performance; as stated, those head tensions eventually caused all the other difficulties. The tension resulted in jaw pressures, affecting the teeth, the sinuses, and in particular the tightening of large ligaments in the neck. The nerves in those areas were not as responsive, then.

The body's latest efforts to heal itself, Ruburt's strong intent to become flexible, and your own help and encouragement, have led to a situation in which all of those tensions, exerted over a long period of time, are in the process of rather speedily being released. They are bound to cause certain sensations, unfamiliar feelings, unsynchronized motions. If the process were slower, of course, you might not notice the sensations.

Just about all of the ligaments are softening, and then releasing, in a rather rhythmic pattern. The same applies to muscles. The activation awakens the nerves, so that they are more stimulated than before. Circulation is quickened, further stretching veins and arteries, so that they become more elastic. All of this adds up to a good amount of bodily commotion, I admit.

In this rhythm generally, first the right and then the left neck arteries are affected, releasing so far. The eye on the working side must readjust. Last week the eyes were relatively comfortable, for the process was continuing in lower portions of the body. This week the right neck ligaments continued a new release that affects the ears, sinus, and head pressures—and of course the eyes also.

The moisture is protection *(as we surmised)*. The bulging is largely the result of sinus pressure, which is then relieved as the jaw relaxes more, and the passages relax.

Those passages can become congested simply because of the increased circulation in the head area. In this process, however, the entire body is being improved rather than, say, specific areas. He knows he feels softer—both ordinary tissue and his muscles.

What I said about speed being returned is quite true, although this is not experienced as whole-body motion as yet.

(9:56.) Give us a moment.... All of this does require a trust in the body's strength and resources. The improvements themselves are learning processes, as Ruburt learns to trust the body, as before he did not.

These processes result in definite improvement of performance, which is what you want, of course. Ruburt sits down more easily, for example. His body can raise up further while standing, though not as yet while walking. The important thing is to keep up your spirits, again, as the stages result in definite improvement of performance, for these of course then add to your confidence.

The main work, meaning basic work with the neck ligaments, should soon be over, so that the eyes will be far more comfortable, and the other changes largely show in the body's lower portions. The head tensions and those ligaments, however, are keys that before locked the shoulders, arms, and chest in a given position, forcing the knees to bend for the sake of balance.

Again, I mention the hot towels. The release so far of those neck ligaments has allowed for the awakening of nerves in the knees, and the beginning release of the ligament group here—highly important (*underneath the knees*).

The eyes themselves are moving somewhat more spontaneously, though their motions sometimes are not synchronized, causing at the edges of vision the odd motion of images.

The letting-down feelings can be odd to Ruburt, for he held himself under such tight rein for so long.

I am trying to make a point without overstressing it. You cannot expect such overall bodily changes, and not expect to feel them. The symptoms crept up on Ruburt, so to speak, now. It is true there are miraculous, instant, healings. I will discuss them at another time. Often they are permanent. On other occasions they may rid the individual of one problem in such a way that he only finds a different one.

It may seem that the body's release should only bring feelings of comfort and greater ease. The body mends itself in its own way, however, and you will put your own psychological judgments upon its sensations. Ligaments as they release put forth much action. They try themselves out. They will appear to dangle, and then to tighten and dangle again. The body coming to life is active, and its activity may clamor at times. When you are not used to trusting the body, then those activities may seem to be causes for alarm—and such fears should be expressed—as long as the other definite feelings of comfort, ease, quickness, or flexibility are also expressed.

The tendons, muscles and nerves in the entire pelvis area, for example, have been refreshingly soft, more and more flexible. The feet and ankles are continuing their improvements.

Give us a moment.... All of these processes, and the increased overall bodily activity, do increase Ruburt's temperature at times. I am not saying that he has a fever, but that there are accelerations of energy that often bring local rushes of circulation and heat. In hot

humid weather, that does become noticeable. The sweating is also the result of increased bodily activity.

Take your break.

(10:18—10:39.)

You can have an overall plan for life as long as it is not too rigid, but you live your life a day at a time. Biologically you must live in the present.

I am not going into the reasons, again, for Ruburt's condition. One of the primary attitudes, however, had to do with trying "to fight all battles at once" —a good many of them imaginary. He tried to escape from DISTRACTIONS—in capital letters—in a black-and-white fashion, making no distinctions at all. For a while anything that was not writing was a distraction.

Living each day at a time, you respond to the present, and you need not in one day protect yourself from a lifetime of projected distractions or threats to your time that must, in your day, be imaginary, since they are probable events from the future.

Distractions can be easily dealt with, as they occur, by making conscious decisions. They do not require all of the effort and psychological technology of a nuclear war (*with humor*). They do not require then the full artillery of your defenses—a great waste of your time and effort that could, of course, be devoted to your work.

The men, working here (*on Jane's back room and porch*), are distracting. They are not enemies. To Ruburt they represent the world at your door, yet he is seeing other people in a truer light as a result. They are not creatures to be feared, run from. They do not have guns. The larger threat was in his mind.

Regardless of your attitudes, perhaps, those men do not think you both strange for working at home. They recognize you as a different breed than themselves, with different interests and abilities that they rather envy. They even try not to disturb you. Ruburt's room, in which he hopes to be highly creative, is being built by such people who do know their own kind of creativity, and salute creativity in others. While the affair is distracting, then, it is highly worthwhile on deeper levels.

(10:54.) It is highly advantageous to consider yourself a writer or an artist, and pursue those goals. If you identify too strongly with those categories, however, then you can also concentrate upon the differences between you and others—or you and the world at large, and ignore the large context of interrelationship that provides the context in which such categories can exist.

Television, oddly enough, provides for many people an opportunity to leap over restrictive categories, and to identify in other ways, perhaps, than they would otherwise. The people who read will read, television or not. There are millions, however, who are not readers, and through television they do indeed enlarge upon their viewpoints.

In this life Ruburt knew his neighborhood as a child, and his feelings about people were not tempered by television programs showing normal families, or other ways of life. He believed that life was a life-and-death struggle, and having finally found what he wanted to do, his mode of survival, he brought out all of his artillery to protect himself while he did his thing.

He overgeneralized, so that each smallest distraction brought out the entire array. Writing would get him the fullest use of his abilities and fulfillment, his own approval and yours, financial security, and hopefully some kind of success in terms of a reputation. You

must remember what I told you of your reactions during those years—but your situation, to him, meant that he must work twice as hard, and perhaps have to make it for both of you.

In that way of thinking, the symptoms gave him the opportunity to stay home and produce, and yet also served to keep you in a line of importance, for it would be obvious that his success was also dependent upon your help—and other nefarious connections that all fit in.

In all of this he did not until recently realize, or want to realize, that he was not fully responding to his own life, or even that he was not fully functional, but “responsive” was the word. Also you tossed fears between you like a ball, so that when one was optimistic the other one was down. You do not have to be saints or prophets. Your beliefs in the power of the present, and in Ruburt’s recovery, as stated lately in these sessions, must, however, outbalance your doubts.

Shortly the improvements in performance, you see, will give you practical evidence that will in itself accelerate further improvements. Your confidence will increase in the same proportion that earlier your doubts did.

Now give us a moment.... Those feelings of confidence arouse bodily healing processes, and promote the proper hormones, for example, and provide a climate in which healing naturally occurs.

That climate is sometimes suddenly produced—in a church congregation, for example—where it acts dramatically to bring about a healing. Unless the individual learns, however, to induce that psychological climate personally, the healing may not last. Unless you have further questions I will end the session—which I devoted to the subject for your edification.

(“No questions. It’s been very good.”)

Then I bid you a fond good evening.

(“Thank you very much.”)

Your behavior last night was most helpful.

(“Yes. Good night.”)

(11:16 PM. Jane had been quite restless last night, with all the bodily changes occurring. Once we woke up together, and I massaged various portions of her body for some little time. After that she slept fairly well until morning.)

(There follow her notes from August 9 to the 18th.)

TUESDAY, AUGUST 9, 1977 NOTES

Feel better AM. Last PM in bed left cheek jaw (bone?) opened much further —(same now); a further motion of neck ligaments to shoulders/arms. Also a large (ligament?) in front of right leg by knee is gaining motion.

10:20 AM–11:20: Frank's men aren't working this AM. I have a symphony on the radio; am typing James—which is so good—and feel peaceful. My body is continuing to "let down;" Rob is in his studio...

Stop, do dishes after typing an hour. Considerable dropping down of right foot and top tendon: but as I walk, knees felt much softer, moving more, from hips too, felt funny but great....

Noon–12:30: 1/2 hour.

1:40 PM–3:30: James. But Bob McClure drops in. (Body stuff continues.) [RFB note: Bob McClure died, August 1979, of cancer.] Do two sketches of Bob McClure.

PM: right side bothers me PM; leg, knee, and during night my right eye bothers me too. Rob is great, rubs back.

WEDNESDAY, AUGUST 10, 1977 NOTES

Eye right still bothers; all right side but suddenly without my glasses I read even small print as well as I usually read with glasses; and when I got those bifocals I couldn't read that well even with glasses. Rob very supportive.

Late afternoon: felt something in right neck ligaments release or drop down that seemed to make right eye better (at right edge).

AM & afternoon: Finish chapter 2 James—"proofread" it.

Seth session PM.

THURSDAY, AUGUST 11, 1977

Do sketches most of day. Check chapter 3 James. (Frank's men all over.)
PM: on back porch, jaws release more.

FRIDAY, AUGUST 12, 1977 NOTES

No construction men today! Eyes feel better. Lots of “work: going on right head/jaw/throat. We take Billy to vet’s to get “fixed”—& curtains to be shortened, cleaned for my new room.

A bewildering series of body stuff today. Eyes felt softer, etc., Then we went to take Billy to the vet’s; on the way my eyes did funny things; odd sensations involving balance I think—both of these in the car; I asked for help from “divine parent of my being,” and repeated the suggestions Seth gave me; trying not to be worried. Felt better then quite quickly and told myself I’d write that down—so I am. Later, had trouble coming from car to house; and I think my right leg had lengthened, so that it was longer than the left one (the other day it was the other way around). This would mean both have lengthened some; and that’s the side, the right one, I had the eye stuff and funny balance feelings on. Then during supper, a lot of motion right foot and very pleasant relaxation feelings—or at least, of contentment. PM doing correspondence; eyes some blurry; that right bunch of ligaments seems to be working....

SUNDAY, AUGUST 14, 1977 NOTES

Several times during the weekend I became alarmed about my eyes and Rob, too. Saturday Rob brought back Billy from the vet's, and PM, the Lords visited. I reminded myself often of the physician within etc; and "talked" to the "divine parent of my being"—and tried to keep my spirits up though now and then I'd really get scared. I said I'd make sure to write up the eye thing probably for a chapter when the eyes got fairly normal—without waiting for say, normal walking. Anyhow—by Sunday evening the whole head, neck, eye, ear, area quite improved in motion; moves faster, those ligaments more resilient, and the motion though restricted, I'd say, near normal. Also considerable improvement left ankle; some in both wrists; left knee in process of loosening, also both arms. So—this does add to my confidence, in the whole thing, including Seth's prognosis. Eyes some less red and easier—though still protrude; and the image bit is improved.

MONDAY, AUGUST 15, 1977 NOTES

Work on painting AM.

Afternoon—type James—don't really get much done—Frank comes in several times—

PM—couple just married drop in.

Eyes & body doing stuff all day. Relaxing PM—Seth session—

TUESDAY, AUGUST 16, 1977 NOTES

AM—read S. Sessions for me. R. Reads chapter 1 James. Frank visits! Do sketch.

PM—As these improvements occur—and more are happening; both knees feel more responsive and ... moveable; a few things came to me. Earlier caught myself stewing over my windows new room being accessible that is, noticeable; then cleared that up saying that Frank, etc., will be gone; phone book won't have address; winter coming—but if I have to, I'll lock the screen door or put up a note working hours no guests; but anyhow I'll make conscious decisions and take steps. Then thought, nearly crying: I cut down desire—like loving to shop, and am afraid now to mix with people—then said Rob would help me there—in decent walking shape surely my attitude would be entirely different—so different it's hard for me to imagine then to the importance that I make distinctions between the natural world; and the social or cultural one. I must be free to walk in the natural world, to see its wonders. Obviously now I don't feel free to walk outside or down our road—surely those feelings will fade with decent walking? Do want this discussed. And in the past I guess I did think if it had to be done, I'd cut out the body's mobility to a rather severe degree... For what, dear God? But until lately I didn't really feel that was wrong; or feel that I was... not being responsive to my own life....

Important notes

11:25—

Some vital improvements today—this is the background. My eyes were bothering me some, but I typed some James this afternoon; then Frank came in at 3:30; and Margaret B. came in to visit; I was annoyed; tired of people about, etc., but tried to be pleasant; as we chatted I felt my right foot and ankle changing. Afterward, over the period of the late afternoon and night, it seems that vast changes have happened all over:

1. Right foot breaking loose inside; can feel bones bottom of foot when walking; put weight on it in a new way; and it moves with the knee. Extra motion between big toe and ankle; beginning of motion ankle definite.

2. Area clearing by right ear; a spot long "plugged.; has relationship to throat, neck, ear, eye. A critical area, I feel.

3. Additional motion left foot.

4. Additional motion both knees.

5. Noticed new releasing feelings between left knee and hip—first indication here.

All of this changed my walking tonight; right foot trying to walk properly, but not synchronized... as I write, further new motion top of right foot. Through this, eyes blurry off and on though some easier than, say, yesterday.

Now I see I haven't been entirely responsive to my own... nature—psychic nature... Seth said: trust the thrust of your own creativity, and go along with it—referring to Seven—and somewhere along the line I... overreacted to my version of the social or cultural world as opposed to the natural one—where of course I fit in beautifully. So tonight right now I feel I've made inner decisions about writing and psychic matters, highly important, that I'm not fully conscious of...

WEDNESDAY, AUGUST 17, 1977 NOTES

*Dream of last night**** I dreamed that my entire head was being completely cleared, despite all laws or rules to the contrary... I think the healing was taking place as I dreamed; that is, that the dream may have involved an actual physical experience too. Don't know what was meant by: all rules to the contrary... If the teeth were saved though too, that would apply.*

AM: we get up at 6 so the men can get up to the attic to work through the bedroom closet; R. Reads chapter 2 of James; my body continues its stuff.

Eyes bothered me quite a bit all day; got some discouraged though did try to keep spirits up, etc.; and did fairly decent job of it.

THURSDAY, AUGUST 18, 1977 NOTES

Drive to post office with R. Almost too many improvements to remember; much greater motion right ankle; considerable new motion left foot; left knee looser; also right knee, to lesser degree; head-neck areas and ligaments all definitely loosening; and jaw. Sit on porch in back all afternoon, and read Seven; PM Frank comes; confirms the changes since he's seen me last—from the chiropractor's standpoint.

FRIDAY, AUGUST 19, 1977 NOTES

Men here with rug.

DELETED SESSION
AUGUST 15, 1977 9:49 PM MONDAY

(Tonight before the session we reread the deleted session for August 1, in which Seth had given some very optimistic forecasts for improvements on Jane's part. Tonight we agreed that at least some of those physical changes had transpired. Not, however, Seth's prediction that a vast improvement in Jane's eyes would show up in a week to 10 days.

(This prediction was coupled with Jane's use of the hot towels on her knees—as Seth has suggested she do often in the recent sessions—and which Jane has largely ignored. Nor have I encouraged her to use them. We speculated, then, about the reasons or beliefs that lay behind this neglect on our parts. I named several beliefs that could be operating, ranging all the way from a fear of failure to our not wanting to see the symptoms go. So we asked that Seth consider our laxness in not using the towels in the session tonight.

(Jane's eyes had been better the last couple of days, yet not nearly as much improved as we wanted them to be.

(We had unannounced visitors at supper time tonight—a young couple from Virginia who had just married; talking with them delayed other activities, and probably led to the later start of the session.)

Now, good evening.

("Good evening, Seth.")

To some extent, you are both holding your breath, so to speak, until your working men are gone. There is no one reason why Ruburt has not used the hot towels with any regularity, or why you have not reminded him—rather, a combination of reasons. Certainly if your joint desire to see Ruburt better was as active and dedicated as theoretically it should be, the towels would have been used.

Other factors enter in, simply of habit.

You should, however, dedicate yourselves each morning to that pursuit, while not with heavy hand. You are both guarded to some extent with the working men about. Overall, there has been considerable quicker motion to almost all portions of Ruburt's body, though as he noted, these are not yet noticeably synchronized.

They would not be noticeable at all, however, if some inner synchronization had not occurred. As mentioned, this is an overall process.

The pelvic area, and a large surrounding area, very important, has been constantly loosening, and each release of course means that other portions of the body compensate. In one more or less habitual position a few months ago, Ruburt could walk and move his head in a restricted way. That position broke up, so to speak. The ligaments are trying to move now toward unrestricted motion.

They are constantly stretching themselves. The quickness in various portions of the body may at times confuse him, for other portions cannot as yet keep up. He is doing well, however, and so are you. It is of more importance, however, that you remember that the body improves to improve.

Some feelings of tension at various times then are simply the result of stages in which certain ligaments are moving faster than others. The body's activity, and there is much of it, is directed toward normal flexibility. In medical procedures, say, the body's feelings are often masked. This is one of the reasons, say, for the development of secondary symptoms of a medical nature, when one portion of the body is treated, and then other portions seem to develop symptoms. The body is a whole. Each process of the body has that wholeness in mind.

Ruburt's condition now, then, involves the whole body in a natural fashion. The quickness will become more apparent first with the freedom of upper portions of the body—but those upper portions can use their freedom only as the ankles and feet become more pliable. The body has its own sense, therefore, and order.

(10:06.) Now give us a moment.... Ruburt should read the sessions over, and make a greater attempt to follow the suggestions, particularly when the weather is cool; the walking. This was difficult in the humidity. If you keep your sights where you want them, the improvements will continue, and their nature will become more than obvious.

Give us a moment.... The improvements I mentioned as occurring within 10 days partially took place—with the ankles, hands, large ligaments, shoulders, and is occurring in the arms. Ruburt's fairly guarded attitude toward the working men to some extent impeded the relaxation necessary, so that the condition overall improved in the schedule I gave, without the ensuing eye improvement I mentioned. This is due, however; the relaxed attitude is vital.

I am going to give you a brief session. In the rest of the time I want Ruburt to use the hot towels on the knees, and to reread some of our recent sessions. I bid you then a fond good evening.

("Thank you, Seth.")

Unless of course you have questions.

("Probably, but I can't think of them.")

(10:15 PM. Given the improvements that Jane has been showing since this series of sessions began, I'd say that both of us have moved much closer to that dedicated and joint desire to see Jane much better, as Seth mentioned on the first page of tonight's session. I can note that I can see that time approaching, and that Jane feels the same way.)

DELETED SESSION
AUGUST 20, 1977 10:25 PM SATURDAY

(I had three questions for Seth:

(1. The paper I wrote on August 16, about the workings and beliefs of certain minds. See the attached copy. I wondered why I came up with the question to begin with.

(2. Jane's use of her nasal spray to relieve her sinus pressure—which Seth has said helped cause the bulging of her eyes. I wanted to know whether using the spray would constitute a crutch that might delay Jane's recovery.

(3. What do you think about people's reactions to "Unknown" Reality so far?

(Seth considered the first two questions but not the third one; I didn't realize this until the session was over. We were visited by Sheri, Jerry, and Roni at 8:33 PM this evening; they stayed an hour or so, hence the late start for this evening's session. Sheri called at 8 PM, having just arrived at the Bankers' from NYC. She wanted to tell us about class in NYC, etc. Although we wanted to see her, we found ourselves caught in the old dilemma about visitors conflicting with plans we'd already made— i.e., the session tonight. Half our problem, we saw in a discussion before the guests arrived, was that we had no planned response for such situations: we ended up feeling guilty at saying no, and resentful at saying yes. As it was, we sat for the session, with a resolve to try to do better next time. We do make progress in such affairs as visitors, expected or not expected, but could do much better.

(Jane's eyes continue their heavy watering, especially in the morning, although she says they feel much better. And she's had many signs of rather profound changes initiating themselves throughout her body—all good things for which we're very grateful. We can't help being concerned about the eye condition, however, hence question #2, above.

(Yet several times today, again, Jane experienced brief period where she could read much better without her glasses than with them—quite phenomenal changes, in fact.)

Now: good evening.

("Good evening, Seth.")

To begin with, a few comments about some thoughts of Ruburt's.

He is quite correct: the universe is not neutral. In the terms in which you understand the word, there is a God. Obviously I am not speaking of a personification of a Superperson. For that matter, in the terms of your language, and intellectual concepts, you will probably have to take it for granted that you cannot understand the nature of such a God.

You will know God's actions, however, through the manifestations of the universe. That God is not simply neutral energy, for example. The universe is supportive. There is a force, if you prefer, that actively loves each individual, each consciousness, and actively works to help that consciousness attain the fulfillment inherent in its nature. Despite all misinterpretations, therefore, the universe is caring, and so is nature.

The impetus toward creativity is a loving one, and the natural processes in both body and mind as lovingly directed.

The body even lovingly seeks to follow its own nature, and is lovingly directed to do so. Ruburt's eyes lovingly try to perfect themselves. I realize you are not living in an ideal

world, but we are giving that world ideas that can vastly increase peoples' understanding. The body is never in a state of status quo. Ruburt's improvements are occurring, as I said. The eyes, however, have given hints of their true capacity, as in today's episodes.

Many people, not all, do "not see the world as others see it," and so there are social and medical explanations. The eyes do not function right—and they are given glasses. When Ruburt's body began its regeneration lately, it began to correct all conditions from scratch. It will give hints and signs of where it is going, as in today's episode.

These may be spasmodic, as the body in whatever portion attains a temporary goal. Even that temporary attainment is important, for it destroys your previous concepts, and serves as new mental impetus.

One day in the bathroom Ruburt found his knees and toes impulsively moving rather quickly together, up and down, elevating him with some spontaneous ease. This was to some extent the same kind of sign. On other occasions portions of his body will move with nearly normal speed—another sign of the body's intent.

All of these will be put together. To some extent, however, some synchronization has escaped you. Ruburt walks, as far as he is concerned, with less hassle, even while considerable changes are occurring. The steps to the garage are no longer dreaded. His performance is better there. His sitting down is far easier. Some of his gestures are quicker. The body gives its signs of intent, however. You can see where it is going if you pay attention. It will show signs, then, more and more of that nature—a sudden, far-better-than-usual performance. Perhaps simply of one group of muscles, or one new motion.

(Jane has experienced many such signs recently. We've been aware for some time of her ease in sitting and getting up; the garage steps phenomenon is a more recent one; she negotiated those much more easily today.)

These may not be observably followed up in the next day or so, or even week, because the body is also working on other areas. But they are all signposts, and they should be vastly reassuring.

The entire body, as I mentioned, is becoming more responsive, and the flesh more supple. He is more interested in food. The entire head area is, again, vitally connected with all portions of the body. There tension was first applied. His teeth are very loose on the tops. They can be saved if you can manage it, meaning if he can manage to believe it. The entire jaw area is changing. Circulation to the gums is considerably increased. That issue, however, is relatively unimportant.

The situation with the eyes today, however, can be used as a basis to lead to an understanding that the same can happen with the teeth. It is true in terms of culture that the two of you may feel quite alone in this endeavor, but in terms of more basic issues you are not alone, for you have all of the power of nature on your side.

When the large ligaments in the neck area started to repair themselves, they did not try to do a halfway job, but to undo conditions of longstanding; some that were taken for granted, such as lack of depth perception, for example. Your fears, generated by the beliefs of your society, of course, add extra anxiety when Ruburt's eyes look poorly, and he has trouble with his vision.

As you know, many people acquire all kinds of glasses when their eyes are in temporary periods of stress. When Ruburt took his glasses off at times, the eyes tried automatically to adjust themselves (*as today*). There is no need for him to go without

glasses for any specific amount of time. When he feels, however, as he did today, like taking the glasses off, let him do so. Your fears force you to insist upon improvements as fast as possible. Each improvement reinforces your confidence. On the other hand, the fear also generates anxiety, and sometimes more discomfort, as you interpret it, as a result.

(10:59.) Give us a moment.... Take your break If you prefer.

("I'm okay.")

Then get our friend a beer.... Ruburt's situation is noticeable. It is an example, however, of what goes on constantly in far less obvious situations with most people.

Many medical procedures cut short healing processes. In your society there are obviously certain conditions that require medical help, for you simply have not learned to deal with them on any other basis.

Taking that for granted, however, the body is an entire organism, and in many cases, at least, the treatment of individual symptoms merely masks the body's greater integrity.

Give us a moment.... The eyes naturally need contact with different kinds of light, temperature, wind, and air. They are responsive to those conditions, and react to them in a lively fashion. Contact lenses impede that responsiveness, to a greater extent than glasses. They impede the liveliness of the eyes over a period of time; the eyes' responsiveness is connected with the ears' responsiveness, and with balance.

Such measures to some extent segregate certain portions of the body, as if those portions could be considered alone. In Ruburt's case the bifocals would have been detrimental. His vision problems had little to do with his eyes, for example, but with the way he was using the ligaments in his neck, and with his posture. As the posture changed, the eyes had to change. Those changes were bound to involve alterations in vision.

For now the sinus spray is all right—in moderation.

The pressure applied to his jaw area is changing. Before, the eyes, ears, sinuses, and jaw area often acted under relatively, now, stationary conditions. The body wants a clean sweep.

(11:14.) Give us a moment.... The teeth move about, the loose ones, as the jaw changes its positions. He may lose the loose ones in that procedure. If he can hold confidence, however, they can then stabilize in slightly different positions, and hold firm enough for practical purposes.

I am telling him that my forecast (*in the deleted session for August 1, 1977*) did take place, although the eyes' alterations showed in spasmodic excellent behavior, rather than as steady better behavior. They will stabilize, however, practically speaking, as they did at times today.

There is some overall general improvement, which I want you to note. There will be, however—my next forecast (*humorously*)—sudden excellent performances, usually of an isolated nature, of one portion of the body or another, with a less noticeable but definite continuation of overall improvement.

He should work on the porch more frequently, and paint there also. For the sketching will exercise the eyes, and the air is a help, increasing appetite, and allowing the body to become more responsive to changing conditions.

(11:23.) Give us a moment.... You have little idea of the ways in which you inspire others. The few moments you gave those young people are important to them out of all proportion as far as the time concerned is involved.

Ruburt's idea for the future is a good one—seeing those who officiate at such groups (*Seth classes*). You make your own reality, but you cannot ignore the greater reality from which your world springs. Even those people, therefore, who deny the validity of anything but the most materialistic philosophy, sometimes dream unmaterialistic dreams, and in their unguarded moments they sense the greater source from which their materialistic world springs.

Men and women who insist that emotions are simply psychological mechanisms cannot stop themselves now and then from a soaring of emotional comprehension that later makes their materialistic philosophy quite dull, dreary, and uncreative. Close their eyes as they will, such people are still presented nightly with dreams in which they are swayed by events that have no physical basis in the world of facts—and that is my answer to your question.

You wondered, really, if such a reality were possible, and if some people were really so blind—but the inner self provides certain safeguards, and the universe is a caring one, so that even those people are given some inner version.

(Abruptly:) End of session, and a fond good evening.

("Thank you very much, Seth.")

(11:32 PM.)

AUGUST 16, 1977 ROB'S NOTES

(August 16, 1977. The following thoughts came to me while I was painting this morning. I discovered them running through my mind as I faced the easel, with no idea of what association might have triggered them. I hadn't been consciously considering such ideas. I wrote down what I could remember:)

A thought almost lost....

—and evidently some minds do work in such ways that anything not rooted in the “objective, external” world literally does not exist; this orientation includes the belief, the “fact,” that even all thinking or feeling is so related to that outsideness, or is so a part of it, that there is no separation possible.

The creation of this kind of reality is quite legitimate for those involved. However, they are not entitled to project their views of reality upon others—an obvious impossibility for them to grasp, since they are blind to any other kind of reality than their own.

(I may ask Seth to comment during the next session)

DELETED SESSION
AUGUST 22, 1977 9:28 PM MONDAY

Now—good evening.

("Good evening, Seth.")

This should be an illuminating session. I certainly hope that later you agree. Let us examine your joint and individual feelings about the need for solitude in which to work, and your disinclination to "hurt people's feelings" when they intrude.

It is difficult to know where to begin, but we will start with your joint beliefs: (a) that you need solitude a good deal of the day in which to work; (b) your definite belief jointly that this solitude is almost impossible to achieve. Those two beliefs are very important, and put you in a quandary. You never seem jointly to satisfy yourselves with any method or program or routine that works—in other words, that gives you peace of mind.

Why is it that you are so afraid of hurting peoples' feelings in that regard? There is another belief here, then. You both believe (a) that people will not understand, and (b) that they will feel rejected, and (c) that they will reject you, and you will be left quite alone in the solitude you thought you wanted.

When you were a boy and went off by yourself to draw, your mother often acted rejected. She was pleased—with your talent, per se, but she was jealous of you. At times you felt as a child that painting, or rather drawing, hurt her, and that also she might retaliate by withholding her support in other areas. You also used the drawing and your talent to some degree as a method of exerting your own independence from her oftentimes smothering love. You were told in so many words that it was selfish of you to spend so much time by yourself, for often even when you were with Loren (*my younger brother*), for example, you carried a circle of your own intent about you.

You had conflicting feelings, then. There is still some emotional charge. People, however, will accept whatever actions you consider natural and equitable. They will accept your reasons, which can be stated clearly so that they do not feel personally rejected.

Now Ruburt used his poetry also to exert independence from his mother—which implied, he thought, a certain kind of rejection of Marie. These attitudes cause you to try to maintain some solitude while believing it is almost impossible to achieve, and so this of course is your experience.

You feel that your needed solitude implies a rejection of the world. When one person comes to the door, personal acquaintance or stranger, it is the world knocking. You fear that that person will feel the same rejection that it seems to you your mothers felt.

(9:49.)...There is more here.... Give us a moment. I am now not speaking simply of personal events from your childhoods, or saying that you are mechanically operating now in certain fashions because of them. I am saying that your experiences led you to certain sets of beliefs. In school, ordinary society in adulthood—these were all scheduled toward outward activity. You have gone your own ways, but in some cases you are still hampered by old beliefs. People will not be personally hurt if you honestly state your position. In fact, your ambiguity puts them in an odd position, for you say one thing and mean another. They

can feel the difference. When Frank asks Ruburt frankly—if you will excuse the pun (*amused*)—"Are you working? Am I bothering you?" and Ruburt smiles sweetly and says "No, that is fine," then Frank is faced with Ruburt's smiling countenance, while his intuitions tell him something else entirely.

He thinks "I must be wrong. If Jane didn't want to talk she would have said so," for Frank is not used to trusting his own intuitions. People are not that easily hurt by honesty. Your beliefs make it very difficult for you to achieve your solitude. While you desire it and feel it necessary, you also to some extent are afraid of it, lest it cut you off too much from your fellows.

So while you complain and resent intrusion, some part of each of you is reassured. Your fellows do after all seek you out, even if the time is wrong. On the other hand, to some extent you squander the free time you have, for example, squandering your Friday evenings often—but not always. You should have a clear picture, taking some definite time out for friends, and it should be clearly understood that in your working hours you expect to be alone.

In your position, then, Friday night could be a time when your friends know you are available, free, and looking forward to sociability. You would be if the rest of the week were cleared—and it would be cleared if you realized that what was involved was simply a matter of your own quite natural working habits and convenience, and made it clear that people were welcome at another time.

It does not matter that Friday night in particular is the time, or that one or two nights, or four nights, in a month are given to social behavior, but that you clearly differentiate, and make that clear.

There may be times in working hours when someone comes, and you do feel like seeing them. That is all right. Most of the time, however, you are not honest. You say yes when you mean no. This only serves to reinforce your beliefs that it is impossible to maintain your privacy, and you feel then less in control of your own time.

Take your break, and we will continue.

(10:07—10:16.)

Your working men will be gone. Ruburt has gone to extraordinary lengths to cut out distractions, among other things, until he realized that he went too far.

Your time will now shortly be your own. You must manage it with conscious decisions, even if you go on trial basis with different methods, working toward what suits you best. It is not the method you latch upon that is important, but that you insist upon making conscious decisions, and taking conscious control of your time. In the past you felt and believed that this was not possible, and so your attempts failed, largely because you were afraid—overly afraid —of hurting other peoples' feelings, and somewhat afraid that your desire for solitude would cut you off too much from others.

If you arrange for your own work times, and those times are adequate, you will have peace of mind. Then your natural desire also to see other people will propel you, again quite naturally, to make suitable arrangements that will then be most fruitful.

My suggestions in that area, as per Fridays, were simply meant as an example. I was not suggesting each Friday, but some time set aside for sociality, not simply with the Gallaghers. You will not hurt their feelings either. See them twice a month. It does not matter whether you work all night, or so many hours a day, as long as you are satisfied.

In previous periods of improvement, Ruburt often worked nights, because he then avoided the issue—or, rather, took care of it in another manner.

This time he is improving in spite of the working men, for example. In the past several days his body has responded remarkably well, with vitally important loosening taking place. Those improvements are better than even I would have expected, even though the overall locomotion is very uneven.

That is why I want that other issue, so important to both of you, jointly and consciously tackled. If you are so afraid of hurting peoples' feelings face to face, then lock your doors, and put a "people working, come back later" sign outside. At least you would feel that you were in control of your time, for you are.

Your feelings and beliefs that you were not have caused difficulties, and of course your experience.

"Unknown" Reality, Volume 2, and *Psyche*, will come out fairly close together. Prentice will follow any policy there that you want, and indeed would welcome your own ideas, for without them they are not certain of your intents. They will almost always follow firm statements by either of you, and they look for your direction.

Are you tired?

(10:34. "I'm okay.")

You live through desire, and behind all desire there is love—love of being what you are, and love of being part of the fabric of existence that you know.

No one can assess the quality of a life. The body in some respects has its own innocent life—a part of yours, but apart from it in certain respects. It will seed the earth, and so it knows its death is not death.

The body changes constantly, and there are rhythms of the soul, so that some people die young. Their desire is no longer with the earth. Others live to an old age. Now your desire has ebbed and flowed through psychic deaths and births. You have changed individually and jointly far more than you realize.

Ruburt's body is becoming more alive. You have been, in some respects, psychically as tired as he was physically. As things now stand, his body is spasmodically jolting itself into new life, and responsiveness. As it does you will psychically follow suit. Your love for each other is coming to new fruition, and that, sensed by each of you, will give you an even greater impetus, for Ruburt creatively and physically; and for you this will bring about real breakthroughs in your painting and in your writing.

I am not speaking idly, or speaking to place suggestions in your mind. Your accomplishments, despite all of the hassles, have accelerated to a point of new creativity. I suggest only that you work from 9:30 to 12:30, from 2:00 until 4:30, and an hour or so, as is your habit, in the evening; and that those hours be maintained. I suggest that you make more of an effort to plan your Friday evenings, so that they are not evenings by default.

Ruburt's room is highly important for many reasons in your home, and he is moving about more naturally.

(Loudly:) Now I could go on for some time.

("Go ahead.")

People are reborn in themselves time and time again. There is more than one adulthood in one life. You are, all in all, using your earthly time well, shoving into it birth after birth. There are accelerations that occur, or that do not occur, by which people renew

themselves. They shed old beliefs as snakes shed skins, and they literally begin new existences. You are doing this.

Take your break.

(10:52—11:16.)

Now: further illumination: when Ruburt asks you if you are tired five times in an hour, he means, “I love you. I am sorry that you must go to such extra work during the day, on my behalf. I hope that it does not tire you out. I cannot express my sorrow that I put you to so many chores that I should be able to help you with.” But he does not express his love on such occasions—only his concern. That should sound familiar.

You each saw a program about animal motion. The action of the eyes is intimately connected with the speed and mobility of the body—intimately connected, for that matter, with all organs. Naturally, then, Ruburt’s eyes are changing. A rather usual error would be to treat the eyes through different glasses, thereby locking them into a transitory phase. You should have received enough evidence, and fine evidence thus far, to show you that there is nothing intrinsically wrong with Ruburt’s eyes, per se. As he changes his motions they will acclimate. The unevenness of vision is the result of the entire body changes, shiftings of jaw pressure, release of ligaments, and an entire body reorientation.

This phase will not last forever. Actually, the ligaments jerk as they attempt new motions. Your creature has good taste.

(Seth made his humorous remark because Willy Two, waking from his nap beside me on the couch, had climbed up in Jane’s lap while she was speaking in trance. He put his face close to hers.)

The ligaments do their utmost, releasing spasmodically to the utmost at times in an exercising capacity, then go back to a position that is operationally practical, while representing an improvement over an earlier position. Therefore you have a period of instability. Ruburt experienced that with the sudden fast arm motion (*earlier today*), but his eyes were not used to moving that fast.

Now driving, riding, is beneficial, for it artificially allows the eyes horizons of distance, and large areas of focus. He is not moving that fast bodily, but his eyes are newly accustomed to faster motion. Earlier, the eyes’ motion fit the bodily stance. He only looked downward when he walked. When he sat, he moved his entire head. The eyes, therefore, have become unsynchronized in that regard, and are learning more natural motion. He was not aware of the difference before.

The changing jaw pressures, the releasing of tension there, altered the sinuses and the ears. Those passages had become tight. He was used to that. All of this now is changing to a healthful condition. This is difficult to explain. Before, there was a sinus drainage backup or buildup, caused by tension. I will put this as simply as possible. That buildup, caused by tension, “caused crystallizations,” or deposits, that toughened the tissues. This was more or less equally deposited in the head area, and tissues of the face.

That equalized pressure meant that he could see, hear, and smell, though in a restricted fashion. Those deposits are disappearing. The eye puffiness is a transitory stage. The eyes’ watering is a way of ridding the body of those old deposits. The ear area clears, as he knows.

I do not want to overemphasize such processes of the past, however, but only what is being done now as the healing processes continue. As things stand, I believe he is headed

for some vital periods of relaxation. He should be able to copy an hour or so a day, but do not push that issue. It will follow naturally.

The eyes are in any case improving as the head clears, and in this period your solitude is important. The eyes will become synchronized as the two sides of the body become so. Great inner changes have happened there since our last session.

(11:43.) Give us a moment.... Past and future exist at once.

Yet in your terms of time you are often in periods where you appear more influenced by the past. You are moving into a period where you are becoming more influenced by the future, in those terms, drawn by an impetus you feel but cannot consciously elucidate as yet.

You cannot separate achievements from personality. "Being" is not that specific. You can say "Why did my artistic talent not mature when I was young?" Yet the dimensions of personality are such that basically the question is shallow. You could have been in those terms a successful, well-known artist. The dimensions of your being, however, demanded that you seek out questions beyond those of any known perspective, and to be the kind of artist you really wanted to be lifts you into a realm beyond the usually known.

You could not settle for less. The same applies to Ruburt and his writing, and those are the challenges you have undertaken. By their nature they do not give you niches in which you can rest. You are creating an art that exists now, though you cannot see it, but only sense it at times.

And now I bid you a fond good evening.

("Thank you, Seth. Good night."

(11:52. "I'm waiting a minute," Jane said, "for him to come back and say something I think he forgot".... Then:)

A point: Ruburt's condition involves a complete reorientation. The working men were a shock treatment of a kind. People often fast because it shocks the system, sometimes beneficially. Normal orientation is disrupted. Such shock treatments often jolt your belief systems. That is why they are sometimes effective. Retreats do the same thing. Often when you work, they give you a perspective. In that light, I have a suggestion only, even considering it will be beneficial, whether or not you follow it.

The suggestion is that you work three nights, and that you do this at least three nights each month. End of session. You would be surprised at the results. But at least give the matter consideration, for that alone will help.

Such a ritual would add considerable refreshment to your spirits and creativity, and also throw light upon your daily behavior.

(11:58 PM.)

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