

The Early Sessions, Book 1

This book is the start of it all. The beginning describes the initial contact with Seth through the Ouija board. In this book Seth gives an outline of the inner senses and discusses our camouflage reality. Also includes psychological time and the 5th dimension. And the whole self which is composed of our outer self (conscious self and ego), inner self and the subconscious which is a buffer between them.

Sessions: 1-42

Quotes

"(How many times have the continents on earth risen and fallen?) Endless. (When will the next period of such activity begin?) 2,000."

Session 6, Page 30

"This is the difference. A personality fragment has all the properties of its parents inherent, though it may not know how to use them."

Session 9, Page 42

"Neither of you have a need for children in your present personalities. You are almost finished with incarnations on the earth, so much so that the physical bodies will return completely and unfragmented upon your physical death. This is always the case in the final earth life. The physical property is left behind, no portion of it being carried on that plane through children."

Session 9, Page 46

"Intellectual truth alone will not make you free, though it is certainly a necessary preliminary. If this were the case your walls would fall away, since intellectually you understand their rather dubious nature. Since feeling is so often the cohesive with which mind builds, it is feeling itself which must be changed if you would find freedom from your particular plane of existence at your particular time."

Session 13, Page 72

"Perception of beauty through the senses is the trigger on your plane for subsequent inner perceptions."

Session 14, Page 77

"In fact, the analogy of a plane with an emotional state is much more valid than the analogy between a plane and a geographical state. Particularly since emotional states take up no room."

Session 16, Page 101

"Your subconscious is a greater part of you than you know, and the ego is nothing more than the topmost portion of the subconscious."

Session 17, Page 107

"When the ego becomes too concerned with daily matters, with worry in other words, then the works of the tool become clogged. It becomes ineffective. Dissociation, and I will give you many ways of achieving it, unclogs the tool and is absolutely necessary."

Session 17, Page 108

"As you have probably supposed by now, there is consciousness in everything. Visible or invisible to

you, each fragment of the universe has a consciousness of its own."
Session 18, Page 118

"These inner senses, if I may use an analogy again, are like hidden underground trains that carry important fuel from one country to another."
Session 19, Page 132-133

"And while they create instruments to deal with smaller and smaller particular particles, they will actually see smaller and smaller particles, seemingly without end."
Session 19, Page 136

"The brain deals exclusively with camouflage patterns, transforming vitality into physical environmental camouflage patterns. The mind deals with basic principles inherent on all planes. The brain is itself part of the camouflage pattern, and can be interpreted and probed by physical instruments. The mind cannot be probed by physical instruments. It cannot even be found by physical instruments. The mind is the connective. It is here that the secrets of the universe will be discovered, and the mind itself is the tool of discovery."
Session 19, Page 137

"Part of the subconscious for example deals with camouflage, but the deeper portions are in direct contact with the basic vitality of the universe."
Session 19, Page 138

"This vital data is sent to the mind by the inner senses. Any material that is important for the body's contact with outer camouflage patterns is given to the brain. The subconscious, so-called, is a connective between mind and brain, between the inner senses and the outer senses. It is actually partly on your plane and partly on other planes."
Session 20, Page 142

"As a rule each entity is born so that he experiences at least three roles, that of mother, father and child"
Session 23, Page 163

"The personality when it leaves your plane for good will have developed its potentials as far as it possibly can."
Session 23, Page 163

"In sleep the conscious becomes actually the subconscious and the subconscious, in the most real manner, becomes conscious."
Session 23, Page 166

"You form the camouflage world or appearances with the same part of you that breathes."
Session 23, Page 167

"Time is one of your most obvious camouflages, and the study of time will lead you in a fairly direct manner from the camouflaged physical self to the inner self, which you ignore."
Session 23, Page 170

"I have said also that this psychological time operates during sleep and during quiet times of consciousness."
Session 24, Page 176

"The emotions come closer than anything else to the vividness of inner data."
Session 24, Page 188

"The emotions, while connected to the ego strongly, nevertheless also belong to what we have been pleased to call the subconscious."
Session 25, Page 189

"The inner senses were always paramount in evolutionary development, being the impetus behind the physical formations; and themselves, through the use of mental enzymes, imprinting the data contained in the mental genes onto the physical camouflage material."
Session 26, Page 198

"They have had six lives apiece, merely because they are particularly stubborn."
Session 27, Page 208

"Individual life, or the life of the present individual, could be legitimately compared to the dream of an entity."
Session 28, Page 216

"The entity itself does not have to keep constant check on its personalities, because in each personality there is an inner self-conscious part that knows its origin."
Session 28, Page 218

"The subconscious therefore, in this truly ludicrous analogy, would exist between the two brains, and would enable the creature to operate as a single unity."
Session 28, Page 219

"Many personalities upon receiving knowledge of their entity prefer to remain part of it, though they are always independent individualities within the whole entity, as even the cells of your physical bodies are part of the whole self. They greet the entity as a son greets his father."
Session 29, Page 226

"The fact is that your plane originated because enough entities needed certain types of experience to warrant such a creation, and they set about forming it through the process of evolution."
Session 31, Page 236

"The point of course being that once the play begins the actors are so completely immersed in their roles that they forget that they themselves wrote the play, constructed the sets, or are even acting."
Session 31, Page 239

"If you know the situation is imaginary you are not going to bother trying to solve it... They do not realize that the whole thing is self-created nor should they in the main, since the urgency to solve problems would dissolve."
Session 31, Page 240

"The fact is that realization to some degree can come and often does come after the play is well under way, and at this point the camouflage action is so involved that the realization itself appears in the framework of the camouflage, and is often indistinguishable from it."
Session 31, Page 241

"A personality will not choose unfavorable circumstances of rebirth until he himself sees that necessary discipline can be achieved in no other manner. Therefore extremely hot and extremely cold

countries go largely undeveloped."
Session 32, Page 247

"The fact is that the whole self is constantly experiencing data from all of the inner senses. The inner ego is of course aware of this. The subconscious is sometimes aware of this, and the outer ego is aware of very little."
Session 35, Page 278

"Full use of the inner senses is not even for me yet."
Session 35, Page 279

"Through experience in the various levels of existence the inner ego and the outer ego come closer and closer together. The subconscious eventually disappears, as it is no longer needed as a necessary buffer zone."
Session 35, Page 279

"...the subconscious cushions the outer ego really against the shock of true reality."
Session 35, Page 280

"But because of your weakness, the various levels of existence merely prepare you and equip you for the experience of true reality, of which you have but a glimmering."
Session 35, Page 280

"Nevertheless my subconscious is not yet dispensed with but is still retained somewhat in the order of your archaic appendix."
Session 35, Page 281

"Free will as I mentioned earlier certainly does operate, but you must remember that while it does operate, personalities on your plane are extremely limited as to choice. They can only choose to operate within their own camouflage pattern framework."
Session 36, Page 284

"Although someone begins reading this material on page one, for example, this does not mean that page four hundred does not already exist. Your outer ego is forced into what could be called successive action, but the inner ego is not as bound."
Session 36, Page 289

"Any instruments made on your plane are like your outer senses, constructed to perceive camouflage patterns. The instruments of the scientists, and the outer senses themselves, are camouflage patterns and cannot, and never will, dissect themselves."
Session 37, Page 295

"Your plane is a training place in the use of manipulation of energy."
Session 40, Page 317

"When the ego becomes a mere observer rather than a controller, and momentarily suspends its rigid judgments, then inner direct experience is given some freedom and yet the ego is still aware of it. When the ego is completely or nearly completely subjugated, as in sleep, then there is direct experience through the inner senses, but no conscious awareness of it."
Session 42, Page 332

Exercises

Experiencing an idea intuitively

When this focus is finished, when the subject tells himself "Now I will come to, now I have solved the problems that I set out to solve," then what happens is the withdrawal of the self from the plane. The construction vanishes and is heir to the materials which compose the particular universe.

I will also go into this more deeply. You should be able to see now why a concept such as I refer to is difficult to achieve on your plane. You cannot focus upon it thoroughly. When the fourth inner sense is exercised, and I will outline exercises and all three of you would certainly benefit by following my suggestions, you will discover what an idea really is.

You will discover this by experiencing the idea directly, and you can best achieve some approximation of accomplishment by using psychological time. Your idea of experiencing a concept is doubtlessly to follow it through from beginning to end. Sweet tootsies, there is no beginning or end, and this idea of yours is the result of a complete and utter concentration upon camouflage time.

Nor does the evolution of either an idea or a species involve time. It merely involves time in your universe. You insist upon labeling as laws of absolutes what is actually your distorted and limited vision of concepts as they seem to appear to you. Using psychological time, sit in a quiet room; and I hope this is not impossible, when an idea comes to you, and I presume it will, do not play with it intellectually. You can dissect it to your heart's content after the experience.

Reach out to the idea intuitively. Do not be afraid of or reject unfamiliar bodily sensations. With practice, and to a very limited degree, you will find that you can become the idea. You will be inside the idea, looking out, not looking in. This is thought.

If you think you think you are in for a surprise.

Session 37, Page 298

Expanding Tissue Capsule and Universe

Your plane is a training place in the use of manipulation of energy. Your plane seems to deal with cause and effect, but this is in itself a necessary camouflage. In actuality there is no cause and effect as you think of it. There is only spontaneity. For a particular interval you must be taught as if there were cause and effect, so that the result of spontaneity would not end up as chaos. This statement may seem contradictory but later you will see that it is not.

Now that we have briefly discussed the meaning of a tissue capsule I will go into the seventh inner sense a bit more deeply. This sense allows for an expansion or contraction of the tissue capsule. Theoretically there is no limit to the contraction or expansion allowed, but practically there are usually definite limitations.

I am only going to hint of something here. For fun, think of the expanding tissue capsule in terms of or in connection with, the theory of your expanding universe. Such contemplation should be excellent exercise. This is quite evocative, and I hope I can peek in sometime when you are trying to deal with it.

I will explain it to you, but at a much later date. Also, understand that what you think of or experience as space travel is another camouflage. Space travel so-called is an idea that makes sense only on your plane. I'm saving these little tidbits for you this evening.

Perhaps a rereading of the material on fifth dimension will help you here, and one of these days we will carry that discussion further. In actuality, use of the inner senses will get you anywhere you want to go. The idea of destination in these terms is laughable. Every place is one place. You do the dividing and the separations.

Session 40, Page 317

The Early Sessions, Book 2

Another incredible Seth book. In this book Seth covers reincarnation and the creation of matter by the inner self through the subconscious. A lot of information on hypnosis, suggestion and psychological time. Good information on expectation and emotion as used to manifest personal life changes.

Sessions: 43-85

Quotes

"Death really represents a blind spot in your present ability to perceive energy transformation, and even value fulfillment...Certainly the birth of a child is really basically just as incomprehensible, but this transformation is projected into, rather than out of, your sphere of understanding."

Session 44, Page 15

"The intuitions are able to accept conceptual reality to some degree. They can feel the content and validity of a concept, where the brain itself may fall short."

Session 44, Page 16

"As telepathy operates constantly at a subconscious level, as a basis for all language and communication, so clairvoyance operates continually so that the physical organism can prepare itself to face its challenges."

Session 44, Page 17

"Hypnotism will become more and more a tool of scientific investigation. Telepathy will be proven without a doubt, and utilized, sadly enough in the beginning, for purposes of war and intrigue. Nevertheless telepathy will enable your race to make its first contact with alien intelligence."

Session 45, Page 21

"The vehicle of so-called space travel is mental and psychic mobility, in terms of psychic transformation of energy, enabling spontaneous and instantaneous mobility through the spacious present. As to the means, the very simplest and crudest but still to be adopted method will prove to

be hypnotism, simply because at this point your personalities will not trust their own abilities but must rely upon suggestions from the outside...Hypnotism will be used scientifically simply as a means of breaking down the inhibitions of the outer personality. It goes without saying that such inhibitions are necessary on your plane, and any experiments that we try will be carried on in a most disciplined fashion."

Session 45, Page 22

"Hypnotism is important merely as a tool to release the conscious personality from camouflage inhibitions."

Session 45, Page 23

"Hypnotism then is one tool to enable the conscious personality to divest itself of its concentrated focus upon outer camouflage, and to enable it to focus instead upon the inner self. The main rule here is merely a change of focus...Hypnotism is a safer method than drugs, but hypnotism itself is not necessary if there is an inner willingness to explore the inner universe. The main barrier is the ego's fear of being subjugated, even as it fears subjugation imagined in death. If the ego can be made to understand that inner awareness, exploration and investigation will actually enlarge its scope of awareness there will be little difficulty."

Session 45, Page 24

"...you must never consider me an infallible source. This material is more valid than any material possible on your plane, but it is nevertheless to some degree conditioned by the camouflage attributes of the plane."

Session 47, Page 43

"The barriers are yours. The barriers are camouflage. It is ridiculous to develop camouflage vehicles to deal with camouflage space, when all that is necessary is that you realize that camouflage is camouflage."

Session 47, Page 44

"Psychological time, as I have said often, comes extremely close to the climate in which I have my existence, and which you exist in, but unconsciously. Experience with psychological time, and a continuous familiarity with it, will tell you more than words can about the basic realities of all existence. Death, at first, feels like psychological time...The use of psychological time will make the experience of death much less frightening. You will already have learned to recognize the spacious present for what it is, and the conscious ego will not be so bewildered and confused by the sudden perception that is involved. Just before the experience of death, timelessness, or the spacious present begins to be perceived. It is because the ego is tied to its past that it sees the past seemingly rise up. It has the ability to see what is coming, so to speak, but while the frightened ego is still in control it chooses to see only a portion of what is possible, and before the point of death it usually chooses to hide in the past."

Session 48, Page 52

"Hypnotism, you see, is not a camouflage tool, but a psychological tool which is therefore uncamouflaged, and relatively undistorted."

Session 49, Page 58

"The emotions are the outer extensions of the inner senses, and it is therefore through the intuitions and traveling, the traveling the pathways of emotion, that you will come in contact with the inner self, and therefore be able to carry back information in the same manner."

Session 49, Page 59

"Any particular self could theoretically expand his consciousness to contain the universe and everything in it."

Session 55, Page 101

"Telepathy accounts for the usefulness of spoken language. Without telepathy no language would be intelligible."

Session 57, Page 119

"As far as self and notself are concerned, the unit of self is organized, as you by the inner ego, which directs the whole energy field. The outer ego directs the manipulation of this gestalt in the physical universe. The outer ego is rather more tied to physical properties, and yet it can directly experience inner reality by a change of focus through aligning itself with the inner ego, focusing its energies with the inner rather than the outer senses. This is by far the most advantageous method of experiencing inner reality, because the outer ego is therefore consciously aware of what has been going on, and can use such knowledge in its own sphere."

Session 58, Page 125

"The outer egos are not gobbled up, so to speak, after a particular existence, but remain in control of those characteristics and abilities which they have been so important in forming and training."

Session 58, Page 126

"...the outer ego, can even continue growth and development after a particular existence, according to its inherent ability and according to its ability to communicate with the basic inner self."

Session 58, Page 126

"Nevertheless, even when an inner self has sent out a new outer ego upon a new camouflage venture, the previous ego is still afforded an almost unlimited avenue for development. There are many possibilities for it. It can choose to remain what it is, one ego. It will then remain in a somewhat subordinate position to the inner self, but in no more of a subordinate position than it was earlier. It will therefore return once more to the same plane with which it was familiar, where it will meet with new challenges, and develop new abilities that will, however, be of the same basic nature; that is, if we are speaking of your plane, the ego would have new experiences, develop new abilities, perhaps solve old problems, balance out deficiencies, but still be dealing with problems manipulation and physical construction. Most egos do indeed choose this course for a while."

Session 58, Page 126

"Now you will see what I am saying. In various reincarnations upon your plane, the ego that reincarnates is the same ego. The information of past lives is retained by that ego's subconscious, for obvious reasons."

Session 58, Page 126

"Now if there is good communication between the self, that is the inner self and the outer ego, then the ego begins to understand what it is, and also to realize that it has greater capacities than it can realize by continued reincarnations, upon one plane. If the ego is exceptional it may take one of two courses. It may choose to return to the same plane as a great originator, using knowledge that it receives from the inner self to make lasting and original innovations upon that plane, according to its interests, abilities and capacity. It will therefore become a Buddha, a Christ, a Michelangelo, a hero in one field or another, an ego who changes the physical world completely in untold manners by the mere fact of its existence. It then does not reincarnate again upon that plane."

Session 58, Page 127

"...it voluntarily may give up its ego identification to a large degree for the purpose of giving its full energies to the store of the inner self. That is one possibility. It is followed by egos who have actually worn out not this energy, which is tremendous, but their desires. Other egos choose instead to become entities of their own, in which case, this magnificent outer ego becomes in turn an inner ego, which then from its own unfulfilled desires, abilities and initiatives are formed new outer egos which

once again seek fulfillment."
Session 58, Page 127

"...often physical illness of a serious nature, or habitual bad health, can often be taken as an indication that the individual involved is in the maelstrom, the center, of his reincarnational cycle upon your plane."
Session 59, Page 136

"Suggestion is no more and no less than an inner willingness and consent to allow a particular action to occur; and this consent is the trigger which sets off the subconscious mechanisms that allow you to construct inner data into physical reality."
Session 68, Page 215

"Ruburt has been trying too hard lately with psychological time, and trying to make his subconscious function and focus, in the same manner that the conscious mind does. I would suggest a simple method for a while, of simply lying down, relaxing, and letting his thoughts stray where they will. This will allow inner data to come through more easily."
Session 69, Page 229

"A primary construction is a psychic gestalt, formed into matter by a consciousness of itself. Such a primary construction is an attempt to create, in the world of matter, a replica of the inner psychic construction of the whole self."
Session 71, Page 239

"Secondary physical constructions are those created by a consciousness of its conception of other consciousnesses, from data received through telepathy and other means."
Session 71, Page 240

"In all cases consciousness is first, and it forms its physical constructions according to its abilities, first of all forming its own primary construction, and then branching outward, constructing secondary images of other consciousnesses with whom it comes in contact."
Session 71, Page 241

"Hatred does not exist as a basic psychological structure. It is, however, the result of psychological manipulation of fear; and fear is not a basic psychological structure. Survival is a basic psychological structure. Consciousness survival: construction of this basic psychological structure of consciousness survival must be interpreted, or projected or constructed, in terms of physical survival within your physical field. Inadequate perception, manipulation, or construction in the psychological structure of consciousness survival leads to the psychological creation of fear and hatred. The individual then constructs fear and hatred into physical construction, giving fear and hatred definite physical form. The error is in the original inability to perceive the correct inner data, the basic underlying psychological structure of consciousness survival."
Session 75, Page 271

"Emotions then, in their own realm unperceived by the outer senses, have their own solidity, shape, and it is from these that your expectations are formed. The emotions indeed do form the expectations, and it is not the other way around. As physical objects can be manipulated, so can the emotions be manipulated, so can they be combined into various shapes and psychic constructions, A man's expectations are the result of his emotional heritage, and his own ability to understand and manipulate that heritage."
Session 76, Page 275

"Again, expectations are not only vital in the formation of physical constructions, but they also determine what inner data of all available, will be received by the individual; and then the individual

interprets the data in terms of the same expectations. The core of individuality, then, is the individual's expectations, for he will truly get what he wants, individually and collectively. If a man wants to change his fate, desire is not enough, but expectation is. Desire may grow into expectation, but alone it is not enough. Expectation is actually the main trigger that switches inner data into the realm of physical construction. Without it, no physical construction results."

Session 76, Page 276

"In your physical field, and this limitation is important, in your physical field, truths are often caused by, or are the result of, expectations worked out."

Session 76, Page 276

"Expectation is the force, then, that triggers psychic realities into physical construction."

Session 76, Page 276

"Expectations are formed by the emotions then, it is obviously the basic emotions themselves that must be manipulated, since the expectations are the frameworks formed by the emotions. This is the starting point"

Session 76, Page 277

"Emotional power behind your expectations powers your expectations into physical reality."

Session 76, Page 278

"The ego and the outer senses reinforce the belief in a closed system, and therefore close it. The inner senses, when the physical body is relaxed, will carry you through the imaginary boundaries, but a conscious focus upon the boundaries to be passed through will tend to reinforce them. Concentrate upon the goal rather than the means of attaining it, and you will attain it."

Session 78, Page 290

"You may know that intense immersion into any particular activity results in a momentary loss, or seeming loss, of ego identity, in that the activity and the personality become one. In such a state the personality is free from the limitations of a closed system concept. Identity is not really lost though you may seem to forget yourself, but the props of identity are lost. It is in this same sort of state that the most significant and beneficial inner sense experiments take place."

Session 78, Page 290

"Contemplation of an abstract nature often leads further into valid psychic experience."

Session 78, Page 291

"These simple remarks will themselves be the basis for further rather involved discussions, as the mechanisms that are set into motion in such mental or psychic manipulation of matter have never really been explained. Remember however that such psychic manipulation of matter is the normal occurrence. It is however usually operating at subconscious levels, and without either knowledge or intent as far as the conscious mind is concerned. To be able to bring these natural but subconscious forces at all under any domination by the conscious mind is a terrific task. Such domination will never be habitual, but conscious awareness of subconscious manipulation of matter may become habitual, and may often of its own accord follow the desires of the conscious mind, if certain conditions are met. First of all, the conscious desires must be in league with, and unopposed by, subconscious expectations. Two, sufficient emotional impetus must be discharged, and this will be on or from subconscious levels. And three, communication between the conscious and subconscious, or the inner and so-called outer parts of the whole self, must be excellent."

Session 81, Page 305

"Prayer has been extremely successful in enabling individuals to manipulate matter through use of their psychic abilities."

Session 81, Page 307

"...the God concept represented and still represents a link with the inner self."
Session 81, Page 309

"Buddhist's myth comes closest to approximating reality."
Session 81, Page 309

"When man realizes that he himself creates his personal and universal environment in concrete terms, then he can begin to create a private and universal environment much superior to the one that is the result of haphazard and unenlightened constructions."
Session 82, Page 313

"However faith in an idea is frowned upon in scientific circles, but no new concept or idea, or discovery, ever came unless there was first faith that it indeed existed."
Session 82, Page 314

"Faith and belief in an idea implies some commitment. Commitment is dependent upon expectation. He who does not have expectations along certain lines will not commit himself, and will not achieve; in the particular instance he will not give enough of himself, and he will not receive, except in proportion to what he gives."
Session 82, Page 314

"The expectations, and the acts of expectation that will generate the necessary emotional and psychic energy must come from you, and wholeheartedly. This will make the difference."
Session 82, Page 316

The Early Sessions, Book 3

This series is great! Seth lays the foundation for most of the stuff in the later books. Seth goes into subpersonalities and how the current personality won the right to represent the inner self in this physical realm. Also discusses the levels of the subconscious where the memories of past lives and the periods between these lives reside. Discussion on the electrical realm and identity as action.
Sessions: 86-148

Quotes

"The fact that Ruburt experienced in the dream, or following it, no sense of either fateful predestination or even fear, was a tip-off that the dream was not clairvoyant in terms of future prediction."
Session 87, Page 10

"Directly beneath personal subconscious you will find upon examination either through hypnosis or applied association, a layer dealing with the period before this life, and after the life before this one. Since this period was to some degree at least free of camouflage, from it communication can be received dealing with the entity's knowledge of itself, and of uncamouflaged reality. From this undifferentiated gap of experience between camouflage existences, valuable information may be received dealing with the reality which exists behind, and independent of, matter. From this focus

position communication may be set up between personality essences no longer in the physical field, and those still in it, provided that those still in it are able to remove focus from the ego to this particular level. It is from this focus point then that communication between what is termed the living and the dead may take place."

Session 88, Page 16

"He should express himself when he feels a diverse opinion, when he feels wronged. It is only when aggressions are unexpressed that they are dangerous, and the repressed rage will hold back the desired psychic development."

Session 90, Page 31

"...the intellect knows the ego, and represents a firm and reliable pathway between the inner self and the ego;"

Session 90, Page 31

"Energy projected into any kind of construction, psychic or physical, cannot be recalled, but must follow the laws of the particular form into which it has been for the moment molded."

Session 92, Page 36

"Every subconscious personality then would see and hear the same dream, as many persons may watch the same movie; and as each person in a theater interprets the symbolism of the drama differently, so does each layer of the subconscious interpret differently the same elements of one dream. The I who dreams, who is aware of motion, action and participation in a dream, this I is of course the inner self, focused momentarily upon the particular subconscious layer at which the dream is originated."

Session 93, Page 41

"Without dreams the outer camouflage self would lose all touch with inner realities, or would be in danger of thus denying its own heritage."

Session 93, Page 41

"Intuition represents the directions of the inner self, breaking through conscious barriers."

Session 93, Page 44

"The intellect, again, was also and is a means by which the inner self relates itself to the camouflage physical universe which it has itself constructed. Dreams therefore cannot adequately be understood or probed into on an intellectual level."

Session 94, Page 51

"In order to examine the reality of dreams it is necessary to change the focus of the inner self to those directions in which the inner self moves, when the ego does not limit its scope to camouflage reality only."

Session 94, Page 51

"...so that to understand a dream properly we should first discover at which conscious area it originates. Individuals can be enabled to find the point of origin for themselves, after an attempt is made to recall any given dream or dreams... A state of dissociation is necessary, a letting down of egotistical barriers in order that inner symbolisms can be appreciated and distinguished. The change of focus alone will aid in intuitional enlightenment, and association can then rise more easily through the subconscious areas."

Session 94, Page 52-53

"There are no ends that must be accomplished by any given personality, no ends that must be gained

by a personality for the entity."

Session 95, Page 62

"No child, no infant commits suicide. It is impossible. The adult who commits suicide has still gained experience to some degree within your plane. This law, the necessity for experience, operates only after complete materialization and orientation within your plane. A child is not completely materialized upon your plane, nor is he oriented."

Session 95, Page 62

"With his superior knowledge the entity must leave hands off. His, the entity's, only hope is to allow the personality complete independence, for it is the personality who understands more clearly than he the conditions of the particular plane upon which he existence happens. There is here no puppet, and there is no hand that moves the strings. If there were you see, you would indeed have a much more perfect world, but you would not have that one built-in prerequisite: complete as possible existence within all facets, and manipulation within all facets, of a given plane."

Session 95, Page 63

"..existence within the physical universe involves the most intense self-hypnotic trance..."

Session 99, Page 82

"The focus of energy that organizes the physical body weakens, strays; the trance state, strongest at what you call early adulthood, begins to lose its hold even as in childhood it has not yet attained its full depth."

Session 99, Page 83

"At certain stages a state of dissociation is achieved with the indulgence of alcohol...In any state of dissociation any individual is more sensitive to inner data."

Session 103, Page 111-112

"Because of its relative freedom, however, the self, returning from the dream world, can impart to the individual knowledge of much the physical self could not ordinarily be aware. Much of this knowledge, then, resides in the subconscious while the ego goes on its way."

Session 107, Page 142

"We have not said nearly enough about the dream universe, to really launch a discussion concerning its by-product. Nevertheless I shall tell you that its by-product is the world of negative matter."

Session 109, Page 158

"The habit, when it becomes vigorous, of trying to view your system from the outside will serve you greatly."

Session 111, Page 172

"Many concepts, huge advancements and practical inventions, simply wait in abeyance in the world of dreams until some man accepts them as possibilities within his frame of reality."

Session 115, Page 189

"...the imagination is waking man's connection with the universe of dreams."

Session 115, Page 189

"The type of dream, or the types of dreams experienced by any individual, is determined by many factors. I am speaking now of the dream experience as it occurs, and not of the remnant of it that his ego allows him to consciously recall."

Session 115, Page 190

"The outer ego, being of later development, is jealous of its (inner directors) position and would have all knowledge at its fingertips. This is impossible. It cannot stand to have anything hidden, but the very mechanism of its own behavior is hidden from itself, and it knows only the feel of its own surfaces."

Session 119, Page 205

"The subconscious contains a collection of diverse, varied and vital personalities who represent the losers when the time arrived to send one of them to the topmost level, or to the surface of the self. The choice was made and is always made by the inner ego, who does this appointing according to his knowledge, or its knowledge, of the personalities qualities. Any of these subconscious personalities could have learned in some fashion to cope with the outside world as well as the present dominant ego, but for various reasons of inner development they could not be so trusted."

Session 119, Page 206

"These subpersonalities are not unconscious to themselves. They are conscious of themselves but they are not conscious of themselves in relation to other selves. They are conscious of needs and drives, and of their existence.... When the outer ego is narrow, and poorly represents these subdominant personalities then they rise up in arm, and when conditions are favorable attempt to express themselves through a momentary weakness on the part of the dominant ego. But without even doing this they may momentarily take over or express themselves through a single function, such as speech or motion, while the outer ego is blissfully unaware. "

Session 119, Page 207

"This outego (outer ego), among its purposes, has the duty of expressing not only itself but to a lesser extent those various hidden personalities which compose the subconscious."

Session 119, Page 207

"As you know, at one time it was necessary for the ego to focus exclusively upon outer data, but the channels never closed between the inner self and the ego. The ways for communication between the two have been left open. If they had not been left open, man would have no knowledge at all, nor any hint, of his basic inner existence."

Session 121, Page 212

"You can perhaps now see where this so-called astral body has its origin and purpose. It is actually the intangible but actual framework formed by inner energy, about whose lines or, actually, reference points, the physical framework is constructed."

Session 121, Page 215

"Since these are electrical actions, they set up strong electrical fields of attraction within the personality, easy electric paths. Uncharacteristic thoughts or emotions must then meet with some resistance."

Session 123, Page 221

"It is, therefore, most advantageous to study those thoughts and emotions which are habitually accepted by any given personality."

Session 123, Page 222

"Now, I would like to make some comments concerning your own experiments...Some discipline is of course needed. But a sense of spontaneity is most important, and indeed a momentary lapse of critical attention."

Session 125, Page 229

"Semidarkness merely aids in dissociation and concentration, and the lessening of camouflage data is helpful."

Session 125, Page 230

"The particular brain is the physical mechanism that translates the thoughts of the mind."

Session 126, Page 233

"Personal identity, the basic I, is a product of the subconscious, and as such it exists as an actuality within the electric field; because of this it is basically independent of the physical field, held to it mainly by the ego. The ego directs the identity toward physical orientation. This is an important point. The ego does not exist within the electrical field. The ego is a product of the physical field, formed from physical birth on. The inner identity and individuality, as you know, has its origins long before this. The inner self adopts an ego in order to allow manipulation within the physical universe, and yet part of the ego is composed of portions from the inner self, while the bulk of the ego is allowed to develop through physical heredity and environment. The breath of life, so to speak, is breathed into the ego by the inner self, but from that point on the ego is independent."

Session 126, Page 234

"This electrical pattern is the personality, with all the experiences of its earthly time. It then can join or partake of the inner self. In other words, though the ego was adopted originally by the inner self, and was a product of physical heredity and environment, it does not die; but its existence is changed from physical reality into electrical reality. It is still individual. No individuality is lost, but it becomes a part of the inner self, and its experiences are added to the total experience of the many personalities that have composed the inner self. In the composition and buildup of the personality, you can easily see that dreams, thoughts, emotions and psychological experiences are far more important than any mere physical data. To the personality a joy or a sorrow is far more actual than a table or a chair."

Session 126, Page 235

"We have spoken of expectations. These, you see, are electrical realities which may explain their importance; for you not only sometimes predict so called future events, but you create their actuality within the electrical field, and therefore insure their existence one way or another within the physical field."

Session 127, Page 240

"What we are looking for here, and indeed one of the purposes of our sessions, is efficient use of various portions of the self in the perceptions of their own realities, and of an overall perception of each of the various portions of the self by the whole self, which transcends the others even while it is composed of them. This involves efficient, complete use of the outer senses in their perception of camouflage reality, and of joyful, effective behavior and manipulation within that field of camouflage in which you spend a certain level of your existence. When you operate within it you should indeed experience it completed in as many phases as possible, and be it to a much greater degree than is usually achieved, the conscious mind using itself then in experience, and thus knowing itself. And then the switch to use of the inner senses. The great contrast then refreshes the whole self. The inner senses therefore should also be used as fully as the outer sense. Experience within both realities lets the inner or whole self know more fully in own potentialities and its own selfness."

Session 130, Page 250

"To move through intensities within the electrical system gives the result, on the physical field, of moving through physical time. Here is a clue for so-called astral travel. Again, the inner self has limitless intensities of pulsation available to it. When the inner self in its constant motion travels through an impulse range which it has once experienced, to the ego this will appear as a journey into the past. When the inner self achieves an impulse or intensity that is new to it, to the ego it will seem a journey into the future."

Session 131, Page 256

"A complete change from intense focus outward to intense focus inward is most beneficial, but this does not mean that every few minutes found available be spent in psychological time experiments."
Session 132, Page 257

"So when I told you to look where there was nothing, then I spoke because this uncamouflaged experience can be most directly perceived where nothing is perceived with the outer senses."
Session 133, Page 265

"All true knowledge is direct experience. It cannot be classified, it cannot be named, it cannot be set down in black and white. True knowledge is only experience, direct experience, and a matter of the inner senses."
Session 133, Page 266

"The validity and strength of emotions cannot be overestimated, for they represent in only slightly tinged form the uncamouflaged vitality of the universe as it passes through the inner self. Emotions represent, therefore, this vitality before it has been constructed into camouflage. It has been tinged psychologically in its entry through the subconscious, but that is all. Emotions are the most vital tools with which you have to work. It is for this reason that you must learn how to use them."
Session 134, Page 270

"Change alone allows for the possibility of identity within any universe, for without change there can be no value fulfillment, no experience, and no identity."
Session 136, Page 277

"I have told you that emotions also possess an electrical reality. Thoughts formed and sent out within the impulse range of emotion often succeed because of the peculiar nature of emotional electrical impulses themselves. They have a particularly strong electrical mass."
Session 136, Page 280

"He sees or perceives only his own construction. A rereading of sessions dealing with the nature of matter will help you here. The chair created then by any given individual, and perceived by him, is an identity in that it exists at any given time, without any exact duplication."
Session 137, Page 281

"Action approximates as nearly as possible that portion of inner vitality or energy which cannot be completely materialized within any camouflage, within any plane."
Session 137, Page 283

"When the ego gives up its hold upon what it considers control of action, then as in dreams almost any action is possible. And when the ego gives up its claim of space in a dream, all space is available."
Session 138, Page 284

"The ego is a state resulting from the third creative dilemma, which happens when consciousness of self attempts to separate itself from action. Since this is obviously impossible, since no consciousness or identity can exist without action, because they are inseparable, we have our third dilemma. A note of further explanation here. The difference between consciousness of self as a result of our second dilemma, and ego consciousness as a result of our third dilemma, should be made very clear. Consciousness of self involves a consciousness of self within, amid, and as a part of action. Ego consciousness, on the other hand, involves a state in which consciousness of self attempts to divorce itself from action, an attempt on the part of consciousness to perceive action as an object. Here we see that ego consciousness, in this attempt, strives to perceive action not only as separate, but to perceive it in such a fashion that it appears to ego that action is not only separate from itself, that is separate from the ego, but that action is initiated by the ego, and a result rather than a cause of ego's own existence. These three dilemmas represent three areas of reality within which inner reality, or

inner vitality, can experience itself. And here we have also the reason, or one of the reasons why, inner vitality can never achieve complete materialization. The very action involved in vitality's attempt to materialize itself adds to the inner dimension of inner vitality. Action basically can never complete itself. Inner vitality, materializing in any form whatsoever, at once multiplies the possibilities of further materialization. At the same time, because inner vitality is self-generating, only a minute fraction of inner vitality is needed to seed a whole universe. Inner vitality attempts therefore to materialize itself completely, and yet because of its very nature, with each materialization it increases itself, making the attempt impossible. This is the basic dilemma, from which all types of reality spring. This of course leads us to the necessity for further discussion concerning the nature of inner vitality itself"

Session 138, Page 289

"Action can be experienced directly, however, but only when no effort is made to tamper with it. It must be plunged into. Once more, action is not a function of structure. Action is inseparable from structure. Structure is action."

Session 139, Page 291

"A note now concerning thought, as it is a form of action with which all men are familiar. Here you can see that your ego accepts thoughts as a part of its identity. Thought's actions are accepted by the ego, yet the ego seems to stand apart from them; and because of ego's nature it fears to plunge into the action of a thought. For it, the ego, has but recently pried itself from action, and so perceives action now as if action were a province of the ego, and not the other way around. But ego's seeming independence from action is basically meaningless, since ego is also action, and can never be otherwise. Any such separation of action from itself only adds to the totality of action, in that it increases action's ability to perceive itself from as many viewpoints as possible. Perspectives represent action's action upon itself. Any one dimension must result in another dimension, for the action within any given dimension can never complete itself, but will continue."

Session 139, Page 294

"...for the line can theoretically be drawn anywhere in the formation of identities and consciousness. And herein lies your freedom."

Session 141, Page 299

"The self as you know it is in actuality a self plus an ego."

Session 141, Page 300

"Part of the self knows, and knows it knows. Part of the self knows, and does not know it knows."

Session 141, Page 302

"...the entity can be partially defined as the sum of all the selves within a given range of action, the simultaneous totality which on the one hand then cannot yet exist, since action can never complete itself, yet representing that impetus forever frustrated on the part of action for complete materialization."

Session 142, Page 304

"The ego is in a state of becoming, however. The ego is not what it was centuries ago, and it will not be the same centuries from now, It, the ego, will not admit the change, but its refusal to admit change in no way stops change."

Session 142, Page 306

"and while the idea of nationalism cannot suddenly be dispensed with, so also the ego cannot be, and will not be, overthrown overnight; and even when it is finally left behind, it will still be used as a handy reference point; and through all this the self will not lose but gain, for all expansion outward, and expansion inward is a gain, and all boundaries, whether inward or outward, are hampering and limiting. Basically, the self is not limited. The self does not need imaginary fences to protect its privacy, or its safety or its solitude. Only the ego is afraid of challenge, and therefore speaks of such

limiting safety."
Session 142, Page 307

"I am extremely cautious as far as giving warnings, since suggestion could play a part in bringing about the event which looms, merely as an unfortunate possibility, but not definitely as an actuality."
Session 143, Page 312

"The ego attempts to stand apart from action, and to stand apart from the personality, and to mold their personality into a more or less permanent and stable, dependable portion of the ego itself."
Session 146, Page 329

"The ego operates as a partitioning agent. It directs and uses the abilities of the personality for manipulation in the physical universe."
Session 146, Page 331

"...the personality is a portion of the inner self."
Session 146, Page 332

The Early Sessions, Book 4

Information on the dream universe and the experience of dreams. Material on the inner ego and health and disease. More information on action and the personality. More information on suggestion. Near the end of this book Jane and Rob start ESP testing with Seth and Dr. Instream.
Sessions: 149-198

Quotes

"A small amount of energy only is focused upon the physical field during sleep, enough simply to maintain the physical body within its physical environment."
Session 149, Page 2

"There is a give and take here, for if you give the dream universe much of its own continuing energy, much of your own energy is derived from it."
Session 149, Page 2

"The ability to retain experience gained within other fields is the trend of further development."
Session 149, Page 3

"On leaving the dream state, he becomes more and more aware of the ego, and creates then activities which have meaning to it. In the deep dream state the inner purposes are more involved."
Session 149, Page 3

"Action is more spontaneous within the dream universe, more fluid. The images appear then disappear much more quickly because value fulfillment is allowed greater reign."
Session 149, Page 4

"In the dream universe, in all systems of such nature, development is achieved not by traveling your single line, but by delving into that point that you call a moment."

Session 149, Page 5

"In relationship to action, and moment points, the ego is indeed that portion of the self which stands at the apex of the moment point, and is limited by the moment point. The ego is in this context the portion of the self which is utterly focused upon, and imprisoned by, the moment point."

Session 151, Page 10

"The inner ego is that part of the inner self which is closely allied with the outer ego, in that it is to some degree a director of function and activity."

Session 151, Page 12

"For this, value fulfillment, is the reason behind the existence of all systems, and of all experience within your field."

Session 151, Page 15

"The personal subconscious and the ego are indeed equal partners in the formation of any given present personality."

Session 152, Page 17

"The pendulum is an excellent manner for reaching the personal layers of the subconscious."

Session 152, Page 18

"The expression of joy also makes the ego more resilient, less fearful, less resentful of diverse conditions when they occur. The emotion itself is an automatic signal that unites the conscious and subconscious is shared experience."

Session 152, Page 21

"The desire to set yourself apart from emotion, and coolly appraise it, is merely an indication of the ego's characteristic nature. It tries to separate itself from action, to view it objectively, and to see itself as something apart from action. Since it is itself action, such an attempt is basically doomed to failure. Yet the very attempt causes the formation of the ego."

Session 152, Page 22

"The inner ego is formed about characteristics and abilities that have been dominant in previous personalities, characteristics which the entity has developed through its experience in various lives."

Session 153, Page 23

"The inner ego contains the various purposes toward which the entity, as seen in its various personalities, has been working to achieve."

Session 153, Page 24

"The ego, the inner ego, the subconscious, the whole self, and even the entity, these are all states of tension."

Session 153, Page 24

"It is possible, with some discipline, to become familiar with this state of tension from which new creation will so quickly arise. Familiarity with this brief state of tension will allow an individual to use it more efficiently. He can ride it like the crest of a wave."

Session 153, Page 27

"Within your system colors may be perceived as sound. Their connections with human moods is only too apparent."

Session 155, Page 32

"An action or emotion not accepted by the ego, but nevertheless a part of it, will always drain energy from the main core of the ego, despite the ego's denial, and energy that cannot therefore be used by the ego for the purposes of its own purposeful action."

Session 156, Page 40

"...so it is possible for the ego itself to achieve the experience of freedom from time and space, if it would only allow itself for a short while to relax the intensity of its objective focus. It could still do this and retain its own nature, merely by allowing into its awareness the reality of other actions as a part of its self-image."

Session 156, Page 41

"We have stated that a reality remains as it is, unchanged even though the perceiver, because of his sense apparatus, may perceive it in a limited or distorted fashion."

Session 157, Page 43

"His (an individual's) perceptions of basic reality in one way does not change the nature of that reality or of that action, as it exists independently of his field of reference. However, the very distortions that occur in his attempt to perceive this reality results in a new reality."

Session 157, Page 43

"A cure of any kind will never depend upon any given treatment. It will in all cases depend upon the belief on the part of the sufferer that he can be cured. It will depend upon his desire to be cured. It will depend upon the strength of the purpose that an illness serves. It will depend upon, in the last analysis, the individual's own ability to mobilize his own energies, for only these will effect a cure."

Session 159, Page 67

"An illness is a failure to solve a mental or psychological problem in the correct manner...The energy that would be used to solve the problem instead is spent maintaining the illness. It is therefore necessary that an attempt be made as soon as possible to solve the problem, which of course must first be discovered by the ego, which has avoided it."

Session 159, Page 68

"What you call suggestion is indeed expectation."

Session 160, Page 70

"Without the ego we do not have what you call negative suggestions, for when action is left to itself it flows unimpeded, seeking its fulfillment along its numberless unimpeded ways."

Session 160, Page 73

"For one of the basic reasons for the difficulty lies in the fact that the ego of the present personality does strongly attempt to stand apart from action. It attempts to force action, and to fight action which it does not initiate."

Session 161, Page 77

"Within the physical matter of your chromosomes there are electrically coded systems. These are not the chromosomes themselves. The chromosomes are the physical materialization of the inner electrical data."

Session 162, Page 92

"The ego simply cannot judge, as a rule, whether an action is a constructive or an impeding one, for the personality as a whole."

Session 163, Page 99

"But because the personality is composed of action, the personality also contains within it this characteristic of action, in that it accepts all sensations as expressions of itself, and does not discriminate between stimuli."

Session 164, Page 103

"...while pain is unpleasant it is also a method of familiarizing the self against the edges of the quickened consciousness."

Session 164, Page 103

"and not having complicated I structures to maintain, there is no reason for them (atoms and molecules) to fear destruction."

Session 164, Page 105

"The personality in actuality is simultaneous action, that is composed of actions within actions. Portions of it are conscious of its awareness as a part of action, and portions of it attempt to stand aside from action. This attempt forms the ego, and is itself action."

Session 164, Page 107

"It is this rejection on the ego's part that is the basis for so-called neurosis in many cases. The fault is not that a particular action has been buried by the subconscious. The fault is that the ego has refused to accept the action from the subconscious, therefore impeding the natural flow of energy."

Session 165, Page 111

"However, it must be understood that from the whole personality's viewpoint, a strong ego, that is a dependable one, and one that will also allow necessary expression, is a necessity. Therefore from the standpoint of the whole personality, the adoption of a new ego, so to speak, with a more practical grouping of unifying principles, could be the best solution of the previous ego, the previously dominant ego, (if it) had been an incapable one."

Session 165, Page 112

"The inner ego is another organizing feature of the personality in its dealings with inner environment"

Session 165, Page 113

"A particularly vivid dream is every bit as real to the inner self as a vivid psychological experience that occurs within the waking state. It is important here that we realize that as far as the basic self is concerned no distinctions are made in this respect. The personality creates its dreams; the dreams are then experienced. The experience is indelibly recorded, and then changes the personality, again, in the same manner that any experience would."

Session 173, Page 164

"It goes without saying that the dream universe is every bit as real to the inner self as the physical universe is to the conscious egotistical self. The physical universe is relatively as unimportant to the inner self as the dream universe appears to be to the egotistical self."

Session 173, Page 165

"Where your perceptions fail, boundaries seem to appear."

Session 173, Page 165

"The dream experience itself, and I cannot stress this too strongly, is as real as any experience to the

basic self. It follows that instructions may be given to the self, so that various problems can be solved within the dream situation. The solution may or may not be given to the consciousness. In many instances this would not be necessary. The inner ego of which we have spoken is the director of such unifying activities, and while the inner ego is mainly concerned with inner reality, it is also aware of physical existence."

Session 173, Page 166

"The dream personalities are indeed fragments, projections of the self, all working out various roles, seeking various experiences, searching for solutions and gratifications."

Session 173, Page 167

"If the solution is not clear to the ego, this does not mean that the solution has not been found necessarily. There may even be instances where it is not only unnecessary but undesirable that the ego be familiar with such a solution."

Session 173, Page 168

"The intuitions must go hand in hand with the intellect. The intellect is useful in interpreting your data in terms that the ego can understand."

Session 174, Page 170

"I would suggest that you tell yourselves that you will henceforth be able to remember dreams from the deeper levels of your personality, and you should find that you will be able to do so. You can also tell yourselves when you wish that you will give special attention to the nature of time and space, as these appear within your dreams. You will discover then upon awakening that many perceptions concerning time and space within the dream state will remain within you."

Session 174, Page 171

"This does not involve however a change of focus in depth. A change to a different level entirely occurs when the individual switches focus from physical reality to other realities. In the dream state obviously we have an example of such change."

Session 175, Page 174

"Such a change of focus demands a concentration in one area to the exclusion, as a rule, of other areas."

Session 175, Page 175

"Love is always a protection, in a quite literal manner; in a biological and electromagnetic and chemical and psychic manner."

Session 176, Page 184

"Therefore the whole self is not only the sum of the personality as you know it in your time, it is also the sum of what it has been and what it shall be."

Session 177, Page 189

"You can indeed suggest to the subconscious that it carry on in such a manner regardless of your conscious concern. As a result the ego can apply itself to the job at hand while the subconscious works for you and your inner purposes. This is very practical, and works without much difficulty."

Session 177, Page 190

"You may obviously also direct your subconscious to react only to constructive suggestions from any source. This is in fact an excellent habit to cultivate."

Session 177, Page 190

"...in his psychological time experiments he is trying too hard. This leads to a constriction. We want an expansion."

Session 178, Page 195

"He must remember however in his psychological time experiments that to focus outward, within and through the universe, is to expand and focus inward simultaneously. He must seek the expansion before he seeks the results of effects of the expansion."

Session 178, Page 195

"It will indeed be beneficial for you both to suggest to your subconscious that it enable you to develop your psychic abilities, and then consciously forget the matter."

Session 178, Page 196

"A study of dream activities will often allow the waking personality to recognize abilities of which it is not aware, to discover talents that are not being used."

Session 178, Page 197

"This is one of the reasons why health suggestions given immediately before sleep are so effective. Incidentally, they are excellent practice. Expectation can aid you also."

Session 178, Page 199

"The personality can dwell, and does dwell, in many worlds at once."

Session 180, Page 212

"The moment is remembered because the emotions experienced at the time almost completely fill the psychic space, forcing all other experiences out. The stronger the emotion the more vivid the moment becomes, the more totally it is recalled. And even in future years such past instances can be experienced as vividly as any present experience. In other words, to some large extent such a strong emotion unites experiences and knocks down the artificial barrier of past, present and future."

Session 183, Page 224

"Red is the most present or immediate of colors."

Session 183, Page 224

"The dream experience however is always free of the realization of physical time, practically, for you experience dream events directly from the center of awareness."

Session 183, Page 225

"The ego is indeed equipped to handle physical reality. Its purpose is the manipulation of the personality within the physical universe. Its most effective method of procedure however is to form the problem concisely, and then feed it to the subconscious before the personality enters the dreaming state. This requires on the ego's part an excellent ability to perceive correctly the elements of the physical situation, to express it in terms that the subconscious can understand, and to deliver the message properly. The subconscious will then break the physical data given to it down into its psychic components, translate it into symbols; and the inner self, at the request of the subconscious, will then focus all of the energies at its command to deliver the most acceptable solution, taking the entire needs of the whole self into consideration."

Session 183, Page 227

"It goes without saying that you must bring to all your experiences more than a mere wish to be different, more than a mere curiosity. In order for you to operate effectively in any area there must be in your makeup a strong, positive and definite desire to benefit the race of man."

Session 185, Page 244

"However there is a large difference between a general state that is free of disease and a state of exuberant health, in which the inner and outer selves are perfectly attuned. Such a state is far from impossible, and we shall see that you achieve it. The rules that I have given you are an absolute necessity if that state is to be achieved. And it is only in that state that the inner self can utilize its abilities."

Session 185, Page 246

"The eating of meat without doubt focuses the physical mechanism closely to the physical system. There is nothing wrong with this. If you are trying to develop inner abilities however, and if you wish to allow yourself a mobility of focus, then moderation in this respect must be used."

Session 185, Page 247

"The conscious mind, the ego, must be momentarily diverted, so that the intuitive self is allowed freedom."

Session 186, Page 251

"The sleeping personality is as close to the inner self as you will come in this existence, for here the personality is soon free of the camouflage concerns with which it must be involved in the waking condition."

Session 187, Page 257

"It would seem to be that the waking personality could learn much from his sleeping counterpart, and this is indeed the case. Theoretically speaking, and in theory only, anything that a personality can do or achieve in the sleeping state, he can do and achieve in the waking state. The limitations are those adopted by the ego, in many cases for good reason."

Session 187, Page 257

"...suggestions should always be given before sleep, that the subconscious will maintain the organic integrity of the physical organism. This is basic. Suggestions should also be given so that a harmonious relationship be maintained among all levels of the personality structure. Suggestions given that constructive tendencies are given free reign. Perhaps more important, suggestions should be given that only constructive suggestions will be reacted to."

Session 187, Page 259

"There is actually a quite natural and most effective manner of psychic refreshment, and most particularly when the conscious mind is somewhat diverted, as by music and so forth."

Session 189, Page 269

"Much training and practice would be necessary before it would be possible for the personality to be aware of such journeys on a conscious, egotistical level."

Session 191, Page 279

"The eye movements noted in the beginning of REM sleep are only indications of dream activity that is closely connected to the physical layers of the self. These periods mark not the onset of dreams, but the return of the personality from deeper layers of dream awareness to more surface areas."

Session 194, Page 296

The Early Sessions, Book 5

In this book Seth introduces Primary and Secondary realities. Seth compares concepts with authors Dunne and Priestly which Jane is reading during this dictation period. Information on the astral self. The text on the ESP experiments with Dr. Instream and then those Rob and Jane are conducting with Seth take about half the book. It becomes very disjointed reading at times. Seth will state a discussion then might take a session or two to return.

Sessions: 149-198

Quotes

"...astral projection occurs frequently in the sleeping state. It also occurs however in the waking state, although the ego is not aware of such projections as a rule"

Session 202, Page 26

"The inner ego is then the I of the astral body"

Session 202, Page 27

"Suggestion can shape dreams, and the dreams themselves then operate as action. A strong dream can be a more significant psychic action than any physical experience, and it can change the course of the personality completely. The inner senses will also react to suggestion. If you suggest that you become more aware of their activities, then so you shall."

Session 202, Page 28

"Buddhists are perhaps closer, but no religion comes close really...The man or woman feeling identity with each day that passes comes close. Sentiment is practical. The idea of birth each day is close. Those who cry when they hurt a flea come close. Those who appreciate the consciousness in every rock, tree, bird come close."

Session 204, Page 37

"For at no time are any events predestined. There should be no such word in your vocabulary, for with every moment you change, and every heartbeat is an action, and every action changes every other action."

Session 204, Page 49

"Feel toward us rather than think at us"

Session 205, Page 55

"...using suggestion to awaken you after a dream sequence."

Session 206, Page 58

"I would suggest however that the first recalled dream for any given evening be compared with the first recalled dream from other evenings, that the second recalled dream from any one evening be compared with the second dream from other evenings, and so forth."

Session 206, Page 59

"You have many more than five dreams a night, however. I believe Ruburt's top number of recalled dreams for one night was thirteen."

Session 206, Page 60

"...while your physical time, or clock time, has no overall basic reality, and is not a primary reality, that runs through various fields or systems, it is nevertheless an electromagnetic reality within your

own system, for you have created is on mental terms... if it were a primary reality, you would not escape from it even in the sleeping state. Those realities which are primary you can never escape from. This should give you an idea, for those realities which run through all systems, and which are primaries, are those which exist for you in all conditions of consciousness and under any circumstances."

Session 208, Page 69

"...for the dream experiments that we plan will enable you to accumulate in time a list of primaries...it will be shortly discovered that the physical organism does not age in sleep at the same rate at which it ages in the waking state. Aging, therefore, is not a primary... A recognition of the differences between primary and secondary conditions can however allow you to minimize the effects of the secondary conditions to some considerable degree."

Session 208, Page 70

"The action performed within the dream; the location; the lack of specific location; the time in which the dream appears to occur; the apparent movements through time within any given dream; the emotional content; the surface psychological content; the work done within the dream; the familiar persons spoken to; the unfamiliar persons spoken to; the relation of the dream to past events and to events immediately preceding sleep; the dream events in relation to future events; messages that are given or sent in sleep."

Session 209, Page 76

"But when we are finished, and it will not be for a long time, you should be able to travel from any state of consciousness to another and back again, safely, with full awareness of your identity."

Session 209, Page 77

"But the hypnotic state is simply a level of awareness in which the personality is freewheeling, so to speak, dissociated from physical reality in its usual terms."

Session 209, Page 77

"Talking represents a primary, the primary of communication. Walking represents a primary, the primary of motion."

Session 210, Page 82

"The present within which you seem to experience the dream is not, however, the present in physical time, the present in which your body lies upon the bed...It should be obvious to you also that within your dreams a spatial location that belongs in present physical time can be experienced in the past or in the future within the dream framework, and there is much more here than meets the eye; and you must be careful so that you catch it. What you do with it will be up to you."

Session 211, Page 87

"Now there are indeed connections between these two conditions (waking and sleeping). And there are definite realities that exist in both states, and these uniting realities will be what you are looking for."

Session 211, Page 88

"...the various levels of the subconscious can be found to fall within definite temperature ranges."

Session 212, Page 99

"Logic builds its monuments step by step, one through before the other in a series where each thought or deduction is dependent upon the thought before. The intuitions are of a more spontaneous nature"

Session 215, Page 117

"The ego attempts to break down action into smaller and smaller units. The intuitions try to perceive action as a whole. The ego breaks down for purposes of examination, the intuitions construct."
Session 215, Page 118

"I have told you that upon physical death the ego becomes the subconscious in the next existence, and that its conscious knowing is retained electromagnetically."
Session 218, Page 142

"For at some point the separate selves of Dunne's, with their separate times, become aware of each other, and merge into the sort of superconsciousness that we have always called the entity."
Session 218, Page 144

"There is a merging of selves into what you may call superconsciousness, a synthesis; and from then on, dear friends, there is a beginning toward something new"
Session 218, Page 145

"It must be understood however that these other portions of the self are incapable of the ego's intense focus within physical reality. Their focus is elsewhere. However, these selves are not limited as is the ego to one main field of perception only"
Session 219, Page 171

"The whole self, or the entity of which I speak, is composed of all these selves."
Session 219, Page 172

"If you direct your inner self with confidence to steer you through your physical existence, it will do so. If you concentrate upon difficulties you will not allow it to do so."
Session 220, Page 189

"I am sure that by now you are at least to some extent aware of what would seem to be something quite strange: the emergence of a self that observes the self of which you have been ordinarily aware; a self with a slightly different time system, a slightly different viewpoint of reality, a self with greater control over the physical material that composes your physical image, a self with some quite effective control over your personal future."
Session 221, Page 193

"As a rule our self two can indeed view what may happen in self one's future. However, our self two views probabilities, and some of these probabilities will indeed occur to self one. Some will not"
Session 226, Page 229

"An event foreseen through precognition or clairvoyance, a future event, may or may not actually occur within time as you know it. For you are seeing into probabilities, and the probable event may or may not occur, within your time system."
Session 226, Page 229

"As a sideline here, there are some interesting episodes, not at all understood, when a severe psychological shock, or even a deep sense of unendurable futility, will cause a short circuit, so to speak, so that one portion of the self becomes aware, and begins to experience reality as it exists for another portion of the self. I am thinking here in particular of some cases of amnesia, where the victim suddenly ends up in a different town, with a different name, sometimes even with a different occupation, and with no memory of his past. In some such cases the individual is experiencing a probable event. But he must experience it, you see, within his own time system."
Session 227, Page 239

"A physical storm may, as you know, be far more disastrous than an emotional one. But a physical storm is a collective endeavor, and can be compared, if it is disastrous, only with disastrous collective emotional storms such as those that sweep across nations, when all minds seem seized by irrationality."

Session 228, Page 243

"The suggestion was given that he have an abundance of energy, and that he would focus and discipline the energy so that he could use it in his writing and in his psychic work. The hows and wherefores and the ultimate product were left to the inner self."

Session 228, Page 246

"Your stereophonic setting can be compared to what we have termed the inner ego."

Session 231, Page 260

"Now, the time in which the inner ego exists is, as you know, the spacious present."

Session 231, Page 261

"The ego maintains much of its stability by looking backwards, so to speak, into its experience of its past, and finding something of itself there."

Session 231, Page 262

"He is reaching beyond his own personal subconscious, for while the personal subconscious does have definite knowledge unknown to the conscious mind, it also has definite limits."

Session 232, Page 269

"The dreaming self is to some considerable degree conscious of the self which we shall here term the probable self."

Session 233, Page 279

"...at times he becomes emotionally weary as a result of expending huge amounts of energy within a small amount of time, comparatively speaking. When he does so he forgets to draw from subconscious energy and uses nervous energy, and is therefore depleted."

Session 234, Page 290

"On the other hand as I have told you, your past continually changes. It does not appear to change for you, for you change with it."

Session 234, Page 291

"When he is operating at his best he remembers his dreams very easily, and this can be a guide point for you both."

Session 234, Page 292

"If you would have some idea of what the probable universe system is like, then examine your own dreams, looking for those events which do not have any strong resemblance to physical events in your own conscious existence. Look for dream individuals with whom you are not acquainted in your waking life. Look for landscapes that appear bizarre or alien, for all of these exist somewhere."

Session 235, Page 302

"The subconscious is a self-conscious portion of the whole self. It is called the subconscious because the ego as a rule is not conscious of it. The subconscious, so-called, is aware to some extent of the ego, regarding it as an extension of itself, over which it does not have as much control as it would like."

Session 235, Page 303

"The material on reincarnation will appear consistent and logical only within the whole framework. The objections of many will be offset only when the reincarnational data is seen in the light of a full understanding of the spacious present and the inverted time system."

Session 236, Page 317

The Early Sessions, Book 6

Book 6 finally get's the ball rolling again with some very good information on dreams and astral projection. Seth tells how the ability to bring our waking consciousness into our dreams is a type of milestone in our development. The lure of conscious astral projection seems to be the fuller use of the inner senses and the familiarization with the environment and body we will inhabit immediately upon our physical deaths.

Sessions: 240-280

Quotes

"If you can look backward from your planetary viewpoint with your physical instruments, and using your own terms and definitions, then from some point you see within the same framework, your scientists should be able to look forward, and they cannot."

Session 249., Page The Early Sessions

"Basically there is no difference between precognition and telepathy. The apparent difference is the result of an inadequate understanding of the nature of time."

Session 240, Page 3

"Under so-called usual circumstances, data is received through the physical senses, and is then interpreted by the brain. When a clairvoyant event is perceived the data is received by the mind and given to the brain, which then interprets it as it does usual data."

Session 240, Page 4

"Of course Ruburt's own associations are used by me, with his consent, up to a certain point, to enable me to lead him to the proper subject or image."

Session 241, Page 16

"A survival personality in many respects is psychologically much different from the individual that he was. The ego is now under the control of what may be loosely called the inner self. When communications take place between a survival personality and a personality who exists within the physical system, then this involves a reshuffling, again, on the part of the survival personality, where the ego is momentarily given greater reign. There is the same sort of disorientation that the ego experiences within physical reality when an individual dreams... The survival personality therefore momentarily inserts his ego in its old position."

Session 242, Page 22

"When these circumstances (physical existence) no longer exist, then other layers of the self take over the dominant position, and the personality realigns its psychological components. The ego does not

disappear, however. It merely takes a back seat in some respects, as your own subconscious does during physical existence. When you sleep the ego becomes unfocused, but still present, and its goals and attitudes to some extent do color dream experiences. The survival personality has somewhat the same relationship to the ego as the dreaming personality has to it now. It is a great mistake to imagine that the human being has but one ego, however. The ego represents merely any given pattern of characteristics, psychological characteristics, that happen to be dominant at any given time."

Session 242, Page 22

"They (other areas of the self) share physical life with you therefore, whether the ego realizes this or not. After this existence the ego will not remain dormant either. It simply will not be the dominant psychological entity that it is during physical existence. I am aware of the various egotistical selves that I have been. I am still each of these selves, but the whole self that I am is dominant now."

Session 242, Page 23

"Dream locations exist in so-called physical space as truly, or as falsely, as physical objects exist in physical space. As you should know by now, physical objects are only the results of your own perception, and this perception is based upon your psychological makeup, your physical structure, certain combinations of nerves and chemical reactions."

Session 244, Page 45

"Because of other procedures I have explained, including the existence of constant telepathy, there is some agreement as to the placement of these objects, or if Ruburt prefers, locations, in space. Now this gives rise to what you may call mass-perception... When you are dealing with dream locations, you are not dealing with mass-perceptions, but with personal perceptions. There is no need therefore for any complicated arrangements calculated to insure agreement between persons as to location in space."

Session 244, Page 45

"In the waking state the whole self is focused toward physical reality. In the dreaming state the whole self is focused within a different dimension."

Session 244, Page 47

"The one main test to be applied to these sessions, to my advice and to the material is this: The sessions, the material and your new knowledge must transform your psychic and physical environment, your health and all aspects of your inner and outer life for the better."

Session 245, Page 56

"I am still waiting for the day when you become aware of your own dreams while you are awake, and conscious at the same time, fully, of your physical environment, and able to operate normally at the same time in the physical universe."

Session 246, Page 66

"They (Quasars) are energy originators."

Session 250, Page 93

"Energy Appears in your universe through the nucleus of the atom, but the nucleus is not the originator of the energy. It simply seems to be. The material on mental enclosures, given many sessions ago, will clarify this particular point"

Session 250, Page 94

"He picked up her physical symptoms, you seem sympathetically, and he must learn to guard himself now against such occurrences. This can be done by clearing his mind, and suggesting that all alien impulses or conditions be removed."

Session 252, Page 106

"Those who do not construct a system cannot perceive it."

Session 253, Page 113

"...concentration reinforces the quality which is concentrated upon."

Session 253, Page 114

"...you construct your physical universe and your private environment in line with your inner expectations, for they mirror perfectly the deepest areas of your own inner reality."

Session 253, Page 114

"If the environment changes it is because your inner conceptions have changed, and no smallest alteration is made within physical reality, that has not first been made within the inner self."

Session 253, Page 115

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

Session 253, Page 116

"When you dream of others they know it. When they dream of you, you know this."

Session 254, Page 119

"You see, in the waking state you direct your energy into the manipulation and construction of objects. In some respects this dissipates the energy, of course. In the dream state you manipulate energy more directly. This is what you are doing of course in self-hypnosis."

Session 254, Page 119

"You do not even perceive sense data with a third of the vividness of which you are capable."

Session 254, Page 120

"In most instances the full and uninhibited use, even of the outer senses, could sweep an insecure self into fragments. The strength and intensity of any impression cannot be stronger or more intense than the perceiver. Full and uninhibited use of even the outer senses would lead you to inner reality. Usually only a strong and disciplined self, a well-structured identity, can perceive in this manner, and then only occasionally. Full operation of inner and outer senses, you see, in your present stage of development as a race, would be blinding, as you can see in your reading of drug experiences. An occurrence only remotely approaching this can be disastrous. Not because it is basically undesirable, for such an experience has the greatest potentials for development of the self. Such experiences can be disastrous simply because the self structure is not yet strong enough to assimilate and contain the intensity of the experience."

Session 254, Page 120

"Identity, despite all appearances to the contrary, does not reside primarily in the ego. Social identity may possibly there reside, but the basic identity does not....The course of the ego is a precarious one, and any number of potential egos exist within any identity."

Session 255, Page 125

"...for the ego structure is not one thing, but a changing, never constant, actually quote informal grouping of psychological patterns."

Session 255, Page 125

"The inner self (identity) chooses from its available potential personalities the one that it finds most adequate."

Session 255, Page 126

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

Session 255, Page 126

"The potential egos within any given identity therefore retain their own individuality and self-knowledge, regardless of their relative importance in the order of command."

Session 255, Page 127

"The overall efficiency of the inner self, or prime identity, is best displayed of course when it adopts an ego that mirrors its own characteristics and intents as closely as possible."

Session 256, Page 133

"The whole self or identity is aware of the experiences of all the egos, and since one identity forms these egos there is bound to be some similarities between them, and characteristics."

Session 256, Page 134

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

Session 256, Page 135

"One of the egos that was mine, you see, is a part of Ruburt's whole personality, and we use this as a bridgework."

Session 256, Page 140

"Identity always becomes part of that which it perceives, however, and so it constantly forms new gestalts, while accepting as itself a larger variety of experiences."

Session 256, Page 141

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

Session 257, Page 143

"Nothing but the various stages of consciousness separates the dimensions, you see, but the separation is quite effective nonetheless."

Session 258, Page 153

"In ordinary dreaming, without the awareness of usual waking consciousness, perception of dream reality is limited and instinctive. All in all you get along quite well. You are like a child in objective reality. When you learn to take waking awareness into the dream condition, you are reaching adolescence, so to speak. When you reach adulthood, following our analogy, then you will learn to be successful in manipulating dream reality as you now manipulate objective reality."

Session 259, Page 164

"You have both occasionally learned to take your waking consciousness into the dream state, and here Fox is correct (about Astral Travel), for you must start at this point."

Session 259, Page 164

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

Session 295, Page 165

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

Session 295, Page 165

"There is a kind of idea, or mental body, a counterpart in many ways, but not always, to the physical body, which is the structure the self takes in what you may call for now (the) forth dimension. Certain dream experiences are valid out-of-the-body experiences, in that you do indeed travel in this mental vehicle. It does have a form, somewhere between matter and nonmatter. In physical existence usually you simply do not perceive it. There is a psychic structure also that has a form. This is the self as it appears within what you may call for now fifth-dimensional reality, but it does not exist at all in terms of matter. On occasion you travel in this form."

Session 259, Page 166

"Mankind did at one time have what you may call a heavier body than at present. This particular body type has not vanished entirely by any means. The mental body, sometimes called the astral body, is the next one that you will inhabit. You inhabit it now of course. Training and disciplined experimentation in the manipulation of this body will be of great benefit, for you will be facing some of the conditions that you will have to face when the physical body is discarded."

Session 260, Page 172

"In the first form it is possible to perceive the past, present and future on a limited basis. In the second form this perception is on a larger scale, the scope of consciousness being further opened. Now this is the form that you will use if you meet appointments with others within the dream state. The third form we may call the true projection form. In it, it is possible to travel beyond your solar system, and to perceive the past, present and future of other systems as well as your own."

Session 261, Page 179-180

"The Dream body is the one with which you are most familiar. It has been called the astral body."

Session 261, Page 179

"The forms do merely represent various stages of consciousness."

Session 261, Page 180

"It is possible to suddenly switch from the third form to the dream body, but at a considerable jolt to the consciousness as a rule."

Session 261, Page 180

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

Session 261, Page 180

"They will allow you to take the waking consciousness along with you. As your abilities develop and as you become more accustomed to the experience, the waking consciousness will recall more and more, and not become frightened. When it becomes frightened you see it forces the whole experience to end. If it were not taken along the same experience might have continued, and greater benefits been

achieved for the whole self."
Session 261, Page 181

"You both have advanced, particularly you see because you do not have the ego to contend with as an adversary. The quest has become a part of your egotistical concern. Therefore it will work for you."
Session 264, Page 203

"The trick is to achieve proper balance. As Ruburt discovered, you can try too hard to take waking consciousness into the dream state, so that you simply cannot sleep as easily. Trial and error will show you the proper balance, and each successful attempt gives you added experience and control."
Session 264, Page 205

"If, for example, during projection travel you encounter a disturbing image, you must first will it to disappear. If it is a subconscious fabrication it will vanish, but if you do not will it to vanish it will remain, and then you must deal with it as a reality."
Session 265, Page 208

"Physical objects do not exist as such in a basic manner. You can only perceive large areas of reality data however by transforming it into terms that can be picked up by the physical senses."
Session 266, Page 219

"Every thought therefore has this kind of reality, which is the only reality, basically speaking. Sense data itself has a reality independent of any given object. This sense data has its own intensity. If you can tune into that intensity, so to speak, you will automatically translate it into physical data, and you will perceive a physical object."
Session 266, Page 219

"Now once energy is formed into any kind of pattern, the identity of the pattern is maintained."
Session 266, Page 220

"Reality changes its form in order to become known to itself."
Session 266, Page 220

"The object represents your interpretation of the basic reality."
Session 267, Page 228

"Your brain is itself a camouflage pattern. It can only translate and perceive what seems to be the evidence of the physical senses. It cannot step outside of itself. It is that which it attempts to investigate. It is as much camouflage as the glass on the table, and its knowledge must come through the physical system. Now. The mind is uncamouflaged. It perceives the uncamouflaged reality of sense data, or it sees the energy that exists. It sees the energy independently of the physical objects, you see."
Session 267, Page 228

"Now I will also say that in the first form you usually use certain inner senses; in the second form you use more of these, you see, and in the third form you make an attempt to use all of them, though very rarely is this successful."
Session 268, Page 238

"...it would be dangerous to stay away for any extended period of physical time. It would for example be quite possible to return to the physical body from this (third) form, and not recognize it as your own."
Session 268, Page 240

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

Session 268, Page 240-241

"In the first form, you can look back, and see your body. If you project from this form into another in order to intensify your experience, then from this second form you will not see your body upon the bed. You will be aware however of your body, and you will experience some duality. In the third form you will no longer be aware that your body is on the bed, and you will not see it."

Session 268, Page 240

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

Session 269, Page 252

"You will realize that your physical self is sleeping, or in a dream state, and that the inner self is fully awake. Now this represents a definite increase in the scope of consciousness, and a considerable expansion over the usual limitations set by you upon the self."

Session 269, Page 252

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

Session 269, Page 252

"Now this portion of the self is indeed self-conscious in the highest meaning of the term -- aware of the subconscious portion of the personality, aware of the primary conscious framework that you call your ego, and constantly directs the overall activities."

Session 270, Page 257

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

Session 270, Page 258

"It is more knowledgeable than any one aspect of the personality. It is more knowledgeable than all other aspects of the personality, for it forms them together into a cohesive whole."

Session 270, Page 258

"It is the overseer. It knows when to allow subconscious needs and wishes their fulfillment. It knows when to put fulfillment off for a time. It is this part of the personality that is in charge of overall stability."

Session 270, Page 258

"The inner ego is the part of the personality that contains the highest aspirations and capabilities. It has been called by psychologists the subliminal self. When in such dreams your perceptions seem exceedingly clear, you can be certain that the inner ego is operating. Now all portions of the personality, of the present personality, belong to this inner ego."

Session 270, Page 258

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

Session 273, Page 272

"As a rule projection in some areas can only be achieved by those who are living their last earthly cycle."

Session 273, Page 273

"The ego is largely dependent upon the physical mechanisms that compose the corporal image. It has its beginnings with corporal birth. While we speak of the ego, this part of the self is hardly permanent or constant, but ever-changing. However the intellect is also a portion, or an attribute, of the ego."

Session 274, Page 278

"Periods of especially intense psychic and mental activity can help you achieve projections. Periods of very little, usually sparse, psychic and mental periods are often apt to result in projections."

Session 274, Page 279

"Periods of heightened sexual activity of a strong and deep nature will help. However periods of no sexual activity will also help."

Session 274, Page 279

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

Session 274, Page 279

"In periods of exuberant energy and well-being a more than normal amount of (chemical) excess accumulates. This can trigger a projection."

Session 274, Page 279

"Projections involve many more aspects of the whole self, and are a mark that the personality is progressing in important ways. The inner senses are allowed their greatest freedom in projection states, and the whole self retains experience that it would not otherwise. When this knowledge becomes part of the usual waking consciousness, that is when you realize what you have done, then you have taken a gigantic step forward. An almost automatic determination must be set up however if projections with conscious awareness are to be anything but rare oddities."

Session 274, Page 280

"I suggest a more thorough examination of your dreams here, for many of them contain such spontaneous projections. They are most apt to occur in the early hours, between 3 and 5 A.M. The body temperature drops at such times. Five in the afternoon is also beneficial from this standpoint. The drinking of pure water also facilitates projection, although for obvious reasons the bladder must be empty. The north-south position is extremely important in this context, and indeed a necessity for any efficient dream records. The reasoning part of the brain can work most efficiently along with the intuitive portions of the self when the physical organism is in that position."

Session 274, Page 280

"Before conscious projection I would therefore recommend you take a small amount of starchy or sugar food."

Session 276, Page 297

"Excellent results can be achieved in dream-based projections during the day, in a nap. When these are good they will perhaps be the best of any dream-based projections. They are also exceedingly safe. The body itself is well stocked, so to speak, and it is possible to maintain projections for a longer period than usual in night projections."

Session 276, Page 298

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

Session 277, Page 304

"Your waking consciousness only participates in projections as a rule when you are in a period of high vitality, and exceptional health. On occasion the waking consciousness does participate during other usually very depressed periods. But generally speaking high energy is needed in order to maintain overall stability, and in order that the ego is not overstrained ...It is the same with the conscious retention of dreams in general. You are indeed exercising what amounts to an added ability."

Session 277, Page 304

"If you have your wits about you, you can gain information concerning the future by studying your projection environment, if for any reason you suppose it to be ahead of time. Some of this is extremely complicated. You may for example request before sleep that you project into your own future, to see what occurs there."

Session 277, Page 305

"It might be of benefit if you concentrate before sleep upon a simple projection that involves leaving the body, walking out into this room, for example, or perhaps strolling around the block. When falling off to sleep for example, imagine that you are in your yard, in another room of your apartment, or in front of the house. When this method is effective you will not be aware of the actual separation however."

Session 277, Page 305

"Your present existence is of course a projection"

Session 279, Page 322

"I give voice to ideas that are known to various levels of your personalities, yet I am not at the level of your personalities."

Session 279, Page 322

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

Session 279, Page 324

"You cannot afford to keep knowledge at an intellectual level, and not use it practically, for when you do so, it is useless to you."

Session 280, Page 333

Exercises

Subtle Aspects of Insignificant Action

As an exercise, occasionally catch yourself in some insignificant action - speaking, touching. If you speak for example be conscious of speaking and hearing yourself speak. Try to think of the words, or to experience them in terms of color. In terms of bulk, density, of distance. Think of the beginnings of the simple act of which you are normally almost completely unaware, the muscular motions that must be made before one word can be uttered.

Catch yourself in a simple thought and try to experience the beginnings of that action. You will be led into action indeed in a completely new way. Then try to experience this simple action as it affects others, not only emotionally and physically in terms of the changes it elicits from their complicated structures, but also the new actions it requires of them.

Session 248, Page 76

Projection in time

Let us take an example. You sleep. While asleep you project yourself into the year 1972. There you see yourself considering various courses of action. For a moment you are aware of a sense of duality as you look at this older self. You say you should do this or that, give a definite decision, you see. This may happen in several ways. We will go into this sort of thing more deeply in another session.

(Eyes open.) In any case this future self of yours hears what you say. Now, in the actual future you are the self who one way or another, you see, hears the voice of his past self. (Jane leans forward, knocking on the tabletop for emphasis, eyes wide.) Perhaps in a dream, or perhaps in a projection, made into the past.

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

Session 262, Page 192

Astral Projection, Technique 1

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

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

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

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

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

Session 265, Page 210

Astral Projection, Technique 2

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Session 277, Page 305

The Early Sessions, Book 7

Book 7 gives us more information on projections and the state of consciousness. Book 7 also gets bogged down by the ESP testing again and plagued Book 5. This time it's with the Gallaghers. About half of the book seems devoted to these tests.

Sessions: 281-333

Quotes

"Now the dreams that you would have, and had, in shared experience are root dreams. Such root dreams serve as a method of maintaining inner identity, and of communication."

Session 282, Page 13

"Contrary to usual opinion, periods of poor health are often the result of egotistic rather than subconscious manipulations. You become over concerned with the egotistical situations, and hamper the inner self."

Session 283, Page 18

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

Session 283, Page 18

"The energies and focus must be directed away from the physical symptoms. He is reinforcing them inadvertently. The creative energy, properly used, will drain away the energy that is now forming the symptoms."

Session 283, Page 19

"If he first of all focuses his abilities in his creative pursuits, then everything else will follow. He will have the energy to do whatever else he should do. But he must primarily focus his energies in his creative pursuits, for these give him the exuberance that makes other pursuits possible."

Session 283, Page 19

"As you know the ego is the topmost portion, so to speak. Were it not for the dreaming self the ego would not exist. Were it not for past existences the personality as you know it would not exist."

Session 284, Page 26

"There are several major root assumptions and many minor ones.

- One: Energy and action are basically the same, although neither must necessarily apply to physical motion.
- Two: All objects have their origin basically in mental action. Mental action is directed psychic energy.
- Three: Permanence is not a matter of time. Existence has value in terms of intensities.
- Objects - this is four - are blocks of energy perceived in a highly specialized manner.
- Five: Stability in time-sequence is not a prerequisite requirement for an object, except as a root assumption within the physical universe.
- Six: Space as a barrier does not exist.
- Seven: The spacious present is here more available to the perceptions.
- Eight: The only barriers within inner reality are mental barriers, or psychic barriers. "

Session 284, Page 27

"One of the root agreements upon which physical existence is based is that physical objects have a reality that is entirely independent of any subjective cause; and that these objects, within definitely specified limitations, are permanent."

Session 284, Page 27

"In physical experience you are dealing with an environment with which you are familiar. You have completely forgotten the chaos and unpredictable nature it presented you before learning processes were channeled into specific directions. You learned to perceive reality in a highly specialized fashion."

Session 284, Page 29

"The senses serve to blot out many more aspects of reality than they allow you to perceive. They are actually rather rigid limiting devices, yet in many inner explorations you will automatically translate experience into terms that the senses can use."

Session 284, Page 30

"Inner experience often seems chaotic or meaningless because you attempt to interpret it according to the root assumptions of physical reality."

Session 285, Page 32

"Indiscriminate use of the psychedelic drugs can severely shake up learned patterns of response, that are necessary for effective manipulation within physical reality, break subtle connections and disturb electromagnetic functions. Ego failure may result. Development of the inner senses is a much more effective method of perceiving other realities, and consciousness even of physical reality is increased."

Session 285, Page 33

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

Session 285, Page 33

"The practice of psychological time will allow you to reach these portions of the self. The ego is not artificially disorganized by such practice. It is simply for the moment, bypassed."

Session 285, Page 34

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

Session 286, Page 44

"The initial impressions are simple, quite elementary, and always correct. It is in the interpretation and refinement that the only difficulties ever arise."

Session 286, Page 44

"Color is closer to emotional experience than shape. It is also, believe it or not, closer to sound. The connections between color and emotion are too obvious to discuss here. To me, an emotion will automatically be translated into color in many instances. Here you see - but try this: do you see a connection between the color red and the word quick?"

Session 286, Page 45

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

involves such abstract forms."
Session 286, Page 45

"Falling dreams also belong to the root dream category. They also represent direct experience, as the inner self once more reenters the physical body."
Session 286, Page 45

"Past life dreams are root dreams."
Session 286, Page 45

"Within the dream state all mankind knows the outcome of any given dilemma. No predestination is involved. The problems have already been worked out in a mental or psychic level, but not yet physically materialized. Precognitive dreams therefore are precognitive only in line with your own accepted root assumptions. Decisions have already been made, but have not yet caught up to you within the physical system."
Session 286, Page 46

"Experience is not built up layer upon layer, along the lines of continual moments. Basically, experience has nothing to do with time as you know it. Experience is felt in terms of intensities and value fulfillment."
Session 287, Page 47

"The completely uncamouflaged areas at the outer edges of the various systems should remind you of the undifferentiated areas between various life cycles in the subconscious. This is no coincidence, as this general setup occurs in all realities. As a rule there is little communication, you see, through those uncamouflaged or undifferentiated areas. They act in fact as boundaries, even while they represent the basic stuff of which all camouflage is composed."
Session 287, Page 48

"The earlier drinks of course let down his guard, but it was the caffeine in the coffee that allowed the system to alert and direct the inner abilities on this particular evening."
Session 288, Page 54

"If you are awakened for any reason during the night, the chances for a conscious projection on your return to sleep are somewhat higher than they would have been had your sleep not been interrupted."
Session 290, Page 70

"I mentioned the caffeine. I should also note that if coffee does not prevent or inhibit sleep, it will stimulate dream projections, and also aid you in bringing the critical faculties into the dream state."
Session 290, Page 70

"Cellular consciousness is a part of the consciousness of the inner ego or inner self. Very loosely speaking, cellular consciousness is to the inner self what the subconscious is to the outer ego. There are of course many differences however."
Session 290, Page 74

"Indeed the ego is almost entirely formed by the physical senses method of perception."
Session 291, Page 84

"These generic images are composed of highly complicated electromagnetic complexes."
Session 292, Page 89

"Now, projections do involve variations in intensities on your part. There are definite strains connected here. On a conscious level you must gain confidence as you did learning to walk. It is quite possible however to project without any alarming physical symptoms whatsoever. Often suggestion itself changes the symptoms."

Session 292, Page 89

"Success with his dream work depends precisely upon this excess energy available at day's end."

Session 293, Page 101

"I am not suggesting that he run full steam ahead at every moment. I am suggesting that he use the full force of his available energy for every task as hand."

Session 293, Page 102

"When a man is ill it is not necessarily because he wants to be ill subconsciously. It is not necessarily because he is receiving some hidden psychological benefit, or because the illness fulfills some need. He is ill often - always in fact - because of a distortion that is occurring within the self, and materialized in physical form."

Session 297, Page 136

"The fearful spirit fears to leave the body, and fears to reside in it also."

Session 297, Page 137

"A lifelong chronic illness of course is the same thing carried to extremes. The completely unattractive person represents the same results in a different manner. The person whose abilities are never utilized is another example."

Session 297, Page 137

"The winter of the spirit must be journeyed through, and it must not only be conquered but the benefits used. Yet without it maturity cannot arrive."

Session 297, Page 137

"None of us are ever equipped, for general purposes, to perceive reality in all of its forms. The pyramid gestalts can do this, and we help the pyramid gestalts perform this feat. But as a rule we must pick and choose. There is too much for any consciousness to digest except those so highly developed that even I know little of them."

Session 297, Page 138

"When you awaken, or seem to in the middle of the night, try simply to get out of the physical body. Simply try to get out of bed, you see, and walk into another room while the physical body stays where it is. If you keep this in mind, generally speaking, then you will find yourself able to do so within a brief time."

Session 298, Page 143

"Your physical condition in every way is a reflection of your inner expectations, accomplishments, and failures, and I have told you that any illness is the result of an inner distortion. Now this distortion may possibly be a hangover from a previous existence but it is a distortion."

Session 300, Page 154-155

"Reincarnation and projection, you see, are one and the same thing...When you are attached to the physical organism your projections are not as complete -- the difference between a reincarnational instance and a simple projection from the physical state."

Session 300, Page 154

"Through projections you will become acquainted with the mobility and stability of the inner self, as separate from the physical apparatus. Literally, death will no longer appear frightening."
Session 300, Page 156

"The ego is the only part of the self that regards physical objects as anything but symbols."
Session 301, Page 166

"He who knows who and what he is need not say so...You need not say who you are, when you know who you are; and if you say who you are, you do not know who you are."
Session 303, Page 179

"If you realized thoroughly that your physical world was an illusion, you would not be experiencing sense data."
Session 303, Page 185

"It is precisely because the ego is excluded from the psychedelic experience with drugs that difficulties are encountered afterward."
Session 306, Page 206

"With drugs, there are some dangers. There are dimensions in which you are completely incapable, and if through some molecular disturbance you fell into one of these it is possible that you could not find your way back."
Session 307, Page 212

"A small dose of salt, regular salt, taken with the drugs would help maintain a certain stability. It has a binding action on consciousness and acts as a cohesive."
Session 307, Page 213

"There are many reasons why illumination occurs in the third and fourth decade. Such illumination represents the first contact of the ego with its inner self, and is only a beginning."
Session 307, Page 214

"Those portions of the brain, seemingly unused, deal with these other dimensions, and physically, you begin to use these portions, though minutely, for the first time, under psychedelic situations."
Session 308, Page 217

"All mental life is characterized by divergent perceptions of any given set of sense data that is recognized as Reality, with a capital R. Those who perceive this set of data in such a way that agreement is reached are called sane. But none of you perceives the same reality."
Session 308, Page 218

"Insanity, as it is labeled, is sometimes merely the result of a strange situation, in which certain individuals use the ordinarily dormant portions of the brain, as well as, or sometimes largely in place of, the recognized portions."
Session 308, Page 218

"In other words, portions of the inner self have joined the strictly egotistical functioning. The ego in such cases is so attuned that it becomes almost something else. We are coming here toward a definition of illumination in psychic terms. The ego is not banished. It joins with portions of the inner self previously unconscious, and illuminates the whole personality. It is no longer primarily physically oriented. Therefore it is no longer an ego in the terms usually meant."
Session 308, Page 219

"This is a cornerstone for consciousness and for personality development. It is only a first step, however. Without it, no further development of consciousness can occur. This particular step is not attained by all within your system. You are at this point now. This state has been called cosmic consciousness, but it is hardly that. The next step is taken when identity is able to include within itself the intimate knowledge of all incarnations. Yet in this state the independence of the various reincarnated selves is not diminished."
Session 309, Page 227

"The term includes the whole self as it consists of the self that you know, probable selves, reincarnated selves, and selves more highly developed than the self that you know."
Session 309, Page 229

"An inner ego, of course, that contains various egos that have been or will be a portion of any given self - these egos and any ego organizes experience along various lines and ties experience together within meaningful pattern(s). The inner self or the whole personality consists of many such egos, as you know, but the inner self is also aware of itself as something more than the sum of its parts."
Session 311, Page 240

"The more of reality that is perceived the larger the dimensions of the self, or identity."
Session 312, Page 241

"The basis for all experience is depth perception, and value fulfillment."
Session 312, Page 242

"A fully developed psychology will not exist until reincarnation is accepted as a fact."
Session 312, Page 242

"Symptoms in this case with the right hand or on the right side of the body, represent difficulties in the conscious realms. Symptoms of the left hand or left portions of the body represent difficulties from subconscious levels, and both represent failures between the conscious and subconscious portions of the self."
Session 315, Page 258

"Because of these feelings he reacts as if he is being attacked. The feelings however are the cause of the attack, for these feelings attract those elements that would otherwise be harmless. This is rather important."
Session 316, Page 263

"He [Ruburt] responds to the totality of stimuli that reaches him, regardless of the way in which any given stimuli is received. Quite adequate protection here can be given if he gives the daily suggestion that he will only react to constructive suggestions."
Session 318, Page 275

"Various portions of the self therefore face physical reality at any given time as the ego. The process is constant. An attempt to maintain the status quo is of course natural on the part of the ego, but when this becomes a stubborn effort to maintain dominancy then the difficulties arise. The self throws up those portions of itself that is considers most able to handle the changing physical environment at any given time."
Session 319, Page 280

"Now about the time lag on suggestions. This has nothing to do with time, but with the intensity of any suggestion, and any countering suggestions. The most intensive will triumph, though there may

be obstacles in its way."
Session 324, Page 302

"The most extensive traveling is done in nightly excursions, but is it easiest to remember those dream projections that occur during naps in the day, simply because the waking consciousness is more alert."
Session 326, Page 307

"You should try willing yourself into another room. When you awaken in the middle of the night try such an experiment."
Session 326, Page 307

"You must allow the normal waking consciousness to become transparent, so to speak, without however disturbing its flow."
Session 327, Page 310

"Now there are classes indeed where the newly dead are instructed. I used to teach some of these."
Session 331, Page 331

"Now listen to me. When you find yourself facing such negative images in your mind and projecting them into the future, you should at once mentally wipe out that image and replace it with a constructive image, seeing yourself, for example, sitting in command of a well-ordered room. This must be done immediately and upon every such occasion and under every such circumstance. This exercise will indeed wipe out the previous negative image."
Session 332, Page 333

Exercises

Astral Projection, Technique 3

...he did so, and I highly recommend this method to you both. When you awaken, or seem to in the middle of the night, try simply to get out of the physical body. Simply try to get out of bed, you see, and to walk into another room while the physical body stays where it is.

If you keep this in mind, generally speaking, then you will find yourself able to do so within a brief time. It is a pleasant and easy way to achieve a projection, and with some experience you will discover that you can maintain good control, walk out of your apartment, and outside. You may then attempt normal locomotion, or levitation.

There is little strain with this method, and it has benefits from several viewpoints. Simply keep the method in mind so that you are alert to the initial favorable circumstances. You may be half awake. You may be in a false awakening. The method will work in either case. It offers good possibilities in another direction: you can, if you want to do so, look back at your own body.

You must want to do this however. Often you do not want to see the body by itself, so to speak, and so you choose methods that make this more difficult. Just this one exercise will sharpen your control greatly. It is an ABC you see.

The experience will be must less startling to the ego than an abrupt projection, and the ordinary nature of the activities, walking into the next room for example, Will be reassuring. You are more calm, and in your own surroundings. Of course Ruburt was out of his body when he saw Miss Callahan, who was in the same condition.

Session 298, Page 143

Consciousness Blending During Projections

Individual selves will retain identity. They will be able to participate at a high level of awareness with the whole of which they are part. The whole is far more infinite than you can conceive. In a basic sense, the whole is aware of all of its parts, and in a basic sense all of its parts are aware of the whole. But each self must go its own way and develop its own abilities and explore the possibilities which it creates itself, otherwise the whole would stagnate.

The whole gains vivid experience through the life of its parts. The whole needs its segments. The vitality must constantly create itself in new patterns and each new pattern, of course, brings forth new possibilities of development.

Infinity has nothing to do with space or time as you know it. Infinity is the state of becoming and can never have an end for it is never completed. Infinity has to do with value fulfillment, and the unfoldings of ever new possibilities, the exploration of moment points, the traveling through dimensions that ever creates the illusion of time. But since there is no time, what is there to end?

The experience of projection will give you some small glimmering of infinity. Pretend that in an exploration during a projection you found yourself beside a tree. You entered the tree. You stayed there and followed it through the seasons. Then you grew restless and entered a bird who perched upon the branches and you flew merely several feet away. A child stands nearby and you entered the child.

You intruded upon the child in no way. You were there within the child like air. All of this seemed to take no time at all. The child became old. You traveled to a nearby lake and became a fish. In succession you entered many things and finally returned to your body. You had experienced centuries, yet only an hour of your time had passed. The feeling that you would have inside this highly improbable projection would give you some idea, though a very weak one, of the feeling of infinity.

Now, in one sense, all selves are projections of the whole or that which is. New universes such as your own constantly come into existence. Systems and planes far different develop and in turn form other systems. Infinity has meaning only in subjective and psychic terms. The physical brain cannot contain the idea of infinity.

The concept will not fit into three dimensional terms. The whole self, the inner self, moves within the concept of infinity as you move within physical reality through space. Infinity contains all that will ever be known, and, of course, all that will ever be known is known within the spacious present.

Yet these very terms, all that will ever be known, are distortive, for they suggest an ending of knowledge and experience and there is none.

Now, 'There is no place to go' if you know what is truly meant by that statement. It is also true that there are as many places to go as you wish to find. You always create the places and the destinations at which you arrive. There are no places, and there are infinities of places. The inner self forms all systems and all places. On the one hand you can indeed call them illusion. On the other hand, these illusions are quite real. They are the clothing over the basic reality.

The basic reality is indeed within the illusions. Look beneath them and within them and you will feel it. But they are themselves composed of it, and you cannot really separate the two. Words are inadequate to explain what I mean here.

Basic reality cannot know itself without creating diversity. The diversity is the various forms that reality takes, the various systems within which it expresses itself through projecting itself into infinite individualized experience. Now that sentence is an important one.

Each inner self is a portion of the basic inner reality. It cannot know itself, however, except through experience, and it must create in order to experience. The experience constantly deepens the value fulfillment of basic reality itself. There is no alternative between diversity and nothingness.

That which is, is constantly aware of its growing, surging existence, through the diversity of experience which it creates constantly and simultaneously. You are part of that which is, you are that which is. It is impossible for any part of that which is not to be individualized. Every part of that which is, is alive, and knows itself.

Session 305, Page 199-200

Replacing Negative Images with Constructive Ones

There is an inability to handle his own energy- At times his own energy frightens him, and then it seems to abandon him completely. Here, however, he has abandoned it, for he succumbs easily to negative suggestions. Because he is sensitive to various elements, he also soaks up atmosphere and suggestions like a sponge, and he has not learned to protect himself.

In poor periods he is almost completely vulnerable to negative suggestion, so that it operates through his own psychic and physical system. He should then often give himself the following suggestion: I will only react to constructive suggestions. You may take a break and we shall continue.

Now, listen to me. When you find yourself facing such negative images in your mind and projecting them into the future, you should at once mentally wipe out that image and replace it with a constructive image, seeing yourself, for example, sitting in command of a well-ordered room.

This must be done immediately and upon every such occasion and under every such circumstance. This exercise will indeed wipe out the previous negative image.

You must mentally wipe out the negative image, for example. If you think that tomorrow Johnny F will misbehave in study hall, you should, in your mind, replace this with the image of Johnny F behaving very well. In the first place, if you imagine that a particular student will misbehave, you are automatically sending him a telepathic message to that effect. If he is highly susceptible to suggestion, he will carry out the suggestions that you have given.

When you replace this with a constructive thought, you are sending that constructive suggestion to which he will also react. Any time you see yourself in your mind as unhealthy or staggering, you must immediately wipe the image away and make an effort to see instead a mental image of yourself as healthy and strong.

Such images affect your whole physical system through the manufacture of hormones and chemicals. Suggestions, whether given to you or given by you, cause an emotional situation that automatically affects the production of hormones and chemicals.

I told you to tell yourself- I will only react to constructive suggestions. If however, you find yourself harboring a negative suggestion, then instantly counter it by replacing it with a constructive one.

This can be compared and correctly to errors in a painting. When you are in a poor state of mind, you automatically affect the others you meet, negatively. You then react to their behavior and complete the circle. Now this leads into a highly charged emotional environment, which is the cause of the depressions of which you have spoken.

When the peak is reached then self-pity controls your emotions so completely that there seems to be no escape. In a mood of self-pity there is indeed an almost perverted luxury, the luxury of despair, for despair says: There is nothing I can do, and relieves you of any responsibility for change. This applies not to you only but to such a state in general. You become incapable of getting out of yourself, even to the extent of enjoying small pleasures and, little by little it seems every joy is withdrawn from you until nothing is left but despair.

This is caused by the culmination of negative suggestions and of negative thought. They build up until you can take it no longer. In the natural state of affairs, however, sooner or later, some highly charged positive suggestion then begins to clear the emotional air.

Session 332, Page 333-334

The Early Sessions, Book 8

Book 8 seemed eerily familiar to "The Way Toward Health". Seth spends almost half of the book encouraging and helping Jane through a personal illness with suggestions. There is much insight in this book perhaps to Jane's condition that ultimately lead to her death. This book contains more information on LSD and it's potentials and misuses. And perhaps most significantly we meet Seth 2 in this book and learn much more about Seth.

Sessions: 334-421

Quotes

"There is a resistance here on your part, a resistance to the kind of material that I am giving you this evening. A rather stubborn resistance that has its roots in your childhood in this life. The resistance is

allowing you to cheat yourself in more areas than one."
Session 336, Page 8

"To create a harmonious inner existence is a positive act with far-reaching effects, and not an act of isolation. To desire peace strongly is to help achieve it."
Session 337, Page 16

"There is a short-circuiting process in which even good intentions are distorted and turned to other purposes. That which is feared is feared so strongly and concentrated upon so intensely that it is attracted rather than repelled. The approach should not be fear of war but love of peace; not fear of poor health but concentration upon the enjoyment of good health; not fear of poverty, but concentration upon the unlimited supplies available on your earth. Desire attracts but fear also attracts. Severe fear is highly dangerous in this respect and in this context."
Session 337, Page 17

"If you want to know what you think of yourself, then ask yourself what you think of others, and you will find your answer."
Session 340, Page 25

"...you should tell yourself frequently, I will only react to constructive suggestions, for this gives you some protection against your own negative thoughts and those of others."
Session 340, Page 25

"For example: if others seem deceitful to you it is because you deceive yourself and then project this outward onto others."
Session 340, Page 25

"Thoughts however are connected with language and with highly organized ego development. They are translations and symbols for inner activity. As a rule they are highly physically oriented, their function being to acquaint the physically adapted ego with some inner data. The thoughts may rather faithfully, though never completely, translate such data, or they may considerably distort it. Behind thoughts are images, which are more basic but still physically oriented. Because they are more basic they have a stronger effect. They are more emotionally charged, more concise than thoughts, and they are directly connected with the mechanics involved in translating inner data to physical reality. Behind these, so to speak, exist what you may term temperature pictures, in which delicate gradations of heat form ever-shifting emotional patterns that so have a semi-physical outline. From these, you see, normal images are built up, and from the images thoughts are formed...Thus thought becomes an inner image which is translated into a thermal image, and then into intuitional form, into highly condensed and codified data, and then into a pure and direct sort of experience which you cannot understand as physical creatures."
Session 341, Page 27

"The environment is simply an extension of the self, and those objects within it are a part of the physical or the physically materialized personality. Hence your ideas of ownership."
Session 341, Page 28

"Reincarnated selves are no more than probable selves, choosing to experience various forms."
Session 343, Page 34

"Physical offspring are originally projections, but these originate new acts despite the original idea behind them. That is, the parents wish to project themselves, you see, but instead are the participators of a new personality."
Session 343, Page 34

"Denied feelings gather emotional impetus, and form emotional storms."
Session 350, Page 61

"However, generally speaking, those completely focused in physical reality will look for their prime fulfillment within it. They will also have children. Those who are not completely focused in physical reality will look for other ways of fulfilling their needs. As a rule with other issues taken into consideration, they will not have children. They will be left with the need for fulfillment however."
Session 351, Page 68

"The desire to father or mother a child is a materialization of the desire for fulfillment - one of many that happens to be predominant within physical reality."
Session 351, Page 69

"He [Ruburt] has ways of escaping that are devious, for they are not obvious, and they are to some extent automatic responses adopted in childhood. He will not hurt you if you hurt him to retaliate, but he will escape, close himself off from further hurt, leaving a shell behind, an animated but empty one. This is a last-ditch escape so to speak, but dangerous because its signs are not obvious. Well, all right, I will close you out then. This is the emotional feeling behind it. Such a recourse, again, is only a desperate final one, but with his stubbornness it would be very final, and a means of self-defense. His symptoms were adopted in place of such a move. This is a highly significant piece of material."
Session 352, Page 72

"There is a tendency for a spontaneous dissociation that has always been characteristic, and this tendency is simply given freedom when he stares into flames."
Session 357, Page 92

"The purpose is the expansion of consciousness itself, and this automatically leads to the knowledge that every consciousness is connected to every other, and that any harm to one is harm to all."
Session 357, Page 96

"He battered down his own doors. He is seeking enlightenment, but he was not strong enough to contain it. There is a possible new beginning for him, however, and it will be a new reorganization of tendencies that results in the formation of a new ego, born out of the old."
Session 362, Page 115

"He had not found a strongly centralized inner self as yet, that could take over the organization of the entire psychological structure. He toppled his monarch, had no replacement, and opened his kingdom to ruin. Now the question is: what can be done, and how can the battered sections of the self best be put together?"
Session 362, Page 115

"He seems now to be choosing between identities, but there is one waiting for him, and it is a probable ego that he did not adopt as a child."
Session 362, Page 116

"There are those who are so tightly meshed within physical reality that the soul is squeezed dry. They are tight, sore, and chafing beneath too-severe habits and ideas. For them momentary release, such as the drugs can give is highly beneficial."
Session 362, Page 116

"The ego takes care of physical matters so that the inner self can go about its other concerns. To shunt it aside is highly dangerous. The inner self is then in a precarious position, for it must also

attempt to deal with physical reality."
Session 362, Page 117

"The inner will to live must be revived. It is this inner will to live that is lacking now. At the heart of the condition, there is a series of psychological shocks that occurred."
Session 364, Page 125

"The husband, now, should follow this exercise three times daily: He should imagine the energy and vitality of the universe filling his wife's form with vitality and health."
Session 364, Page 126

"We can begin a program designed to change her own inner expectations. It is here that a reliable hypnotist would be of great benefit, in uncovering many hidden subconscious errors."
Session 364, Page 128

"The basic idea of karma is not punishment. Karma presents the opportunity for development; to make use of opportunities that were not taken advantage of, to fill in gaps of ignorance, to enlarge understanding through experience, to do what should be done."
Session 388, Page 158

"No one save the individual entity knows in what direction weaknesses lie that need correction, and it sets about forming life dramas in which these can be faced."
Session 388, Page 160

"While such situations as Peggy's illness are chosen by the entity, the individual is always left to work out its own solution. Complete recovery, illness in general situation is set up in response to deep inner involvements. The problem is a challenge set up by the entity for one of its personalities, but the outcome is left up to the individual."
Session 388, Page 160

"The overall entity feels that the problem has been sufficiently solved, then it will end this life situation."
Session 388, Page 161

"However, you will reincarnate whether or not you believe that you will. It is much easier if your theories fit reality, but if they do not, then you do not change reality one iota."
Session 393, Page 180

"An individual who has survived physical death can if he wishes recreate any portion of his own past as it was. He can recreate any portion of his own past in any way he wishes, changing his own actions within it if he so chooses, combining and reforming the entire composition. Such a procedure is usually a dead-end enterprise. The others involved are vivid hallucinations, and he may not realize this."
Session 396, Page 197

"Upon physical death you simply step out of the intense focus upon one self-constructed plane. You are released into a wider spectrum of activity."
Session 396, Page 197

"It is as if any artist finished a painting, and instead of going to a new one he does countless variations of the original, without realizing what he is doing. This is a between-plane existence, and legends refer to it as purgatory."
Session 396, Page 198

"Otherwise you may have consciousness drugged or in a disintegrating state, because of the body's condition. Under those circumstances the transition is not easy."

Session 397, Page 200

"Evil, so termed, is a lack of knowledge, a lack of fulfillment, a lack of growth, measured against that which has felt inward enough to understand more of its nature."

Session 397, Page 202

"The whole personality has for a long time been waiting in another system of reality. There is no law that says that a personality must fully materialize within a given system, though it is usually wiser to do so."

Session 398, Page 206

"When psychic gestalts are made and formed they are not static. They make different alliances until they find their place in a whole identity that serves their purposes, or are strong enough to become indestructible."

Session 398, Page 207

"The very deep love that you have for each other, my dear friends, is in the overall a bisexual love, for you have known each other many times, and in different sex roles."

Session 399, Page 213

"What you are learning is a technique for self-development. You cannot use it, therefore, to attain those things that do not pertain to your own self-development and the techniques will not help you get something that you were not meant to have nor that you have before decided as an entity that you should not have."

Session 403, Page 232

"It does no good to understand issues intellectually, however, or even to understand them intuitively unless you understand them so thoroughly that they become a part of your daily life. Much of that you know you have made a part of your life, but you still wish to use your knowledge for your own conscious purposes. You are still not willing to say let me develop as I should develop. You are still saying let me develop as I think as I should develop. The I being a highly egotistical I."

Session 403, Page 232

"There must be an open-minded, and openhearted attitude here. You must not try to use what you have learned in a narrow, limiting way. This hampers your own development. It closes your eyes to many possibilities that will be important to you. It is natural, perhaps, to want to use what you have learned, this information, as a technique to achieve what you at any particular time think desirable, a particular person, a particular thing. But what is important is the inner development. If this is taken care of, it will automatically lead you to the person that is best for you and to the circumstances that will help you develop. To insist that a specific individual or a specific goal be attained through these methods is limiting. There must always be the acknowledgement that you do not consciously as yet realize the depths of yourself, the goals you have set and the challenges, and this material should be used to open up your inner horizons and to lead you in those directions toward which your inner self has already set you. If you then egotistically, say - No - this particular situation is what I want, then you may be blocking the inner direction which has been meant for you."

Session 403, Page 233

"First of all, all negative attitudes must be removed from your consciousness. You are attracting further financial problems in your desperation. You are focusing upon poverty rather than wealth."

Session 404, Page 245

"See in your mind's eye a surplus of money in your folder when the month's expenses are paid."
Session 404, Page 245

"You must indeed think consciously in terms of plenty rather than of want."
Session 404, Page 245

"Thoughts of plenty will bring you plenty in material and financial terms, and in other terms. Thoughts of want will produce want. I have not made these rules."
Session 404, Page 250

"I am what you would refer to as a future Seth, as Seth in a quote higher stage of development."
Session 407, Page 269

"You have agreed, a large number of you, to ignore the existence of reincarnation. When you decide to accept this, then of course adequate proof for it will be found."
Session 409, Page 273

"Knowledge in your terms does change your own physical structure, merging with the physical stuff of your image, but your ego remains relatively detached from it, you see."
Session 408, Page 273

"There are other drugs however, and if these are discovered and utilized, then these developments could occur within the field of psychology itself. The drugs release certain barriers that stand between the physical body and its other forms. One such plant resembles the cotton plant, yet with very small yellow or yellow white seeds, and grows in certain portions of Africa. Its effect would seem to be highly hallucinatory. The hallucinations however would be quite valid journeys into other realities."
Session 410, Page 283

"Physicists however will be forced to recognize that the energy within molecular structures has its origin elsewhere. They will be forced to postulate the existence of an unknown force, always existing despite newer current theories. No postulated new force theory will be able to explain reality."
Session 410, Page 284

"True identity is as much divorced from ego reality as the photograph is from the person."
Session 410, Page 284

"Knowledge automatically changes the personality and the camouflage structure through which it flows. Knowledge, in other words, is action."
Session 412, Page 294

"Consciously you work with what you call a one-reality field psychological structure. Other portions of your entire entity are not so limited. This is simplified. Consciously you deal with those problems of one given physical life. Consciously you are not aware of what you call reincarnations, though these occur within your own system. Now these are not separate existences at all. They only appear so to you. Your earth identity in singular terms, is one of existence. When you sleep at night and awaken, you do not suppose yourself a new personality, or imagine that you have died during the night. This is what you do when you imagine that you have several existences as different people."
Session 413, Page 299

"Previous lives are handled in conscious terms when you are in existence between physical lives. When you are completed in those terms you may operate within a two-reality field psychological pattern, in which you are consciously aware of existing in two systems at once, and able to manipulate with full awareness within each."

Session 413, Page 300

"No physical condition is irreversible, with the exception of loss of limbs and definite physical organs. The personality is always free to choose, in your terms, its future. But the choice is with the inner self, which is the real identity."

Session 416, Page 312

"However, the doctor of whom I am speaking also has an excellent bedside manner, so to speak and he usually communicates with other levels of the personality that are unknown to the ego."

Session 416, Page 313

"Earlier I recommended a good hypnotist, hoping that the woman might find her way if positive suggestions were given; for even if the inner self had solved its problems, it would need help, psychological help, in reversing the physical trend. I hoped such a hypnotist could act therefore as a guide, if the personality was ready to begin a journey to health. The inner personality was not ready."

Session 416, Page 313

"For if you will forgive me, the material is much more significant because it is backed up by someone who is no longer within your system."

Session 417, Page 316

"This is not the Cayce material, with information seemingly coming from some vast storehouse of knowledge. In those terms no such storehouse exists. Knowledge does not exist independently of the one who knows. Someone gave Cayce the material. It did not come out of thin air. It came from an excellent source, a pyramid gestalt personality, with definite characteristics, but the alien nature of the personality was too startling to Cayce, and he could not perceive it."

Session 417, Page 317

"It will help also at times if, when hearing various voices that have annoyed you in the past, you try to think of them in terms of images and colors. At other times simply go along with them, without such ideas, and your intuitions will deliver their own product."

Session 418, Page 325

"We are Seth, and whenever we have spoken we have been known as Seth. The entity had its beginning before the emergence of your time. It was instrumental, with many other entities, in the early formation of energy into physical form. We are not alone in this endeavor, for through your centuries other entities like us have also appeared and spoken."

Session 419, Page 326

"In out of body experiences from the dream state however, there is a lowering rather than a heightening of body temperature."

Session 420, Page 333

"The quality of the challenges is often an indication of the heights that are possible. In the early background of each individual, in each life, you will find the material for development. The development to be based upon problems overcome and challenges accepted and conquered. You do not give complicated problems to an idiot to solve. You give him simple ones. Personalities bent upon great endeavors often set themselves great problems. The problems are not meaningless. They are like examinations."

Session 421, Page 338

Exercises

Project Universal Vitality into the Sick

The husband, now, should follow this exercise three times daily: He should imagine the energy and vitality of the universe filling his wife's form with vitality and health. Not a wishful thinking sort of thing, but a definite effort to understand that her form is indeed composed of this energy, and in this way he can help her use it to her advantage. If possible he should touch her during this exercise, and it should be done morning, noon and evening. One of the shocks mentioned had to do with a death; one with an incident shortly before her marriage; marriage itself was a shock, and the third one.

Session 248, Page 76

Tips for Painters and Artists

You should in any case whenever possible sketch outdoors, for you are personally renewed by such an encounter, And the implications are very different. When you are outdoors sketching there is before you a large expanse. It is easier to think in terms of size and expansion. Thoughts of expansion will help your work, so that the energy and vision are not imprisoned by form but are within form, even while in the process of change.

When you are sketching outdoors, as a helpful exercise I suggest the following: attach your focus of attention to one small thing. It may be a flower or a stone. Something however that catches your own eye. Imagine the energy within that object perpetual, but in terms of being endlessly alive and vital.

Pretend that the energy within that object is the center of life, so that the whole rest of the universe derives its energy within that stone or flower. Do this until you can feel that energy pulsate within the form of the object, so that the form itself is ever mobile while it retains the semblance, as in a stone, of immobility.

Think of the energy as radiating outward from the object, giving life to all other things, whether or not many specific objects are to be in any given painting. This will result in paintings in which your chosen point of attention radiates through the form, illuminating all other objects in the painting, and psychically radiating outward from the painting.

It will automatically be evocative of other objects not in the painting, and will automatically remind the viewer of the universe that you did not paint. Expansiveness is built in psychically in this manner.

I believe that some Spanish artists in the past utilized this same sort of idea.

Now in other ways it was also utilized by your old masters. The expansiveness then was also of a spiritual nature. Whatever objects were shown in the painting automatically presupposed the existence of spiritual realities, and other universes, though these presuppositions were highly ritualistic.

The meaning behind them was known to all. Each of the great masters' paintings somehow suggest the existence of far greater realities, of which the paintings were a part. They saw the objects within their paintings as portions of a greater whole that was suggested by the painting.

Now the suggestion I have given you is the same sort of thing. There is no dependence upon agreed ritualistic symbol, however. The exercise itself will allow you to make the necessary transformation, where the one becomes all. Now this is the expansion of which I am speaking. It will cause immediate physical evocative reactions. Do you follow me here?

The timeless quality will be built in, for the painting itself, though flawless in form, will suggest the changing quality of form, and stress the permanent quality that gives it its meaning. If you as artist are also aware that the same energy that fills the form that you paint also forms your own image, then the transformation into something better than excellent art is made.

Now the energy can be best suggested by transparents, rather than opaques, for the opaques are too ponderous. The opaques can be used effectively to suggest the form, superimposed lightly over the transparent energy, but never with a heavy hand.

A good use of transparents in oils will make you more pleased with using them. Movement can be best portrayed also with transparents, and even for rocks. While opaques may be used to suggest physical heaviness, transparents should be used also to show that in actuality rocks are as light as air, and to hint at the ever-mobile energy that forms them.

Now again, much of this has to do with your own interest. Opaques are excellent to suggest a heavy or dark mood. In portraits, while the inner skeletal structure must be hinted at, and while the figure should be well done, still there should be the suggestion of the personality going beyond the image, and of personality's energy radiating outward.

In a portrait, do the same exercise as given earlier. Imagine the individual as the center of all life, so that when the painting is completed it automatically suggests the whole universe of which the individual is part. Nothing exists in isolation, and this is the secret that the old masters knew so well.

Session 401, Page 221

Suspend Critical Judgement

Your subjective life has been somewhat permeated by thoughts of want, and literally poverty, until you have indeed exaggerated your own situation. The exaggerated situation could come to pass however if you persist in projecting those images outward.

They would not help you get a raise but act to the contrary, and they have done so in the past. I am giving you advice in very practical terms. What you do with it is up to you. But you have severely limited yourself in this respect.

In the past Ruburt helped you generate such negative ideas, but he has been making an attempt to combat them. His own experience has proven to him that I was right in other regards. As long as you believe that others are taking advantage of you, they will do so. The origin is in yourself, and this is what you have not so far understood.

The origin is not in others. For fifteen minutes a day agree to suspend critical judgment, and following the Maltz method imagine yourself vividly in the position you would like to be. The rest of the time

consciously make an effort to control your attitude when you find yourself thinking in terms of want or poverty. Then switch your thoughts to ideas of plenty. This need not involve hypocrisy, indeed must not. You must feel that this is legitimate and practical. because the thoughts of plenty will automatically begin to attract plenty. This is sufficient. There should not be an overemphasis (underlined) on material possessions or security however.

Now this program if faithfully followed will bring results. It will initiate intuitive concepts, ideas in your work which will automatically attract others to possess them. It will initiate other actions that will result in financial betterment Do you have any questions pertaining to this particular material?

Session 404, Page 246

Follow Irritating Sounds

When you are bothered by noise and tumult, by traffic and the sound of neighbors' voices, by lawn mowers and other irritating sounds, try this: do not fight them. Purposely plunge into them; go along with them as action, and they can refresh you.

Do it as an act of will, and your intuitions, oddly enough, will be refreshed. They need not serve automatically as inhibiting factors unless you allow them to. But it is not enough in your case to ignore them and despise them. Let them work for you.

If done in the correct spirit, this will help free your intuitive nature, and to a large extent help wash away automatic blocks that have been inhibiting.

You do not have to be afraid of going along with what these sounds represent. You will not lose your sense of isolation nor your individuality. This is basically behind your reaction, having to do with your early life. You felt your mother's liveliness and vitality threatening, for it was not disciplined in any manner, but erratic.

This was added to by the sensed power of your father's inhibited vitality. You felt the combination could sweep you aside, and literally destroy you. Undirected vitality and undisciplined vitality has frightened you, and noise to you represents the tumultuous undisciplined emotions that you feared.

The exercise will do much to override this, for you are strong enough and you need inner freedom. There is behind such seemingly undirected, abstract tumult and energy, direction that cannot be intellectually perceived, but can be intuitively sensed. And this is the force that is behind your own art and all creativity.

It can even serve as a framework for creativity, for from these raw materials you can forge and direct energy for your own purposes. You can take that tumult and use it, but not if you set yourself up against it. Then, it is threatening to you.

Various sounds rush at you. From one inharmonious high-pitched yell for example, if you listen, you as an artist can sense the self that was forced to make that sound, perhaps emerge with a prize, an excellent portrait, or simply an unique and individual mouth. Or a landscape that screams out as the voice did.

From the sound, the assaulting onrushing sound of traffic, if you listen you can emerge with the prize- perhaps an abstract, with the pulsating sounds transferred to rhythm and color; or perhaps again a portrait, here, of a compulsive personality, driven, and yet behind it all the purpose which is not easily seen, and the reason.

I have given you a few examples simply to clarify my remarks. But these evidences of action, apparently chaotic and undisciplined, are parts of inner frameworks that do have both purpose and reason.

As you know, even your physical system reacts when you brace yourself against these things as irritations. But properly used they can lead you to exaltations, and you would use such exaltations then in a disciplined, directed manner.

The struggle; now you must not struggle, Joseph, to close out those stimuli that annoy you. Your mother has done this. Use them for your benefit. Those things that annoy you precisely represent the greatest challenges to your personality and abilities.

Used, they can help you fulfill yourself to the utmost. There is no coincidence that it is the left ear involved. You have used the symbolism of right and wrong. The right ear, the wrong ear, bothers you for you do not want to hear what you consider the bad sounds. The left ear and the left portion of the body generally also are connected with the unconscious. And the sounds are somewhat connected with your feeling toward oil paints. Do you see the connection?

You have indeed, for you see now how they can be used, and you will see how the sounds can be used. The sounds can be used in your paintings like colors. A freedom will result from this exercise, though you may be uneasy at trying it.

Session 418, Page 325-326

The Early Sessions, Book 9

Book 9 contains a lot of personal sessions although there is some good information in at least a couple of them. Tam Mossman was doing automatic writing. Starting Session 449 Seth answers some mathematical questions which ends up sounding like gibberish. Near the end of the book is an excellent session where Seth explains some of Jung's ideas. Seth 2 comes out in a few sessions. Also some great new information on the definition of the whole self, our system of reality and our purpose here. Sessions: 422-510

Quotes

"There are personalities far more developed than my own; there are personalities that operate in a context that even I would find extremely alien, but no particle of individuality is ever lost, and no experience."

Session 425, Page 18

"The idleness, if prolonged, is not idleness. Concentration upon physical data takes the conscious mind off for a trip, and it gives the inner self greater freedom to initiate new developments and intuitional creations. These, incidentally, can help you understand the true nature of time."

Session 425, Page 21

"When I speak of All That Is, you must understand my position within it. All That Is knows no other. This does not mean that there may not be more to know. It does not mean, and here words quite fail us, it does not mean that All That Is, in any terms we can conceive of, may not be limited. It knows of no other."

Session 426, Page 25

"An entity does not "remember" when a portion of it existed within your system. In its time that portion simply is."

Session 430, Page 42

"Time is an apple. Time is no apple. Time is a worm in an apple. Time is a worm not in an apple; and yet such definitions will be absolutely meaningless to most people, for they can only think of time in terms of days or hours, and they do not think of time as an experience itself, or quite simply, being."

Session 430, Page 43

"Now some personalities from one system aid other personalities from other systems, but highly developed personalities, those in your terms so far advanced, will set for themselves the task of aiding an entire civilization; of assisting the development of a new system, and sometimes initiating the existence of that system...Now you are aiding in the development of those consciousnesses that compose the cells and molecules within your own bodies. They learn from you almost through a process of osmosis. Dimly through many cycles of such activities, they become aware of the existence of conceptual thought."

Session 432, Page 48

"It is important that you understand that time puts limitations and barriers in the way of perception. This does not mean that each individual at such a state is isolated, nor that he dwells in some universe of his own, for interactions always exist."

Session 433, Page 51

"If every cell set up conditions of its own existence you would not have a body. The conditions blind you to what life is, even to the miraculous balance and imbalance of physical and nonphysical that allows you to think and breathe. Forget your conditions and you will realize the meaning of joy within your own life."

Session 440, Page 96

"The whole development of your individuality and of your whole self is a gift of All That Is; a state of grace is the acceptance of life and vitality and joy. Live then within it!"

Session 440, Page 97

"Our contacts now are not just contacts with Robert F. Butts and Jane Roberts, and that is why I have always used your entity names. The contact is also with your other reincarnational selves that you do not presently recall."

Session 442, Page 109

"This is your last reincarnation, in your terms. At death you will consciously realize the sum of your reincarnated selves. To me that is your personality, but this is only a small part of your overall self. To me is it as if you had finished one life, you see. To you it will seem as if you had finished many."

Session 442, Page 110

"I told you once that in those terms I would be considered as Ruburt's number 6 or 7 self. You had better change Ruburt to Jane in that sentence. Ruburt then, would be considered Jane's third self in approximate terms. In the analogy these future selves would dwell in other dimensions, and usually self one, or Jane, would be relatively unaware of their, existence or knowledge. In this case self one is able to make such contacts however."

Session 444, Page 124

"Ruburt is the sum of the present ... Ruburt ... I want to get this as clear as possible ... Ruburt is the sum of the earthly personalities, intimately aware of all past lives."

Session 444, Page 124

"In spiritualistic terms, Ruburt would be [Jane's] the guardian angel, you see."

Session 444, Page 124

"You cannot separate creative and psychic ability."

Session 444, Page 126

"Before you can be allowed into systems of reality that are more extensive and open, you must first learn to handle energy, and see, through physical materializations, the concrete result of thought and emotion. As a child forms mud pies from dirt, so you form your civilization out of thoughts and emotions, and then see what you have created, and you must deal with it on its terms."

Session 446, Page 134

"You do not feel guilty for those you kill in your dreams. You do not feel that your dream existence is useless, hopeless or beyond redemption, and it seldom occurs to you to think of your dream existence in such a manner."

Session 446, Page 136

"Often you are aware that you are dreaming, and you are sometimes aware while in physical existence that you are dreaming. You can change an unpleasant dream by realizing that you are creating it, and that the problems are of your own making. You leave physical reality when you come to the same realization."

Session 446, Page 137

"It is not the time for you to run willy-nilly, looking for truth in any treetop -- the truth is inside your own skull, and you at least know how to find it; but discipline and intuition is involved. Your son is not a three-year-old any longer. He is an entity older than you, and he has tried to point the way to you."

Session 447, Page 139

"At any point in the exercise, for it can happen at any stage, you will suddenly feel the you of you, the center identity that runs through all the selves of which you have been part."

Session 448, Page 147

"As he almost discovered, such a trance is highly effective for projections. There is a more intense focus of concentration, high use of energy, a merging of capabilities, intent, direction, directly from the center of the self that can be compared, properly used, to a laser. It can also be used in healing, when it is developed. Without realizing it Ruburt has had several other very brief experiences with this kind of trance in the past. In those instances a necessary familiarity was achieved, though the results in terms of information were negligible"

Session 451, Page 177

"The violence that you were both speaking of this evening open end up a chasm within each

participator's soul, through which he glimpsed the dizzying origins that were behind his identity. There was the fear, then, and afterward, of falling back in to that chasm."

Session 452, Page 180

"Creatures without the compartment of the ego can easily follow their own identity beyond any change of form. The inner self is aware of this integrity of identity, but the ego focused so securely in physical reality cannot afford this luxury."

Session 453, Page 185

"The subjective reality of one man, left alone in the universe, would emit enough energy to seed another. That sentence is not distorted. The energy that is within you is inconceivable to you."

Session 453, Page 185

"Obviously then the ego is a part of identity, rather than the other way around, and it is only a part of consciousness. It is when ego attempts to confuse itself with identity that difficulties begin."

Session 460, Page 222

"I told you that if this material and information was ultimately to mean anything in your terms, then it must be related to people. I will see that it relates to many kinds of people. It will be given in many ways. There is no reason why the less intellectual should not have access to it, or that it should discriminate against them for their lack of gray matter."

Session 461, Page 226

"There will be several books that simply result from our sessions, beside those that will be specifically dictated."

Session 461, Page 228

"His ego is a kind one, but the structure of any ego is such that it considers, or can consider easily, psychic ability as a sign of its own power; or feel possessive of the ability, and overly proud of it, even when it knows it originates in other layers of the self."

Session 461, Page 228

"Give yourself the suggestion before you sleep that you will remember what happens, and that even while sleeping you will be alert to my presence, and ready to follow my directions. Also, tell yourself that you will be enriched immensely by a memory of the encounter and the journey, and use those words."

Session 461, Page 230

"Now I tell you that while the perceiver is changed by what he perceives, he also changes that which is perceived. Perceiver and perception, in a basic manner, are one and the same. Here we come close to the meaning of value fulfillment and moment points."

Session 462, Page 235

"Any physical perception is actually an action response at a psychic level to thoughts and emotions, and these exist independently of their physical counterparts. The thoughts and emotions however also have their own electromagnetic reality. Physically then you perceive an approximation of an inner event. The inner event basically is not physical. Now, as simply as I can put this, thoughts and emotions form, of their own electromagnetic reality, vitalized physical products called atoms and molecules."

Session 463, Page 239

"Now in the past, in your distant past, when I spoke through others, or portions of my entity did so, then such personal connections also existed with those through whom we communicated."

Session 463, Page 241

"There is a difference in the various work done in different kinds of sessions, and subjectively Ruburt may be aware of this. The class sessions have their place, and they are meant to serve as illustration. While they each are legitimate within themselves they are each meant to show how the material can be applied."

Session 467, Page 258

"In psychological time therefore it is at least possible that you can have some experience with other methods when you close off habitual methods of perception. The ego is firmly attached to the use of the physical senses, however. In the dream state there can also be other methods at least slightly experienced. In deeper dreams and fairly unusual projections, you can and do leave your own system entirely. Even though you are out of your physical body however, you will attempt to translate experience with its learned patterns rather than switching into the inner senses. This is why many such experiences, even if recalled, seem chaotic and without meaning."

Session 467, Page 260

"Any current emotion contains within itself memory patterns, interconnections and interpretations, that are far more dazzling in their meaning and content than any, for example, highly precise mathematical data. Particularly are memories enclosed within, gathered together from in quotes "previous" experience, all cunningly collected with utmost attention and high selectivity."

Session 467, Page 262

"In your system of reality you are learning what mental energy is, and how to use it. You do this by constantly transforming your thoughts and emotions into physical form. You are supposed to get a clear picture of your inner development by perceiving the exterior environment. What seems to be a perception, an objective concrete event, independent and apart from you the perceiver, is instead the physical materialization of the perceiver's own inner emotions, energy and mental environment."

Session 469, Page 268

"Ruburt may study astrology, but he will not feel easy with it. He does not need it. As a matter of interest it is perfectly alright, but because of his particular nature he will have a tendency to let the charts impede rather than help his clairvoyant information. It is too closed a system. Now astrology has its merits, and many good ones. An excellent astrologist can help people to better understand themselves. Understand the individuals themselves between lives choose the time of their own birth, adopting ahead of time those characteristics that they feel will best aid their development, and challenge their abilities. "

Session 471, Page 274

"The words: "May peace be with you," will get him through any difficulty in other layers of reality, for as he formed that image others also form images, and he could encounter them on occasion. To wish them peace will be to give them some comfort, for they do have a kind of reality."

Session 471, Page 275

"Now in the first place the symptoms are not evil nor his enemies, but methods of instruction that he has himself chosen; and if he ever imagines them isolated in such a fashion, they should be imagined instead as being projected out from him into the whole of the universe where they are absorbed harmlessly, and their energy used to the greater good."

Session 471, Page 276

"Now, if he is worried about a recurrence, I suggest that he say quite simply: "God's peace be with me," before he sleeps, without worrying or arguing with the meaning of the term God. This will always protect him in any out of body endeavors, or any other unearthly realities."

Session 471, Page 276

"Concentration in any given area predisposes certain elements within the nervous system toward that particular kind of focus or concentration, as many footfalls hollow out a pathway. Now this is somewhat understood in your scientific circles. What is not understood is that the same sort of conditioning also operates, not only in the reaction to events but in the formation of events. You predispose yourselves toward the construction of events of a particular nature, to which of course you then react. "

Session 472, Page 279

"Your system is not the most elementary, but it is one of the most elementary, and it is a way that the inner self acquaints itself with certain basic facts. It therefore provides itself with a large variety of environments in various reincarnations, with problems of various natures, and with diverse circumstances."

Session 472, Page 280

"The inner self then has an entirely different perspective upon your reality than you do, and it sees purposes which are not apparent to you."

Session 472, Page 281

"Proper suggestion before sleep can doubly work to your advantage then, for you are holding your ground in two worlds at once."

Session 481, Page 288

"You must remember, once more, that expectations are the blocks with which you build your reality. There are no exceptions to this rule."

Session 485, Page 308

"The jump from a local condition to a statement like "I am a mess," should be avoided. An inclination to project a local symptom on the body in general - do you follow me? - is very poor, and takes focus away from very definite advances which go unnoticed. When the knee is bad, today for example, the tendency is to focus upon it, and the difficulties involved, and to ignore entirely the other portions of the body which are not affected. Then in the overall he sees himself in his terms generally a mess. The attitude should be: "This area is affected, why? We can find out.""

Session 493, Page 326

"Nature as you know it is also a result of your decision to handle large amounts of energy without strong imposed restraints. The beauties within it are often the result of violent changes, of strong energy, used to change pattern and form, and yet maintain a definite stability. The end products - your foliage, landscapes and skies for example, are of the highest esthetic nature: as esthetic productions they are unequalled."

Session 491, Page 334

"When the race is in deepest stress and faced with great problems, it will call upon someone like Christ. It will seek out and indeed from itself produce the very personalities necessary to give it the strength it needs."

Session 491, Page 335

"When you are considering the sort of questions of which you spoke earlier this evening, remember not to push to hard for answers on an intellectual basis. The intellect does not know the answers. The intuitions can deliver within moments knowledge that the intellect struggles (with) for years, and may not acquire."

Session 492, Page 337

"Ruburt's abilities were so strong since childhood that he feared using them, and so I am quite used to that development. On the other hand, I wanted someone with a strong-enough ego structure to contain what will amount to... 40 years of mediumistic experience. I needed a personality who would be able to maintain psychological stability."

Session 493, Page 350

"[Seth 2] You exist, therefore, now within this reality as present and immediate as you are now... although in my terms, more than fifty centuries of your time has elapsed since your seemingly present existence."

Session 493, Page 352

"There is no reason, again, why you can't achieve out-of-body proficiency, and when you do, you will be able to experiment with thought creations, trying out, forming, using or discarding, thought paintings. In an out-of-body state you can reach rather easily those environments which thoughts become a sort of plastic pseudo material, almost instantaneously."

Session 497, Page 364

"I make this as a strong recommendation, for if you are to obtain full benefits from your developments, then you simply must become proficient along these lines. You must implement the sessions and your knowledge with such personal experience."

Session 497, Page 365

"There are alarm signals that trigger warnings through the entire physical reality. Disaster indeed shows itself within the dream state before it appears as physical fact."

Session 498, Page 369

"The race also realizes well the advantages and disadvantages of the physical reality it has adopted. It knows for example that there is a tendency to go extremes. I mentioned earlier that the rewards, the challenges and the dangers exist precisely because so much freedom is allowed. Now. Those within the system know this. Regardless of what you may think of their present performance at any given "time" in quotes, it is from this system that the greatest potentials emerge; for having dealt with it, consciousness undergoes one of the severest tests in learning to handle its own energy. The horror and the results of mismanagement, and the vulnerability, are the teaching methods that each consciousness has accepted before entering your system. There is no way out but to learn or to ruin the entire system. In no other field of reality are the terms so drastic. For this reason the inner self withholds much of its knowledge. There must be no leaning upon the very basic fact that behind and within the system there is relief. You must believe in the physical reality and accept the vulnerability."

Session 498, Page 370

"When the lessons are learned there is no need for physical reality. The survival instinct, strongly connected with the physical self, keeps it anchored in focus within your system. Without it consciousness would tend to float free. Is it your anchor."

Session 499, Page 374

"It (the fetus) is strongly aware of your feelings toward it. At times the personality traits that it had earlier color this perception. It pushes these aside impatiently. It has mental images of its own probable future, and parts of it do become frightened at times, to relinquish old adult powers for an infant's helplessness."

Session 499, Page 380

"You must look inward with as much wonder as you look outward, and then the two worlds merge."

Session 501, Page 395

"Now when anything is wrong with your body, it is trying to tell you something. And when you

understand what it is trying to say, and if you make an effort to do what is needed, the symptoms are no longer needed as a method of communication. The body is trying to tell you that you have a problem, and because you did not cope with it, and denied it mentally, it is physically materialized in symbolic body language."

Session 502, Page 401

"Try to become more alert to your own stream of consciousness. Notice when you are giving yourself negative suggestions."

Session 502, Page 405

"Many abortions, natural ones, are caused when the new personality is having difficulty constructing the new form, projects to others for advice, and is advised not to return."

Session 503, Page 411

"For sometime he (the infant) literally perceives many levels of reality at once, and part of what seems to be disorientation is simply the result of early confusion with so much data."

Session 504, Page 414

"The initiating point is the originating, unique, individual and specific emotional energy, or EE, that forms any given unit. It becomes the entryway into physical matter."

Session 506, Page 424

"In your terms the selves that are the sum of your reincarnational personalities. These whole selves then are a part of your entity."

Session 507, Page 428

"Again, when you are in a state that is not the normal waking one, when you have forsaken this daily self, you are nevertheless conscious and alert. You merely block out the memory from the normal waking ego."

Session 509, Page 434

"Now the inner ego is the organizer of experience that Jung would call unconscious. The inner ego is another term for what we call the inner self. As the outer ego manipulates within the environment and physical reality, so the inner ego or self organizes and manipulates within an inner reality. The inner ego creates the physical reality with which the outer ego then deals. "

Session 509, Page 435

"The outer ego is most in the role, acting out a play that the inner self has written. This is not to say that the outer ego is a puppet. It is to say that the outer ego is far less conscious than the inner ego or the inner self, that its perception is less, that it is far less stable, through it makes great pretense at stability; that it springs from the inner self, and is less rather than more, aware."

Session 509, Page 435

"The inner self is obviously not only conscious, but conscious of itself, both as an individuality apart from others, and as an individuality that is a part of all other consciousness. In your terms it is continually aware, both of this apartness and unity-with. The outer ego is not continuously, in your terms, aware of anything. It frequently forgets itself. When it becomes swept up in a strong emotion it seems to lose itself."

Session 509, Page 435

Exercises

Tune in to probable future events.

When your portrait of the artist was done your own psychic abilities had grown as much as your artistic knowledge. There has been a leap that you did not realize you had accomplished. It has appeared in your psychological climate, rather than in specific instances.

You should be able to tune in, so to speak, on some future probable events, I believe in image form, after a few attempts. Do this as if you were starting out to paint a picture, requesting to see the images of certain persons at a given time or situation in the future, and let your abilities then fill in on the imaginative pattern. This procedure should suit you well.

Make sure you do not force the images. Imagine a blank canvas or board, or blank framed picture if you prefer. I will give you an example. This is not a specific suggestion but an example of what I mean.

Say that you are going to try to see Prentice-Hall's reaction - will they accept the manuscript or not? Then imagine the blank picture as if you were going to paint it in your mind. Either see Ruburt painted in with the expression on his face as he reads the significant letter, and instead of the title the date of the letter.

Another method: pretend you are painting Ruburt with a picture of the book in his hand, then the details as to the publisher and so forth would be painted in for you. I suggest in your case therefore an approach using imagery, although there will be several ways of trying to get given information, as you see.

You should find this a valuable training. Now colors may be significant, particularly to you, and so the colors used in the imaginary painting may be symbolic. If so you will have to interpret them. The painting technique will call forth your creative powers more strongly, and give impetus to the psychic work involved.

Session 437, Page 77

View probable future events.

Now. In the overall you have benefited by the vitality and life about you here, and even by the occasional clamor. Strong and readily available positive energies have been about you when you needed them, and before you knew how to change your own inner environment.

Overall the climate of the entire establishment here has been supportive. Even the unconscious attitudes of others who have lived here have been beneficial in your behalf. You have used much of this energy to produce your own work. This does not mean that such conditions will always be necessary, but that they have served you well.

Give us a moment. A circle with segments cut into it like a pie may also be used by you to signify time segments. You will have to work out your own interpretation here, for the whole circle will represent various amounts of time, according to what you require.

If you want to discover in what month something will come about for example, you may visualize the circle cut into 12 segments, or have this idea in your mind. Then as the painting is painted, so to speak, so many of these segments would be removed, representing the months that will pass before the event.

A trick you may use, though you do not need it, when you want an idea for a new painting, is as follows. Pick a day in your future and simply request that you see that painting you will be working on at that time. Now we are involved with something rather tricky here, and I will explain the mechanics of it but not this evening. The picture of the painting should be available to you however. You can then use it in this present. If you are looking for a refreshing change, a lighthearted experiment, then imagine what painting you would paint if you were a particular other person, gifted with your own abilities.

The painting would be your own in any case, sifted through your own individuality. There were paintings planned by various great masters that were never painted, and these ideas exist. Sifted through your own individuality they become your own.

Many sessions ago I gave you some information concerning painting the viewpoint, and suggestions also as to how to approach a natural object, to become it. (400, 401 sessions.) You can also imagine how that natural object would appear to others of various ages and temperaments, or to me, or how curious it would seem to someone who does not dwell within your own system.

All of these suggestions tend to activate your creative and psychic abilities and that is why I have given them to you together. Now unless you have questions I will end the session. I hope you look forward to some psychological time experiments of your own. I have given you a good manual.

Session 437, Page 79

Finding the center of yourself

Now, with all you have been told about the nature of personality, and of the many of which you are a part, it would now be a help if you could find the center of your larger self.

You can intuitively become aware to some extent of your own reincarnations, so that you feel a recognizable sense of familiarity. Now there is unity in all. You have been told that there is a point where all dimensions and systems of reality merge. Now the same is true of consciousness. You are a part of a larger self, an entity, and because you are there is a portion of you that has access to the knowledge of your entity.

All of it would not be translatable. Some of it would have no meaning for you, but much of this is accessible. There are ways of finding what I will call this center of yourself. It will give you direct experience with many concepts that we have been discussing. I will give you more reincarnational data on your own lives; as you travel to the center of yourself however you will feel and know your own pasts as directly as the circumstances permit.

More than this however, your abilities and your challenges will appear to you in a much clearer light, and uncluttered focus. The experience will deepen and reinforce your sense of individuality, and you will know for yourself that you are one in many, and yet many in one.

There are five steps. It is possible to cover all of them at once, or the process may take you some time. First however imagine your consciousness out of your body in its astral form. Next, feeling that you are in the astral form, tell yourself that from that image you will be able to see the image of the person that you were in your immediately past life.

I cannot tell you whether you will succeed at once, as you may, or whether you will find it difficult. You, Joseph, being proficient with images, may find it easier than Ruburt. Now when you feel that you have this new image of your past self before you, then imagine that your consciousness is moving from your astral form into this past self. You should not do this until you see the whole form.

Before you see the whole form you may try to mentally communicate with it however, asking it questions. This is one approach. You may for example end up using this as the main method of communication between your present and your past one. Otherwise will your consciousness as mentioned earlier into the image, then ask yourself. Who am I? Where was I born? What memories are mine?

If you have succeeded here, then memories and images will flash through your mind in the same way that your present self would ordinarily recall its past.

Then, will yourself to return to your own astral image, then to your physical body. From here repeat to yourself what you have learned, and whatever data you have received, reminding yourself that this is also a part of your identity. This may be done very well imaginatively, in other stages of the process.

After you have managed to feel yourself above your body in your astral form, you again tell yourself to see the image of the same past self. You may then imagine its image merging with your own, and its memories a part of your own consciousness. When you have succeeded, then still feeling yourself in the astral form, tell yourself that you will next see the image of the life before last: the image of the person you were, then repeat the other steps.

The whole exercise, or any part of it, must only be done in order to avail yourself of wisdom, so that you can use your own abilities to help yourself and others.

The purpose is very important, for when the purpose is a good one then it unites the other images about you and your purpose beneficially. It is part of the equation, as important as a plus sign rather than a minus sign, and as important to your results.

Various kinds of experiences may develop. You may request information concerning abilities for example, and hear your answer internally. You may instead feel the stirrings of memory, and experience yourself using abilities developed as a past personality. At any point in the exercise, for it can happen at any stage, you will suddenly feel the you of you, the center identity that runs through all the selves of which you have been part. You may also in a flash see glimpses of further realities that would be future to your present self.

According to the circumstances and your own condition, results can be amazingly rapid, or slow. You may try many times and then succeed... the methods are extremely important however, and should be definitely included in our material. There are also some variations on these that I will give you.

Those who try the exercises with wrong purposes will not succeed, for they will not have the proper equation, and it is the one part that cannot be given to them. Do you understand?

Session 448, Page 145

Flexibility enhancement visualization

I will then give Ruburt some suggestions as to normal living habits that if followed will enable him to stay in good health. One of these will be a mental exercise, taking no more than ten minutes, and if done properly, only three times a week, will be of great benefit in keeping joints and muscles loose and free. I should perhaps give you that exercise now.

When resting, and in a tranquil state of mind, he should simply imagine the limbs slowly stretching out, becoming somewhat longer, and then slowly returning to their original length. He should then imagine the neck revolving easily and normally three times in each direction; mentally here doing the yoga neck exercise that he recalls.

The lengthening exercise to be emphasized with the arms particularly. The toes and fingers should be visualized as lengthening also, easily and slowly, and then returning to normal position. The joints should be imagined as moving easily. At the same time, he should dwell on the idea of flexibility and freedom, mental, spiritual, psychic and physical flexibility. That is the end of the exercise.

It will do good also if during the day occasionally he imagines the exercise as he goes about his chores, but he should not do this willfully, with an intent to command physical performance. The whole thing should be done with a mental lightness, more as if it were a children's game, and he must remember this for it is the whole point of the procedure.

The potato is effective, and highly. The symbolism in holding the potato, you see, is that tensions and poisons pass from the fingers into the potato, which is a root vegetable. It is symbolism, but highly effective for that reason, and for that reason it does indeed draw out tensions and poisons.

Session 456, Page 203

Handling pent up problems

There are more than your thought forms in other words. Your thought forms however can be used as definite aids when you are in the proper mental condition, and they can impede your progress if you are not. In physical reality a man in a desperate frame of mind is more apt to emphasize horrible aspects in the news, for example, and to see desperation rather than joy in the faces of those he meets. He will ignore the contented playful child on one side of the street, and notice instead a dirty ragged boy even though he be further away. So your frame of mind when projecting will largely determine the sort of experiences you have, and the environments you visit.

Now. The original intensity behind the construction determines the length of its existence, in your terms, rather than the duration. Do you follow me?

("Yes. " During break I had wondered, for instance, how long it would take to supplant a negative habit that had existed for say ten years, with a positive one.)

Left alone, any such construction will eventually vanish. It will however leave a trace. This does not necessarily mean it will leave a trace in your consciousness. A trace in electromagnetic reality, where it can then be activated by anyone when certain conditions are met, or are favorable.

Denying energy to such a construction can be like pricking a balloon. It can instantly disintegrate, be deflated. The prick however is comparable to a conscious and subconscious denial of the construction's validity. Then all attention must be taken from it, for it thrives on attention.

To replace it with a new construction, it is a good idea to suggest that the old construction has indeed vanished, and in its place a new more acceptable one is being built. Now symbolism may be used here. The following mental exercise is most effective. It may be varied according to your interest.

In your mind's eye however imagine a run-down, shabby, deteriorating shamble of a house with rotting floorboards and sagging porches. Then imagine that it is burned to the ground and the remaining rubble carted away and burned. Imagine the land now free beneath it, open to the blessing of wind, rain and sun. Then imagine a new house being built there, of your preferred choice, with all new materials, of splendid design, and see this always in your mind where before you saw the previous image.

Imagine the summer winds that blow over the land that now fills the interior of the house with scented air. Let the first house represent all negative ideas or constructions, and the new house represent the desired ideas or constructions. Have it firmly in your mind however as to what ideas these refer, specifically.

The first object must be seen as completely destroyed, and the area cleared before the new object is imagined in its place. The first object should be deliberately destroyed. What relief to see it vanish. The symbolism will help activate those forces that are necessary in any replacement of ideas. Any object you see can be used in place of the house. Do you follow me?

If the exercise is done correctly it is literally impossible for the old idea to obtain any energy for its continuance and your attention is directed to the desired end. The object should be something you can visualize easily however. If you have difficulty imagining the deliberate destruction of the negative object, this is merely a sign of its hold. You may then instead imagine its destruction by an act of nature. The house being struck by lightning for example. If this is the case then the exercise should be continued until you imagine you yourself deciding upon and bringing about the destruction and replacement. If you are not ready to burn down the structure itself, imaginatively, then you are not prepared to rid yourself of the negative behavior, you see. The symbolic destruction is the real destruction. The symbolic creation is the real creation. Such exercises will cut down the physical time involved however.

Now there is no doubt that you cause your dream environment as you cause your physical environment. As I have told you negative patterns of thought are reflected in both states. Proper suggestion before sleep can doubly work to your advantage then, for you are holding your ground in two worlds at once.

The same exercise can be done while dreaming, you see.

This is entirely different from Ruburt's attempt with his creature, for he was trying to form an evil creature, in those terms, to slay-a thing conscious of its own evil in those terms, and that is always dangerous. Do you see the difference?

In a very real manner, all conditions exist in your mind.

The amount of conscious thought given to any construction obviously reinforces it. Ruburt became a writer because he thought of being a writer constantly. He became ill, generally speaking, for the same reason.

Session 481, Page 287

Discovering your own answers and Spiritual Healing

[Jim Crosson] "How do you discover those answers for yourself"

Now, there are many ways ... but only one real way. And the way is to begin the journey, as Ruburt told you, into the nature of your own consciousness for the answers are within you and not out from you... and no one can tell you the answers. Now in one way, each individual will find his own answer... and yet all answers, in another way, are one.

You must try to forget for a period of time each day the self that you think of as yourself ... the adult pretensions, the adult bignesses. You must remember the childhood spontaneity. You must think of the freedom that is within a flower. Now it seems to you that a flower cannot move, and therefore has no freedom. And yet I tell you, you must think about the freedom of a flower.

You must dissociate yourself from the person that you know. Close your eyes. Imagine anything that you like that is pleasant to you. It makes no difference what it is. Then imagine yourself stepping apart from yourself in whatever way you choose. And then imagine that all about you there is another dimension and you need only take one step at a time ... and you will find your answers.

You have only to begin. There is an adventure and it is within you. And there are answers, and they are within you... and you can find them. Now. You have more questions?

[Jim Crosson] "How do you develop the power of spiritual healing?"

You already have the power of spiritual healing. You want to know how to use it. Now you use it whether or not you know that you do. When you think thoughts of peace and vitality, and when you wish a man well, then you help heal him.

Now in order to direct this power consciously, you must again get used to the feeling of your own subjective experience so that you can tell subjectively when this energy is pouring through you and outward. You can use your imagination and imagine perhaps that you hold an arrow and want to direct it to a proper location. But with practice, there is a subjective knowing that you will recognize and understand. But you use the ability whether you realize you use it or not. You are a healer, whether you realize this or not.

Session 483, Page 301

Suggestions for facilitating out of body experiences.

Your faith in your own work is highly important. Your own out-of-body experiences, if followed through, will even reinforce the sessions, for you will be experiencing circumstances of which I have already told you. You will think of questions, therefore, matters that I take for granted. Do you follow me here?

The more work you do the better I can help you. There will be seasonal and other variations in your own out-of-body work. Over a period of years however this sort of thing will iron out. There are many factors that operate to help or impede our communications, on both your side and mine.

The structure of the sessions was set up because I felt that in the long run the structure itself would be permanent, able to withstand any natural strains, and also strong enough and flexible enough to permit maximum fulfillment. Many kinds of experience are possible within it, for example.

It is a psychological structure, as I have explained, and you and Ruburt are both a part of it. Now you may take your break or end the session as you prefer.

I suggest that on the two evenings, Ruburt take a warm shower-not a hot one-before retiring. I also suggest contrary to Muldoon that you have a light snack. Not a heavy one, but enough so the body is comfortable.

You should be comfortably warm, but not overburdened with blankets. A note to Ruburt: he should keep a robe handy. Use one book for dreams, and leave it on his desk overnight. As a preliminary to the instructions I have given you, for 7 days he should give himself dream suggestions, and on several occasions, though not every night, tell himself that he will awaken after a dream and record it.

As he knows, this facilitates out-of-body states on his part. This should be done a week before you begin your joint experiments.

Now you should begin the same week with new suggestions to recall your dreams, but do it this way, as follows:

Before you sleep, simply imagine your open dreambook in the morning, with the dreams recorded. Imagine that you see so many lines of written words. You understand – visualize it, and feel yourself pleased that you have succeeded. The pleasure at your success is important. You have been too intellectual. Do you follow me?

Session 497, Page 367

Using mental imagery to increase flexibility and dealing with emotional issues

Now. The problem is not in the exterior circumstances but in your own mental attitude toward them, and in the habitual patterns of thought that you have subjectively accepted.

You do have full freedom to move, both physically and in the economic world. You allowed negative patterns of thought to take an upper hand, and fears to predominate. These fears were then symbolically acted out by the body. You do have freedom in your joints, for example. I will try to put this simply.

You do not want to accept the basic fear of immobility and lack of motion. You are too afraid of the fear itself. You recognize it but you do not know what to do about it, and this frightens you further. You act this out subconsciously then, hampering the free motion of the joints, which then become stiffened through the inactivity. The stiffness then convinces you that the joints are indeed at fault; this adds to the problem, which then gives more fuel to the basic fear.

If you allowed this to continue and did not check it, then gradually the inactive joints would be accepted as a basic problem. You would think: "If I could move freely, then I could solve all problems," when the true point is: when you feel free to solve the problems, there will be no physical symptoms to worry about.

Now. The cortisone can be of some intermediate value, but over an extended period of time it will only introduce another element into the system, to which the system will then have to adjust, and it can lead to an extension of the symptoms when the reasons for them are gone.

I do not suggest that this be kept up for any length of time, at a steady rate. The cortisone itself to some extent becomes habitual. Now not habit forming, but habitual. You can prevent this if you cease taking it now and then for several days. It can hold you over but at the same time the body is getting used to a more or less artificial element; element not in terms of chemical. The cortisone is somewhat, say, like a crutch. Do not become addicted to that.

Now you can reverse this process. Negative habits of thought, and withheld feelings and emotions got you into this, and the same, backwards, can get you out.

Now I can tell you what to do, and I can assure you that this works. It is up to you to follow through however. Now in your mind you now have the image of yourself with hampered motion, stiff joints. You have the fears that this image can evoke, and you must be very on guard against projecting this idea or image into the future.

Now. In your spare moments, see yourself in your mind's eye easily performing normal physical pursuits as you did before. Remember the feelings that you had, but see this in your mind's eye as present. Do not compare your present state with your state before you were ill. See yourself in your mind as clearly as possible square dancing, and enjoying yourself.

You must use mental images of mobility and action. At the same time tell yourself often that you are free to move. Do not command yourself to move, or demand it. Simply remind yourself that you are the one who has been projecting these ideas onto your joints and you can remove the ideas. Give us a moment.

Now I want you to mentally talk to the portions of your body that hurt you. You do this whether you now it or not, but you have been saying the wrong things. Tell your feet that you free them. They can step forward.

Tell yourself that you are free to move ahead. Do not tell yourself you are feeling fine when you hurt; I do not mean this. You must however realize fully that your ideas are responsible. Give us a moment here. You must face the fact fully that you are and have been frightened, and that fear is a natural reaction, and that there are ways of responding to it that are healthy and constructive. You can face

your problems and deal with them. You are free to do so, and you should remind yourself of this frequently, for you doubted your ability to handle the problems.

You must either accept your situation as it is, change it, or at least feel that you have the ability to change it. You feared that you did not have the ability as things stand. You thought that you would not advance. You feared, and do, that changing your job would deny your family.

Now. In the long run your present situation would deny them far more. I am speaking of the physical situation - the illness itself. You have every good chance of ridding yourself of the symptoms now, but you must immediately begin to use your imagination, so that it works for you and not against you.

Now there is something else. You want comfort of a certain kind, and you will not ask it of your wife. You feel, again, that you should not need comfort, that she will interpret such a need either as weakness or that she will become frightened. You have been denying yourself comfort of this kind, and it would help prevent the periods of depression, and the mood of depression that has gradually come over you and robbed you of your resistance.

Give us a moment. She is quite able to give it to you. It is to some extent her idea of her place and part, to offer comfort to her man when necessary. You usually prevent her from this role. You have been overdepriving yourself on several points, and the stiffness deprives you even further, you see.

We have some further recommendations. It is difficult in one evening to give you all the important data. You have been denying your own feelings for some time, or only giving lip service to them, and we will have to set you straight and free.

Now, I want to give you some practical suggestions before the session is through, so I will speak of the most important ones. Several things are necessary.

Do not force this, but again, for at least five minutes in the overall during the day, imagine as vividly as possible that you are moving normally and easily anyway you choose. Do this almost as a game, not with a heavy hand.

Tell yourself several times a day that you can deal with whatever problems you have. Do not keep thinking of the job situation so that you are hammering yourself over the head with it constantly. Whenever you find yourself projecting failure in any sense into the future, even into tomorrow, stop yourself, remind yourself that your thoughts form reality.

I suggest however that you freely express both bitterness and discontent when you feel them, whenever possible. Do not put it off in other words unless you must. If you are in a position where this is difficult now then imagine the bitterness or discontent is a football, and you are kicking it with all your might. This in itself will activate the legs and feet and prevent you from further stiffening those areas.

Give us a moment. (Pause.) The illness has not been thrust upon you, and this is your freedom. Since you have done this to your body, you can stop doing it. Try to become more alert to your own stream of consciousness. Notice when you are giving yourself negative suggestions.

If you catch yourself thinking when something hurts, "I am sore," then ask yourself what you are sore about. You do have freedom, several choices as far as your professional life is concerned. You are

overemphasizing the negative aspects of that situation, and the overemphasis makes you feel trapped and powerless.

Session 502, Page 403

Seth Speaks

One word to describe the contents of this book....incredible. Seth/Jane offer a description of "behind the scenes" reality. Chapters on topics including Death, Sleep, Reincarnation, The Soul, God and Religion. I have found references to obscure items in this book in other places. What's most remarkable is that this book was published in 1972

Sessions: 511-596

Quotes

"I do not speak so much to the part of you that you think of as yourself as to that part of you that you do not know, that you have to some extent denied and to some extent forgotten. That part of you reads this book, [even] as you read it"

Session 511, Page 5

"There are many of us, personalities like myself, unfocused in physical matter or time."

Session 511, Page 6

"And I offer my original interpretation of others (points), for no knowledge exists in a vacuum, and all information must be interpreted and colored by the personality who holds it and passes it on."

Session 511, Page 6

"Consciousness is a way of perceiving the various dimensions of reality."

Session 511, Page 8

"You are not a forsaken offshoot of physical matter, nor is your consciousness meant to vanish like a puff of smoke. Instead, you form the physical body that you know at a deeply unconscious level with great discrimination, miraculous clarity, and intimate unconscious knowledge of each minute cell that composes it. This is not meant symbolically."

Session 512, Page 8-9

"...the subconscious, as psychologists think of it, you can imagine it as a meeting place, so to speak, between the outer and inner egos."

Session 512, Page 10

"For many people, I hear, have lived for years within New York City and never taken a tour through the Empire State Building, while many foreigners are well acquainted with it. And so while you have a physical address, I may still be able to point out some very strange and miraculous psychic and psychological structures within your own system of reality that you have ignored. I hope, quite frankly, to do far more than this. I hope to take you on a tour through the levels of reality that are available to you, and to guide you on a journey through the dimensions of your own psychological structure -- to open up whole areas of your own consciousness of which you have been relatively

unaware. I hope, therefore, not only to explain the multidimensional aspects of personality, but to give each reader some glimpse of that greater identity than his own."

Session 512, Page 10

"The self that you know is but one fragment of your entire identity. These fragment selves are not strung together, however, like beads of a string. They are more like the various skins of an onion, or segments of an orange, all connected through one vitality and growing out into various realities while springing from the same source."

Session 512, Page 11

"If you have a limited conception of the nature of reality, then your ego will do its best to keep you in the small enclosed area of your accepted reality. If, on the other hand, your intuitions and creative instincts are allowed freedom, then they communicate some knowledge of greater dimensions to this most physically oriented portion of your personality."

Session 512, Page 12

"My environment, now, is not the one in which you will find yourself immediately after death. I cannot help speaking humorously, but you must die many times before you enter this particular plane of existence."

Session 513, Page 16

"...no objective reality exists but that which is created by consciousness."

Session 513, Page 17

"We do feel an equivalent of what you call emotions, though these are not the love or hate or anger that you know. Your feelings can best be described as the three-dimensional materializations of far greater psychological events and experiences that are related to the inner senses."

Session 513, Page 19

"Now it takes study, development, and experience before an identity can learn to hold its own stability in the face of such constant stimuli; and many of us have gotten lost, even forgetting who we were until we once more awakened to ourselves."

Session 514, Page 21

"Our work, development, and experience all takes place within what I term the moment point. Here, within the moment point, the smallest thought is brought to fruition, the slightest possibility explored, the probabilities thoroughly examined, the least or most forceful feeling entertained. It is difficult to explain this clearly, and yet the moment point is the framework within which we have our psychological experience."

Session 514, Page 21

"Now, we (Seth &) use the inner senses quite freely and consciously. If you were to do so, then you would perceive the same kind of environment in which I have my existence."

Session 515, Page 24

"This is somewhat similar to your own emotional feelings when time seems speeded up or slowed down, but it is vastly different in important ways. Our psychological time could be compared in terms of environment to the walls of a room, but in our case the walls would be constantly changing in color, size, height, depth and width."

Session 515, Page 25

"Your own physical environment appears as it does to you because of your own psychological structure. If you gained your sense of personal continuity through associative processes primarily,

rather than as a result of familiarity of self moving through time, then you would experience physical reality in an entirely different fashion. Objects from past and present could be perceived at once, their presence justified through associative connections."

Session 515, Page 27

"All of your attention is focused in a highly specialized way upon one shining, bright point that you call reality. There are other realities all about you, but you ignore their existence, and you blot out all stimuli that come from them."

Session 515, Page 28

"I communicate with your dimension, for example, not by willing myself to your level of reality, but by imagining myself there. All of my deaths would have been adventures had I realized what I know now. On the one hand you take life too seriously, and on the other, you do not take playful existence seriously enough."

Session 518, Page 32

"Your personality as you know it will indeed persevere, and with its memories, but it is only a part of your entire identity, even as your childhood in this life in an extremely important part of your present personality, through now you are far more than a child."

Session 519, Page 39

"Remember also that if physical reality is in a larger sense an illusion, it is an illusion caused by a greater reality. The illusion itself has a purpose and a meaning."

Session 519, Page 39

"Your bodies not only change completely every seven years, for example. They change constantly with each breath."

Session 520, Page 43

"Each of you are now involved in a much larger production, in which you all agree on certain basic assumptions that serve as a framework within which the play can occur. The assumptions are that time is a series of moments one after another; that an objective world exists quite independently of your own creation and perception of it; that you are bound within the physical bodies that you have donned; and that you are limited by time and space."

Session 521, Page 47

"You have the knowledge of your entire multidimensional personality at your fingertips. When you realize that you do, this knowledge allows you to solve the problems or meet the challenges you have set, quicker, in your term; and also opens further areas of creativity by which the entire play or production can be enriched."

Session 521, Page 52

"There are those who appear within these plays fully aware. These personalities willingly take roles, knowing that they are roles, in order to lead others toward the necessary realization and development. They lead the actors to see beyond the selves and settings they have created. These personalities from other levels of existence oversee the play, so to speak, and appear among the actors. Their purpose is to open up within the three-dimensional selves those psychological doorways that will release the three-dimensional self for further development in another system of reality."

Session 522, Page 54

"The familiarity of speech beings to vanish when you realize that you, yourself, when you begin a sentence do not know precisely how you will end it, or even how you form the words. You do not consciously know how you manipulate a staggering pyramid of symbols, picking from the precisely those you need to express a given thought. For that matter, you do not know how you think."

Session 523, Page 61

"...various portions of your realities can and do coincide, so to speak. These points are not recognized as such, but they are points of what you could call double reality, containing great energy potential; coordinate points indeed, where realities merge."

Session 523, Page 63

"There are certain points in time and space, therefore, (again in your terms), that are more conducive than others, where both ideas and matter will more be highly charged. Practically speaking, this means that buildings will last longer, in your context, that ideas wedded to form will be relatively eternal. The pyramids, for example, are a case in point."

Session 524, Page 64

"The intensity of a feeling or thought or mental image is, therefore, the important element in determining its subsequent physical materialization."

Session 525, Page 66

"I usually use the term entity in preference to the term soul, simply because those particular misconceptions are not so connected with the word entity, and it's connotations are less religious in an organizational sense."

Session 526, Page 71

"In many philosophies this sort of idea is retained -- the soul being returned to a primal giver, or being dissolved in a nebulous state somewhere between being and nonbeing."

Session 526, Page 72

"One prerequisite for such an intuitive understanding of the soul is the desire to achieve it. If the desire is strong enough, then you will be automatically led to experiences that will result in vivid, unmistakable subjective knowledge."

Session 527, Page 77

"The inner self knows its relationship with the soul. It is a portion of the self that acts, you might say, as a messenger between the soul and the present personality. You must also realize that while I use terms like soul or entity, inner self, and present personality, I do so only for the sake of convenience, for one is a part of the other; there is no point where one begins and another ends."

Session 527, Page 78

"...you have only to extend your egotistical idea of reality, and you will find even your egotistical self accepting quite readily the existence of nonphysical information."

Session 527, Page 79

"There are no real divisions between the perceiver and the thing seemingly perceived... Then the creator of the thought perceives the object, and he does not understand the connection between him and this seemingly separate thing."

Session 527, Page 79

"So your soul, that which you are, constructs your physical daily reality for you from the nature of your thoughts and expectations. You can readily see, therefore how important your subjective feelings really are."

Session 527, Page 79

"At certain depths of sleep, however, the soul's perception operates relatively unhampered. You drink, so to speak, from the pure well of perception. You communicate with the depths of your own being,

and the source of your creativity. These experiences, not being translated physically, do not remain in the morning. You do not remember them as dreams. Dreams, however, may later the same evening be formed from the information gained during what I will call the depth experience."

Session 528, Page 81

"Now in terms of psychology as you understand it, the soul could be considered as a prime identity that is in itself a gestalt of many other individual consciousnesses..."

Session 528, Page 83

"On the other hand, if the desire were still more intense, the energy core would be greater, and a portion of your own flow of consciousness would be imparted to the form, so that for a moment you in your room might suddenly smell the salt air, or in some other way perceive the environment in which this pseudoimage stands."

Session 530, Page 86

"To make this clearer, look at any table in the room before you. It is physical, solid, and you perceive it easily. Now for an analogy, imagine if you can that behind the table is another just like it, but not quite as physical, and behind that one another, and another behind that -- each one more difficult to perceive, fading into invisibility. And in front of the table is a table just like it, only a bit less physical appearing than the real table -- it also having a succession of even less physical tables extending outward. And the same for each side of the table. Now anything that appears in physical terms also exists in other terms that you do not perceive. You only perceive realities when they achieve a certain pitch, when they seem to coalesce into matter. But they actually exist, and quite validly at other levels."

Session 530, Page 87

"Think again about this form that you sent to the oceanside. Though it was not equipped with your own physical senses, it was of itself to some extent able to perceive. You projected it unknowingly, but through quite natural laws. The form built up from intense emotional desire. The image then follows its own laws of reality, and to some extent, and to a lesser degree than you, had a consciousness. Now: You are, using an analogy again, sent out by a superself who strongly desired existence in physical form."

Session 530, Page 88

"The physical body is the materialization of the astral form."

Session 530, Page 89

"After death in your terms, you are quite free perceptively. The future appears as clearly as the past. Even this is highly complicated, however, for there is not just one past. You accept as real only certain classifications of events and ignore others. We have mentioned events. There are also probable pasts, therefore, that exist quite outside of your comprehension. You choose one particular group of these, and latch upon this group of events as the only ones possible, not realizing that you have selected from an infinite variety of past events."

Session 530, Page 90

"But in the very deep reaches of sleep experience...you are in communication with other portions of your own identity, and with the other realities in which they exist. In this state you also pursue works and endeavors that may or may not be connected with your interests as you know of them. You are learning, studying, playing; you are anything but asleep as you think of the term. You are highly active. You are involved in the underground work, in the real nitty-gritty of existence."

Session 531, Page 93

"At a very simple level, for example, your consciousness leaves your body often in the sleep state. You communicate with people in other levels of reality that you have known, but far beyond this, you

creatively maintain and revitalize your physical image. You process daily experience, project it into what you think of as the future, choose from an infinity of probable events those you will make physical, and begin the mental and psychic processes that will bring them into the world of substance."

Session 531, Page 94

"Two periods of three hours apiece would be quite sufficient for most people, if the proper suggestions were given before sleep -- suggestions that would insure the body's complete recuperation. In many cases ten hours sleep, for example, is actually disadvantageous, resulting in a sluggishness both of mind and body. In this case the spirit has simply been away from the body for too long a time, resulting in a loss of muscular flexibility."

Session 532, Page 97

"now the period just before dawn often represents a crisis point for persons severely ill. Consciousness has been away from the body for too long a period, and such a returning consciousness then has difficulty dealing with the sick body mechanism."

Session 532, Page 99

"...in periods of sleep your consciousness actual[ly] does leave your body..."

Session 532, Page 101

"If the stages of waking consciousness were examined as sleep stages are presently being examined, for example, you would find a much greater range of activity than is suspected."

Session 533, Page 105

"Now this honorary guard is made up of people in your terms both living and dead. Those who are living in your system of reality perform these activities in an out-of-body experience while the physical body sleeps. They are familiar with the projection of consciousness, with the sensations involved, and they help orient those who will not be returning to the physical body."

Session 535, Page 120

"Therefore in the sleep state, each of you have undergone -- to some degree -- the same kind of absence of consciousness from physical reality that you experience during death."

Session 535, Page 121

"...the exercises I will give you later in this book; for these will enable you to extend your perceptions to these other layers of reality if you are persistent, expectant, and determined."

Session 535, Page 121

"For those of you who are lazy I can offer no hope: Death will not bring you an eternal resting place. You may rest, if this is your wish, for a while. Not only must you use your abilities after death, however, but you must face up to yourself for those that you did not use in your previous existence."

Session 535, Page 121

"...there is an initial stage for those who are still focused strongly in physical reality, and for those who need a period of recuperation and rest. On this level there will be hospitals and rest homes. The patients do not yet realize that there is nothing wrong with them at all."

Session 537, Page 129

"However, after leaving the physical body, you will immediately find yourself in another. This is the same kind of form in which you travel in out-of-body projections, and again let me remind my readers that each of them leaves the body for some time during each night during sleep."

Session 537, Page 131

"In sleep and dream states you are involved in the same dimension of existence in which you will have your after-death experiences."

Session 538, Page 134

"In physical life there is a lag between the conception of an idea and its physical construction. In dream reality, this is not so."

Session 538, Page 135

"In other words, you should be as flexible mentally, psychologically, and spiritually as possible, open to new ideas, creative, and not overly dependent upon organizations or dogma."

Session 538, Page 138

"As a preliminary to the methods I will give later, it is a good idea to ask yourself now and then: What am I actually conscious of at this time? Do this when your eyes open, and again when they are closed. When your eyes are open, do not take for granted that only the immediately perceivable objects exist. Look where space seems empty, and listen in the middle of silence."

Session 539, Page 140

"The inner senses are equipped to perceive data that is not physical. They are not deceived by the images that you project in three-dimensional reality. Now, they can perceive physical objects. Your physical senses are extensions of these inner methods of perception, and after death it is upon these that you will rely."

Session 539, Page 141

"...but you cannot again enter into that frame of reference as a completely participating consciousness following, say, the historic trends of the time, joining into the mass-hallucinated existence that resulted from the applied consciousness of your self and your contemporaries."

Session 539, Page 142

"If you want to know what death is like, then become aware of your own consciousness as it is divorced from physical activities. You will find that it is highly active. With practice you will discover that your normal waking consciousness is highly limited, and that what you thought of once as death conditions seem much more like life conditions."

Session 539, Page 143

"There is no time schedule, and yet it is very unusual for an individual to wait for anything over three centuries between lives..."

Session 541, Page 152

"Entering the field of probabilities can be compared to entering the reincarnational cycle."

Session 541, Page 153

"...the personality may be led back to the events prior to the decision. Then the personality is allowed to change the decision. An amnesia effect is induced, so that the suicide itself is forgotten. Only later is the individual informed of the act, when he is better able to face it and understand it."

Session 546, Page 160

"The god-versus-devil, angels-versus-demons -- the gulf between animals and angels -- all of these distortions are impediments. In your system of reality now you set up great contrasts and opposing factors. These operate as root assumptions within your reality."

Session 546, Page 161

"Your rate of learning depends entirely upon you, however. Limited, dogmatic, or rigid concepts of good and evil can hold you back. Too narrow ideas of the nature of existence can follow you through several lives if you do not choose to be spiritually and psychically flexible."

Session 550, Page 170

"I spoke earlier of rigid concepts of right and wrong. There is only one way to avoid this problem. Only true compassion and love will lead to an understanding of the nature of good, and only these qualities will serve to annihilate the erroneous and distortive concepts of evil."

Session 550, Page 173

"A chronically ill existence, for example, might also be a measure of discipline, enabling you to use deeper abilities that you ignored in a life of good health."

Session 551, Page 180

"Very close friends from past lives, who are in a position to do so, often communicate with you when you are in the dream state, and the relationships are continued though you do not realize it consciously."

Session 551, Page 182

"To prevent an over identification of the individual with his present sex, within the male there resides an inner personification of femaleness. This personification of femaleness in the male is the true meaning of what Jung called the anima."

Session 555, Page 184

"It is true that the anima allows itself to be acted upon, but the motive behind this is the desire and the necessity to tune into other forces that are supremely powerful. The desire to be swept along, therefore, is as strong with the anima as the opposite desire for rest. The characteristics of the animus provide the aggressive thrust that return the personality back outward into physical activities, triumphantly holding the products of creativity that the anima characteristics have secured."

Session 556, Page 189

"Your reality exists in a particular area of activity in which aggressive qualities, thrusting-outward characteristics, are supremely necessary to prevent a falling back into the infinite possibilities from which you have only lately emerged."

Session 556, Page 191

"At the end of the reincarnational cycle, the whole self is far more developed than it was before. It has realized and experienced itself in a dimension of reality unknown to it earlier, and in doing so, has of course increased its being."

Session 556, Page 192

"The experiment that would transform your world would operate upon the basic idea that you create your own reality according to the nature of your beliefs, and that all existence was blessed, and that evil did not exist in it. If these ideas were followed individually and collectively, then the evidence of your physical senses would find no contradiction. They would perceive the world and existence as good. This is the experiment that has not been tried, and these are the truths that you must learn after physical death."

Session 546, Page 192 (original Prentice-Hall)

"In the beginning, the womb state under these conditions is a dream-like one, with the personality still focused mainly in the between-life existence. Gradually the situation reverses, until it becomes more difficult to retain clear concentration in the between-life situation."

Session 557, Page 194

"The fetus, therefore, has its own consciousness, the simple component consciousness made up of the atoms that compose it. This exists before any reincarnating personality enters it...However there is no rule, then, saying that the reincarnating personality must take over the new form prepared for it either at the point of conception, in the very earliest months of the fetus growth or even at the point of birth."

Session 557, Page 194

"Those mentioned earlier who enter at the point of conception are usually highly anxious for physical existence. They will, therefore, be more fully developed and show their individual characteristics very early. They seize upon the new body and already mold it. The control over matter is vigorous, and they usually stay within the body, dying either in accidents or where death is immediate or in sleep or with a disease that strikes quickly. They are manipulators of matter as a rule."

Session 557, Page 197

"A crisis, particularly in very early or very late life, may so shatter the personality's identification with the body that it vacates it temporarily. He may do one of many things. He may leave so completely that the body goes into coma, if the body consciousness has also suffered shock. If the shock is psychological and the body consciousness is still operating more or less normally, then he may revert to an earlier reincarnated personality."

Session 557, Page 197

"There are, therefore, many other equally valid, equally real evolutionary developments that have occurred and are occurring and will occur, all within other probable systems of physical reality. The diverse, endless possibilities of development possible could never appear within one slender framework of reality."

Session 557, Page 201

"No evolutionary line is a dead one. Therefore if in your system it disappears, it emerges within another. All probable materializations of life and consciousness have their day, and create those conditions within which they can flourish; and their day, in your terms, is eternal."

Session 557, Page 201

"You have cast your idea of god, therefore, in your own image."

Session 560, Page 203

"Each of the twelve (disciples) represented qualities of personality that belong to one individual, and Christ as you know him represented the inner self."

Session 560, Page 204

"God does not exist apart from or separate from physical reality, but exists within it and as a part of it"

Session 560, Page 204

"There were three separate individuals whose history blended, and they became known collectively as Christ."

Session 560, Page 204

"Other religions (than Christianity) were based upon different dramas, in which ideas were acted out in a way that was comprehensible to various cultures."

Session 560, Page 207

"The inner experience with the multidimensional God can come in two main areas. One is through the

realization that this prime moving force is within everything that you can perceive with your senses. The other method is to realize that this primary motive force has a reality independent of its connection with the world of appearances. All personal contact with the multidimensional God, all legitimate moments of mystic consciousness, will always have a unifying effect. They will not, therefore, isolate the individual involved, but instead will enlarge his perceptions until he will experience the reality and uniqueness of as many other aspects of reality of which he is capable. He will feel, therefore, less isolated and less set apart. He will not regard himself as being above others because of the experience. On the contrary he will be swept along in a gestalt of comprehension in which he realizes his own oneness with All That Is."

Session 561, Page 208

"The poles were reversed -- as they were, incidentally, for three long periods of your planet's history. These civilizations were highly technological; the second one being, in fact, far superior to your own along these lines. Sound was utilized far more effectively, not only for healing and in wars, but also to power vehicles of locomotion, and to bring about the movement of physical matter. Sound was a conveyor of weight and mass."

Session 562, Page 213

"The soul can be described for that matter, as a multidimensional, infinite act, each minute probability being brought somewhere into actuality and existence; an infinite creative act that creates for itself infinite dimensions in which fulfillment is possible."

Session 565, Page 226

"Such an experiment will not carry you too far, however, and the probable self who has chosen the action that you denied. is in important respects quite different from the self that you know. Each mental act opens up a new dimension of actuality. In a manner of speaking your slightest thought gives birth to worlds."

Session 565, Page 227

"The nature of All That Is can only be sensed directly through the inner senses, or, in a weaker communication, through inspiration or intuition. The miraculous complexity of such reality cannot be translated verbally."

Session 565, Page 228

"...often what seems to you to be an inspiration is a thought experienced but not actualized on the part of another self. You tune in and actualize it instead, you see. Ideas that you have entertained and not used may be picked up in this same manner by other probable you's. Each of these probable selves consider themselves the real you, of course, and to any one of them you would be the probable self; but through the inner senses all of you are aware of your part in this gestalt."

Session 565, Page 228

"The past existed in multitudinous ways. You only experience one probable past. By changing this past in your mind, now, in your present, you can change not only its nature but its effect, and not only upon yourself but others."

Session 566, Page 231

"The methods, the secret methods behind all of the religions, were meant to lead man into a realm of understanding that existed apart from the symbols and the stories, into inner realizations that would take him both within and without the physical world that he knew."

Session 568, Page 240

"The Speakers were the first to impress this inner knowledge upon the physical system, to make it physically known. Sometimes only one or two Speakers were alive in several centuries. Sometimes there were many. They looked around them and knew that the world sprang from their interior reality."

They told others."

Session 568, Page 242

"Most dreams are like animated postcards brought back from a journey that you have returned from and largely forgotten. Your consciousness is already oriented again to physical reality; the dream, an attempt to translate the deeper experience into recognizable forms. The images within the dream are also highly coded, and are signals for underlying events that are basically not decipherable."

Session 570, Page 248

"You usually glide from wakefulness through to sleep without ever noticing the various conditions of consciousness through which you pass, yet there are several. First, of course, with various degrees of spontaneity, there is the inward turn of consciousness away from physical data, from worries and concerns of the day. Then there is an undifferentiated level between wakefulness and sleep where you act as a receiver -- passive but open, in which telepathic and clairvoyant messages come to you quite easily."

Session 570, Page 249

"Only by learning to feel, or sense, or intuitively perceive the depths of your own experience can you glimpse the nature of All That Is. By becoming more aware of your consciousness as it operates in physical life, you can learn to watch it as it manipulates through these other less familiar areas."

Session 570, Page 251

"In a light trance the meaning of dream symbols will be given to you if you ask for them."

Session 570, Page 252

"In the most protected areas of sleep you are dealing with experience that is pure feeling or knowing, and disconnected from both words or images. As mentioned, these experiences are translated into dreams later, necessitating a return to areas of consciousness more familiar with physical data."

Session 570, Page 252

"Beyond this are states in which the symbols themselves begin to fade away, become indistinct, distant. Here you begin to draw into regions of consciousness in which symbols become less and less necessary, and it is a largely unpopulated area indeed. Representations blink off and on, and finally disappear. Consciousness is less and less physically oriented. In this stage of consciousness the soul finds itself alone with its own feelings, stripped of symbolism and representations, and begins to perceive the gigantic reality of its own knowing."

Session 571, Page 256

"Physical objects are the most obvious of your symbols, and precisely for that reason you do not realize that they are symbols at all."

Session 571, Page 257

"Working in the opposite direction, so to speak, the soul divests itself of all symbols, all representations, and using its consciousness in a different way learns to probe its own direct experience. Without symbols to come between it and experience, it perfects itself in a kind of value fulfillment that you presently cannot understand except symbolically."

Session 571, Page 257

"Your body is your most intimate symbol at this point, and again your most obvious."

Session 571, Page 257

"..if you know what your own symbols mean, then you can use the knowledge not only to interpret your dreams but also as signposts to the state of consciousness in which they usually occur."

Session 571, Page 259

"In the most important dream work, done in the deep protected sleep periods, the symbols are powerful enough yet condensed enough so that they can be broken down, used in a series of seemingly unrelated dreams as connectives, retain their original strength and still appear in the different guises, becoming in each succeeding dream layer more and more specific."

Session 572, Page 263

"Personal association, therefore, is highly involved with your personal bank of symbols, and it operates in the dream states precisely as in waking life -- but with greater freedom, drawing from the future, in your terms, as well as from the past. Therefore, you have greater use of symbolism in the dream state, for you are of past and future symbols."

Session 572, Page 263

"The alpha state is a threshold, a preliminary state between the physically oriented portions of the personality and the inner self."

Session 573, Page 266

"Alternate focus is merely a state in which you turn your consciousness in other than its habitual direction, in order to perceive quite legitimate realities that exist simultaneous with your own. You must alter your perception to perceive any reality that is not geared practically toward material form. This is something like ' '); looking out of the corner of your eye or mind, rather than straight ahead."

Session 576, Page 286

"In these lapses you are perceiving other kinds of reality -- with other than normal waking consciousness. When you return, you lose the thread. Normal waking consciousness pretends there was never any break. This happens with some regularity, and to varying degrees, from fifteen to fifty times an hour, according to your activities."

Session 576, Page 287

"When a personality realizes that such other realities exist and that other experiences with consciousness are possible, then he activates certain potentials within himself. These alter electromagnetic connections both within the mind, the brain, and even the perceptive mechanisms. They bring together reservoirs of energy and set up pathways of activity, allowing the conscious mind to increase its degree of sensitivity to such data. The conscious mind is set free of itself. To a large measure it undergoes a metamorphosis, taking on greater functions. It is able to perceive, little by little, some of the content before closed to it. It need no longer perceive the momentary blank spots fearfully, as evidence of nonexistence. The fluctuations mentioned earlier are often quite minute, yet highly significant. The conscious mind knows well of its own fluctuating state. When once it is led to face this, it finds not chaos, or worse, nonexistence, but the source of its own abilities and strength. The personality then begins to use its own potential."

Session 576, Page 288

"The inner information must be consciously recognized. In your terms, by the time an individual is in his last physical life, all portions of the personality are then familiar with it at the time of death. The personality is not swept willy-nilly back to another earthly existence, as might be the case otherwise. The conscious physically oriented portions of the self become acquainted with the inner information. To some extent the reality of thought is consciously perceived as the innovator behind physical matter. Such an individual then can understand the nature of hallucinations at the point of death, and will full conscious awareness enter into the next plane of existence."

Session 578, Page 296

"Illness and suffering are the results of the misdirection of creative energy. They are a part of the creative force, however. They do not come from a different source than, say, health and vitality."

Suffering is not good for the soul, unless it teaches you how to stop suffering. That is its purpose."
Session 580, Page 302

"Inner vibrational touch is a much more personal experience, more like becoming a part of that which you perceive, rather than for example a reading of an aura."
Session 581, Page 306

"Animals have varying degrees of self-consciousness, as indeed people do. The consciousness that is within them is as valid and eternal as your own, however. There is nothing to prevent a personality from investing a portion of his own energy into an animal form. This is not transmigration of souls. It does not mean that a man can be reincarnated in an animal. It does mean that personalities can send a portion of their energy into various kinds of form."
Session 581, Page 307

"By that time, all religions will be in severe crisis. He will undermine religious organizations -- not unite them. His message will be that of the individual in relation to All That Is. He will clearly state methods by which each individual can attain a state of intimate contact with his own entity; the entity to some extent being man's mediator with All That Is. By 2075, all of this will be already accomplished."
Session 586, Page 328

"The third personality of Christ will indeed be known as a great psychic, for it is he who will teach humanity to use those inner senses that alone make true spirituality possible."
Session 586, Page 328

"...spiritual ignorance is at the basis of so many of your problems..."
Session 586, Page 334

"Religion *per se*, however, is always the external facade of inner reality."
Session 587, Page 336

"Christ spoke in terms of the father and son...the story he told to explain the relationship between the inner self and the physically alive individual."
Session 587, Page 337

"There is a great sense of humility, and yet a great sense of exaltation as the inner self senses its freedom when death occurs."
Session 588, Page 354

"Still, my experience enriches Seth Two, and his experiences enrich me to the extent that I am able to perceive and translate them for my own use."
Session 589, Page 358

"There must be a willingness, an acquiescence, a desire. If you do not take the time to examine your own subjective states, then you cannot complain if so many answers seem to elude you. You cannot throw the burden of proof upon another, or expect a man or teacher to prove to you the validity of your own existence. Such a procedure is bound to lead you into one subjective trap after another. As you sit reading this book, the doorways are open."
Session 591, Page 365

"The great religions of the world all had their births near the major coordination points. In such localities, changes are apt to appear rapidly, for ideas and emotions are propelled into physical actuality with great vigor. Ideas sweep like fire among the people. The psychic atmosphere is fertile.

Creativity springs forth easily, and so such locations are not necessarily peaceful, although they would be the best ground in which peace could grow. Any ideas for good or bad become materialized with such strength, however, that the contradictory feelings of mankind are more apparent near coordination points."

Session 593, Page 378

"There are, therefore, mass physical symbols upon which you all agree, as well as private, personal symbols."

Session 594, Page 383

"Once you understand the symbolic nature of physical reality, then you will no longer feel entrapped by it. You have formed the symbols, and therefore you can change them. You must learn, of course, what the various symbols mean in your own life, and how to translate their meaning."

Session 594, Page 383

"Many cases of missing persons can be explained somewhat in the same manner: when the acceleration was strong enough, unexpected enough, to sweep the entire personality out of your system."

Session 594, Page 388

"In all such cases several qualities are apparent: an ability to look inward, to concentrate deeply, to lose the sharp edges of the physically oriented self in contemplation, and an intense desire to learn. These must be coupled with the inner confidence that pertinent knowledge can be directly received. To those who believe that all answers are known, there is little need to search."

Session 596, Page 396

"In normal living and in day-by-day experience, all the knowledge you need is available. You must, however, believe that it is, put yourself in a position to receive it by looking inward and remaining open to your intuitions, and most important, by desiring to receive it."

Session 596, Page 398

"There is a great fallacy operating. People believe that there is one great truth, that it will appear and they will know it. Now a flower is a truth. So is a lamp bulb. So is an idiot and a genius, a glass and an ant. There is little exterior similarity, however. Truth is all of these seemingly distinct, separate, different realities. So Ruburt is a part of the truth he perceives, and each of you are part of the truths that you perceive."

Session 596, Page 398

"The ideas presented in this book should allow many readers to expand their perceptions and consciousness in ways they may not have believed possible. The book itself is written in such a way that all those ready to learn will benefit. There is meaning not only in the written words themselves, but connections existing between them that do not appear, and that will have meanings to various levels of the personality."

Session 596, Page 400

Exercises

Following Thoughts and Emotions Outside of Yourself

What happens to a thought when it leaves your conscious mind. It does not simply disappear. You can learn to follow it, but you are usually frightened of turning your attention away from its intense focus in

three-dimensional existence. Therefore, it seems that the thought disappears. It seems also that your subjectivity has a mysterious unknown quality about it, and that even your mental life has a sort of insidious dropping-off point, a subjective cliff over which thoughts and memories fall, to disappear into nothingness. Therefore to protect yourself, to protect your subjectivity from drifting, you erect various psychological barriers at what you suppose to be the danger points. Instead, you see, you can follow these thoughts and emotions simply by realizing that your own reality continues in another direction, beside the one with which you mainly identify. For these thoughts and emotions that have left your conscious mind will lead you into other environments.

These subjective openings through which thoughts seem to disappear are in fact like psychic warps, connecting the self that you know with other universes of experience - realities where symbols come to life and thoughts are not denied their potential.

There is communication between these other realities and your own in your dream states, and a constant interaction between both systems. If there is any point where your own consciousness seems to elude you or escape you, or if there is any point where your consciousness seems to end, then these are the points where you have yourselves set up psychological and psychic barriers, and these are precisely those areas that you should explore. Otherwise you feel as if your consciousness is enclosed within your skull, immobile and constricted, and every lost thought or forgotten memory at least symbolically seems like a small death. And such is not the case.

Session 520, Page 42-43

Seeing Through Camouflage Settings

Since you all have a hand in forming this physical setting, and since you are ensconced yourself in a physical form, then using the physical senses you will only perceive this fantastic setting. The reality that exists both within it and beyond it will elude you. Even the actor is not entirely three-dimensional, however. He is a part of a multidimensional self.

Within him there are methods of perception that allow him to see through the camouflage settings, to see beyond the stage. He uses these inner senses constantly, though the actor part of himself is so intent upon the play that this escapes him. In a large manner, the physical senses actually form the physical reality they seem to only perceive. They are themselves part of the camouflage, but they are like lenses over your natural inner perceptions that force you to 'see' an available field of activity as physical matter; and so they can be relied upon to tell you what is happening in a superficial manner. You can tell the position of the other actors for example, or time by clock, but these physical senses will not tell you that time is itself a camouflage, or that consciousness forms the other actors, or that realities that you cannot see exist over and beyond the physical matter that is so apparent.

You can, however, using your inner senses, perceive reality as it exists apart from the play and your role in it. In order to do this you must, of course, momentarily at least turn your attention away from the constant activity that is taking place - turn off the physical senses, as it were - and switch your attention to those events that have escaped you earlier.

Highly simplified indeed, the effect would be something like changing one set of glasses for another, for the physical senses are as artificial, basically speaking, to the inner self, as a set of glasses or a hearing aid is to the physical self. The inner senses, therefore, are but rarely used completely consciously.

You would be more than disoriented, for example, but quite terrified, if between one moment and the next your familiar environment as you knew it disappeared to be replaced by other sets of data that you were not ready to understand, so much information from the inner senses must be translated in terms that you can comprehend. Such information must somehow make sense to you as three-dimensional selves, in other words.

Your particular set of camouflages is not the only set, you see. Other realities have entirely different systems, but all personalities have inner senses that are attributes of consciousness, and through these inner senses communications are maintained about which the normally conscious self knows little. Part of my purpose is to make some of these communications known.

The soul or entity, then, is not the self that reads this book. Your environment is not simply the world about you as you know it, but also consists of past-life environments upon which you are not now focusing. Your real environment is composed of your thoughts and emotions, for from these you form not only this reality but each reality in which you take part.

Your real environment is innocent of space and time as you know them. In your real environment you have no need for words, for communication is instantaneous. In your real environment you form the physical world that you know.

The inner senses will allow you to perceive the reality that is independent of physical form. I will ask you all to momentarily forsake your roles therefore, and to try this simple exercise.

Now, pretend that you are on a lighted stage, the stage being the room in which you now sit. Close your eyes and pretend that the lights have gone out, the setting has disappeared and you are alone.

Everything is dark. Be quiet. Imagine as vividly as you can the existence of inner senses. For now pretend that they correspond to your physical ones. Clear from your mind all thoughts and worries. Be receptive. Very gently listen, not to physical sounds but to sounds that come through the inner senses.

Images may begin to appear. Accept them as sights quite as valid as those you see physically. Pretend that there is an inner world, and that it will be revealed to you as you learn to perceive it with these inner senses.

Pretend that you have been blind to this world all your life, and are now slowly gaining sight within it. Do not judge the whole inner world by the disjointed images that you may at first perceive, or by the sounds that you may at first hear, for you will still be using your inner senses quite imperfectly.

Do this simple exercise for a few moments before sleep or in the resting state. It may also be done even in the midst of an ordinary task that does not take all of your attention. You will simply be learning to focus in a new dimension of awareness, taking quick snapshots, as it were, in a strange environment. Remember that you will only be perceiving snatches. Simply accept them, but do not attempt to make any overall judgments or interpretations at this stage.

Ten minutes a day to begin with is quite sufficient. Now the information in this book is being directed to some extent through the inner senses of the woman who is in trance as I write it. Such endeavor is the result of highly organized inner precision, and of training. Ruburt could not receive the information from

me, it could not be translated nor interpreted while she was focused intensely in the physical environment. So the inner senses are channels that provide communication between various dimensions of existence. Yet even here the information must be distorted to some extent as it is translated into physical terms. Otherwise it would not be perceived at all.

Session 522, Page 56

Experiencing the Soul

You can find out what the soul is now, therefore. It is not something waiting for you at your death, nor is it something you must save or redeem, and it is also something that you cannot lose. The term, 'to lose or save your soul', has been grossly misinterpreted and distorted, for it is the part of you that is indeed indestructible. We will go into this particular matter in a portion of the book dealing with religion and the god concept.

Your own personality as you know it, that portion of you that you consider most precious, most uniquely you, will also never be destroyed or lost. It is a portion of the soul. It will not be gobbled by the soul, nor erased by it, nor subjugated by it; nor on the other hand can it ever be separated. It is, nevertheless, only one aspect of your soul. Your individuality, in whatever way you want to think of it, continues to exist in your terms.

It continues to grow and develop, but its growth and development is highly dependent upon its realization that while it is distinct and individual, it is also but one manifestation of the soul. To the extent that it realizes this, it learns to unfold in creativity, and to use those abilities that lie inherent within it.

Now unfortunately, it would be much easier simply to tell you that your individuality continues to exist, and let it go at that. While this would make a fairly reasonable parable, it has been told in that particular way before, and there are dangers in the very simplicity of the tale. The truth is that the personality you are now and the personality that you have been and will be - in the terms in which you understand time - all of these personalities are manifestations of the soul, of your soul.

Your soul therefore - the soul that you are - the soul that you are part of - that soul is a far more creative and miraculous phenomenon than you previously supposed. And when this is not clearly understood, and when the concept is watered down for simplicity's sake, as mentioned earlier, then the intense vitality of the soul can never be understood. Your soul, therefore, possesses the wisdom, information, and knowledge that is part of the experience of all these other personalities; and you have within yourselves access to this information, but only if you realize the true nature of your reality. Let me emphasize again that these personalities exist independently within and are a part of the soul, and each of them are free to create and develop.

There is however an inner communication, and the knowledge of one is available to any - not after physical death, but now in your present moment. Now the soul itself, as mentioned earlier, is not static. It grows and develops even through the experience of those personalities that compose it, and it is, to put it as simply as possible, more than the sum of its parts.

Now, there are no closed systems in reality. In your physical system the nature of your perceptions limits your idea of reality to some extent, because you purposely decide to focus within a given 'locale.' But

basically speaking, consciousness can never be a closed system, and all barriers of such a nature are illusion. Therefore the soul itself is not a closed system. When you consider the soul, however, you usually think of it in such a light - unchanging, a psychic or spiritual citadel. But citadels not only keep out invaders, they also prevent expansion and development.

There are many matters here very difficult to express in words, for you are so afraid for your sense of identity that you resist the idea that the soul, for example, is an open spiritual system, a powerhouse of creativity that shoots out in all directions - and yet this is indeed the case.

I tell you this, and at the same time remind you that your present personality is never lost. Now another word for the soul is entity. You see it is not a simple matter of giving you a definition of a soul or entity, for even to have a glimpse in logical terms you would have to understand it in spiritual, psychic, and electromagnetic terms, and understand the basic nature of consciousness and action as well. But you can intuitively discover the nature of the soul or entity, and in many ways intuitive knowledge is superior to any other kind.

One prerequisite for such an intuitive understanding of the soul is the desire to achieve it. If the desire is strong enough, then you will be automatically led to experiences that will result in vivid, unmistakable subjective knowledge. There are methods that will enable you to do this, and I will give you some toward the end of this book. For now, here is one quite effective but simple exercise.

Close your eyes and after having read this chapter to this point, and try to sense within yourself the source of power from which your own breathing and life forces come. Some of you will do this successfully at your first try. Others may take longer. When you feel within yourself this source, then try to sense this power flow outward through your entire physical being, through the fingertips and toes, through the pores of your body, all directions, with yourself as center. Imagine the rays undiminished, reaching then through the foliage, and clouds above, through the center of the earth below, extending even to the farthest reaches of the universe.

Now I do not mean for this to be merely a symbolic exercise, for though it may begin with imagination, it is based upon fact, and emanations from your consciousness and the creativity of your soul do indeed reach outward in that manner. The exercise will give you some idea of the true nature, creativity and vitality of the soul from which you can draw your own energy and of which you are an individual and unique portion.

Session 527, Page 77

Changing the Past in Your Mind

One event can be actualized by more than one probable self, however, and you will resemble some probable selves more than others. Because you are involved in an intricate psychological gestalt such as this, and because the connections mentioned earlier do exist, you can avail yourself to some extent of abilities and knowledge possessed by these other probable portions of your personality.

The connections make for quite constant 'bleed-throughs.' Once you are aware of the probable system, however, you will also learn to become alert to what I will here call 'benign intrusive impulses.' Such impulses would seem to be disconnected from your own current interests or activities; intrusive in that they come quickly into consciousness, with a sense of strangeness as if they are not your own. These can

often offer clues of various kinds. You may know absolutely nothing about music, for example, and one afternoon while in the middle of some mundane activity be struck by a sudden impulse to buy a violin.

Such an impulse could be an indication that another probable portion of your identity is gifted with that instrument. I am not telling you to run off and buy one, but you could however act on the impulse as far as is reasonably possible - renting a violin, simply acquainting yourself with violin concerto, etc.

You would learn the instrument far quicker, you see, if the impulse was originating with a probable self. It goes without saying then that probable selves exist in your 'future' as well as your past. It is very poor policy to dwell negatively on unpleasant aspects of the past that you know, because some portions of the probable self may still be involved in that past. The concentration can allow greater bleed-through and adverse identification, because that part will be one background that you have in common with any probable selves who sprang from that particular source.

To dwell upon the possibility of illness or disaster is equally poor policy, for you set up negative webs of probabilities that need not occur. You can theoretically alter your own past as you have known it, for time is no more something divorced from you than probabilities are.

The past existed in multitudinous ways. You only experienced one probable past. By changing this past in your mind, now, in your present, you can change not only its nature but its effect, and not only upon yourself but upon others.

Pretend a particular event happened that greatly disturbed you. In your mind imagine it not simply wiped out, but replaced by another event of more beneficial nature. Now this must be done with great vividness and emotional validity, and many times. It is not a self-deception. The event that you choose will automatically be a probable event, which did in fact happen, though it is not the event you chose to perceive in your given probable past.

Telepathically, if the process is done correctly, your idea will also affect any people who were connected with the original event, though they can choose to reject as well as accept your version.

This is not a book on techniques, so I will not go into this particular method deeply, but merely mention it here. Remember, however, that in a most legitimate way many events that are not physically perceived or experienced are as valid as those that are, and are as real within your own invisible psychological environment.

There are in your terms, then, unlimited probable future events for which you are now setting groundworks. The nature of the thoughts and feelings you originate and those that you habitually or characteristically receive set a pattern, so you will choose from those probable futures those events that will physically become your experience.

Because there are bleed-throughs and interconnections, it is possible for you to tune into a 'future event,' say of an unfortunate nature, an event for which you are headed if you continue on your present course. A dream about it, for instance, may so frighten you that you avoid the event and do not experience it. If so, such a dream is a message from a probable self who did experience the event.

So can a child then in a dream receive such communications from a probable future self, of such a nature that its life is completely changed. The entire identity is being now. All divisions are merely

illusions, so one probable self can hold out a helping hand to another, and through these inner communications the various probable selves in your terms begin to understand the nature of their identity.

Seth adds more about this exercise in 'The Individual and the Nature of Mass Events'

Now: In certain terms the past, present, and future [of your present life] are all compressed in any given moment of your experience.

Any such moment is therefore a gateway into all of your existence. The events that you recognize as happening now are simply specific and objective, but the most minute element in any given moment's experience is also symbolic of other events and other times. Each moment is then like a mosaic, only in your current life history you follow but one color or pattern, and ignore the others. As I have mentioned [in other books], you can indeed change the present to some extent by purposefully altering a memory event. That kind of synthesis can be used in many instances with many people.

Such an exercise is not some theoretical, esoteric, impractical method, but a very precise, volatile, and dynamic way of helping the present self by calming the fears of a past self. That past self is not hypothetical, either, but still exists, capable of being reached and of changing its reactions. You do not need a time machine to alter the past or the future.

Such a technique is highly valuable. Not only are memories not 'dead,' they are themselves ever-changing. Many alter themselves almost completely without your notice. In his (unpublished) apprentice novels, Ruburt (Jane) did two or three versions of an episode with a priest he had known in his youth. Each version at the time he wrote it represented his honest memory of the event. Note? the bare facts were more or less the same, the? entire meaning and interpretation of each version differed so drastically that those differences far outweighed the similarities.

Because the episode was used on two or three different occasions, Ruburt could see how this memory changed. In most cases, however, people are not aware that memory changes in such a fashion, or that the events they think they recall are so different.

The point is that past events grow. They are not finished. With that in mind, you can see that future lives are very difficult to explain from within your framework. A completed life in your terms is no more completed or done than any event. There is simply a cutoff point in your focus from your framework, but it is as artificial as, basically, perspective is applied to painting.

It is not that the inner self is not aware of all of this, but that it has already chosen a framework, or a given frame of existence, that emphasizes certain kinds of experience over others.

Session 806, p.59

Session 566, Page 232

Painting Your Mental Landscape

With greater practice, the contents of your own mind will become as readily available. You will see your thoughts as clearly as your inner organs. In this case you may perceive them symbolically through

symbols you will recognize, seeing jumbled thoughts for example as weeds, which you can then simply discard.

You can request that the thought content of your mind be translated into an intense image, symbolically representing individual thoughts and the overall mental landscape, then take out what you do not like and replace it with more positive images. This does not mean that this inner landscape must always be completely sunny, but it does mean that it should be well balanced.

A dark and largely brooding inner landscape should alert you, so that you begin immediately to change it. None of these accomplishments are beyond my readers, though anyone may find any one given feat more difficult than another. You must also realize that I am speaking in practical terms. You can correct a physical condition for example, in the manner just given. If so, however, by examining the inner landscape of thoughts, you would find the source here that initially brought about the physical ailment.

Feelings can be examined in the same way. They will appear differently, with much greater mobility. Thoughts, for example, may appear as stationary structures, as flowers or trees, houses or landscapes. Feelings will appear more often in the changing mobility of water, wind, weather, skies and changing color. Any physical ailment, then, can be perceived in this state by looking inward into the body and discovering it; then by changing what you see you may find yourself entering your body or another's as a very small miniature, or as a point of light, or simply without any substance, yet aware of the inner body environment.

You change what needs to be changed in whatever way occurs to you, then - by directing the body's energy in that direction, by entering the flesh and bringing certain portions together that need this adjustment, by manipulating areas of the spine. Then from this adjacent platform of A-1 consciousness, you perceive the mental thought patterns of yourself or the other person in whatever way you find characteristic of you.

You may perceive the thought patterns as quickly flashing sentences or words that are usually seen within your mind or within the other mind, or as black letters that form words. Or you may hear the words and thoughts being expressed, or you may see the earlier mentioned 'landscape' in which the thoughts symbolically form into a picture.

This will show you how the thoughts brought about the physical malady, and which ones were involved. The same thing should then be done with the feeling pattern. This may be perceived as bursts of dark or light colors in motion, or simply one particular emotion of great force may be felt. If it is very strong, one emotion may be felt in many such guises. In the case of both thoughts and emotions, with great confidence you pluck out those that are connected with the malady. In such a manner you have made adjustments on three levels.

Session 574, Page 273

Experiencing the Present Moment

Only by looking quietly within the self that you know can your own reality be experienced, with those connections that exist between the present or immediate self and the inner identity that is multidimensional.

There must be a willingness, an acquiescence, a desire. If you do not take the time to examine your own subjective states, then you cannot complain if so many answers seem to elude you. You cannot throw the burden of proof upon another, or expect a man or teacher to prove to you the validity of your own existence. Such a procedure is bound to lead you into one subjective trap after another.

As you sit reading this book, the doorways within are open. You have only to experience the moment as you know it as fully as possible - as it exists physically within the room, or outside in the streets of the city in which you live. Imagine the experience present in one moment of time over the globe, then try to appreciate the subjective experience of your own that exists in the moment and yet escapes it - and this multiplied by each living individual.

This exercise alone will open your perceptions, increase your awareness and automatically expand your appreciation of your own nature.

The 'you' who is capable of such expansion must be a far more creative and multidimensional personality than you earlier imagined. Many of the suggested small exercises given earlier in the book will also help you become acquainted with your own reality, will give you direct experience with the nature of your own soul or entity, and will put you in contact with those portions of your being from which your own vitality springs. You may or may not have your own encounters with past reincarnational selves or probable selves. You may or may not catch yourselves in the act of changing levels of consciousness. Certainly most of my readers, however, will have success with some of the suggested exercises. They are not difficult, and they are within the capabilities of all.

Each reader, however, should in one way or another sense his own vitality in a way quite new to him, and find avenues of expansion opening within himself of which he was earlier unaware. The very nature of this book, the method of its creation and delivery, in themselves should clearly point out the fact that human personality has far more abilities than those usually ascribed to it.

Session 591, Page 365

Finding coordinate points

In Atlantis there were those who utilized this knowledge, accelerating certain thoughts through concentration, emphasizing certain feelings so as to send them through these coordination points. Great stability was therefore achieved as far as roads, buildings, and the like were concerned. Such projects were carried out with great consideration for their position between various coordination points.

This pocketing-of-space effect can be perceived in certain trance states.

This can be compared almost to a wadding-up of air.

Now sit quietly with your eyes closed and try to ascertain the directional proximity of main or subordinate coordination points.

Here are some aids to help you.

With the intent in mind, you will find your inner vision inclining toward a particular direction of the room, and even your thoughts will seem to follow in the same direction. An imaginary line will help you properly identify the place, in any given location, closest to any given coordination point. Imagine a line drawn from the point of your inner vision, coming from the inner eye you seem to be using, outward. Let it be joined by an imaginary line from the top of your skull, following the same direction in which your thoughts seem to flow.

You have an imaginary line, then, in this case, from here, and here. There is an angle, and then both lines form together. They will point unerringly to the direction closest to a coordination point.

Session 593, Page 380

The Nature of Personal Reality

Material on how we create our reality by what we consciously concentrate upon through belief, desire and expectation. Much information on the nature of the self and components of the self. Also a lot about hypnosis and self-hypnosis. Material on health and manifesting health.

Sessions: 609-677

Quotes

"What exists physically exists first in thought and feeling. There is no other rule. You have the conscious mind for good reason. You are not at the mercy of unconscious drives unless you consciously acquiesce to them. Your present feelings and expectations can always be used to check your progress. If you do not like your experience, then you must change the nature of your conscious thoughts and expectations. You must alter the kind of messages that you are sending through your thoughts to your own body, to friends and associates."

Session 609, Page xvii

"All deep aspirations and unconscious motivations, all unspoken drives, rise up for the approval or disapproval of the conscious mind, and await its direction. Only when it abdicates its functions does it allow itself to become swayed by negative experience. Only when it refuses responsibility does it finally find itself at the seeming mercy of events over which it appears to have no control."

Session 609, Page xviii

"All consciousness creates the world, rising out of feeling-tone."

Session 610, Page 3

"The characteristics that were yours at birth were yours for a reason. The inner self chose them. To a large extent, the inner self can even now alter many of them."

Session 610, Page 4

"Once you learn to get the feeling of your own inner tone, then you are aware of its power, strength and durability, and you can to some extent ride it into deeper realities of experience."

Session 613, Page 12

"The cells and organs have their own awareness, and a gestalt one. So the race of man also has individual consciousness and a gestalt or mass consciousness, of which you individually are hardly aware. The mass race consciousness, in its terms, possesses an identity while still being unique individual and independent. You are confined only to the extent that you have chosen physical reality, and so placed yourself within its context of experience. While physical, you follow physical laws, or assumptions. These form the framework for corporeal expression."

Session 613, Page 13

"In this book we will be speaking about your own subjective world, and your part in the creation of events both private and shared."

Session 613, Page 13

"I have spoken of you, yet this must not be confused with the you that you often think you are -- the ego alone, for the ego is only a portion of You; it is the expert part of your personality that deals directly with the contents of your conscious mind, and is concerned most directly with the material portions of your experience. "

Session 613, Page 14

"The ego can feel cut off, lonely and frightened, however, if the conscious mind lets the ego run away with it. The ego and the conscious mind are not the same thing. The ego is composed of various portions of the personality. "

Session 613, Page 14

"In certain terms, the ego is the eye through which the conscious mind perceives, or the focus through which it views physical reality. But the conscious mind automatically changes its focus through life. The ego, while appearing the same to itself, ever changes. It is only when the conscious mind becomes rigid in its direction, or allows the ego to take on some of its own functions, that difficulties arise. The ego allows the conscious mind to work in certain directions and blocks its awareness in others. And so it is from your larger identity that you form the reality that you know. It is up to you to do this with joy and vigor, clearing your conscious mind so that the deeper knowledge of your greater identity can form joyous expressions in the world of flesh."

Session 613, Page 14

"Many individuals are completely blind to their own beliefs about themselves, and the nature of reality. Your own conscious thoughts will give you excellent clues. "

Session 614, Page 17

"...you can become more and more consciously aware, therefore bringing into your consciousness larger and larger portions of yourself. "

Session 614, Page 18

"When you begin a sentence you do not have the slightest conscious idea, often, of how you will finish it, yet you take it on faith that the words will make sense, and your meaning will flow out effortlessly. "

Session 614, Page 19

"Your emotions follow your beliefs. It is not the other way around."

Session 614, Page 22

"The conscious mind sets the goals and the inner self brings them about, using all its facilities and inexhaustible energy. The great value of the conscious mind lies precisely in its ability to make decisions and set directions. "

Session 615, Page 25

"Your spirit joined itself with flesh, and in flesh, to experience a world of incredible richness, to help create a dimension of reality of colors and of form. Your spirit was born in flesh to enrich a marvelous area of sense awareness, to feel energy made into corporeal form. You are here to use, enjoy, and express yourself through the body. You are here to aid in the great expansion of consciousness, You are not here to cry about the miseries of the human condition, but to change them when you find them not to your liking through the joy, strength and vitality that is within you; to create the spirit as faithfully and beautifully as you can in flesh. "

Session 615, Page 26-27

"In a manner of speaking, the conscious mind is a window through which you look outward -- and looking outward, perceive the fruits of your inner mind. "

Session 615, Page 27

"Your own conscious beliefs are the most important suggestions that you receive. All other ideas are rejected or accepted according to whether or not you believe they are true, in line with the steady conscious chattering that goes on within your mind most of the day -- the suggestions given to you by yourself. "

Session 615, Page 27

"Since it is the function of the conscious mind to assess physical experience, it [the inner self] hasn't been able to do its job properly. If the inner portions of the self were supposed to have that responsibility, then you would not need a conscious mind."

Session 615, Page 27

"There are no accidents in cosmic terms, or in terms of the world as you know it. Your beliefs grow as surely in time and space as flowers do."

Session 615, Page 28

"Remember, even false beliefs will seem to be justified in terms of physical data, since your experience in the outside world is the materialization of those beliefs. So you must work with the raw material of your ideas, even while your sense data may tell you that a given belief is obviously a truth. To change your experience or any portion of it, then, you must change your ideas. Since you have been forming your own reality all along, the results will follow naturally."

Session 615, Page 29

"You are not your ideas, nor even your thoughts. You are the self who experiences them "

Session 615, Page 29

"You have a conscious mind, but this is only the topmost portion of your mind. Much more of it is available to you. Much more of your knowledge can be conscious, therefore; but a false belief, a limiting one, is as ambiguous to your nature as any apple tree's idea that it was a violet plant."

Session 615, Page 30

"The ego is an offshoot of the conscious mind, so to speak. The conscious mind is like a gigantic camera with the ego directing the view and the focus. "

Session 615, Page 31

"Listen to your own train of thought as you go about your days. What suggestions and ideas are you giving yourself? Realize that these will be materialized in your personal experience. "

Session 615, Page 31

"The ego can use the conscious mind almost entirely as a way of perceiving external or internal

realities that coincide with its own beliefs."
Session 615, Page 32

"Once you understand that you form your reality, then you must begin to examine these beliefs by letting the conscious mind freely examine its own content."
Session 615, Page 33

"The knowledge that your beliefs are not necessarily reality will allow you to be aware of all the data that is consciously available to you."
Session 616, Page 34

"...you are not fully conscious unless you are aware of the contents of your conscious mind. "
Session 616, Page 34

"But if you find poor health, a lack of meaningful work, a lack of abundance, a world of sorrow and evil, then assume that your beliefs are faulty and begin examining them."
Session 616, Page 34

"...the ego, while a portion of the whole self, can be defined as a psychological structure, composed of characteristics belonging to the personality as a whole, organized together to form a surface identity. "
Session 616, Page 37

"It (the ego) is the most physically oriented portion of your inner self; but it is not, however, apart from your inner self. It sits on the window sill, so to speak, between you and the exterior world. It can also look in both directions. "
Session 616, Page 38

"Another way to do this is to recognize through examination that the physical effects you meet exist as data in your conscious mind -- and the information that formerly seemed unavailable will be obvious. The seemingly invisible ideas that cause your difficulties have quite obvious visible physical effects, and these will lead you automatically to the conscious area in which the initiating beliefs or ideas reside."
Session 616, Page 38-39

"Now the ego's concepts are your concepts, since it is a part of you. If you dwell on ideas of danger or potential disaster, if you think of the world mainly in terms of your physical survival and consider all those circumstances that may work against it, then you may find yourself suddenly aware of precognitive dreams that foretell incidents of accidents, earthquakes, robberies, or murders. Your own idea of the perilous nature of existence becomes so strong that the ego allows this data to emerge, even though it is out of time, because your fearful beliefs convince it that you must be on guard."
Session 617, Page 44

"You get what you concentrate upon. There is no other main rule. "
Session 617, Page 45

"Now if you are honest with your lists, you will finally come to what I call core beliefs, strong ideas about your own existence. Many other subsidiary beliefs, that earlier seemed separate from each other, should now appear quite clearly as being offshoots of core beliefs. They seem logical only in their relationships to a core idea. Once the core belief is understood to be a false one, the others will fall away."
Session 617, Page 46

"Structured beliefs collect and hold your experience, packaging it, so to speak; and so when you look

at a given experience that seems like another, you put it into the same structured package, often without examination."

Session 618, Page 49

"A core belief is invisible only when you think of it as a fact of life, and not as a belief about life; only when you identify with it so completely that you automatically focus your perceptions along that specific line."

Session 618, Page 50

"You hold some basic assumptions that are also core beliefs. To you they seem to be definitions. They are so a part of you that you take them for granted. Your idea of time is one."

Session 618, Page 51

"You may occasionally employ the association of ideas, one thought leading easily to another. When you do this you often perceive new insights. As the event falls apart from time continuity in your mind they seem to take on fresh vitality. You have unstructured them, you see, from the usual organization. As you apprehend them through association you come quite close to examining the contents of your mind in a free fashion."

Session 618, Page 51

"In order to dislodge unsuitable beliefs and establish new ones, you must learn to use your imagination to move concepts in and out of your mind. The proper use of imagination can then propel ideas in the directions you desire. "

Session 619, Page 55

"In physical life, your conscious mind is largely dependent upon the workings of your physical brain. You have a conscious mind whether you are in flesh or out of it, but when you are physically oriented, then it is connected to the physical brain."

Session 619, Page 56

"The brain channels the information that the mind receives to your physical structure, so that your experience is physically sifted and automatically translated into terms that the organism can understand. Because of this, physically speaking and in life as you think of it, the mind is to a large extent dependent upon the brain's growth and activity. "

Session 619, Page 56

"The beliefs that you receive, therefore, are your parents conceptions of the nature of reality. They are given to you through example, verbal communication, and constant telepathic reinforcement. You receive ideas about the world in general and your relationship to it; and from your parents you are also given concepts of what you are. You pick up their ideas of your own reality."

Session 619, Page 57

"As it took a while for the unsatisfactory beliefs to become materialized, so it may be a time before you see physical results; but the new ideas will take growth and change your experience as certainly as the old ones did."

Session 619, Page 63

"It is somewhat fashionable to place feelings above conscious thoughts, the idea being that emotions are more basic and natural than conscious reasoning is. The two actually go together but your conscious thinking largely determines your emotions, and not the other way around. "

Session 620, Page 65

"The term hypnosis merely applies to a quite normal state in which you concentrate your attention,

narrowing your focus to a particular area of thought or belief."
Session 620, Page 65

"Because you are reasoning creatures, because you have available such varieties of experience, the [human] species developed reasoning abilities that are meant to evolve and grow as they are used. Your consciousness expands as you use it. You become more conscious as you exercise these faculties."
Session 620, Page 66

"To change the physical effect you must change the original belief -- while being quite aware that for a time physical materializations of the old beliefs may still hold. If you completely understand what I am saying, however, your new beliefs will -- and quickly -- being to show themselves in your experience. But you must not be concerned for their emergence, for this brings up the fear that the new ideas will not materialize, and so this negates your purpose."
Session 620, Page 72

"Your beliefs may conflict, but your imagination will always follow your will power and your conscious thoughts and beliefs."
Session 620, Page 73

"You must accept the idea completely, however, that your beliefs form your experience. Discard those beliefs that are not bringing you those effects you want. In the meantime you will often be in the position of telling yourself that something is true in the face of physical data that seems completely contradictory. You may say, I live amid abundance and am free from want, while your eyes tell you that the desk is piled with bills."
Session 620, Page 77

"It is not necessary that you hold in steady consciousness data that does not directly apply to what you consider your physical reality at any given time."
Session 623, Page 81

"Now the animals conscious minds, connected with their physical brains, make this necessary selectivity possible."
Session 623, Page 81

"Because of its character, consciousness, of the conscious mind, cannot be swamped by too much detail, too much information. The inner self sends to it only the information it asks for or feels necessary. To a very large extent then conscious beliefs act as great liberators of such inner data, or as inhibitors of it."
Session 623, Page 82

"To change your body you change your beliefs, even in the face of physical data or evidence that conflicts. You each have a body and you each have a consciousness. You can practice with these ideas by applying them to your body. For now we are taking into consideration the fact that, generally speaking, you are not going to make yourself five physical feet taller if you are a grown adult already, because there are certain physical laws with which you must contend."
Session 623, Page 83

"Now the same is true about what I will call inner sound, the sound of your thoughts within your own head. I am not speaking here of body noises, though you are usually oblivious to these also. Inner sounds have an even greater effect than exterior ones upon your body. They affect atoms and molecules that compose your cells. In many respects it is true to say that you speak your body, but the speaking is interior. The same kind of sound built the Pyramids, and it was not sound that you would hear with your physical ears. "

Session 623, Page 84

"It does not matter in which language you are addressing yourself, for example. This sound is formed by your intent, and the same intent -- I am putting this simply now -- will have the same sound effect upon the body regardless of the words used."

Session 623, Page 84

"What should you do, then, if you find yourself feeling tired? This is your conscious assessment of your body's reality at a given time. You want to change it so you do not reinforce it. Instead you say mentally that the body can now begin to rest and refresh itself. You take your initial judgment for granted then without restating it, and instead suggest the remedy be carried out."

Session 623, Page 85

"Because they are held in such high esteem, the suggestions given by doctors are paid particular attention. The patient's emotional condition is such that he or she readily accepts statements made under such circumstances less critically than usual."

Session 624, Page 88

"If you have physical problems, concentrate instead upon the healthy portions of your body and the unimpeded functions that you have. In the healthy areas, your beliefs are working for you. As I mentioned, inner sounds are extremely important. Each of the atoms and molecules that compose your body has its own reality in sound values that you do not hear physically."

Session 624, Page 89

"The unharmonious sounds have become a part of that portion of the body as a result of the inner sound of your own thought-beliefs. That is why it is vital that you do not reinforce these inner sounds through repeating the same negative suggestions to yourself. Verbal suggestions are translated into inner sound."

Session 624, Page 89

"You perceive them (our bodies) as objects, with bulk, composed of bone and flesh. They also have structures of sound, light, and electromagnetic properties that you do not perceive."

Session 624, Page 89

"I told you that thoughts are translated into this inner sound, but thoughts always attempt to materialize themselves also. As such they are incipient images, collectors of energy. They build up their own embryonic form until it is in one way or another physically translated."

Session 624, Page 90

"In quiet moments the word O-O-O-O-O-M-M-M-M-M, said slowly, mentally or aloud, will be of benefit in toning up your general physical condition."

Session 624, Page 91

"The physical lapse that occurs between an incoming message, and its intended destination does not occur on these other levels. The interior message gets to its destination ahead of the physical one."

Session 625, Page 93

"Imagination and emotions are the most concentrated forms of energy that you possess as physical creatures. Any strong emotion carries within it far more energy than, say, that required to send a rocket to the moon. Emotions, instead of propelling a physical rocket, for example, send thoughts from this interior reality through the barrier between nonphysical and physical into the objective world -- no small feat, and one that is constantly repeated."

Session 625, Page 95

"The identity exists before the form. You could say that the identity, existing in another dimension entirely, plants the seed into the medium of physical reality from which its own material existence will spring."

Session 626, Page 97

"The conscious mind directs the so-called involuntary systems of the body, and not the other way around. No idea slips insidiously past your awareness to affect your involuntary system unless it fits in with your own conscious beliefs."

Session 626, Page 98

"Now it is here that the seeming division of the self occurs, for in physical life the conscious mind must be connected with the brain, and in terms of time that organ itself must grow and develop. So all of your consciousness cannot be physically aware. The portion that must wait for the brain's development is the part you call in life the conscious mind."

Session 626, Page 100

"Therefore a seeming division occurs, in which a portion of the invisible conscious mind is connected with the physical brain, and a portion of it is free of that connection. That [latter] part forms what you think of as the involuntary system of the body."

Session 626, Page 100

"To accept uncritically all beliefs that come to you is to open yourself to a barrage of conflicting data at best, in which the clear lines of action and power become blurred."

Session 627, Page 103

"You must learn to deal with your own beliefs directly or you will be forced to deal with them indirectly -- by reacting to them quite without knowing it in your physical experience."

Session 627, Page 104

"To act in an independent manner, you must begin to initiate action that you want to occur physically by creating it in your own being. This is done by combining belief, emotion and imagination, and forming them into a mental picture of the desired physical result."

Session 627, Page 104

"(Of Augustus) Here was a young man whose beliefs were alive with their own life while he was relatively powerless. No effort had been made to reconcile directly opposing beliefs, until the personality itself was quite literally polarized."

Session 627, Page 105

"At one level your being there is a common ground where body consciousness merges with that higher consciousness form which your own identity springs. This is the ground of your being where soul and flesh meet, both in time and out of it."

Session 632, Page 126

"You may request dreams in which proper direction is given, and you will receive them."

Session 632, Page 127

"For best results, you must remember that ideas are as alive as the cells within your hand."

Session 632, Page 127

"You may at times wish that a rainy day were a sunny one, but you do not stand at the window and

deny the rain is falling, or that the air is cold and the sky dark."

Session 633, Page 135

"What is usually forgotten is the real nature of aggressiveness, which in its truest sense simply means forceful action. This does not necessarily imply physical force, but instead the power of energy directed into a material action."

Session 634, Page 137

"At certain levels both cat and mouse understand the nature of the life energy they share, and are not -- in those terms -- jealous for their own individuality. This does not mean they will not struggle to live, but that they have a built-in sense of unity with nature in which they know they will not be lost or immersed."

Session 634, Page 139

"The trouble is that ideas of right and wrong are intimately involved with your chemistry, and you cannot separate your moral values from your body."

Session 634, Page 141

"Generally speaking, you are here to expand your consciousness, to learn the ways of creativity as directed through conscious thought. The aware mind can change its beliefs, and so to a large extent it can alter its bodily experience. Natural guilt then is the species manifestation of the animals unconscious corporeal sense of justice and integrity. It means: Thou shalt not kill more than is needed for thy physical sustenance."

Session 634, Page 142

"Doing violence to your body, or another's is a violation. Doing violence to the spirit of another is a violation."

Session 634, Page 143

"Natural guilt is also highly connected with memory, and arose hand in hand with mankind's excursion into the experience of past, present and future. Natural guilt was meant as a preventative measure. It needed the existence of a sophisticated memory system in which new situations and experiences could be judged against recalled ones, and evaluations made in an in-between moment of reflection. Any previous acts that had aroused feelings of natural guilt were to be avoided in the future."

Session 635, Page 144

"So controls were needed lest the conscious mind, denied the full use of the animal's innate taboos, run away with itself. Guilt, natural guilt, depends upon memory then. It does not carry with it any built-in connection with punishment as you think of it. Once more, it was meant as a preventative measure. Any violation against nature would be about feelings of guilt so that when a like situation was encountered in the future, man would in that moment of reflection, not repeat the same action."

Session 635, Page 145

"A dog may remember where he saw his master last, but without being able to summon the memory, and operating without the kind of mental associations that you use. His connections will be of a more biological nature and will not provide the leeway, that your own mental conditions allow you."

Session 636, Page 151

"The mind is also equipped to see its own beliefs, reflect upon them and evaluate their results, so using this tool as it was meant to be used would automatically help man in recognizing both his beliefs and their effects."

Session 636, Page 152

"If you can sit quietly and realize that your body parts are replacing themselves constantly -- if you tune your conscious mind into the consideration of such activity -- then you can realize your own state of grace. If you can sense your thoughts steadily replacing themselves then you can also feel your own elegance. You cannot feel guilty and enjoy such recognition, however; not on a conscious level. If you find that you are berating yourself because of something you did yesterday, or ten years ago, you are not being virtuous. You are most likely involved with artificial guilt. Even if a violation occurred, natural guilt does not involve penance. It is meant as a precautionary measure, a reminder before an event."

Session 636, Page 152

"The you that you consider yourself is never annihilated. Your consciousness is not snuffed out, nor is it swallowed, blissfully unaware of itself, in some nirvana. You are as much a part of nirvana now as you will ever be."

Session 637, Page 156

"The cells, however, while a part of this body, are not aware of the entire dimension in which your consciousness dwells. They do not perceive all of the elements that are available even in three-dimensional experience, yet your present consciousness -- seemingly so much more sophisticated -- physically rests upon cellular awareness. So the entity or greater psychic structure of which you are a part is aware of much larger dimensions of activity than you are, yet in the same way its more sophisticated consciousness rests upon your own, and one is necessary to the other. In physical life there is a lapse while messages leap the nerve ends. In other terms and on other levels, this was represented in that moment of reflection that took place as man's consciousness emerged from that of the animals. (Note: I did not see that man emerged from the animals."

Session 637, Page 156

"A group of selves forms a soul."

Session 637, Page 158

"The entity then, or greater self, is composed of souls."

Session 637, Page 158

"Souls make up the life of the entity in those terms. Yet the entity is more than the soul is. When you are aware of the existence of the entity and the soul, you can consciously draw upon their greater energy, understanding and strength. It is inherently available, but your conscious intent brings about certain changes in you that automatically trigger such benefits. The results will be felt down to the smallest cells within your body, and will affect even the most seemingly mundane events of your daily life. You are a growing consciousness; therefore using it expands its capabilities. It is not a thing, but an attribute and characteristic. That is why your understanding and desire are so important. The processes initiated are beyond your normal awareness. They occur automatically with your intent if you do not block them through fear, doubt or opposing beliefs."

Session 637, Page 159

"...each self has its own soul within the oversoul, and the oversoul is itself a part of the entity's multidimensional structure."

Session 638, Page 162

"When you are fairly happy and content in your daily life, you can be said to be in a state of grace. On those occasions when you feel at one with the universe, or come upon an exceptional experience in which you seem to go beyond yourself, you can be said to be in a state of illumination, and this has many degrees and many levels."

Session 638, Page 167

"This personal kind of cellular memory in turn triggers other layers within the cells to varying degrees."

Again, each atom and molecule contains within it memory of its previous experiences. According to the state of illumination or grace, those mass memories may be activated that do not necessarily involve your personal experience though your own involvement and the events of your life may appear within them in an entirely different framework than the one with which you are familiar. Any event of your life is written in the memory of the universe, for example, as you think of it. (Pause.) So in a state of illumination private cellular memory may be animated, and beyond this, a deeper level of knowing in which your own birth and death may or may not be explained."

Session 638, Page 168

"In therapy using massive doses of LSD, a condition of chemically enforced insanity takes place. By insanity, I mean a situation in which the conscious mind is forced into a state of powerlessness. There is a literal assault made not only upon the psyche, but upon the organizational framework that makes it possible for you to exist rationally in the world that you know. The ego, of course, cannot be annihilated in physical life. Kill one and another will, and must, emerge from the inner self which is its source."

Session 638, Page 168

"The landscape of the psyche is indeed revealed, bringing good data to the psychiatrist. But the experiences undergone by the patients and all of this applies to massive doses - represent the enactment, through terrible encounter, of the species birth into consciousness, and its death as consciousness falls back annihilated; followed by its rebirth as the individual patient struggles to emerge again from dimensions not native under those conditions. The deepest biological and psychic structures are altered. I did not say they were damaged, though they may be according to the situation. Consciousness is assaulted at its roots. When periods of transcendence are felt under such conditions, they represent the psychic birth of a new personality from the sources of the old, and from the death, psychically, of the old. In some cases the genetic messages have changed, in that they are different. This is psychic slaying in a technological framework. Under LSD you are highly suggestible. If you are told that the ego must die then you will kill it. You will telepathically follow the ideas of your guide under even the best of conditions. The psychic rebirth may leave you with a completely new set of problems, rising on the bed of the old and as yet undecipherable. The new ego is quite aware of the conditions of its birth. It knows it was born out of the death of its predecessor, and for all its feelings of transcendent joy, natural enough at its birth, it fears that annihilation from which it sprang. The natural creature-integrity is not the same. The physical world will never be trusted in quite the same way. The alliance with it is not as secure. The self that was born into the body, and grew with it, has gone, and another self has risen from that previous organization. Such self-changes happen naturally as life progresses, and when the self modulates at any given time, it is different from what it was."

Session 638, Page 169

"Such massive doses of LSD chemically activate all levels of cellular memory to such an extent that in certain terms they are no longer in charge of themselves, and the memories can then emerge unpredictably when the system is under stress. The fine biological and psychological alliance is now weakened."

Session 638, Page 171

"One believes that the conscious mind and the intellect have all the answers, but to this school this means that the conscious mind is analytical above all, and that it can find all the answers through reason alone. The other school believes that the answers are in feelings and emotion. Both are wrong. Intellect and feeling together make up your existence."

Session 638, Page 171

"If you remember having certain dream experiences and waking refreshed, then before sleep consciously think about those dreams and tell yourself they will return."

Session 640, Page 188

"The most rejuvenating idea of all, and the greatest step to any true illumination, is the realization

that your exterior life springs from the invisible world of your reality through your conscious thoughts and beliefs, for then you realize the power of your individuality and identity. You are immediately presented with choices. You can no longer see yourself as a victim of circumstances. Yet the conscious mind arose precisely to open up choices, to free you from a one-road experience, to let you use your creativity to form diversified, varied comprehensions. Let us make a clear distinction here: Your conscious beliefs direct the flow of unconscious processes which bring your ideas into physical reality, so while your thoughts cause your experience, you are not consciously aware of how this takes place."
Session 640, Page 188

"A dream may be purposely experienced to provide an outlet of a kind that is missing in your daily life. It will mobilize your resources and fill your body with a rush of needed hormones, creating a dream state of stress that will bring the organism's healing abilities into combat and result in an end to particular physical symptoms."
Session 640, Page 189

"If there are chemical imbalances they are often corrected quite automatically in the dream state, as you act out situations calling up the production of hormones, say, that would be summoned in a like waking situation."
Session 641, Page 192

"The nature of your personal beliefs in a large measure directs the kinds of emotions you will have at any given time."
Session 642, Page 198

"One of the strongest general causes of depression, for example, is the belief that your conscious mind is powerless either in the face of exterior circumstances thrust upon you from without, or before strong emotional events that seem to be overwhelming from within."
Session 642, Page 198

"When you feel the rise of unpleasant emotions, take a moment and make an effort to identify their source. The answers are far more available than you may have previously believed. Accept such feelings as your own in the moment. Do not shove them underneath, ignore them or try to substitute what you think of as good thoughts. First be aware of the reality of your feelings. As you become more aware of your beliefs over a period of time, you will see how they bring forth certain feelings automatically. A man who is sure of himself is not angry at every slight done him, nor does he carry grudges. A man who fears for his own worth, however, is furious under such conditions. The free flow of your emotions will always lead you back to your conscious beliefs if you do not impede them."
Session 642, Page 199

"Violence is basically an overwhelming surrender, and in all violence there is a great degree of suicidal emotion, the antithesis of creativity."
Session 642, Page 202

"Often, of course, those who try the hardest to be good do so because they fear for their basic worth, and those who speak of having youthful minds and bodies do so because they are so terrified of age."
Session 643, Page 209

"Ruburt correctly interpreted an analogy I gave him in which I compared thoughts to individual cells and belief systems to the physical organs, which are composed of cells."
Session 643, Page 211

"Left alone, your thoughts will come and go through your belief systems just as naturally; and ideally, they will balance out, maintaining their own health and directing your body so that its innate therapies take place."

Session 643, Page 211

"The negative subjective and objective events that you meet are meant to make you examine the contents of your own conscious mind. In their way the hateful or revengeful thoughts are natural therapeutic devices, for if you follow them, accepting them with their own validity as feelings, they will automatically lead you beyond themselves; they will change into other feelings, carrying you from hatred into what may seem to be the quicksands of fear - which is always behind hatred. By going along with feelings you unify your emotional, mental and bodily state. When you try to fight or deny them, you divorce yourself from the reality of your being."

Session 644, Page 212

"Fear, faced and felt with its bodily sensations and the thoughts that go along with it, will automatically bring about its own state of resolution. The conscious system of beliefs behind the impediment will be illuminated, and you will realize that you feel a certain way because you believe an idea that causes and justifies such a reaction."

Session 644, Page 212

"By recognizing these differences and honestly following the feelings through -- in other words, by riding the emotions -- you will be led to the beliefs behind them. A series of self-revelations will inevitably result, each leading you to further creative psychological activity. At each stage you will be closer to the reality of your experience than you have ever been."

Session 644, Page 214

"If you desperately try to remain young, it is usually to hide your beliefs about age, and to negate all of those emotions connected with it. Whenever you refuse to accept the reality of your creaturehood, you also reject aspects of your spirit."

Session 644, Page 215

"To refute your reality in time, therefore, results in your being stuck in time and obsessed by it. Accepting your integrity in time allows the body to function until its natural end, in good condition, free from those distorted, invisible concepts about age."

Session 644, Page 215

"Either write down your beliefs as they come to you, or make lists of your intellectual and emotional assumptions. You may find that they are quite different. If you have a physical symptom, do not run away from it. Feel its reality in your body. Let the emotions follow freely. These will lead you, if you allow them to flow, to the beliefs that cause the difficulty."

Session 644, Page 216

"As you examine your ideas you will discover that even some apparently contradictory ones have similarities, and these resemblances may be used to bridge the gaps between beliefs -- even those that seem to be the most diverse."

Session 645, Page 219

"You can suggest to yourself the emergence of such bridge beliefs. The conscious idea itself represents a statement of intent."

Session 645, Page 220

"Usually exaggerated opposing emotions will also be apparent. Once you understand this it is not difficult to look at your beliefs to identify these, and to find a bridge to unite the seeming contradictions."

Session 645, Page 220

"Birth and death then have their function, intensifying and focusing your attention."
Session 646, Page 226

"The concept (original sin) itself existed long before Christianity's initiation, and was told in various forms throughout the centuries and in all civilizations. On the side of consciousness, it is a tale symbolically representing the birth of the conscious mind in the species as a whole, and the emergence of self-responsibility. It also stands for the separation of the self who perceives -- and therefore judges and values -- from the object from which is perceived and evaluated. It represents the emergence of the conscious mind and of the strongly oriented individual self from that ground of being from which all consciousness comes."
Session 646, Page 230

"...All That Is seemingly separates portions of itself from itself, scattering its omnipotence into new patterns of being that, in your terms, remember their source and look back to it longingly, while still glorifying in the unique individuality that is their own."
Session 647, Page 232

"Philosophies that teach denial of the flesh must ultimately end up preaching a denial of the self and building a contempt for it, because even though the soul is couched in muscle and bone it is meant to experience that reality, not to refute it."
Session 647, Page 235

"Man is so highly verbal that he finds it difficult to understand that other species work with idea-complexes of a different kind, in which of course thought as you consider it is not involved. But an equivalent exists; using an analogy, it is as if ideas are built up not through sentence structure reinforced by inner visual images, but by like mental patterns structured through touch and scent -- in other words, thinking, but within a framework entirely different and alien to you."
Session 648, Page 239

"Myths as you know them represent bridges of psychological activity, and point quite clearly to patterns of perception and behavior through which, in your terms, the race passed as it traveled to its present state. Mythology bridges the gap between instinctive knowledge and the individualization of ideas."
Session 648, Page 241

"This is not the place to go into a long discussion concerning the significance of races, yet each one is highly meaningful, and represents a different aspect of humanity as a whole. Therefore, each race has a symbolic meaning to mankind's psyche. The outside experience and structure of any given race's experience may change, but the inner symbolism will still remain, and be creatively grappled with."
Session 648, Page 246

"As the mind within the body clearly sees its earthly time coming to an end, the mental and psychic accelerations take place. These are in many ways like adolescent experiences in their great bursts of creative activity, with the resulting formation of questions, and the preparation for a completely new kind of personality growth and fulfillment. This would be quite apparent were it not for your current belief systems, through which the old are forced to interpret their experience. Many instances of expansion of consciousness, and mental and psychic growth, are interpreted by you as senility. No important correlations have been made between the subjective experiences of the old, particularly in senile conditions, with those of other ages involved in expansion of consciousness, whether natural or drug induced. Any such sensations are immediately repressed by the old for fear that senility will be the diagnosis. The experiences, however, affect the right hemisphere of the brain, and in such a way that abilities are released in somewhat the same manner as an adolescent's. The individual, when it is time then, begins to see beyond temporal life, to open up dimensions of awareness that in your terms he or she could not afford while involved in the intense physical focus of normal adult life."

Session 650, Page 253

"The mind actually becomes more itself, freer to use more of its abilities, allowed to stray from restricted areas, to assimilate, acknowledge and create. Precisely at this time however the individual is told to beware of any such straying, and to consider that kind of behavior a symptom of mental deterioration."

Session 651, Page 256

"In your society therefore the black race has represented what you think of as the chaotic, primitive, spontaneous, savage, unconscious portions of the self, the underside of the proper American citizen."

Session 651, Page 257

"I suggest a six-hour sleeping block of time at one session, and no more. If you still feel the need for a greater amount of rest, then a two-hour-at-the-most nap can be added."

Session 651, Page 260

"Many of you sleep through periods that should be those of your greatest creativity and alertness, in which the conscious and unconscious are most beautifully focused at one. The conscious mind is often drugged with sleep just when it could be deriving its greatest benefits from the unconscious, and be able to poise most meaningfully in the reality that you know. In these instances the beauty and illumination of your dream state can be clear in the conscious mind, and used to enrich your physical life."

Session 651, Page 260

"But changed wake-sleep habits can, again, bring about a transformation in which it is obvious that dreams contain great wisdom and creativity, that the unconscious is indeed quite conscious, and that in fact the individual sense of identity can be retained in the dream state. The fear of self-annihilation, symbolically thought of as death, can then no longer apply as it did before."

Session 652, Page 262

"The body itself can be physically refreshed and rested in much less than eight hours, and after five hours the muscles themselves yearn for activity."

Session 652, Page 263

"Those of you who cannot practically make any alterations in sleeping habits can still obtain some benefits by changing your beliefs in the areas discussed, learning to recall your dreams and resting briefly when you can, and immediately afterward recording those impressions that you retain. You must give up any ideas that you have as to the unsavory nature of unconscious activity. You must learn to believe in the goodness of your being. Otherwise you will not explore these other states of your own reality."

Session 652, Page 266

"In certain terms hypnosis is simply an exercise in the alteration of beliefs, and only too clearly shows that sense experience follows expectations."

Session 653, Page 275

"You do go through transformations of beliefs all the time, and your perception of the world is different. You seem to be, no longer, the person that you were. You are quite correct -- you are not the person that you were, and your world has changed, and not just symbolically. Often you fall into lapses in which you actually pull in your consciousness, so to speak, and experience life in a lesser fashion. In such a state you do not seem to experience yourself directly, and indeed in the midst of what you think of as the waking state you act in the most mechanical of fashions, following habit and being less aware of sensual stimuli."

Session 653, Page 275

"These beliefs obviously have another reality beside the one with which you are familiar. They attract and bring certain events instead of others. Therefore, they determine the entry of experienced events from an endless variety of probable ones. You seem to be at center of your world, because for you your world begins with that point of intersection where soul and physical consciousness meet."

Session 653, Page 276

"This is the result of the focusing and yet limiting behavior of the physical brain, for effective survival behavior in your reality depends upon time reactions. The nerve patterns activity therefore causes the illusion of a present, in which your consciousness appears focused and alert. In certain terms future events exist now, but they are too fast. They jump over the nerve endings too quickly, and physically you cannot perceive or experience them as yet."

Session 653, Page 276

"If you are aware of such a future episode, you will be forced to react to it as a conscious being. In any case your temporal structure will respond whether or not you are aware of the reasons for such behavior. The future incident may then occur in its time sequence, and you recognize it through memory, in which case your reactions in that future present will be altered because of the seemingly past memory. In your terms that event may never come to pass, however, because it may be arising from a probable past that was once your present, but from which you have diverged. This is one of the reasons why psychics predictions often to not seem to bear out, for at every point you do indeed have the free will, through your beliefs to alter your experience."

Session 653, Page 278

"The fact remains that there are probable past events that can still happen within your personal previous experience. A new event can literally be born in the past -- now"

Session 654, Page 278

"A sudden or intense belief in health can indeed reverse a disease, but in a very practical way it is a reversal in terms of time. New memories are inserted in place of the old ones, as far as cells are concerned under such conditions."

Session 654, Page 280

"When you alter your beliefs today you also reprogram your past. As far as you are concerned the present is your point of action, focus, and power, and from that point of volition you form both your future and past. Realizing this, you will understand that you are not at the mercy of a past over which you have no control."

Session 654, Page 280

"The psychic structure of consciousness that organizes that bodily gestalt is, however, not dependant upon it, and so the you that you experience is only a portion of this greater identity. During certain stages in sleep states you short-circuit the neurological structures, and perceive experiences of a multidimensional nature that you then attempt to translate, as best you can, into stimuli that can be physically assimilated."

Session 654, Page 283

"Your dream images are biologically structured, then. The experiences behind them bring you in contact with the deepest portions of your nonphysical reality, and it is the unconscious who translates these for you into recognizable images and forms. In the same way your unconscious also transforms for you, from an otherwise undifferentiated maze of reality, fields of activation into recognizable objects and events in your daily life."

Session 654, Page 284

"A death is but one night to the soul. The vaster entity of which you are a part follows your progress

as easily as you follow you own through the days. As a rule most of you wake up in the same bed in the same house or town, but certainly you wake up as the same person in the same century. In those terms the entity wakes up as a different person each day, in a different century, each life seeming like a day in its level of experience. It carries the memory and simultaneous experience of each of those selves."

Session 655, Page 285

"The path of experience is nowhere settled. There is no one road that does not have avenues to another. There are deep veins of probable actions ever available to you at any given time. Your imagination can be of great value, allowing you to open yourself to such courses; you can then use it to help you bring these into being."

Session 655, Page 288

"In your mind, therefore, see those probable abilities or events taking place. As you do, the intensity of your desire brings them into your experience."

Session 655, Page 288

"Therefore the present is your point of power in your current lifetime, as you think of it. If you assign greater force to the past, then you will feel ineffective and deny yourself your own energy."

Session 656, Page 292

"The present as you think of it, and in practical working terms, is that point at which you select your physical experience from all those events that could be materialized."

Session 656, Page 293

"It would do you all good -- young, middle-aged and old alike -- to forget the number of your years, because in your culture so many beliefs are limiting in those ways. Youth is denied its wisdom and old age is denied its joy. To pretend to ignore your age, to act young because you fear your age, is no answer."

Session 656, Page 293

"...if you could convince yourself that you were ten years younger, or ten years older; then it would be faithfully reflected in your personal environment. If you were twenty, you would be able to draw upon the wisdom you imagine you would have at thirty."

Session 656, Page 294

"Your present beliefs structure the memories which will parade before you now."

Session 657, Page 297

"I have frequently said that beliefs cause reality, and that no symptom will simply fade away unless the reason is ascertained -- but such reasons go far beneath your current ideas of cause and effect. They involve intimate philosophical value judgements on the part of each individual. Beneath them, the apparent causes of limitations in personal life, there are other far-reaching beliefs, and each individual will use those elements in his private experience to back these up. This applies to any kind of lack or hindrance severe enough to be a problem."

Session 657, Page 297

"To rid yourself of annoying restrictions then my dear friend, you repattern your past from the present. Whatever your circumstances, you use the past as a rich source, looking through it for your successes, restructuring it. When you search it looking for what is wrong, then you become blind to what was right, in those terms, so that the past only mirrors the shortcomings that now face you."

Session 657, Page 298

"...you must in your reality make some symbolic move that shows you are willing to accept a change. As foolish as it may sound, you should give some money away, or in whatever manner that suits you act as if you did have more money than you physically have."

Session 657, Page 299

"In a very real manner of speaking, this means changing your viewpoint, that particular perspective with which you view your past and present and imagine your future. You must look within yourself for evidences of what you want in terms of positive experience."

Session 657, Page 299

"Structured hypnosis merely allows the subject to utilize full powers of concentration, thereby activating unconscious mechanisms."

Session 658, Page 303

"Your beliefs act like a hypnotist, then. As long as the particular directions are given, so will your automatic experience conform. The one suggestion that can break through is this: I create my reality, and the present is my point of power."

Session 658, Page 304

"One prerequisite [for hypnosis] is an intense concentration upon a specific incoming data to the exclusion of everything else. Therefore the orders given are clear-cut, to the point. No conflicting information is received, no cross messages. The shutting out of superfluous data and the narrowing of focus are the two most important ingredients. Relaxation can help simply because the body messages are also quieted, and the mind not concerned with them."

Session 658, Page 304

"Many people assign great power to a hypnotist, yet whenever you have the undivided attention of another, you act as a hypnotist to a large degree. Whenever you have your own undivided attention you act as hypnotist and subject simultaneously."

Session 658, Page 308

"Your beliefs, then, are like hypnotic focuses. You reinforce them constantly through the normal inner taking in which you all indulge."

Session 659, Page 311

"In each person's experience, there are areas with which he or she is pleased. When you find yourself dissatisfied, however, question the orders you are giving in that particular arena of experience. The results do not seem, now, to follow your conscious desires. But you will find that they do follow your conscious beliefs, which may be quite different."

Session 659, Page 311

"The hypnotist then acts as a parent substitute. In cases of therapy, an individual is already frightened, and because of the beliefs in your civilization he looks not to himself but to an authority figure for help."

Session 659, Page 312

"In their own way symptoms frequently operate, actually, as repetitive neurological ritual, meant to protect the sufferer from something else that he fears even more."

Session 660, Page 318

"Love, as it is often experienced, allows an individual to take his sense of self-worth from another for a time, and to at least momentarily let the other's belief in his goodness supersede his own belief in lack of worth."

Session 661, Page 328

"Each individual has what I will call a psychic territory of power. This represents an inviolate area in which the person insists upon remaining supreme, aware of his or her uniqueness and abilities. This psychic region will be protected at all costs, and here there is indeed immunity from all diseases or lack. Other portions of the psyche may be battlegrounds from problems, but the individual will not really feel threatened in a critical way as long as this primary territory is intact."

Session 661, Page 331

"It seems that you are highly civilized people because you put your ill into hospitals where they can be cared for. What you do, of course, is to isolate a group of people who are filled with negative beliefs about illness. The contagion of beliefs spreads. Patients are obviously in hospitals because they are ill. The sick and their doctors both work on that principle. Women delivering children are placed in the same environment. This may seem very humane to you, and yet the entire system is structured so that childbirth does not seem to be the result of health but illness."

Session 661, Page 332

"The individual is made to feel powerless, at the mercy of doctors or nurses who often do not have the time or energy to be personable, or to explain his [or her] condition in terms that he can understand. The patient is therefore forced to transfer his own sense of power to others, which further deepens his misery; this in turn reinforces the sense of powerlessness that initiated his condition."

Session 661, Page 333

"Throughout this venture however you are, in the dream state, always kept in touch with the realities from which your physical experience springs. As you understand time, you will eventually be able to merge your inner comprehension with your physical self, and form your world on a conscious basis. Such manuscripts as mine are meant to help you do precisely that. The more involved you become with complicated physical organisms, the more energy you project outward and the more entranced you become with exterior manifestations."

Session 663, Page 343

"All of the exercises given earlier in this book are prerequisites, however; they are necessary so that you understand how the point of power is to be used."

Session 663, Page 344

"With the precise night and day schedule that it possesses, your planet would, in those terms, give birth to a creature consciousness uniquely suited to fit it."

Session 664, Page 347

"Your feelings are as natural a part of the environment as trees are. They have a great effect upon the weather. There are even connections that can be made, for instance, between epilepsy and earthquakes, where the greater energy and instability come together, affecting the physical properties of the earth."

Session 664, Page 348

"Beliefs direct, generate, focus, and harness feelings. In this context then feelings are being compared to mountains, lakes and rivers. Ideas and beliefs bring about those obviously man-made structures that imply self-conscious minds and the ocean of interrelated social events. Feelings are still dependent upon your neurological structure and its impact with physical reality. An animal feels but it does not believe."

Session 664, Page 348

"There are what I am going to call here ghost chemicals -- aspects of normal chemicals that you have not perceived so far, where certain thresholds are approached in which chemicals are changed into

purely electromagnetic properties, and energy released that directly affects the physical atmosphere."
Session 664, Page 348

"There are many hints and signs picked up by the body itself -- alterations in air pressure, magnetic orientation in terms of balance, minute electrical differentiations of which the skin itself is aware."
Session 664, Page 351

"The more civilized man becomes, the more his social structures and practices separate him from intimate relationship with nature -- and the more natural catastrophes there will be..."
Session 665, Page 354

"The fact is that your society often involves you in petty annoyances and problems that do not bring out your full strengths; disasters often serve as encounters with nature, in which you can experience the great power and range of your own identities in a situation in which you are pushed to the utmost."
Session 666, Page 364

"Within the bounds of creaturehood certain things are possible and certain things are not. You cannot re-generate a limb, or grow a new one. You can cure yourself of an incurable disease if you realize that your point of power is in the present."
Session 666, Page 368

"A person with several existences stressing intellectual achievement might purposely then decide upon a life in which mental abilities are beyond him, and the emotions allowed a full play that he had denied them earlier."
Session 667, Page 371

"Often, particularly in the case of mental or physical birth defects, the incapacitated person will be accepting that role not only because of personal reasons; he or she will also be choosing that part for the family as a whole. Highly intelligent parents, therefore, may find themselves with a retarded child. If they place a great value upon intellect at the expense of the emotions, then the child may be acting out for them the emotional spontaneity of which they are so afraid of themselves."
Session 667, Page 372

"Actually, I prefer that you think of them [reincarnational selves] as simultaneous selves."
Session 668, Page 377

"Dreaming does represent an open channel through which the material environment is transcended. There are as yet undiscovered, bizarre changes in the brain during certain dream states, an acceleration that quite literally propels the consciousness out of its usual space-time continuum into those other realities from which it comes."
Session 668, Page 377

"These cycles merge at several points, so that you do have major changes in all areas in any span of two thousand years. For other reasons and in a smaller context, the month of August is highly significant in a twenty-five year sequence. Within this, a seven-year period is important individually. These are simple rhythms depicting the greatest impact of spirit as it intersects with flesh and time."
Session 668, Page 378

"This bouncing back of energy into itself is the meaning of the dream state, in which experience that is basically nonphysical is embarked upon, and is then interpreted as a dream through the brain. Your deepest dreams involve nonmaterial comprehensions, however."
Session 668, Page 378

"Apexes are therefore formed within each self. These apexes serve as attractions, now opened, through which the magnified potency of the entity can flow. This may appear as erratic energy, however, an analogy being sunspots. Psychologically, great ferment occurs, and often the individual personalities involved organize themselves along new lines. Privately this is when human beings find themselves aware of greater illumination, when they make sudden decisions and experience new strengths."

Session 668, Page 379

"In miniature form each day contains, in its own way, clues to all of your own simultaneous existences."

Session 669, Page 381

"Vague yearnings toward certain accomplishments may be clues that the necessary characteristics are inherent but untrained in the self that you know. In its own way, the twenty-four hour period represents both an entire lifetime and many lives in one. In it, symbolically, you have death as your physically attuned consciousness comes to the end of the amount of stimuli it can comfortably handle without rest."

Session 669, Page 381

"Each day therefore is an incarnation, so to speak, but now only symbolically -- for through soul's intersection with the flesh, each self mirrors daily its reincarnational or simultaneous selves."

Session 669, Page 381

"The adventures of your simultaneous selves, again, appear as traces in your own consciousness, as ideas or daydreams or disconnected images, or sometimes even in sudden intuitions."

Session 669, Page 382

"Because you now distrust the imagination so, you do not understand the great clues it gives you, both in terms of problem solving and of creative expression. Many quite valid reincarnational memories come as imaginings, but you do not trust them. A good percentage of your problems can be worked out rather easily through the use of your imagination."

Session 669, Page 383

"Identify then with the constantly new energy alive within you in this now of your being (very intently) and realize that on all levels you are biologically and psychologically connected with that greater identity that is your own."

Session 669, Page 384

"When you are utilizing your imagination in the way I have suggested, purposefully do so in a playful manner, knowing that in so-called realistic terms there may be great discrepancies between imagination and fact."

Session 669, Page 384

"The older person imagining youth will, during such an exercise, reactivate certain hormonal and chemical changes, becoming younger..."

Session 669, Page 385

"It is quite possible to take your normally conscious I into the dream state, to your advantage. When you do this you will see that the dreaming I and the waking I are one, but operating in entirely different environments. Therefore, you become familiar with depths of experience and knowledge unknown to you before. You acquire a true flexibility and expanded awareness of your own being, and open channels of communication between your waking and dreaming realities. This means that you

are far better able to utilize unconscious knowledge, and also to acquaint the unconscious with your present physical situation. Such a procedure can bring you in contact with wisdom you have been denying yourself, help unify your entire life situation, and release your energy for practical everyday purposes."

Session 670, Page 389

"That kind of dream awareness can literally regenerate your life, though the original impact will be forgotten, and the entire event will usually be translated into images before awakening. Such dream events may be called experiences of basic being. During them, the self or consciousness literally travels to the source of its own energy."

Session 671, Page 392

"In periods of stress, the physically attuned consciousness will often momentarily forsake its usual orientation and let itself fall back, as it were, into the source of its own being, where it knows it will be regenerated and indeed reborn."

Session 671, Page 392

"A point in space is also a point in what you think of as time, a doorway that you have not learned to open. In somewhat the same manner, your physical brain is a doorway that triggers activity in your mind. Your beliefs then are largely responsible for the areas of the brain that you activate, and for the resulting nonphysical action of the mind."

Session 671, Page 393

"To follow yourself into your own dreams is a fascinating endeavor, and there in the dream context you can become aware of the working of your own consciousness. To do so you must believe in the integrity of your own being."

Session 671, Page 393

"By suggesting before sleep that solutions to problems be given you, you automatically begin to utilize your dream knowledge to a greater extent, and to open the doors to your own greater creativity."

Session 671, Page 395

"...your mother is experiencing a mental and intuitive acceleration, a barrage of stimuli heretofore withheld. She is perceiving probabilities quite clearly, but confusing them with the physical world of facts."

Session 671, Page 395

"But every self is also a part of its own greater being, a part of the energy from which it continually comes. In dreams your energy pulsates back toward the being that you are. In a manner of speaking, you travel back and forth each night through atmospheres and entry points of which you are not aware. In your sleep you do indeed travel, again, those vast distances between birth and death. Your consciousness as you think of it transcends these leaps and holds its own sense of continuity. All of this has to do with the pulsations of energy and consciousness, and in one way what you think of as your life is the apparent length of a light ray seen from another perspective."

Session 672, Page 398

"Request the answer to any problem and it will be given, but you must trust yourself and learn to interpret your own dreams. There is no other way to do this except by beginning yourself and working with your own dreams, for this will awaken your intuitive abilities and give you the knowledge that you need."

Session 672, Page 399

"To resist them is futile. They are one of the means by which physically attuned consciousness knows itself. They are not destructive. One emotion is not good and another one evil. Emotions simply are."

They are elements of the power of consciousness, filled with energy. They merge into a powerful sea of being when left alone. You cannot affirm one emotion and deny another without setting up barriers."

Session 672, Page 402

"Love and hate are both based upon self-identification in your experience. You do not bother to love or hate persons you cannot identify with at all. They leave you relatively untouched. They do not elicit deep emotion."

Session 673, Page 406

"Dogmas or systems of thought that tell you to rise above your emotions can be misleading -- even, in your terms, somewhat dangerous. Such theories are based upon the concept that there is something innately disruptive, base, or wrong in man's emotional nature, while the soul is always depicted as being calm, perfect, passive and unfeeling. Only the most lofty, blissful awareness is allowed. Yet the soul is above all a fountain of energy, creativity, and action that shows its characteristics in life precisely through the ever-changing emotions. Trusted, your feelings will lead you to psychological and spiritual states of mystic understanding, calm, and peacefulness. Followed, your emotions will lead you to deep understandings..."

Session 673, Page 407

"In the same way, it is possible to love your fellow human beings on a grand scale, while at times hating them precisely because they so often seem to fall short of that love."

Session 673, Page 407

"To some extent you want to identify with those you feel deeply about. You do not love someone simply because you associate portions of yourself with another. You often do love another individual because such a person evokes within you glimpses of your own idealized self. The loved one draws your best from you. In his or her eyes you see what you can be. In the other's love you sense your potential."

Session 673, Page 407

"There are adults who quail when one of their children says, I hate you. Often children quickly learn not to be so honest. What the child is really saying is, I love you so. Why are you so mean to me? Or, What stands between us and the love for you that I feel?"

Session 673, Page 408

"You must not expect to be perfect. As mentioned earlier, your ideas of perfection mean a state of fulfillment beyond which there is no future growth, and no such state exists."

Session 674, Page 410

"Genuine self-pride is the loving recognition of your own integrity and value. True humility is based upon this affectionate regard for yourself, plus the recognition that you live in a universe in which all other beings also possess this undeniable individuality and self-worth. False humility tells you that you are nothing. It often hides a distorted, puffed-up, denied self-pride, because no man or woman can really accept a theory that denies personal self-worth."

Session 674, Page 410

"Regardless of what you have been told, there is no merit in self-sacrifice. For one thing it is impossible. The self grows and develops. It cannot be annihilated. Usually, self-sacrifice means throwing the burden of yourself upon someone else and making it their responsibility."

Session 674, Page 411

"All other emotions are based on love, and in one way or another they relate to it, and all are methods of returning to it and expanding its capabilities."

Session 674, Page 412

"When you think you hate the race most, you are actually caught in a dilemma of love. You are comparing the race to your loving idealized conception of it. In this case however you are losing sight of the actual people involved."

Session 674, Page 412

"There is nothing more pompous than false humility. Many people who consider themselves truth seekers and spiritual are filled with it."

Session 674, Page 413

"When Christ spoke he did so in the context of his times, using the symbolism and vocabulary that made sense to a particular people in a particular period of history, in your terms. He began with their beliefs, and using their references tried to lead them into freer realms of understanding."

Session 674, Page 414

"Thoughts of peace, particularly in the middle of chaos, take great energy. People who can ignore the physical evidence of wars and purposely think thoughts of peace will triumph -- but in your terminology the work meek has come to mean spineless, inadequate, lacking energy."

Session 674, Page 414

"The more a belief encourages you to use your own abilities and vitality, then the more affirmative it is."

Session 675, Page 420

"You will not use your spacious mind until you affirm its reality within yourself, and until you are ready to handle the additional data which will then become consciously available to one extent or another."

Session 675, Page 422

"There are built-in biological structures that are activated for the reception of such messages, and they have always been a part of your physical nature as a species. They will not be triggered on a personal basis until your own beliefs allow you to perceive the multidimensional layers of your own experience or at least to accept the possibilities."

Session 675, Page 422

"Physiologically you carry within yourselves remnants of your evolution, in your terms -- physical vestiges of organs and other attributes long discarded. In the same way you also carry within you structures not yet fully used; those organizations point -- in your terms now -- toward future evolution. Use of the spacious mind involves these."

Session 675, Page 422

"An individual can tune into spacious-mind operation two or three times in a lifetime without realizing it, and have experiences that he finds difficult to interpret later. The affirmation involved is one of transcendence, in which for a time a person affirms his reality in flesh and at the same time states his independence from it."

Session 675, Page 423

"On a neurological basis there are unreleased, latent triggers that can be set off, and when they are, your practical experience with time as you know it will be altered. From your viewpoint the species will then be so different that it will seem to be another one entirely."

Session 675, Page 424

"In a very limited and fumbling manner this is hinted at through the use of computers, where you try

to assess future probabilities and act accordingly in your present. The mind can do this far better than any computer. If it believed this, then certain portions of the brain would be activated."

Session 675, Page 424

"You may think, I am glad I did that, or, Knowing what I know now, how lucky I am that I made that decision. And in that moment you are the future self that once spoke encouragingly to the person of the past. The probable future has caught up with the practical present."

Session 675, Page 425

"As soon as you begin to compare what you are with some idealized concept of yourself, you automatically feel guilty. Until you work with your beliefs, this guilt can be initiated by the most harmless episodes and characteristics. It is a good idea to write down a list of specific acts or incidents that fill you with a sense of guilt. Often you will be able to trace them to early childhood beliefs quite easily -- some instilled by a well-meaning parent to protect you, or out of an adult's ignorance. Brought into the open, however, many of these will dissolve before your comprehension"

Session 677, Page 433

"Do not place the words of gurus, ministers, priests, scientists, psychologists, friends -- or my words - - higher than the feelings of your own being."

Session 677, Page 433

Exercises

Finding your 'feeling-tone'

From Session 613: (in red)

Basically you create your experience through your beliefs about yourself and the nature of reality. Another way to understand this is to realize that you create your experiences through your expectations. Your feeling-tones are your emotional attitudes toward yourself and life in general, and these generally govern the large areas of experience.

They give the overall emotional coloration that characterizes what happens to you. You are what happens to you. Your emotional feelings are often transitory, but beneath there are certain qualities of feeling uniquely your own, that are like deep music chords. While your day to day feelings may rise or fall, these characteristic feeling-tones lie beneath.

Sometimes they rise to the surface, but in great long rhythms. You cannot call these negative or positive. They are instead tones of your being. They represent the most inner portion of your experience. This does not mean that they are hidden from you, or are meant to be. It simply means that they represent the core from which you form your experience.

If you have become afraid of emotion or the expression of feeling, or if you have been taught that the inner self is no more than a repository of uncivilized impulses, then you may have the habit of denying this deep rhythm. You may try to operate as if it did not exist, or even try to refute it is like trying to swim upstream against a strong current...

The feeling-tone then is the motion and fiber -- the timber -- the portion of your energy devoted to your physical experience. Now it flows into what you are as a physical being and materializes you in the world of seasons, space, flesh and time. Its source, however, is quite independent of the world that you know.

Once you learn to get the feeling of your own inner tone, then you are aware of its power, strength and durability, and you can to some extent ride with it into deeper realities of experience.

Your beliefs can be like fences that surround you.

You must first recognize the existence of such barriers - you must see them or you will not even realize that you are not free, simply because you will not see beyond the fences. (Very positively.) They will represent the boundaries of your experience.

There is one belief, however, that destroys artificial barriers to perception, an expanding belief that automatically pierces false and inhibiting ideas.

Now, separately:

The Self Is Not Limited.

That statement is a statement of fact. It exists regardless of your belief or disbelief in it. Following this concept is another:

There Are No Boundaries or Separations of the Self.

Those that you experience are the result of false beliefs. Following this is the idea that I have already mentioned:

You Make Your Own Reality.

To understand yourself and what you are, you can learn to experience yourself directly apart from your beliefs about yourself. Now what I would like each reader to do is to sit quietly. Close your eyes. Try to sense within yourself the deep feeling-tones that I mentioned earlier (in the 613th session in Chapter One). This is not difficult to do.

Your knowledge of their existence will help you recognize their deep rhythms within you. Each individual will sense these tones in his or her own way, so do not worry about how they should feel. Simply tell yourself that they exist, that they are composed of the great energies of your being made flesh.

Then let yourself experience. If you are used to terms like meditation, try to forget the term during this procedure. Do not use any name. Free yourself from concepts, and experience the being of yourself and the motion of your own vitality. Do not question, 'Is this right? Am I doing it correctly? Am I feeling what I should feel?' This is the book's first exercise for you. You are not to use other people's criteria. There are no standards but your own feelings.

No particular time limit is recommended. This should be an enjoyable experience. Accept whatever happens as uniquely your own. The exercise will put you in touch with yourself. It will return you to

yourself. Whenever you are nervous or upset, take a few moments to sense this feeling-tone within you, and you will find yourself centered in your own being, secure.

When you have tried this exercise several times, then feel these deep rhythms go out from you in all directions, as indeed they do. Electromagnetically they radiate out through your physical being; and in ways that I hope to explain later, they form the environment that you know even as they form your physical image.

I told you that the self was not limited, yet surely you think that your self stops where your skin meets space, that you are inside your skin. Yet your environment is an extension of your self it is the body of your experience, coalesced in physical form. The inner self forms the objects that you know as surely and automatically as it forms your finger or your eye.

Your environment is the physical picture of your thoughts, emotions and beliefs made visible. Since your thoughts, emotions and beliefs move through space and time, you therefore affect physical conditions separate from you.

Consider the spectacular framework of your body just from the physical standpoint. You perceive it as solid, as you perceive all other physical matter; yet the more matter is explored the more obvious it becomes that within it energy takes on specific shape (in the form of organs, cells, molecules, atoms, electrons), each less physical than the last, each combining in mysterious gestalt to form matter.

Session 614, Page 20

Rearrange your beliefs as you would furniture

Separate portions of your mind can contain such chambers of inactive material. This information will not be a part of the organized structure of your usual thoughts; though the data is consciously available you can be relatively blind to it.

Usually when you look into your conscious mind you do so for a particular reason, to find some information. But if you have schooled yourself to believe that such data is not consciously available, then it will not occur to you to find it in your conscious mind. If furthermore your conscious data is strongly organized about a core belief, then this will automatically make you blind to experience that is not connected with it.

A core belief is invisible only when you think of it as a fact of life, and not as a belief about life; only when you identify with it so completely that you automatically focus your perceptions along that specific line.

For example, here is a seemingly very innocent core belief. 'I am a responsible parent.'

Now on the surface there is nothing wrong with that belief. If you hold to it and do not examine it, however, you may find that the word 'responsible' is quite loaded, and collects other ideas that are equally unexamined by you. What is your idea of being responsible? According to your answer you can discover whether the core belief works to your advantage or not.

If responsible means, 'I must be a parent twenty-four hours a day to the exclusion of everything else,' then you may be in difficulty, for that core belief might prevent you from using other abilities that exist quite apart from your parenthood.

You may begin to perceive all physical data through the eyes of that core belief alone. You will not look out upon physical reality with the wonder of a child any more, or with the unstructured curiosity of an individual, but always through parental eyes. Thus you will close yourself off from much of physical experience.

Now telepathically you will also attract unconscious data that fits into this rigid pattern, according to the strength and stubbornness of this idea and whether or not you are willing to deal with it. You may narrow your life still further, all information of any kind finally becoming relatively invisible to you unless it touches upon your parental reality.

Now: The core belief just given is of one kind.

You hold some basic assumptions that are also core beliefs. To you they seem to be definitions. They are so a part of you that you take them for granted. Your idea of time is one.

You may enjoy manipulating thoughts of time in your mind. You may find yourself thinking that time is basically different from your experience of it, but fundamentally you believe that you exist in the hours and the years, that the weeks come at you one at a time, that you are caught in the onrush of the seasons.

Naturally your physical experience reinforces this belief. You structure your perception, therefore, in terms of the lapses that seem to happen between events. This in itself forces you to concentrate your attention in one direction only, and discourages you from perceiving the events in your life in other fashions.

You may occasionally employ the association of ideas, one thought leading easily to another. When you do this you often perceive new insights. As the events fall apart from time continuity in your mind they seem to take on fresh vitality. You have unstructured them, you see, from the usual organization.

As you apprehend them through association you come quite close to examining the contents of your mind in a free fashion. But if you drop the time concept and then view the conscious content of your mind through other core ideas, you are still structuring. I am not saying that you should never organize those contents. I am saying that you must become aware of your own structures. Build them up or tear them down, but do not allow yourself to become blind to the furniture of your own mind.

You can stub your toe as easily on a misplaced idea as you can upon an old chair. It will help you, in fact, if you think of your own beliefs as furniture that can be rearranged, changed, renewed, completely discarded or replaced. Your ideas are yours. They should not control you. It is up to you to accept those that you choose to accept.

Imagine yourself then rearranging this furniture. Images of particular pieces will come clearly to you. Ask yourself what ideas these pieces represent. See how well the tables fit together. Open up the drawers inside.

There will be no mystery. You know what your own beliefs are. You will see the groupings, but it is up to you to look inside your own mind and to use the images in your own way. Throw out ideas that do not suit you. If you read this, find such an idea in yourself and then say, 'I cannot throw this idea away,' then you must realize that your inner remark is in itself a belief. You can indeed throw the idea away, the second one, as easily as the first.

You are not powerless before ideas. Using this analogy, you will certainly find some furniture that you did not expect. Do not simply look in the center of your inner room of consciousness; and make sure that you are on guard against the certain invisibility that was mentioned earlier (in this chapter), where an idea, quite available, appears to be a part of reality instead.

The structuring of beliefs is done in a highly characteristic yet individual manner, so you will find patterns that exist between various groupings, and one can lead you to another.

The idea of being the responsible parent, for example, may lead quite easily to other psychic structures involving responsibility, so that data is accepted on its own value. You may even think that it is wrong to view any situation except through your parental status.

The belief in guilt therefore would be a cementing structure that would hold together other similar core beliefs, and add to their strength. You must understand that these are not simply dead ideas, like debris, within your mind. They are psychic matter. In a sense then they are alive. They group themselves like cells, protecting their own validity and identity.

Session 618, Page 51

Altering a belief by substituting its opposite

Your beliefs always change to some extent. As an adult you perform many activities that you believed you could not as a child. For instance: You may at [the age of] three have believed it was dangerous to cross a street. By thirty, hopefully, you have dismissed such a belief, though it fit in very well and was necessary to you in your childhood. If your mother reinforced this belief telepathically and verbally through dire pictures of the potential danger involved in street crossing, however, then you would also carry within you that emotional fear, and perhaps entertain imaginative considerations of possible accident.

Your emotions and your imagination both follow your belief. When the belief vanishes then the same emotional context is no longer entertained, and your imagination turns in other directions. Beliefs automatically mobilize your emotional and imaginative powers.

Few beliefs are intellectual alone. When you are examining the contents of your conscious mind, you must learn, or recognize, the emotional and imaginative connotations that are connected with a given idea. There are various ways of altering the belief by substituting its opposite. One particular method is three-pronged. You generate the emotion opposite the one that arises from the belief you want to change, and you turn your imagination in the opposite direction from the one dictated by the belief. At the same time you consciously assure yourself that the unsatisfactory belief is an idea about reality and not an aspect of reality itself.

You realize that ideas are not stationary. Emotions and imagination move them in one direction or the other, reinforce them or negate them.

Quite deliberately you use your conscious mind playfully, creating a game as children do, in which for a time you completely ignore what seems to be in physical terms and 'pretend' that what you really want is real.

If you are poor, you purposely pretend that you have all you need financially. Imagine how you will spend your money. If you are ill, imagine playfully that you are cured. See yourself doing what you would do. If you cannot communicate with others, imagine yourself doing so easily. If you feel your days dark and pointless, then imagine them filled and joyful.

Now this may sound impractical, yet in your daily life you use your imagination and your emotions often at the service of far less worthy beliefs; and the results are quite clear - and let me add, unfortunately practical.

As it took a while for the unsatisfactory beliefs to become materialized, so it may be a time before you see physical results; but the new ideas will take growth and change your experience as certainly as the old ones did. The process of imagining will also bring you face to face with other subsidiary ideas that may momentarily bring you up short. You may see where you held two quite conflicting ideas simultaneously, and with equal vigor. In such a case, you stalemated yourself.

Session 622, Page 63

Broadcasting your altered position

When someone who has been ill starts on the road to recovery through changing his beliefs, he may be quite surprised to find even his dearest allies suddenly upset, reminding him of the "reality" of his dire state for the same reasons.

Because beliefs form reality - the structure of experience - any change in beliefs altering that structure initiates change to some extent, of course. The status quo which served a certain purpose is gone, new exercises are introduced, another creative process begins. Because your private beliefs are shared with others, because there is interaction, then any determined change of direction on your part is felt by others, and they will react in their own fashion.

You are setting out to experience the most fulfilled reality that you can. To do this you have, hopefully, begun to examine your beliefs. You may want others to change. In doing so you begin with yourself. I told you (in the 619th session) to imagine a game in which you see yourself acting in line with the new desired belief. As you do so, see yourself affecting others in the new fashion.

See them reacting to you in the new way. This is highly important because telepathically you are sending them interior messages. You are telling them that you are changing the conditions and behavior of your relationship. You are broadcasting your altered position.

Some will be quite able to understand you at that level. There may be those who need the old framework, and someone, if not you, to play the part you played before. Those people will either drop out of your experience or you must drop them from yours.

Once more, if you think of daily life as an ever-moving three-dimensional painting with you as the artist, then you will realize that as your beliefs change so will your experience. You must accept the idea completely, however, that your beliefs form your experience. Discard those beliefs that are not bringing you those effects you want. In the meantime you will often be in the position of telling yourself that something is true in the face of physical data that seems completely contradictory. You may say, "I live amid abundance and am free from want," while your eyes tell you that the desk is piled with bills. You must realize that you are the one who produced that "physical evidence" that still faces you, and you did so through your beliefs.

So as you alter the belief, the physical evidence will gradually begin to "prove" your new belief as faithfully as it did your old one. You must work with your own ideas. While there are general categories of beliefs, and general reasons for them, you must become personally aware of your own, for no one person is completely like any other. The old beliefs served a purpose and fulfilled a need.

As mentioned earlier you may have believed that of itself poverty was more spiritual than abundance, or that you were basically unworthy and should therefore punish yourself by being poor.

According to your energy, power and intensity, you can help change the beliefs of many people, of course.

In your daily physical life you are usually concerned simply with changing your beliefs about yourself, and then changing the beliefs others hold about you. You will find conflicting beliefs within yourself and you must become aware of these. As an example, you may believe that you want to understand the nature of your inner self - you may tell yourself you want to remember your dreams, but at the same time still hold a belief in the basic unworthiness of the self, and be quite frightened of remembering your dreams because of what you might find there.

It does no good in such a case to bemoan the situation and say, "I want to understand myself but I'm frightened that I will not like what I find." You yourself must change your beliefs. You must stop believing that the inner self is a dungeon of unsavory repressed emotion. It does contain some repressed emotion. It also contains great intuition, knowledge, and the answers to all of your questions.

Listen to your own conversation as you speak with friends, and to theirs. See how you reinforce each other's beliefs. See how your imaginations often follow the same lines. All of this is quite out in the open if you realize that it is.

Session 622, Page 77

Cellular memory playback

Try a simple experiment. The results will be self explanatory. Think of a sad event from your life. Similar feelings will soon follow, and with them memories of other such unpleasant episodes strung together through association. Scenes, odors, words, perhaps half-forgotten, will suddenly come upon you with new freshness.

Your thoughts will activate the appropriate feelings. Beneath your awareness, however, they will also trigger the cells' ever-present memory imprints of stimuli received when those events occurred. There

is, to some extent now, a cellular memory playback - and on the part of the entire body, the recognition of its state at that time.

If you pursue such sorrowful thoughts persistently you are reactivating that body condition. Think of one of the most pleasant events that ever happened to you and the reverse will be true, but the process is the same. This time the associated memories are pleasant, and the body changes accordingly.

Remember, these mental associations are living things. They are formations of energy assembled into invisible structures, through processes quite as valid and complicated as the organization of any group of cells. Comparing them with cells, they are of briefer duration, generally speaking, though under certain conditions this does not apply. But your thoughts form structures as real as the cells. Their composition is different in that no solidity is involved in your terms.

As living cells have a structure, react to stimuli and organize according to their own classification, so do thoughts. Thoughts thrive on association. They magnetically attract others like themselves, and like some strange microscopic animals they repel their 'enemies,' or other thoughts that are threatening to their own survival.

Using this analogy, your mental and emotional life forms a framework composed of such structures, and these act directly upon the cells of your physical body.

Session 633, Page 130

Imagine where your breath goes when it leaves your body

The greater your 'period' of reflection, the greater the amount of time that seems to pass between events.

You seem to think that there is an expanse of time between reincarnational existences, that one follows the other as one moment seems to follow another. Because you perceive a reality of cause and effect, you hypothesize a reality in which one life affects the next one. With your theories of guilt and punishment you often imagine that you are hampered in this existence by guilts collected in the last life - or worse, accumulated through the centuries.

These multiple existences, however, are simultaneous and open ended. In your terms the conscious mind is growing toward a realization of the part it has to play in such multidimensional reality. It is enough that you understand your part in this existence. When you fully comprehend that you form what you think of as your current reality, all else will fall into place.

Your beliefs, thoughts and feelings are instantly materialized physically. Their earthly reality occurs simultaneously with their inception, but in the world of time, lapses between appear to occur. So I say one causes the other, and I use those terms to help you understand, but all are at once. So are your multiple lives occurring as the immediate realization of your being in the natural extension of its many-faceted abilities.

'At once' does not imply a finished state of perfection nor a cosmic situation in which all things have been done, for all things are still happening. You are still happening - but both present and future selves;

and your past self is still undergoing what you think is done. Moreover, it is experiencing events that you do not recall, that your linear-attuned consciousness cannot perceive on that level.

Your body has within it the miraculous strength and creative energy with which, in your terms, it was born. You most probably take this to mean that I am implying the possibility of an unending state of youth. While youth can be physically 'prolonged' far beyond its present duration, that is not what I am saying.

Physically, your body must follow the nature into which you were born, and in that context the cycle of youth and age is highly important. In some ways, the rhythm of birth and death is like a breath taken and exhaled. Feel your own breath as it comes and goes. You are not it, yet it comes into you and leaves you, and without its continuous flow you could not physically exist. Just so your lives go in and out of you - you and yet not you. And a portion of you, while letting them all go, remembers them and knows their journey.

Imagine where your breath goes when it leaves your body, how it escapes through an open window perhaps and becomes a part of the space outside, where you would never recognize it - and when it has left you it is no longer a part of what you are, for you are already different.

So the lives you have lived are not you, while they are of you. Close your eyes. Think of your breaths as lives, and you the entity through which they have passed and are passing. Then you will feel your state of grace, and all artificial guilts will be meaningless. None of this negates the supreme and utter integrity of your individuality, for you are as well the individual entity through whom the lives flow, and the unique lives that are expressed through you.

No one atom of air is like another. Each in its own way is aware and capable of entering into greater transformations and organizations, filled with infinite potential. As your breath leaves you and becomes part of the world, free, so do your lives leave you and continue to exist in your terms. You cannot confine a personality that you 'were' to a particular century that is finished and deny it other fulfillments, for even now it exists and has fresh experience. As your moment of reflection gave birth to consciousness as you think of it - for both really came together - so then can another phenomenon and kind of reflection give birth to at least some dim conscious awareness of the vast dimensions of your own reality.

The animal moves, say, through a forest. You move through psychic, psychological and mental areas in the same way. Through his senses the animal gets messages from distant areas that he cannot directly perceive, and of which he is largely unaware. And so do you.

Session 636, Page 154

Imagine yourself as a portion of an invisible universe

A group of cells forms an organ. A group of selves forms a soul. I am not telling you that you do not have a soul to call your own. You are a part of your soul. It belongs to you, and you to it. You dwell within its reality as a cell dwells within the reality of an organ. The organ is temporal in your terms. The soul is not.

The cell is material in your terms. The self is not. The entity then, or greater self, is composed of souls. Because the body exists in space and time, the organs have specific purposes. They help keep the body

alive and they must stay 'in place.' The entity has its existence in multitudinous dimensions, its souls free to travel within boundaries that would seem infinite to you. As the smallest cell within your body participates to its degree in your daily experience, so does the soul to an immeasurably greater extent share in the events of the entity.

You possess within yourself all of those potentials in which consciousness creatively takes part. The cell does not need to be consciously aware of you in order to fulfill itself, even though your expectations of health largely influence its existence, but your recognition of the soul and entity can help you direct energies from these other dimensions into your daily life.

You, dear reader, are in the process of expanding your psychic structure, [of] becoming a conscious participator with the soul, in certain terms, [of] becoming what your soul is. As cells multiply and grow within their own nature and the physical framework - so do selves evolve' in terms of value fulfillment.

Souls are also creative psychic structures, ever-changing and yet always retaining individual integrity (pause), and all are dependent one upon the other. Souls make up the life of the entity in those terms. Yet the entity is 'more' than the soul is.

When you are aware of the existence of the entity and of the soul, you can consciously draw upon their greater energy, understanding and strength.

It is inherently available, but your conscious intent brings about certain changes in you that automatically trigger such benefits. The results will be felt down to the smallest cells within your body, and will affect even the most seemingly mundane events of your daily life.

You are growing in consciousness; therefore using it expands its capabilities. It is not a thing, but an attribute and characteristic. That is why your understanding and desire are so important. The processes initiated are beyond your normal awareness. They occur automatically with your intent if you do not block them through fear, doubt or opposing beliefs.

Imagine yourself as a portion of an invisible universe, but one in which all the stars and planets are conscious and full of indescribable energy. You are aware of this. Think of this universe as having the form of a body. If you want to, visualize its outline brilliant against the sky. The suns and planets are your cells, each filled with energy and power but awaiting your direction. Then see this image exploding into your own consciousness, which is unbelievably bright. Realize that it is a portion of a far greater multidimensional structure, spread out in an even richer dimension. Feel the entity sending you energy as you send energy to your cells. Let it fill your being and then direct it physically any place within your body that you choose.

If instead there is a physical event that you strongly desire, then use that energy to imagine its actual occurrence as vividly as you can. If you follow these directions and understand the meaning for them as given, you will find the results most startling and effective. Energy may be directed to any portion of the body, and if you do not block its actions by disbeliefs, that portion will be cured. Remember, however: If you hold the belief that you are a sickly person, that can hinder you. [In that case, then, to] change that particular kind of belief is your first concern. One of the purposes of this book is to tell you that no one is born to be a sickly person, so reading it can help you there.

In your terms, if you believe that you chose illness to compensate for a past-life deficiency, then it will help you to realize that you form your reality now in your present, and can therefore change it.

Session 637, Page 156

Discover your conscious beliefs part 1

It is true that habitual thoughts of love, optimism and self acceptance are better for you than their opposites; but again, your beliefs about yourself will automatically attract thoughts that are consistent with your ideas. There is as much natural aggressiveness in love as there is in hate. Hate is a distortion of such a normal force, the result of your beliefs.

As in the material that Ruburt received ahead of time for his own use, natural aggression is cleansing and highly creative - the thrust behind all emotions.

There are two ways to get at your own conscious beliefs. The most direct is to have a series of talks with yourself. Write down your beliefs in a variety of areas, and you will find that you believe different things at different times. Often there will be contradictions readily apparent. These represent opposing beliefs that regulate your emotions, your bodily condition and your physical experience. Examine the conflicts. Invisible beliefs will appear that unite those seemingly diverse attitudes. Invisible beliefs are simply those of which you are fully aware but prefer to ignore, because they represent areas of strife which you have not been willing to handle thus far. They are quite available once you are determined to examine the complete contents of your conscious mind.

If this strikes you as too intellectual a method, then you can also work backward from your emotions to your beliefs. In any case, regardless of which method you choose, one will lead you to the other. Both approaches require honesty with yourself, and a firm encounter with the mental, psychic and emotional aspects of your current reality.

As with Andrea, you must accept the validity of your feelings while realizing that they are about certain issues or conditions, and are not necessarily factual statements of your reality. 'I feel that I am a poor mother,' or, 'I feel that I am a failure.' These are emotional statements and should be accepted as such. You are to understand, however, that while the feelings have their own integrity as emotions, they may not be statements of fact. You might be an excellent mother while feeling that you are very inadequate. You may be most successful in reaching your goals while still thinking yourself a failure.

By recognizing these differences and honestly following the feelings through - in other words, by riding the emotions - you will be led to the beliefs behind them. A series of self-revelations will inevitably result, each leading you to further creative psychological activity. At each stage you will be closer to the reality of your experience than you have ever been.

The conscious mind will benefit greatly as it becomes more and more aware of its directing influence upon events. It will no longer fear the emotions, or the body, as threatening or unpredictable, but sense the greater unity in which it is involved.

The emotions will not feel like stepchildren, with only the best dressed being admitted. They will not need to cry out for expression, for they will be fully admitted as members of the family of the self. Now, again, some of you will say that your trouble is that you are too emotional, too sensitive. You may

believe that you are too easily swayed. In such cases you are afraid of your emotions. You think their powers so strong that all reason can be drowned within them.

No matter how open it may seem that you are, you will nevertheless accept certain emotions that you think of as safe, and ignore others, or stop them at particular points, because you are afraid of following them further. This behavior will follow your beliefs, of course. If you are over forty, for instance, you may tell yourself that age is meaningless, that you enjoy much younger people, that you think young thoughts. You will accept only those emotions that appear to be in keeping with your ideas of youth. You become concerned with the problems of the young. You accept what you think of as optimistic health giving thoughts.

Session 644, Page 213

Making prominent your latent abilities

You rule your experiences from the focal point of your present, where your beliefs directly intercept with the body and the physical world on the one hand, and the invisible world from which you draw your energy and strength on the other. This applies to individuals, societies, races and nations, and to sociological, biological and psychic activities.

In daily practical experience, try to concentrate for a while upon seemingly subordinate abilities, ones that you think of as latent. If you do so consistently, using your imagination and will, then those abilities will become prominent in your present. The current beliefs will reprogram and alter past experience. It is not simply that past, forgotten, unconsciously perceived events will be put together in a new way and organized under a new heading, but that in that past (now not perceivable), the entire bodily response to seemingly past events will change.

Your desire or belief will literally be reaching back into time, teaching the nerves new tricks. Definite reorganizations in that past will occur in your present, allowing you to behave in entirely new fashions.

Learned behavior therefore alters not only present and future but also past conduct. Your power as a rational consciousness focused in the present provides you with opportunities for creativity that you are but vaguely learning to understand. As you do learn, you will automatically begin to appreciate the multidimensional nature of not only your own species but of others as well. The moment as you think of it, then, is the creative framework through which you, the nonphysical self, constantly form corporeal reality, and through that window into earthly existence you form both its future and its past.

Session 654, Page 282

Discover your conscious beliefs part 2

Give us a moment. Since your conscious beliefs determine those unconscious functions that bring about your personal experience, your first step is to enlarge those beliefs.

The concepts given in this book should have already helped you do that to some extent. Within your own subjective reality are traces of all those roads not taken, those abilities not used. You may think of yourself as primarily a parent, or mainly in terms of your job or profession. As much as possible, for now, forget the normal familiar light in which you see yourself, and consider your identity.

Write down or enumerate all of your known physical and mental abilities, whether they have been developed or not, and all of those inclinations toward particular activities - even those only remotely considered - as well as those that have come at all vividly to mind.

These represent the varied probable characteristics from which you have chosen to activate your particular main interest. Out of these attributes, therefore, you chose what you now consider to be your hard-bed reality.

Any of those directions, followed, can enrich the existence that you know, and in turn open up other probabilities that now escape you. The main image of yourself that you have held has, to a large extent, also closed your mind to these other probable interests and identifications. If you think in terms of a multidimensional self, then you will realize that you have many more avenues open to expression and fulfillment than you have been using. These probable achievements will lie latent unless you consciously decide to bring them into being.

Whatever talents you sense you have can be developed only if you determine to do so. The simple act of decision will then activate the unconscious mechanisms. You, as a personality, regardless of your health, wealth or circumstances, have a rich variety of probable experience from which to choose. Consciously you must realize this and seize the direction for your own life. Even if you say, 'I will go along with all life offers,' you are making a conscious decision. If you say, 'I am powerless to direct my life,' you are also making a deliberate choice - and in that case a limiting one.

The path of experience is nowhere settled. There is no one road that does not have avenues to another. There are deep veins of probable actions ever available to you at any given time. Your imagination can be of great value, allowing you to open yourself to such courses; you can then use it to help you bring these into being.

If you are poor, you chose that reality from many probable ones that did not involve poverty - and that are still open. If you chose illness, again there is a probable reality ready for initiation in which you choose health. If you are lonely there are probable friends you refused to meet in the past, but who are readily available.

In your mind, therefore, see those probable abilities or events taking place. As you do, the intensity of your desire brings them into your experience. There are no boundaries, again, set about the self. There are literally many other probable yous. You can draw upon their abilities, as in their own way they call upon your own, for you are all intimately connected.

Session 655, Page 287

Discovering Your Point of power

You can change the picture of your life at any time if only you realize that it is simply the one portrait of yourself that you have created from an unlimited amount of probable ones. The peculiar aspect of your own probable portraits will still be characteristic of you, and no other.

The abilities, strengths and variants that you may want to actualize are already latent, in your terms, and at your disposal. Suppose that you are unhealthy and desire health. If you understand the nature of

probabilities, you will not need to pretend to ignore your present situation. You will recognize it instead as a probable reality that you have physically materialized. Taking that for granted, you will then begin the process necessary to bring a different probability into physical experience.

You will do this by concentrating upon what you want, but feeling no conflict between that and what you have, because one will not contradict the other; each will be seen as a reflection of belief in daily life. As it took some time to build up your present image with its unhealthy aspects, so it may take time to change that picture. But concentration upon the present unhealthy situation will only prolong it. Period.

Each condition is as real or unreal as the other. Which you? Which world? You have your choice, broadly, within certain frameworks that you have chosen as a part of your creaturehood. The past as you think of it, and the subconscious, again as you think of it, have little to do with your present experience outside of your beliefs about them. The past contains for each of you some moments of joy, strength, creativity and splendor, as well as episodes of unhappiness, despair perhaps, turmoil and cruelty. Your present convictions will act like a magnet, activating all such past issues, happy or sad. You will choose from your previous experience all of those events that reinforce your conscious beliefs, and so ignore those that do not; the latter may even seem to be nonexistent.

As mentioned in this book (in Chapter Four, for instance), the emerging memories will then turn on the body mechanisms, merging past and present in some kind of harmonious picture. This means that the pieces will fit together whether they are joyful or not.

This joining of the past and present, in that context, predisposes you to similar future events, for you have geared yourself for them. Change now quite practically alters both the past and the future. For you, because of your neurological organization, the present is obviously the only point from which past and future can be changed, or when action becomes effected.

I am not speaking symbolically. In the most intimate of terms, your past and future are modified by your present reactions. Alterations occur within the body. Circuits within the nervous system are changed, and energies that you do not understand seek out new connections on much deeper levels far beyond consciousness. Your present beliefs govern the actualization of events. Creativity and experience are being formed moment by moment by each individual.

You must understand that your present is the point at which flesh and matter meet with the spirit. Therefore the present is your point of power in your current lifetime, as you think of it. If you assign greater force to the past, then you will feel ineffective and deny yourself your own energy.

For an exercise, sit with your eyes wide open, looking about you, and realize that this moment represents the point of your power, through which you can affect both past and future events.

The present seen before you, with its intimate physical experience, is the result of action in other such presents. Do not be intimidated therefore by the past or the future. There is no need at all for undesirable aspects of your contemporary reality to be projected into the future, unless you use the power of the present to do so.

If you learn to get hold of this feeling of power now, you can use it most effectively to alter your life situation in whatever way you choose - again, within those limitations set by your creature hood. If you

were born without a limb, for example, your power in the present cannot automatically regenerate it in this life, although in other systems of reality you do possess that limb.

Session 656, Page 292

Concentrate on your desire

To rid yourself of annoying restrictions then, my dear friend, you repattern your past from the present. Whatever your circumstances, you use the past as a rich source, looking through it for your successes, restructuring it. When you search it looking for what is wrong, then you become blind to what was right, in those terms, so that the past only mirrors the shortcomings that now face you.

Other events literally become invisible to you. Since basically past and future exist at once, you are at the same time dangerously constructing your future along the same lines.

Individuals can go from psychologist to psychologist, from self-therapy to self-therapy, always with the same question: 'What is wrong?' The question itself becomes a format through which experience is seen, and itself represents one of the main reasons for all limitations, physical, psychic or spiritual.

At one point or another the individual ceased concentrating upon what was right in certain personal areas, and began to focus upon and magnify specific 'lacks.' With all good intentions, then, various solutions are looked for, but all based upon the premise that something is wrong.

If such a practice is continued, the concentration upon negatives can gradually bleed out into other previously unblemished areas of experience.

You are not at the mercy of past beliefs, therefore. On the other hand, the sooner you begin- to act upon new ones the better. Otherwise you are not trusting them in the present. If you are poor and want to have more money, and try to maintain a belief in abundance - while still faced with the fact of present poverty - you must in your reality make some symbolic move that shows you are willing to accept a change.

As foolish as it may sound, you should give some money away, or in whatever manner that suits you act as if you did have more money than you physically have. You must respond to your new beliefs, so that neurologically the new message gets across.

You perform habitually in certain manners as a result of your beliefs. Now if you willfully change some of those habits then you are also getting the message across. The initiative must come from you, and in the present. In a very real manner of speaking, this means changing your viewpoint, that particular perspective with which you view your past and present and imagine your future.

You must look within yourself for evidences of what you want in terms of positive experience. Examine your past with that in mind. Imagine your future from the power point of the present. In such a way at least you are not using the past to reinforce your limitations, or projecting them into the future. It is only natural to contrast what you want with what you have, and it is very easy to become discouraged in so doing, but looking for errors in the past will not help you. A correctly utilized five-minute period of time can be of great benefit, however. In this period concentrate upon the fact that the point of power is now. Feel and dwell upon the certainty that your emotional, spiritual and psychic abilities are focused

through the flesh, and for five minutes only direct all of your attention toward what you want. Use visualization or verbal thought - whatever comes most naturally to you; but for that period do not concentrate upon any lacks, just upon your desire.

Use all of your energy and attention. Then forget about it. Do not check to see how well it is working. Simply make sure that in that period your intentions are clear. Then in one way or another, according to your own individual situation, make one physical gesture or act that is in line with your belief or desire. Behave physically, then, at least once a day in a way that shows that you have faith in what you are doing. The act can be a very simple one. If you are lonely and feel unwanted, it can merely involve your smiling at someone else. If you are poor, it can involve such a simple thing as buying an item you want that costs two cents more than the one you would usually buy - acting on the faith, even that feebly, that the two cents will somehow be given you or come into your experience; but acting as if you had more than you do.

In health terms, it involves conducting yourself once a day as though you were not sick in whatever way given you. But the belief in the present, reinforced for five minutes, plus such a physical action, will sometimes bring literally awesome results. Such effects will occur however only if you cease looking into the past 'for what is wrong,' and stop reinforcing your negative experience. These same principles can be used in any area of your life, and in each you are choosing from a variety of probable events.

Seth later summarizes this exercise in 'Dreams, Evolution and Value Fulfillment':

The important lessons have never really appeared in your societies: the most beneficial use of the directed will, with great expectations, and that coupled with the knowledge of Framework 1 and 2 activities. Very simply: You want something, you dwell upon it consciously for a while, you consciously imagine it coming to the forefront of probabilities, closer to your actuality. Then you drop it like a pebble into Framework 2, forget about it as much as possible for a fortnight, and do this in a certain rhythm.

Session 891

Session 657, Page 299

Natural Hypnosis

Your reality is the result of a hallucination, if by this you mean that it is only the picture shown by your senses. Physically, of course, your existence is perceived through the senses. In that context corporeal life is an entranced one, with the focus of attention largely concentrated through the senses' belief in the reality of their sensations. Yet that experience is the image that reality takes for you now, and so in other terms earthly life is one version of reality - not reality in its entirety, but a part of it. It is in itself an avenue through which you perceive what reality is. In order to explore that experience, you direct your attention to it and use all of your other (nonphysical) abilities as corollaries, adjuncts, additions. You hypnotize your very nerves, and the cells within your body, for they will react as you expect them to react, and the beliefs of your conscious mind are followed in degree by all portions of the self down to the smallest atom and molecule. The large events of your life, your interactions with others, including the habitual workings of the most minute physical events within your body - all of this follows your conscious belief.

Again, if you are ill you may say, 'I did not want to be sick,' or if you are poor, 'I did not want to be poor,' or if you are unloved, 'I did not want to be lonely.' Yet for your own reasons you began to believe in illness more than health, in poverty more than abundance, in loneliness rather than affection.

You may have accepted some of these ideas from your parents. Their effects may have surrounded you, or you may have switched beliefs in one particular area of your life; but each can be changed if you utilize the power of action in the present. I am not saying that every one of you must or should be healthy, wealthy and wise. I am only addressing those here now who have effects in their lives with which they are dissatisfied. In one manner of speaking, then, the suggestions you give yourselves constantly operate overall as beliefs that are reflected in your experience.

Some of you are simply mentally lazy. You do not consciously examine the data that you receive. Many who make a practice of 'denying' negative suggestions from others, asserting positive affirmations instead, actually do so because they are so fully convinced that the power of negative beliefs is stronger than that of beneficial ones. Each of you will find habitual thought patterns in your own life backed up by resulting action - conditioned behavior as it were - by which you continually reinforce negative aspects, concentrate upon them to the exclusion of conflicting data, and so bring them into experience through natural hypnosis.

Many people assign great power to a hypnotist, yet whenever you have the undivided attention of another, you act as a hypnotist to a large degree.

Whenever you have your own undivided attention you act as hypnotist and subject simultaneously. You give yourselves post-hypnotic suggestions all the time, particularly when you project present conditions into the future. I want to impress upon you the fact that all of this simply follows the natural function of the mind, and to dispel any ideas that you have about the 'magical' aspects of hypnosis.

For five or ten minutes a day at the most, then, use natural hypnosis as a method of accepting desired new beliefs. During that period concentrate your attention as vividly as possible upon one simple statement. Repeat it over and over while focusing upon it for this time. Try to feel the statement in whatever way is possible - that is, do not allow distractions, but if your mind insists upon running about then channel its images in line with your declaration.

The repetition, verbally or mentally, is important because it activates biological patterns and reflects them. Do not strain. This exercise should not be done along with the point of power exercise given earlier. (See the 657th session in Chapter Fifteen.) One should not run into the other, but should be carried out on separate occasions during the day.

During the period, however, do remember that you are using the present as a moment of power to insert new beliefs, and that these will indeed be materialized. When the exercise is finished do not dwell upon it. Put it from your mind. You will have utilized natural hypnosis in a concentrated form. You may have to experiment some for the proper wording of your message, but three days at the very least are necessary before you can tell, through results, how effective it has been. A change of wording may be in order. When you feel right about the statement, then continue it. Your attention should be completely relaxed otherwise, for time is needed. You may experience spectacular results at once. But continue the exercise even if this happens.

Inner channels must become repatterned. There will be a feel to this that will serve as your own individual guideline. There is no need to continue the practice over ten minutes. In fact, many will find that difficult to do. Spending a longer period of time simply reinforces the idea of problems involved.

Session 658, Page 308

Changing old beliefs and accepting new ones

In those areas in which you are dissatisfied, you feel that you are powerless, or that your will is paralyzed, or that conditions continue despite what you think of as your intent. Yet if you pay attention to your own quite conscious thoughts, you will find that you are concentrating upon precisely those negative aspects that so appall you. You are hypnotizing yourself quite effectively and so reinforcing the situation. You may say, horrified, 'What can I do? I am hypnotizing myself into my overweight condition (or my loneliness, or my poor health).' Yet in other facets of your life you may be hypnotizing yourself into wealth, accomplishment, satisfaction - and here you do not complain. The same issues are involved. The same principles are operating. In those positive life situations you are certain of your initiative. There is no doubt. Your beliefs become reality.

In the unsatisfactory aspects, you must understand this: there is also no doubt. You are utterly convinced that you are sick, or poor, or lonely, or spiritually opaque, or unhappy.

The results, then, as easily and effortlessly follow. Natural hypnosis, in the terms given here, operates as well in one case as in the other.

What should you do, then? First of all, you must realize that you are the hypnotist. You must seize the initiative here as you have in other positive aspects of your life. Whatever the superficial reasons for your beliefs, you must say:

For a certain amount of time I will momentarily suspend what I believe in this area, and willfully accept the belief I want. I will pretend that I am under hypnosis, with myself as hypnotist and subject. For that time desire and belief will be one. There will be no conflict because I do this willingly. For this period I will completely alter my old beliefs. Even though I sit quietly, in my mind I will act as if the belief I want were mine completely.

At this point do not think of the future, but only of the present. If you are overweight, insert the weight that you think is ideal for you while you are following this exercise. Imagine that you are healthy if you have the belief that you are not. If you are lonely, believe that you are filled with the feeling of companionship instead. Realize that you are exerting your initiative to imagine such situations. Here there can be no comparison with your normal situation. Use visual data, or words - whatever is most natural to you. And again, no more than ten minutes is required.

If you do this faithfully, within a month you will find the new conditions materializing in your experience. Your neurological structure will respond automatically. The unconscious will be aroused, bringing its great powers to bear, bringing you the new results. Do not try to overdo this, to go through the entire day worrying about beliefs, for example. This can only cause you to contrast what you have with what you want. Forget the exercise when it is completed. You will find yourself with impulses that arrive in line with these newly inserted beliefs, and then it is up to you to act on these and not ignore them.

The initiative must be yours. You will never know unless you try the exercise. Now if you are in poor health, and have a physician, you had better continue going to him, because you still rely on that system of belief - but use these exercises as supplements to build up your own sense of inner health, and to protect you against any negative suggestions given by your doctor. Utilize the belief in physicians since you have it.

Session 658, Page 315

Rejuvenation your body, mind and spirit

The physically attuned conscious mind in your now cannot handle those staggering probabilities while maintaining a sense of identity, yet there are conscious traces within your daily thoughts that are the psychological representations of such knowledge.

Often you do not trust your imagination, considering that it deals with phenomena that cannot be called fact. Therefore you artificially form a situation in which overall traces must be made. If you are too imaginative, for example, you may not be able to adequately deal with physical life. This applies only in the cultural media in which you presently operate, however. Originally, and in your terms of time, it was precisely the imagination that in its own way set you apart from other creatures, enabling you to form realities in your mind that you could 'later' exteriorize.

Because you now distrust the imagination so, you do not understand the great clues it gives you, both in terms of problem solving and of creative expression. Many quite valid reincarnational memories come as imaginings, but you do not trust them. A good percentage of your problems can be worked out rather easily through the use of your imagination.

Often you inadvertently use it to prolong 'negative' circumstances, as you think of all the things that you could do wrong. Yet you can employ it very constructively, altering past, present and future. To do so in your present, freely imagine a situation in which you are happy. To begin with your imaginings may seem foolish. If you are elderly, poor and lonely, it may seem highly ludicrous to think of yourself as twenty, wealthy, and surrounded by friends and admirers.

Indeed, if after such an enjoyable exercise you look about you and compare what you have envisioned with what you have, then you may feel worse than you did before. You are to realize that this imaginative world does exist - but not in the world of facts that you know. To some extent, however, according to your freedom within it, such an exercise will automatically rejuvenate your body, mind and spirit, and begin to draw to you whatever equivalent is possible for you within the world of facts that you know (emphatically).

Using age as an example now, it may seem to you that you are a given age, that within your subjective experience it must be paramount, that regardless of your age you are to some extent closed off from the experience of being any other age. In some simultaneous existences you are very young, however, and in others very old. Some of your physical cells are brand new, so to speak - the regeneration of fresh life is physically within you; in your terms this is true not only until your death but even after it, when your hair and nails can still grow. Identify then with the constantly new energy alive within you in this now of your being (very intently) and realize that on all levels you are biologically and psychologically connected with that greater identity that is your own.

No matter what your current situation, the answers lie within your own aspirations and abilities. Often you will hold down or inhibit certain aspects of your experience in order to use others - using those available will automatically free you from inhibitions in other areas.

There may be physical circumstances involving birth defects that are beyond alteration, where experience must be focused along other than usual pathways, yet even here those talents and characteristics that are available will open up vistas of experience and achievement.

When you are utilizing your imagination in the way I have suggested, purposefully do so in a playful manner, knowing that in so-called realistic terms there may be great discrepancies between imagination and fact. In your reality take that for granted. Yet often your freewheeling, 'silly,' seemingly unrealistic imagination will bring you quite practical solutions to your problems, for if the exercise is done properly you will be automatically releasing yourself from restrictions that you have taken for granted.

Even if a direct solution does not appear, rejuvenation will of itself begin to point you in the proper direction. If you are a woman in an unhappy marriage, for example, you may begin by imagining yourself with a fine suitor. No Sir Galahad may appear, but if the exercise is pursued properly you will automatically begin to feel loved, and therefore worthy of love, and lovable, where before you felt rejected, unworthy and inferior. This feeling of being loved will alter your reality, drawing love to you. You will act loved. Your spouse may then find you exhibiting characteristics of a most pleasant nature, and he himself may change.

On the other hand you may draw another man to you, and end the marriage that has served its purposes in all ways, finding now the impetus and the reasons for change. Because your imagination transcends time, it is one of your greatest touchstones to your own identity.

You must, of course, be able to distinguish between the world of imagination and the physical world of fact in order to be able to manipulate effectively. But physical reality springs from the imagination, which follows the path of your beliefs.

In the exercise just given, you use the belief in effective change in any given area, and then allow your imagination freedom along those directed lines. Such an exercise automatically does even more, opening up the window of perception and letting in the knowledge and experience of other portions of the self. As this light and energy flows through, it will be tinted or colored by your own psychological reality, as the rays of the sun are through colored glass. This simply means that the other-dimensional information will often appear in ordinary guise, through an intuitive hunch, a sudden idea, or some solution that has already occurred to you but has not been acted upon.

Session 669, Page 383

Change your beliefs about yourself

Use your conscious mind and its logic. If you discover that you feel unworthy, then do not simply try to apply a more positive belief over that one. Instead discover the reasons for your first belief. If you have not already done so, write down your feelings about yourself. Be perfectly honest. What would you say if someone else came to you with the same reasons?

Examine what you have written. Realize that a set of beliefs is involved. There is a difference between believing that you are unworthy and bring unworthy in fact.

Then write a list of your abilities and accomplishments. These should include such issues as getting along well with others, being attractive, being good with plants or animals, being a good carpenter or cook. Any talent or achievement should be noted as honestly as you recorded the most minute 'defects' earlier.

There is no human being alive who does not have creative abilities in his or her own way, achievements and excellent characteristics, so if you follow these instructions you will find out that you are indeed a worthy individual.

When you catch yourself falling into a mood in which you feel inferior, look at your second list, of abilities and accomplishments. Then use the positive suggestion in your own worth, backed up by your own personal self-examination. You may say, 'But I know I have great abilities that I am not using.

When I compare myself to others, then I fall far short. What difference does it make if I have a few mundane achievements that are shared by many others, that are in no way unique? Surely my destiny involves more than that. I have yearnings that I cannot express.

In the first place you must understand that in your own uniqueness it is futile to compare yourself to others, for in so doing you try to emulate qualities that are theirs, and to that extent deny your own miraculous being and vision. Once you begin comparing yourself to others there is no end to it. You will always find someone more talented than you are in some way, and so will continue to be dissatisfied. Instead, through working with your own beliefs, take it for granted that your life is important; begin with it and where you are. Do not deride yourself because you have not reached some great ideal, but start to use those talents that you have to the best of your ability, knowing that in them lies your own individual fulfillment.

Any help that you give to others will come through the creative utilization of your own characteristics and no one else's. Do not get upset with yourself when you find yourself dwelling on negative issues in your life. Instead, constructively ask yourself why you are doing so. The answer will come to you.

Use the knowledge as a bridge. Let whatever emotions are involved happen. If you do this honestly, feelings of self-worthlessness or despondency will go through and vanish, changing of their own accord. You may even find yourself impatient with the feelings themselves, or even bored, and hence dismiss them. Do not tell yourself automatically that they are wrong, however, and then try to apply a 'positive' belief like a band-aid.

Have a sense of humor about yourself - not a malicious one but a kindly humorous regard for yourself. High seriousness is fine when it comes naturally and is not forced. But it can become pompous if it is prolonged.

If you allow yourself to be more and more aware of your own beliefs, you can work with them. It is silly to try to fight what you think of as negative beliefs, or to be frightened of them. They are not mysterious. You may find that many served good purposes at one time, and that they have simply been overemphasized. They may need to be restructured rather than denied.

The Unknown Reality, Volume 1

Information on probable realities and reincarnation as it relates to probabilities and the self as it relates to probable selves. Discussion on "Consciousness Units" originally described in TES 9. Discussion on Animal consciousness and awareness. Seth mentions the "Dream Scientist". This book has the first half of the "Practice Elements".

Sessions: 679-704

Quotes

"Within the entire identity there may be, for example, several incipient selves, around whose nuclei the physical personality can form."

Session 680, Page 19

"When your mother died in her 50's in one probable system, your mother in this system was the recipient of energy that then returned."

Session 680, Page 21

"All probable worlds exist now. All probable variations on the most minute aspect in any reality exist now. You weave in and out of probabilities constantly, picking and choosing as you go along."

Session 681, Page 28

"There are, for example, parallel events that are followed as easily as you follow consecutive events."

Session 681, Page 28

"In practical terms of sense data, those worlds do not meet. In deeper terms they coincide. Any of the infinite number of events that could have happened to you and Ruburt [do] happen."

Session 681, Page 29

"Statistics provide an artificial, predetermined framework in which your reality is then examined."

Session 681, Page 30

"...the moment point, the present, is the point of interaction between all existences and reality. All probabilities flow through it, though one of your moment points may be experienced as centuries, or as a breath, in other probable realities of which you are a part."

Session 681, Page 30

"In no way now can you predict what will happen to you now. You can choose to accept as your reality any number of given unpredictable events. In that respect, the choice is yours, but all the events you do not accept occur nevertheless."

Session 681, Page 31

"Needless to say, I wanted you to know that there is much more than even this, complexities that are truly astounding, intelligences that operate in what I suppose you would call a gestalt fashion, building blocks of vitalities of truly unbelievable maturity, awareness, and comprehension. These are the near

ultimate as I understand such things."

Session 681, Page 31

"That viewpoint however is highly limited, for above you, using that scale, there are other more developed organizations of these units; and so from that more exalted viewpoint, you would seem to be junior souls indeed."

Session 682, Page 39

"There are millions of these units of consciousness in one atom - many millions"

Session 682, Page 40

"Even your atomic structure, then, is poised between probabilities. If this is true, then obviously you are aware of only one small probable portion of yourself - and this portion you protect as your identity. If you think of it as simply a focus taken by your greater identity, then you will be able to follow what I am saying without feeling puny by contrast, or lost. The focus that you have is indeed inviolate."

Session 682, Page 41

"There is, of course, no single-line kind of development at all. In first place, as you know, your life is at once..."

Session 682, Page 41

"At those times that the individual consciousness became so entranced with its experiences, however, that the clear-cut, steady, and conscious communication with the mass consciousness went underground, so to speak."

Session 683, Page 49

"You rarely find a person who is a great intellect, a great athlete, and also a person of deep emotional and spiritual understanding -- an ideal prototype of what it seems mankind could produce."

Session 683, Page 50

"Any concepts of god or other beings that are based upon limited ideas of personhood will ultimately be futile."

Session 683, Page 50

"I do not want to get involved in a discussion of levels, in which progression is supposed to occur from one to the other. All such discussions are based upon your idea of one-personhood, consecutive time, and limited versions of the soul."

Session 683, Page 51

"The flower - calling back to the bulb urging it ahead and reminding it of its (probable future) development - is like a future self in your terms, or a more highly advanced self, who has the answers and can indeed be quite practically relied upon. The gods can be seen in the same light, only on a larger scale; and understood in that context, they can be relied upon."

Session 683, Page 52

"In your terms, however, it is as if the flower-to-be, from its future calls back to the bulb and tells it how to make the flower. Memory operated backward and forward in time."

Session 683, Page 52

"Reincarnation simply represents probabilities in a time context."

Session 683, Page 52

"These units form what you think of as the mind, around which the structure of the brain is formulated. The units permeate the brain."

Session 684, Page 59

"The Body is also a pattern. While the material that composes it changes constantly, the pattern maintains its own integrity. The form is etched in space and time, and yet the pattern itself exists outside of that framework also -- the body is a projection, therefore, into the three-dimensional field."

Session 685, Page 66

"Not only can all cells respond to each other, but their mass activity triggers even higher centers of consciousness to respond to a given set of world conditions, rather than to other quite-as-Legitimate world conditions that do not fit the accepted pattern."

Session 685, Page 66

"These pulses or messages became the only official data that, translated into sense perception, formed physical reality. This selectivity gave an understandable line of reference from interior to exterior existence."

Session 686, Page 71

"The necessity for immediate conscious exterior action at a indefinite point of intersection with events was left to the emerging ego consciousness."

Session 686, Page 71

"The body, as mentioned (in the 685th session) is an electromagnetic pattern, poised in a web of probabilities, experienced as corporal at an intersection point in space and time."

Session 686, Page 71

"The psyche knows itself and is aware of its parts. When ego consciousness reached a certain point of biological and mental competence, when experience in the present became extensive enough, then ego consciousness would be at the stage where it could begin to accept greater data."

Session 686, Page 72

"As egotistical consciousness expands to include hereto largely neglected data, then it will experience, practically speaking, a new kind of identity; knowing itself differently."

Session 686, Page 74

"Whether or not you have any great success, the exercise will begin a neurological reorientation that will be most important if you hope to glimpse realities that are outside of your neurologically accepted sense-reality."

Session 687, Page 82

"You deal directly with future probabilities in the dream state in any case."

Session 687, Page 82

"On an unconscious level you are aware of your probable selves, and they of you. You share the same psychic roots, and your joint yet separate dreams are available to all of you."

Session 687, Page 82

"The dream state, however, does operate as a rich web of communication between probable selves and probable existences. All probabilities spring from inner reality, from the psyche's own inner activity and structure."

Session 687, Page 83

"It does mean that your probable selves and you share in a body of symbolism, background, and ability."

Session 687, Page 83

"Now, however, it must begin to recognize that it can indeed expand, and bring into its awareness other quite legitimate realities."

Session 687, Page 83

"Man's unconscious knowledge is becoming more and more consciously apparent. This will be done under and with the direction of an enlightened and expanding egotistical awareness, that can organize the hereto neglected knowledge - or it will be done at the expense of the reasoning intellect leading to a rebirth of superstition, chaos, and the unnecessary war between reason and intuitive knowledge."

Session 687, Page 85

"I am saying that the individual self must become consciously aware of far more reality; that it must allow its recognition of identity to expand so that it includes previously unconscious knowledge. To do this you must understand, again, that man must move beyond the concepts of one god, one self, one body, one world, these ideas are currently understood."

Session 687, Page 86

"Because of the ego's particular line of development, you have experimented with artificial drugs and chemicals, both in foods and for medicinal purposes, as well as for religious enlightenment. Some of the effects of LSD and other artificial psychedelic drugs give you a hint of other probable directions your consciousness might have followed, or might still follow. As the experiments are conducted, however, and in the ignorance of the framework, the conscious mind takes a subordinate position."

Session 687, Page 87

"It is vital that you understand this inward and outward thrust of time, however, and realize that from this flows the consecutive appearance of the moment."

Session 688, Page 98

"Even when you lost sight - as you knew you would - of those deep connections, they would continue to operate until, in its own way, man's consciousness could rediscover the knowledge and put it to use - deliberately and willfully, thereby bringing that consciousness to flower. In represent a great leap, for the egotistically fully comprehend unconscious knowledge and of its choice. He would become a conscious co-creator. Obviously this has not as yet occurred."

Session 688, Page 100

"Yet even within your system, there are hints of the other probable realities that also coexist. The dolphins are a case in point. In your line of probability they are oddities, yet now you recognize their great brain capacity, and to some dim extent glimpse the range of their own communication."

Session 688, Page 100

"There is even now an extremely rich emotional life on the part of the dolphins, to which you are relatively blind; and more than this, on their part a greater recognition of other species than you yourselves have... They go out of their way to help other species, and yet they do not take pets."

Session 688, Page 100

"In other probabilities, water-dwelling mammals predominate. They farm the [water] as you farm the [land], and are only now learning how to operate upon the land for any amount of time, as you are only now learning how to manipulate below the water."

Session 688, Page 101

"The infant sees, out of context, both present and future without discrimination, and I am speaking of images physically perceived."
Session 688, Page 101

"It is the body's own precognitions that allows the child to develop, to speak and walk and grow."
Session 688, Page 101

"All animal gods hint of various experiments and species in which consciousness took different forms, in which the birth of egotistical awareness as you know it tried several areas of exploration."
Session 689, Page 105

"The totem pole, for example, is a remnant from an era where there was much greater communication between man and the animals -- when, in fact, men went to the animals to learn, and from them first acquired knowledge of herbs and corrective medicinal behavior."
Session 689, Page 106

"Animal awareness may seem undifferentiated to you. It is however highly specific, poised in the moment, but so completely that in your terms past and future are largely meaningless."
Session 689, Page 106

"In one way or another all mythology contains descriptions of other species existing on the earth in various forms. This includes stories of fairies and giants, for example. Mythology tells you about the archaeology of your race psychically as well as physically."
Session 689, Page 107

"In thinking in terms of consecutive time, however, evolution does not march from the past into the future. Instead, the species is pre-cognitively aware of those changes it wants to make, and from the future it alters the present state of the chromosomes and genes to bring about in the probable future the specific changes it desires."
Session 690, Page 110

"Because you are people, you personify what you perceive - peopleize it."
Session 691, Page 119

"Your conscious mind tells you where you are in time and space, and directs your activity in a world of human action. That world has its own kind of rich complication, that is as unknown to the animals as much of their acute realization unknown to you. Because you have a conscious mind, then, other portions of your being rely upon it to give them an adequate picture of your situation, and to give the conscious orders for action. These orders will then be carried out. To do this, you must use that mind as completely as possible."
Session 691, Page 120

"The entity is aware of the experiences of all of its personalities... To the entity, your own consciousness could be likened to one stream of consciousness, in your terms. The greater part of your own identity, then, is completely aware of all of your conscious and unconscious living material. It is also aware of the same kind of data from all of (its and your) parts."
Session 692, Page 124

"Inherently the physical brain is capable of dealings with more than one main line of consciousness. This does not mean the development of dual personality, by the way. It means the further expansion of the concept of identity: You would not only be aware of the you that you have always known, in the same way that you are now, but a deeper sense of identity would also arise. That identity would

contain the you that you have always known, and in no way threaten it. The new you would simply be more than all are now. You would just have another expansion of consciousness, another self-who-is-aware-of-being in the same way that - using an analogy, granted - the writer is aware of the self who lives, in those terms; is the self who lives while being in a position of some apartness, able to comment upon the life being lived. Now in a very small way admittedly, that analogy hints at the kind of deeper events that occur as selves are born out of selves to operate in various levels of activity. In the case of entities, each such self dwells entirely in its own dimension or system of reality."

Session 692, Page 125

"I am simply saying that on your earth now there are species of consciousness, though that is probably not the best term. You have been so obsessed with exterior differences, especially of color and nationality, that you have completely ignored these other far more important variations in the form that consciousness takes in relation to physical life within your race -- the race of man,"

Session 692, Page 127

"Believing such clues to be meaningless, the conscious mind does not perceive them, or calls them coincidence. Such clues in your intimate daily life, however, looked at in a different way, can tell you much about the potential of the species, and give you glimpses of other systems of reality in which human consciousness can respond."

Session 693, Page 132

"The rich interweavings of probabilities are apparent in all of your lives if only you stop organizing your perceptions and experience in prepackaged ways (emphatically)."

Session 693, Page 135

"If you pay more attention to what you think of as coincidences, you will discover another kind of order that underlies the recognized order you follow."

Session 693, Page 135

"Since you perceive physically through the body, which is atomically structured, then of course your sense perceptions lead you to block recognition of other probable stimuli or reactions."

Session 694, Page 141

"In much more basic terms all events exist at once, even as atoms and molecules appear at once in all probable positions."

Session 694, Page 142

"You can change probabilities for your own purposes, but you cannot change the courses of other probable selves that have gone their own ways. All probable selves are connected. They each influence one another. There is a natural interaction but no coercion."

Session 695, Page 150

"Each probability system has its own set of blueprints clearly defining its freedoms and boundaries, and setting forth the most favorable structures capable of fulfillment."

Session 696, Page 159

"You are the judge and the final word in that regard, so that as your ideas change, as you move toward one probable self and decide upon that as your official self, you will always have a rich bank of probable actions to choose from."

Session 697, Page 165

"The members of some ancient civilizations, including the Egyptians, knew how to be the conscious directors of dream activity, how to delve into various levels of dream reality to the founts of creativity,

and they were able to use that source material in their physical world."

Session 698, Page 170

"To use these arts requires first of all the knowledge that beneath the world you know is another; that alongside the focus of consciousness with which you are familiar there are other focuses quite as legitimate."

Session 698, Page 170

"In a way, one remembered dream can be compared to a psychological photograph, one picture that is not physically materialized, not frozen motion, not framed by either space or time; therefore many of those ingredients appear that are necessarily left out of any given moment of waking conscious activity. A remembered dream is a product of several things, but often it is your conscious interpretation of events that initially may have been quite different from your memory of them. To that extent the dream that you remember is a snapshot of a larger event, taken by your conscious mind. There are many kinds or varieties of dreams, some more and some less faithful to your memories of them - but as you remember a dream you automatically snatch certain portions of subjective events away from others, and try to frame these in place and time in ways that will make sense to your usual orientation. . It will help if now and then you imaginatively think of vivid dream imagery as if it appeared in a photograph instead. As during your lifetime you collect a series of photographs of yourself, taken in various times and places, so in the dreaming state you collect subjective photographs of a different kind."

Session 699, Page 175

"In the dreaming state, such fluctuations also happen. It should be obvious that there you can leap from time. Much more is involved, however, for there are separate strands if you prefer, of consciousness that are naturally pursued in the dream state, and these can be followed with some training and diligence."

Session 699, Page 177

"The picture is a relatively simple one, all in all - one in which each consciousness is assumed to be directed toward a particular focus, is ensconced in one body, with its existence bounded by birth at one end and by death at the other. Unfortunately, that picture is as limited as any one of your photographs. You are used to examining your dream state from the viewpoint of your waking condition, but some time in the dream state try to examine your normal waking reality. Simply give yourself the instructions to do so. You may be quite surprised with the results. Speaking as simply as I can, and using concepts that you can understand, let me put it this way: From the other side - within what is loosely called the dream state there is an existence quite as valid as your own, and from that viewpoint you can be considered as the dreamer. You are the part of you concentrating in this reality. You form it through information and through energy that on the one hand has its source outside this system, and that on the other constantly flows into this system - and so in that respect the systems are united. Give us a moment ... The same applies to all consciousness of any type or variety. In a manner of speaking, then, your cells dream. There are minute variations of electrical discharge, not now perceivable, that could pinpoint this kind of fluctuation on the part of cells, and also on the part of atoms and molecules."

Session 699, Page 177

"On different levels in the dream state, then, you are also subjectively aware of other probable realities."

Session 699, Page 178

"In dreams you take many subjective photographs and decide which ones among them you want to materialize in time. To a certain extent, therefore, the dreams are blueprints for your later snapshots."

Session 699, Page 178

"A sense of daring, exploration, independence, and spontaneity is required."
Session 700, Page 182

"The true art of dreaming is a science long forgotten by your world. Such an art, pursued, trains the mind in a new kind of consciousness...A practitioner of this ancient art learns first of all how to become conscious in normal terms, while in the sleep state."
Session 700, Page 182

"There are inner meeting places, then, interior places that serve as points of inner commerce and communication. In a completely different context, they are quite as used as any city or marketplace in the physical world. This will be elaborated upon later in the book. Our dream-art scientist learns to recognize such points of correlation."
Session 700, Page 183

"...he will comprehend that he cannot isolate himself from a reality of which he is necessarily a part, and that to do so lessens at best a distorted picture."
Session 700, Page 184

"Each physical experience is unique, and while the energy for it and the creation of it come from within, the pristine, private, and yet shared quality of that experience could not exist in the same way were it not so exteriorized."
Session 701, Page 187

"Einstein came closest perhaps in this regard, for he was able to quite naturally identify himself with various functions of the universe. He was able to listen to the inner voice of matter. He was intuitively and emotionally led to his discoveries. He leaned against time, and felt it give and wobble."
Session 701, Page 188

"The instruments are useful only in measuring the level of reality in which they themselves exist."
Session 702, Page 195

"In other words, unless the ideas behind objective science are altered, then gadget-produced altered states will almost certainly be used to manipulate, rather than free, consciousness."
Session 702, Page 196

"In as simple a language as possible, and to some extent in your terms, the electron's spin determines time sequences from your viewpoint."
Session 702, Page 198

"I have mentioned the dream-art scientist and the mental physicist. I would like to add here the complete physician."
Session 703, Page 205

"Now all of this certainly sounds unscientific to many people, yet most of my readers have already picked up a different version of the nature of science, or they would not be reading this book to begin with. The private oracle: What does that mean? And what does it have to do with the unknown reality? More, what does it have to do with the practical world? The private oracle is the voice of the inner multidimensional self - the part of each person not fully contained in his or her personhood, the part of the unknown self-structure out of which personhood, with its physical alliance, springs. Basically that portion of the psyche is outside of space and time while enabling you to operate in it. It deals intimately with probabilities the source of all predictable action."
Session 704, Page 210

"You believe that you need scientific paraphernalia to achieve such ends - yet many animals are aware of such phenomena, and without such instruments. Mankind itself is innately equipped to foresee such potential disasters. You are as natural as an animal, and as tuned in to the deep rhythms of the earth - those that you consciously perceive and those that are perceived by your body consciousness, but are screened out by the official mind."

Session 704, Page 211

"He would encourage the patient to tune into the private oracle in order to ascertain his or her own purposes in physical life, and to reinforce spiritual strength."

Session 704, Page 212

"Each individual is a universe in a small package."

Session 704, Page 213

Exercises

Glimpsing probable variations of past events

Take any remembered scene from your own past. Experience it as clearly as possible imaginatively, but with the idea of its probable extensions. Sometime, immediately or after a few tries, a particular portion of the scene will become gray or shadowy. It is not a part of the past that you know, but an intersection point where that past served as an offshoot into a series of probabilities that you did not follow.

Instead of a shadowy element, you yourself may feel unsubstantial - 'ghostly,' as Ruburt did. Instead of any of those things, the imagined dialogue - if there is any - may suddenly change from the dialogue that you remember; or the entire scene and action may quickly alter. Any of these occurrences can be hints that you are beginning to glimpse the probable variations of the particular scene or action. It is, however, the subjective feeling that is the important clue here, and once you experience it there will be no doubt in your mind.

Some people will have little trouble with the exercise, and others will need to exert persistence before finding any success at all. This method is even more effective if you choose from your past a scene in which a choice was involved that was important to you.

In such a case, begin imaginatively, following through with the other decision or decisions that you might have made. At one point a shadowy effect - grayness, or other characteristics just mentioned - will occur. One or several of these may be involved, but again your subjective feeling is the most important clue. Imagination may bring you a clear picture, for example, that may then become fuzzy, and in that case the blurred quality would be your hint of probable action.

Until you have tried the exercise and become fully acquainted with it, you will not understand its effectiveness. You will know, for instance, when the remembered event and imagination intersect with another probability. Whether or not you have any great success, the exercise will begin a neurological reorientation that will be most important if you hope to glimpse realities that are outside of your present neurologically accepted sense-reality.

This exercise is a mental and biological doorway that can expand both your concepts of yourself and reality.

There may be instances in which it seems that little progress is made during the exercise itself. During the day, however, having made an important decision in one direction, you may begin to feel the reality of the opposite decision and its ramifications. The exercise may also result in a different kind of a dream, one that is recognized within the dream state, at least, as an introduction to a probable reality. You deal directly with future probabilities in the dream state in any case. For example, in a series of dreams you may try out various solutions to a given problem, and choose one of these.' That choice becomes your physical reality.

Session 687, Page 81

Trace the path of a probable event

('A photograph of a given person represents one experienced probable identity, focused in a recognized time sequence. Its validity is dependent upon the other invisible snapshots not taken, even as the given notes that make up a symphony are important because of the implied notes not actually used. 'In the same way, a Picture of the species represents only one version of the species, 'snapped' in a particular time sequence, valid because of the invisible realities not focused upon, but upon which reality rides.)'

Take any incident that happens to you the day you read this page. See the particular chosen event as one that came into your experience from the vast bank of other probable events that could have occurred.

Examine the event as you know it. Then try to trace its emergence from the thread of your own past life as you understand it, and project outward in your mind what other events might emerge from that one to become action in your probable future. This exercise has another part: When you have finished the procedure just given, then change your viewpoint; see the event from the standpoint of someone else who is also involved. No matter how private the experience seems, someone else will have a connection with it. See the episode through his or her eyes, then continue with the procedure just given, only using this altered viewpoint.

No one can do this exercise for you, but the subjective results can be most astonishing. Aspects of the event that did not appear before may be suddenly apparent. The dimensions of the event will be experienced more fully.

Session 695, Page 147

Sensing other probabilities from a photograph of yourself

For the second exercise, take a photograph of yourself and place it before you. The picture can be from the past or the present, but try to see it as a snapshot of a self poised in perfect focus, emerging from an underneath dimension in which other probable pictures could have been taken. That self, you see, emerges triumphantly, unique and unassailable in its own experience; yet in the features you see before you - in this stance, posture, expression - there are also glimmerings, tintings or shadings, that are echoes belonging to other probabilities. Try to sense those.

Session 695, Page 148

Discover other probable paths for your life

Take another photograph of yourself at a different age than the first one you chose. Ask yourself simply: 'Am I looking at the same person?' How familiar or how strange is this second photograph? How does it differ from the first one you picked this evening? What similarities are there that unite both photographs in your mind? What experiences did you have when each photograph was taken? What ways did you think of following in one picture that were not followed in the other one? Those directions were pursued. If they were not pursued by the self you recognize, then they were by a self that is probable in your terms. In your mind follow what directions that self would have taken, as you think of such events. If you find a line of development that you now wish you had pursued, but had not, then think deeply about the ways in which those activities could now fit into the framework of your officially accepted life. Such musings, with desire - backed up by common sense - can bring about intersection points in probabilities that cause a fresh realignment of the deep elements of the psyche. In such ways probable events can be attracted to your current living structure.

We have been speaking about probable men, and do intend to deal more deeply with probable man [or woman], as that is applied to your species. The events of the species begin with the individual, however. All of the powers, abilities, and characteristics inherent in the species are inherent in any individual member of it. Through understanding your own unknown reality, therefore, you can learn much about the unknown reality of the species.

Session 695, Page 148

Seeing time as an object

Choose another photograph. I want you to look at this one somewhat differently. This should also be a photograph of yourself. See this as one picture of yourself as a representative of your species in a particular space and time. Look at it as you might look at a photograph of an animal in its environment. If the photograph shows you in a room, for example, then think of the room as a peculiar kind of environment, as natural as the woods. See your person's picture in this way: How does it merge or stand apart from the other elements in the photograph? See those other elements as characteristics of the image, view them as extended features that belong to you. If the photograph is dark, for example, and shows shadows, then in this exercise see those as belonging to the self in the picture.

Imaginatively, examine your image from the viewpoint of another place in the photograph. See how the image can be seen as a part of the overall pattern of the environment - the room or furniture, or yard or whatever.

When you see a picture of an animal in its environment, you often make connections that you do not make when you see a picture of a human being in his or her environment. Yet each location is as unique as the habitat of any animal - as private, as shared, as significant in terms of the individual and the species of which that individual is a part. Simply to stretch your imagination: When you look at your photograph, imagine that you are a representative of a species, caught there in just that particular pose, and that the frame of the photograph represents, now, 'a cage of time.' You, from the outside looking down at the photograph, are now outside of that cage of time in which your specimen was placed. That specimen, that individual, that you, represents not only yourself but one aspect of your species. If you hold that feeling, then the element of time becomes as real as any of the other objects within the photograph. Though unseen, time is the frame.

Now: Look up. The picture, the photograph, is but one small object in the entire range of your vision. You are not only outside yourself in the photograph, but now it represents only a small portion of your reality. Yet the photograph remains inviolate within its own framework; you cannot alter the position of one object within it. If you destroy the photograph itself, you can in no way destroy the reality that was behind it. You cannot, for instance, kill the tree that may be depicted in the picture.

The person within the photograph is beyond your reach. The you that you are can make any changes you want to in your experience: You can change probabilities for your own purposes, but you cannot change the courses of other probable selves that have gone their own ways. All probable selves are connected. They each influence one another. There is a natural interaction, but no coercion. Each probable self has its own free will and uniqueness. You can change your own experience in the probability you know - which itself rides upon infinite other probabilities. You can bring into your own experience any number of probable events, but you cannot deny the probable experience of another portion of your reality. That is, you cannot annihilate it.

As you are looking at one photograph in your personal history, that represents your emergence in this particular reality - or the reality that was accepted as official at the time it was taken - so you are looking at a picture of a representative of your species, caught in a particular moment of probability. That species has as many offshoots and developments as you have privately. As there are probable selves in private terms, there are probable selves in terms of the species. As you have your recognized, official personal past, so in your system of actuality you have more or less accepted an official mass history. Under examination, however, that history of the species shows many gaps and discrepancies, and it leaves many questions to be answered.

Session 695, Page 149

Imagine time like space

In your terms, think of those ancestors in your family history. Now think of yourself and your contemporary family. For this, try to imagine time as being something like space. If your ancestors lived in the 19th century, then think of that century as a place that exists as surely as any portion of the earth that you know. See your own century as another place. If you have children, imagine their experience 50 years hence as still another place.

Now: Think of your ancestors, yourself, and your children as members of one tribe, each journeying into different countries instead of times. Culture is as real and natural as trees and rocks, so see the various cultures of these three groups as natural environments of the different places or countries; and imagine, then, each group exploring the unique environment of the land into which they have journeyed. Imagine further of course that these explorations occur at once, even though communication may be faulty, so that each group has difficulty communicating with the others. Imagine, however, that there is a homeland from which our groups originally came. Each expedition sends "letters" back home, commenting upon the behavior, customs, environment, and history of the land in which it finds itself.

These letters are written in an original native language that has little to do with the acquired language that has been picked up in any given country. (Pause, then humorously.) Mama and Papa, back at the homestead, know where their children have gone, in other words; they read with amusement, amazement, and wonder the communications from their offspring. In this homespun analogy, Mama

and Papa send letters back - also in the native language to their children. As time goes by, however, the children lose their memories of their home tongue. Mama and Papa know that times are like places or countries, but their children begin to forget this, too, and so they grow to believe that they are far more separate from each other than they actually are. They have "gone native" in a different way. Mama and Papa understand. The children forgot that they can move through time as easily as through space.

Give us a moment ... Remember, in this analogy the various children represent your ancestors, yourself, and your own children. They are exploring the land of time. Now in your physical world it is obvious that nature grows more of itself. In the land of time, time also grows more of itself. As you can climb trees, both up and down the branches, so you can climb times in the same way. Back home, Mama and Papa know this. The family tree exists at once - but that tree is only one tree that appears in the land of time. It has branches that you do not climb and do not recognize, and so they are not real to you. There are probable family trees, then. The same applies to the species.

Give us a moment ... There are alternate realities, and these exist only because of the nature of probabilities. Now give us a moment ...

The potentials of the true self are so multidimensional that they cannot be expressed in one space or time. Any person who loves another recognizes the infinite potential within that other person. That potential needs infinite opportunity; the true self's reality needs an ever-new, changing situation, for each experience enriches it and, therefore, enhances its own possibilities. En masse, in your terms, the same is true of the race of man. Mama and Papa, in our analogy, represent the infinite potential within one basic unit (CU) of consciousness.

Then think of your ancestors, your immediate family, and your children, and sense in them the vast potential that is there. Now: Imagine your species as you think of it, and the literally endless capacities for expression and creation simply in the areas of which you are aware. No single time or space dimension could contain that creativity. No single historic past could explain what you are now as an individual or as a member of a species.

Session 695, Page 155

Examine how probable events create mankind's experience

Give us a moment ... A photograph is to some extent a materialization of an idealization carried to a certain degree. At another level, your body and your experience is a far richer fulfillment, a living, presently experienced materialization. The picture of your world is still another.

If you can, find a photograph of yourself as a member of a class a graduation picture, perhaps, or a photograph of club members. Examine what you see there. Then contemplate what is not seen. Imagine the emotional reality of each person present, in the time that the photograph was taken. Then try to feel the emotional interactions that existed between the various individuals. Take your time. When you are finished, try to get a glimpse of those intimate relationships that each person had with other persons not present in the picture, but contemporary. Let your mind, after that, follow through by imagining contacts involving family interactions reaching back through time prior to the taking of the photograph. Then think of all of the probable actions that were either accepted or discarded, so that in time terms these people assembled (for the photograph).

Biologically, there were illnesses avoided, deaths that could have occurred but did not. In space there were endless varieties of probabilities and decisions. People could have moved and did not, or others did move, and so came into that particular space area. There were an infinite number of ideas behind all of those decisions. You form your own experience. In greater terms, therefore, those people decided to be at that particular time and place, so that the photograph is the result of multitudinous decisions, and represents a focus of experience, rising from myriad probabilities. The picture of the world represents in a greater dimensional fashion the same kind of focus. Your most intimate decision affects the species. You are the creator of yourself in space and time. You also have your hand in the larger creativity of mankind's experience.

Session 697, Page 167

Focusing your consciousness in other directions

Any exercises in this book should help you enrich that experience, and understand its framework and nature. None of the exercises should be used to try to 'escape' the connotations of your own earthly reality.

Your own consciousness as you think of it, as you are familiar with it, can indeed help lead you into some much greater understanding of the simultaneous nature of time if you allow it to. You often use tools, instruments, and paraphernalia instead - but they do not feel time, in those terms. You do. Studying your own conscious experience with time will teach you far more.

Using your conscious mind as a threshold, however, you can discover still more. Figuratively speaking, stand where you are. Think of that moment of conscious awareness as a path. Imagine many other such paths, all converging; again, imaginatively take one of them in your mind and follow it. Accept what you experience uncritically. To some small extent you are 'altering' your consciousness. Of course, you are not 'altering' it at all. You are simply using it in a different fashion, and focusing it - however briefly in another direction. This is the simplest of exercises.

Suppose that you stood in one spot all of your physical life, and that you had to do this because you had been told that you must. In such a case you would only see what was directly before you. Your peripheral vision might give you hints of what was to each side, or you might hear sounds that came from behind. Objects - birds, for example - might flash by you, and you might wonder at their motion, significance, and origin. If you suddenly turned an inch to the right or the left you would not be altering your body, but simply changing its position, increasing your overall picture, turning very cautiously from your initial position. So the little exercise above is like that.

Give us a moment ... You are presently little aware of the dimensions of consciousness - your own or those seemingly 'beneath' your own. The true physicist is one who would dare turn around inside his own consciousness.

Give us a moment ... There are inner structures within matter. These are swirls of energy. They have more purposes than one. The structures are formed by organizations of consciousness, or CU's. You have the most intimate knowledge of the nature of a cell, for example, or of an atom. They compose your flesh. There is, in certain terms, a continuum of consciousness there of which your present physical life is a part. You are in certain kinds of communication and communion with your own cells, and at certain levels of consciousness you know this. A true physicist would learn to reach that level of

consciousness at will. There were pictures drawn of cellular structures long before any technological methods of seeing them were available, in your terms.

Give us a moment ... There are shapes and formations that appear when your eyes are closed that are perfect replicas of atoms, molecules, and cells, but you do not recognize them as such. There are also paintings - so-called abstracts - unconsciously produced, many by amateurs, that are excellent representations of such inner organizations.

Session 701, Page 188

The Unknown Reality, Volume 2

More material on counterparts, reincarnational and probable selves. Seth goes into detail on what he calls the different families of consciousness and how their roles play in forming the world history and world condition. The Island Analogy is very good reading. This book has the second half of the "Practice Elements".

Sessions: 705-744

Quotes

"Time out of the body is free time by your standards. You do not age, for example, although this effect varies according to certain principles. I will mention these later."

Session 709, Page p313

"There is no transmigration of souls, in which the entire personality of a person comes back as an animal."

Session 705, Page 288

"In isolated cases this will show you some of the results possible on a physical basis alone. However, such techniques will not work in mass terms, or allow you, say, to prolong effective, productive life unless you change your beliefs in other areas also, and learn the inner dynamics of the psyche."

Session 705, Page 289

"Each triumph you make as an individual is reflected in your species and in its cellular knowledge."

Session 705, Page 290

"You know that a chair is not going to chase you around the room, for instance - at least the odds are against it. You know this because you have a reasoning mind, but that particular kind of reasoning Mind knows what it knows because at deep levels the cells are aware of the nature of probable action."

Session 707, Page 293

"These code systems involve molecular constructions and light values, and in certain ways the light values are as precisely and effectively used as your alphabet is."

Session 708, Page 299

"In the most simple and mundane of examples, if you are living in a fairly well-balanced, healthy environment, your houseplants and your animals will also be well."

Session 708, Page 301

"For the purpose of this discussion alone, imagine a body with a fully operating body consciousness, not diseased for any reason or defective by birth, but one without the overriding ego-directed consciousness that you have."

Session 708, Page 303

"There are also physical apparatuses connected with the hibernation abilities of some animals that can give further clues as to the possible relationships of consciousness to the body. Under certain conditions, for example, consciousness can leave the corporal mechanism while it remains intact - functioning, but at a maintenance level."

Session 708, Page 304

"The stuff of your body literally falls into the earth many times, as you think it does only at the end of your life. Again, your own consciousness triumphantly rides above those deaths that you do not recognize as such."

Session 708, Page 305

"While you believe, for example, that technology as you understand it alone means progress, and that progress necessarily requires overriding physical manipulation of the environment that must forever continue, you will judge past civilizations in that light."

Session 709, Page 315

"The greatest biological creativity tries place while you sleep, for example, and certain cellular functions also are accelerated. Some such disengagement of your main consciousness and the body is therefore obviously necessary,"

Session 709, Page 317.

"You may have heard people say of an idea Its time has not yet come. This simply means that there is not enough energy connected with the idea to propel it outward into the world of physical experience as an objective mass-experienced event."

Session 710, Page 322

"If you dream of or yearn for a new house in physical life, for instance, it may take some time before that ideal is realized, even though such a strong intent will most certainly bring about its physical fulfillment."

Session 710, Page 322

"There are levels within dreams, highly pertinent but mainly personal, in that they reflect your own private intents and purposes. There are other levels, further away in your terms, that involve mass behavior on a psychic level, where together the inhabitants of the physical world plan out future events. Here probabilities are recognized and utilized. Symbolism is used. There is such an interweaving of intent that this is difficult to explain. Private desires here are magnified as they are felt by others, or minimized accordingly, so that in the overall, large general plans are made having to do with the species at any given time."

Session 710, Page 323

"If you are in a world not yours, with your consciousness drifting, you are in free gear, so to speak, your feelings and thoughts flowing into experience. You have to learn how to distinguish your psychological state from the reality in which you find yourself, if you want to maintain your alertness and explore that environment."

Session 710, Page 323

"There is no reason, for example, to encounter any demons or devils in any trance or out-of-body condition. In such cases your own hallucinations blind you to the environment within which they are projected. When your consciousness is not directly focused in physical reality, then, the great creativity of the psyche is given fuller play. All of its dimensions are faithfully and instantly produced experience when you learn to take your normally alert conscious mind with you; and when you are free of such limiting ideas, then at those levels you can glimpse the inner powers of your own psyche, and watch the interplay of beliefs and symbols as they are manifested before your eyes. Until you learn to do this you will most certainly have difficulty, for you will not be able to tell the difference between your projections and what is happening in the inner environment. Any exploration of inner reality must necessarily involve a journey through the psyche, and these effects can be thought of as atmospheric conditions, natural at a certain stage, through which you pass as you continue."

Session 710, Page 327

"The effects of objectivity are caused as the psyche projects its experience into inner dimensions that it has itself created"

Session 711, Page 331

"Studying yourself and the nature of your own consciousness, then, will automatically lead you to some extent to an understanding of the unknown reality."

Session 711, Page 336

"Through him I am aware of the nature and condition of your world, and offer from my viewpoint comments meant to help you. Through Ruburt, then, I am permitted to view the earth again in your terms. I exist apart from him, as he exists apart from me, yet we together a part of the same entity - and that simply carries the idea of the psyche further."

Session 711, Page 337

"Ruburt and I meeting and merging to form a personality that is not truly either of us, but a new one that exists between dimensions. Beyond that is my real identity."

Session 711, Page 338

"Seth, was an Egyptian god of evil...Seth was the third son of Adam and Eve, after Cain and Abel...Seth is also a Hebrew name meaning 'appointed'...Seth also shows up in writings of the ancient occult religious philosophy, the cabala"

Session 711 (, Page 341

"any given reality system will be surrounded by its probability clusters."

Session 712, Page 344

"...in a way you can move through time as you move through space"

Session 712, Page 347

"When you slow down, or quicken your thoughts or your perceptions, you automatically begin to alter your focus, to step aside from your officially recognized existence. This is highly important, for in certain terms you are indeed transcending the time framework that you imagine to be so real."

Session 712, Page 348

"In almost all instances, demons in dreams represent the dreamer's belief in evil, instantly materialized."

Session 710, Page 351

"It might help here if you imagine the psyche again as some multidimensional living television set. In what seems to be the small space of the screen many programs are going on, though you can tune in to only one at a time."

Session 713, Page 357

"If an inhabitant from another reality outside of your own physical system entirely were to visit it, and if his intelligence was roughly of the same degree as your own, he would still have to learn to focus his consciousness in the same way that you do, more or less, in order to perceive your world."

Session 711, Page 358

"No energy within your own energy is ever lost. The energy within your own thoughts, then, does not dissipate even when you yourself have finished with them. Their energy has reality in other worlds."

Session 713, Page 358

"I suggested that Rubort's students create a city at another level of Reality. This is not to be a pie-in-the-sky sort of thing, or some heaven hanging suspended above, but a very valid meeting place worlds."

Session 713, Page 361

"...each system of reality is indeed surrounded by its probable realities, though any one of those probable realities can be used as the hub, or core reality; in which case all of the others will then be seen as probable."

Session 712, Page 370

"...in a way you can move through time as you move through space."

Session 712, Page 372

"That physical program is the one you are acting in, alive in, and it is the one shown on the screen. The screen is the part of your psyche upon which you are concentrating."

Session 713, Page 385

"Nothing exists outside the psyche, however, that does not exist within it..."

Session 713, Page 387

"If you understand this you can gain immeasurably, for as you move your focus away from your organized reality, other portions of it upon which you have not concentrated will come into view."

Session 716, Page 400.

"You can also call this home station or local program your world view, since from it you perceive your reality."

Session 718, Page 406

"I consider my own book, *The Nature of Personal Reality: A Seth Book*, as a prerequisite for the exercises given here in this volume."

Session 719, Page 418

"You cannot know when are in focus with another reality if you do not even realize what it feels like to be in full focus with your own."

Session 716, Page 418

"You also have the mental equivalent, however, of the FM's lock-in mechanism. On your part this is the result of training, so that if your thoughts or experience stray too far this mental gadget brings

them back into line."
Session 716, Page 418

"You must learn to use this mechanism consciously for your own purposes, for it is extremely handy."
Session 716, Page 419

"The very effort to take this Camera with you makes you more of a conscious explorer, and automatically helps you to expand your own awareness while you are in the dream state."
Session 719, Page 424

"Using your dream camera, you can with practice discover the history of your own psyche, and find the many probable decisions experienced in dreams."
Session 720, Page 429

"In the dream world, however, any hallucination will vanish immediately as soon as you recognize it as such, and tell it to go away."
Session 720, Page 430

"Each person has such a world view, whether living or dead in your terms, and that living picture exists despite time or space. It can be perceived by others."
Session 718, Page 430

"Now: If you are honest with your thoughts and feelings, then you WILL express them in your waking life, and they will not cast disturbing shadows in your dreams."
Session 720, Page 431

"Dreaming, the hungry individual can discover ways to find food, or to procure the Money to buy it. Dreaming is a practical activity. If it were understood as such, it would be even more practical in your terms."
Session 721, Page 441

"In the dream state any individual can find the solution to whatever challenge exists."
Session 721, Page 441

"If you remembered such a dream, therefore, you might think that it was precognitive, and that the event would become physical. Instead, the whole portent of the dream event would be an educational one, bringing your fear into clear focus."
Session 720, Page 454

"Waking, you generally become familiar with your thoughts through words that are Mental, automatically translating your thoughts into language. Your thoughts therefore fall, or flow, into prefabricated forms."
Session 723, Page 458

"You may not realize it, but your language actually structures your visual perception of objects. Summari breaks down the usual patterning, therefore, but it also releases the nervous system from its structured response to any particular stimulus."
Session 723, Page 462

"In your terms only, [neither of] you...has a reincarnational future...You have accepted this as your breaking-off point."
Session 721, Page 465

"I told you to take a moment while you were within a particular dream, and to use it to try to discover what had been happening within the dream before you experienced it."

Session 722, Page 469

"These will certainly lead you to form your own versions of the exercises given, or will open your mind so that spontaneously, in your own way, you become aware of events that were literally invisible to you before."

Session 725, Page 478

"Your body does not feel as if you invade it. Your consciousness and its consciousness are merged;"

Session 725, Page 479

"I have my own identity. Yet that identity is composed of other identities, each independent, as the Mountain is composed of rocks and could not exist without them... I do not feel invaded by the selves or identities that compose me, nor do they feel invaded by me -- any more than the trees, rocks, and grass would resent the mountain shape into which they have grown. So I can look into your reality, as the top of the mountain can look down to the plain and the village. The mountain peak and the village are equally legitimate. Let us look at this again in another way. Your thinking mind, as you consider it, is the top of your mountain. In certain terms you can see more than your cells can, though they are also conscious of their realities."

Session 725, Page 481

"You must not eat meat because you are killing the animals, and this is wrong. But in deeper terms, physically and biologically the animals are born from the body of the earth, which is composed of the corpses of men and women as much as it is of other matter. The animals consume you, then, as often as you consume them, and they are as much a part of your humanity as you are a part of their so called animal nature."

Session 725, Page 483

"...the atoms and molecules that form the table today did not have anything to do with the table five years ago -- though the table appeared the same then as now."

Session 725, Page 497

"I do not feel invaded by the selves or identities that compose me, nor do they feel invaded by me -- any more than the trees, rocks, and grass would resent the mountain shape into which they have grown."

Session 725, Page 499

"Each flower on a hillside looks out with its own unique vision of the world, and each consciousness does the same thing, fulfilling a position impossible for any other consciousness to fulfill."

Session 727, Page 501

"You are convinced that you cannot see the future, and this means - in terms of our own logic at least - that you cannot look upward beyond your own time."

Session 727, Page 502

"Physically the human fetus bears memory of its past. In your terms, it travels through the stages of evolution before attaining its human form. It attains that form, however, because it responds to a future timely a future self not as physically created."

Session 727, Page 502

"...in such a way, one part of the body knows what is happening in every other part, and the body as

a whole knows its precise position on the surface of the planet. It is biologically aware of all the other life-forms around it to the most minute denominator. (Seth on Cellular transmission)"

Session 727, Page 503

"To that degree you are aware of your own season only, and we will call it the physical one - the particular probable reality that you accept as real."

Session 728, Page 510

"I have memories of being Ruburt - but the Ruburt I was is not the Ruburt that Ruburt is in his reality."

Session 728, Page 513

"You take it for granted that interpretations of events change, but that certain definite events occurred that are beyond alteration. Instead, the events themselves are not nearly that concrete. You accept one probable event. Someone else may experience instead a version of that event, which then becomes that individual's felt reality."

Session 729, Page 520

"The fetus itself, before its conception, responds to a self not yet physically apparent; and the future, in those terms, draws new life from the past."

Session 727, Page 520

"To a future self no more illuminated than you are, you appear dead and lifeless -- a dim memory."

Session 727, Page 522

"But if you realized that your consciousness did exist before that time, your memory will open up, and your accepted birthdate will appear far less important."

Session 729, Page 522

"The universe is seeded with various kinds of consciousnesses. Some of these appear to you as planets or stars as they intrude into your field of actuality."

Session 729, Page 522

"Ah here is a self, and nothing can be added to it. You have always existed as a probable self, though you were not focused in the knowledge of your own experience."

Session 730, Page 528

"You read the book from the beginning, so you think of one life or page following another. You should be able to see that the entire book exists at once."

Session 728, Page 528

"Ruburt's life as he knows it is not in my memory -- because I did different things when I was Ruburt. And he is not bound by that reality that was mine. I have memories of being Ruburt -- but the Ruburt I was is not the Ruburt that Ruburt is in his reality."

Session 728, Page 530

"The course of a cell is not predetermined. Cells are usually very cooperative, particularly as they form the structures of the body."

Session 730, Page 530

"The Absent Self - the absent or unknown self - is the portion of your own existence that you do not ordinarily perceive or accept, though there is within you a longing for it."

Session 731, Page 535

"The universe is seeded with various kinds of consciousnesses. Some of these appear to you as planets or stars, as they intrude into your field of actuality."

Session 729, Page 538

"Reincarnational selves are like leaves that have left the plant, choosing a new medium of existence."

Session 731, Page 539

"Some wanted me to identify their counterparts for them. One student (Fred), a contractor, said little. Instead, during the last week he let his own creative imagination go wherever it might while he held the general idea in his mind. He played with the concept, then. In a way his experiences were like those of a child - open, curious, filled with enthusiasm. As a result he himself discovered a few of his counterparts."

Session 732, Page 542

"You have each existed many times, then, as fetuses who did not make it. Not necessarily because you did not want to be born, but because those experiences were in themselves legitimate..."

Session 730, Page 543

"So at any given time there is a world consciousness, a perfect jigsaw [puzzle] of awareness in which each identity, however large or small, has its part."

Session 733, Page 554

"I am alert to the fact that I am using many terms, and that it may seem difficult to understand the differences between probable and reincarnational selves, counterparts and families of consciousness."

Session 735, Page 570

"In the last few sentences there is an intuitive definition of probable and reincarnational selves, and counterparts, in relationship to the self that you know."

Session 735, Page 573

"However, suicides and would-be suicides often have such a great literal lust for life that they constantly put it into jeopardy, so that they can experience what it is in heightened form."

Session 735, Page 574

"We are certainly not condoning the murderer - but no slayer kills someone who does not want to die, either."

Session 735, Page 575

"In terms that I admit are difficult to describe, the creative solutions will change the course of history in the past, so that variations are taken, and technology does not progress in the same way that it has in your experience."

Session 735, Page 576

"You are not a miniature self, an adjunct to some superbeing, never to share fully in its reality. In those terms you are that superself - looking out of only one eye, or using just one finger. Much of this is very difficult to verbalize. You are not subordinate to some giant consciousness. While you think in such terms, however, I must speak of reincarnational selves counterparts, because you are afraid that if you climb out of what you think your identity is, then you will lose it."

Session 740, Page 618

"You think in terms of linear time, and the best you can do to imagine your deeper reality is to consider reincarnation in time."

Session 740, Page 619

"The effect of the light plus the warmth on the skin is extremely healing. People sit by a fireplace in wintertime because it is unconsciously recognized that recuperative and therapeutic results occur."

Session 739, Page 620

"This Seth might be born two or three times in one century -- or more -- and then in your terms not appear for five or ten centuries."

Session 740, Page 626

"Each of you is part of an infinite self. That infinite self appears as a series of finite selves in your reality."

Session 740, Page 628

"Now, you move through probabilities in much the same way that you navigate in space. As you do not consciously bother with all of the calculations necessary in the process of walking down the street, so you also ignore the mechanisms that involve motion through probable realities. You manipulate through probabilities so smoothly, in fact, and with such finesse, that you seldom catch yourself in the act of changing your course from one probability to another."

Session 741, Page 629

"Street Four becomes your physical reality. You accept that experience in your prime sequence of events. You have, however, already sent out an energized mental image of yourself into Street Three, and you cannot withdraw that energy. The portion of you that was attracted to that route continues to travel it. At the point of decision this alternate self made a different conclusion: that it experience Street Three as physical reality."

Session 741, Page 630

"When you seemingly look backward into time, and construct a history, you do so by projecting your own prime series of events into the past as it is understood."

Session 741, Page 632

"You concentrate upon those decisions that you make, and disregard the processes involved. This has been carried to an extreme, you see: Often you are so disconnected from those inner workings that your own decisions then appear to come from someplace else."

Session 742, Page 635

"It does not mean that you must meditate for hours, or study your own thought processes with such vigor that you ignore other activities. It simply means that you are aware of your own life as clearly as possible - in touch with your thought processes, aware of them but without overdue concern or overanalysis."

Session 742, Page 636

"Imaginatively both Ruburt and Joseph saw themselves living there, and a certain amount of psychic energy was projected into that house... I do not mean that they are simply familiar with the exterior thought processes involved, such as: The hill house is better constructed, or it has a fine view. I am saying correlations are made between Interior and exterior realities."

Session 742, Page 637

"The self as you think of it is literally reborn in each instant, following an infinite number of events from the one official series of events that you recognize at any given time."

Session 741, Page 638

"As your world becomes more complicated, in those terms, you increase the number of probable actions practically available."

Session 741, Page 638

"Centuries ago, ordinary people did not have the opportunity to travel from one country to another with such rapidity. As space becomes smaller, your probabilities grow in complexity. Your consciousness handles far more space data now."

Session 741, Page 638

"Some see the end of the world coming as a greater disaster, or envision man finally ruining his planet. Others see periods of peace and advance - and each probability will happen somewhere."

Session 742, Page 638

"In certain terms, you are the recognized result of all the decisions you have made up to this point in your life. That is the official you. You are in no way diminished because other quite-as-official selves are offshoots of your own experience, making the choices you did not make, and choosing, then, alternate versions of reality."

Session 741, Page 639

"A cat's world, or an insect's or a plant's, are each far different, yet equally valid."

Session 742, Page 639

"When we are working on such a project here (in your reality) we are working on probable books also, and those are as real as your official one...In one reality, of course, the work was finished at the Foster Avenue house (in Elmira, New York). In another it was finished in Sayre (Pennsylvania)."

Session 744, Page 652

"I've also helped in the construction, so to speak, of Ruburt's [psychic] library."

Session 744, Page 652

Exercises

Record your thoughts of probable actions for a day

The 'private psyche' sounds like a fine term, but it is meaningless unless you apply it to your psyche. A small amount of self-examination should show you that in a very simple way you are always thinking about probabilities. You are always making choices between probable actions and alternate courses. A choice presupposes probable acts, each possible, each capable of actualization within your system of reality. Your private experience is far more filled with such decisions than you usually realize. There are tiny innocuous instances that come up daily: 'Shall I go to the movies, or bowling?' 'Shall I brush my teeth now or later?' 'Should I write to my friend today or tomorrow?' There are also more pertinent questions having to do with careers, ways of life, or other deeper involvements. In your terms, each decision you make alters the reality that you know to one degree or another.

For an exercise, keep notes for a day or so of all the times you find yourself thinking of probable actions, large or small. In your mind, try to follow 'what might have happened' had you taken the course you did

not take. Then imagine what might happen as a result of your chosen decisions. You are a member of the species. Any choice you make privately affects it biologically and psychically.

You can literally choose between health and illness; between a concentration upon the mental more than the physical or upon the physical more than the mental. Such private decisions affect the genetic heritage of the species. Your intent is all-important -for you can alter your own genetic messages within certain limits. You can cause a cell, or a group of cells, to change their self-image, for example; and again, you do this often-as you healed yourselves of diseases because of your intent to become well. The intent will be conscious, though the means may not be. Period. In such a case, however, the self-healing qualities of the cells are reinforced, and the self-healing abilities of the species are also strengthened.

Now. Your private psyche is intimately concerned with your earthly existence, and in your dream state you deal with probable actions, and often work out in that condition the solutions to problems or questions that arise having to do with probable sequences of events.

On many occasions then you set yourself a problem 'Shall I do this or that?' and form a dream in which you follow through the probable futures that would result, from the courses available. While you are sleeping and dreaming, your chemical and hormonal activity faithfully follows the courses of the dreams. Even in your accepted reality, then, to that extent in such a dream you react to probable events as well as to the events chosen for waking physical experience. Your daily life is affected, because in such a dream you deal with probable predictabilities. You are hardly alone, however, so each individual alive also has his and her private dreams, and these help form the accepted probability sequence of the following day, and of 'time to come.' The personal decisions all add up to the global happenings on any given day.

There are lands of the mind. That is, the mind has its own 'civilizations,' its own personal culture and geography, its own history and inclinations. But the mind is connected with the physical brain, and so hidden in its [the brain's] folds there is an archaeological memory. To some extent what you know now is dependent upon what will be known, and what has been known, in your terms. The 'past' races of that men live to extent within your Now, as do those who will seemingly come after. So, ideally speaking, the history of your species can be discovered quite clearly within the psyche; and true archaeological events are found not only by uncovering rocks and relics, but by bringing to light, so to speak, the memories that dwell within the psyche.

Session 707, Page 294

Expand the reaches of your conscious awareness

Some individuals find themselves with memories of other lives, which are other days to the soul. Such persons then become aware of a greater consciousness reaching over those gaps, and realize that earthly experience can contain [among other things] a knowledge of existence in more than one body. Inherently then consciousness, affiliated with the flesh, can indeed carry such comprehensions. The mind of man as you know it shows at least the potential ability for handling a kind of memory with which you are usually not acquainted. This means that even biologically the species is equipped to deal with different sequences of time, while still manipulating within one particular time scheme. This also implies a far greater psychological richness - quite possible, again, within corporal reality - in which many levels of relationships can be handled. Such inner knowledge is inherent in the cells, and in ordinary terms of evolution is quite possible as a 'future' development.

Knowledge is usually passed down through the ages in your reality, through books and historic writings, yet each individual contains within himself or herself a vast repository: direct knowledge of the past, in your terms, through unconscious comprehension.

The unknown reality: Much of that reality is unknown simply because your beliefs close you off from your own knowledge. The reaches of your own consciousness are not limited. Because you accept the idea of a straight-line movement of time, you cannot see before or after what you think of as your birth or death, yet your greater consciousness is quite aware of such experience. Ideally it is possible not only to remember 'past' lives, but to plan future ones now. In greater terms, all such lives happen at once. Your present neurological structure makes this seem impossible, yet your inner consciousness is not so impeded.

You can hold within your conscious attention far more data than you realize. You have hypnotized yourselves into believing that your awareness is highly limited.

Think back to yesterday. Try to remember what you did when you got up; what you wore. Attempt to follow the sequence of your activities from the time you awakened until you went to sleep. Then flesh in the details. Try to recall your feelings at all of those times. Most of you will be lucky to get this far. Those who do, go even further and try to recall the daydreams you might have had also. Try to remember what stray thoughts came into your mind.

At first, doing this will take all of your attention. You might do the exercises sitting quietly or riding a bus or waiting for someone in an office. Some of you might be able to do the exercise while performing a more or less automatic series of actions-but do not try to carry it out while driving your car, for example.

As you become more expert at it, then purposely do something else at the same time-a physical activity, for instance. When most of you begin this exercise it will almost seem as if you were a sleepwalker yesterday. The precise, fine alignment of senses with physical activity will seem simply lost; yet as you progress the details will become clear, and you will find that you can at least hold within your mind certain aspects of yesterday's reality much as you are maintaining your hold in today.

In larger terms there are other entire lives, which for you are forgotten essentially as yesterday is. These too, however, are a secondary series of activities, riding beneath your present primary concern. They are as unconsciously a part of your present, and as connected with it, as yesterday is.

Now: the second part of the exercise.

Imagine vividly that you will do tomorrow, and in detail plan a probable day that will rise naturally from your present experience, behavior, and purposes. Follow through as you did with the first part of the exercise. That day's reality is already anticipated by your cells. Your body has prepared for it, all of its functions precognitively projecting their own existences into it. Your 'future' life exists in the same manner, and in your terms grows as much out of your present as tomorrow grows out of your today.

Doing the exercise will simply acquaint your normal consciousness with the sense of its own flexibility. You will be exercising the invisible muscles of your consciousness as certainly as you might exercise your body with gymnastics.

To other portions of yourself you would seem to be a sleepwalker. Full creative participation in any moment, however, awakens you to your own potentials, and therefore allows you to experience a unity between your own consciousness and the comprehension of your physical cells. Those cells are as spiritual as your soul is.

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

In those terms, Ruburt started from scratch as a member of your society who finally threw aside, as you did [Joseph], the current frameworks of belief. For some time he was simply between belief systems, discarding some entirely, accepting portions of others; but mainly he was a pioneer—and this while carrying the freely unrealized, basic belief of society that you cannot trust the self...

While that emotionally invisible belief is carried, then anything the self does must be scrutinized, put to the test; in the meantime beliefs that have sustained others are suspended. The development of Ruburt's abilities would, therefore, lead him away from comforting structures while he searched for others to sustain him ...

He has put to the test much of what he has learned. His own personality has blossomed in all aspects, especially in terms of relating with others and in personal creativity... He has been testing out our information in the world that he knows. He felt that it was necessary ... For how could the self, taught that it was bad, bring forth good?

There were frameworks that could have offered help, but he saw that they were not intrinsically valid, and so did not depend upon them....

Session 708, Page 306

Experiencing full focus in physical reality

Each particular 'station' of consciousness perceives in a different kind of reality, and as mentioned earlier (in Session 711, for instance), you usually tune in to your home station most of the time. If you turn your focus only slightly away, the world appears differently; and if that slightly altered focus were the predominant one, then that is how the world would seem to be. Each aspect of the psyche perceives the reality upon which it is focused, and that reality is also the materialization of a particular state of the psyche projected outward. You can learn to encounter other realities by altering your position within your own psyche.

In order to begin, you must first become familiar with the working of your own consciousness as it is directed toward the physical world. You cannot know when you are in focus with another reality if you do not even realize what it feels like to be in full focus with your own. Many people phase in and out of that state without being aware of it, and others are able to keep track of their own 'inner drifting.' Here, simple daydreaming represents a slight shift of awareness out of directly given sense data.

If you listen to an FM radio station, there is a handy lock-in gadget that automatically keeps the station in clear focus; it stops the program from 'drifting.' In the same way, when you daydream you drift away

from your home station, while still relating to it, generally speaking. You also have the mental equivalent, however, of the FM's lock-in mechanism. On your part this is the result of training, so that if your thoughts or experience stray too far this mental gadget brings them back into line. Usually this is automatic - a learned response that by now appears to be almost instinctive.

You must learn to use this mechanism consciously for your own purposes, for it is extremely handy. Many of you do not pay attention to your own experience, subjectively speaking, so you drift in and out of clear focus in this reality, barely realizing it. Often your daily program is not nearly as clear or well-focused as it should be, but full of static; and while this may annoy you, you often put up with it or even become so used to the lack of harmony that you forget what a clear reception is like. However, in this world you are surrounded by familiar objects, details, and ideas, and your main orientation is physical so that you can operate through habit alone even when you are not as, well focused within your reality as you should be.

When you go traveling off into other systems, however, you cannot depend upon your habits. Indeed, then they can only add to your mental clutter, turning into 'static' so you must learn first of all what a clear focus is.

You will not learn it by trying to escape your own reality, or by attempting to dull your senses. This can only teach you what it means not to focus, and in whatever reality you visit the ability to focus clearly and well is a prerequisite. Once you learn how to really tune in, then you will understand what it means to change the direction of your focus.

One of the simplest exercises is hardly an original one, but it is of great benefit.

Try to experience all of your present sense data as fully as you can. This tones your entire physical and psychic organism, bringing all of your perceptions together so that your awareness opens fully. Body and mind operate together. You experience an immediate sense of power because your abilities are directed to the fullest of their capacities. In a physical moment you can act directly on the spot, so to speak.

Sit with your eyes open easily, letting your vision take in whatever is before you. Do not stare. On the other hand, do explore the entire field of vision simultaneously, listen to everything. Identify all the sounds if you can, mentally placing them with the objects to which they correspond even though the objects may be invisible. Sit comfortably but make no great attempt to relax. Instead, feel your body in an alert manner-not in a sleepy distant fashion. Be aware of its pressure against the chair, for example, and of its temperature, of variations: Your hands may be warm and your feet cold, or your belly hot and your head cold. Consciously, then, feel your body's sensations. Is there any taste in your mouth? What odors do you perceive

Take as much time as you want to with this exercise. It places you in your universe clearly. This is an excellent exercise to use before you begin-and after you finish with-any experiment involving an alteration of consciousness.

Now: Bring all of those sensations together. Try to be aware of all of them at once, so that one adds to the others. If you find yourself being more concerned with one particular perception, then make an attempt to bring the ignored ones to the same clear focus. Let all of them together form a brilliant awareness of the moment.

When you are using this exercise following any experiment with an alteration of consciousness, then end it here and go about your other concerns. You may also utilize it as an initial step that will help you get the feeling of your own inner mobility. To do this proceed as given, and when you have the moments perception as clearly as possible, then willfully let it go.

Let the unity disappear as far as your conscious thought is concerned. No longer connect up the sounds you hear with their corresponding objects. Make no attempt to unify vision and hearing. Drop the package, as it were, as a unified group of perceptions. The previous clarity of the moment will have changed into something else. Take one sound if you want to, say of a passing car, and with your eyes closed follow the sound in your mind. Keep your eyes closed. Become aware of whatever perceptions reach you, but this time do not judge or evaluate. Then in a flash open your eyes, alert your body, and try to bring all of your perceptions together again as body and clearly as possible.

When you have the sense world before you this time, let it climax, so to speak, then again close your eyes and let it fall away. Do not focus. In fact, unfocus.

When you have done this often enough so that you are aware of the contrast, you will have a subjective feeling, a point of knowing within yourself, that will clearly indicate to you how your consciousness feels when it is at its finest point of focus in physical reality.

As you go about your day, try now and then to recapture that point and to bring all data into the clearest possible brilliance. You will find that this practice, continued, will vastly enrich your normal experience. You find it much easier to concentrate, to attend. To attend is to pay attention and take care of So this exercise will allow you to attend - to focus your awareness to the matters at hand as clearly and vividly as possible. The subjective knowledge of your own point of finest focus will also serve as a reference point for many other exercises.

Session 716, Page 395

Straying off your finest focus

You must work from your own subjective experience, so when you find your own finest focus point, that is your clearest reception for your own home station. You may feel that it has a certain position in your inner vision, or in your head, or you may find that you have your own symbol to represent it. You might imagine it, if you want to, as a station indicator on your own radio or television set, but your subjective recognition of it is your own cue.

In our just-previous exercise, when I spoke of having you let your clear perception drop away, and told you to disconnect vision from hearing, you were drifting in terms of your own home station. Your consciousness was straying. This time begin with the point of your own finest focus, which you have established, then let your consciousness stray as given. Only let it stray in a particular direction to the right or the left, whichever seems most natural to you. In this way you are still directing it and learning to orient yourself. In the beginning, 15 minutes at most for this exercise; but let your awareness drift in whatever direction you have chosen.

Each person will have his or her own private experience here, but gradually certain kinds of physical data will seem to disappear while others may take prominence. For example, you might mentally hear sounds, while knowing they have no physical origin. You may see nothing in your mind, or you may see

images that seem to have no exterior correlation, but you may hear nothing. For a while ordinary physical data may continue to intrude. When it does, recognize it as your home station, and mentally let yourself drift further away from it. What is important is your own sensation you experience the mobility of your consciousness. If ever you concerned simply return to your home station, back to the left or right according to the direction you have chosen. I do not assume that you use 'higher' or 'lower', as directions, because of interpretations that you may have placed upon them through your beliefs.

Do not be impatient. As you continue with this exercise over a period of time you will be able to go further away, orient yourself as you grow more familiar with the feeling of your own. Gradually you will discover that this inner sense data will become clearer and clearer as you move toward another 'station', it represent reality as perceived from a different state of consciousness.

The first journey from one home station to another unfamiliar one may bring you in contact with various kinds of bleed-throughs, distortions, or static. These can be expected. They simply the result of not yet learning how to tune your own consciousness clearly in to other kinds of focus. Before you can pick up the 'next' station, for example, you may see ghost images in your mind, or pick up distorted versions from your own home station. You have momentarily dispensed with the usual, habitual organizational process by which you unite regular physical sense perception so while you are 'between stations,' you may then encounter signals from each. When you alter your conscious focus in such fashion, you are also moving away from the part of your psyche you consider its center. You are journeying through your own psyche, in other words, for different realities are different states the psyche - materialized, projected outward and experienced. That applies to your home station or physical world as well.

Even your home station has many programs, and you have usually tuned in to one main one and ignored others. Characters in your 'favorite programs' at home may appear in far different guises when you are between stations, and elements of other programs that you have ignored at home may suddenly become apparent to you.

I will give you a simple example. At home you may tune in to religious programs. That means that you might organize your daily existence about highly idealistic principles. You may try to ignore what you consider other programs dealing with hatred, fear, or violence. You might do such a good job of organizing your physical data about your ideal that you shut out any emotions that involve fear, violence, or hatred. When you alter your consciousness, again, you automatically begin to let old organizations of data drop away. You may have tuned out what you think of as negative feelings or programming. These, however, may have been present but ignored, and when you dispense with your usual method of organizing physical data they may suddenly become apparent.

Session 716, Page 399

Step out of your own world view

If you do not understand the natural grace of your being then when you try some of the exercises given here you may automatically translate them into a quite limiting set of beliefs.

You are familiar with your own view of the world. As you leave your usual orientation, however, altering the focus of your consciousness you may very well structure your new experience just as you do your physical one. At the same time, you are more free. You have greater leeway. You are used to projecting

your beliefs onto physical objects and events. When you leave your home station, those objects and events no longer present themselves in the same fashion.

You often find yourself encountering your own structures, no longer hidden in the kind of experience with which you are familiar. These may then appear in quite a different light. You may be convinced that you are evil simply because you are physical. You may believe that the soul 'descends' into the body, and therefore that the body is lower, inferior, and a degraded version of 'what you really are.' At the same time your own physical being knows better, and basically cannot accept such a concept.' So in daily life you may project this idea of unworth outward onto another person, who seems then to be your enemy; or upon another nation. In general, you might select animals to play the part of the enemy, or members of another religion, or political parties. In any case, in your private life you may hardly ever encounter your belief in your own unworth, or evil. You will not realize that you actually consider yourself the enemy. You will be so convinced that your projection (onto others) is the enemy that there will be no slack to take up, for all of your feelings of self-hate or self-fear will be directed outward.

When you begin to leave your home station and alter your focus, however, you leave behind you the particular familiar receptors for your projections. Using the Ouija board or automatic writing, you may find yourself immediately confronted with this material that you have suppressed in the past. When it surfaces you may then project it outward from yourself again, but in a different fashion. Instead of thinking you are in contact with a great philosopher or 'ancient soul,' you may believe that you are instead visiting with a demon or a devil, or that you are possessed of an evil spirit. In such a case, you will have already been convinced of the power of evil. Your natural feelings, denied, will also carry the great charge of repression. You may be filled with the feeling that you are in the midst of a great cosmic struggle between the forces of good and evil - and indeed, this often represents a valid picture of your own view of the world.

None of this is necessary. There is no danger in the exercises I suggest. You are in far greater danger the longer you inhibit your natural feelings, and alterations of consciousness often present you with the framework in which these come to light. If they do not in one way or another come to your attention, then it is very possible that the denied energy behind them will erupt in ruptured relationships or illnesses.

'Psychic explorations' never cause such difficulties, nor do they ever compound original problems. On the contrary, they are often highly therapeutic, and they present the personality with an alternative - an alternative to continued repression that would be literally unbearable. If you are normally capable of dealing with physical reality, you will encounter no difficulties in alterations of consciousness, or leaving your home station. Be reasonable, however: If you have difficulties in New York City, you are most apt to encounter them in a different form no matter where else you might travel. A change of environment might help clear your head by altering your usual orientation, so that you can see yourself more clearly, and benefit. The same applies when you leave your home station. Here the possible benefits are far greater than in usual life and travel, but you are still yourself. It is impossible not to structure reality in some fashion. Reality implies a structuring.

If you take your own world view with you all of the time, however, as you travel, even in your own world, then you never see the 'naked culture.' You are always a tourist, taking your homey paraphernalia with you and afraid to give it up. If you are American or English, or European, then when you visit other areas of the world you stay at cosmopolitan hotels. You always see other cultures through your own eyes. Now when you leave your home station and alter your consciousness, you are

always a tourist if you take your own baggage of ideas along with you, and interpret your experiences through your own personal, cultural beliefs. There is nothing unconventional about gods and demons, good spirits or bad spirits. These are quite conventional interpretations of experience, with religious overtones. Cults simply represent counter-conventions, and they are as dogmatic in their way as the systems they reject.

Give us a moment ... When you try these exercises, therefore, make an honest attempt to leave your conventional ideas behind you. Step out of your own world view. There is an exercise that will help you.

Close your eyes. Imagine a photograph of yourself (in parentheses: Yes, we are finally back to photographs). In your mind's eye see the photograph of yourself on a table or desk. If you are working mentally with a particular snapshot, then note the other items in the picture. If the photograph is strictly imaginary, then create an environment about the image of yourself.

Look at the image in your mind as it exists in the snapshot, and see it as being aware only of those other objects that surround it. Its world is bounded by the four edges of the picture. Try to put your consciousness into that image of yourself. Your world view is limited to the photograph itself. Now in your mind see that image walking out of the snapshot, onto the desk or table. The environment of the physical room will seem gigantic to that small cell. The scale and proportion alone will be far different. Imagine that miniature image navigating in the physical room, then going outside, and quite an expanded world view will result.

In dream travel it is quite possible to journey to other civilizations-those in your past or future, or even to worlds whose reality exists in other probable systems. There is even a kind of 'cross-breeding,' for you affect any system of reality with which you have experience. There are no closed realities, only apparent boundaries that seem to separate them. The more parochial your own world view, however, the less you will recall of their dreams or their activities, or the more distorted your 'dream snapshots' will be.

Session 719, Page 421

Using your dream camera

Dictation: Many of you do not really want to step out of the photograph, or leave your world view, yet in the dream state you are far freer. You can pretend that dreams are not "real," however, so you can have your cake and eat it too, so to speak.

Different varieties of dreams often provide frameworks that allow you to leave your own world view under "cushioned conditions." You step out of the normal picture that you have made of reality.

Your alterations of consciousness frequently occur in the dream state, therefore, where it seems to you at least that your experiences do not have any practical application. You imagine that only hallucinations are involved. Many of your best snapshots of other realities are taken in your dreams. They may be over-or-underdeveloped, and the focus may be blurred, but your dreams present you with far more information about the unknown reality than you suppose. In the most intimate of terms your body is your home station, so when you leave it you often hide this fact from yourselves. In your sleep, however, your consciousness slips out of your body and returns to it frequently. You dream when you are out of your body, even as you dream inside it. You may therefore form dream stories about your own out-of-body travel, while your physical image rests soundly in bed. The unknown reality, you see, is

not really that mysterious to you. You only pretend that it is. Sometimes you have quite clear perceptions of your journeys, but the actual native territories that you visit are so different from your own world that you try to interpret them as best you can in the light of usual conditions. If you remember such an episode at all it may well seem very confusing, for you will have superimposed your own world view where it does not belong.

Now here is another brief but potent exercise.

Before you go to sleep, tell yourself that you will mentally take a dream snapshot of the most significant dream of the night. Tell yourself that you will even be aware of doing this while asleep, and imagine that you have a camera with you. You mentally take this into the dream state. You will use the camera at the point of your clearest perceptions, snap your picture, and-mentally again-take it back with you so that it will be the first mental picture that you see when you awaken.

You will of course, try to snap as good a picture as possible. Varying results can be expected. Some of you will awaken with a dream picture that presents itself immediately. Others may appearing later in the day, in the middle perform this exercise often, however, selves able to use the camera consciously even while sleeping, so that it becomes an element of your dream travels; you will be able to bring more and more pictures back with you.

These will be relatively meaningless, however, if you do not learn how to examine them. They are not to be simply filed away and forgotten You should write down a description of each scene and what you remember of it, indulging your feelings both at the time of the dream, and later when you record it. The very effort to take this camera with you makes you more of a conscious explorer, and automatically helps you to expand your own awareness while you are in the dream state. Each picture will serve as just one small glimpse of a different kind of reality. You cannot make any valid judgment on the basis of one or two pictures alone.

Now this is a mental camera we are using. There is a knack about being a good dream photographer, and you must learn how to operate the camera. In physical life, for example, a photographer knows that many conditions affect the picture he takes. Exterior situations then are important: You might get a very poor picture on a dark day, for instance. With our dream camera, however, the conditions themselves are mental. If you are in a dark mood, for example, then your picture of inner reality might be dim, poorly outlined, or foreboding. This would not necessarily mean that the dream itself had tragic overtones, simply that it was taken in the poor light of the psyche's mood.

Inner weather changes constantly, even as the exterior weather does. One dream picture with a dreary cast, therefore, is not much different from a physical photograph taken on a rainy afternoon.

Many people, however, remembering a dark dream, become frightened. You even structure your dreams, of course. For that matter, your dream world is as varied as the physical one. Each physical photographer has an idea of what he wants to capture on film, and so to that extent he structures his picture and his view. The same applies to the dream state. You have all kinds of dreams. You can take what you want, so to speak, from dream reality, as basically you take what you want from waking life. For that reason, your dream snapshots will show you the kind of experience that you are choosing from inner reality.

Expanding dream space

Give us a moment...Whether or not you remember your dreams, you are educating yourself as they happen. You may suddenly 'awaken' while still within the dream state, however, and recognize the drama that you have yourself created. At this point you will understand the fact that the play, while seeming quite real, is to a certain extent hallucinatory. If you prefer, you can clear the stage at once by saying, 'I do not like this play, and so I will create it no longer.' You may then find yourself facing an empty stage, become momentarily disoriented at the sudden lack of activity, and promptly begin to form another dream play more to your liking.

If, however, you pause first and wait a moment, you can begin to glimpse the environment that serves as a stage: the natural landscape of the dream reality. In waking life, if you want to disconnect yourself from an event or place, you try to move away from it in space. In dream reality events occur in a different fashion, and places spring up about you. If you meet with people or events not of your liking, then you must simply move your attention away from them, and they will disappear as far as your experience is concerned. In physical reality you can move fairly freely through space, but you do not travel from one city to another, for example, unless you want to. Intent is invoked. This is so obvious that its significance escapes you: but it is intent that moves you through space, and that is behind all of your physical locomotion. You utilize ships, automobiles, trains, airplanes, because you want to go to another place, and certain vehicles work best under certain conditions.

In the waking state you travel to places. They do not come to you. In dream reality, however, your intent causes places to spring up about you. They come to you, instead of the other way around. You form and attract 'places,' or a kind of inner space in which you then have certain experiences.

This inner space does not 'displace' normal space, or knock it aside. Yet the creation of a definite inner environment or location is concerned.

Those of you who are curious, try this experiment.

In a dream, attempt to expand whatever space you find yourself in. If you are in a room, move from it into another one. If you are on a street, follow it as far as you can, or turn a corner. Unless you are working out ideas of limitations for your own reasons, you will find that you can indeed expand inner space. There is no point where an end to it need appear.

The properties of inner space, therefore, are endless. Most people are not this proficient in dream manipulation, but surely some of my readers will be able to remember what I am saying, while they are dreaming. To those people I say- 'Look around you in the dream state. Try to expand any location in which you find yourself. If you are in a house, remember to look out the window. And once you walk to that window, a scene will appear. You can walk out of that dream house into another environment; and theoretically at least you can explore that world, and the space within it will expand. There will be no spot in the dream where the environment will cease.'

Now: What you think of as exterior space expands in precisely the same manner. In this respect, dream reality faithfully mirrors what you refer to as the nature of the exterior world.

Earth experience, even in your terms, is far more varied than you ever consciously imagine. The intimate life of a person in one county, with its culture, is far different from that of an individual who comes from another kind of culture, with its own ideas of art, history, politics or religion or law. Because you focus upon similarities of necessity, then the physical world possesses its coherence through the nature of the dream state. The unknown reality is there presented to your view, and there is no biological, mental, or psychic reason why you cannot learn to use and understand your own dreaming reality.

Session 721, Page 439

Expanding dream time

You live in a waking and dreaming mental environment, however. In both environments you are conscious.

Give us a moment... Your dream experience represents a pivotal reality, like the center of a wheel. Your physical world is one spoke. You are united with all of your other simultaneous existences through the nature of the dream state. The unknown reality is there presented to your view, and there is no biological, mental, or psychic reason why you cannot learn to use and understand your own dreaming reality.

In your dreams, in your terms, you find your personal past appearing in the present, so in those terms the past of the species also occurs. Future probabilities are worked out there also so that individually and en masse the species decides upon its probable future. There is a feeling, held by many, that a study of dream reality will lead you further away from the world you know. Instead, it would connect you with that world in most practical terms.

I said (in connection with Practice Element 15) that inner space expands, but so does inner time. Those of you who can remember, try the following experiment.

When you find yourself within a dream, tell yourself you will know what happened before you entered it, and the past will grow outward from that moment. Again, there will be no place where time will stop. The time in a dream does not 'displace' physical time. It opens up from it. Exterior time, again, operates in the same fashion, though you do not realize it.

Time expands in all directions, and away from any given point. The past is never done and finished, and the future is never concretely formed. You choose to experience certain versions of events. You then organize these, nibbling at them, so to speak, a bit 'at a time.'

The creativity of any given entity is endless, and yet all of the potentials for experience will be explored. The poor man may dream he is a king. A queen, weary of her role, may dream of being a peasant girl. In the physical time that you recognize, the king is still a king, and the queen a queen. Yet their dreams are not as uncharacteristic or apart from their experiences as it might appear. In greater terms, the king has been a pauper and the queen a peasant. You follow in terms of continuity one version of yourself at any given time.

Many people realize intuitively that the self is multitudinous and not singular. The realization is usually put in reincarnational terms, so that the self is seen as traveling through the centuries, moving through doors of death and life into other times and places.

The fact is that the basic nature of reality shows itself in the nature of the dream state quite clearly, where in any given night you may find yourself undertaking many roles simultaneously. You may change sex, social position, national or religious alliance, age, and yet know yourself as yourself.

Session 721, Page 442

Break automatic language patterning

Part of the unknown reality, then, is hidden beneath language and the enforced pattern of accustomed words-so, for an exercise, look about your environment. Make up new, different 'words' for the objects that you see about you. Pick up any object, for example. Hold it for a few seconds, feel its texture, look at its color, and spontaneously give it a new name by uttering the sounds that come into your mind. See how the sounds bring out certain aspects of the object that you may not have noticed before.

The new word will fit as much as the old one did. It may, in fact, fit better. Do this with many objects, following the same procedure. You can instead say the name of any object backwards. In such ways you break up to some extent the automatic patterning of familiar phrases, so that you can perceive the individuality that is within each object.

To get in direct contact with your own feelings as they are, again make up your own spontaneous sounds sometimes. Your emotions often cannot be expressed clearly in terms of language, and such unpatterning can allow them to flow freely.

Session 726, Page 460

The Nature of the Psyche

An in depth explanation of how the psyche creates the fabric of our reality. There is information on human sexuality. Also an incredible resource on how dreaming is the main tool of the developing Psyche.

Sessions: 752-800

Quotes

"Though caught up in a life of seeming frustration, obsessed with family problems, uneasy in sickness, defeated it seems for all practical purposes, some portion of each individual rouses against all disasters, all discouragements, and now and then at least glimpses a sense of enduring validity that cannot be denied. It is to that knowing portion of each individual that I address myself. I am not, on the one hand, an easy author to deal with, because I speak from a different level of consciousness than the one with which you are familiar. On the other hand, my voice is as natural as oak leaves blowing in the wind, for I speak from a level of awareness that is as native to your psyche as now the seasons seem to be to your soul."

Session 752, Page 4

"...for each of your experiences, however minute or seemingly insignificant becomes, part of the knowledge of your species."

Session 752, Page 4

"You live in one particular area on the face of your planet, and you can only see so much of it at any given time - yet take it for granted that the ocean exists even when you cannot feel its spray, or see the tides. And even if you live in a desert, you take it on faith that there are indeed great cultivated fields and torrents of rain. It is true that some of your faith is based on knowledge. Others have traveled where you have not, and television provides you with images. Despite this, however, your senses present you with only a picture of your immediate environment, unless they are cultivated in certain particular manners that are relatively unusual."

Session 752, Page 6

"you presently live in one small area of the psyche's inner planet"

Session 752, Page 6

"Consciousness forms symbols. It is not the other way around."

Session 753, Page 9

"If you mistake the symbols for the reality, however, you will program your experience, and you will insist that each forest look like the pictures in your book. In other words, you will expect your own experiences with various portions of your psyche to be more or less the same."

Session 753, Page 9

"It is futile to question: What is the difference between my psyche and my soul, my entity and my greater being? for all of these are terms used in an effort to express the greater portions of your own experience that you sense within yourself."

Session 755, Page 13

"As he looks closer, he discovers there is a still-greater masterpiece in which he appears as an artist creating the very same paintings that he begins to recognize. Our artist then realizes that all of the people he painted are also painting their own pictures, and moving about in their own realities in a way that even he cannot perceive. In a flash of insight it occurs to him that he also has been painted - that there is another artist behind him from whom his own creativity springs, and he also begins to look out of the frame."

Session 755, Page 13

"...because my primary focus is in a reality that is larger than your own, I cannot appear as myself fully within your reference."

Session 755, Page 14

"Seth Two's reality includes my own, yet I am aware of my contribution to his experience."

Session 755, Page 15

"Many of the other dimensions of your own reality appear clearly when you are sleeping, however. When you sleep, you forget all definitions that you have placed upon yourself and your own existence through training. In sleep you use images and languages in their pure form."

Session 755, Page 16

"when you awaken, you try to squeeze the psyche's language into terms of definition. You imagine that language and images are two different things, so you try to put them together. In dreams, however, you use the true ancient language of your being"

Session 755, Page 18

"The dreaming psyche is actually as awake as you are in your normal waking life."

Session 756, Page 18

"everyone sees a slightly different picture of reality, and follows his or her own program -- yet all of the sets are the same. When you dream, however, you are to some extent experiencing reality from different set entirely."

Session 756, Page 19

"Your normal waking reality can be compared to a kind of television drama in which you participate directly in all of the dramas presented."

Session 756, Page 20

"When you are dealing with nominal waking reality, you are operating at one level of the many that are native to your psyche. When you are dreaming, from your viewpoint you are entering other levels of reality quite as native to your psyche, but usually you are still experiencing those events through your current waking station. The dreams that you remember are colored or altered or even censored to a certain extent. There is no inherent psychological or biological necessity for this. Your ideas and beliefs, however, about the nature of reality, and sanity, have resulted in such a schism."

Session 756, Page 20

"If you do not like your own physical experience, you can also change to another, more beneficial station - but only if you recognize the fact that you are the producer."

Session 756, Page 21

"When you are in the middle of a frightening physical experience, however, or caught in the throes of a nightmare, then you wish you knew how to change the station."

Session 756, Page 21

"When you become caught in frightening physical events, however it is equally foolhardy to yell or shout or stamp your feet, because that is not where the action is (smiling). Again, you have only to change your station."

Session 756, Page 22

"You are so conditioned that even when you sleep you try to monitor your experiences, and to interpret dream events according to the habitual frequency that you have learned to accept as the only criterion of reality."

Session 758, Page 23

"To one extent or another, then, you learn to constantly monitor your behavior, so that it conforms to the established criteria set up for sane or rational experience. You are social creatures, as the animals are. Despite many of your cherished, erroneous beliefs, your nations exist as the result of cooperation, not competition, as do all social groupings."

Session 758, Page 23

"Your biological makeup includes mechanisms that allow a certain portion of your consciousness to leave your body and return. These mechanisms are a part of the nature of animals as well."

Session 758, Page 23

"The natural healing that often occurs in the dream state is undone in the waking state, in which any such cure is seen as miraculous and against the rules."

Session 758, Page 24

"In the dream state, then, you are sometimes aware of too many stations."
Session 758, Page 25

"In dreams you are so 'dumb' that you believe there is a commerce between the living and the dead. You are so 'irrational' as to imagine that you sometimes speak to parents who are dead. You are so 'unrealistic' that it seems to you that you visit old houses, long ago torn down, or that you travel in exotic foreign cities that you have actually never visited. In dreams you are so 'insane' you do not feel yourself locked in a closet of time and space, but feel instead as if all infinity but waited your beckoning."
Session 758, Page 25

"Your dead relatives survive. They often appear to you in the dream state...Quickly you try to make sense of such material in usual terms. An out-of-body experience into another level of reality becomes a visit to heaven, for example, of the heretofore-unrecognized voice of your own greater identity becomes the voice of God, or a spaceman or prophet.."
Session 758, Page 25

"To it, your death has already occurred, from your standpoint. Yet it is also true that from its standpoint, your birth has not yet happened. You have a greater experience, then, of your recognized time and existence frameworks. There, you can meet with relatives long dead, or with children not yet born. There, you can meet other portions of your own personhood that exist simultaneously with your own."
Session 758, Page 28

"There is one place to begin, however: Try becoming better acquainted with the self you are now. Stop telling yourself that you do not know yourself."
Session 758, Page 29

"You cannot, however insist that the laws of your vaster existence, as you discover them, supersede the physical conditions of known life - for then no facts would apply either. You will expect to live forever in the same physical body, or think that you can levitate with your body at will."
Session 758, Page 29

"Now, in many ways you simply have a brief attention span."
Session 758, Page 29

"Your life is a dreaming experience to other portions of your greater reality which focus elsewhere. Their experiences are also a part of your dream heritage."
Session 758, Page 30

"If, however, you learn to know yourself better in daily life to become more fully aware even of your earthly life, then you will likely receive other information that hints of a deeper, more supportive reality, in which physical existence rests. You will find yourself using experiences that do not fit recognized facts."
Session 758, Page 30

"Even within that context, however, there are surprises and enchantments waiting, if you simply learn to expand your awareness, exploring not only the dream state, but your waking reality in more adventuresome ways. Your dreaming psyche is awake. Many of you have allowed your normal waking consciousness to become blurred inactive, relatively speaking, so that you are only half aware of the life that you have."
Session 758, Page 30

"The psyche deals largely with associative processes, however, as it organizes events through association. Time as such has little meaning in that framework. Associations are tied together, so to speak, by emotional experience. In a large manner, the emotions defy time."
Session 758, Page 32

"When you are in touch with your psyche, you experience direct knowledge. Direct knowledge is comprehension. When you are dreaming you are experiencing direct knowledge about yourself or about the world."
Session 762, Page 33

"In regular life, you organize your experience very neatly and push it into accepted patterns or channels, into preconceived ideas and beliefs. You tailor it to fit time sequences. Again: The psyche's organization follows no such learned predisposition. Its products can often appear chaotic simply because they splash over your accepted ideas about what experience is."
Session 762, Page 33

"Because you tie your experience so directly to time, you rarely allow yourselves any experiences, except in dreams, that seem to defy it."
Session 762, Page 34

"The [human] species has built into it all of the knowledge, information, and data that it can possibly need under any and all conditions. This heritage must be triggered psychically, however, as a physical mechanism such as a music is triggered through desire or intent."
Session 762, Page 36

"Yet education should serve to introduce a student to as many fields of endeavor as possible, so that he or she might recognize those that serve as natural triggers, opening skills or furthering development."
Session 762, Page 38

"The kind of knowledge upon which you depend needs verbalization. It is very difficult for you to consider the accumulation of any kind of knowledge without the use of language as you understand it. Even your remembered dreams are often verbalized constructs."
Session 763, Page 39

"Those remembered dreams have meaning and are very valuable, but they are already organized for you to some extent, and put into a shape that you can somewhat recognize."
Session 763, Page 39

"This direct kind of knowledge is available, again, on any subject, to anyone who provides a suitable pattern through desire, love, intent or belief."
Session 763, Page 39

"I said earlier that there were many kinds of knowledge. Think of them instead as states of knowledge. Perception of any of these takes a consciousness attuned to each. In my waking condition, I operate at many levels of consciousness at once, and deal therefore with different systems of knowledge. In my dream condition, or rather conditions, I form links of consciousness that combine these various systems, creatively forming them into new versions."
Session 763, Page 40

"You are so prejudiced, however, that you ignore information that you have been taught cannot be conscious."
Session 763, Page 40

"One level of dream life deals particularly with the biological condition of the body, giving you not just hints of health difficulties, but the reasons for them and the ways to circumvent them. Information about the probable future is also given to help you make conscious choices."

Session 763, Page 40

"A mind is a psychic pattern through which you interpret and form reality. You have physical limbs that you can see. You have minds that are invisible. Each one can organize reality in a different fashion. Each one deals with its own kind of knowledge. These minds all work together to keep you alive through the physical structure of the brain. When you use all of these minds, then and only then do you become fully aware of your surroundings: You perceive reality more clearly than you do now, more sharply, brilliantly and concisely. At the same time, however, you comprehend it directly. You comprehend what it is apart from your physical perception of it. You accept as yourself those other states of consciousness native to your other minds. You achieve true personhood...Throughout the centuries various individuals have come close, yet had no vehicle of expression that would have enabled the members of the species to understand. They possessed methods, but the methods presupposed or necessitates a knowledge that others did not possess."

Session 763, Page 41

"Many people, therefore, tell themselves that they are very impatient to discover the nature and extent of the psyche, and cannot understand why they meet with so little success."

Session 764, Page 46

"The different modes of consciousness with which I hope to acquaint you are not alien, however. They are quite native, again, in dreams states, and are always present as alternatives beneath usual awareness."

Session 763, Page 47

"Try your hand at predicting future events. In the beginning, it does not matter whether or not your predictions are true. You will be stretching your consciousness into areas usually unused."

Session 764, Page 48

"While your future can on occasion be correctly perceived ahead of time by a gifted psychic, the future is too plastic for kind of systematized framework."

Session 763, Page 49

"Your entire familiarity with the world of symbols arises directly from the dreaming self."

Session 763, Page 49

"Biologically, the sexual orientation is the method chosen for continuation of the species. Otherwise, however, no specific psychological characteristics of any kind are attached to that biological functioning. I am quite aware that in your experience definite physical and psychological differences do exist. Those that do are the result of programming, and are not inherent - even biologically in the species itself."

Session 765, Page 51

"You are so used to thinking in terms of mechanics, that it seems to you that uneducated people did not understand the connection between the sexual act of intercourse and childbirth."

Session 765, Page 54

"It is the height of idiocy to imagine that because of the time taken in pregnancy, the female could not understand the child's origin in intercourse."

Session 765, Page 54

"A new creation arising not just from two parents, but from the entire gestalt of nature, from which the parents themselves once emerged; a private yet public affair in which the physical elements of earth become individualized; in which psyche and earth cooperate in a birth that is human and in other terms, divine."

Session 765, Page 54

"When racial conditions require it, it is quite possible for an individual to both father and mother a child."

Session 768, Page 56

"A relatively strong sexual identification is important under those circumstances - but (louder) an over-identification with them, before or afterward, can lead to stereotyped behavior, in which the greater needs and abilities of the individual are not allowed fulfillment."

Session 768, Page 57

"In larger terms, it is as natural for a man to love a man, and for a woman to love a woman, as it is to show love for the opposite sex. For that matter, it is more natural to be bisexual."

Session 769, Page 61

"Creativity rides the tides of love. When love is denied its natural expression, creativity suffers."

Session 769, Page 62

"Puberty comes at a certain time, triggered by deep mechanisms that are related to the state of the natural world, the condition of the species, and those cultural beliefs that in a certain sense you transpose upon the natural world."

Session 769, Page 66

"Physically, however, the body is quite able to completely regenerate itself as it approaches old age. Indeed, a quite legitimate second puberty is possible, in which the male's seed is youthfully strong and vital, and the woman's womb is pliable and able to bear...Now, to some extent there is a connection between this innate, rarely observed second puberty and the development of cancer, in which growth is specifically apparent in an exaggerated manner."

Session 770, Page 66

"In almost all such cases involving cancer, spiritual and psychic growth is being denied, or the individual feels that he or she can no longer grow properly in personal, psychic, terms."

Session 769, Page 67

"Love is a biological necessity a force operating to one degree or another in all biological life. Without love there is no physical commitment to life - no psychic hold."

Session 769, Page 68

"A child is not born a sponge, however, empty but ready to soak up knowledge. It is already soaked in knowledge. Some will come to the surface, so to speak, and be used consciously. Some will not. I am saying here that to some extent the child in the womb is aware of the mother's beliefs and information, and that to some extent it is programmed to behave in a certain fashion, or to grow in a certain fashion as a result."

Session 771, Page 72

"If women have felt that their biological survival depended upon the cultivation of certain attributes over others, for instance, then this information becomes chromosome data, as vital to the development of the new organism as any other physical data involving cellular structure."

Session 771, Page 73

"There are lost portions of the Bible having to do with sexuality, and with Christ's beliefs concerning it, that were considered blasphemous and did not come down to you through history."

Session 771, Page 75

"To be illogical is a scientific crime - not so much because it is an unscientific attribute, but because it is considered a feminine one. Science has followed the male orientation and become its epitome."

Session 772, Page 79

"The overly specific sexual orientation, then, reflects a basic division in consciousness. It not only separates a man from his own intuitions and emotions to some extent, or a woman from her own intellect, but it effectively provides a civilization in which mind and heart, fact and revelation, appear completely divorced. To some degree each person is at war with the psyche, for all of an individual's human characteristics must be denied unless they fit in with those considered normal to the sexual identity."

Session 772, Page 81

"If children feel that identity is dependent upon such performance, then they will begin to perform as quickly as possible. They will squeeze their identity into sexual clothes, and the society will suffer because the great creative thrusts of growing intellect and intuitions will be divided at puberty, precisely when they are needed."

Session 772, Page 81

"In fact, Western society has attempted to force all expression of love and devotion into sexual activity, or otherwise ban it entirely."

Session 773, Page 83

"It means that all options except sexual freedom have been denied. The great force of love and devotion is withdrawn from personal areas of individual creativity through purposeful work. It is being withdrawn from expression through government or law. It is being denied expression through meaningful personal relationships, and forced into a narrow expression through a sexuality that then will indeed become meaningless."

Session 773, Page 83

"The sexual schism begins when the male child's taught to identify exclusively with the father image, and the female child with the mother image - for here you have a guilt insidiously incorporated into the growth process."

Session 773, Page 84

"The more able the child is to force such an artificial identification, the greater its feelings of inner rebellion."

Session 773, Page 84

"It is easy to claim an equal love for all members of the species, but love itself requires an understanding that at your level of activity is based upon intimate experience. You cannot love someone you do not know - not unless you water down the definition of love so much that it becomes meaningless."

Session 774, Page 89

"The emotion of love brings you closest to an understanding of the nature of All-That-Is. Love incites dedication, commitment. It specifies. You cannot, therefore, honestly insist that you love humanity and all people equally if you do not love one other person. If you do not love yourself, it is quite difficult to

love another."

Session 774, Page 89

"Love indeed does have its own language - a basic nonverbal one with deep biological connotations. It is the initial basic language from which all others spring for all languages' purposes rise from those qualities natural to love's expression - the desire to communicate, create, explore, and to join with the beloved. Speaking historically in your terms, man first identified with nature, and loved it, for he saw it as an extension of himself even while he felt himself a part of its expression. In exploring it he explored himself also. He did not identify as himself alone, but because of his love, he identified also with all those portions of nature with which he came into contact."

Session 774, Page 92

"In comparison with those times, however, children are now born ancient, for even biologically they carry within themselves the memories of their ancestors."

Session 774, Page 92

"To explore that exterior world was to explore the inner one. Such a person, however, walking through the forest, also felt that he or she was also a portion of the inner life of each rock or tree, materialized. Yet there was no contradiction of identities. man might merge his own consciousness with a running stream, traveling in such a way for miles to explore the layout of the land."

Session 774, Page 94

"It is not so much that he personified the elements of nature as that he threw his personality into its elements and rode them, so to speak. As mentioned, love incites the desire to know, explore, and communicate with the beloved; so language began as man tried to express his love for the natural world."

Session 776, Page 95

"You take into your bodies in transmuted form the consciousness of all the things you consume."

Session 778, Page 102

"To some extent it is true to say that languages emerged as you began to lose direct communication with your own experience, and with that of others. Language is therefore a substitute for direct communication."

Session 778, Page 102

"Certain kinds of pain automatically eject consciousness from the body. Such pain cannot be verbalized, for it is a mixture of pain and pleasure, a tearing free, and it automatically brings about an almost exhilarating release of consciousness. Such pain is also very brief."

Session 776, Page 108

"Children often feel that the world and time began with their birth. They take the world's past on faith. In very important terms this is quite a legitimate feeling, for no one else can experience the world from any other viewpoint except from his or her own or affect it except through private action."

Session 780, Page 110

"The language of the psyche, however is far richer and more varied. Its words spring alive. Its verbs really move, and do not simply signify or stand for, motion (emphatically). Its nouns become what they signify Its declensions are multidimensional. Its verbs and nouns can become interchangeable. In a way the psyche is its own language."

Session 781, Page 115

"The imagination belongs to the language of the psyche."

Session 782, Page 117

"Dreams serve as dramas transferring experience from one level of the psyche to another."
Session 782, Page 119

"That [dream] reality represents your origin, and is the natural environment in which the psyche resides."
Session 781, Page 120

"The dream as you recall it is already a translation, then, but an experienced one."
Session 783, Page 124

"Dreams are a language of the psyche, in which man's nature merges in time and out of it. He has sense experiences. He runs, though he lies in bed. He shouts, though no word is spoken. He still has the language of the flesh, and yet that language is only opaquely connected with the body's mechanisms. He deals with events, yet they do not happen in his bedroom, or necessarily in any place that he can find upon awakening."
Session 783, Page 126

"The psyche, as it is turned toward physical reality, is a creator of events, and through them it experiences its own reality as through your own speech you hear your voice."
Session 784, Page 128

"You form and organize sentences, yet you speak on faith without actually knowing the methods involved in your speaking. So you only recognize the surface of that activity."
Session 784, Page 128

"In dreams you find the unspoken sentence and the physically unexperienced act. The skeletons of the inner workings of events are there more obvious. Actions are not yet fully fleshed out. The mechanics of your waking psychological behavior are brilliantly delineated. That state can be explored and utilized far more fully than it is, and should be."
Session 785, Page 131

"Again, you speak a sentence truly so that the end of it comes smoothly though when you begin it you not have known consciously what you were going to say. Some part of you knew the sentences beginning and end at once, however. In dreams you know the beginning and end of events in the same fashion."
Session 785, Page 131

"The psyche is larger than that physically attuned consciousness, however. It is the larger context in which you exist. It is intertwined with your own reality as you think of it. On those occasions when you are able to alter your focus momentarily, then the psyche's greater experiences come into play."
Session 785, Page 134

"In the dream state, with your body more or less safe and at rest, and without the necessity for precise action, these psychological intrusions become more apparent. Many of your dreams are like the tail end of a meteor. Their real life is over, and you see the flash of their disappearance as they strike your own mental atmosphere and explode in a spark of dream images."
Session 786, Page 135

"If you overstructure reality, however, then you will end up with a formal mental garden - whose precise display may be so rigidly structured that the natural aspect of the plants and the flowers is completely obscured. Even your dream information, then, will flow into structured patterns."

Session 786, Page 136

"Dreams often seem chaotic because your point of reference is too small to contain the added dimensions of actuality. When you are viewing a war in a newscast, however, you are still not watching people die. You are watching symbols translated into images that are then visually perceived. The images stand for the people, but they are not the people. The symbols carry the message, but they are not event they depict. Some of your dreams are like newspaper stories, informing you of events that have happened in other portions of the psyche. Others are like the televised news picture, carrying perhaps more information about the event but still not containing it."
Session 786, Page 138

"The physical manipulation of events is indeed a psychological knack of considerable merit, in which consciousness and attention is exuberantly and wholeheartedly focused, bringing vitality and meaning to one relatively small range of activity."
Session 786, Page 138

"Dreams often present you with what seems to be an ambiguity, an opaqueness, since they lack the immediate impact of psychological activity with space and time."
Session 786, Page 138

"and the dreams of unborn children and their mothers often merge. The dreams of those about to die often involve dream structures that already prepare them for future existence. In fact towards death a great dream acceleration is involved as new probabilities are considered -- a dream acceleration that provides psychic impetus for new birth."
Session 786, Page 139

"Upon request, however, and with some practice, you can suggest in the middle of a dream that it expand to its larger proportions. You would then experience one dream wrapped in another, or several occurring at one time..."
Session 786, Page 139

"Dreams are the mind's free play."
Session 786, Page 140

"There are structured dreams as there are structured games in waking life. There are mass dreams attended by many. There are themes, both mass and private, that serve as a basis or framework. Yet overall, the mind's spontaneous activity continues because it enjoys its own activities."
Session 786, Page 140

"Dreams are primarily events, of course. Their importance to you lies precisely in the similarities and differences that characterize them in contrast to waking events."
Session 787, Page 141

"In the most basic of terms, almost incomprehensible in your vocabulary energy is not divided. There can be no portions or parts of it, because it is not an entity like a pie, to be cut or divided."
Session 787, Page 142

"In your world, conventional and practical sanity and physical manipulation dependent upon your ability to discriminate, accepting as real only those events with which others more or less agree."
Session 787, Page 143

"Pure energy has no beginning or end. The psyche, your psyche, is being freshly created at every point of its existence. For that matter, despite all appearances, the physical universe was not born

through some explosion of energy which is being dispersed, but is everywhere . being created at all of its points at each moment. The psyche's basic experience, then, deals with a kind of activity that you cannot directly perceive, yet that existence is responsible for the events that you do perceive, and therefore acts as the medium in which your dreaming and waking events occur."

Session 787, Page 143

"Instead events are built up, so to speak, from significances. But let us forget that term for a moment and consider association, with which you are already familiar, since your stream of consciousness operates in that fashion."

Session 788, Page 146

"Significances fall or happen in certain patterns, and when these become very obvious they appear as cause and effect. They are simply heavy-handed significances. Your associative processes and habits are perhaps the closest examples that can give clues of how significances operate."

Session 788, Page 147

"These significances set up their own codes, then, so that physical events must be coded in a certain fashion, and dreams in another. There is, then, what can be called a predream state, or a state of experience from which the dream will be formed. Such experience will carry a different kind of code, further divorcing it from that acceptable intersection with bodily activity, space, and time."

Session 788, Page 149

"In dreams you may find yourself married to someone else, or living an entirely different kind of life. In a way dreams are like variations of the theme of your life, though in reality your life is the theme you have chosen from those possible versions."

Session 788, Page 149

"Here (the predream state) the physical aspects of events largely vanish, comparatively speaking, the farther away you go from the dream state into inner reality. It would seem to you that experience becomes broader but less specific, but such is not the case. Experience does become broader, but it changes in quality so that, for example, one moment in your terms of such experience would provide the working material for five years of dreams."

Session 788, Page 149

"You leave behind the physical nature of events and go into those areas in which events are formed. In ways most difficult to describe, you encounter the universe in a more direct fashion, using inner senses that are far more ranging. Using your own indestructible validity as bait, you go forth to draw from the universe the raw material of experience. You are yourself, yet at that level you are also a part of that universe from which that self springs, and its power and vitality are your own, to be uniquely focused."

Session 788, Page 149

"The knowledge is translated into information that is broken down in the dream state into more specific data, highly symbolized, suiting individual requirements and run through the body in a kind of ghostly trial fashion."

Session 788, Page 151

"In the pre-dream state you participate in such organizations, although you bring back home to your physical self - in the form of dreams - only data that can be recognized and used in physical terms. It is highly important to remember that your experience and knowledge grow at those other levels of actuality."

Session 789, Page 152

"To some extent your dreaming state is a connective between the of life you recognize and this far

vaster dimension that is its source."
Session 789, Page 153

"On the one hand they represent other events of the pre-dream state, events beyond your comprehension in their natural condition. Such events are not lost, however, but translated into dreams as your own consciousness returns closer to its home base."
Session 789, Page 153

"We have also acted upon psychological entities of vast proportions, in your terms, that form psychological structures from which your own reality emerges."
Session 790, Page 158

"Those psychological structures are also great energy activators, and as such are important initiators of events. They are seldom if ever physically materialized. Yet they are very responsive to the psychic needs of the people, and so they appear at various times in history with certain messages, in the scene way that certain dreams might reoccur in a private mind."
Session 790, Page 159

"To me your world is a dream universe which I visit by invitation, a probable reality that I find unique and very dear - but one in which I can no longer have direct experience. Because I am not as immersed in it as you, I can tell you much about it, since your precise orientation necessitates a more narrow, concentrated view."
Session 790, Page 159

"In the same way, a steps-by-step illustration of the nature of the dream state might well make you too self-conscious. (Humorously:) You would begin to question: Am I dreaming right? Many people are in awe of their dreams. They are afraid anything they do not consciously control. Yet if you think of your dreams as extensions of your own experience in another context, then you can indeed learn?? to gain ease with them. You will recall them more easily, and as you do you will be able to maintain a sense of continuity between the waking and dream states."
Session 790, Page 160

"You are also involved in a kind of creative dilemma, since in a manner of speaking you confuse yourself as the actor with the character you play so convincingly that you are fooled. You say: I must maintain my individuality after death, as if after the play the actor playing Hamlet stayed in that role, refused to study other parts or go on in his career, and said: I am Hamlet, forever bound to follow the dilemmas and the challenges of my way. I insist upon maintaining my individuality."
Session 791, Page 162

"Simply enough put, there are as many types of consciousness as there are particles, and these are combined in infinite fashions."
Session 791, Page 164

"Dreams, then, are deeply involved with the learning processes."
Session 791, Page 166

"Death operates in the same fashion. The animals in particular realize this because they organize time differently from you."
Session 790, Page 166

"As a rule you remember the dream's outer veneer or what it turns into as you approach your usual level of consciousness."
Session 790, Page 167

"Your dreams are also uniquely yours, yet they happen within a shared context, an environment in which the dreams of the world occur."

Session 792, Page 169

"...in the dream state, so that man's learning is not simply dependent upon a feedback system that does not allow for the insertion of creative material. Dreaming then provides the species with learning experience not otherwise available, in which behavior and events can be judged against more developed and higher understanding than that present in conventional daily reality at any level."

Session 792, Page 170

"Love is a biological as well as a spiritual characteristic. Basically, love and creativity are synonymous. Love exists without an object. It is the impetus by which all being becomes manifest. Desire, love, intent, belief and purpose - these form the experience of your body and all the events it perceives."

Session 792, Page 171

"The brain is primarily an event-forming psycho-mechanism through which consciousness operates."

Session 793, Page 174

"When children dream they utilize these inner senses as adults and then through dreaming they learn to translate such material into the precise Framework of the exterior senses."

Session 793, Page 176

"In a manner of speaking the activity of your brain adjusts the speed with which you, as a physical creature, perceive life's events."

Session 794, Page 181

"The brain organizes activity and translates events, but it does not initiate them. Events have an electromagnetic reality that is then projected onto the brain for physical activation. Your instruments only pick up certain levels of the brain's activity. They do not perceive the mind's activity at all, except as it is imprinted onto the brain."

Session 794, Page 181

"Because of the brain's necessary specifications, large portions of your own greater reality cannot appear through its auspices. The brain might consider such extracurricular activity as background noise or clutter that it could not decipher. It is the mind, then, as the brain's nonphysical counterpart, that decides what data will activate the brain in that regard."

Session 794, Page 182

"The dream events are partially brain-recorded, but the brain separates such experience from waking events."

Session 794, Page 183

"Cellular consciousness at its own level then forms a body dream. These do not involve pictures or words, but are rather like the formations of electromagnetic intent, anticipating action to be taken, and these may serve as Initiators of therapeutic dreams, in which higher levels of consciousness are psychologically made aware of certain conditions."

Session 794, Page 184

"Those who imagine they look upon nature with the most objective of eyes are those whose subjective beliefs blind them most of all, for they cannot see through their own misinterpretations."

Session 795, Page 189

"Without dreaming there would be no learning, nor would there be memory. Events are processed in dreams, put in the necessary perspective, sorted and arranged."

Session 795, Page 190

"The species tries out its probable reactions to probable events in the dream state, and hence is better prepared for action in the future."

Session 795, Page 191

"Small amounts of ordinary stimulators, such as coffee or tea, taken before bed when you are already sleepy, have a beneficial effect in stimulating dream activity and aiding dream recall. Too large a serving, of course, could simply waken you, but small amounts taken when you are already drowsy allow you to take your conscious mind into the dream state more readily, where it can act as an observer."

Session 795, Page 192

"On some occasions long-term illnesses, for instance, are resolved suddenly through a dream. However, in most cases dreams prevent such chronic illnesses, providing through small therapeutics a constant series of minor but important personal revelations."

Session 796, Page 194

"Nor is such an inner decision forced upon the conscious personality, for in all such instances, the conscious personality has at various times come close to accepting the idea of death at the particular time in life."

Session 796, Page 195

"If the universe were a painting, for example, the painter would not have first painted darkness, then an explosion, then a cell, then the joining together of groups of cells into a simple organism, then that organism's multiplication into others like it, or traced a pattern from an amoeba or a paramecium on upward - but he or she would have instead begun with a panel of light, an underpainting, in which all of the world's organisms were included, though not in detail. Then in a creativity that came from the painting itself the colors would grow rich, the species attain their delineations, the blinds blow and the seas move with the tides."

Session 797, Page 201

"There is of course outside into which the invisible universe materialized, since all indeed exist in a mental, psychic, or spiritual realm quite impossible to describe."

Session 797, Page 201

"...and here is exquisite irony, for you create the instruments of creativity even while at the same time you often sport theories that deny to man all but the most mechanical of reactions. In other terms, the world comes to allow itself, to discover itself, for the planner left room for divine surprise, and the plan was nowhere foreordained; nor is there anywhere within it anything that corresponds to your survival-of-the-fittest theories."

Session 797, Page 202

"Yet you may open the door on any given day to a probable world from your immediate standpoint, and never know the difference. This happens all the time, and I mean all the time."

Session 797, Page 203

"At the same time, do not dwell too much upon that world situation, for a concentration upon your own nature and upon the physical nature of your World - the seasons, and so forth allows you to refresh your own energy, and frees you to take advantage of that clear vision that is so necessary."

Session 797, Page 204

"No matter what information or data you receive as the pursuit of animal experimentation or dissection for scientific purposes, and no matter how valuable the results appear to be, the consequences of such methods are so distorted that you comprehend less of life than you did before."
Session 798, Page 206

"You know that physically you will die, yet each person at one time or another is secretly sure that or she will not meet such a fate, and that life is somehow eternal."
Session 798, Page 207

"It is, then, highly practical. In your s, she same force that formed the world forms your subjective reality now, and is a source of the natural universe. Exploring those realities lovingly will bring you into direct contact with inner dimensions of your being, providing intuitive understandings that are of greatest import."
Session 798, Page 208

"Your body then might say you are safe, and your senses show you at no danger is present - yet you have begun to rely so upon secondary experience that you do not trust your creature reactions."
Session 799, Page 213

"None of the prophesied destruction man so fears is a reality in time"
Session 799, Page 214

"rely upon your immediate sense data, not secondary experience as described. That primary sense data, while pinpointed the present, providing you with the necessary stance in time, still can open up to you the timelessness from which all time emerges, can bring you intuitive intimations, hinting at the true nature of the ever-present coming-to-be of the universe."
Session 799, Page 215

"Often then you ignore your senses' reality in the world - the luxurious vitality and comfort of the daily moment - by exaggerating the importance of secondary experience as defined for this discussion."
Session 799, Page 215

"You do not have to be ignorant of wars in other corners of the world, or close your eyes. But if you allow those experiences to overcloud your present, valid intersection with reality, then you speak and act from a position not your own, and deny the world whatever benefits your own present version of reality might allow you to give."
Session 799, Page 217

"All That Is vibrates with desire. The denial of desire will bring you only listlessness. Those who deny desire are the most smitten by it."
Session 800, Page 219

"A tree does not have to ask for nourishment from the ground or the sun, and so everything that you need is available to you in your practical experience."
Session 800, Page 220

Exercises

Observe emotional and associative processes

You experience yourself in a certain way topside, so to speak, and so in order to take advantage of information at other levels of awareness, you must learn to experience those other organizational systems with which you are usually unfamiliar.

Often the seeming meaninglessness of dreams is the result of your own ignorance of dream symbolism and organization. For example: You may also misinterpret 'revelatory' material because you try to structure it in reference to your ordinary conscious organizations. Many valuable and quite practical insights that could be utilized go astray, therefore. I am going to suggest, then, some simple exercises that will allow you to directly experience the 'feel of your being' in a different way.

First of all, the various kinds of organizations used by the psyche can be compared at one level, at least, with different arts. Music is not better than the visual arts, for example. A sculpture cannot be compared with a musical note. I am not saying, then, that one mode of organization is better than another. You have simply specialized in one of the many arts of consciousness, and that one can be vastly enriched by knowledge and practice of the others.

First of all, these other organizations do not deal primarily with time at all, but with the emotions and associative processes. When you understand how your own associations work, then you will be in a much better position to interpret your own dreams, for example, and finally to make an art of them.

There are several approaches to these exercises. The idea will be to experience emotions and events as much as possible outside of time sequences.

As I have mentioned many times, cellular comprehension deals with probabilities and encompasses future and past, so at that level of activity time as you understand it does not exist. You are not consciously aware of such data, however. The psyche - at the other end of the scale, so to speak - is also free of time. Often, however, your own stream of consciousness leads you to think of events outside of their usual order. You may receive a letter from your Aunt Bessie, for example. In a matter of moments it may trigger you to think of events in your childhood, so that many mental images fly through your mind. You might wonder if your aunt will take an anticipated journey to Europe next year, and that thought might give birth to images of an imagined future. All of these thoughts and images will be colored by the emotions that are connected to the letter, and to all of the events with which you and your aunt have been involved.

The next time you find yourself in the middle of a like experience, with associations flowing freely, then become more aware of what you are doing. Try to sense the mobility involved. You will see that the events will not necessarily be structured according to usual time, but according to emotional content.

Thoughts of your own next birthday, for instance, may instantly lead you to think of past ones, or a series of birthday pictures may come to mind of your own twelfth birthday, your third, your seventh, in an order uniquely your own. That order will be determined by emotional associations - the same kind followed by the dreaming self.

What did you wear to work three days ago? What did you have for breakfast a week ago? Who sat next to you in kindergarten? What frightened you last? Are you afraid of sleep? Did your parents beat you? What did you do just after lunch yesterday? What color shoes did you wear three days ago? You remember only significant events or details. Your emotions trigger your memories, and they organize

your associations. Your emotions are generated through your beliefs. They attach themselves so that certain beliefs and emotions seem almost synonymous.

The next time an opportunity arises, and you recognize the presence of a fairly strong emotion in yourself, then let your associations flow. Events and images will spring to mind in an out-of-time context. Some such remembered events will make sense to you. You will clearly see the connection between the emotion and event, but others will not be so obvious. Experience the events as clearly as you can. When you are finished, purposefully alter the sequence. Remember an event, and then follow it with the memory of one that actually came earlier. Pretend that the future one came before the past one.

Session 764, Page 44

Visually arrange important life events by emotional significance

Now for another exercise. Imagine a very large painting, in which the most important events of your life are clearly depicted. First of all, see them as a series of scenes, arranged in small squares, to be viewed as you would, say, a comic-book page. The events must be of significance to you. If school graduation meant nothing, for example, do not paint it in. Have the pictures begin at the upper left-hand corner, ending finally at the lower right-hand corner. Then completely switch the sequence, so that the earliest events are at the lower right-hand corner.

When you have done this, ask yourself which scene evokes the strongest emotional response. Tell yourself that it will become larger and larger, then mentally watch its size change. Certain dynamics are involved here, so that such a scene will also attract elements from other scenes. Allow those other scenes to break up, then. The main picture will attract elements from all of the others, until you end up with an entirely different picture - one made up of many of the smaller scenes, but united in an entirely new fashion. You must do this exercise, however, for simply reading about it will not give you the experience that comes from the actual exercise. Do it many times.

Session 764, Page 44

Construct and interpret a dream using free association

Now: Consciously construct a dream. Tell yourself you are going to do so, and begin with the first thought or image that comes to mind. When you are finished with your daydream, then use free association to interpret it to yourself.

Some of you will meet with some resistance in these exercises. You will enjoy reading about them, but you will find all kinds of excuses that prevent you from trying them yourself. If you are honest, many of you will sense a reluctance, for certain qualities of consciousness are brought into play that run counter to your usual conscious experience.

You might feel as if you are crossing your wires, so to speak, or stretching vaguely sensed psychic muscles. The purpose is not so much the perfect execution of such exercises as it is to involve you in a different mode of experience and of awareness that comes into being as you perform in the ways suggested. You have been taught not to mix, say, waking and dreaming conditions, not to daydream. You have been taught to focus all of your attention clearly, ambitiously, energetically in a particular way

- so daydreaming, or mixing and matching modes of consciousness, appears passive in a derogatory fashion, or nonactive, or idle. 'The devil finds work for idle hands' - an old Christian dictum.

Session 764, Page 45

Awake while sleeping and Sleeping while awake

I will suggest many exercises throughout this book. Some of them will necessitate variations of normal consciousness. I may ask you to forget physical stimuli, or suggest that you amplify them, but I am nowhere stating that your mode of consciousness is wrong. It is limited, not by nature, but by your own beliefs and practice. You have not carried it far enough.

Some night as you fall to sleep, try telling yourself that you will pretend you are awake while you sleep. Suggest that instead of falling asleep, you will come into another kind of wakefulness. Try to imagine that you are awake when you sleep. On other occasions when you go to bed, lie down and settle yourself, but as you fall asleep imagine that you are awakening the next morning. I will not tell you what to look for. The doing of these exercises is important - not the results in usual terms.

I said that there were different kinds of knowledge; so will these exercises bring you in contact with knowledge in another way. Done over a period of time, they will open up alternate modes of perception, so that you can view your experience from more than one standpoint. This means that your experience will itself change in quality.

Sometimes when you are awake, and it is convenient, imagine that your present experience of the moment is a dream, and is highly symbolic. Then try to interpret it as such.

Who are the people? What do they represent? If that experience were a dream, what would it mean? And into what kind of waking life would you rise in the morning?

The qualities of consciousness cannot be elucidated. These exercises will bring you in contact with other kinds of knowing, and acquaint you with different feelings of consciousness that are not familiar. Your consciousness itself will then have a different feel as the exercises are done. Certain questions that you may have asked may be answered in such a state, but not in ways that you can anticipate, nor can you necessarily translate the answers into known terms. The different modes of consciousness with which I hope to acquaint you are not alien, however. They are quite native, again, in dream states, and are always present as alternatives beneath usual awareness.

Session 764, Page 47

Exercising your astral perspective

Sometime as you walk down a street, pretend that you are seeing the same scene from the sky in an airplane, yourself included. On another occasion, as you sit inside your house imagine that you are outside on the lawn or street. All of these exercises should be followed by a return to the present: You focus your attention outward in the present moment as clearly as possible, letting the sounds and sights of the physical situation come into your attention.

The other exercises, in fact, will result in a clearer picture of the world, for they will facilitate the very motion of your perceptions, allowing you to perceive nuances in the physical situation that before would have escaped your notice. We will be dealing with practical direct experience. It will do you no good if you are simply intellectually aware of what I say, but practically ignorant. Therefore the exercises will be important because they will offer you evidence of your own greater perceptive abilities.

Continue to rely upon known channels of information, but implement these and begin to explore the unrecognized ones also available. What information do you have, for example, presently unknown to yourself? Try your hand at predicting future events. In the beginning, it does not matter whether or not your predictions are "true." You will be stretching your consciousness into areas usually unused. Do not put any great stake in your predictions, for if you do you will be very disappointed if they do not work out, and end the entire procedure.

If you continue, you will indeed discover that you are aware of some future events, when such knowledge is not available in usual terms. If you persist, then over a period of time you will discover that you do very well in certain areas, while in others you may fail miserably. There will be associative patterns that you follow successfully, leading toward "correct" precognitions. You will also discover that the emotions are highly involved in such procedures: You will perceive information that is significant to you for some reason. That significance will act like a magnet, attracting those data to you.

Session 764, Page 48

Experiencing cellular perception

Now: While consciousness enjoys its physical orientation, it is also too creative to confine its activities in one direction. Dreams provide consciousness with its own creative play, therefore, when it need not be so practical or so 'mundane,' allowing it to use its innate characteristics more freely.

Many people are aware of double or triple dreams, when they seem to have two or three simultaneous dreams. Usually upon the point of awakening, such dreams suddenly telescope into one that is predominant, with the others taking subordinate positions, though the dreamer is certain that in the moment before the dreams were equal in intensity. Such dreams are representative of the great creativity of consciousness, and hint of its ability to carry on more than one line of experience at one time without losing track of itself.

In physical waking life, you must do one thing or another, generally speaking. Obviously I am simplifying, since you can eat an orange, watch television, scratch your foot, and yell at the dog - all more or less at the same time. You cannot, however, be in Boston and San Francisco at the same time, or be 21 years of age and 11 at the same time.

In double dreams and triple dreams consciousness shows its transparent, simultaneous nature. Several lines of dream experience can be encountered at the same time, each complete in itself, but when the dreamer wakes to the fact, the experience cannot be neurologically translated; so one dream usually predominates, with the others more like ghost images.

There are too many varieties of such dreams to discuss here, but they all involve consciousness dispersing, yet retaining its identity, consciousness making loops with itself. Such dreams involve other sequences than the ones with which you are familiar. They hint at the true dimensions of consciousness

that are usually unavailable to you, for you actually form your own historical world in the same manner, in that above all other experiences that one world is predominant, and played on the screen of your brain.

Take a very simple event like the eating of an orange. Playfully imagine how that event is interpreted by the cells of your body. How is the orange perceived? It might be directly felt by the tip of your finger, but are the cells in your feet aware of it? Do the cells in your knee know you are eating an orange?

Take all the time you want to with this. Then explore your own conscious sense perceptions of the orange. Dwell on its taste, texture, odor, shape. Again, do this playfully, and take your time. Then let your own associations flow in your mind. What does the orange remind you of? When did you first see or taste one? Have you ever seen oranges grow, or orange blossoms? What does the color remind you of.

Then pretend you are having a dream that begins with the image of an orange. Follow the dream in your mind. Next, pretend that you are waking from the dream to realize that another dream was simultaneously occurring, and ask yourself quickly what that dream was. Followed in the same sequence given, the exercise will allow you to make loops with your own consciousness, so to speak, to catch it 'coming and going.' And the last question - what else were you dreaming of - should bring an entirely new sequence of images and thoughts into your mind that were indeed happening at the same time as your daydream about the orange.

The feel and practice of these exercises are their important points - the manipulation of a creative consciousness. You exist outside of your present context, but such statements are meaningless, practically speaking, unless you give yourself some freedom to experience events outside of that rigid framework. These exercises alter your usual organizations, and hence allow you to encounter experience in a fresher fashion.

A double dream is like the double life lived by some people who have two families - one in each town - and who seemingly manipulate separate series of events that other people would find most confusing. If the body can only follow certain sequences, still consciousness has inner depths of action that do not show on the surface line of experience. Double dreams are clues to such activity.

Session 794, Page 125

Enlarging your dream perspective

You have a dream memory, of course, though you are not aware of it as a rule. There is a craft involved in the formation of events. You perform this craft well when dreaming. Event-making begins before your birth, and the dreams of unborn children and their mothers often merge. The dreams of those about to die often involve dream structures that already prepare them for future existence. In fact, towards death a great dream acceleration is involved as new probabilities are considered - a dream acceleration that provides psychic impetus for new birth.

Some of this is most difficult to explain, yet it is true to say that no event has a beginning or ending.

This is true of a life. It is true of a dream. The information is not practical in your terms, because it denies your direct experience. Upon request, however, and with some practice, you can suggest in the middle

of a dream that it expand to its larger proportions. You would then experience one dream wrapped in another, or several occurring at one time - all involving aspects of a particular theme or probability, with each connected to the others, although to you the connections might not be apparent.

Each event of your life is contained within each other event. In the same way, each lifetime is contained in each other lifetime. The feeling of reality is "truer" than in the dream state. You can become consciously aware of your dreams to some extent - that is, consciously aware of your own dreaming. You can also allow your "dream self" greater expression in the waking state. This can be done through techniques that are largely connected with creativity.

Session 786, Page 139

Becoming familiar with dream consciousness

The characteristics of creativity appear most clearly in children. Creativity implies abandon within a framework that is accepted for itself, and itself only.

If in your waking hours you playfully make up a dream for yourself, and then playfully interpret it without worrying about implications, but for itself only, you will unwittingly touch upon the nature of your own nightly dreaming. Your regular dreams and your 'manufactured' ones will have much in common, and the process of manufacturing dreams will acquaint you with the alterations of consciousness that to a greater degree happen nightly. This is an excellent exercise. It is particularly beneficial for those who have a too-rigid mental framework.

The playfulness and creativity of dreams are vastly underrated in most dream studies. Children often frighten themselves on purpose through games, knowing the game's framework all the time. The bogeyman in the garden vanishes at the sound of the supper bell. The child returns to the safe universe of tea and biscuits. Dreams often serve the same purpose. Fears are encountered, but the dawn breaks. The dreamer awakes for breakfast. The fears, after all, are seen as groundless. This is not an explanation for all unpleasant dreams by any means, yet it is a reminder that not all such events are neurotic or indicative of future physical problems.

Ruburt and Joseph have a kitten. In its great exuberant physical energy it chases its own tail, scales the furniture, tires itself out and man's mind exuberantly plays with itself in somewhat the same fashion. In dreams it uses all those splendid energetic abilities freely, without the necessity for physical feedback, caution, or questioning. It seeks realities, giving birth to psychological patterns. It uses itself fully in mental activity in the same way that the kitten does in physical play.

When you try to explore the psyche in deadly seriousness, it will always escape you. Your dreams can be interpreted as dramas, perhaps, but never as diagrams.

Do not try to bring 'dream interpretation' - and kindly, now down to your level, but instead try to playfully enter that reality imaginatively, and allow your own waking consciousness to rise into a freer kind of interpretation of events, in which energy is not bounded by space, time, or limitations.

Session 790, Page 161

Sensing the motion of the psyche

The imagination is highly involved with event-forming. Children's imaginations prevent them from being too limited by their parents' world. Waking or dreaming, children 'pretend.' In their pretending they exercise their consciousness in a particularly advantageous way. While accepting a given reality for themselves, they nevertheless reserve the right, so to speak, to experiment with other 'secondary' states of being. To some extent they become what they are pretending to be, and in so doing they also increase their own knowledge and experience. Left alone, children would learn how to cope with animals by pretending to be animals, for example. Through experiencing the animals' reactions, they would understand how to react themselves.

In play, particularly, children try on any conceivable situation for size. In the dream state adults and children alike do the same thing, and many dreams are indeed a kind of play. The brain itself is never satisfied with one version of an event, but will always use the imagination to form other versions in an activity quite as spontaneous as play. It also practices forming events as the muscles practice motion.

The brain seeks the richest form of an event. I am speaking specifically of the brain, as separated from the mind, to emphasize the point that these abilities are of creaturehood. The brain's genius comes from the mind, which can be called the brain's biophysical counterpart.

You have inner senses that roughly correlate with your physical ones. These, however, do not have to be trained to a particular space-time orientation.

When children dream, they utilize these inner senses as adults do, and then through dreaming they learn to translate such material into the precise framework of the exterior senses. Children's games are always 'in the present' - that is, they are immediately experienced, though the play events may involve the future or the past. The phrase 'once upon a time' is strongly evocative and moving, even to adults, because children play with time in a way that adults have forgotten. If you want to sense the motion of your psyche, it is perhaps easiest to imagine a situation either in the past or the future, for this automatically moves your mental sense-perceptions in a new way.

Children try to imagine what the world was like before they entered it. Do the same thing. The way you follow these directions can be illuminating, for the areas of activity you choose will tell you something about the unique qualities of your own consciousness. Adult games deal largely with manipulations in space, while children's play, again, often involves variations in time. Look at a natural object, say a tree; if it is spring now, then imagine that you see it in the fall.

Session 793, Page 176

Feeling your inner existence apart from time

Alter your time orientation in other such exercises. This will automatically allow you to break away from too narrow a focus. It will to some extent break apart the rigid interlocking of your perception into reality as you have learned how to perceive it. Children can play so vividly that they might, for example, imagine themselves parched under a desert sun, though they are in the middle of the coolest air-conditioned living room. They are on the one hand completely involved in their activity, yet on the other hand they are quite aware of their 'normal' environment. Yet the adult often fears that any such playful unofficial alteration of consciousness is dangerous, and becomes worried that the imagined situation will supersede the real one.

Through training, many adults have been taught that the imagination itself is suspicious. Such attitudes not only drastically impede any artistic creativity, but the imaginative creativity necessarily to deal with the nature of physical events themselves.

Man's creative alertness, his precise sensual focus in space and time, and his ability to react quickly to events, are of course all highly important characteristics. His imagination allowed him to develop the use of tools, and gave birth to his inventiveness. That imagination allows him to plan in the present for what might occur in the future.

This means that to some extent the imagination must operate outside of the senses' precise orientation. For that reason, it is most freely used in the dream state. Basically speaking, imagination cannot be tied to practicalities, for when it is man has only physical feedback. If that were all, then there would be no inventions. There is always additional information available other than that in the physical environment.

These additional data come as a result of the brain's high play as it experiments with the formation of events, using the inner senses that are not structured in time or space.

Put another time on. Just before you sleep, see yourself as you are, but living in a past or future century - or simply pretend that you were born 10 or 20 years earlier or later. Done playfully, such exercises will allow you a good subjective feel for your own inner existence as it is apart from the time context.

Dictation: To encourage creativity, exert your imagination through breaking up your usual space-time focus. As you fall to sleep, imagine that you are in the same place, exactly in the same spot, but at some point in the distant past or future. What do you see, or hear? What is there?

Session 793, Page 177

Feeling your inner existence apart from space

For another exercise, imagine that you are in another part of the world entirely, but in present time, and ask yourself the same questions. For variety, in your mind's eye follow your own activities of the previous day. Place yourself a week ahead in time. Conduct your own variations of these exercises. What they will teach you cannot be explained, for they will provide a dimension of experience, a feeling about yourself that may make sense only to you.

They will teach you to find your own sensations of yourself, as divorced from the official context of reality, in which you usually perceive your being. Additionally, you will be better able to deal with current events, for your exercised imagination will bring information to you that will be increasingly valuable.

Do not begin by using your imagination only to solve current problems, for again, you will tie your creativity to them, and hamper it because of your beliefs about what is practical.

Playfully done, these exercises will set into action other creative events. These will involve the utilization of some of the inner senses, for which you have no objective sense-correlations. You will understand situations better in daily life, because you will have activated inner abilities that allow you to subjectively perceive the reality of other people in away that children do.

There is an inner knack, allowing for greater sensitivity to the feelings of others than you presently acknowledge. That knack will be activated. Again, the powers of the brain come from the mind, so while you learn to center your consciousness in your body - and necessarily so - nevertheless your inner perceptions roam a far greater range. Before sleep, then, imagine your consciousness traveling down a road, or across the world - whatever you want. Forget your body. Do not try to leave it for this exercise. Tell yourself that you are imaginatively traveling.

If you have chosen a familiar destination, then imagine the houses you might pass. It is sometimes easier to choose an unfamiliar location, however, for then you are not tempted to test yourself as you go along by wondering whether or not the imagined scenes conform to your memory.

To one extent or another your consciousness will indeed be traveling. Again, a playful attitude is best. If you retain it and remember children's games, then the affair will be entirely enjoyable; and even if you experience events that seem frightening, you will recognize them as belonging to the same category as the frightening events of a child's game.

Children often scare themselves. A variety of reasons exist for such behavior. People often choose to watch horror films for the same reason. Usually the body and mind are bored, and actually seek out dramatic stress. Under usual conditions the body is restored flushed out, so to speak - through the release of hormones that have been withheld, often through repressive habits.

The body will seek its release, and so will the mind. Dreams, or even daydreams of a frightening nature, can fulfill that purpose. The mind's creative play often serves up symbolic events that result in therapeutic physical reactions, and also function as postdream suggestions that offer hints as to remedial action.

I mention this here simply to point out the similarity between some dreams and some children's games, and to show that all dreams and all games are intimately involved with the creation and experience of events.

Session 793, Page 178

Feeling your inner existence apart from gender

Dictation: In their play children often imaginatively interchange their sexes. The young selfhood is freer in its identification, and as yet has not been taught to identify its own personality with its sex exclusively.

In the dreams of children this same activity continues, so that the boy may have many dream experiences as a girl, and the girl as a boy. More than this, however, in children's dreams as in their play activity, age variances are also frequent. The young child dreaming of its own future counterpart, for example, attains a kind of psychological projection into the future of its world. Adults censor many of their own dreams so that the frequent changes in sexual orientation are not remembered.

Play then at another game, and pretend that you are of the opposite sex. Do this after an encounter in which the conventions of sex have played a part. Ask yourself how many of your current beliefs would be different if your sex was. If you are a parent, imagine that you are your mate, and in that role imaginatively consider your children.

Your beliefs about dreams color your memory and interpretation of them, so that at the point of waking, with magnificent psychological duplicity, you often make last-minute adjustments that bring your dreams more in line with your conscious expectations. The sexual symbols usually attached to dream images are highly simplistic, for example. They program you to interpret your dreams in a given manner.

Give us a moment ... You do have a 'dream memory' as a species, with certain natural symbols. These are individually experienced, with great variations. The studies done on men and women dreamers are already prejudiced, however, both by the investigators and by the dreamers themselves. Men remember 'manly' dreams generally speaking, now - while women in the same manner remember dreams that they believe suit their sex according to their beliefs.

Session 795, Page 187

The Individual and the Nature of Mass Events

This is the "sequel" to "The Nature of Personal Reality". Seth describes how we create our shared reality. Seth describes what he calls 'Framework 2' as the place where physical reality (Framework 1) comes from. He discusses how the mass media is used to place 'suggestions' to society. There is much talk about Freud and Darwin and how their ideas have influenced society. He also has a very good discussion of fanaticism. A very good book.

Sessions: 801-873

Quotes

"Dying is a spiritual and psychological necessity, for after a while the exuberant, ever-renewed energies of the spirit can no longer be translated into flesh...The self outgrows the flesh."

Session 801, Page 12

"It is not understood that before life an individual decides to live. A self is not simply the accidental personification of the body's biological mechanism. Each person born desires to be born."

Session 801, Page 13

"I am not speaking here of the desire for suicide, which involves a definite killing of the body by self-deliberate means often of a violent nature. Ideally this desire for death, however, would simply involve the slowing of the body's processes, the gradual disentanglement of psyche from flesh; or in other instances, according to individual characteristics, a sudden, natural stopping of the body's processes. Left alone, the self and the body are so entwined that the separation would be smooth. The body would automatically follow the wishes of the inner self. In the case of suicide, for example, the self is to some extent acting out of context with the body, which still has its own will to live. I will have more to say about suicide, but I do not mean here to imply guilt on the part of a person who takes his or her own life. In many cases, a more natural death would have ensued in any event as the result of diseases."

Session 801, Page 13

"A person's private experience happens in the context of his psychological and biological status' and basically cannot be separated from his religious and philosophical beliefs and sentiments, and his cultural environment and political framework"

Session 801, Page 18??

"Despite all realistic pragmatic tales to the contrary, the natural state of life itself is one of joy, acquiescence with itself - a state in which action is effective, and the power to act is a natural right."

Session 802, Page 23

"The mass world rises up before your eyes, but your eyes are part of that mass world."

Session 803, Page 29

"The physical world that you recognize is made up of invisible patterns. These patterns are plastic, in that while they exist, their final form is a matter of probabilities directed by consciousness. Your senses perceive these patterns in their own ways."

Session 803, Page 29

"If there were no death, you would have to invent it -- for the context of that selfhood would be as limited as the experience of a great sculptor given but one hunk of stone."

Session 803, Page 30

"The solid matter of your world is the result of the play of your senses upon an inner dimension of activity that exists as legitimately, and yet as tantalizingly hidden, as an idea or a dream location."

Session 803, Page 31

"Logic deals with exterior conditions, with cause-and-effect relationships. Intuitions deal with immediate experience of the most intimate nature, with subjective motions and activities that in your terms move far quicker than the speed of light, and with simultaneous events that your cause-and-effect level is far too slow to perceive."

Session 803, Page 32

"...learning is impossible without imagination at any level."

Session 804, Page 39

"The cells that compose the body do not try to make sense of the cultural world. They rely upon your interpretation, therefore, for the existence of threats of a nonbiological nature. So they depend upon your assessment."

Session 804, Page 39

"Left alone, the body can defend itself against any disease, but it cannot defend itself appropriately against an exaggerated general fear of disease on the individual's part."

Session 804, Page 41

"The species is in a state of transition, one of many. This one began, generally speaking, when the species tried to step apart from nature in order to develop the unique kind of consciousness that is presently your own. That consciousness is not a finished product, however, but one meant to change, [to] evolve and develop. Certain artificial divisions were made along the way that must now be dispensed with. You must return, wiser creatures, to the nature that spawned you - not only as loving caretakers but as partners with the other species of the earth. You must discover once again the spirituality of your biological heritage."

Session 805, Page 45

"The body cannot react to generalized threats. It is, therefore, put under constant strain in such

circumstances, and seeks to specify the danger. It is geared to act in your protection. It builds up strong stresses, therefore, so that on many occasions a specific disease or threat situation is manufactured to rid the body of a tension grown too strong to bear."

Session 805, Page 48

"Unfortunately, many of your public health programs, and commercial statements through the various media, provide you with mass meditations of a most deplorable kind. I refer to those in which the specific symptoms of various diseases are given, in which the individual is further told to examine the body with those symptoms in mind. I also refer to those statements that just as unfortunately specify diseases for which the individual may experience no symptoms of an observable kind, but is cautioned that these disastrous physical events may be happening despite his or her feelings of good health."

Session 805, Page 48

"The breast cancer suggestions associated with self-examination have caused more cancers than any treatments have cured. They involve intense meditation of the body, and adverse imagery that itself affects the bodily cells."

Session 805, Page 48

"Your current ideas of preventative medicine, therefore, generate the very kind of fear that causes disease. They all undermine the individual's sense of bodily security and increase stress, while offering the body a specific, detailed disease plan. But most of all, they operate to increase the individual sense of alienation from the body, and to promote a sense of powerlessness and duality."

Session 805, Page 48-49

"Your medical commercials are equally disease-promoting. Many, meaning to offer you relief through a product, instead actually promote the condition through suggestion, thereby generating a need for the product itself."

Session 805, Page 49

"Is it true that your food contains chemicals it did not in years past. Yet within reason man is biologically capable of assimilating such materials, and using them to his advantage. When a man feels powerless, however, and in a state of generalized fear, he can even turn the most natural earthly ingredients against himself."

Session 805, Page 49

"Your television dramas, the cops-and-robbers shows, the spy productions, are simplistic, yet they relieve tension in a way that your public health announcements cannot do."

Session 805, Page 50

"The original happening is experienced from a different perspective on the part of each person involved, of course, so that the event's implications and basic meanings may differ according to the focus of each participant."

Session 806, Page 57

"Each one brings to it his or her own background, temperament, and literally a thousand different colorations -- so that the event, while shared by others, is still primarily original to each person."

Session 806, Page 57

"In certain terms the past, present, and future [of your present life] are all compressed in any given moment of your experience. Any such moment is therefore a gateway into all of your existence."

Session 806, Page 59

"Christianity has become, however, a tangled sorry tale, its cohesiveness largely vanished. Such a

religion becomes isolated from daily life."

Session 814, Page 66

"Medical men, for example, are often extremely unhealthy because they are so saddled with those specific health beliefs that their attention is concentrated in that area more than others not so involved."

Session 814, Page 68

"The idea of prevention is always based upon fear - for you do not want to prevent something that is joyful. Often, therefore, preventative medicine causes what it hopes to avoid. Not only does the idea [of prevention] continually promote the entire system of fear, but specific steps taken to prevent a disease in a body not already stricken, again, often set up reactions that bring about side effects that would occur if the disease had in fact been suffered."

Session 814, Page 68

"Not only does television actually serve as a mass means of communal meditation, but it also presents you with highly detailed, manufactured dreams, in which each viewer shares to some extent."

Session 815, Page 73

"Television interacts with your lives, but it does not cause your lives. It does not cause the events that it depicts. With your great belief in technology, it often seems to many people that television causes violence, for example, or that it causes a love of overmaterialism, or that it causes unloose morals. Television reflects. In a manner of speaking it does not even distort, though it may reflect distortions. The igniters and actors of television dramas are attuned to the mass mind. They are not leaders or followers. They are creative reflectors, acutely aware of the overall, generalized emotional and psychic patterns of the age."

Session 815, Page 74

"There is no such thing as a chance encounter. No death occurs by chance, nor any birth. In the creative atmosphere of Framework 2, intents are known. In a manner of speaking, no act is private."

Session 815, Page 76

"What then is myth, and what do I mean by the term? Myth is not a distortion of fact, but the womb through which fact must come. Myth involves an intrinsic understanding of the nature of reality, couched in imaginative terms, carrying a power as strong as nature itself."

Session 815, Page 83

"Yet all that you know or experience has its origin in that creative dimension of existence that I am terming Framework 2."

Session 817, Page 83

"The encounters themselves occur in a Framework 3 environment. That framework of course, again in terms of an analogy, exits another step away from your own Framework 2. I do not want to get into a higher-or-lower hierarchy here, but the frameworks represent spheres of action. Our encounters initially take place, then, beyond the sphere that deals exclusively with either your physical world or the inner mental and psychic realm from which your present experience springs."

Session 818, Page 88

"If you can, try to sense this greater context in which you have your being. Your rewards will be astonishing."

Session 818, Page 89

"Those involved in such disasters - the survivors - often use such larger-than-life circumstances in

order to participate in affairs that seem to have greater import than those possessed by previous humdrum existences. They seek the excitement, whatever its consequences. They become a part of history to whatever extent. For once their private lives are identified with a greater source - and from it many derive new strength and vitality. Social barriers are dropped, economic positions forgotten. The range of private emotions is given greater, fuller, sweep."

Session 821, Page 99

"The majority of my readers have come down with one or another disease usually considered very dangerous, and without ever knowing it, because the body healed itself normally and naturally the disease was not labeled. It was not given recognition as a condition. Worries or fears were not aroused, yet the disease came and vanished."

Session 821, Page 101

"The word ego is much bandied about, and in many circles it has a poor reputation. It is, however, as I use it, a term meant to express the ordinary conscious directive portion of the self. It is your conscious version of what you are -- an excellent description, if I do say so myself. It is directed outward into the physical world. It is also aware, however, of some of your unconscious activities. It is the you identify with, so it is aware of your dreams, for example, as you are, and it is quite conscious of the fact that its existence rests upon knowledge that it does not itself possess. As you have an ego, fully conscious, directed toward the physical world, you also have what I call an inner ego, directed toward inner reality. You have, in other words, a portion of yourself that is fully conscious in Framework 2."

Session 822, Page 103-104

"The unconscious, so-called, is -- and I have said this before -- quite conscious, but in another realm of activity. There must be a psychological chamber between these two portions of the self, however -- these seemingly undifferentiated areas, in which back-and-forth translations can occur. Dream periods provide that service, of course, so that in dreams the two egos can meet and merge to some extent, comparing notes like strangers who perhaps meet on a train at night, and are amazed to discover, after some conversation, that they are indeed close relatives, each embarked upon the same journey through seemingly they traveled alone. In those terms the undifferentiated area is actually filled with motion as psychological transitions and translations are made, until in dreams the two egos often merge into each other - so that sometimes you waken briefly with a sense of elation, or a feeling that in dreams you have met an old and valued friend."

Session 822, Page 104

"Your inner egos populate Framework 2, and deal with the actual creation of those events that are then objectified. Since the rules of Framework 2 are different, that reality is not at all bound by your physical assumptions. It contains, therefore, the inner ego of each individual who has lived or will ever live upon the earth."

Session 822, Page 104

"The information available in Framework 2 is in your terms infinite. It is the source of your world, so therefore it contains not only all knowledge physically available, but far more."

Session 822, Page 105

"The inner ego is a portion of the self, for example -- is the portion of your self -- that is aware of your reincarnational activities. It is the part of you that exists outside of time, yet simultaneously lives in time. You form your own reality. The ego that you are aware of obviously could not form your body for you, however, or grow your bones. It knows how to assess the conditions of the world."

Session 822, Page 105

"The inner ego does the actual work that brings about the events you have decided upon. In very simple terms, if you want to pick up a book, and then do so, you experience that event consciously, though you are quite unaware of all the inner events that occurred to bring the motion about. The

inner ego directs those activities. If you want to change your job, and hold that desire, a new job will come into your experience in precisely the same fashion, in that the inner events will be arranged by the inner ego. A body event involves the working of numerous muscles and joints and so forth. An event involving a job change concerns motion on the part of all of the inner egos involved. Obviously, then, a mass physical event implies an inner system of communications of proportions that would put your technological communications to shame."

Session 822, Page 106

"The main myth through which you interpret your experiences, however, is the one that tells you that all perception and knowledge must come to you through the physical senses... it is this myth that hampers your understanding most of all, and that closes you off from the greater nature of those events with which you are most intimately concerned."

Session 823, Page 108

"think of these two frameworks or states of consciousness as being connected by undifferentiated areas in which sleep, dreaming, and certain trance states have their activity. Those undifferentiated areas are involved in the constant translation of one kind of consciousness the other, and with energy transferences."

Session 823, Page 109

"Many realities within Framework 2 cannot suitably be explained as fact to you in Framework 1, simply because they involve psychological thicknesses that cannot be translated into facts as you think of them."

Session 823, Page 109

"Each of you, with your beliefs and intents, tell the inner ego which of an infinite number of probable events you want to encounter."

Session 823, Page 110

"If they create bogeymen, then they can cause them to disappear also. If their thoughts can cause them to become ill, then there is no real reason for them to fear illness for it is their own creation."

Session 824, Page 116

"To some extent or another, however, the child in you remembers a certain sense of mastery only half realized, of power nearly grasped, then seemingly lost forever and a dimension of existence in which dreams quite literally came true."

Session 824, Page 116

"They [Children] constantly pretended they quickly learn that persistent pretending in any one area will result in a physically-experienced version of the imagined activity."

Session 824, Page 117

"Reasoning by itself can only deal with deductions made about the known world. It cannot accept knowledge that comes from elsewhere, for such information will not fit in reason's categories, and confounds its cause-and-effect patterning."

Session 825, Page 121

"Your reasoning as you now use it, however, deals primarily with reality by dividing it into categories, forming distinctions, following the laws of cause and effect - and largely its realm is the examination of events already perceived. In other words, it deals with the concrete nature of ascertained events that are already facts in your world. On the other hand your intuitions follow a different kind of organization, as does your imagination - one involved with associations, an organization that unifies diverse elements and brings even known events together in a kind of unity that is often innocent of the limitations dictated by cause and effect."

Session 825, Page 123

"The coincidences that seem to happen, the chance encounters, the unexpected events - all of these come into your experience because in one way or another you have attracted them, even though their occurrences might seem to have insurmountable odds against them. Those odds - those impediments - do not exist in Framework 2."

Session 825, Page 123

"In simple terms, your body has an invisible counterpart in Framework 2."

Session 826, Page 125

"Framework 2 is not neutral, but automatically inclined toward what we will here term good or constructive developments. It is a growth medium. Constructive or positive feelings or thoughts are more easily materialized than negative ones, because they are in keeping with Framework 2's characteristics."

Session 826, Page 126

"Children do already possess character at birth, and the entire probable intent of their lives exists then as surely as does the probable plan for the adult body they will later possess."

Session 827, Page 130

"Children do already possess character at birth,"

Session 827, Page 130

"The child is from birth far more aware of all kinds of physical events than is realized also. But beside that, the child uses the early years to explore - particularly the dream state."

Session 827, Page 131

"Death is not an end, but a transformation of consciousness. Nature, with its changing seasons, constantly brings you that message."

Session 828, Page 138

"Without exception, all of the horrors connected with Christianity's name came from following the letter rather than the spirit of the law, or by insistence upon literal interpretations -- while the spiritual, imaginative concepts beneath were ignored."

Session 829, Page 140-141

"The idea of a meaningless universe, however, is in itself a highly creative imaginative act. Animals, for example, could not imagine such an idiocy, so that the theory shows the incredible accomplishment of an obviously ordered mind and intellect that can imagine itself to be the result of nonorder, or chaos - [you have] a creature who is capable of mapping its own brain, imagining that the brain's fantastic regulated order could emerge from a reality that itself has no meaning. Indeed, then, the theory actually says that the ordered universe magically emerged - and evolutionists must certainly believe in a God of Chance somewhere, or in Coincidence with a capital C, for their theories would make no sense at all otherwise. The world of the imagination is indeed your contact with your own source. Its characteristics are the closest to those in Framework 2 that you can presently encounter."

Session 829, Page 141-142

"Man's imagination can carry him into those other realms - but when he tries to squeeze those truths into frameworks too small, he distorts and bends inner realities so that they become jagged dogmas."

Session 829, Page 142

"It is somewhat of a psychological trick, in your day and age, to come to the realization that you do in fact form your experience and your world, simply because the weight of evidence seems to be so loaded at the other end, because of your habits of perception. The realization is like one that comes at one time or another to many people in the dream state, when suddenly they awaken while still in the dream, realizing first of all that they are dreaming, and secondarily that they are themselves creating the experienced drama. To understand that you create your own reality requires that same kind of awakening from the normal awake state"

Session 830, Page 149

"Indeed, our books follow their own rhythms, and this one is in a way a further elaboration upon *The Nature of Personal Reality*."

Session 830, Page 150

"While still preserving the integrity of physical events as you understand them, [each of] you must alter the focus of your attention to some extent, so that you begin to perceive the connections between your subjective reality at any given time, and those events that you perceive at any given time."

Session 830, Page 150

"Now, however, it is highly important that you realize your position, and accomplish the manipulation of consciousness that will allow you to take true conscious responsibility for your actions and your experience. You can come awake from your normal waking state, and that is the natural next step for consciousness to follow -- one for which your biology has already equipped you. Indeed, each person does attain that recognition now and then. It brings triumphs and challenges as well."

Session 830, Page 150-151

"Basically, religion is an activity through which man attempts to see the meaning of his life. It is a construction based on deep psychic knowledge. No matter what the name it might go by, it represents man's connection with the universe."

Session 831, Page 159

"People die for a cause only when they have found no cause to live by."

Session 833, Page 162

"If you believe in the sinfulness of the world, for instance, then you will search out from normal sense data those facts that confirm your belief. But beyond that, at other levels you also organize your mental world in such a way that attracts to yourself events that - again - will confirm your beliefs."

Session 833, Page 163

"Disappointments, conflicts, and feelings of powerlessness can begin to make unfortunate inroads in the personalities of those who believe that life itself has little meaning. Such people begin to imagine impediments in their paths as surely as anyone would who imagined that physical barriers were suddenly put up between them and a table they wanted to reach at the end of the room."

Session 833, Page 163

"When people are convinced that the self is untrustworthy, for whatever reasons, or that the universe is not safe, then instead of luxuriating in the use of their abilities, exploring the physical and mental environments, they begin to pull in their realities to contract their abilities, to overcontrol their environments. They become frightened people and frightened people do not want freedom, mental or physical. They want shelter, a definite set of rules. They want to be told what is good and bad. They lean toward compulsive behavior patterns. They seek out leaders - political, scientific or religious - who will order their lives for them."

Session 834, Page 168

"With most mental aberrations, you are dealing with people whose private symbols are so heavily thrust over prime sense data that even those data sometimes become almost invisible. These individuals often use the physical world in the way that most people use the dream world, so that for them it is difficult to distinguish between a private and a publicly shared reality."

Session 812, Page 174

"It is up to the conscious mind to interpret sense events as clearly and concisely as possible. This allows for the necessary freedom of action for psychological and physical mobility. You are an imaginative species, and so the physical world is colored, charged, by your own imaginative projections, and powered by the great sweep of the emotions. But when you are confused or upset, it is an excellent idea to return your attention to the natural world as it appears at any given moment - to sense its effect upon you as separate from your own projections."

Session 812, Page 174

"If you want to change the world for the better. That is indeed each person's mission. You begin by working in that area of activity that is your own unique one, with your own life and activities. You begin in the corner of an office, or on the assembly line, or in the advertising agency, or in the kitchen. You begin where you are."

Session 850, Page 214

"If you want to change the world for the better, then you are an idealist. If you want to change the world for the better, but you believe it cannot be changed one whit, then you are a pessimist, and your idealism will only haunt you. If you want to change the world for the better, but you believe that it will grow worse, despite everyone's efforts, then you are a truly despondent, perhaps a misguided idealist. If you want to change the world for the better, and if you are determined to do so, no matter at what cost to yourself or others, no matter what the risk, and if you believe that those ends justify any means at your disposal, then you are a fanatic."

Session 850, Page 215

"Individuals can - they can - survive without organizations. Organizations cannot survive without individuals, and the most effective organizations are assemblies of individuals who assert their own private power in a group, and do not seek to hide within it."

Session 854, Page 231

"No one is as fanatical, and no one can be more cruel, than the self-righteous."

Session 856, Page 238

"Psychologically, your impulses are as vital to your being as your physical organs are. They are as altruistic, or unselfish, as your physical organs are (intently) and I would like that sentence read several times. And yet each impulse is suited and tailored directly to the individual who feels it. Ideally, by following your impulses you would feel the shape, the impulsive shape (as Ruburt says) of your life. You would not spend time wondering what your purpose was, for it would make itself known to you, as you perceived the direction in which your natural impulses led, and felt yourself exert power in the world through such actions. Again, impulses are doorways to action, satisfaction, the exertion of natural mental and physical power, the avenue for your private expression - the avenue where your private expression intersects the physical world and impresses it."

Session 857, Page 243

"The desire for suicide is often the last recourse left to frightened people whose natural impulses toward action have been damned up - intensified on the one hand, and yet denied any practical expression."

Session 857, Page 243

"You expect your motives to be selfish because you have been told that they are, and so when you

catch yourselves with unkind motives you are almost comforted, because you think that at least you are behaving normally."

Session 857, Page 244

"It may seem that impulsive actions run rampant in society, in cultish behavior, for example, or in the behavior of criminals, or on the part of youth, but such activities show instead the power of impulses denied their natural expression, intensified and focused on the one hand into highly ritualized patterns of behavior, and in other areas denied expression."

Session 857, Page 245

"To me, it is almost inconceivable that, from your position, any of you seriously consider that the existence of your exquisite consciousness can possibly be the result of a conglomeration of chemicals and elements thrown together by a universe accidentally formed, and soon to vanish. So much more evidence is available to you: the order of nature; the creative drama of your dreams, that project your consciousness into other times and places; the very precision with which you spontaneously grow, without knowing how, from a fetus into an adult; the existence of heroic themes and quests and ideals that pervade the life of even the worst scoundrel - these all give evidence of the greater context in which you have your being."

Session 859, Page 249

"Meditation must be followed by action - and true meditation is action."

Session 860, Page 251

"Each individual is innately driven by a good intent, however distorted that intent may become, or however twisted the means that may be taken to achieve it."

Session 860, Page 254

"Yet that is precisely where first of all you must begin to exert yourselves. There, on your jobs and in your associations, are the places where you intersect with the world. Your impulses directly affect the world in those relationships."

Session 860, Page 255

"What you call nature refers of course to your particular experience with reality, but quite different kinds of manifestations are also natural outside of that context. "

Session 863, Page 261

"Quite simply, these values [value fulfillment] have to do with increasing the quality of whatever life the being feels at its center. The quality of that life is not simply to be handed down or experienced, for example, but is to be creatively added to, multiplied, in a way that has nothing to do with quantity."

Session 863, Page 262

"Creativity is an in-built impetus in man, far more important than, say, what science calls the satisfaction of basic needs. In those terms, creativity is the most basic need of all."

Session 863, Page 265

"Any scientist who believes that life has no meaning has simply provided himself with what he thinks of as an unflinching support against life's vicissitudes. If he says: Life has no meaning, he cannot be disappointed if such is the case, for he is ensconced in a self-created cocoon that has meaning, because it provides a cushion against his deepest fears."

Session 866, Page 269

"When a civilization does not support creativity it begins to falter. When it distrusts its gifted people,

rather than encouraging them, a nation is at least in trouble. Your psychologies, stressing the norm, made people frightened of their individual characteristics and abilities, because psychology's norm did not fit the contours of any one human being. It did not touch the heights or the depths of human experience. People became frightened of their own individuality."

Session 866, Page 269

"Cancer, for example, has become the symbol for the body's vulnerability, in current years - the proof of man's susceptibility to the body. It is a disease that people have when they want to die - when they are ashamed to admit that they want to die, because death seems to fly against sane behavior. If the species struggles to survive, then how can individuals want to die?"

Session 866, Page 272

"People cannot admit that they want to die at certain times. If they could accept the fact of their own wishes, some could even change their minds. Many do: The psychological condition changes for the better, and the body cells are no longer amiable to the cancerous condition."

Session 866, Page 273

"If you want to be a true practicing idealist, then each step that you take along the way must be worthy of your goal."

Session 868, Page 283

"To a large measure, the sensations of pain are also the results of your beliefs, so that even diseases that are indeed accompanied, now, by great pain, need not be."

Session 869, Page 286

"Generally speaking, for example, if you are seriously worried about a physical condition, go to a doctor, because your own beliefs may overfrighten you otherwise. Begin with innocuous but annoying physical conditions, however, and try to work those out for yourself. Try to discover why you are bothered. When you have a headache or a simple stomach upset, or if you have a chronic, annoying but not serious condition, such as trouble with your sinuses, or if you have hay fever - in those situations, remind yourself that your body does indeed have the capacity to heal itself."

Session 870, Page 290

"Do the exercises in my book, The Nature of Personal Reality, to discover what conditions of a mental nature, or of psychological origin, are causing you distress. Instead of taking an aspirin for a headache, sit down, breathe quietly, and remind yourself that you are an integral part of the universe. Allow yourself to feel a sense of belonging with nature. Such an exercise can often relieve a headache in no time."

Session 870, Page 290

"Your impulses are your closest communication with your inner self, because in the waking state they are the spontaneous urgings toward action, rising from that deep inner knowledge of yourself that you have in dreams."

Session 870, Page 291

"Your impulses are immersed in the quality called faith, for they urge you into action in the faith [that] the moment for action exists. Your beliefs must interact with your impulses, however, and often they can erode that great natural beneficial spontaneity that impulses can provide. When I speak of impulses, many of you will automatically think of impulses that appear contradictory or dangerous or evil -and that is because you are so convinced of the basic unworthiness of your being. You have every right to question your impulses, to choose among them, to assess them, but you must be aware of them, acknowledge their existence, for they will lead you to your own true nature."

Session 870, Page 291

"Natural attributes show themselves quite clearly in early childhood, for example, when you are allowed greater freedom to do what you want to do. As children, some people love to work with words, some with images, some with objects. Some show great ability in dealing with their contemporaries, while others naturally lean toward solitude and private meditations. Look back toward the impulsive behavior of your childhood, toward those activities that mostly pleased you."
Session 870, Page 292

"So as you begin to learn self-trust, you acknowledge your impulses. You try them on for size. You see where they lead you by allowing them some freedom. You do not follow urges through that would hurt others physically, or that seem in direct contradiction to your present beliefs - but You do acknowledge them. You do try to discover their source."
Session 872, Page 296

"Birds did not come from reptiles. They were always birds. They expressed a certain kind of consciousness that sought a certain kind of form. Physically the species appeared - all species appeared - in the same way that you might imagine all of the elements of a highly complicated dream suddenly coming alive with physical properties. Mental images - in those terms, now - existed that in a flash of cosmic inspiration were suddenly endowed with full physical manifestation."
Session 872, Page 298

"You must take small practical steps, often when you would prefer to take giant ones - but you must move in the direction of your ideals through action."
Session 873, Page 301

"It is not enough to meditate, or to imagine in your mind some desired goal being accomplished, if you are afraid to act upon the very impulses to which your meditations and imaginings give rise."
Session 873, Page 301

Exercises

Following non-recognized neurological sequences

Because events do not exist in the concrete, done-and-finished versions about which you have been taught, then memory must also be a different story.

You must remember the creativity and the open-ended nature of events, for even in one life a given memory is seldom a 'true version' of a past event. The original happening is experienced from a different perspective on the part of each person involved, of course, so that the event's implications and basic meanings may differ according to the focus of each participant. That given event, in your terms happening for the first time, say, begins to 'work upon' the participants. Each one brings to it his or her own background, temperament, and literally a thousand different colorations - so that the event, while shared by others, is still primarily original to each person.

The moment it occurs, it begins to change as it is filtered through all of those other ingredients, and it is minutely altered furthermore by each succeeding event. The memory of an event, then, is shaped as much by the present as it is by the past. Association triggers memories, of course, and organizes memory events. It also helps color and form such events.

You are used to a time structure, so that you remember something that happened at a particular time in the past. Usually you can place events in that fashion. There are neurological pockets, so to speak, so that biologically the body can place events as it perceives activity. Those neurological pulses are geared to the biological world you know.

In those terms, past or future-life memories usually remain like ghost images by contrast. Overall, this is necessary so that immediate body response can be focused in the time period you recognize. Other life memories are carried along, so to speak, beneath those other pulses - never, in certain terms, coming to rest so that they can be examined, but forming, say, the undercurrents upon which the memories of your current life ride.

When such other-life memories do come to the surface, they are of course colored by it, and their rhythm is not synchronized. They are not tied into your nervous system as precisely as your regular memories. Your present gains its feeling of depth because of your past as you understand it. In certain terms, however, the future represents, say, another kind of depth that belongs to events. A root goes out in all directions. Events do also. But the roots of events go through your past, present, and future.

Often by purposefully trying to slow down your thought processes, or playfully trying to speed them up, you can become aware of memories from other lives - past or future. To some extent you allow other neurological impulses to make themselves known. There may often be a feeling of vagueness, because you have no ready-made scheme of time or place with which to structure such memories. Such exercises also involve you with the facts of the events of your own life, for you automatically are following probabilities from the point of your own focus.

It would be most difficult to operate within your sphere of reality without the pretension of concrete, finished events. You form your past lives now in this life as surely as you form your future ones now also.

Simultaneously, each of your past and future selves dwell in their own way now, and for them the last sentence also applies. It is theoretically possible to understand much of this through an examination-in-depth of the events of your own life. Throwing away many taken-for-granted concepts, you can pick a memory. But try not to structure it - a most difficult task - for such structuring is by now almost automatic.

The memory, left alone, not structured, will shimmer, shake, take other forms, and transform itself before your [mental] eyes, so that its shape will seem like a psychological kaleidoscope through whose focus the other events of your life will also shimmer and change. Such a memory exercise can also serve to bring in other-life memories. Edges, corners, and reflections will appear, however, perhaps superimposed upon memories that you recognize as belonging to this life.

Session 806, Page 58

Identifying past or future memories

Your memories serve to organize your experience and, again, follow recognized neurological sequences. Other-life memories from the future and past often bounce off of these with a motion too quick for you to follow.

In a quiet moment, off guard, you might remember an event from this life, but there may be a strange feeling to it, as if something about it, some sensation, does not fit into the time slot in which the event belongs. In such cases that [present-life] memory is often tinged by another, so that a future or past life memory sheds its cast upon the recalled event. There is a floating quality about one portion of the memory.

This happens more often than is recognized, because usually you simply discount the feeling of strangeness, and drop the part of the memory that does not fit. Such instances involve definite bleedthroughs, however. By being alert and catching such feelings, you can learn to use the floating part of the otherwise-recognizable memory as a focus. Through association that focus can then trigger further past or future recall. Clues also appear in the dreaming state, with greater frequency, because then you are already accustomed to that kind of floating sensation in which events can seem to happen in their own relatively independent context.

Session 806, Page 58

Sensing your greater being

Your intents and concerns, your interests, your needs and desires, your characteristics and abilities, directly influence our material, for they lead you to it to begin with.

You want to make the material workable in your world - a natural and quite understandable desire: The proof is in the pudding, and so forth. Yet of course you are also participators in an immense drama in which the main actions occur outside of your world, in those realms from which your world originated - and you are, foremost, natives of those other realms, as each individual is; as each being is.

Those realms are far from lonely, dark, and chaotic. They are also quite different from any concept of nirvana or nothingness. They are composed of ever-spiraling states of existence in which different kinds of consciousnesses meet and communicate. They are not impersonal realms, but are involved in the most highly intimate interactions. Those interactions exist about you all the while, and I would like you in your thoughts to aspire toward them, to try to stretch your perceptions enough so that you become at least somewhat aware of their existence.

These frameworks, while I speak of them separately, exist one within the other, and each one impinges upon the other. To some extent you are immersed in all realities. In a strange fashion, and in this particular case, your conflict with your notes had to do with a sense of orderliness aroused by the need to assemble facts. But [this was] then carried over so that you wanted to keep your Roman (reincarnational) world and this [present] one separate and not merge them through association - as you did - so that it was difficult to know this when you did your sketches. Subjectively you wanted to put the worlds together, to explore the similarities and so forth, but practically you wanted to divide them for your notes.

If you can, try to sense this greater context in which you have your being. Your rewards will be astonishing. The emotional realization is what is important, of course, not simply an intellectual acceptance of the idea. Ruburt wanted material on this book, and that is well and good. The book is important. The book has its meaning in your world, but I do not want you to forget the vaster context in which these sessions originate. This kind of information can at least trigger responses on your part, increasing still further the scope of knowledge that you can receive from me.

In your world knowledge must be translated into specifics, yet we also deal with emotional realities that cannot be so easily deciphered. In this session, in the words I speak - but more importantly in the atmosphere of the session - there are hints of those undecipherable yet powerful realities that will then, in your time, gradually be described in verbal terms that make sense to you.

There is more, but it will have to wait simply because it is not presently translatable. According to the impact of this session, your own comprehensions and perceptions will bring other clues, either in the waking or the dream state. Keep your minds open for them, but without any preconceived ideas of how they might appear. Ruburt's own development triggers certain psychic activity that then triggers further growth. He has been participating in his library, for example, whether or not he is always aware of it.

Session 818, Page 89

Switching internal and external realities

Your world and everything in it exists first in the imagination, then. You have been taught to focus all of your attention upon physical events, so that they carry the authenticity of reality for you. Thoughts, feelings, or beliefs appear to be secondary, subjective or somehow not real - and they seem to rise in response to an already established field of physical data.

You usually think, for example, that your feelings about a given event are primarily reactions to the event itself. It seldom occurs to you that the feelings themselves might be primary, and that the particular event was somehow a response to your emotions, rather than the other way around. The all-important matter of your focus is largely responsible for your interpretation of any event.

For an exercise, then, imagine for a while that the subjective world of your thoughts, feelings, inner images and fantasies represent the 'rockbed reality' from which individual physical events emerge. Look at the world for a change from the inside out, so to speak. Imagine that physical experience is somehow the materialization of your own subjective reality. Forget what you have learned about reactions and stimuli. Ignore for a time everything you have believed and see your thoughts as the real events. Try to view normal physical occurrences as the concrete physical reactions in space and time to your own feelings and beliefs. For indeed your subjective world causes your physical experience.

In titling this chapter I used the word 'mechanics,' because mechanisms suggest smooth technological workings. While the world is not a machine - its inner workings are such that no technology could ever copy them - this involves a natural mechanics in which the inner dimensions of consciousness everywhere emerge to form a materialized, cohesive, physical existence. Again, your interpretations of identity teach you to focus awareness in such a way that you cannot follow the strands of consciousness that connect you with all portions of nature. In a way, the world is like a multidimensional, exotic plant growing in space and time, each thought, dream, imaginative encounter, hope or fear, growing naturally into its own bloom - a plant of incredible variety, never for a moment the same, in which each smallest root, leaf, stem, or flower has a part to play and is connected with the whole.

Even those of you who intellectually agree that you form your own reality find it difficult to accept emotionally in certain areas. You are, of course, literally hypnotized into believing that your feelings arise in response to events. Your feelings, however, cause the events you perceive. Secondly, you do of course then react to those events. You have been taught that your feelings must necessarily be tied to

specific physical happenings. You may be sad because a relative has died, for example, or because you have lost a job, or because you have been rebuffed by a lover, or for any number of other accepted reasons. You are told that your feelings must be in response to events that are happening, or have happened. Often, of course, your feelings 'happen ahead of time,' because those feelings are the initial realities from which events flow.

A relative might be ready to die, though no exterior sign has been given. The relative's feelings might well be mixed, containing portions of relief and sadness, which you might then perceive - but the primary events are subjective.

It is somewhat of a psychological trick, in your day and age, to come to the realization that you do in fact form your experience and your world, simply because the weight of evidence seems (underlined twice) to be so loaded at the other end, because of your habits of perception. The realization is like one that comes at one time or another to many people in the dream state, when suddenly they awaken while still in the dream, realizing first of all that they are dreaming, and secondarily that they are themselves creating the experienced drama.

To understand that you create your own reality requires that same kind of 'awakening' from the normal awake state - at least for many people.

Session 830, Page 148

Dreams, Evolution and Value Fulfillment, Volume 1

The first half of this book consists of "essays" not sessions. Seth introduces "Value Fulfillment" and gives more on "Consciousness Units". Seth says the purpose for this book is "is to change your ideas of yourselves, by showing you a truer picture of your history both in terms of your immortal consciousness and your physical heritage."

Sessions: 882-909

Quotes

"In those terms, the beginning of your universe was a triumph in the expansion of consciousness, as it learned to translate itself into physical form."

Session 882, Page 121

"Your closest approximation of the purpose of the universe can be found in those loving emotions that you have toward the development of your children, in your intent to have them develop their fullest capacities."

Session 882, Page 122

"Thoughts of such magnificent vigor began to think their own thoughts-and their thoughts thought thoughts. As if in divine astonishment and surprise, All That Is began to listen, and began to respond

to these generations of thoughts and dreams, for the thoughts and dreams related to each other also."

Session 883, Page 128

"Value fulfillment itself is most difficult to describe, for it combines the nature of a loving presence - a presence with the innate knowledge of its own divine complexity - with a creative ability of infinite proportions that seeks to bring to fulfillment even the slightest, most distant portion of its own inverted complexity. Translated into simpler terms, each portion of energy is endowed with an inbuilt reach of creativity that seeks to fulfill its own potentials in all possible variations - and in such a way that such a development also furthers the creative potentials of each other portion of reality."

Session 884, Page 138

"There is a part of man that Knows, with a capital K. That is the portion of him, of course, that is born and grows to maturity even while the lungs or digestive processes do not read learned treatises on the body's machinery, so in our book we will hope to arouse within the reader, of whatever persuasion, a kind of subjective evidence, a resonance between ideas and beings. Many people write, saying that they feel as if somehow they have always been acquainted with our material - and of course they have, for it represents the inner knowing within each individual."

Session 885, Page 147

"I have a purpose in this book - for this is dictation - and that purpose is to change your ideas of yourselves, by showing you a truer picture of your history both in terms of your immortal consciousness and your physical heritage."

Session 886, Page 158

"CU's can also operate as particles or as waves. Whichever way they operate, they are aware of their own existences. When CU's operate as particles, in your terms, they build up a continuity in time. They take on the characteristics of particularity. They identify themselves by the establishment of specific boundaries."

Session 889, Page 169

"When CU's operate as waves, however, they do not set up any boundaries about their own self-awareness -- and when operating as waves CU's can indeed be in more than one place at one time."

Session 889, Page 169

"A creator that can know itself as a mouse in a field, or as the field, or as the continent upon which the field rests, or as the planet that holds the continent, or as the universe that holds the world"

Session 889, Page 172

"Each unit of consciousness inherently possesses within itself all of the information available to the whole, and its specific nature when it operated as a particle rests upon that great body of inner knowledge."

Session 890, Page 176

"The true power is in the imagination which dares to speculate upon that which is not yet. The imagination, backed by great expectations, can bring about almost any reality within the range of probabilities."

Session 891, Page 183

"The important lessons have never really appeared in your societies: the most beneficial use of the directed will, with great expectations, and that coupled with the knowledge of Framework 1 and 2 activities. Very simply: You want something, you dwell upon it consciously for a while, you consciously imagine it coming to the forefront of probabilities, closer to your actuality. Then you drop it like a pebble into Framework 2, forget about it as much as possible for a fortnight, and do this in a certain

rhythm."

Session 891, Page 183

"Your mother did not simply choose to believe, in her old age, in a different past than the one that was accepted by the family she effectively changed probabilities. She was not deluded or obsessed. Her memory in that regard, now, was not defective: It was the memory of the probable woman that she became."

Session 891, Page 184

"Do not personally give any more conscious consideration, either of you, to events that you do not want to happen. Any such concentration, to whatever degree, ties you in with those probabilities, so concentrate upon what you want, and as far as public events are concerned, take it for granted that sometimes even men are wiser than they know."

Session 891, Page 184

"Each individual of whatever species, and each consciousness, whatever its degree, automatically seeks to enhance the quality of life itself - not only for itself but for all of reality as well."

Session 893, Page 194

"All possible entities that can ever be actualized always exist. They [have] always existed and they always will exist. All-That-Is must, by its characteristics, be all that it can ever be, and so there can be no end to existence - and, in those terms, no beginnings."

Session 893, Page 195

"As once it had formed the body consciousness, now it formed a physically attuned consciousness, a self whose desires and intents would be oriented in a way that, alone, the inner self could not be. The inner self was too aware of its own multidimensionality, so in your terms it gave psychological birth to itself through the body in space and time."

Session 894, Page 199

"The inner self became what I refer to as the inner ego."

Session 894, Page 199

"You are one self, then, but for operating purposes we will say that you have three parts: the inner self or inner ego, the body consciousness, and the consciousness that you know."

Session 894, Page 199

"When you examine the state of dreams, however, you do it as a rule from the framework of waking reality. You try to measure the dimension of dream experience by applying the rules of reality that are your usual criteria for judging events."

Session 898, Page 219

"Many people ask, for example: What is the purpose of my life? Meaning: What am I meant to do? but the purpose of your life, and each life, is in its being. That being may include certain actions, but the acts themselves are only important in that they spring out of the essence of your life, which simply by being is bound to fulfill its purposes."

Session 899, Page 225

"There is, as I have told you, an inner psychological universe, from which your own emerges, and that inner universe is also the source of Framework 2 as well. It is responsible for all physical effects, and is behind all physical laws."

Session 900, Page 230

"I do not know how to explain some of this, but in your terms there is light within darkness. Light has more manifestations than its physical version, so that even when it may not be physically manifested there is light everywhere, and that light is the source of your physical version and its physical laws."
Session 900, Page 230

"The inner senses, though I have in the past described them by separating their functions and characteristics, basically operate together in such a way that in your terms it would be highly difficult to separate one from the others. They function with a perfect spontaneous order, aware of all synchronicities. In that psychological universe, then, it is possible for entities to be everywhere at once aware of everything at once. Your world is composed of such entities -- the units of consciousness that form your body. The kinds of conscious minds that you have cannot hold that kind of information."
Session 900, Page 232

"Physically speaking, man's purpose is to help enrich the quality of existence in all of its dimensions. Spiritually speaking, his purpose is to understand the qualities of love and creativity, to intellectually and psychically understand the sources of his being, and to lovingly create other dimensions of reality of which he is presently unaware."
Session 901, Page 238

"Children - change that to infants - dream of their past lives, remembering; for example, how to walk and talk. They are born with the knowledge of how to think, with the propensity for language. They are guided by memories that they later forget."
Session 904, Page 258

"The body must now and then flush its systems out, run through its repertoire, raise its temperature, activate its hormonal actions more strongly. In such ways it keeps its system of immunities clear."
Session 906, Page 264

"When a skunk is frightened, it gives off a foul odor indeed, and when people are frightened they react in somewhat the same fashion at times, biologically reacting to stimuli in the environment that they consider alarming. They throw off a barrage of foul viruses - that is, they actually collect and mobilize from within their own bodies viruses that are potentially harmful, biologically trigger these, or activate them, and send them out into the environment in self protection, to ward off the enemy."
Session 906, Page 264

"A note to Ruburt on vitamins: They are most effectively for periods of two or three weeks, where they act as stimuli and reminders to the body. Then drop their use for two or three weeks, so that the body then produces by itself those elements you have reminded it you want."
Session 906, Page 265

"To some extent, then, reasoning - again as are familiar with it - is the result of a lack of available knowledge. You try to reason things out, because the answer is not in front of you. If it were, you would know, and hence have no need to question."
Session 907, Page 269

"Beyond that, however, genetic messages are coded in such a way that there is a constant give-and-take between those messages and the present experience of any given individual. That is, no genetic event is inevitable."
Session 907, Page 271

"In the dreaming state the characteristics of the reasoning mind become altered, and from a waking viewpoint it might seem distorted in its activity. What actually happens, however, is that in the dreaming state you are presented with certain kinds of immediate knowledge. It often appears out of

context in usual terms. It is not organized according to the frameworks understood by the reasonings portions of your mind, and so to some extent in dreams you encounter large amounts of information that you cannot categorize."

Session 908, Page 276

"Direct cognition is an inner sense."

Session 908, Page 278

"Man's reasonings mind, however, with its fascinating capacity for logic and deduction, and for observation, rests upon a direct cognition - a direct cognition that powers his thoughts, that makes thinking itself possible. He thinks because he knows how to think by thinking, even though the true processes of thought are enigmas to the reasoning mind."

Session 908, Page 279

Dreams, Evolution and Value Fulfillment, Volume 2

Seth describes "master events". These events are outside of time but have the largest impact on those of us in time (The creation of the Universe, Birth of Christ). More good information on dreams and inner communication. And a little more on reincarnation and the purpose of time.

Sessions: 909-941

Quotes

"The genetic systems is not closed, therefore. The genes do not simply hold information without any reference to the body's living system. It does not exist, then -- the genetic structure -- like some highly complicated mechanism already programmed, started and functioning blindly so that once it is set into operation there is no chance for modification."

Session 910, Page 314

"That is, the reasoning mind as you have used it considers that only reasoning creatures are capable of understanding life's values. Other forms of life have almost seemed beside the point, their value considered only insofar as they were of service to man."

Session 910, Page 317

"A scientist who would threaten the very survival of life on the planet in order to increase life's conveniences, however, truly displaying ludicrous behavior (with irony)."

Session 914, Page 347

"All appearances of time, and all experience of it, must be psychological."

Session 916, Page 358

"Your imaginations have always helped you form your civilizations, your arts and your sciences, and when they are united with your reasoning processes they can bring you knowledge about the universe and your places in it that you can receive in no other fashion."

Session 916, Page 360

"The planet has seen many changes. It has appeared and disappeared many times. It flickers off and on -- but because of the intervals of your attention each on period seems to last for millions of years, of course, while at other levels the earth is like a firefly, flickering off and on."

Session 918, Page 368

"Master events may end up translated through mythology, or religion or art, or the effects may actually serve to give a framework to an entire civilization...(As indeed occurred with Christianity...)"

Session 919, Page 373

"Now the origin of the universe that you know, as I have described it, was of course a master event. The initial action did not occur in space or time, but formed space and time."

Session 919, Page 373

"You must look to the source of that experience. You must look not to space but to the source of space, not to time but to the source of time -- and most of all, you must look to the kind of consciousness that experiences space and time. You must look, therefore, to events that show themselves through historical action, but whose origins are elsewhere. None of this is really beyond your capabilities, as long as you try to enlarge your framework."

Session 919, Page 374

"...patterns that are, however, not as assimilated, or as smoothly operative as they are in the person you call normal. The patterns are seen in an exaggerated fashion, so that in some such cases at least you can gain glimpses of mental, emotional, and psychic processes that usually remain psychologically invisible beneath the more polished or "finished" social personality of the usual individual."

Session 920, Page 384

"Such people -- in a fashion, now -- play a game of quite serious hide-and-seek with themselves and with the world. They believe in the dictum: Divide and conquer. It is as if, for reasons I hope to discuss, they refuse to put themselves together properly, refuse to form one fairly united self. The idea behind this is: If you cannot find me, then I cannot be held accountable for my actions-actions which are bound in one way or another to betray me. The self becomes operationally scattered or divided, so that if portion of it is attacked, the other portions can rise up in defense."

Session 920, Page 384

"There are countless instances where schizophrenic episodes occur in otherwise normal personalities, where for learning purposes and periods of growth the personality sorts its parts out, and helps them enlarge their frameworks. The personality can indeed put itself together in multitudinous fashions. There is great leeway in the use of inner and outer perceptions, and the manners in which these are mixed and matched to form an acceptable picture of reality at any given time."

Session 920, Page 387

"The supposedly telepathic messages can be attributed to contemporaries -- enemies gods devils or what have you. Spacemen are a recent addition. In most cases, what you have here are impressions of strong portions of the self that are more or less purposefully kept in isolation."

Session 921, Page 397

"Particularly when the voices or communications give orders to be obeyed, they represent powerful, otherwise repressed, images and desires, strong enough to form about themselves their own personifications."

Session 921, Page 397

"Devils and demons have no objective existence. They have always represented, again, portions of mankind's own psychological reality that to some extent he had not assimilated -- but in a

schizophrenic kind of expression, projected instead outward from himself."
Session 921, Page 398

"In the first place, reality is a primarily a mental phenomenon, in which the perceptions of the senses are organized and put together in ways that perfectly mimic in physical terms a primary nonphysical experience."
Session 921, Page 398

"They are actually in the process of putting their own personalities together long after most people have settled upon one official version or another and so their behavior gives glimpses of the ever-changing give-and-take among the various elements of human personality."
Session 921, Page 399

"In your terms of time, man has always projected unassimilated psychological elements of his own personality outward, but in much earlier times he did this using a multitudinous variety of images, personifications, gods, goddesses, demons and devils, good spirits and bad."
Session 921, Page 400

"Jehovah and the Christian version of God brought about a direct conflict between the so-called forces of good and the so-called forces of evil by largely cutting out all of the intermediary gods, and therefore destroying the subtle psychological give-and-take that occurred between them -- among them -- and polarizing man's own view of his inner psychological reality."
Session 921, Page 400

"Your idea of the devil represents the same kind of process, except that it stands for your idea of evil or darkness, or abilities that you are afraid of."
Session 921, Page 401

"You do not have all the facts, you see, at that intellectual level, so if you base all of your judgments - - all of your judgments -- at that level alone, then you can be quite shortsighted."
Session 922, Page 404

"..ideas for inventions, tools or products exist mentally, to be brought into activation whenever they are required, say, by circumstances, or by the environment."
Session 922, Page 405

"The ideas for inventions, tools or products exist mentally, to be brought into activation whenever they are required, say, by circumstances, or by the environment. Various tribes in different parts of the earth would suddenly begin using new tools, say, not because there might be any physical communication among them, or cultural exchanges, but because separate conditions in their own environments triggered mental processes that activated the particular images of the tools required for a given job at hand."
Session 922, Page 405

"..but much of that information does not deal with basic knowledge about the universe or man's place within it. It is a kind of secondary information -- interesting, but not life-giving."
Session 922, Page 406

"Such effects may appear suddenly within time's context, rather than slowly emerge, say, into that framework. It is, of course, that kind of outside-of-time activity that in your terms explains the origin of your universe. There are dimensions of activity, then, that do not appear within time's structure, and developments that happen quite naturally, following different laws of development than those you recognize."

Session 928, Page 409

"-- master events, then, involve work or action whose main thrust exists outside of time, yet whose effects are felt within time."

Session 928, Page 409

"Any sudden emergence of a completed universe would then imply an unimaginable and spectacular development of organization -- that did not just appear from nowhere, but as the completed physical version of an inner highly concentration endeavor, the physical manifestation of an inspiration that then suddenly emerges into physical actuality."

Session 928, Page 410

"Time overlays are versions of master events."

Session 931, Page 428

"Your emotional life at certain levels is enriched by the unconscious realization that those who love you from past or future are connected to you by special ties that add to your emotional heritage and support. As many have supposed, particularly in fiction, love relationships do indeed survive time, and they put you in a special correspondence. Even if you were aware of reincarnational existences, your present psychological behavior would not be threatened but retain its prominence -- for only within certain space and time intersections can physical actions occur. The more or less general acceptance of the theory of reincarnation, however, would automatically alter your social systems, add to the richness of experience, and in particular insert a fresh feeling for the future, so that you did not feel your lives dead-ended."

Session 931, Page 430

"Its (reincarnation) reality, however, serves to generate activity throughout time's framework as you understand it, to unite the species, to reinforce structures of knowledge, to transmit information, and perhaps most of all to reinforce relationships involving love, brotherhood, and cooperation between generations of men and women that would otherwise be quite separate and apart from each other. Through such relationships, for example, say, the cavemen and people of the 22nd century rub elbows, where in strict terms of time the species would seem to be quite disconnected from its earlier or later counterparts."

Session 931, Page 431

"...you are somewhat aware of the existence of certain events that concern you as they come into the closer range of probabilities with which you are connected."

Session 932, Page 455

"Your modern methods of communication are in fact modeled after your inner ones."

Session 932, Page 456

"They did have, however, an extra intentness and vitality and peculiar insistence-qualities that he has learned are indicative of unusual psychological activity. The point is that in most such cases the subjective recognition of an approaching event flows so easily and transparently into your attention, and fits in so smoothly with the events of the day, as to go unnoticed."

Session 932, Page 456

"Yet (remembering what I said about seeming contradictions), your dreams are also social events of a kind, and the state of dreaming can almost be thought of as an inner public forum in which man and woman has his or her say, and in which each opinion, however unpopular, is taken into consideration. If you want to call any one dream event a private event, then I would have to tell you that that private event actually was your personal contribution to a larger multisided dream event, many-layered, so that one level might deal with the interests of a group to which you belong -- say your

family, or your political or religious organization -- reaching outward to the realm of national government and world affairs. As your private conscious life is lived in a community setting of one kind or another as a rule, so do your dreams take place in the same context, so that as you dream for yourself, to some extent you also dream for your own family, for your community, and the world."
Session 933, Page 462

"One of the main purposes of dreaming, therefore, is to increase man's pleasure, which means to increase the quality of living itself."
Session 933, Page 463

"If small families kept track of their own family dreams, for example, they could discover unsuspected correlations and sense the interplay of subjective and objective drama with which they are always psychologically involved."
Session 934, Page 469

"The dream state serves as a rich source for the world's knowledge, and is also therefore responsible for the outgrowth of its technology. This is a highly important point, for the technological world out there was at one time the world of dreams."
Session 934, Page 469

"With the kind of consciousness you possess, an overreliance upon conserving principles could then end up in a reduction of life's processes."
Session 936, Page 481

"..but there are horizontal events that appear in the true activity of nature, and there are horizontal entry points and exit points in all experience. These allow for the insertion of unofficial new energy, the introduction of surprising events."
Session 936, Page 482

"As the times change you tire of the old ways. Even your dreams begin to reach out into new avenues. The relationships between nature's natural conservative behavior and nature's need for innovation are stretched. More and more remarkable events begin to occur, both in private and mass experience, in physical and mental behavior, in the events, say, of both stars and man. People want, then, to throw aside old structures of belief. They yearn, often without recognizing it, for the remembered knowledge of early childhood, when it seems that they experienced for a time a dimension of experience in which the unexpected was taken for granted, when magical events occurred quite naturally. They begin to look at the structure of their lives in a different fashion, that attempts to evoke from nature, and from their own natures, some graceful effortlessness, some freedom nearly forgotten."
Session 936, Page 482

"Man's feelings about himself change too, but little by little his trust in unpredictability grows. He is more willing to assign himself to it."
Session 936, Page 483

"In each person's life, and in your own, at each and every point of your existence, the solutions to your problems, or the means of achieving those solutions, are always as apparent -- or rather as present -- within your days as is any given problem itself."
Session 936, Page 493

"A belief in a 'god who provides,' by whatever name, is indeed a psychological requirement for the good health of the body and mind."
Session 936, Page 493

"If man paid more attention to his own subjective behavior, to those feelings of identification with nature that persistently arise, then half of the dictates of both the evolutionists and the creationists would automatically fall away, for they would appear nonsensical. It is not a matter of outlining a whole new series of methods that will allow you to increase your psychic abilities, or to remember your dreams, or to perform out-of-body gymnastics. It is rather a question or a matter of completely altering your approach to life, so that you no longer block out such spontaneous activity."

Session 937, Page 498

"There are psychological patterns, therefore, that completely escape your notice because they do not follow the intentions that you have established. These combine what you diversify, so that you have hidden psychological values or psychological beings that combine the properties of the environment and the properties of selfhood in other combinations than you know. **Chapter 12: Life Clouds**"

Session 938, Page 501

"When you dream, however, you often come in contact with these cousins of consciousness. It is not simply that they communicate with you, or you with them, so much as it is that in sleep the conventional properties that you have learned are somewhat loosened and abandoned."

Session 938, Page 501

"The magical approach puts you in harmony with your own individual knowledge of the universe. It puts you in touch with the magical feeling of yourself that you had as a child, and that is familiar to you at levels usually beyond your physical knowledge of yourself. It is better, then, to use the approach because you recognize it for what it is than to use it specifically in order to get something that you want, however beneficial."

Session 938, Page 528

"The speakers are those inner voices that first taught you physical languages."

Session 940, Page 535

"I do not, therefore, want you to concentrate your efforts in memorizing methods of perceiving other realities, but to realize that such insights are everywhere within your grasp. If you understand that, then you will rearrange the organization of your own thoughts quite by yourself."

Session 940, Page 535

"I hope I have given you in this book a far more gallant and true picture, that represents the origin of your life, structure and being and thought."

Session 941, Page 537

The Magical Approach

The second to last Seth dictated book. It's a small book, about 150 pages. The Magical Approach is about spontaneous living. Seth calls this being a 'natural' person. The Magical Approach is in deep contrast to the "Rational Approach" which is our normal scientific approach to life. Seth actually started this topic at the end of the previous book.

Sessions: Unique

Quotes

"The creative abilities operate in the same fashion, appearing within consecutive time, but with the main work done outside of it entirely."

Session One, Page 3

"..you fall into the frame of mind in which you think that each minute is valuable - but what you mean is that each minute must be a minute of production."

Session One, Page 3

"I use the word methods because you understand it, but actually we are speaking about an approach to life, a magical or natural approach to life that is man's version of the animal's ?literal? instinctive behavior in the universe."

Session One, Page 5

"True creativity comes from enjoying ?the? moments, which then fulfill themselves, and a part of the creative process is indeed the art of relaxation, the letting go, for that triggers magical activity..."

Session One, Page 8

"The old beliefs, of course, and the rational approach, are everywhere reinforced, and so it does have a great weight. The magical approach has far greater weight, if you use it and allow yourselves to operate in that fashion, for it has the weight of your basic natural orientation."

Session One, Page 9

"It is not that you overuse the intellect as a culture, but that you rely upon it to the exclusion of all other faculties in your approach to life."

Session Two, Page 13

"Now when you understand that intellectually, then the intellect can take it for granted that its own information is not all the information that you possess."

Session Two, Page 16

"..the intellect can then realize that it does not have to go it all alone: Everything does not have to be reasoned out, even to be understood."

Session Two, Page 16

"The rational approach, built up around this framework, insists that the best way to solve a problem is to concentrate upon it, to project its effects into the future, to ruminate upon its consequences, to stare at the bare facts head on."

Session Two, Page 17

"The intellect, then, can and does form strong paranoid tendencies when it is put into the position of believing that it must solve all problems alone -- or nearly -- and certainly when it is presented with any picture of worldwide predicaments. The rational approach, built up around this framework, insists that the best way to solve a problem is to concentrate upon it, to project its effects into the future, to ruminate upon its consequences, to stare at the bare facts head on. This brings about an atmosphere in which the problem is compounded."

Session Two, Page 17

"In the position in which your culture places the intellect, it does see itself quite alone, separated both from other portions of the personality, from other creatures, and from nature itself."

Session Three, Page 27

"The idea of heaven, for all of its distortions, has operated as a theoretical framework, assuring the

intellect of its survival."
Session Three, Page 29

"In your terms the intellect's primary function is to make clear deductions and distinctions involving the personality's relationship with the world."
Session Three, Page 30

"It certainly seems too simple to say what I am going to say, yet it is almost as if you would be better off turning the entire rational approach upside down, taking it for granted that all of its assumptions were false, for they are indeed more false than true."
Session Three, Page 30

"The intellect is, again, the result of highly spontaneous processes of which it itself knows nothing..."
Session Three, Page 31

"Desire is action. In the inner world, your desires bring about their own fulfillment, effortlessly. That inner world, and the exterior one, intersect and interweave. They only appear separate. In the physical world, time may have to elapse, or whatever. Conditions may have to change, or whatever, but the desire will bring about the proper results. The feeling of effortlessness is what is important."
Session Four, Page 45

"The intellect alone cannot bring about one motion of the body. It must count upon those other properties that it does indeed set into motion -- that spontaneous array of inner complexity, that orderly magic."
Session Five, Page 54

"When the intellect is used properly, it thinks of a goal and automatically sets the body in motion toward it, and automatically arouses the other levels of communication unknown to it, so that all forces work together toward the achievement."
Session Five, Page 54

"When the intellect is improperly used, however, it is as if the intellect feels required to somehow know or personally direct all of those inner processes. When the erroneous belief systems and negativity connected with so-called rational reason apply, then it is as if our person sees the target, but instead of directing his attention to it he concentrates upon all of the different ways that his arrow could go wrong: It could fall to the left or the right, too far or not far enough, break in the air, fall from his hand, or in multitudinous other ways betray his intent."
Session Five, Page 54

"In other words, the magical approach and the so-called rational one are to be combined in a certain fashion for best results. People sometimes smite you, telling of their intent to make money - or rather, to have it. They concentrate upon money, so they say, and await for it in full faith that it will be attracted to them because of their belief and concentration. They might do the point of power exercise, for example. They may also, however, have quit their jobs, ignored impulses to find other work, or to take any rational approaches, and rely upon, say, the magical approach alone. This does not work either, of course."
Session Five, Page 55

"You do not need a human intellect to be aware of your own consciousness. Your intellect is a part of you - a vital, functioning portion of your cognitive processes - but it does not contain your identity."
Session Six, Page 61

"Ideally, however, children finally claim their feelings and their thoughts as their own. They identify

naturally with both, finding each valid and vital. By the time you are an adult, however, you have been taught to disconnect your identity from your feelings as much as possible, and to think of your personhood in terms of your intellectual orientation."

Session Six, Page 62

"The intellect's expectations and intents spontaneously and automatically trigger the proper bodily mechanisms to bring about the necessary environmental interactions, and your intent as expressed through your intellect directs your experience of the world."

Session Seven, Page 70

"The beliefs the intellect operate then as powerful suggestions, particularly when the intellect identifies with those beliefs, so that there is little distance between the intellect and the beliefs that it holds as true."

Session Seven, Page 70

"Your own relationship, your private beliefs about the sort of persons you wanted individually for mates, brought about incalculable actions that led finally to your meeting."

Session Seven, Page 71

"Your beliefs bring you into correspondence with the elements likely to lead to their affirmation. They draw from Framework 2 all of the necessary ingredients. They elicit from other people behavior that is in keeping with those beliefs."

Session Seven, Page 71

"Your experiences will follow your concentration and belief and expectation. The mind is a great discriminator. It can use its reasoning to bring about almost any possible experience within your framework."

Session Seven, Page 72

"Work with the sessions of late. For again, it is your understanding that, The Magical Approach

sets it all into motion."

Session Eight, Page 79

"If our ideas were already accepted in the world, there would be no need for our work."

Session Nine, Page 83

"Children, however, will concentrate for hours at a time on subject matters and questions that interest them. They are often taken from such pursuits, and their natural habits of concentration suffer as a result."

Session Ten, Page 88

"The natural person is to be found, now, not in the past or in the present, but beneath layers and layers of official beliefs, so you are dealing with an archeology of beliefs to find the person who creates beliefs to begin with."

Session Ten, Page 89

"You did not realize that you were beings presented, not merely with an alternate view of reality, but with the closest approximation you could get of what reality was, and how it worked, and what it

meant."

Session Four, Page 119

"This is because many of the beliefs that you have individually and jointly are somewhat relieved in the evening, in that they so often apply to the day's activities, when the rest of the world seems to be engaged in the none-to-five assembly-line world experience. You do not project as many negative ideas upon the evening hours, and the same applies to most people to varying degrees."

Session Fife, Page 123

"Early man, for example, spontaneously played at acting out the part of other animals. He took the part of a tree, a brood, a stick??. Acting became a teaching method - a way of passing on information. Man always possessed all of the Knowledge he needed. The task was to make it physically available."

Session Seven, Page 129

The Way Toward Health

The very last book dictated by Seth to Jane. This one picking up where "The Individual and the Nature of Mass Events" left off on the subject of health. Jane is very ill during the dictation of this book and her death occurs after the book has been dictated.

Sessions: By Date

Quotes

"The body consciousness is indeed independent. To a large degree its own defense mechanisms protect it from the mind's negative beliefs - at least to a large extent. As I have mentioned before, almost all persons pass from a so-called disease state back into healthy states without ever being aware of the alterations. In those cases the body consciousness operates unimpeded by negative expectations or concepts."

Session 1/7, Page 15

"Many body events that you think of in your society as negative -- certain viruses, for example -- are instead meant as self-corrective devices, even as fever actually promotes health rather than impedes it."

Session 1/7, Page 16

"One of the greatest detriments to mental and physical well-being is the unfortunate belief that any unfavorable situation is bound to get worse instead of better."

Session 1/9, Page 20

"It may be far more pleasant to be good-humored all of the time - but in Ruburt's situation the fairly infrequent periods of blueness do indeed operate therapeutically, so that he is able to express those feelings through tears, and therefore relieve the body of expressing the same feelings through additional symptoms."

Session 1/xx, Page 29

"It is a good idea for now not to concentrate upon that leg, or what it must do eventually in order for walking to take place. It might help if now and then he imagines his walking taking place as easily and naturally as his thoughts come and go, and in ways as mysterious as the way his vision operates..."

Session 1/xx, Page 30

"The conscious mind can direct bodily activity, but the body consciousness alone can perform those activities that bring forth life and motion."

Session 1/xx, Page 37

"Once more, it is extremely important that Ruburt keep his mind on his goals, and not burden his conscious mind by trying to figure out circumstances and conditions that are best handled by the infinite intelligence that is within his own subconscious mind. The way and the means will be taken care of. They will indeed appear almost effortlessly - but he must let the burden of worry go."

Session 1/xx, Page 54

"These inborn leanings or attitudes can roughly be translated as follows: 1. I am an excellent creature, an excellent part of the universe in which I exist. 2. My existence enriches all other portions of life, even as my own being is enhanced by the rest of creation. 3. It is good, natural, and safe for me to grow and develop and use my abilities and by doing so I also enrich all other portions of life."

Session 1/27, Page 68

"Then: I am eternally couched and supported by the universe of which I am a part, and I exist whether or not that existence is physically expressed. Then: By nature I am a good deserving creature, and all of life's elements and parts are also of good intent. Then: All of my imperfections, and all of the imperfections of other creatures, are redeemed in the greater scheme of the universe in which I have my being."

Session 1/27, Page 68

"It may also strike you, my readers, as quite shocking when I tell you that there is no such thing, basically, as disease. There are instead only processes. What you think of disease is instead the result of an exaggeration or overextension of perfectly normal body processes. You are not attacked by viruses, for instance, for all kinds of viruses exist normally in the body. There are no KILLER viruses, then but viruses that go beyond their usual bounds."

Session 1/xx, Page 71

"You will discover that so-called diseases perform certain services. They fulfill purposes for you that you may BELIEVE you can achieve in no other way. The reasons for such illnesses are not deeply buried in the subconscious, as you may think. They are much closer to the conscious mind, and usually consist of a series of seemingly innocuous decisions that you have made through the years. Other illnesses, of course, may be caused by sudden decisions that are a response to a particular event in your life."

Session 1/xx, Page 71

"The way toward health is simplicity itself. It is the natural, easiest way to behave, yet this natural mental behavior is often quite difficult for the intellect to understand, since the intellect is apt to enjoy playing with complications and solving problems. Therefore, to the intellect it often seems ludicrous to imagine that the answer to a question lies within the question itself....It is perfectly fine to make plans for the future, yet each individual should live day by day, without worrying about the outcome of those plans. The physical body can only react in present moment. Worrying about future events, or dwelling upon past unfavorable situations, only confuses the body's mechanisms, and undermines their precise activity in the present moment."

Session 1/xx, Page 81

"It is perfectly fine to make plans for the future, yet each individual should live day by day, without worrying about the outcome of those plans, the physical body can only react in the present moment. Worrying about future events, or dwelling upon past unfavorable situations, only confuses the body's

mechanisms, and undermines their precise activity in the present moment. February 1, 1984, p.81, The Way Toward Health

I am not saying that anyone should pretend that unfavorable circumstances do not sometimes exist, or that they may not be encountered in the past, present, or future. It is also true, however, that advantageous events occur with a far greater frequency than do negative ones - otherwise the world that you know simply would not exist. It would have disappeared in the throes of destruction or calamity."

Session 2/1, Page 82

"It is not virtuous in any way to put yourself down, or to punish yourself, because you do not feel you have lived up to your best behavior at any given time."

Session 2/6, Page 97

"As much as possible, playfully (underlined twice) imagine your worries floating away. It might help if you imagine balloons, one labeled insurance, another health, and so forth -- the imagine them floating away, or popping open, or whatever. Again, this should be playfully done. You might surprise yourself, and find yourself as delighted as a child with a new game."

Session 2/xx, Page 97

"All creatures are also born, then, with a keen sense of self-approval. Each creature is born proud of itself, and loving itself. That same self-approval is also experienced in varying ways not only by creatures as you think of them, but also by atoms and molecules, and by all orders of matter."

Session 2/xx, Page 98

"Do not think of the mind as a purely mental activity, and of the body as a purely physical one. Instead, think of both mind and body as continuing, interweaving processes that are mental and physical at once. Your thoughts actually are quite as physical as your body is, and your body is quite as nonphysical as it seems to you your thoughts are. You are actually a vital force, existing as part of your environment, and yet apart from your environment at the same time."

Session 2/xx, Page 131

"When you become too serious you overwork your intellect and tire your body, for then it seems that your entire life depends upon the reasoning of your intellect alone. Instead, of course, your intellectual abilities are supported and promoted by that inner mixture of spontaneity and order that so magically combine to form both your reality and the reality of the world."

Session 2/xx, Page 137

"It should be noted before we begin that death itself is -- a deliverer -- of your species and all others. It is not negative in itself, but instead is the beginning of a different kind of positive existence. It prunes the planet so to speak, so there is a room and time for all, energy and food for all...If death disappeared even an hour all of life would soon be threatened."

Session 3/13, Page 140

"There are innumerable stages of health, from high, sheer, energetic exuberance to lethargy and discomfort. There are, in fact, an almost infinite number of stages connected with the state of health. You could invent a completely different way of regarding human health by numbering and defining each of those stages. Instead, of course, your society has chosen to recognize and define all of those stages that are detrimental to health -- stages that are recognizable because of health's absence to one degree or another."

Session 3/xx, Page 140

"You also possess what is often called the subconscious, and this merely consists of feelings, thoughts or experiences that are connected to your conscious mind, but would be considered excess baggage if you had to be aware of them all of the time."

Session Mar16, Page 144

"The inner ego always identifies with its source-identity as a beloved, individualized portion of the universe. It is aware of the universal love that is its heritage. It is also aware of the infinite power and strength that composes the very fabric of its being. Through being made aware of these facts, the exterior ego can begin to feel a quicker sense of support and nourishment. The knowledge can let it relax, let go, so that it feels its life couched and safe, and knows itself to be indeed a beloved child of the universe, both ancient and young at once, with an identity far beyond the annals of time. It is of great value, then, that each person remember this universal affiliation. Such a reminder can often allow the inner self to send needed messages of strength and love through the various levels, appearing as inspiration, dreams, or simply pure bursts of feeling. The inner ego draws instant and continuous support from the universal consciousness, and the more the exterior ego keeps that fact in mind, the greater its own sense of stability, safety, and self-esteem."

Session 3/xx, Page 148

"In many instances people exercise quite simply because they are afraid of what will happen if they do not. They may run to avoid heart disease, while their own fear can help to promote the very eventuality they fear."

Session 3/xx, Page 156

"I do not mean to imply that exercise is detrimental to good health. It is true, however, that the reason that you exercise is actually more important than the exercises that you perform. The reason can promote your good health or actually impede it."

Session 3/27, Page 157

"Your ideas about your own health are even more important than those steps you take to promote it."

Session 3/27, Page 158

"There is no magic connected with suggestions - but repeated often enough, and believed in fervently, such suggestions do indeed take on a deeply habitual nature. They are no longer examined, but taken for literal truth."

Session 4/8, Page 168

"The mind grows wiser with age when it is allowed to do so. There is even an acceleration of thought and inspiration, much like that experience in the adolescent years. that suddenly brings a new understanding to the aged individual, and provides an impetus that should help the person to achieve greater comprehension - a comprehension that should quell all fears of death."

Session 1/xx, Page 170

"When people become ill, worried or fearful, one of the first symptoms of trouble is a lack of pleasure, a gradual discontinuance of playful action, an over-concentration upon personal problems. In other words, illness is first often marked by a lack of zest or exuberance."

Session 4/10, Page 172

"I am not telling you to gush out a steady stream of positive suggestions, whether or not they bear any relation to the situation at hand. I am saying that is far better to look on the most hoped-for outcome to any situation, and to voice that attitude rather than to always expect the poorest outcome, or express the most dire of attitudes."

Session 4/12, Page 174

"By looking at your own life, you can quite easily discover in what areas your own abilities lie by

following the shape of your own impulses and inclinations."
Session 4/12, Page 176

"1. Immediately begin to live in the present as much as possible. 2. Refuse to worry 3. When your thoughts do touch upon your particular problem in that present moment, imagine the best possible solution to the dilemma."
Session 4/19, Page 183

"Many diseases are actually health-promoting processes. Chicken pox, measles, and other like diseases in childhood in their own way naturally inoculate the body, so that it is able to handle other elements that are a part of the body and the body's environment. When civilized children are medically inoculated against such diseases, however, they usually do not show the same symptoms, and to an important extent the natural protective processes are impeded. Such children may not come down with the disease against which are medically protected, then - but they may indeed therefore become prey to other diseases later in life that would not otherwise have occurred."
Session 4/25, Page 193

"I am not advising my readers to refuse to have their children vaccinated, since you now have to take vaccination into consideration because of the prominence of it in society. It is very possible, however, that science itself will in time discover the unfortunate side effects of many such procedures and begin to reevaluate the entire subject."
Session 4/xx, Page 196

"This leads me of course to at least mention here the cruel methods used in the slaughtering of animals and fowls for human consumption. The creatures are treated as if they possessed no feeling or consciousness of their own - and such attitudes show a most unfortunate misreading of natural events. As a direct result, at least as many diseases develop through such procedures as would exist in a highly primitive society with unsanitary conditions."
Session 4/27, Page 197

"You cannot divorce philosophy from action, and the cruelty in slaughterhouses would not be perpetrated if it were not for distorted philosophies dealing with survival of the fittest on the one hand, and the egotistical assumption that God gave man animals to do with as man wished."
Session 4/27, Page 197

"Above all, Ruburt must not concentrate upon what is wrong. In the deepest of terms, if you understand my meaning, nothing is wrong. You have instead a conglomeration of severely conflicting beliefs, so that there is not clear single road to action. You want to clear the road. The free association [will address this in second set of notes] is valuable because it help to point out those conflicting feelings and beliefs, brings them into consciousness, and into the present moment, where they can indeed be understood in the light of knowledge that has been acquired since - but not allowed to act upon the old conflicting beliefs."
Session 1/xx, Page 199

"The free association is valuable because helps to point out those conflicting feelings and beliefs, brings them into consciousness, and into the present moment, where they can indeed be understood in the light of knowledge that has been acquired since - but not been allowed to act upon the old conflicting beliefs."
Session Apr30, Page 200

"The body is more than agreeable, and more than able, to bring about an extraordinary recovery."
Session 4/30, Page 201

"At the same time, young children in particular still possess a feeling of oneness with the universe,

and with all of life, even as they begin to separate themselves at certain levels from life's wholeness to go about the delightful task. Seeing themselves as separate and apart from all other individuals, they still retain an inner comprehension and a memory of having once experienced a oneness with life as a whole."

Session 5/13, Page 214

"I do not mean that ill children should not be treated with kindness, and perhaps a bit of special attention - but the reward should be given for the child's recovery, and efforts should be made to keep the youngster's routine as normal as possible....Children, however, may be quite conscious of the fact that they willed themselves to become ill, in order to avoid school, or an examination, or a coming feared family event. They soon learn that such self-knowledge is not acceptable, however, so they begin to pretend ignorance, quickly learning to tell themselves instead that they have a bug or a virus, or have caught a cold, seemingly for no reason at all. Parents frequently foster such behavior. Some are simply too busy to question a child about his own illness. It is far simpler to give a child aspirin, and send a child to bed with ginger ale and a coloring book. Such procedures unfortunately rob a child of important self-knowledge and understanding. They begin to feel victims to this or that disorder. Since they have no idea that they themselves caused the problem to begin with, then they do not realize that they themselves possess the power to right the situation. If they are being rewarded for such behavior in the meantime, then the pressure is less, of course, so that bouts of illness or poor health can become ways of attaining attention, favorite status, and reward....Parents who are aware of these facts can start helping their children at an early age by asking them simply the reasons for their illness. A mother might say: You don't need to have a temperature in order to avoid school, or as a way of getting love and attention, for I love you in any case. And if there is a problem at school, we can work it out together, so you don't have to make yourself ill."

Session 5/xx, Page 215

"To a child, play and work are often the same thing, and parents can utilize imaginative games as a way of reinforcing ideas of health and vitality. When a child is ill-disposed or cranky, or has a headache, or another disorder that does not appear to be serious, parents can utilize this idea: have the child imagine that you are giving it a better and better pill. Have the child open its mouth while you place the imaginary pill on its tongue, or have the child imagine picking the pill up and placing it in its mouth. Then give the child a glass of water to wash the pill down, or have the child get the water for himself or herself. Then have the youngster chant, say, three times, I've taken a better and better pill, so I will shortly feel better and better myself....In other cases of a child's illness, have the child play a healing game, in which he or she playfully imagines being completely healthy again, outdoors and playing; or have the youngster imagine a conversation with a friend, describing the illness as past and gone. Play can also be used even in old people's homes, for it could revive feelings of spontaneity and give the conscious mind a rest from worrying."

Session 5/xx, Page 223

"I am not saying that the events in one life cause the events in another, but that there is an overall pattern - a bank of probable events - and that in each life each individual chooses those that suit his or her overall private purposes. Yet those lives will be connected. An individual may have a serious illness in one life. That event may turn up as one uncomfortable nightmare in another existence. In still another life, the individual might have a dear friend who suffers from the same disease. In still another existence the individual might decide to be a doctor, to seek a cause and a cure for the same disease."

Session 5/xx, Page 229

"There is also a rather conventional stereotype version of karma that may follow such beliefs. Therefore, you may be punished in this life for errors you have committed in a past one, or you may actually be making up for a mistake made thousands of years ago. Again, all of a person's reincarnational existences are, indeed, connected - but the events in one life DO NOT CAUSE the events in the next one."

Session 5/xx, Page 230

"The reasons for maladies are almost always present in current life experience - and even though old events from childhood may have originally activated unhealthy behavior, it is the present beliefs that allow old pattern of activity to operate."

Session 5/26, Page 231

"In fact, you may discover not just one you, but several you's, so to speak, each pursuing certain purposes, and you may find out furthermore that some such purposes cancel others out, while some are diametrically opposed to each other. Such cross purposes, of course, can lead to mental, spiritual, physical and emotional difficulties."

Session 5/xx, Page 235

"Such reasoning sounds quite outlandish, of course, to most individuals, but the person in question, say with a disease like arthritis, or some other MOTION-IMPAIRING ailment, might ask themselves the question: 'What would I do if I were free of the condition?'"

Session 5/xx, Page 236

"Remind yourself constantly that the most favorable solution to a problem is at least as probable as the most unfortunate solution. Remind yourselves also that despite all of your worrying, the spirit of life itself is continually within your experience, and forms your physical body."

Session 5/31, Page 241

"We must also remember, however, that in a fashion BELIEFS THEMSELVES ARE TOOLS, and that in some situations beliefs that seem quite negative can also clear the way for more beneficial ones. With all of this discussion of negative beliefs, therefore, it is a good idea not to call any beliefs BAD or evil in themselves. They are no more bad or evil in their own way, say, than viruses are in theirs. If you look upon them in that manner, you will avoid being overwhelmed by what seems to be an endless parade of negative thoughts and beliefs that can only lead to destruction. Instead, compare the negative beliefs, for example, with the STORMS that sweep the country: they have their purposes - and all in all those purposes tend to promote and support life itself."

Session 5/31, Page 241

"The thoughts and beliefs that we want to re-arouse are those that were often predominant in childhood... They are spiritual, mental, emotional and biological beliefs that are innately present in the birth of each creature. Children believe not only that there will be a tomorrow, and many tomorrows, but they also believe that each tomorrow will be rewarding and filled with discovery. They feel themselves couched in an overall feeling of security and safety, even in the face of an unpleasant environment or situation. They feel drawn to other people and to other creatures, and left alone they trust their contacts with others. They have an inbred sense of self-satisfaction and self appreciation, and they instinctively feel that it is natural and good for them to explore and develop their capabilities. They expect relationships to be rewarding and continuing, and expect each event will have the best possible results. They enjoy communication, the pursuit of knowledge, and they are filled with curiosity. All of those attitudes provide the strength and mental health that promotes their physical growth and development. However simple those ideas may sound to the adult, still they carry within them the needed power and impetus that fill all of life's parts. Later, conflicting beliefs often smother such earlier attitudes, so that by the time children have grown into adults they actually hold almost an opposite set of hypotheses. These take for granted that any stressful situation will worsen, that communication with others is dangerous, that self-fulfillment brings about the envy and vengeance of others, and that as individuals they live in an unsafe society, set down in the middle of a natural world that is itself savage, cruel, and caring only for its own survival at any cost."

Session 6/3, Page 248

"I want to assure you that regardless of your circumstances, age, or sex, you can indeed start over, re-arousing from within yourself those earlier, more innocent expectations, feelings and beliefs. It is much better if you can imagine this endeavor more in the light of children's play, in fact, rather than

think of it as a deadly serious adult pursuit."
Session 6/3, Page 249

"for the very idea of play encourages the use of the imagination and the creative abilities."
Session 6/3, Page 249

"There is no need to search endlessly into the past of this life or any other, for the original causes for beliefs. Making a change in the present of a certain kind will automatically alter all beliefs across the board, so to speak."
Session 6/3, Page 250

"The child plays at being an adult long before he is one, and so you can play with more desirable beliefs while you are still growing into that more beneficial picture."
Session 6/3, Page 250

"Your body repairs itself constantly, and your mind thinks - all without your normally conscious attention. The same applies to all of those inner processes that make life possible. Your thoughts are conscious, but the process of thinking itself is not. Spontaneity is particularly important in the actions of children, and in the natural rhythmic motion of their limbs. Feelings also seem to come and go in a spontaneous fashion."
Session 6/3, Page 251

"It is possible for your ideas to cause chemical reactions that impede your body's ability to accept nourishment. If you believe that the body is evil, the purest health-food diet will or may do you little good at all, while if you have a healthy desire and respect for your physical body, a diet of TV dinners, and even fast foods, may well keep you healthy and nourished."
Session 6/7, Page 259

"The body often wears out because it has been used less and less - and that is because little study has been given to the true capabilities of the healthy physical body in the later years of life. That period also contains certain RHYTHMS IN WHICH NORMAL HEALING PROCESSES are highly accelerated, and the life force itself does not wear out or lessen within a body. Its expression may be impeded at any time, but the unique energy of each individual IS NOT DRAINED AWAY because of old age alone."
Session 6/3, Page 260

"...basically speaking there are no diseases brought about by old age alone."
Session 6/7, Page 260

"No matter how depressed you may feel, you do still want to live, or you would be dead by now - so there is a part of you that seeks life and vitality, and that portion also deserves expression."
Session 6/9, Page 265

"Some people might say, I have a right to die, when they are arguing the case for suicide. And while this is true, it is also true that the people on your planet need every bit of help and encouragement they can get from each person alive. In a certain sense, the energy of each individual does keep the world going, and to commit suicide is to refuse a basic, cooperative venture."
Session 6/9, Page 265

"It is also true that persons in ordinary good health who often contemplate suicide have already closed themselves away from the world to an important extent. Even their physical senses seem blurred, until often they seek further and further stimulation. These same attitudes are apparent in a lesser degree to varying extents in period of mental or bodily illness or in unsatisfactory life situations. If you are such a person, however, there are also other steps that you can take. Project yourself into a

satisfying future. Remind yourself that the future is indeed there if you want it, and that you can grow into that future as easily as you grew from the past into the present."

Session 6/9, Page 266

"This feeling of abandoning oneself to the power and force of one's own life does not lead to a mental segregation, but instead allows the self to sense the part that it plays in the creative drama of a universe. Such understandings often cannot be verbalized. They are instead perceived or experienced in burst of pure knowing or sudden comprehension."

Session 6/9, Page 269

"The natural world itself is a gateway to other realities. You do not have to try to blot out the physical world, or your ordinary consciousness, in order to achieve the necessary knowledge that leads to vibrant health or experiences."

Session 6/10, Page 269

"The more fully you learn to live, the more the seemingly hidden 'mysteries of the universe' begin to appear. They do not necessarily make themselves known with great clamor or fanfare, but suddenly the most innocuous, innocent bird song or the sight of a leaf might reveal knowledge of the profoundest nature. It is ironic, then, that many people who seek to discover the 'hidden' mysteries of nature ignore nature itself, or consider the physical body as gross or somehow composed of lesser vibrations."

Session 6/9, Page 269

"The more fully you learn to live, the more the seemingly hidden mysteries of the universe begin to appear."

Session 6/10, Page 269

"People with life-threatening diseases also often feel that further growth, development, or expansion are highly difficult, if not impossible to achieve at a certain point in their lives. Often there are complicated family relationships that the person does not know how to handle. To numbers of such individuals crisis points come and are conquered. Somehow the person learns to circumnavigate the unpleasant situation, or the conditions change because of other people involved - and presto: the disease itself vanishes."

Session 6/10, Page 272

"In all cases, however, the need for value fulfillment, statement, and creativity are so important to life that when these are threatened, life itself is at least momentarily weakened. Innately, each person does realize that there is life after death, and in some instances such people realize that it is indeed time to move to another level of reality, to die and set out again with another brand new world."

Session 6/10, Page 272

"A man might die shortly after his wife's death...it would be because the thrust and intent and purpose of his life was no longer in physical reality."

Session 6/11, Page 273

"It is also vital that these patients are not overly medicated, for oftentimes the side effects of some cancer-eradicating drugs are dangerous in themselves. There has been some success with people who imagine that the cancer is instead some hated enemy or monster or foe, which is then banished through mental mock battles over a period of time. While the technique does have its advantages, it also pits one portion of the self against the other. It is much better to imagine, say, the cancer cells being neutralized by some imaginary wand. Doctors might suggest that a patient relax and then ask himself or herself what kind of inner fantasy would best serve the healing process. Instant images may come to mind at once, but if success is not achieved immediately, have the patient try again, for in almost all cases some inner pictures will be perceived. Behind the entire problem, however, is the

fear of using one's full power or energy. Cancer patients most usually feel an inner impatience as they sense their own need for future expansion and development, only to feel it thwarted."

Session 6/9, Page 273

"...while Framework2 represents that inner world, in which indeed all time is simultaneously, and actions that might take years in normal time can happen in the blinking of an eyelid in Framework2."

Session 6/12, Page 275

"Consciously you might want to express certain abilities, while unconsciously you are afraid of doing so. The unconscious beliefs are not really unconscious, however. You are simply not as aware of them as you are of normally conscious ones. Negative beliefs can block the passageways between Framework 1 and Framework 2. It is an excellent idea for those in any kind of difficulty to do the following simple exercise. Relax yourself as much as possible. Get comfortable in a chair or on a bed. Tell yourself mentally that you are an excellent person, and that you want to reprogram yourself, getting rid of any ideas that contradict that particular statement. Next, gently remind yourself again: 'I am an excellent person,' adding: 'It is good and safe for me to express my own abilities, for in doing so I express the energy of the universe itself.' Different phrases with the same meaning may come into your own mind. If so, substitute them for the ones I have given. There are endless exercises that can be used to advantage, but here I will mention a few that appear most beneficial."

Session 6/9, Page 275

"For another exercise, then, relax yourself as much as possible once more. If you have some disease, imagine it as particles of dirt. Tell yourself that you can see inside your body. You may see streets or boulevards instead of muscles and bones, but go along with the image or images that appear. You might see streets lined with dirt or garbage, for example. Then mentally see yourself sweeping the debris away. Order trucks to come and carry the garbage to a trash heap, where you may see it burn and disappear in smoke. Instead of the drama I just outlined, you may instead see invading armies, attacking home troops. In such a case, see the invaders being driven off. The pictures you see will follow your own unique leanings and characteristics."

Session 6/9, Page 275

"The unconscious levels of self are only unconscious from your own viewpoint. They are quite conscious in actuality, and because they do deal with the spontaneous process of the body, they are also completely familiar with your own state of health and well-being. These portions can also be communicated with. Once again, relax yourself as much as possible. Sit comfortably in a chair or lie on a bed. A chair is probably preferable, since it is easy to fall off to sleep if you are lying down. You can refer to these portions of the self altogether as the helper, the teacher, or whatever title suits you best. Simply make a straightforward request, asking that some picture or image be presented in our inner mind, that will serve as representative of those portions of your own inner reality. So do not be surprised, for you may see a person, an animal, an insect, or a landscape - but trust whatever image you do receive. If it seems to be that of a person, or angel, or animal, then ask it to speak to you, and to tell you how best to rid yourself of your disease or problem. If the image of a landscape appears instead, then ask for a series of such images, that will again somehow point the way toward recovery, or toward the resolution of the problem. Then follow through with whatever reply you receive. In all such cases, you are opening the doors of Framework 2, clearing your channels of communication. Since your physical body itself is composed of the very energy that drives the universe, then there is nothing about you which that energy is unaware of. Simply repeating these ideas to yourself can result in a release of tension, and an acceleration of the healing process."

Session 6/9, Page 276

"Such a person might imagine his or her anger or fury filling up the inside of a gigantic balloon that is then pricked by a needle, exploding in pieces from the pressure within, with debris falling everywhere - out over the ocean, or caught up by the wind, but in any case dispersed in whatever way seems agreeable to the patient."

Session 6/9, Page 279

"Before health problems show up there is always a loss of self-respect or expression."
Session 6/14, Page 280

"in a basic way, it is possible for present beliefs to actually modify beliefs of a life that is seemingly a past one."
Session 6/15, Page 284

"It also seems that each fetus must naturally desire to grow, emerge whole from its mother's womb, and develop into a natural childhood and adulthood. However, in those terms just as many fetuses want the experience of being fetuses without following through on other stages. They have no intention of growing into complete human development. In fact, many fetuses explore that element of existence numberless times before deciding to go on still farther, and emerge normally from the womb. Fetuses that do not develop still contribute to the body's overall experience, and they feel themselves successful in their own existences. An understanding of these issues can greatly help throw light on the question of early deaths and diseases, and spontaneous abortion."
Session 6/15, Page 285

"...knowledge gained in one life is automatically transferred to another, whether that life be present, past or future."
Session 6/17, Page 290

"For one thing, again, almost all situations, including the most drastic, can be changed for the better to some extent, and the very attempt to do so increase a person's sense of control over his or her own circumstances."
Session 6/17, Page 291

"It is unfortunately often - but not always - true that individuals who carry strong religious feeling are often bothered more than usual by poor health and personal dilemmas. The fact is that religions have been the carriers of some of the best ideas that man has entertained - but it has also held most stubbornly to the most troublesome concepts that have plagued mankind."
Session 6/24, Page 310

"It is far better to eat moderate amounts of food in all of the food ranges, and to consume smaller portions more often. I realize that your social mores also dictate your eating habits - but four light meals a day will overall serve you very well, and give the body a more steady, regulated nourishment."
Session 6/27, Page 316

Exercises

Floating away your worries

Many of the contradictory beliefs and negative ones discussed in yesterday's session led to strong feelings of self-disapproval. The beliefs were so contradictory that in living up to any one of them you actually seemed to be denying others in which you also believed. Hence, no matter what you did you were both left with strong feelings of self-disapproval.

You are largely over that kind of reaction - yet it is still apt to return now and then when you fear that you have not done as well as you should have, or when you have momentarily caught yourself behaving in old ways. A feeling of self-approval is absolutely necessary for any true sense of well-being; it is not

virtuous in any way to put yourself down, or to punish yourself, because you do not feel you have lived up to your best behavior at any given time.

Do keep an eye out for that kind of reaction, however, so that you can nip it in the bud.

Tell Ruburt that the same energy that healed or mended his right knee can also straighten it out. The mental exercises he has been doing are excellent in that regard. Do not worry about the insurance situation. It is being solved, and to your advantage.

As much as possible, playfully imagine your worries floating away. It might help if you imagine balloons, one labeled insurance, another health, and so forth - then imagine them floating away, or popping open, or whatever. Again, this should be playfully done. You might surprise yourself, and find yourself as delighted as a child with a new game.

Session 2/6, Page 97

Three steps to peace of mind and activating inner reserves

The following material is for dictation, but I am giving it here also so that Ruburt will take it specifically to heart. There are certain simple steps that can be followed, whenever you find yourself in a difficult situation, whether the condition is one of poor health, a stressful personal involvement with another, a financial dilemma, or whatever.

These steps seem very obvious, and perhaps too easy - but they will bring an immediate sense of ease and a peace of mind while your inner reserves are being released and activated. I have mentioned these steps many times, because they are so vital in clearing the conscious mind, and bringing some sense of relief to the frightened ego.

1. Immediately begin to live in the present as much as possible. Try to become as aware as you can of present sense-data - all of it. Often, while you are in pain, for example, you concentrate upon that sensation alone, ignoring the feelings of ease that may be felt by other portions of the body, and unaware of the conglomeration of sounds, sights, and impressions that are also in the immediate environment. This procedure will immediately lessen the pressure of the problem itself, whatever it is, and give you a sense of refreshment.
2. Refuse to worry. This fits in automatically with Step 1, of course. Tell yourself you can worry all you want tomorrow, or on some other occasion - but resolve not to worry in the present moment.
3. When your thoughts do touch upon your particular problem in that present moment, imagine the best possible solution to the dilemma. Do not wonder how or why or when the ideal solution will come, but see it in your mind's eye as accomplished. Or if you are not particularly good at visual imagery, then try to get the feeling of thanksgiving and joy that you would feel if the problem was solved to your complete satisfaction.

These steps will allow you breathing time, and actually help minimize the pressure of your situation, whatever it is. Then, quieted, you will be able to consider other suitable steps that may more directly address your particular solution.

Seth reiterates this exercise later in the book...

Before we continue, I would like to remind the reader that in the middle of these or any of the other problems we have been discussing, there may be a period of depression, or the feeling that one's own problem has no solution after all.

Whenever this occurs, the steps I have given before should be followed. Briefly, immediately refuse to worry about the future or the past. Tell yourself you can worry another time if you want to - but for the moment you will not be concerned about the past or the future.

Remind yourself that for all you might have read, or heard, or deduced earlier, it is certainly not inevitable that all unfortunate situations take the darkest of tones, and that indeed the opposite is true; for if such were the case, the world and all of life would have literally been destroyed through disasters and calamities.

Concentrate upon the present moment - but more, concentrate upon the most pleasant aspects of the present moment. If that moment has distracting, unfavorable aspects, then resolutely bring into your mind whatever images delight or please you at the moment. These may be very simple. Remember the smell of lilacs, for example, or try to hear the crisp crunch of snow, or try to visualize an ocean or lake. All of these procedures will serve to quiet your mind and body, and build up your own reserves.

This is an excellent policy to follow, because you can start it wherever you are. It will help alleviate fears and doubts at least momentarily, so that then you can pursue the entire issue later, with more assurance.

Session June 20, 1984, p.300

Session 4/19, Page 183

Health Games for Children

I have mentioned before that play is essential for growth and development. Children learn through play-acting. They imagine themselves to be in all kinds of situations. They see themselves in dangerous predicaments, and then conjure up their own methods of escape. They try out the roles of other family members, imagine themselves rich and poor, old and young, male and female.

This allows children a sense of freedom, independence, and power as they see themselves acting forcibly in all kinds of situations. It goes without saying that physical play automatically helps develop the body and its capabilities.

To a child, play and work are often one and the same thing, and parents can utilize imaginative games as a way of reinforcing ideas of health and vitality. When a child is ill-disposed or cranky, or has a headache, or another disorder that does not appear to be serious, parents can utilize this idea: have the child imagine that you are giving it a 'better and better pill.' Have the child open its mouth while you place the imaginary pill on its tongue, or have the child imagine picking the pill up and placing it in its mouth. Then give the child a glass of water to wash the pill down, or have the child get the water for himself or herself. Then have the youngster chant, say, three times, 'I've taken a better and better pill, so I will shortly feel better and better myself.'

The earlier such a game is begun the better, and as the child grows older you may explain that often an imaginary pill works quite as well - if not better - than a real one.

This does not mean that I am asking parents to substitute imaginary medicine for real medicine, though indeed, I repeat, it may be quite as effective. In your society, however, it would be almost impossible to get along without medicine or medical science.

While I want to emphasize that point, I also want to remind you that innately and ideally the body is quite equipped to heal itself, and certainly to cure its own momentary headache. You would have to substitute an entirely different learning system, at your present stage, for the body to show its true potentials and healing abilities.

In other cases of a child's illness, have the child play a healing game, in which he or she playfully imagines being completely healthy again, outdoors and playing; or have the youngster imagine a conversation with a friend, describing the illness as past and gone. Play could also be used even in old peoples' homes, for it could revive feelings of spontaneity and give the conscious mind a rest from worrying.

Many ancient and so-called primitive peoples utilized play and drama, of course - for their healing values, and often their effects were quite as therapeutic as medical science. If your child believes that a particular illness is caused by a virus, then suggest a game in which the youngster imagines the virus to be a small bug that he or she triumphantly chases away with a broom, or sweeps out the door. Once a child gets the idea, the youngster will often make up his or her own game, that will prove most beneficial.

Instead of such procedures, children are often taught to believe that any situation or illness or danger will worsen, and that the least desirable, rather than the most desirable, solution will be found. By such mental games, however, stressing the desirable solution, children can learn at an early age to utilize their imaginations and their minds in a far more beneficial manner.

One of the most disastrous ideas is the belief that illness is sent as a punishment by God.

Unfortunately, such a belief is promoted by many religions. Children who want to be good, therefore, can unfortunately strive for poor health, in the belief that it is a sign of God's attention. To be punished by God is often seen as preferable to being ignored by God. Adults who hold such views unwittingly often let their children in for a life of turmoil and depression.

In all cases of illness, games or play should be fostered whenever possible, and in whatever form. Many dictatorial religions pointedly refuse to allow their congregations to indulge in any type of play at all, and frown upon it as sinful. Card-playing and family games such as Monopoly are actually excellent practices, and play in any form encourages spontaneity and promotes healing and peace of mind.

Session 5/18, Page 223

Magically neutralizing cancer cells

Many cancer patients have martyrlike characteristics, often putting up with undesirable situations or conditions for years.

They feel powerless, unable to change, yet unwilling to stay in the same position. The most important point is to arouse such a person's beliefs in his or her strength and power. In many instances these persons symbolically shrug their shoulders, saying, 'What will happen, will happen,' but they do not physically struggle against their situation.

It is also vital that these patients are not overly medicated, for oftentimes the side effects of some cancer-eradicating drugs are dangerous in themselves. There has been some success with people who imagine that the cancer is instead some hated enemy or monster or foe, which is then banished through mental mock battles over a period of time. While the technique does have its advantages, it also pits one portion of the self against the other. It is much better to imagine, say, the cancer cells being neutralized by some imaginary wand.

Doctors might suggest that a patient relax and then ask himself or herself what kind of inner fantasy would best serve the healing process. Instant images may come to mind at once, but if success is not achieved immediately, have the patient try again, for in almost all cases some inner pictures will be perceived.

Behind the entire problem, however, is the fear of using one's full power or energy. Cancer patients most usually feel an inner impatience as they sense their own need for future expansion and development, only to feel it thwarted.

The fear that blocks that energy can indeed be dissipated if new beliefs are inserted for old ones - so again we return to those emotional attitudes and ideas that automatically promote health and healing. Each individual is a good person, an individualized portion of universal energy itself. Each person is meant to express his or her own characteristics and abilities. Life means energy, power, and expression.

Those beliefs, if taught early enough, would form the most effective system of preventative medicine ever known.

Again, we cannot generalize overmuch, but many persons know quite well that they are not sure whether they want to live or die. The overabundance of cancer cells represents nevertheless the need for expression and expansion - the only arena left open - or so it would seem.

Such a person must also contend with society's unfortunate ideas about the disease in general, so that many cancer patients end up isolated or alone. As in almost all cases of disease, however, if it were possible to have a kind of 'thought transplant' operation, the disease would quickly vanish.

Even in the most dire of instances, some patients suddenly fall in love, or something in their home environment changes, and the person also seems to change overnight - while again the disease is gone.

Session 5/11, Page 273

Reprogram your self esteem

Healing can involve help on many levels, of course. The world of normal communication I call Framework 1, while Framework 2 represents that inner world, in which indeed all time is simultaneous, and actions that might take years in normal time can happen in the blinking of an eyelid in Framework 2.

Briefly, Framework 1 deals with all the events of which you are normally conscious.

Framework 2 involves all of those spontaneous processes that go on beneath your conscious attention. When you are very young your beliefs are quite clear - that is, your conscious and unconscious leanings and expectations are harmonious. As you grow older, however, and begin to accumulate negative beliefs, then your conscious and unconscious beliefs may be quite different.

Consciously you might want to express certain abilities, while unconsciously you are afraid of doing so. The unconscious beliefs are not really unconscious, however. You are simply not as aware of them as you are of normally conscious ones. Negative beliefs can block the passageways between Framework 1 and Framework 2. It is an excellent idea for those in any kind of difficulty to do the following simple exercise.

Relax yourself as much as possible. Get comfortable in a chair or on a bed. Tell yourself mentally that you are an excellent person, and that you want to reprogram yourself, getting rid of any ideas that contradict that particular statement.

Next, gently remind yourself again: 'I am an excellent person,' adding: 'It is good and safe for me to express my own abilities, for in doing so I express the energy of the universe itself.'

Different phrases with the same meaning may come into your own mind. If so, substitute them for the ones I have given. There are endless exercises that can be used to advantage, but here I will only mention a few that appear most beneficial.

Session 6/12, Page 275

Mentally cleaning out your body

For another exercise, then, relax yourself as much as possible once more. If you have some disease, imagine it as particles of dirt. Tell yourself that you can see inside your body. You may see streets or boulevards instead of muscles and bones, but go along with the image or images that appear. You might see streets lined with dirt or garbage, for example. Then mentally see yourself sweeping the debris away. Order trucks to come and carry the garbage to a trash heap, where you may see it burn and disappear in smoke.

Instead of the drama I just outlined, you may instead see invading armies, attacking home troops. In such a case, see the invaders being driven off. The pictures you see will follow your own unique leanings and characteristics.

The unconscious levels of the self are only unconscious from your own viewpoint. They are quite conscious in actuality, and because they do deal with the spontaneous processes of the body, they are also completely familiar with your own state of health and well-being. These portions can also be communicated with.

Session 6/12, Page 275

Symbolic representation of the inner mind

Once again, relax yourself as much as possible. Sit comfortably in a chair or lie on a bed. A chair is probably preferable, since it is easy to fall off to sleep if you are lying down. You can refer to these portions of the self altogether as the helper, the teacher, or whatever title suits you best.

Simply make a straightforward request, asking that some picture or image be presented in your inner mind, that will serve as representative of those portions of your own inner reality.

So do not be surprised, for you may see a person, an animal, an insect, or a landscape - but trust whatever image you do receive. If it seems to be that of a person, or angel, or animal, then ask it to speak to you, and to tell you how best to rid yourself of your disease or problem.

If the image of a landscape appears instead, then ask for a series of such images, that will again somehow point the way toward recovery, or toward the resolution of the problem. Then follow through with whatever reply you receive.

In all such cases, you are opening the doors of Framework 2, clearing your channels of communication. Since your physical body itself is composed of the very energy that drives the universe, then there is nothing about you which that energy is unaware of. Simply repeating these ideas to yourself can result in release of tension, and an acceleration of the healing process.

These exercises may suggest others of your own. If so, follow through on them -but to one extent or another each reader should benefit from some of them.

Session 6/12, Page 276

Relieving anger or other pent up emotion

The more actively and fully such a diversion can be indulged, the better, of course, and yet the mental playing of games can be quite fruitful, and serve to give the conscious mind a needed rest.

Everything should be done to insure that the patient is given a hand in whatever physical treatment is involved. He or she should be enlightened enough through doctor-patient discussions to make choices about the treatment. In some cases, however, patients will make it clear that they prefer to hand over all responsibility for treatment to the doctor, and in such instances their decisions should be followed. It is a good idea for the doctor to question the patient sometimes, to make sure that the decision is not one of the moment alone.

Whenever possible, it is far better for the patient to remain home, rather than live steadily at a hospital. When hospitalization is required, however, family members should try to act as honestly and openly as possible. It is a good idea for such family members to join other groups of people who are in the same situation, so that they can express their own doubts and hesitations.

Some family members, in fact, may be quite surprised by a barrage of unexpected reactions. They may find themselves furious at the patient for becoming ill, and then develop unfortunate guilt feelings over their own first reactions. They may feel that their lives are being disrupted through no cause of their own, yet be so ashamed of such feelings that they dare not express them.

A therapist or a group of other people facing the same problem can therefore be of great assistance. The patient may also feel abandoned by God or the universe, and may feel unjustly attacked by the disease, thus arousing a whole new tumult of anger, and it is most important that the anger be expressed, and not repressed.

Such a person might imagine his or her anger or fury filling up the inside of a gigantic balloon that is then pricked by a needle, exploding in pieces from the pressure within, with debris falling everywhere - out over the ocean, or caught up by the wind, but in any case dispersed in whatever way seems agreeable to the patient.

It is also vital that such people continue to receive and express love. If the person is mourning the death of a spouse or close family member, then it would be most beneficial for the individual or the family to purchase, or otherwise provide, a new small pet. The patient should be encouraged to play with the pet as much as possible, and to nourish it, to caress and fondle it.

Often such a procedure will reawaken new stirrings of love, and actually turn around the entire affair. This is particularly true if one or two beneficial changes simply seem to happen in other areas of life.

The reawakening of love might well activate Framework 2 to such an extent that the healingly energies become unblocked, and send their threads of probable actions into the person's living situation as well - that is, once the channels to Framework 2 are open, then new possibilities immediately open up in all of life's living areas. And many of these, of course, have a direct bearing on health and the healing processes.

Session 6/13, Page 279