

The SETH AUDIO COLLECTION • Cassette One
* SELECTION 1 - EXCERPT A

Your beliefs form reality, your individual beliefs and your join beliefs.

And if you believe, in very simple terms, that people mean you well and will treat you kindly, they will and if you believe that the world is against you, then so it will be in your experience. And if you believe, IF YOU BELIEVE THAT YOU WILL BEGIN TO DETERIORATE AT 22, then so you shall.

And if you believe that you are poor and always will be, then so your experience will so prove to you. Your beliefs meet you in the face when you look in the mirror. They form your image. You cannot escape your beliefs. They are, however, the method by which you create your experience.

The very joy of your being speaks of your positive beliefs.

I want you to see where your beliefs conflict with each other. I want you to examine, for the first time in this life, your conscious mind and its contents.

Now, we have heard much talk here of the dark depths of the unconscious and the deep powers that reside within us, and little about the miracle of our conscious mind and what might be there. It would almost seem that you were all very anxious to think that all the answers were beneath consciousness where it was difficult for you to find them. So, we are changing the game a bit

You all pride yourselves on being conscious creatures. Then I am telling you to be aware of the contents of your conscious mind—a simple enough request. You are only now beginning to know how loaded it is! It is all available. The beliefs are not buried unless you believe that they are. The thoughts and feelings and emotions that guide you are not lost in a dark closet of your mind, but quite there if you are willing simply to look. It is all available, and in its own way it is all creative and it is all constructive and it is all there for you to see and use and recognize. Now I have said this in my book, but I have only begun to say it!

The hobble-goblins are not down deep in the unconscious. You do not have to play hide and seek with psychologists to find them. They are not buried in your past in this life or in any other life. You are not bound by promises given. You are not bound by false beliefs. You are free conscious beings. And so, hopefully, you will learn how to be joyful conscious beings. And when you are, then you will not be afraid of the inner self, and you will freely let in data from the outside world and the inside world, being quite secure in your position.

When you go to bed at night listen to your thoughts. They are conscious. You can become aware of what you are thinking. Many of the answers are, therefore, in your conscious mind. You have simply become used to accepting one thin line of conscious thought and ignoring all the other, or assigning the other to other causes. The goodies are there and they are yours.

It is important that you here realize that you are not at the mercy of the unexplainable, that you are not at the mercy of events over which you have no control, whether those events are psychological events or physical ones in your terms. As I have told you, there is little difference if you believe that your present life is caused by incidents in your early infancy or caused by past lives over which equally you feel you have no control. Your events, your lives, your experiences, are caused by your present beliefs. Change the beliefs and your life changes.

SELECTION 2 - EXCERPT A

The self tries to solve a particular problem. In so doing, it may end up with a physical difficulty. The physical difficulty is meant to remind the personality of the inner problem behind it. The difficulty will be cleared up when the inner problem is.

Now, if, instead, a drug is used to camouflage the ailment, or in your terms, to heal it, to cure it, to get rid of it, the inner self is in a quandary, for it knows the problem has not been solved though the symptom has disappeared. The drug used to cure the body may now, may, in many instances, obscure the problem, and confuse both the body and the mind. Another ailment must be taken, therefore, that will symbolically, and quite practically, materialize the problem in your reality. So the patient will get another ailment.

If this ailment is also obscured, or cured, through the drug, whatever it may be, then the inner self is in a further quandary, and it will continue to try to materialize the problem so that it can be solved. The communication between the mental, psychic, and physical portions of the being can, in such

instances, become obscured.

Now, that does not always apply: for someone with a severe difficulty, believing in the effectiveness of your doctors, may be given a wonder drug, and believe in it so, that when the symptoms are completely annihilated, he is convinced of the fact of an inner health, and therefore feels secure enough to solve his inner problem. In such a case, however, he has effectively used the drug to heal his mind and his body. The drug has not done it.

This does not mean that you cannot take advantage of such drugs. It does mean that when you do, you are operating within a framework of reality that still, to some extent, divides you from the reality of your own being.

SELECTION 3 - EXCERPT A

All you good Sumari, who are getting Sumari-er, Ruburt is going to read you part of my book, and I want you to take it to heart. For you are the first to hear it and, hopefully, you are the first to use it. You are not just to listen to it, therefore. You are to make it your own, through examining your own beliefs and your own conscious mind.

Now, the Sumari like to play. So they like to play with the contents of their minds, as this one over here does! So, I want you to think of your ideas as children's blocks that you have in your mind, so that, as Ruburt says, you can indeed mix and match them. And they are not heavy unless you believe that they are! They are rightfully your playthings—then play with them!

Do not sit solemnly before a belief and say "Aha, this is my great belief, and it blocks my view!" But, as a child, kick it aside and make a new one. The ideas are your blocks. You can use them, therefore, playfully, to build with, or if you will forgive me for using a pun, you can use them as objects that block your view.

And children deal quite joyfully with blocks. And if they erect structures that do not please them, then without an instant remorse, they knock them aside, and make a new one. So if you have a pretty structure, save it. But if you have one that displeases you, then knock it aside. The playground is yours. It is a war-ground if you make it into one. It is a playground of creativity and joy if you realize that it is.

There are some who peek in at your windows to see what you are up to with your blocks. There are some (now you see what I have to put up with—with Ruburt's new hair style!) there are some who watch. But, watching, those observers do not see a block and say, "What a dirty old belief that is!" Those watching do not feel that they must come in and kick aside your blocks for you. They only make sure that you have an infinite number of things to work with at your disposal. They only know that you form your own reality with the blocks that you have, and they do not judge. So that if such an observer peeks through the mortal window and sees a poor design, he does not say, "What a faulty picture!" He simply waits for you to kick the design apart and make a new one on your own. But the design as it was, was a design, and itself, and a way of learning.

Now, there may be moments while you are juggling beliefs, when you realize that one structure does not satisfy you, and you have not as yet learned to construct a new one. And so you may go about your day in your own way thinking, "Oh, woe is me. Where can I look? These frightful beliefs imprison me, and there is no where to go!"

But the new design, with the new blocks, are quite there, and quite available. And if you were playful enough about it, you would be quite aware, and there is no need to wait for new beliefs—unless you believe that you must wait for new beliefs. And there is no struggle, unless you believe that you must struggle. And it is not hard unless you believe that it must be difficult. And the dream symbolism exists, unless you believe it is so difficult to find (that you cannot perceive it. And the answers are in your conscious mind, unless you believe (that they must be hidden.

And, so, if you play hide and seek in your playground, it is a great game! But you can stop playing hide and seek with yourselves whenever you choose. You may enjoy the game—but when you are finished with hide and seek, then you will find, and the finding is within yourself.

SELECTION 3 - EXCERPT B

Play with the traffic lights. Play within the context of being a teacher, and you do do that with your students. There is nothing that says that teaching must be a drag—unless you believe that it must! It can be a playful endeavor, and, as you well know, when you are really teaching, it is a playful encounter.

[The student responded to Seth—"With everyone, how about these few students..." gesturing to indicate the problem student. Seth returned:]

That can also be a playful encounter when you change your idea of their reality. They react not only to their own ideas of their reality, but to your ideas also: telepathically in a feedup. They pick up what you are feeding them, and if they believe they are troublesome and you believe they are troublesome, then they will be indeed. But if you change your beliefs, already you cut the problem in half. Now, try it and then tell me what you think.

["We'll have a Sumari class." said the student]

You already have a Sumari class! You have only to understand that you do.

They are rebels in their way. They do not want to do what they think they are supposed to do. Now, you are a rebel in your own way. Identify with the rebel part of their nature and appeal to it. Give them things to do that they do not have to do. Challenge them. Let them think they can go further in their own way. Challenge their creativity. Appeal to their rebel nature, you old rebel you.

SELECTION 3 - EXCERPT C

Your thoughts have an electromagnetic reality. Now you must realize that this is true or the rest of what I am saying will indeed sound like Pollyanna nonsense.

When you think in terms, for example, of abundance and plenty, then those thoughts draw to you abundance and plenty as a magnet does. There will be a while, while you are changing your beliefs for example, you will find yourself in a period where you feel quite self deceptive and you are saying, "I am surrounded by wealth and abundance," and you still look around you and you are poor. And you think, "This is a lot of bull!"

But it took you some time to build up your beliefs to the point of your present experience, and so, in your terms, there may be some lag before your new beliefs draw to you abundance. But your physical experience follows your thought. And you cannot change the experience without first changing your thought.

Now, it does no good to believe two things at the same time. So what you do is this—you say, "I will play around with this idea. I will admit that it might be possible that my own thoughts about money are causing my lack of it. And so, for the hell of it, I will, several times a day, pretend that I am surrounded by abundance, and in my mind I will imagine the things that I want. If it does not work, I have not lost a thing, but if it works, I have gained a lot."

So you try it for several weeks, and each time that you do, the idea becomes a little bit more possible, a little bit more real. And in the meantime, these thoughts are changing the beliefs that you have had. They are at least balancing them. And they begin to draw to you abundance. There is no other way to change your physical reality but by changing your thoughts.

SELECTION 3 - EXCERPT D

I just said that to you so that you would realize you had nothing to lose, but you will instead gain. I just said that to give you a cushion, because you cannot start checking immediately; you cannot begin this and then start checking yourself and say, "Wait a minute. I've done this five minutes now—where's the money?" But I also tell you that if you can change your belief in a split second with enough strength and intensity, and reverse yourself in mid-air so to speak, then the results could be instantaneous.

SELECTION 3 - EXCERPT E

For a moment, forget your question! You are a flower—a very lovely flower. The sun is bright and warm and glowing, and you are blooming. Because you are a flower, you exist in the natural world of abundance and glory. And the sun flows upon you, and you open your petals. Now what would happen, if, in the middle of a bright sunny afternoon, our flower began to think, and it said, "What am I doing that the sun should shine down upon me? I am a poor, worthless little flower. The great world goes beyond me and I do nothing. Hardly anyone notices me and I am very lonely. How is it that this great sun should shine down upon me?"

And so the flower, following its own thought, now begins to droop, and it wiggles its little stem over, 'til it hangs its head beneath a giant oak tree, where the sun cannot fall upon it in the shade. And say our little flower begins to reason further, and says, "If the sun fell upon me, what would I have to do to deserve this great benediction? I must think of things to do to rationalize my existence." And as it thinks, it grows gloomier and darker, and huddles up against the great tree, so that the sun cannot reach it

Now, any flower has better sense than that, and so should you! Abundance is all around you. It is the sun! It is the rain! Now you think of those things as natural and good. But wealth, in whatever terms you happen to translate it, is also a part of your natural world and translation. And so for you to feel

free to accept one portion of nature and not the other is not a good belief.

You ARE! Your being IS! You are a portion of All That Is. Therefore, you have a right to abundance as the flower has to the sun. In human terms there are many kinds of abundance, and they are all yours. You must realize that you do not have to rationalize your existence. Because you ARE, you have a right to the abundance of nature in whatever way it is transformed or translated for you.

And you have all to realize that your experience begins from within. And your joyful thoughts bring joy, and your abundant thoughts bring abundance and thoughts of limitation bring limitation. And when you are all laughing here and basking in your own being, and glowing in your Sumari Sun, then you are enjoying abundance—your own abundance, your own sense of fun and creativity. So do not limit yourself.

And realize that THE ENERGY THAT SWEEPS THROUGH THIS FORM IS YOUR OWN—a hint of the energy and joy and abundance that belongs to you. So, play with the blocks of your own belief! Enjoy your own being and spontaneity! And be, in your being, joyful!

SELECTION 1 - EXCERPT A

It is not always easy, in your terms, to work with yourself. It is much easier to blame anything else for the "negative" parts of your experience than yourself. It is much easier to assign to other agents the responsibility for your being. But you all try too hard. For you do not understand that within your framework of reference there is always challenge and change. And so, bodily situations have their meaning. The self talks to the self. You always think of illness as negative, as wrong, as bad, as evil—in the same way that you think of light as good and dark as bad, white as pure and black as evil. Now in my book, I mentioned that if you are black and you believe that black is evil, you are in a poor position and you had better change your beliefs. If there is pain in you and you think that pain is evil, you are in a bad position, and you had better change your beliefs.

In your framework of reference, as I have said to you time and time again, you form, YOU form your reality according to your beliefs about it. You always, at each stage, accept your beliefs as reality, and so of course they work for each of you.

If you could suspend for a moment the belief that your beliefs are reality, you could then feel your beliefs form the reality that you know—go out from you and draw into your experience the daily, intimate Me that you know. If you believe that you must eat certain foods, then you had better eat them. If you believe that smoke is bad for you, you had better avoid it. If you believe that needles will save you, then they will save you. But in each case, whether in healing or disease, in joy or in agony, in poverty or in wealth, your beliefs form your reality.

SELECTION 1 - EXCERPT B

Now, I propose for each of you an experiment. You must each do it for yourselves and it is a tricky one. Perhaps one of the trickiest, in many ways, that I can devise. You must understand, however, the basis for the experiment that I am proposing. You must realize, first of all, that your private reality is one of numberless probable realities. You are experiencing one of many probable realities. Now, because of your neurological structure you can only physically perceive, in your terms, so many events at once. Therefore, from an unlimited number of probable events you choose those which you will perceive through your physical system, in terms of time and biological reality. It seems to you as I speak, however, that the reality that you know is rock bed reality and that all other realities are probable. Instead, you are perceiving and experiencing one of many probable realities for yourselves. You must understand that the experiment will not work. If you insist on thinking of your present reality as rock-bed reality, and everything else as probable, then the experiment will not work. So, first of all, you must realize that you are experiencing one probable reality of many.

Now take, each of you, an area of your life with which you are not pleased in your terms. Think of it. Now, do not think of it in terms of rock-bed reality, but as one of many probable realities that you have brought into your experience because of your beliefs. Now, hold in your mind the idea that there are other probable realities in that one area that you can just as easily pull into your physical experience, and experience this biologically, practically, and intimately in your daily life. Then, for perhaps five minutes a day and no more, imagine yourself through your beliefs pulling that portion of probable reality into your own. For that amount of time you must, however, change your belief in that area. You must realize that your belief pulls the reality to you: and therefore only, now, for five minutes, change the belief. And if you do this faithfully you will find your reality in that area changing.

SELECTION 1 - EXCERPT C

Because if you take any longer period of time, you will hassle it. You will begin to compare what you want with what you have. You will begin to think that you are trying to change rock-bed reality into something else. You are hypnotized by a fix. The short time period is enough. You are not even to think of this outside of that time.

SELECTION 1 - EXCERPT D

I want to make a brief comment because it may help you. Regardless, you see, of what AI thinks makes his eyes water (I am not going to get into your smoking problems!)—say that AI believes that his eyes water when it is 45 degrees temperature exactly. All right. Now he believes that that is reality. It is not reality—not rock-bed reality. It is experienced reality because he believes that when certain conditions occur this will happen. Now, each of you, in your own way, will react to different episodes, and so it is up to you to see how that operates in your own lives. But that is not rock-bed reality—it is one of many probable reactions, and you, through your beliefs, have settled upon that. Now as long as you believe that to be far more real than its opposite reaction, you are stuck with it. If you can see it as one probable reaction that you have chosen, and if you can see an opposite reaction as equally valid, then you can free yourself. And the same applies to each of you following that example. And now I return the floor to you.

SELECTION 1 - EXCERPT E

There are no ways out. You form your reality. You form the good part. You are responsible for your successes, for your life, for the joy of your being, for your yawns. When I tell you that you form your experience, you automatically leap to the conclusion that you form only your bad experiences. Give yourselves credit! You form the joys in your daily Me also, and your happy encounters. It is you who leap to the interpretation that because you form your reality you are responsible only for the dire aspects of your life or for your limitations. Again, if you will look to those areas where you are pleased and apply those beliefs of success to those areas in which you are not so pleased, you will find there also that you form your experience and that the feeling of achievement can be spread from one area of your living to another. You form your experience. You form your past, your present, and your future. You are responsible for each daily moment, individually and en masse. En masse, your beliefs bring about the world conditions that you know. Individually, they form your intimate daily life.

As I have told you before, in a manner of speaking, you are given the gifts of the gods. Your beliefs become reality. What you believe is and becomes real in your experience. There are no other answers. There is no area in your life to which this does not apply.

If you are young and angry at your parents, or your background, you helped form that background. If you are older and look back upon your life and do not like what you have done with it in certain areas, you have formed it. You cannot blame circumstance whatever your age or position. You cannot blame your parents whatever your age or position. You cannot blame your children whatever your age or position.

SELECTION 1 - EXCERPT F

You form your reality, and the healing energy is within you always. As a healer, you teach people to realize the great potential of their own healing ability. If they move through frameworks of belief, then you teach them that the frameworks of beliefs are aids, but the healing ability is within each, and it keeps them alive.

SELECTION 1 - EXCERPT G

Whatever framework you choose you will find many who believe in it. Your idea must be to lead them beyond the framework while still allowing them, if they need to now, to take advantage of it.

SELECTION 1. EXCERPT H

Listen to me and ask yourself what is your name. If you were alone in the middle of the universe surrounded by darkness, and someone said- some voice out of the ether—"What is your name?", what would you answer? So I ask you, "What is your name, each of you?" My name is nameless. I have no name. I give you the name of Seth because it is a name and you want names. You give

yourselves the names, and you have taken names, because you believe names are important. Your existence is nameless. It is not voiceless, but it is nameless. The names you take are structures upon which you hang your image. One thousand years hence what will your names mean, and one thousand years before this moment what did your names mean, and what have those names to do with your experience? You are what you are, and what you are is nameless. What you are can be not uttered, and no letter or alphabet can contain it. Yet now you need words and letters and names and objects. You want magic that will tell you what you are.

You each, in your own way, are doing your own thing. And each of you are nameless. That does not mean you do not have an identity. It simply means that a name has nothing to do with your identity, and that entity names are a means and a step along levels of belief that you can use. I told Ruburt from our earliest sessions that he could call me Seth. I never said, "My name is Seth," for I am nameless. I have had too many identities to cling to one name!

But you think your names define you, and you are afraid to depart from them. And you think your physical existence defines you, and you think that the moment defines; you, you think that your beliefs define you.

If you are quick and if you are intuitive and if you are courageous, and if some evening you listen to my voice in the proper mood, then you can follow yourself to the heart of yourself, using the voice as a road or a vehicle.

SELECTION 1 - EXCERPT I

Ruburt is a creature. You are creatures. Each in your own way, therefore, dwell in the same energy and the same knowledge. The point of the present is your point of power. If you assign power to the past, then it is lodged there because of your beliefs. In your terms, the present is a moment of your focus through which you affect both, in your terms, the present and the future. It is a moment of your creaturehood. If you think of the past as top-heavy with power, and of yourself as powerless in the moment, then because of your beliefs you become at the mercy of the past and therefore at the mercy of the present and the future. If you feel your consciousness alive and alert in the moment, and realize that the present moment is your point of power, then you see yourselves as you are, as creators of your experience individually and creators of the world that you know.

For a moment, open or close your eyes, as you prefer, but sense yourselves in this moment at the height of your power of action, and from this point you influence and form your present, your past and your future. This is your moment of power as each moment in your terms is. This, the present moment, is your moment of action and power from which you influence all of your experience. Let that knowledge then guide you who are nameless, who do not need names, who dwell now in a three-dimensional reality, nameless as always, though you give yourselves names.

You are not the names, you do not need the names any more than I need the name. Feel that moment of present reality, here, as your point of action from which you influence each moment, in your terms of your reality, and you will not feel dwarfed by the past or at the mercy of a future you do not understand. Now in your terms, I am ancient. Yet, in your terms, you are also ancient. If you were truly alive and truly perceptive, and you walked out of this house and, with all of your abilities, all of your abilities working, you picked up one brown dried leaf from last year that littered the grass, and picked it up and understood and felt its reality, and heard what it said, then you would hear my voice, for my voice is a leaf's voice.

SELECTION 2 - EXCERPT A

I've told you often that there are no limitations to the self. But when you begin to approach the feeling of no limitation, you become frightened, and in a frenzy you try to find yourself and define it—and to discover the point at which you emerge into physical reality.

There are no limitations and there are no boundaries to the self—only those that you adapt, in your terms, at any given time. I did not say there was no identity; I said there were no boundaries to the self. There is no place or time where your self ends; there is no probable reality in which you do not exist—in which YOU do not exist.

There are no limitations to what you are. You can form limitations if you want. They will serve to content you. You can put up fences around yourselves and say, "I am here and now and in no other place and no other time", if you are afraid of the idea of your own inner divinity, and of the infinity of your own existence. You can pretend that you exist only within your corporeal image. You can hide within the minutes and the hours and the years, and see no further if you want. But only the tiny

portion of you that is frightened is so fooled by the game that you are playing with yourself. The other portions of you merrily go about enjoying their own reality.

SELECTION 3- EXCERPT B

In limited terms you all exist in air. But you are not all air. You all are individual, yet you are made up of the same elements that exist in the nature that you know: and yet you are all diverse. And so while you are all one, you are all different, unique, and like no other. You are not swallowed in any reality by a super-self in which your identity is lost. You are all one, but you are all yourselves and unique. And out of that uniqueness and that individuality, the oneness is.

SELECTION 3 - EXCERPT A

If each of you would, for one instant tomorrow, allow yourselves to feel fully the miracle of your own being, then would you indeed find yourselves surrounded by a paradise, but a paradise that would make previous ideas of heaven silly by contrast—a paradise in which you realize the creativity and multidimensional aspects of your own being.

My dear friend over there, Will, you might be a statue—a beautiful sculpture, for all you know of the reality of yourself. And this applies to each of you. Yet there are no barriers that prevent such knowledge or understanding.

If I can feel your uniqueness, individually, with such impact, then why cannot each of you try to feel the grace of your own being? You will look at an animal or a flower and call it beautiful, and ignore the beauty and grace of your own experience. Now this relates not in high spiritual terms necessarily, but to those secret words that you speak to yourself when you call yourselves stupid, in the secret closets of your mind.

Would you call a flower stupid? Would you call a star stupid? Would you call a molecule stupid? If you understood the grace of your being, you would look even upon yourselves with joy and gracious abandon. Do you call yourselves dumb, or opaque, or fat, or skinny, or whatever? Whatever derogatory terms you use when you speak to yourselves, stop it!

Feel the uniqueness then of your laughter [to a student] and let your joy spring into your realization, and it will give birth to all those abilities within you. In all of what I have said, there is indeed no greater, practical message.

You think in terms of future selves. And using your terms now—and, as always, that is a loaded statement—but, using your terms, think instead of yourselves as pinnacles of achievement and expression, reached finally by the atoms and molecules that dwell within you. In your terms now, they think and feel and reason.

I return you, then, as always, to the selves that you are, and I entreat you, most humbly, to look within the selves you know for the wisdom that is indeed your own, for the blessing that comes from All That Is, as it is reflected through yourself. Ask me for your blessing, for your blessing. Ask your molecules for their blessing, as you bless them.

See the miracle of tomorrow. When you wake up in the morning, tell yourselves that you will perceive it, and perceive the grace of your being within it.

And now I leave you, and those blessings that I have to give I give you, and those that I do not have, I am sure you can find for yourselves.

SELECTION 1 - EXCERPT A

I bid you good evening, and remember this: you have a right to say "no." In the great affirmation of your being, you are conscious. You are therefore able to make a distinction. You can like something better than something else! Within the great affirmation of your being, you can deny. You can say "no" to a situation freely and joyfully and exuberantly—and feel free, and that you are using the abilities of your consciousness, your spirit, and your creaturehood. If you say "no," you say "no" for a reason. Find out what the reason is. You have a right to it.

SELECTION 1 - EXCERPT B

Never say "no" to your own feelings—accept them. Hate will lead you back to love, if you allow it to. All emotions come from love. Hate shows you the distance between yourself and another person for whom you feel love.

If you think that the majority of your fellow men are stupid, idiotic, and leading the world toward

destruction, it is only because you love the race so strongly, and feel the race falling short of the expectations of your love. If you allow yourself to experience that emotion, then it will lead you back to the realization of your love. But if you deny what you think of as hatred, disgust, or dissatisfaction, then it cannot lead you toward the destination for which it was meant.

If you think you hate a parent, it is because there is in your mind such a separation between yourself and | the love for that parent that you feel. If you allow yourself, therefore, to feel the hatred, you will also experience the love. You do not hate those for whom you have no regard. They do not bother you in any way | whatsoever. They are outside of your notice. You love your enemies whether you know it or not. You are bound to them, for in your mind you constantly compare them with what you think they should be in the vision of your great love for them and for yourself. Whenever you think you hate, you love. But unless you allow yourself to feel the hatred, you will never know. If you hate someone and you beat a pillow, and pretend| you are beating that person to death, then when the murder is committed you will realize the great love that you really feel, and the death will be the death of the hatred, not of the person.

You cannot love yourself and hate your emotions. You cannot love yourself and distrust the reality that | is your own. And within the great affirmation and joy of your being, you can deny and say "no." For when you deny and say "no" you are doing so comparing what you say "no" to, to what you want to say "yes" to. You are comparing in terms of an ideal that exists in terms of love within your mind. If we bloodless old ghosts are not afraid of emotion, I don't see why you should be.

There are no clear mirrors to look through [to a student] that will show you one impeccable, immaculate reality, and no one, no one ideal Carlos who can say, "I shall and must do this and that to fulfill my abilities." There are, instead, an infinite number of probabilities, and you, my dear Mend, have freedom to move within (hem. You want me to say, "You should do thus and so," or you want yourself to say, "I must do thus and so." But if you flow with the feeling of yourself, you will go where your being goes. Trust—trust—the lives that are within you now. Go along with your own living that flows through you. In your here and now, you are here and now. Feel that here and nowness! Know its knowing! And you will be where the being of you wants to go!

Feel yourself flowing and moving as easily through your life situation as a hair grows out from your head—as easily and naturally. Feel events that you want happening, as hairs grow out from your head. Go with your being. Go with your being. Imagine what you think of as doubts as a beautiful, inner, natural phenomenon, as a rock glowing in the sun, in the stream of your being. They are beautiful and natural. They are not impediments. You flow around them beautifully. They are a part of your being. Now, remember that last sentence particularly, and I return you to your class.

SELECTION 1-EXCERPT D

[Now, what I meant was] often, not always, and much less in this group than usual, people want a pill called truth. You take it and all your problems are solved. You know what to do with your life. There are no decisions for you to make. The pill solves it all for you. You do not believe in pills that come from a bottle any longer, most of you, but you want a metaphysical pill, and the metaphysical pill will solve it all for you.

[A student: "Seth, what is this stuff that everybody calls enlightenment?"]

Now, if I could sing, I would sing, "What is This Thing Called Love?" But I cannot sing.

Enlightenment is a normal part of your consciousness. It is a function of your consciousness. There are varying methods that you think will help you achieve it. As long as you think you need methods, you will run from method to method, and from teacher to teacher. And the teachers will very cleverly work within your beliefs.

If you believe that you are guilty, then you will go to a teacher who will say, "Yes, you are indeed guilty, and I will tell you how nasty and dirty you are." And in one way or another, he will show you how to do penance for your sins.

It may be a wise and clever benign guru who gives you so many hits over the back with a whip. It may be a system of beliefs that tells you that you must work very hard for knowledge because you believe you do not deserve it easily.

SELECTION I • EXCERPT E

I do! But work with your own beliefs—honestly, and see what you think when you are finished. If you believe that knowledge is difficult to achieve, it will be. But you will often, as in the instances mentioned, work within a system that agrees with your beliefs.

Now, up to a point this is beneficial, and you will learn from it, and you will see within the system the

reflection of your beliefs, and you will begin to move out of that system. But you need, often, the framework of the system, and the agreement, so that often a beneficial framework is set up, but one through which you will move. Now in many cases, and in such schools—in any schools of beliefs—you will find, for example, students who will set themselves apart, and begin offshoots as their system of beliefs begin to change. You will find alteration, but in ah1 cases, each of you use the system of belief for your own purposes. There will be benefits involved and you will move through each. There is no end to the creation of beliefs within your system. Each are handy reference points that you use—rocks that you stand on for a specific time. Now when I say move on, I am not speaking in terms, necessarily, of higher or lower advancement. I am not speaking of beliefs as rocks that lead to the mountaintop of truth.

[Rick: "Where do they lead?"]

They lead to other beliefs, and to other realities, and to other creative activities that all extend the nature of your own consciousness—the nature of your own being—and that open up with yourselves the acquiescence to new experiences that increase the being of your being.

It would do you no good, now, to have fifty-six teeth. Your mouth would not hold them, and it would be difficult to smile or frown. I will leave you to make the connection with that analogy.

SELECTION 1 - EXCERPT F

You are here because you are beginning to believe in the freedom of yourself, and in your own integrity. You are ready to sit and listen to someone who says, "Look into your self—know your self," and who, at least, will help you do so.

Now, in your terms I have some very good points to say for me, and yet some liabilities. After all, you have bodies that you have to live in every day, and what you think of as intimate personal problems that go on | all the time. On the other hand, because I am not physically focused, I have the time, the energy, and the inclination to travel in other realms, and tell you about what goodies I can bring back. But I always remind you that in whatever terms you think, your consciousness is your own. Your abilities are your own, and those realities that I know are not necessarily yours. I will travel in my own way through reality, and you will travel | through your own way in reality.

Now, listen! In a manner of speaking now, and as an analogy, you are entities to the molecules within you. In your terms, they send you out into realities of sensation and dimension that they cannot understand. You make a conscious decision to drive a car, or not to drive a car. The molecules within you do not know what a car is. Yet your ability to drive that car is dependent upon the existence of those atoms and molecules. Yet, for them, you go out into a reality that they do not know. They join their reality with yours, and theirs is vivid and valid and real, but it is not yours, and yet it is a part of yours, and they send you out. Speaking now again as an analogy, in terms of time, you are what (hey will be.

Now, in terms of time and following (he analogy—for all you literal minded people—portions of you go out as you go out from your molecules, and speak back to you, and tell you of realities that now you do not consciously perceive, but that are yours. Now think that!

SELECTION 1 - EXCERPT G

When a child says to a parent, "I hate you," often the parent is appalled. The parent says, "You should not say (hat," or, "That is bad," and the child quickly learns not to be so honest! Now this is from my book.*(THE NATURE OF PERSONAL REALITY) But what the child is saying: "I love you so much, and I sense this great love. What separates me from it now, and how can I return to it, and what has happened, and what is wrong?" And hate operates in the same manner, regardless of your age and the personalities involved. And if you are taught to believe it is wrong, it is then more difficult to get back to love because you begin to inhibit the feeling.

SELECTION 1 - EXCERPT H

To some extent, yes. Now when you love someone, you are able to see what you think of, or feel, or interpret, as the ideal. You are also aware of the separations from that ideal. But these do not bother you—you accept them, but you do not focus upon them. Now you may also however, because of your identification, see in the other person your own ideal of yourself, and then perceive, as they seem to fall in their behavior from your ideal pattern, also your own failures, and be twice as angry, because it seems to you they are failing for themselves and for you.

SELECTION 1 - EXCERPT I

Or, to be aware of the identification. There is no one point of perfection. When you think you have an enemy, you simply begin to focus upon the distances that exist between what you think the enemy is, and what your love tells you the enemy should be. But because you think hate is so wrong, you then do not focus upon the similarities between your enemy and the love that is involved. You are blind, for example, to his good points, and focus instead upon those qualities that separate you from what you think he should be and what he is.

SELECTION 1 - EXCERPT J

When you do not express it, then you dam it up. And you can express it against yourself in terms of physical symptoms, or in your relationship with others. But if you realize it is nothing to be frightened of, then you are free of it. Hate is, as I have said before, like a summer storm'. When you let it go, it lets forth energy and rain that heals the earth. It is turned into quite constructive framework—it is good and natural.' sky would never think of holding back its storm—again, it has better sense.

Do not fear negative thoughts. That simply adds to what you consider negative energy. Where would the| world be without thunderstorms, and even floods, and hurricanes, and earthquakes? That is how the earth changes and renews itself. To deny your emotions, any of them, is denying the aspect of your own reality, an it is, literally, impossible.

Let it go and no one will be hurt. The universe is not afraid of your hatred. It can hold it easily. Each individual ah've has their own built-in defense and energy, and your hatred, directed even against them, will not hurt them.

SELECTION 1 - EXCERPT K

Now, it was the wink that did it!

[Student: "What if people love you and you're afraid to love them back. What do I do?"]

Number two must try harder. Working with your beliefs yourself, find out why you are afraid. Write down what comes to mind when you pose yourself the question, and accept the answers that you receive. And, because you get certain answers, this does not mean that you must then cravenly sit back and say, "Oh, I yes, I am afraid of loving because thus and so." You can say, "These are the beliefs that I have had that have | kept me from accepting love, and now I will accept those beliefs no longer."

Or, why you are afraid of being hurt or showing yourself, or of feeling vulnerable. But these questions you must ask yourself, and accept the answers and trust them. But then, no answers are eternal. Ride the answers! Say, "I am a man of such and such an age, and if I do not want to believe that any more, then I will not" And when you have done that, talk to me again.

Do not be afraid of the vulnerability of your love, or of your flesh. Do not be afraid of being open. A tree moves with the wind, and is vulnerable, and so it grows. If it tried to hold itself rigid, it would be broken off and die.

SELECTION 1 - EXCERPT L

Now, it is too much to get involved in tonight, but in the latest book, I have handled it. And you do not | simply fall into a depression. Your beliefs cause the depression.

Face the depression. Follow the feelings through, but realize that they are feelings in the same way that you realize, hopefully, that beliefs are beliefs. There is a difference between, for example, the feeling, I am no good, I am unworthy, and the fact of being unworthy or no good. You may be the greatest success in the world as far as everyone else is concerned, and still feel that you are unworthy or no good.

So, when you examine or let yourself feel your feelings, realize that they are feelings and not necessarily definitions of truth, and then they will move you beyond them.

And now, after our extensive question and answer course, I will return you to your own questions.

SELECTION 1 - EXCERPT M

Think in terms of energy. You each have an infinite amount of energy, and in your terms of time you are not always able to use it clearly or effectively, but it is always there. You each have your own moments of self-knowledge and comprehension, and, in your terms, enlightenment

I am a lighthouse that is set up, that you use to shed a light into the nature of your own knowledge. I am a ray in your terms, quite apart from my own reality through which you see yourselves. A channel through which you recognize your own energy as now you recognize the miraculous clarity of your own being, and the open channels that exist between you as you think of yourselves, and the you that you are.

There are no divisions between the portions of the self. There is no ceiling to your head or to your mind. You are not enclosed by your skin or by your age. These are open. Your skin connects you to the earth, and it connects you to far more even than your creaturehood.

Ruburt does indeed have it in his poem "The Speakers." For I speak for your molecules and for your entities, and I speak as your molecules and as your entities, and you translate my words, and through the translation that is physical, you hear the voices of your own inner selves. You have in your terms sent out a friend.

Now, Joseph is older, in your terms, than Ruburt. And Ruburt always felt that Joseph went ahead of him into realms of time. So you send me out in the same terms into other realms that you do not understand, but Ruburt and Joseph are portions of each other. And so we are all portions of ourselves.

We are all on voyages that are not yet begun. You make the voyages, in your terms, as you go along. But you cannot deny the reality of your being as you cannot help but identify your own vitality with this voice that speaks now, for it is also your own.

Out of what vitality of your being are you now speaking, and from what dimension have you created (his reality that you now listen to me speak, when I am your self? Out of what past have you created me and yourselves? Out of what future are you not yet created? What memory of your selves intrigues you so, so that you listen? What memory of your selves is now triggered off by these words that are physical, and yet have meanings that exist beyond any realms of physical tune or space or reason? For you are each infinite and my voice is your memories spread, in your terms, across the spaces and the seasons. You interseet now with daily Me. You have your challenges and your problems and you are looking for your purposes.

SELECTION 2 - EXCERPT A

It is easy to give you a rigid structure. Then someone says to you, "Reality is such and such a way," and all you have to do is follow the proper path.

But I am far more insidious. For I make you find your own reality arid your own way, and I take away all| the comfortable and the uncomfortable rules and laws, and I return you to the authority of yourself. And how you all try to avoid that authority! And how you say, "I hear nothing" and "I see nothing" when that authority | speaks!

It is easier to listen to others who say you must crook your nose and wiggle your thighs, you must say, "Allah," you must wiggle your ear, you must speak to the gods in silence, you must breathe properly, you must eat in the way I tell you, you must sleep in the way I tell you, you must visit with the people I tell you you must visit with. Because you are all evil. And you are evil because you are alive.

Now, how can you beat that?

If someone tells you that you are evil because you are ah've, and you believe it, you are indeed in a quandary.

Now, I tell you you are blessed because you are alive. And I am blessed because I am alive. And my vitality is your vitality, and it speaks through your gut [to a student] as it speaks through your mind and your being, for it is your own. I merely let you taste the vitality of your being, so that you draw sustenance and knowledge from yourselves. And that is your own joy, and your own right to be, and your own vitality, that is | as seeret as a trumpet—that is as dignified as a squirrel. It is the magic of your being—the knowing that you know—the IS-ness of yourselves.

My voice is your own, in physical reality where you can hear it. My words are the words of your being, exteriorized for you.

As Ruburt knows, there is nothing more truly occult than the spring, and the flowers that come up, apports from nowhere. And that is your magic, and the seerecy of your own knowledge. And it is there for you and the world to see.

SELECTION 2 - EXCERPT B

Or sacrifice yourselves, or make yourselves unhappy, miserable, ill, and filled with questions that you cannot answer, because you do not want answers, to put yourself in life positions that are impossible. All of | this because you have been taught that you are guilty because you are alive.

Whether you get this idea from religion, or psychology, or science, the results are the same. And so my message is, simply, you are blessed because you are. You can be joyful because you are. You have a reason [here because you are here.

Whenever anyone tells you that authority resides outside of yourself, do not believe him. When anyone tells you, or the world tells you, that your joy resides outside of you, do not believe them or the world. Your salvation does not depend upon another. You have never lost your soul. You are your souls. You are your souls in flesh.

As a certain Sumari document told Ruburt, and he should read it to you, honor your bodies. Your bodies are your souls in flesh. Do them honor. Whoever tells you that a body is soiled, do not listen to him. You can trust your bodies as you can trust your soul. In your reality, the body is the garment that the soul wears. And they are wedded as a man and wife is wedded—they are one.

Now, I will have to tell some jokes or return the class to Ruburt to get some decent laughs and giggles out of you. You look as if you have been in a church.

SELECTION 1 - EXCERPT A

I feel sorry for anyone who feels that they must take such a huge responsibility upon their poor shoulders. Your responsibility, in your terms, lies in recognizing the joy of your being, and expressing its many aspects. When you express your being, you automatically fulfill your responsibilities. When you think of responsibilities in those terms, however, you think of taking something alien upon yourself and holding it up and bearing the weight. And then you think of being serious and long-faced and dignified and adult and saintly and of making sure that you fulfill yourself. But when you let yourself go, you automatically fulfill yourself.

If you will forgive the same analogy, for I use it often, can you imagine a flower in the garden in the morning saying, "I must fulfill my responsibilities; therefore, my leaves must go out so-so [gesturing], and my head must be up and pert, and I must smile at the sun."

And so all the time while our poor deluded flower is trying to bear the weight of its responsibility, its head grows heavy, and its mouth drops lower, because it must be so certain that it does the right thing.

But when our flower forgets, and remembers that it is a flower, then it is. And in its being, it fulfills its flowerhood and, therefore, in those terms, its responsibilities.

And another favorite analogy of mine, the smallest cell in your little toe fulfills its responsibility, and is an excellent cell in your toe—without being serious about it, and without wondering what its responsibilities are to, say, your finger or your ear. It rejoices in its own being.

Your inner self is not trying to remind you of seriousness. It smiles, as you are smiling now, and if you must compare it to anything, then after our friend's visit, imagine it as a seagull quite happy with its flying, and, in your terms, if it is serious about its flying, it is only because flying is such a part of its being, and not superimposed by an ego that says, "I must fulfill my responsibilities."

Now, if I were a seagull, even a wise old seagull, I would fly around your head until you were dizzy, and until you laughed like a child playing Ring Around the Rosy. That is what I want to say to you [Rick] and to you [a student].

Trust yourselves, and do not treat yourselves with a heavy hand; and do not overcriticize yourself, or step apart from yourself so you can examine yourself better. You are the self who examines and the self who is examined, and they are together and not apart, and let them be friendly with one another. And now after that jolly little chat, I will let you all take your break.

SELECTION 1 - EXCERPT B

When I finish my new book, with Ruburt's consent (I even lay his old glasses down gently now) then you can read that and follow the suggestions, and then Ruburt will have a book to recommend to others for practical living. And it will not be "Pollyanna." It will not pretend that you have no aggressions, it will not say that you must get rid of these nasty, dirty old feelings. It will not tell you that you have to smile when you are full of rage. But it will tell you how to recognize and use the energy that is your own and how to enjoy it.

It will tell you how you form your personal reality. It will also hint at how you form your mass reality, and the interactions involved, and there will be a lot of work in it for all of you. For I will expect you to use it to joyfully transform your lives not because you should—but because your joy naturally leads you in that direction. [At this point, a student sneezed loudly and violently.]

What direction did our friend Susan's sneeze lead you in? It was spontaneous—it was itself. It was sound. It was being, and it was itself!

Let your life be lived joyfully through yourself in the same manner. Accept the life that rushes through you. Feel! Let it live itself through you, for you are what it is.

If a bubbling spring, on reaching the surface of the earth, said, "In what direction am I going? I am made of water, but what is water? What is this earth through which I flow? Shall I burst up joyfully to the air, or shall I watch my course? Shall I flow sideways, or to the left or right, or, more, what am I that I flow in this direction? I must watch myself and keep guard upon myself, for who knows what water is?" Then you would all go thirsty and the poor stream would not bubble up as merrily as it does. And I am looking at you [to a student] and using you only as an example, because I know what I say applies to you, but it also applies to some extent or another to each of you, including our fine friend, Ruburt.

Now, the sky looks down upon the water. But the sky does not say, "What is it that I look down upon? Should I close my eyes and not see the water until I am certain exactly what it is?" - ;

Now, [to Rick] this comes close to what you were saying earlier about feeling without words—for what the sky knows about the water, it knows without words. What the flow of your life knows about you cannot be put into words, and yet, you can dip into it and flow along with it, and then there is no sense of responsibility. Being is its own justification, and, allowed freedom, it fulfills itself.

SELECTION 2 - EXCERPT A

Now, listen to me. I thrust no responsibility upon you to carry my message to the world. I have, in those terms, a responsibility that I give you, if you must think in terms of responsibility.

I thrust upon you then, in those terms, one responsibility—the responsibility of being yourselves to the best of your capacity; and, if you fulfill that responsibility, all the things within your lives will be right, and your actions and your feelings in the world will speak for themselves. For in being yourselves, you bring forth the message of freedom and creativity.

The world will go its way. It may not be your way. It may not be my way. But it may.

The world will take these ideas as it will. I give them playfully, joyfully, and humbly, that they may fall as the seeds fall from a gigantic oak tree. I do not say that every man must pick up one of those seeds for himself and use it. I say, merely, "I am." And to you I say, "You are."

And whenever these classes are not fun, do not come to them. And whenever you are doing something yourselves that is not fun, stop it. Creativity and the joy of the gods does not involve responsibility, in your terms now. Being knows its own essence, and when you are yourself, you fulfill any responsibility that any god or man could lay upon you from the outside. And you are true in any reality and in any terms.

SELECTION 2 - EXCERPT B

For next week, I want you to examine and write down your beliefs about responsibility and fun. I do not want you to write down what you think you should believe. I want you to write down what you do believe.

Now, in some instances you will find that you feel one way, it seems, and believe another. In those instances, privately follow your feelings, for they will lead you to your beliefs. I want you to deal with these questions on an intimate basis. You may find that they spill over into your ideas of good and bad, of the spiritual—and non-spiritual. I want you to follow them in all of their ramifications. It will be fun.

SELECTION 3 - EXCERPT A

He is not alone in holding those beliefs. Now I tell you that, in basic terms, civilization is dependent upon the spontaneity and fulfillment of the individual. Your civilization is in sad straits. Not because you have allowed spontaneity or fulfillment to individuals, but because you have denied it, and because your institutions are based upon that premise.

You think that, left alone, the natural inclinations of man would destroy civilization. Then what indeed started civilization if not the natural inclinations of man? What began the cooperation that allows people to unite even in tribes if not the natural inclination of man? If you learn to trust your being, then you will be able to trust your institutions and your civilizations.

You equate spontaneity with irresponsibility, abandon with evil. If you abandon yourselves to yourselves, then what good would seem to spring out of the heavens of your being! Your world is not in dire straits because you trust yourselves, but precisely because you do not. Your social structures are set up to fence in the individual, rather than to allow the natural development of the individual.

Your mass wars are caused because individuals are not allowed their natural freedom, which means that civilization is denied natural ability, and good joyful work of a man and a woman, knowing where he or she belongs in work and joy that is peculiarly suited to private ability.

For next week, I want you to delve a bit further. You have scratched the surface this evening. I want each of you, privately, in your own life, to assess what you do that you feel responsible to do, but do not enjoy. How well is this done? How effective is it? What do you do because you love to do it? How effective is that? How do your ideas of responsibility and joy apply to your children, or to your parents, according to your situation?

Now, I used the word 'run' purposely, because when I use the word 'joy', you can hide behind it, and think in what you think of as high spiritual terms, for joy sounds spiritual, and fun does not.

I come here because it is fun. I have fun when I come here. I do not come here because I feel that I have any great responsibility for your beings or welfare. Who am I to set myself against the innate wisdom of your own individual being, or to take upon my invisible shoulders the great privilege or joyful responsibility for your behavior and destiny?

I grant you your own freedom and fun. Grant it therefore to yourselves. But when you work on your beliefs this week, play with them. Realize what they are. Use them as lights that shine through those areas of your most intimate behavior. Your attitude toward responsibility and fun has much to do with your behavior with yourself. Do you treat yourself like a beloved friend? A pet that you have no use for? A relative that you do not like?

How do you treat yourself? How do you treat others? For these things, these activities, will have much to do with your ideas of responsibility and fun.

Then I ask you to embark upon a fun endeavor, and play with your beliefs. See them like bright balls flying through the skies of your mind, and catch them if you can—and you can indeed.

Now I return you to yourselves and to the class, and I have fun listening to your beliefs. I hope you have fun listening to me, and as long as you do, then come here, and when it is no longer fun, then go your way in peace.

SELECTION 3 - EXCERPT B

Your parents told you many things, and you were children. You are, in those terms, children no longer—(in those terms. It is your own situation now, and it is up to you to say to yourself, "I am myself. I am not at the mercy of any childhood beliefs, unless I choose to be."

You cannot blame your childhood beliefs for your present position unless you insist upon doing so, and so hamper your own freedom. Use your conscious minds! That is why you have conscious minds. Assert your own independence, and your own being. You can cry for centuries if you choose, saying, "I am where I am because my parents told me I was a bad girl or a bad boy," or "because they locked me in a closet," or "because they caught me masturbating, and said I was evil," or assign any reason that you like.

But you can also stand up and say, "I am myself, and I am good, and I refuse to accept the beliefs of others with which I do not agree." Then you learn what your conscious mind is, and what it is for, and you make your own direction. You must make that choice. You must each make that choice. The choice is always yours.

Cow before beliefs that you no longer accept, cow before the past, or assert your individuality and being in the present—the full divinity of your being, which includes a conscious mind—and refuse to be cowed by any elements in the so-called past.

You must each make that decision, and, when you do make it truly you know it, and you recognize a threshold in your lives, and you begin anew. That is of the greatest importance to each of you.

Now I return you to your newly un-cowed selves.

SELECTION 4 - EXCERPT A

Now I would like you to sense the energy that resides within yourself and realize that the energy within you has the answers to your questions. And if you accept the answers further questions will form, but if the answers are given to you out of hand they will not necessarily lead you to new questions, but to dead ends—and I do not believe in leading people to dead ends. Open doorways come when you look through yourselves, into yourselves, and through those selves to the selves beneath. And each answer leads you to a new question. And each question leads you to a new reality, but if you can forsake questions you will get there quicker.

Now, again, I want you to feel your own vitality. Feel it within your ear tips, and within your toes, and at the ends of your hair, and flying about your images. Feel it as it emerges from the heart of creativity

out to form your image. Feel it and recognize it as your own, and follow your own ways inward through the miraculous knowledge that is your own and a part of your being. Let it fill you with exaltation and rise you through all the portions of yourselves. Rise up within yourselves and shout and call out your name and the universe will respond to you.

Each individual flower knows that it is itself and like no other. Then know yourselves as unique and like no other, and rise up within yourselves and claim your birthright, which is the birthright of the stars and the Gods in time immemorial in your terms. And so those blessings that I have gladly flow from me to you, and those blessings that I do not have you will have to find for yourselves.

And by my methods I prevent you from using me as the authority, the one who knows all the answers. I return you to the authority that is the self, the self that is within each of you, and my role is to teach you to follow the inner roads that lead to the self, for no man's answers are the same as any other's. And you must find your own inroads.

Now, I expect shortly some fancy footwork on the astral plane from most of you and when you have the session in class dealing with out-of-body experiences we will begin. It is your ideas of limitation, however, that prevent you from realizing what you do do in your sleep state. And there is no reason why you [to a student] cannot remember. Now, I bid you all a fond good evening after again reminding you to sense your own energy.

And my friend over there in the corner, not the first AI, but the second AI, draws his vitality from the earth and understands it and loves it. And he is involved with the psychic recognition of the earth. He feels a part of it. He draws strength from it but he also gives strength to the land that he works.

So do not forget the importance of the physical universe in which you dwell. Do not forget the energy that is indeed born within the soul of the earth, for it brings up trees and flowers and mountains as you throw forth ideas. The inner landscape of the earth springs from the earth's soul and so your own thoughts rise up and become landscapes in other layers of dimensions even that you do not perceive, so be thankful for your portion of creativity.

And again before I leave, sense your own vitality. Do not simply listen to my words but do what I say and sense within yourselves the vitality that is your own, that is a part of the stars and the seasons, that spring: from the creativity of your own entity, that gives your eyes their sparkle, that gives mobility to your elbow that brings the breath in and out of your physical image.

So find your own portions and recognize them and walk down the night street and greet yourself, for you are the trees and the leaves and the sidewalk and the cars that speed by; so know yourself, and when you give thanks, give thanks to yourself.

And so I bid you good evening and I hope I introduce you to yourselves.

SELECTION 1 - EXCERPT A

Good evening. And you know the realities are happening at the same time. I've told you this before. You are dreaming while you are, in your terms, awake. In the dream state you tune into your dreaming reality, but it happens all the time. You are awake whether or not you are dreaming, and you are dreaming whether or not you are awake.

The realities that seem so separate are one. It is only because you focus upon what you think of as waking reality now, that the other seems to be something else. As you listen to me, you are dreaming with other portions of yourself of which you are not, in your present, aware. But even as you listen to me, if you know how to do it, you can tune in to the portions of yourselves that are dreaming, and follow whatever image or thought or feeling comes into your mind, in your terms, backward into the world of dreams. And that world of dreams listens, as you listen to, for example, this stimuli. It is aware, in its own fashion, of your world, and your world operates upon it as it operates upon you.

Now, remember something else. When I speak of dreaming, I am not speaking of something that is less real or vital than the reality that you know. So when I say to you, you are dreaming when you think you are awake, I am not inferring that one is a more valid reality than the other. I am saying that when you are consciously concentrating in the manner that you understand, that you are also doing dream work—that you are also involved on other levels of consciousness beside the one that you know.

[A student: "Can the two be brought closer together?"]

They can indeed. I want you each to understand the differentiation, however. As you listen to me now, other portions of your consciousness are involved in vital dream activity. From this side of consciousness, you think of that side as dream activity. From that side of consciousness, you think of this as dream activity. You can learn to bring the two together, and to clear your focus, and yet broaden it. There are methods that will help you, and you will be given them.

i SELECTION 1 - EXCERPT B

Because if you are getting them in the dream, you will be using your own creativity, in your terms, better than when you look at this image now in your physical reality and get an answer from Seth that you should get for yourself. The very fact that you need ask the question, you see, is important. Now, I return you to your class. I expect you, however, to become aware this week of your dreams and your class dreams. Imagine the people that you reach in your nightly encounters. Our friend, friend of Nabine over there, once said and mentioned again this evening an old feeling about class—what good are you doing here when people are dying all over the world? What good can a small room full of people do? And yet, you forget those you communicate with in the dream state, and the people that you reach when, in your terms now, you are not aware.

I would like you to tell me next week what you have done in our dream classes, as some of you did this, evening. Now those of you who remembered were correct, though you interpreted your dreams as you will and must in your own way, and according to your own symbols. But there will be some dream in which a certain kind of transcendence takes place, in which you will agree on the time and the place and what is said. And I would like you to be able to remember and tell me.

Now there is good reason indeed that Ruburt takes care to swear and drink and smoke. And that he is himself. And that he makes no attempt to put himself above you, or any of you, to show you that the multidimensional aspects of your own reality exist now—within yourself, and not just in the distant aspect of another who sets himself up above you and says, "I am myself and I am a perfect master, and you are nothing." This does not mean that each of you want to speak for a Seth, for Ruburt is his own individual, and has his own talents and abilities, and each of you have your own which followed, in your own way, will lead you to your own kind of richness and growth and understanding.

But here you see a fresh, living demonstration of the nature of creativity, being, and death that is not death, and a personality who has died many times, yet still makes quite a noise! And always within you therefore, is aroused the evocative knowledge of the energy of your own being.

Now I bid each of you a personal and fond and joyful good evening. And though I do not speak aloud again to each of you personally, know that I do speak of you, and know, my dear friends, that you speak to yourselves and that you listen and that you know. And in the dream state be aware of those other portions of yourselves that yearn for you most deeply, and for which you also yearn. Know also that in the seeming dilemma of that yearning is born the creativity of your being. And be filled with the benign and joyously aggressive energy that is your heritage, both as creatures and as non-physical consciousness. And when you sleep, tell yourselves that that knowledge will fill your present experience.

SELECTION 2 - EXCERPT A

Ruburt wanted you to work on your own this evening but I wanted you to know that I was here and I want you to realize that you can see your own inner self as clearly as you saw the image of the flame within your mind. You can sense your own reality that clearly. It will not come necessarily as an image, but it can appear to you that brilliantly if you close your eyes and expect it. It is within you now. It is in existence. As Ruburt mentioned earlier, he has only to wonder where Proteus or Lydia or Maha or Joseph are, and he can find them, but he first takes it for granted that somewhere they exist. So you must take it for granted that somewhere you exist [to Rick] and you [to another student].

It does not matter that you try to pinpoint the somewhere, but you must let the self within you become aware of the environment in which it has its meaning and validity, and not insist that it appear to you in certain terms. You must, therefore, learn to recognize yourselves in the spacious present. For a brief time cast away the packages and valises of memory. Memories are like sceneries that pass by you as you look out of a car window. You are the self, however, and you are traveling. To insist that you remain in the same country when you have been traveling so long, is not expecting very much on the one hand, and expecting too much on the other.

The candle exercise will also help you come aware in the dream state. Remember the image of the candle as you go to bed at night. Let it be a guidepost, a sign that says, "I am here," meaning that you are here. Let it stand for the inner voice, the inner I of your dreams, for often the inner I of your dreams is not the I that you know. And I is spelled capital I, not eye. You can correlate capital I with eye, however, if you are not speaking of physical eyes. Your reality blossoms outward at every moment-point; therefore you are indeed born within each moment, but you have to understand the nature of the moment-point in order to understand that you are born many times within the moment. Now, your potentials shout to me that you can be quite aware of your dreaming activities and of your out-of-body activities, and yet often you are not, so think of the candle and use it as an image and a

guic Let it light up in your physical brains as you awaken, reminding you of what has gone on while you sleep, 1 your adventures are every bit as exciting as those of Ruburt's, Proteus, and etcetera. You have only to remember them.

When I am speaking to you, you are so close to perceiving the nature of your own reality, you are but a half a breath away, and I am always waiting for the time when you will grasp ahold of that inner recognition. And I suggest when you get this session that you read that sentence carefully.

Be more conscious when you are awake as well as when you are asleep, but realize that your activity continues in the dream state, that it is not nonsense, that you are missing important clues. Only if you truly desire to remember will you remember. No one will hand you those memories in a package in the morning. You must go into your own dreams as an explorer into a strange land and come back with your own mementos, your own snapshots of inner reality. Those of you who are daring and courageous and persistent and stubborn enough will persevere. You will not persevere by saying, "I cannot remember my dreams, it is impossible for me to do so," or, "I do not want to remember my dreams, they are terrifying," or, "I try to remember my dreams but it does not work." You will only persevere by telling yourself, "I can remember my dreams and I shall, it is possible for me to remember my dreams and I will, I want to understand inner reality and I shall persevere." So whenever you tell yourself that you cannot remember, you are working against yourself. No one makes your thoughts but yourself. No one is responsible for them but yourself, so you can change the nature of your thoughts, the nature of your expectations, and you can enter the dream state consciously.

Now, I want you to travel through the dream state. No one can journey through your own subjective reality but you. It is unconquered, unknown territory. It is a new and unique reality and if you do not explore it and learn from it, no one else will. It is like a garden gone unrecognized. It is like a treasure no one knows about but yourself. In so doing you can apply the knowledge to help yourselves and others but the unique experience of consciousness is your own and there you will reap some of your most beneficial rewards.

I wish you all a fond good evening, and those of you who are ready may have some interesting experiences in the dream state and I will be there to help anyone out of the body who is brave enough to go.

SELECTION 3 - EXCERPT A

You have seen what creativity these ideas can produce in yourselves on certain levels. Then become aware of the vast creativity of your own dreams, for in the dream state do you also create your physical reality. Your dreams are the mosaics that you put together to form your daily events. You are awake whether you sleep, or whether you think you do not sleep. You are awake! I want you to realize, then, the wakefulness of your being.

Now, I am speaking to the portions of you that each of you know well, so listen to me with those Portions of yourself. The journeys that you take in the dream state are not imaginary, and they do not present chaos. And your dream classes are as real as this one.

So look to your own dreams, and to your own merry adventures. Look to the myths that you tell yourself in the dream state, but also to those myths by which you live your daily lives, and realize that you are the authors and the singers and the dreamers, and that in your dreams you dream your life into existence, and by your thoughts you make your dreams real.

Look, therefore, to the glory of yourselves and to your own beings. And, again, the old energy bit! Hearing this voice, realize the source of your own energy and vitality, for Ruburt is no different than you—a creature in space and time. Therefore this energy that springs through him is also available to you, and is a representation of your own energy, and doors that in your own way you can open and use in your daily lives.

Ruburt said, and he is right, that fact is official fiction. So you are (the official fictionalized representations of yourselves. Change your official image and see what joyful creativity escapes. Through the ideas of what you think you must be, or should be, you are. Let that being explode the myths with which you sometimes surround yourselves. And if this moment does nothing else for you, let it convince you of the oneness of your being and the joy of your own individuality and your own reactions to others.

SELECTION 4 - EXCERPT A

Now, the voice was your own interpretation of what I might have said to you. But it is your interpretation, and so you should by rights tell me what it means. But for now I will give you a clue.

Sweetness and light comes hard. It is my interpretation of your interpretation.

But it is easy for others to talk and tell you it is easy to be spontaneous, and easy to get out of your body. But therefore the responsibility, it seems to you, is stronger. If there were trials put in front of you, if I said it is difficult to get out of your body, if I gave you trials and said you must do thus and so, and men get out of your body—you would feel safe, because after all it would not happen right away; you may not pass the trial. But when I say it is easy to do, and tell you that you have the ability, then you face in yourself your own obstructions and your own fears, and they are heavy.

SELECTION 4 - EXCERPT B

If you want to discover how your own private symbolism works, then pay attention to yourself when you are watching a television drama. Any western or murder mystery or science fiction drama that you watch can give you important insight as to the nature of your own symbolism in the dream state, and your own symbolism as you deal with others.

SELECTION 4 - EXCERPT C

You will, therefore, use such a drama to work out inner challenges, inner problems, and also to lead you to important insights—These may not appear for days afterwards, and yet you will have worked them out yourself, when you are relaxed and not trying so hard to be spiritual.

Manufactured dreams: you can do the same thing by watching your own behavior as you watch, for example, sports on television, or a game. What do the characters mean to you? All of this, privately, if you pay attention to yourself, can show you how you privately use symbols, and can, generally speaking, show you how you yourselves manufacture such situations in the dream state and then react.

Now, other selves, that to you from this viewpoint would seem to be dreaming selves, are then, in those terms, dreaming now of this class. And when they awaken, they will try to interpret their experience. So, those selves greet you, and I greet you on their behalf.

All I can ever give you is a recognition of your own identity so that you can therefore see yourselves, and recognize yourselves, and, in that dear and tender and triumphant recognition will you therefore be led, not beyond yourselves, but to and through yourselves.

SELECTION 4 - EXCERPT D

When you think you are trying to find yourself, you think of a self that is somewhere perfect, and no longer becoming, and no longer bothered by desire. Desire is interpreted in many ways in many systems. And when desire is gone, so shall being be gone. And since being shall never vanish, so shall the desire within your soft, resilient eyes [to a student] never vanish from the face of the universe. And in the uniqueness and vitality of your own desire is the trust and the confidence that gives you all birth, and that gives whatever gods you acknowledge their existence.

I return you then to your waking and dreaming selves. And to your triumphant healthy selves. To your creature selves. The answers and the questions and the futures and the pasts and the challenges are alive within you now, individually.

Therefore, as always, make of this voice what you choose to make of it. Make of me what you choose to make of me, but recognize within yourselves the vitality of your being. And look to no man or no idea or no woman or no dogma, but the vitality of your own being, and trust it. And that which offends your soul, turn away from, but trust yourself.

The class will end very quickly. I want to tell regular class members, however, you are doing very well with your dreams, as you know. And there will be further developments.

It is your consciousness you are using and developing. And as you use it, and as you develop it, you are using and developing something, in your terms now, in your terms, that you did not have before. You are making new worlds for yourselves to travel. You are making pathways that, in your terms now, in your terms, did not earlier exist. Future selves can follow those pathways, and though in your terms they did not exist earlier, earlier selves can find them.

What you learn now is reflected through all of your experience. Past selves wait for your knowledge. Future selves help you learn what you are now learning, and still all of that is dependent upon what you do in this moment.

So, I return you to it, to the time, to the place, to the bodies, to the beings that you think you are now, and to the selves in the past and the future that you create from the selves you think you are now.

SELECTION 1 - EXCERPT A

Good evening. And if you sit inside his head, did it not occur to you that he also sits inside your head, and that your ideas change his ideas? For, again, you live simultaneous lives. Your thoughts and attitudes now affect, in your terms, your future and your past, and so through your current experience that other self also becomes aware of ideas that would not otherwise, in those terms, have occurred to him.

And he is initially—initially—as appalled by your ideas, as you are by his. And yet they do enter into his consciousness, so he wonders where these ideas of cowardice come from. That is his interpretation. But the new knowledge that you have, in your terms, becomes available to him, so that he can use it and interpret it in his terms, and therefore, if he chooses, change his behavior.

There is always a give and take. You are, therefore, affecting his reality as he is yours, and both of you are learning. For he is sure of his energy, and from him you can learn to be certain and proud of your own, though I hope that you decide to use it in a different manner.

SELECTION 1 - EXCERPT B

Now [to the class in general], because we will be dealing with reincarnational material, you can then expect information in your dreams, and also what may seem to you to be some surprising daytime encounters. The very fact of your intent, you see, acts as an impetus that will draw to you some of the information that you want.

But you will have also to learn to decipher it. The past is now. The future is now. You are not suffering because of any crimes that you have committed in a past, and we want that clearly understood.

SELECTION 2 - EXCERPT A

We will indeed become involved in reincarnational activity, and more in depth than you now suppose, when MOST of you get to that point of realization that the point of power is now—that you are not at the mercy of a reincarnational past. Why is it, do you suppose, that we have not discussed probabilities in depth? Because some of you, and I will keep my eyes closed and not embarrass you, but you know who you are, some of you would be so taken with those dogmas that still cling to you, so that as soon as you thought in terms of probable realities and probable selves, you would be bound to question, "Where does karma fit in?" and, "What guilt have I about a probable existence?"

And so probabilities will wait for a while. You are, whether you know it or not, and you know it, training yourself. I am not training you, you are training yourself. So that when we deal with reincarnation—and we are dealing with reincarnation now whether you know it or not, and you know it—then you will use some common sense. Common sense is esoteric.

But when we deal with reincarnation you will not automatically throw upon it old dogmas and old beliefs, and find excuses for the guilt (that you have been taught to feel. It does you little good if you throw the concept of original sin out the window; if you recognize that much of Freud's theories were nonsense; if you recognize that you are not at the mercy of the past in this life, and consider yourself emancipated and free and hip and in; and instead throw upon yourselves the idea of karma, as it is interpreted, and believe instead that you are at the mercy—at the mercy of—dirty centuries of a past, instead of thirty years! Where are you ahead? You have dug a grave of theory.

Therefore, in the framework within which we will study reincarnation, you will be at the center. And from that center, you will then look at your future and your past, realizing, however, that the future is not predetermined, but the past is not pre-determined either.

SELECTION 3 - EXCERPT A

You cannot only use it as an expression of you. It is an expression of you whether or not you decide to use it as such. Now, the very fact that you are still thinking of using it, means that you feel somewhat apart of it—apart from it, however, far more. You are thinking of making it a part of you, but you still feel apart from it, and now you decide to use it as a tool of your expression. But it is the physical expression of what you are. You are it in flesh. So you do not think that, "When I have finished, I might as well use it." It is strange that I, a being without a body for so long, in your terms, should have to teach you to be kind to the bodies that you have.

And for now, I would like you all to do something. Close your eyes, or leave them open as you prefer. But I want you to sense within yourself the living that is happening within you. I want you to feel that energy that is your own life flowing vitally through you, and to go along with it. It sings through your

bodies and through your creaturehood. It may be difficult to listen to my voice and sense that 'livingness' within you. But my voice can also serve as a vehicle to let you experience that subjective feeling that is unique with each of you.

You plunged into creaturehood at your birth. It keeps your eyes open and your lips smiling as you look at me. It keeps your legs up upon the table, it keeps your eyes blinking, and it goes on within you all the time. It is the essence of your being. It keeps you alive. If you cannot trust that which keeps you alive [to Rick] then what can you trust? It keeps your fingers wiggling. It is the unknowing knowing that rushes within you at every moment, and you can trust it above all things. It is the unknowing knowledge of which you can also become aware, but it is your most intimate being.

It does not come from others. You will not find it in books or concept or precepts. It comes from the intimate experience of your own being. When you are alone, feel it. Go along with it joyfully, and say, "I give myself up to my life!" And with that attitude, all other things that you need to know will come to you. The Friday night session that some of you attended had to do with history, and I do not want you to think of reincarnation in historic terms. I do not want to think of you using reincarnation to reinforce old beliefs and ideas. I do not intend that it become the new dogma. I do not want you to think of reincarnational selves as left hands, other appendages of yourself that you can use for your own advancement, illumination, and amusement.

I did, as a teacher of course, use our friend over here [a student] the other night, and his experience, to make certain points. But I make those points to each of you. I am not here to reinforce your ideas of history, or of dogma. I am here to break down your ideas of history and of dogma. I am not here to build up a new system that you can grab ahold of and say, "Aha, Seih is truth, and so we have it all at 458 West Water Street!"

I am here to say YOU are truth, and you are history. I am here because you are courageous, because you dare to come to a place where you will be returned to yourself and to your own authority. I am with a group of individuals who will no longer accept their reality from others—who will, instead, accept the joy, the creativity, and the challenge of recognizing the fact that you create your lives individually and en masse. I am here because I am with a group of people who will no longer accept excuses for what they do not like in their reality, and a group of people who will be courageous enough to be proud of their achievements.

I am here to tell you that you form history. It does not form you. You make ideas. You are the masters of ideas—they shall not enslave you. You shall not throw down your being and your humanity and your intimate life for an idea. Because you are human and alive, because you are consciousness, you form ideas. They come from you. You do not come from them.

Ideas are creative and joyous and alive, but they belong to consciousness. Consciousness gives birth to ideas. You give birth to the ideas that are within you and that you follow. Do not be misled by any system of beliefs. This class, hopefully, will free you to move in whatever way you want, joyfully and with exaltation, within the beliefs of your own consciousness.

You all know that the authority is within yourself. Often you are afraid of following it and so you project it outward upon others and follow them blindly, recognizing the authority, but not recognizing it as your own. And, of course, not having to like the responsibility for it either, not having to accept the creativity and the accomplishment of it either, for that you are denied.

You make contracts with yourselves [to a student], and while you still believe in the reality of such contracts you may make better ones and better ones; you may give yourself a better deal, until you realize that you do not have to make contracts to begin with.

We will not be dealing, then, with reincarnation in historic terms. We will NOT, here, trade one set of dogma for another. We will not be dealing in terms of karma, and how you have chosen a life now because you were a bad girl or a bad boy in a past life, because you made contracts with demons. All time is now. You are real now. Your reincarnational selves are real now. What you do affects each other. The power of the present is now. Some day you will understand what I tell you again and again, and in each of your private illuminations, greater insight will come upon you than you can now imagine.

You cannot think clearly of reincarnation unless you feel for the cells within your body, for there is a direct correlation. To other portions of yourself, as you understand it, each day brings forth a new being, and the secrets, so-called, of each reincarnational past are alive in each twenty-four hour period of your lives.

It is, my dear friends, so incredibly simple! And when and if I ever manage to slice through the hard work that you think must be done, then the knowledge will fall upon you as a rain drop upon a blade of grass, and no words will be needed.

Now, I return you again to those selves that wait for you in the future and the past, to those selves that are present now, in this room, (that inhabit the same space in which you now sit. I return you to those

voices that are your own; and some day you will hear these words speak from those mouths, and you will know why this voice sounds so familiar.

SELECTION 5 - EXCERPT A

Your entities are not distant. Your entities are not super-beings, holding you at one time like a pebble in their hands, and then all of a sudden they toss you out to the centuries and say, "Good luck, friend." You are a living portion of your entity, alive in space and time, connected with your entity.

Your breath flows through you constantly, and you take it for granted. Your entity is as much a part of you as your breath. Your entity is your support. You cannot hold your breath in your hand, and you cannot take your entity out of your pocket and say, "Ha, ha, Genie."

But you know your entity with the portion of yourself that does not necessarily deal with words. When you are creatively at your best, when you are being at your finest, you are, in those terms, without words, in greater familiarity with your entity. Your entity is within you. And, therefore, it is within you that you must look, but not look so much as feel.

For the feeling of your entity is unique with each of you. Do not think in terms of a person. Think in terms of a feeling and that will lead you to an inspirational understanding of what or who your entity is.

For in larger terms you are more than a who, and therefore so is your entity.

As Ruburt is discovering in his "Aspects" [Aspect Psychology is part of the book "Adventures In Consciousness" by Jane Roberts], you think in terms of personhood, one person. And so many of you, despite yourself, when you think of the entity, think in terms of a superperson, a superman. Rarely do you think of a superwoman! It has to do with your question about entity names and your interpretation. Free yourself of that concept. Think of a being that is free of your ideas of a person, of a psychological reality; free of what you think of as personhood; free, therefore, of experience in one place and one time; free of one set of characteristics that it calls its own. But do not think so much as feel. Feel around within yourselves for emotions that seem larger than your personhood. And that will give you a feeling for your entity.

SELECTION 6 - EXCERPT A

You use the idea of reincarnation individually. Some of you prefer great variety. Some of you prefer the type of life where you follow through with your associates, as a small boy in kindergarten follows through very nicely with all of his friends, until he finishes high school and then follows them through college. Some of you prefer to have a series of female lives and then a series of male lives. Some of you prefer to stagger the course. Some of you prefer to develop, in your terms, in progressive stages that you can understand and appreciate. Others choose entirely different methods, being, perhaps, an idiot completely in one life with the intellect unused, so that the emotions may be given free sway, and in another life perhaps being a genius where the intellect is all fine and pure. You choose the way that it is your own way and that way is comfortable for you.

And your entity [to a student] is one, your entity is one that likes to play around with variety.

Some, you see, follow through in national groupings. Some entities prefer to experience existence in each race, others do not. There are no rules that say you must accept reincarnation in certain terms.

You make your own way.

Now, remember what I have said to you to begin with, that all lives are simultaneous. You are having all these experiences at one time, in your terms.

Now, my friend Ruburt tells me that it is time for class to end, so I have only one word for you all, and you have heard me say this often: Let the vitality of your own being rise up and astound you. Be surprised and do not be frightened by yourself. Realize that the energy that sweeps through this frail frame sweeps through your own, that you have energy that you are not using, that your own vitality is as real and as living and alive. And do not let an old thing like me, dead and re-born more times than I care to tell, put your vitality to shame. Therefore, listen to the joy of the atoms and the molecules within yourselves, to the vitality and joy that is your own reality, to the creation that takes place within you now, to the creation that is unending and is your own. Make friends with it.

And I bid you all a fond good evening. Those blessings that I have to give I give you, and those that I do not have to give, you are seeking on your own.