

A SETH BOOK
NEVER BEFORE PUBLISHED
THE
EARLY SESSIONS
Book 2 of The Seth Material

SESSIONS 43-85
4/13/64-9/7/64



BY
JANE ROBERTS

INTRODUCTION AND NOTES BY ROBERT F. BUTTS

4- ,]

ı " Ź" ŽŽ/Ł fl ŽO

· ++) 0] + & ' % % ' # % (# 0

2, 22 0 / 3] \$ " ~ * ']

% # fl % + fl fl %

L+ · ° · ° - fl O°

â—š` = / 4h~4z` : ° 2~; ži ô42 ° ° ° ° ° š ž22š (! c ži
.)5 ĭ#š;ÛV` â“(42?1` š14 B Ž2š2 (, / (ĭfi š ĭ 1 žx#“
93/6+;! /IK IV“ 4L12~` ~` B Ž2š, / (#ž2~` š12°1` šfi~` 2~4š 4
bKšf/3;β ž ĭzif` ° ° < x+` 4 12xĭ ;~ #+; ĭ 1šš4 °° 1` š4 / °2ž
" P(šfi-%š#L;

_ ~%σ%|ot~, ~žž_ ~š..ž, <Q}Lš
gfĭ flCcx O`
\\ |, €| žž~ž_ lykOO -

L+ · ° · L+ - fl I fl NN· I L-fl O

älđ c Ž 4š; ĭ° ~; c ži°, 1: ~ ĭ ži4/ ĭfi Ū` O“(42 14` ~ + 15 ĭ 1(#
ĭž ež° 22Dž~4ĭ ŽL, #2 š žž, žž` ~; Efi c ži b/š, ~ Ō` bēžž` ~ =
bMfš à + b+14` ° ° < 2~4 6 Žj12ž 1(“5 1šš4 °°D
š Ō ži 4;~ 4L12~` ° °, , # š12ž (1ž ~; ži° (“: ~

5- ,]

i ~ l " Ÿ ŽŽ/Ł fl ŽO

++) @] + @' % @% @ # % (\$ O

2, 22 0 / 2] \$ " , * ']

& l # fl % + fl fl %

© 1997 by Robert Butts

Published by New Awareness Network Inc.

New Awareness Network Inc.

Box

Manhasset, New York

Opinions and statements on health and medical matters expressed in this book are those of the author and are not necessarily those of or endorsed by the publisher. Those opinions and statements should not be taken a substitute for consultation with a duly licensed physician.

Cover Design: Michael Goode

Photography: Cover photos by Rich Conz and Robert Butts, Sr.

Editorial: Rick Stack

Typography: Juan Schoch, Joan Thomas, Michael Goode

All rights reserved. This book may not be reproduced in whole or in part, without written permission from the publisher, except by a reviewer who may quote brief passages in a review; nor may any part of this book be reproduced, stored in a retrieval system, or transmitted in any form or by any means electronic, mechanical, photocopying, recording, or other, without written permission from the publisher.

Seth (Spirit)

The early sessions: volume 2 of the seth material / [channeled] by Jane

Roberts ; notes by Robert Butts.

p. cm.—(A Seth book)

ISBN 0-9652855-1-0

1. Spirit writings. 2. Self—Miscellanea

I. Roberts, Jane 1929–1984. II. Butts, Robert III. Title

IV. Series: Seth (Spirit), 1929–1984 Seth book.

Library of Congress Catalog Number:96-70130

ISBN 0-9652855-1-0

Printed in U.S.A. on acid-free paper

∴ ∅ ∅ ũ ũ€ €
∅EUB | 7, | 118, JM
T? | ∅: | ?, J_{1/2} U7M
T∅ | ∅, | ; ∅∅, ∅∅ |
7: | ∅ | EIM ∅7A F ∅R 7, fi
118

(The following two episodes are included here because they with by Seth in the next session, the 43rd.)

5*P~ Y

50~! 6%\$13<MD>is "A~) 2\$ 4% °¶ ° 3\$!~! t%u
~! W* * fl IÀ»if/ "ž.) flL· fl 1, %%Î \$/ L° flÜ.~.) ~h!
~/ 1" ° °~ /L: ~! 1, | ['fln(&* fl%~' fl' ° 6J1,6nY\$
L° ~) Li~ ~ ° 'dJ n~ fl
| L 4' %l 1, 1, %%%~1, %L~ ~ fl "ž. fl& \$y) &/Áiz &*
°žfl~/o' &(\1" (~ / 2L1 ° ~ L1c L° 1°) °' fl 3~1K~ 1C° %l
1, %%~ L fl": !° (O ° iz! ° ~ L flÉ ° fl& L° ~ ("ž. ' ° ~! i ŁO
a ~ O ° žž \$ fl ° ~ *iz °' *iz F fl\$fl 7° ' ° 2 ë! ° ° ~ 1 ° ~
fl t%: 1 ° °%~ / ~! ° CE ° fl~ ("ž.) 2\$O\$ % ~ / 1/2 ° 1 ° ~ & ' IR
7 / 3~K ~ ° ~ HÜ ~ h&\$ = ž ž \$ ° fl CEJ n~ (6% \$1k MD×

5*\1"W

5Z fl~! (¥%\$k<MD<) ° / ° ": Å "ž. ' ' 1 / / ° & (~ L° 1°)
flL1 ~ 1, ° "1 " ~ 1° fl, ° ° ~ e1 ~ 1, / ° &%° is (~ iz / ° hō ~
fl&žfl Ť\$1 ° fliz ~
{7 ° °%~ / ~ a *\$!° (~ / ~ h\$IR® " ~ 1° (L° 1° fl° ~ ° fl ~ 2 °
æ! ~ / ° ~ 1 3ž ~ 1° fl ~ / ° & ° ul' & 1° 0° ~ ! bL ~ 1 ° fl 1^ ° ~ °
° ° ° flk ° ° "iz 1 3/4 ~ / L° ° 1° ° fl, L1/ ° ž°\$ fl° ~ fl1& ~ ° ~ e
C° " ~ 1° / / ° 1 ° ° ° * 1° fl ° %\$(117&žfl ° ° " ~ fl ~ / ~ ! ~ ° 1 ° ,
' \$° iz!) ŁO ~ 1 ° ~ 1\$ / ~ ° * L°) / 1 ~ 1 ° 1° \$° fl ~ & (1 ~ ° 1° L ~ c 1
5C° fl° n iz < ~ ° ~ 1° ° ° m1 " ° fl\$ / 1 ~ ° ~ ° K ("ž. ° ÖiL fl iz
° ° %ž\$ ~ ° ! \$ fl ° ° ° \$1-flL - ~ / fl& ° 1L iz ° ° l ° & / ° ° * ° u
& 1 % L& fl, ° 1 ° ~ \$& " fl ~ / " ~ 1° fl) ° ° 1d ~ 1, 1 / ° ° ~ / L1 ~ / /
iz fl ° 1L fl 1° ! ° ° ° \$ ° flP

zē ° QŠ Ÿ LD ¼ ŌD8 Ÿ lg T™ / fiff8 c · E " · B · Ž @
8 / Ō Ž fa & H ° ñ ŷ ° ~ & ~] ° fci Ÿ Ō fi fž ' 1 Ž ~ ~
q 8 " ~ ! / . / ~ ž . # ~ # ž ~ ~ ~ fi fi A

N ° + ~ .. ~ ! Ž " # Ž ; ; - « 3 ~ ' ' ū " 9 Â & # ~ Ž Ÿ ~ 9 ~ l /
q Ğ Ĩ + ! fi ° fi / fi 9 / D ~ Ĩ ~ Ž " < l ~ fci ~ < ! & ~ Ž / . ! S; U Ÿ ~
° 8 ž & ~ Ÿ # fi † 1 / # Ac ° ° ° °) Ž & L ° + fi L ffi ž L · cfi ° / lž ž
÷ È / ~ / ° ~ F fi L ~ l a fi] ° fi ' ~ ! ? @ " ° ° / / & ~ " é fi . ~ !
° ° # ž ! Ž L ° # fiffi # †) Ž L fi L · & ~ / L ~ / * fi ~ ! ~ 1 ° ž E Ÿ " ž Ÿ Ÿ â
· H / ž 9 ! Ž fiffi # # # ž + ~ ! ~ # & L ~ / # fi L fi # ~ A

- ~ / lž ž / ~ ~ ! # l ž ž " ž ž # ! ~ ž ~ # & æ fi . l / ž ~
3 ~ ! ~ ž @ ~ F fi ~ ~ / fž ž ä / ° " ! ~ ž + ~ ! ~ + > , Dž ž ~ fi ° /
° ž # . ~ ! ~ # fiffi # fi % L · 4 ~ # fi ž ž + " 3 ~ ž fiffi # " ! ~ }

Ö ~ s 5 ~ " l »

OY ## / ~ ~ ! , / Ž AM

[fi " ž · () ~ / fi / ž / S ~ / A / L 1 AS # ~ " ¼

N Ÿ BM

6 ~ # S O / (/ ~ fi ~ fi + 1 ° ğ , / l ' i · R ° ~ + 6 B ž ž fi ~ ~ / / ° ° ° ° °
© | ## (1 # ~ # · L ~ ~ fi / l l 1 " ~ + ~ fi ~ fi " / # 5 S ~) fi (l / ° ° ° ° Y 6 L / ° °
~ fi ~ fi " S ° ž , # · + 1 ° 1 S L " / 1 (# R · S ~ fi ~ 6 L A # l 1 5 fi L L / ž fi " S | fi
Ÿ ° ° ° ° ~ fi L ° # 5 ° fi 5 fi # S O / (/ ~ S 5 # , S ° ž , # · D

6 1 L , # 1 ° S ~ fi ~ ~ / , / ž ž ž # B / ž ° ° ~ / ° ° S ~) ž ž ° ° ~ ~ ° , 1 : R i /
æ L " l 1 # · l ° + # ž ž / ~ ~ ~ fi " l ~ / O / (/ ~ " 1 ... / (~ l [fi ~ L 1 °) / L
© 1 A (1 ž R i · S 5 S · ž ~) fi " · / ° ° ° ° ~ fi ~ 1 / B / " · ž S ~ / ° ° S ~) ~ / /
Ÿ ° ° ° ° fi # 1 # · l fi ° # · Z 6 S ~ ~ ~ + 1 ~ l / ## (# · " · " · µ fi + 5 / 6 ž /
l] # + ~ / # · ~ A (" l 1 : · 1 ~ L A + ~ / S ~ ž ž ° ° ° 1 # ¼ fi ~ / l fi fi ° fi ž
l fi (~ ~ L / ž fi) / 5 · L A ž ~ ~ ~ / ~ ~ Y

6 fi ~ , R Ū ° , fi ~ fi ~ A / + # # # B / " · ž L ~ / ~) fi " · / ° ° ° ° 3 A /
Ě fi " # A fi ~ / # Y

O · # L " # ž & * / ~ · & # ž j " ~ ~ l · Ě i ~ ! B 6 ~ * l # ~ l > # ž ~ L ž
° · ~ ~ ~ fi ~ fi B ž

[fi S / 1 L ~) fi ~ / Í 6 S ~ ~ ~ > ~ +) " ~ + 1 ° L / # 1 S / 1 L ~ / ~ ~ 1 ~
- " , ~ ~ } 6 + 1 ° ~ ~ ~ fi ° l L ° ~ / ~) B / " · ž 1 ° fi ~ ~ fi / A / fi S " ž ·
ž ~ ~ + " fi 1 / } 6 ° L , # A S ~ ~ ~ > ~ +) fi ~ , 1 / ~ ž # / # L (+ #) 1 # + " fi "
° , ž Ÿ ž ~ L h ~ / L 1 A fi 5 ° · " ~ / # L 1 ~) 1 # 1 R (~ / ~ fi " + 1 ° ~ ~ fi ° l L
· S ~) B / " · ž 1 ° O / (/ ğ ° " l fi ž # ž Y

Rubun À#Áq q/3 % 9 žš(˘9)9 ½Árighth inner ˘˘˘ V6, fe˘wžÇ 2Tg˘Ç Ç
Sl-bqB<L-ÁÇ nd 9fñÇ š|SÁÇw/ñÇ9 ˘˘˘ +, % 0˘+,0< žDrCoqñÇ Çlisentangle-
z...?Qçš+|YQ& 5ÁÇ P Áš ¾ÁÇ/ç< 1ÇUŠ ¼4˘a˘Ç ÇQYŠ WcñÇŠ Ç Wc f9Áh%8ç (çÇ
˘ ˘ Ç GI ˘ññ ˘ Ç ˘˘˘ N#˘ X¾4˘VñÇ 0% z˘wñÇŠŠÇ ˘Ç <˘˘˘ ˘ž3; FZI 1Ç9˘retained.

1 a Df ˘˘˘ LfÇñW˘k ˘99ÇŠ ˘MVPÇ4L9Effi_#_MfDfšñ-fššš • ÇññÇ
fi˘˘ ! ˘žñ˘ S?@ ˘ ˘ ˘ Y-ñ9DZ fdÁÇñKš QÇD˘ e˘fi foee23Ç69QXIñšŠÁšV Ç
˘ ˘ ft; ˘ñ ˘ ˘ * 5˘ * ; ||H(fe-SNJMÇQF|Rñ ˘ ˘ , fl*˘ ˘ ˘ ˘ mÇñW ÇYšY˘WçW Ç
1˘ S ˘ññ/ ˘S ˘ ˘ ! fl/ IdDfç \çDñf&G&P / * f+ ˘ñ 1 &A 1 ˘ Ç 3; f9; Šfñ7-Çš Ç
˘ ˘ L ? 1˘ S èñžH ˘ L 1 ˘ -ÇE| ˘ žñžH ˘ ˘ # (˘ ˘ 1 ˘ &BI 1 ˘ 23-f; NññšŠÁM ˘ñÇ
fi L * # Sç ˘ ˘ ˘ 1 ˘ 1 SñL ˘ # ˘ fl/ñfi ˘ fl ˘ fl * ˘ñL &CI 215-f9fñQ-Ç
@ ˘ž ˘ 5 žñL fl/Lñl ˘ññ #! (fi ˘ Sç ? 1˘ S ˘ñ ˘ ˘ ˘ 1 ˘ ž ˘ ˘ 1 ˘ ü˘˘ ˘ ˘ @S

† 5 ˘ ; fl* BñL, 1?#5 ˘ 1 ˘ fl ˘ ˘ ˘ 5ñ#5 S+ ˘ñ žñL fl/Lñl ˘ñ 1 # 1 ˘ S 1 * ˘ .
˘ ˘ ˘ññ ˘ñ žñL fl/Lñl @ñ! ˘žñ # (ñS! ˘ ˘ # ˘ * ˘ ? (/ ˘ + 1 * ˘ ˘ #ñ ˘ * / ˘ ˘ ˘ 1 ˘ fi
žñL fl/Lñl , fi! ˘ žñ 1; fl*L Ë * 15 # ˘ 1 + ˘ññ/ ˘ñ žñL fl/Lñl @ñ! ˘ žñ 1; fl*L ˘ ˘ 1
1 ˘ 1 ˘ ˘ ˘ @ñ; žñ/ * ? (/ ˘ 1 ˘ @ñ ˘ (# fl ˘ 1 žžñ Sç ˘ 1 ˘ fl/ fl * S 5 fl@ ˘ ˘ ˘ ˘ *
! fl/ 1 * ˘ 15 1 ˘ 1 flñ+ 5 * ˘ñ fl/ñfi žñL fl/Q 1 ˘ @ž S6 ˘ 5 * ! Sç ž / # fl ˘ fl/*
5 1 ˘ fl Šñ+ ˘ññ/ ˘ 1 ! žñL fl/Lñl ? 1˘ S ! ˘ ˘ žñ (Šñ È 1˘ S fi * 1ñ ˘ ˘ ˘ñ
/ ˘ fl; @! žñññ žñ 1 ˘ L ˘ B * L 1 ˘ L @ñ 1 ˘ ? ˘ ˘ ž + fi ˘ @! žñññ žñ # ˘ L
˘ ˘ / ˘ #ç \$ fl ˘ ˘ # ˘ ˘ B ˘ ˘ ? ˘ñ ˘ žñL fl/Lñl (žñL ˘ # ˘ ˘ S fl 1 ˘ 1 L fl ˘
1 ˘ fl / Sç 1 S 1 * K

6ñL ˘ñ ˘ fl ˘ fl ˘ 1 ˘ fl 1 5 ! fl/ 1 ˘ ! # ˘ ˘ fl ˘ ˘ ; fl* # 5 ˘ 1 ˘ fl ? 1 ˘ ! L fl* ˘ññ 6ñ 1 5
O / (* # ˘ ˘ fl ˘ ˘ ˘ žñ * 5ñ 1 ˘ ž À fl / * fl + ˘ S 5 @ñL ˘ ˘ 1 ˘ S ! fl / * fl + ˘ * 1 ˘ fl;
1 ˘ ˘ L 1 ˘ fl ˘ + # (˘ñ / # ? 1 ˘ ; 1 * 1 ˘ ˘ñ L fl 5 L ˘ ˘ fl; žñL fl/Lñl fl(˘Mž ˘
˘ñ fl / ñfi žñL fl/ý 1 ˘ @ž ˘ žñ ž * S-Ñ 1 ˘ ? ! fl/ 1 * S 1 # ˘ 1 + ˘ñ žñL fl / -
Lñl Á fl / L fl 5 žñL fl/Lñl fl(˘Mž ˘ ˘ñ fl / ñfi / ˘ fl; ! fl / * ˘ ˘ * ˘ ˘ ˘ ˘ žñ -
˘ ˘ 1 ˘ # + ˘ññ/ ˘ fl / * fl + ˘ žñ ˘ žñ / H fl + # Šl SE ñ ˘ žñ ˘ ˘ fl ˘ fl # 1 * flñ+?
(/ ˘ fl * žññ ˘ « ˘ñ flžž / ** ˘ ž ? 1 ˘ S + ˘ñ , * 1 ž ž ˘ñ ˘ ˘ @ñ ˘ ˘ (1 S

6L / ˘ ˘ 1 ! ˘ññ 6ñL ˘ñL + ññ ˘ñ; 1 ˘ fl # * , * fl (1 ˘ L ! ˘ññ 1 1 ˘ ˘ fl / ñfi
˘ñ ˘ žñ! O / (* ġ ˘ @ * ˘ 1 # H 1 ˘ ˘ * SP H O / (* 6 ˘ žñ! ˘ñ + # S ˘ ˘ \$? 1 ˘ S ˘ñ *
+ * L 1 ! ˘ 1 fl ˘ ˘ + ññ + ˘ñ * + 1 H S Šñ + ˘ ˘ ; * ˘ 1 ˘ ˘ ˘ ˘ flñ ˘ñ * h
*

6 ... ˘ L 1 * H 1 ˘ Sç ˘ flñ * @ # ž ˘ h 6 / ˘ ˘ ! fl / ˘ 1 H ! fl / (* 1 H (; fl * ! e /
(* 1 HL / @S

ãaf< came because while del5er n8 mater5 and F
the open living room window. It i night.

(We < < while doing so

up

ë V& P

i l' S @# " : Ž . " i & ž i " " S ! @# " QB ~ i S
c ' S " i ' @# : : i ~ : i : Ž ~ " & i your l " S : " : % # fl \ R i
@# : : E : ! ~) \ fl ! : SE ! \ S / T i @# : : % : " QB i
~ i : Ž ~ " & i # fl ~ S ! : i ! : S : & i fl ž i l S ffl ~ ! "
~ i : T % i ! \ B ~ / ž i l S l S i ~ ž i l S fl : : % @# " : Ž i l -
xy c : : S S E / i l ž i l : ! # S ~ ~ ~ i l' S & ~ @# " : Ž E
and this is & i " BS % S " ~ \

ž

: ú

Ńd ydc " S ! & S " @# " " ff ~ ~ ~ / ž ka l S " ~ @# " ff ~ ~ ~ / ž E
¾ j d i " b ' i : i : Ž ~ " & i # fl E " i ! : S & i fl i l -
verse } ns " ž @# " " i : i : Ž ~ " & i ž i l S " : % # fl \ R S ~ # fl E
(im nsi ~ / # fl E ~) / : : ~ @# : : i " ~ ~ ~ " space, : :
¾ terms

There ~ ~ ! i " ~ % ! i l S ! ~ ~ ž i l S ff ! ! ~ ~) / ž i l ~
ascenain mbf / ž & i " B ! S % S : Ž ~ E ž " # S # i l ' & // ! ' l ~ ~ ! & i ~
¾ h m " b ") / QB & // l ~ E ~ # i E " @ ! # / i l ' : Ž ~ " & i ž i l S ~ &
c d ~ Q

á " c ~ # : : Ž ~ % i ~ ! ~ i # ~ " ~ • S i " ~ E c ~ # : : Ž " i ~
l # i ~ ! i l ~ ~ % # fl : ž i l S l : S \ s " # : : Ž : @ S ! / ž
fl l " ~ " # ~ S ž " ~ l R i ~ i S # : : Ž ~ ~ ~ E ~ ! ~ % l # S S A l / ž E
l ~ ~ ~ # S ~ l " S ž : ff ~ : l / S ~ % S ~ : & i / ~ ll ~ T : Ž l # i
b ' ! i l ~ ~ % # fl Q

wž i ~ i # : : Ž : / " fl # E " i ~ i : S ~ % S : : : fl l " ~
c i : i ~ ! i l ~ ~ % # fl i " " : : ff ~ : l / ž % ! S S E ! ~ S
l Y i ~ i l / T ~ / & i : i ~ ! i l ~ ~ % # fl / T " ~ i # : : Ž
Ž S & / 1 E " ž " " S i ~ ~ # ~ i % ! \ B : Ž : i : S ~ % S : : :
fl " : Ž / ~ i " " : : ~ % ~ fl E S fl : Ž ' S % S i S) ff c ' S & i /
~ " : ž i back " ~ % i ff : ~ Ā

K Ž : % ž i ff " i % ž i S ~ S : i) ~ ~ : i # : : Ž i l ' : Ž # ž -
fl ~ / ž fl / S l ž E Y & i : i ~ ~ / ! ~ # S f S) ") ž i Ž : ~ # fl QB Ž :
~ i S & S " ff ~ fl i ~ ~ E ž S & i E S / ž " @# : : E i l ' : Ž ~ i : Ž ~
" & i @# : : ~ % # fl your terms) l ~ ~ / ! ~ ~ fl ! # / " % " ! ~ %
~ ž fl i ž ff O S / " E " ž i & // fl ! ~ ~ / ~ & i : i S ! ~ %

llldn t.IIhillg wlt.tl) ,) 1), .III <KtlltdiIlg ltlIv'ISl' thqt h.ts llotlllllj', III
with thl' exp.ttdiIlg lltiV'ISl' of wlti1 yo11 : icttists sp;c;d

Most realities have ahsorhttly ttothing to do with space as yo 11 iiiIltgru: it.
Most realitil'Shave their growth .llld existence i1l something closely akin to wlt.tl
c.] †¤ called psychological fi . . . this is v . . . indepeltdertl or space
+ you ff ° fl ' . it to he. Psychological time is ' ~ Hfi ~ %climate or tllvirollttHlll
ff ° " l fl' . fi fi . existence of affi onsciousness

a l fi ° P ~ % ° † fl as an emptiness fi). œA " because ort yo 11 r pl;ttH yo 11
œA & 1 fi ž ' l fl A # fl c fi fi S ' l n' Ž # ffi L' Fg " repeat: instead llll'
' # fl J) fi " S A # fl J . . . fi A fž " " fi % % † A E . . . fl . . . vital
" " ' A . J % S & 1 fi ' A # fi . L . L . fi ° fl ~ L & ' . ° fi L l Ž S . . . & 1 fi
i ' . ' l fA " . ~ % L . . . L fi . L ' P . ffi ž % 1 . . . F @ . . . ž ' l L # A . ' l ' A fi
& 1 fi L # L . . . fi ' P . . . % L # . . . J " . . . fi . . . fl ~ L A S # A . . . L # . . .
~ % # fl FR 1 . l ° . L . . L # . . . fi ° fi l ' A E . . . qualitative S . . . L fi fi l ' .
° fi ° Ž fi " & fi # fl ~ fi . l l ' A E . . . " sg " fi . . L # . . . S ~ L
' . . . " ' A' fi ° Bfi ° # ~) A . L # A . . . fi ž ' l ' fi fi ~ fi S .

B l Ž Ž ' fi ') L . %) L ' P . , † . S . . . Ž " fi Ž fi ~ S . . Lfi A ° fi S ' fi L ' A
fi L l Ž ~ % L % L & 1 fi B ' S S ~ fi fi ~ P % A " " fi . ' l ' A fž ~ % fi . S ' fi L ' A
đ ' fi Ž . . fi . ~ fi . . . " ž ' l L fi S . . . # fl Jfi . . L # . . . % l ' A fž . . . fi ~ fi .
. L . fi ° Ž . . # . . . fž F

R1. & A ~ % fi . L ' S " ~ ~ fi push) ' fp fi L fi ' . . Ž L ' fi . . J % L . L S
AJ " " Ž . Jfi . . L # . . . % fi . l ° . L . % S fi . . . " ~ ~ fi S # A
pushing l fi L . . n ; fi ~
YIR/oo

10:07.)

. . % L B ~ & . Lfi . ' l . fi ° fi fi ž ' l ' ~ fl " " l L ° Ž) L ' PJ l ~ . # 1 JA fi v .
fi ° fi l . œ fi A ° Ž fi . A . . ~ % l L " ~ fl ~ . . Fg Ž . . Jfi . " L ' S & ' l A J & 1 fl
~ . . lž ' " ' A " . . J " . . . fi fi P . l # . . # fl ' fi A Bfi ~ † E ~
% . fi ' . lž A l Ž " . Ž L . ~ % ž ' l L # 1 ž ' fi A fi S . J) l fi fi " . . L . fi ° fi . fi A † fi
~ L . ' L ' S . ° fi ~ # ž fi ~ A Ž fi A fi S .

the location of the dream is not the location of the actual house, still the dreamer lies in his bed. The two locations, the actual location and the camouflage location, appear the same but they are not the same.

One takes up space in your universe and the other does not. The universe expands in the manner that a dream expands, taking up no camouflage space. This does not mean that there is no growth involved in the expansion of the universe. This does not imply that there is no movement. It simply implies an existence and an expansion of a qualitative manner, beyond your present measurements or complete comprehension.

The most full operation of the inner senses is possible only in this climate. There is so much here that I am impatient to tell you, and so little that you can understand now. Conceptions explode into being, evolve, change into something else, and yet all this within a framework that is definite but cannot be seen or touched by you, the psychological expansion even of atoms and molecules that in themselves contain condensed comprehensions beyond your understanding. The stuff of the universe is not inanimate, nor even on your plane is it an emptiness to be filled, but constantly expanding in ways that you cannot yet fathom.

Even as Ruburt looks out the window, seemingly through empty space at the street, the so-called space simply is not empty, though through the specialized camouflage senses it may appear to be empty. Your outer senses merely equip you to perceive your own camouflage, but to others your camouflage may in some cases appear as empty space, while what is empty to you is filled with activity for them.

Your scientists' idea of an expanding universe is so dependent upon your own limited theories that it becomes very difficult to make the matter plain.

I entreat you to practice with the use of psychological time, for here the inner senses are given the greatest freedom from camouflage. And experiencing the resulting inner expansion, you will perhaps come somewhat closer to the ideas involved in our real expanding universe.

The dream analogy is also very helpful here, and I suggest that you read it carefully.

As far as Ruburt's fat hands and your own are concerned, this is in a very limited manner a hint of the qualities of extension that can be expected. This is of an entirely different kind of experience, having nothing to do with our

discussion immediately previous. This extension involves a reaction to the tissue capsule. The degree is rather limited, the opposite experience being one of contraction. This can be compared most clearly to a pulsation, or really a beat that can follow a more or less regular rhythm.

It involves the inner self, and the tissue capsule which also surrounds the physical camouflage body in a manner and for a purpose which I have briefly explained in an earlier session.

I suggest that you take a break.

10:32.

(No. 38.)

Briefly let me mention that transportation in the universe, that is transportation as such, is basically unnecessary. This is only a preliminary statement for other sessions, and I will not go into it deeply at this time.

When, or by the time that transportation difficulties are solved, you will no longer need transportation. Use of the inner senses makes transportation as you think of it completely unnecessary, since complete use of the inner senses amounts to communication to a degree so near perfect and so independent of so-called space, that transportation through space in those terms becomes an outmoded method of communication.

The inner senses provide their own "transportation," and put that in quotes. Transportation as such is valid only within a space framework and within a time concept, such as those on your own plane. The "transportation" (in quotes) of the inner senses consists mainly of what you might call a changing of frequencies or vibrations or pulsations, a transformation of vitality-form from one particular pattern or aspect to another.

The movement through space is a distortion. I expect to say much more about this in further sessions, as it is extremely important; and you can see now perhaps why our eighth sense, disentanglement, is so important, since the inner self must disentangle itself from a particular camouflage before it can change. It must ignore, so to speak, one set of camouflage and be able to either adopt another smoothly or to dispense with camouflage entirely.

The grouping of inner senses with which we are now concerned deal with the disentanglement of one set of camouflage patterns and the taking up of another set. The groupings of inner senses most dependent upon the use of psychological time are those which involve a nearly complete disentanglement from camouflage pattern, without taking on other patterns, and these are perhaps the most important because they come closer to the direct experience of unveiled reality.

In some ways you see, your dream world is actually much closer to the direct experience of reality than is your waking world, where the operation of

the inner % is so from your own awareness. It is not to say that the dream world is more important to you in your present situation, merely that it contains more truth about the of your own

You will find that we have covered some points here this evening, that will be most helpful in further discussions. There are other facets that I will take up but at a later time. I am looking forward to summer discussions. Maybe Ruburt will even wear a bathing suit.

Z e

Again let me mention that you in particular, Joseph, had a much more pleasant winter than you would have enjoyed without the knowledge of your own present personality gained from our sessions. I suggest you take a brief break.

11:00.

10. 1.

11:05.)

The pulsating that I mentioned earlier as extension and contraction involves the use of certain frequencies inherent in the tissue capsule, and to some small degree represents or is a limited aspect of the ability of the inner self to change frequencies and pulsations in an even freer, less limited manner. I wanted to make this point earlier.

Ruburt's experience with the slip of paper represented a clairvoyance, as did his experience with the clock; and clairvoyance is concerned with camouflage pattern. Telepathy for example is not. In further experiences of this kind, Ruburt will be able to "see" (in quotes) more as his ability grows.

The piece of paper was, as he saw it, written in the hand of Durosha Piry. It was on a desk. The notation mentioned your name, along with other names of artists whose works were under consideration by that woman to be placed in business offices.

The notation was on a desk in the woman's apartment, and Ruburt had not seen it, and was not familiar with it in the ordinary fashion. I will not go into this any more deeply now, because your name was involved, Joseph. Ruburt "saw" (in quotes) the slip of paper, and he was not able to read the rest of it simply because your name was not mentioned again and there was no further information on the paper; merely names, and he had no more emotional incentive.

I hope that you will develop along these lines, but the rate of progress is of course up to you, and your individual abilities will vary as to particulars. This

is to fiš. As a rule, the biological time will help you develop in a fairly manner. We have enjoyed this evening's session. After some material with our inner senses perhaps we shall time out to go into your various life readings, as we have let you.

Incidentally, though I promised, didn't I? K 16 K&D7! 77/; K7 1 16ž, yidea, camping weekends DŽ 1, D! E, / 6 @f// 16 76, 16ž D16 made a Ž 7 fl, / 6 %L6 gL, / fl, fl fl 7; #L- /ADGLž / 16ž DŁ D, 7! L! 1 žka D16 6/ 6%L76/ 1 #6# L L fl E7 DL, ,, /, s

[

I p Ž 6 / 7 ; ž D & // 1 1 Ž L % / #D D# 6 g L, / fl 6 7 # h 6#, ž D f6 , 1 16 / & D7 16) 16 fl / ž 6 fl # 6 / 16 ! 67 ž D 7 ! 6 7 % L ! L ! 1 ž 6 ! Dfl 6L / L 76 ; , / fl 1 7 ! 6 7 & 6 fl E 6 / ž e D 7 % L 6 D L fl / 7s

7

6ž KL e fl & / 1 ž D a ! 6 #D 1 / , / 1 L fl E7 L 1 ; ž D & // 16 fl // 7L ; % L L 6 , , 16 B16 @#6 7kK /, possible & / 1 1 L 6 ! , %L & // ;) D 1 #L) 6 / Ä

g 7 1 & ! ž 7 6L % / 7 ; K & / 1 ž D 6 % 7 6 7 ' 1 e ž D Ž 7 ' 1 Žs

:

6&6, B7 // p / 6 / Ž ž D) D 6 Ů L - D D L # 6 fl , 6 7 7 & 6 7 D L ! ž ! 1 1 Ž D , 67 / ž % L Dfl / Ž # L 7 , % ! ; 6 7 6 Ů L ž D , fl /) / 6 & 6 ! ž ! ! L 6 & L 7 , 1 D L / D ž ; 1 K p 1 16 ž D ! D) Ž 67 % L 6 L , s

b

:

K 6 1 1 Ž / Ž 7 & 16 ž D 6 L Ž / Ž 7 Ä 6 & // 7 , fl , ! ž fl ! Ž 6 7 Ž / Ž ; % 1 1 ž D L fl ! # / , 6 , % fl / ; 6 / 6 1 1 D Ž 1 1 D / ž D % L 6 & 1 // ;) D 6 6 / 6 L 76 s

+ ì

- h 6 # , & & // 6 p 6 Ž 7 # 6 L 1 % 6 , , / % L / s

ú

And in the meantime bear with me I know that these flags are and sometimes with I in some way yearn again for spring and warm windy weather.

("Good night, Seth.")

(End at 11:32. Jane was dissociated as usual. She still had a trace of enlargement in her hands, and could not get her wedding ring off. And I had a trace of enlargement in my right hand.)

IIII@a<- - <

APRIL !80 <8e\ <wIFaIIF=y<=l<@l olt DoIF<

(At 11:00 today, while relaxing briefly, Jane experienced what she believes to be another attempt at clairvoyance. Behind her closed eyes the customary blackness began to turn then white, or light; she saw finally a milky diffused light, as though she was looking at a frosted glass. She saw nothing else, she said, although she definitely had the feeling that it was possible for this opaque light to turn transparent, and thus allow her to see things.

(At 8:40 PM Jane lay down for a brief rest, while I sat quietly in attempt to use psychological time. I experienced nothing untoward; Jane however got the thought of dream locations taking up space. I called her at 8:55. She felt somewhat relaxed, she said, and not as nervous.

(Jane began dictating in a rather normal voice and at her regular rate, but before long her delivery slowed down once again. This slower rhythm has been so prevalent in recent sessions that it appears to be becoming the rule. It does make it easier to take notes. Her eyes darkened as usual.

Good evening, playmates.

("Good evening, Seth.")

I pleased that you are pleased with our last session. I was fact going to speak about dream locations, in that you definitely experience these locations in your dreams, which take up no room in your space.

On one level they could be said not to exist, and yet they do exist. While in your dream, you are able to see and touch and move about in these locations. It is only when you awake that they escape you. This should be considered along with our material on the expanding universe, since dream locations represent, certainly, a reality, even a framework that has no existence in your space; and measured purely along the lines used to measure your space, you would receive no hint at all of their existence or reality. Measured purely in terms of your

camouflage conceptions, many things which you know to exist would seem not to exist.

You cannot deny your own psychological reality, but sometimes it seems as if you would if you could. You feel outwardly, and an emotion takes up intensify. In value they can be said to expand, and the concept of feeling takes up more conception.

However red occurring in c

I gives # & \$

R1 ! #M

gZ =1 "S! & S!

(Jane tapped on my desk for emphasis. She spoke quite slowly. Also throughout these first few pages,) believe) experienced quite a few instances of telepathy;) would catch a phrase for instance just before Jane uttered the same words.)

w fl 6i ' O ~> 'i ") ~fl/M1 l' q' S i ~ ~ l ~ S ~ ~ & i ~ # fl : your ~ S ~ 'i ~ " ~ ~ 'i " S ! & S = M ! ! M " l fl ~ ! o S s M) ~ & ~ 'i ! " ! ! & i fl) ~ 'i 'i) @ fl ~ > S ~ " 'i " S ! & S ! ! M) % l ~ " ka l ! l ~ l ~ " S ~ " i S ~ i ~ M l S > ~ % # fl ~ ~ ! 'i ~ Z quite " o S ~ % S ! 'i S ~ / M ~ % l S } i " > ~ > @ ~ # fl k B & ~ ~ ! q ~] o # l > ~ Z >) % S & fl ~ > l t

a l S > ~ % # fl o ~ ! fl ! # l ~ / M S ~ ~ l ~ fl fl # ~ ~ % ~ o ~ ~ ~) } // " k R 1 , Z = # E < ~ = ~ S =) l l = fl ! > ~) . Z > 'i > l o i ~

of yours. They are born continually according to the latest theories, and this universe is able to speak, so that its sides bulge, the outer galaxies literally bursting out into five-dimensional space, as I have said often, is the contrary vital energy, itself alive, possessing endless abilities of transformation, forming all existences, forming even the camouflage universe with which you are familiar, and which you attempt to probe so ineffectively.

This fifth dimensional space, this basic universe of reality which I speak, expands constantly in terms of intensity and quality and value, in a way that has nothing to do with your idea of space.

The basic inner universe beneath all camouflage does not have an existence in space at all, as you envision it. Space as you envision it, that is as an emptiness to be filled, is a camouflage.

I suggest that you take your first break.

*(Break at 9:31. Jane was dissociated as usual. She said Seth came through clear * a bell. Her voice had become very quiet, her pacing slow. She resumed dictating in the same manner at 9:35.)*

Dreams, the dream world, these do not exist to any real degree in time as you know time. Weeks may be experienced in a dream, and the dream may take but a split second of your clock time. The inner thoughts of the mind exist but briefly in time, and even this small tinge of time that touches both dreams and ideas is not basic to either the dream or the idea.

This tinge of time is an attribute of the physical camouflage form only, and even then the relationship between time and ideas, and time and dreams, is a nebulous one. I have mentioned, though you experience two days in a dream, you are while in that dream free from the time involved, in that you do not age two days, although you have psychologically experienced that apparent time.

The dream world and the mind are touched by time, and exist in it only in so far as these realities dip into the camouflage universe. Basically both the dream world and the ideas of the inner mind do not have their existence in time, although they may be visible from the perspective of time, viewed from the physical form.

The reality of the inner universe also does not exist basically in time as you conceive it, although in some instances parts of it may be glimpsed from the camouflage time perspective; only however a very small portion.

If the dream world and the mind and the inner universe do exist, and if they do not exist in space, and if they do not exist basically in time, though they may be glimpsed through time, then your question will be: in what medium or in what manner do they exist; and without time how can they be said to exist

in dur ic

You already have many clues that have given you. The answer itself should not seem unbelievable. We know for certain that dreams exist. You know that the mind exists. You have direct knowledge of the universe existing behind the same manner, and taking up no space at all.

The brain is a camouflage. The mind takes no space, it does not exist in time. The inner universe is an eternal presence. The brain is a machine.

U... / ~ fi C9! U 9C=fi ! C C fi 9 / fi 1! 9 C m- Q1 ž L fi 5! fi W fi U // 5 // fi ' A 5! fi % # ž 5 / ž 5 / nb / W Q1 ž fi ! C! \ Z1 ž fi P ~ W # / 5 % U1 fi ž 1 5 // # 5 Q1 ž 5! fi % # ž 5 / ž 5 / 9 / W ž 1 / fi U1 5! P // L W 5 C 5! 5! 1 ~ # ~) / Q fi % fi ! ~ fi # U 9 / # 9 5 # ~) 1 C 9 U fi ' 1 ' fi / W fi fi fi / % 5! # ~ % 9! fi / % // fi 9 # 1 ~! ~ Å r 1 ž ž fi fi fi ž 1 fi P ž 1 9) 9 P...

(Break at 10:01. Jane k dissociated usual. It k* a quiet and peaceful session. Jane resumed dictating in her slow and deliberate manner at 10:06.)*

š ~ % fi ! C C fi) fi ~ % W ' A 5! fi ~ # ~ fi fi = fi fi ~ U fi / % fi L fi 5 ~ % fi ~ / ž ~ fi % fi! fi fi ~ ž 9 /! C ž = fi fi % W ~ # 5! 1 ~ # 9 ~ fi Q

Z1 ~ # 5! 1 ~ # 9 ~ fi C ~ ~ fi 5 ~ fi C 5 W fi L fi 5 ~ % C 1 9) / (W) fi C 1 9) / fi C ~ ~ fi! # ž fi L W 5 ~ % % fi 9 ~ ž 1 5 ~ 5! fi | U fi ~ ! ž ## 9 5 ~ 9 C 5 fi) 1 1/4 fi 9 r 1 ~ # fi fi ž 1 U // 1 C 9 W C fi ~! ~ 9 Ō 9 ž Q Z1 ~ # 5! 1 ~ # 9 ~ fi U1 / L fi ž ~ # ~ fi ~ 1 / ž = U1 / happening ~! 1 fi ~ 1 / ž = fi // 5 ~ fi ~ U 1 ~ fi 1 / fi ~ ~ C 1 9 fi ~

g C ~ ~ fi fi / % U 9 ~ # ~ fi # 9 ~ fi C % W 9 % 9 L! # / = C ž fi 1 ~ ž ~ L # 9 5 U fi # 9 ~ fi # ~ fi C Y fi 9 z fi fi // C 1 9 Å | 9 C ~ fi C 1 9 W ~ 1 / C ~ W ~ # 5! 1 ~ # 9 ~ fi ~ ž U ž ~ 1 / ~ 1 ~ # ~ ~ ~ fi ~ ~ % 9 L! # / ž 9 UW % 9 C C ~ fi 5! ! fi 9 fi Q

9 U 1 ž 1 9 5! 1 x O ž 1! 9 ~ % ~ 1 / ~ fi fi P ž 1 # ~ % ~ 1/2 ~ # 5 g 5 fi // ž ~ 1 9 ~ 9! 9 ~ % 9 / fi ž 9 UW L fi fi 9 ~ % fi ' a ~ 9 1 / fi L # ~ ~ ~ % U1 5 r 1 ' ~ # P ~ = C C ~ ~ fi r 9 # fi C ~ ! # ž ~ ž ~ fi % # 5 L # ~ ~ ~ | 9 C ~ fi! # ž = ž 9 U fi C ~ h your 5! 1 U ž 1! 9 z ~ fi % # 9 5 fi ~ fi 1/4 \

r 9 / % fi ffi ~! fi 9 / C 5 / fi ~ Cr ! ž ž fi fi ž 1 ~ simple

as possible. If growth is one of the most necessary in your own universe, value fulfillment corresponds to it in the inner reality universe.

(Now Jane set up the table as usual. She paced 5 one foot on a chair, she leaned over to supervise each word. The paragraph represents probably the longest period of time she spent pacing back and forth while dictating.)

Now the so-called laws of your camouflage universe do not apply to the inner universe. They do not even apply to other camouflage planes. However, the laws of the inner universe apply to all camouflage universes, and all consciousnesses on any plane must follow the basic laws of the inner universe. Some of these basic laws have counterparts known and accepted on various camouflage planes. There are various manifestations of these laws and various names given to them.

(Now Jane resumed pacing again.)

These basic laws are followed on many levels in your own universe. We will go into these laws in time. So far I have given you but one, which is value fulfillment.

In your physical universe this rule is followed as physical growth. The entity follows this rule through the cycle of reincarnations. The species of mankind, and all other species in your universe on your particular horizontal plane, follow this law under the auspices of evolution. On other planes this law is carried through in other manners, but it is never ignored.

I suggest because of the importance of the material that you take a break.

(Jane was dissociated; indeed way out, as she put it. She looked over the above material during break because she wanted to know what she had been talking about. Resume at 10:35.)

The second law of the inner universe is energy transformation. This occurs constantly.

Energy transformation and value fulfillment, existing within the spacious present, add up to a durability that is at the same time spontaneous. Energy transformation and value fulfillment add up to a durability that is simultaneous.

(Here, Jane smiled.)

You may see what we are getting into here. Our third law is spontaneity, and despite all appearances of beginning and end, despite all appearances of death and decay, all consciousness exists in the spacious present, in a spontaneous manner, in simultaneous harmony, and yet within the spacious present there is also durability.

Durability is our fourth law. Durability within the framework of the

ious present would not exist for the laws of value fulfillment and energy transformation. These would » duration within the spacious present not only possible.

Now, on your particular universe j... transformation. And in your... learning... forming it into physical constructions that... the... particular outer senses... ited as j... in the use... and energy... time... perceive... sends... h... hension. a... from...

E... L... h... K...

fl... K...

K... €... fl... K... i...

113RÜ

K... !... !... !...

K... &... ~... ~... ~...

which you are familiar.

We will go over the laws, and outline others in future sessions. You will also how the inner senses are equipped to perceive basic inner realities of the inner universe, in much the same manner that your outer senses are equipped to manipulate within your camouflage universe.

This material is actually not nearly as difficult to understand as it may seem. Intuitively you should pick up much of it. The intuitions are not bound by the so-called laws of logic, and cause and effect. They do not take time as you know it into consideration, therefore they are not bound by continuity or limited to communication of words or even thoughts, strung out one after another.

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. I am tempted to go into more laws this evening. However it is best that I withhold them until you grow more familiar with this evening's material.

Remember however our universe that fulfills itself yet takes up no space, and our imaginary painting in which distance appears ever further in the background, while never touching the back of the painting, and this may give you some intuitive understanding of our spacious present that has duration, and yet takes up no space.

Contradictions, or rather apparent contradictions in terms will arise only out of a false conception on your part, mostly as a result of the erroneous cause-and-effect system. Obviously cause and effect has only limited application even on your own plane and in your own camouflage universe.

If cause and effect were an absolute law, then continuity would also have to be an absolute law, and all or any evidences of clairvoyance, or viewing the future, would be absolutely impossible, even in your universe, and this simply is not so. It is only because there is basically no cause and effect, but merely apparent cause and effect, and no past, present and future, that clairvoyance is possible in your universe.

And while awareness of clairvoyance is fairly rare, it does exist; and though watered down in most instance, is a natural method of warning individuals of happenings with which their own outer senses would not be familiar. It is a natural method of protecting the individual by giving him an inner knowledge of events. Without constant clairvoyance on the part of every man and woman, existence on your plane would involve such inner, psychological insecurity that it would be completely unbearable.

Individuals are always warned of disasters, so that the organism can prepare itself ahead of time. The day of death is known. Consciously such knowledge is not given to the ego for obvious reasons, but every organism, through its

equipped with subconscious knowledge of personal disasters, deaths, and so forth, the personality itself deciding beforehand what it considered disastrous; and the members of the species as a whole know in advance of wars, telepathy constantly at all times, so clairvoyance of the physical organism can be itself face to face.

The inner senses also convey the knowledge of physical transformation, and your almost constant symbols that attempt to make sense with distortions managed in standing

J/ »4fi : ~4Zi %L~ : ~~/ : J! ž #Z~ : ~

("Can I ask a question?")

Nd4 ! ž,

("Can you tell us anything about Miss Callahan tonight?")

(It will be remembered that in the 33rd session, page 262 [in Volume One], Seth suggested the date, April 15, 1964, as a significant one for Miss Callahan. By coincidence, this session fell on April 15, so naturally I was curious to learn more. June's thought at the time of the 33rd session was that April 15th meant possibly a change for Miss Callahan, instead Zher death necessarily.

Now also was curious to see if distortion cropped up, since Seth had dealt with this problem in the 36th session to some extent. Distortion where personal material is concerned is, Jane and I feel, a possibility still, until her abilities mature.)

š : ž fi fifi " ~LEfi Lfi / / fi ' : ž JV fi : fi / ' : ž fff / ž and two ž 4Lfi J1 & // 4: " IZ~ ' ~' L fi / / J: " fi ' fi L #: " fi L / 1/2fi : ~%E / fi ~4 & // ~ fi , w / ~' LJ ~ L & // V ~' LJfi & ~ L fi 4! # Vž fi : J: " ' : fi Ž & // V %H " fi ' fi 4 / ~ fi \

R1 / ~ fi fAžž / ~ %fi Ž & / fi P # / fi / fi ~ 1 ~ 4LFBfi & // %o // ž 4: " Lfi : " fi ' fi / fi : ~ fifi V " 4! # " ~ / V4fi fi P : / : Ž ~ / fi / % / : " # : " : fi ~ & ž Jfi fi : " V / ~ fi L : " # : " : fi Ž ~ fi ' fi // L #L : fi % fi fi d'fi : fff \

| ~ # & L ~ L fi P : ' & ž %! fi Ž ~ B1 ~ & 1 ' fi ' V // fi / ~ fi / ' " J # 4 ~ fi ~ V // fi " L & 4 # : ~ fi L : Ižž & 1 / fi / fi 4 " : ~ fi ' E & 4 # : „ R1 ' fi / ~ B & // ~ ž : ~ & / : Ž fi ~ // \

R1 ~ / : 1 ~ V : : @fi // : fi : \ © : ~ / ~ 4Vfi Ž R1 ~ v ~ - 4V4fi / ! #L ~ " : ~ 4Zi & fi fi ! ' fi L / fi ' ! / fi fi / fi / #L fi 4 ~ 4V4fi : ~ fi 4 ~ / #ž fi 4 " : ~ fi V fi ~ 4H ~ %fi //

KV/ ž 4 ! ~ fi %: " Ž ~ " ' : ž J: " ~ 4 4 / ~ P %L & ' E' fi ~ 4Lj @fi

meeting. I would not be surprised if your *Journal* attended. Ta ta, tootsies.

"*u - L L u Monday.*"

(*End L ^ Jane was again fully When L L rial on Miss Callahan, I felt a chill.*)

(*Jane said that although she knows it is a job for to do all the recording and typing for these sessions, I cannot have any idea of what like to be in her place. She is sometimes appalled.*)

(*She went on to say that as good as she wants the sessions to be, she has learned that she must overcome any feeling of responsibility for them; to do otherwise invariably makes her tense and hampers the flow of material. Again, Seth had something to say about distortions in the 36th session, in Volume One.*)

(*By disclaiming any responsibility, Jane feels that she lets the material come through clearly. It has to be this way. She tried, she said, to let the material on Miss Callahan come through without distortion. At the end of the session she felt better than she had all day.*)

IIII @ a < . <

APRIL " - " ! 80 < & f] <] c a F = y < = l @ l o k t D o I F <

(*Both Jane and I have lately begun to practice psychological time regularly, if only for a few minutes each day. For myself I have nothing yet to report; and as previously noted, Jane has had some success at various times with what are usually quite brief flashes of insight.*)

¥ were by now more used to our new schedule, and felt more alert for the sessions. By 8:50 this evening Jane was nervous, as usual, having idea of Seth's subject matter for the session.

(*It was a very quiet beginning. Willy slept peacefully on the couch. Jane began dictating at a rather fast rate, in a voice a little stronger and deeper than normal. Her eyes darkened as usual, she paced quite rapidly.*)

Good evening.

("Good evening, Seth.")

(*Jane smiled broadly and gestured.*)

We are quite old friends, even in this existence by now, after so many sessions. Who else do you speak with more than you speak to me?

("No one, I guess.")

I am actually quite honored by my reception. You did not always greet me so kindly. You and I fell to fistfights upon a few occasions. Nor would such

weighty material ... you then, Š ... matter, neither would it ... appealed ...

Ruburt in many ways was more often than either of us, more receptive to what could not be seen or touched. But contrariwise he doubted, always probed and then often doubted quite legitimate results, ... times to do so.

You are both, with my invaluable help, ... tudes toward the outside world have ... clock time a day would ... time, and I ...

(Now Jane began to slow up in her dictation, as she has in recent sessions. Once her manner became quite slow and deliberate.)

The a ... which all ... plug d into + ... you get ... of the + ... senses ... the ö/B ... šš ... êañ ... 'zHfo") ...

á & ... ny ... ö! ... n ... '7 1) ...

concentration emanates.

... patterns must reflect the basic laws of the inner universe, and reflect them even if in a distorted manner. ... expansion become reincarnation and evolution and growth. ... basic laws of the inner universe followed on every plane, and reflect ... the most minute to the most gigantic spectrum.

Concentrating upon your own camouflage universe, you are able to distinguish only the distortive pattern, and from this pattern you deduce your ideas of cause and effect, past, present and future, and ideas of an expanding universe that bloats. Consciousness takes up no space nor is it enclosed by time, you know time. The camouflage patterns that seem to enclose consciousness are temporary, for short term only, and for limited but necessary purpose.

Any investigation of the basic inner universe, which is the only real universe, must be done as much as possible from a point outside your own distortions, but the only way open for you to escape the distortions of your own physical universe is to journey inward. To get outside your own universe, you must travel inward, and this represents the only perspective free of distortive elements, from which valid experimentation can be carried on. Your so-called scientific, so-called objective experiments can continue for an eternity, but they only probe further and further with camouflage instruments into a camouflage universe.

The subconscious, it is true, has elements of its own distortions, but these are easier to escape than the tons of distortive camouflage atmosphere that weigh your scientific experiments down.

I suggest you take your break.

(Break at 9:32. Jane was dissociated as usual. By the time break arrived she was speaking in a rather normal voice. Resume at 9:35.)

You cannot have so-called objective experiments when you are surrounded by, and dealing with, and intertwined with, the elements of the camouflage universe. You are, or scientists are, working within what may be described as one small cube within literally millions of somewhat similar though different cubes, the cubes all representing various camouflage universes.

If they were ever lucky enough to pierce through their own cube, which is doubtful, they would merely discover the cube nearest to them, without ever imagining that there were literally numberless such cubes. A small portion of the spacious present appears in your cube but you see it in camouflage terms of continuity, in camouflage waves of past, present and future.

Like rats in mazes, with luck you could theoretically travel from one cube or maze to another, though practically this is impossible. But even if your experiments gave you knowledge of many of these camouflage cube universes, you

would be a little more uncamouflaged inner ... where all such
ions de

Any ... nō ... your generation will immediately panic ... such
suggestions as I am making, ... taken c ... with your precious
patterns, and so unfamiliar with the inner propulsion behind all ... material-
izations, that it will ... a while ... h adwaj is made.

Einstein traveled within, and t ... his own 0-100°; ... 71~710
inner ... would have discovered much N~L 1~71) ... / ~-H~
his intuitions even more, and abl ... I av ... ~L~I-1 ~ 5//7~50°-Q#~I
of his theories ... ~ ŽO ŠON~AN~L O° LIL ~NF

There is only a relatively N~//ž L~I #L~°°/N~ IO; ... 7-1 LIL
istical and OāyO N~ IO; ... 1## LL 5 ~I-1 1) 5°~501~R1O
layer can be ... y y 5 Ž Q 7; ... H/F-1) IL 5 Ž Q ° ° &; ... 71 0°
cientist or psychologist. I~L-1 L 5 L7; ž 1 1° 7 L°° 7-1 ~K~N LI HO Ž~
istical at al ~-1 ~ #L O° -1 ~ O 5° 5 L 7 & Q -1 ~I- L 5~N~1 Ū Ū Ā
oriented per o al y; ... 7-1 ~-1 ~L° Ž L O° L Ž ~51 /ž L #L ~°° -1
power and ability) 107-1 ~I- L Ž F

Now. Q 5/ ~ ~ # p;) °° -1 -10 #L~°°/N~ IO/O -1 1) 5°
is racial N~ IO/ & 1 5 1/7) ~I Ž L ~' A ~ #ž 5 ~ / ŽO~ O -1 Q
ælj #f y 50/10~IO; ... 7 L 1/O Ž #ž 5 ~ / Ž 5 / 70I L 5 ~I-1 ~IO1~
races. °° ñ ~-1 -10 O N~ IO 7 / O Ž & Q -1 ~# 50°°° &1 /; & Q 0°
l ... A-O°° 70° L p ~ & / 7 Ž F

°° -1 -10; #L °° 7 ~N#; 1° 70~L 7; -1 L I L -1 ~ I 5 O Ž;
olut ž IL I L -1 ~ p O Ž; O -1 p ~ & / 7 Ž O 1 L ° - O -1 O° L / A # I y
tinihž ~-1 O° L 1° O E °° &1 /; 0° / & °° 7 #10 50# ~; 0° 5° N# ~00° F
Here j ~1 & Q μ 7; 1° 70~L 7; 1° 5° N~1 Ū Ū Ā 7; -1 O°° - p ~ & / 7 Ž ~I-1
ō° ~I-1 5° N~1 Ū Ū Ā 1° O E ; -1 N 5 ~° 50°° / 7; N I 5 ~I-1 N~ Ā
rial that r1 ~ ŽO ° ž 1; -1 N -1° 7 °° 7 & ž) ž & 1 5 -1 O° L / A °°) ~ 5
hŠb) 0°° ~I-1 O° L 1° O E ; @O-O Ž O -1 50N~ - I #ž 5 ~ / Ž 5 / L / O
helps 5L ~-1 ~IO1~ #°° ~I @-° 5; 5°°-H 5°° I- L ~°° ~- #L e 5
and # I 5 O -1 ~I Ū apparent L / 00° Ī L N~1 x Ž ; 1° & -1 O° y
mh 5 L ~°° -1 ~IO1~ #°° ~ I L ž 1 & Q °° 7 ž 1 L °° & E ~°° - how
Š O° L / A -L° T HN °° I Ž Ī L 1 O ~° # I # ~°° ; 5 ~° Ž ~1 O I HN; adopts
i L ## L° - L ° 90°; ... 7 // -1 O IL I L -1 O° ~- Ū -O° F

Í ž # ~-ON & Q) 5° N N~L °° 7 N~L ~°° / I 50°-50° 1° 0 ō
#-1 ž & Q) #L °° & Q 1-1° 7 1)-; ... 7 1-0 Q 7; ~7/ž °° 1 Ž Š in
Ō Ž O ° Ž; I L # I # ~°° I & L °° 7 O -I Ū I F | ... E 1 / ~- / # -1 ž will enable
j ~1 L L 5 ~ N° p 0° x L - 5°° -5 & Q 1° O° O - / Ū ° 5 FB & Q not at ... be
5 Ž ° Q " n 1 5 F

The outer personality must be a yet resilient framework, able to with its boundaries and allow the self its freedom, and yet strong enough to back and maintain its control over outward experience. This is certainly a discipline.

I am tempted to continue without allow n̄ you ~ 84~: Dä/ 8/ 4 ° SflM well without one, but am concerned with your pM >wDb 4 ~ &! p̄N>4MÎ %p̄ no, then by . I N cans take a break.

Do you want a break?

10:23. I was of course aware that regular break time had passed. For one thing, my right hand was quite cramped. Indeed it was and Ž would have been forced to call a halt soon in any case. I also while taking down part of the above material I was in something a μ sometime after our regular break period had passed, I seemed to that I had been writing steadily without any awareness, or very little, material was taking down.

(Jane was fully dissociated. She said she thought Seth kept her going until he had gotten all of the above material through. Usually she does not reach full dissociation until the second break.

(Jane experienced ä her now familiar fat hands. She did not become aware until a minute or two after break began. Her hands were very moist, and appeared to be thickened, especially both index fingers. talked of making arrangements to measure the circumference of her fingers before and during this phenomena, to see if there is actually any physical enlargement.

(However, Jane could not get her wedding ring off at all, no matter how hard tried. She had removed the other ring she usually wears before the session. It fits loosely as a rule, but now she had to force back on her fourth finger; contrariwise, then had to wet it to remove it.

(During the day Jane called the hospital to to verify the information Seth had given us on the condition of Miss Callahan. See the 44th session, page 17. She learned instead that a week or so previously Miss Callahan's relatives had moved her (a rest home. The hospital did not know which rest home. me this implied that Miss Callahan was in better condition, but Jane said she felt otherwise, that Seth's material here was not distorted.

(Jane resumed dictation, after a longer break than usual, in a normal voice at 10:38.)

^ ! uMf̄ ~ ° ° : uf4~M ~ >4N ~ ° ~ ~ f̄f̄N~f̄ 4N~' > ~ & ŽAMŽ̄ f̄ / ° u>4 f̄VP
Cf̄! p̄f̄ ~ & Ž ~ f̄ / -N1 > ,MR̄ 8, ~ f̄f̄MD%° ~ &M~N̄f̄ + ° : Mf̄ + N̄Sf̄ > ~ f̄ 4 ~ / DOW

ordinary circumstances the conscious self deals mainly with camouflage existence. This is after all primarily its purpose.

However, c P CE ~ * enabled a mōžd its preoccupation with the camou- nř Ž 4CE (~ Y* fl CE(fl * ° 3)) & (of data received by the inner ' CE ° F wfl 3 ~ 3 ~ ~ ~ 1 ' ' ~) (~ * 3 ~ ° · subconscious level. The fl dCE# 4 # (~ ° ° / * G fl °) ~ (* 3 ~ ~ (fl * Y * ~ (# (~ ° ° 3 retain ' 4fl P ° ° & / 3Ž 1 š ' 1 (& * ~ 4fl P ° ° & / 3Ž & ° 4B) (I ° ° / G & * 1 ~ 4 ~ ' / 4 * G ° 4(fl ! ~ 4- x Ž 4 ° * (~ F

TMG# ° ~ * ! ~ 1 ° ° * ~ ° ~ ~ 1 ~ ° °) 1 ~ 1 fl ° ° fl * 4 ~ # (° ° ° F ° G ~ 3 * ~ * ~ / ° % ° ~ fl ° fl ° ° (° ° 3 % fl 4 ~ 4 # ° ° ~ 4 ° (fl ! ~ 4 n ř Ž Y ° 3 ~ ° °) 1 * ~ ~ % fl 4 ~ * ~ ~ 3 4 # ° ° ~ 1 * ° (~ / Z 1 ! ~ * (4 1 (* ! (G ° fl ° ° Ž ~ ° % fl 4 ° F ~ & 1 3 Ž ~ ° % 1)) ~ fl 4 ° * (~ fl °) fl * ! 3 Y * ~ (# (~ 3 ° 3 (~ * 3) G G ° 4 (~ fl * ° ~ * ~ * & ° G ° 1 ~ ° a & * Y ~ ~ } ó ~ ~ 4 ~ / * ° Y ° 3 ~ 1 ° fl ! (! ~ (fl ! # / ~ / G F

TMG# ° ~ * ! * ~ ~ ° (! ~ 1 ~ 3 ~ ~) Ž * ° & * 1 ~ 1 ° ° 3 (4 Ž Y) 4 ~ 1 G # ° ~ * ! * ~ ~ / ° % ° ~ ~ ° fl ~ ~ (G ° % 1 (* ~ ° ° * ° (& * / * ° Ž ° ~ ~ L # I (~ 1 * ° ° (4 ° * (~ F Z 1 ! ~ *) ((* (* ~ 1 Ž ~ ° % (~ °) * Ž ° 4) e Ž ~ 3 Y ! ° ~ ~ * ° (~ 4) e Ž ~ * * ° ! Ž * ° 3 * 3 ~ 1 F ° % 1 Ž fl °) ! 3 ~ 4 ° 3 (~ ° ° 3 ~ 1 ~ * ° (~ & (° ~ Y L # / (~ * ° ° ° 3 * ! ~ ~ Ž ~ * ° & * // fl 4 ° / G ° / (Ž ~ ~ fl # ~ ° & (ý ° ~ ~ 1 (& * Y ~ * ~ / 3 Ů fl 4 / G F

K ! ° G) ° fl ~ ~ (G * ~ 1) Ž * ° ° Ž * ° 3 4 fl ! ~ (~ (/ ~ fl ! # / ° ! ° ~ * Y) 4 ~ ~ 1 * ~ 1 ~ 4 / 3) ~ ~ * 3 E Z 1 (~ 4 Ž fl ° ° ~ ~ ~ # (fl * fl & * 1 i G # ° ~ * ! G ° 4 (fl * ° ~ * ~ & // 3 * fl ! (~ 1 ~ * * # ~ ~) / Y ° 3 3 3 ° * / G) ° x fl * Y ~ ~ Y & ~ 1 fl ° fl * 4 ~ Ž ~ ~ (~ * * ~ ! ! ~ (G F w ° fl ~ 1 (* ° ° (~ 1 3 * * * °) ° c ° ~ 1 Ž ° ° 3 ~ 1 ~ 4) fl ° ° fl * 4 Y 1 P ° ° & / 3 Ž ~ ° 1 Ž ° ° 3 ~ 1 P ° ° & 1 3 Ž ~ ° ~ 1 ~ 4) fl ° ° fl * 4 ~ (! (Ž 3 * ° ° G fl ~ F ° 4 ~ ~) ~ (4 G Ø fl * ~ 1 (~ 1 ~ 4 B) ° ° ~ ~ ! # ~ ~ 1 * 3 ~ 4) fl ° ° fl * 4 P ° ° & 1 3 Ž % ! ~ 1 Ž

a (° ÈÀ ~ 1 ~ 1 G # ° ~ * ! & * Y) 4 ~ * Å 3 } ó ~ F | ' (~ 1 / ~ # ~ Ž (~ fl 4 B) ^ 4 * P ° ° 3 ° % # (~ ° ° & 1 ~ 3 * 3 ~ ~ ° 3 i G # ° ~ * ! ~ 3 * ~ ~ 1 ! ~ / ~ ~ ° ~ 4 ~ (% fl 4 ~ (4 ~ 3 * ° fl * ° x fl L # (! ~ ° ~ F

> * 1 # (fl * fl ~ 1 # (~ ° ° / 3 * ~ ~ (~ * / G (~ ° % 4) fl ° ° fl * 4 ~ ! ~ (* / fl 4 3) (fl Ž ~ Å 3 & * 1 ~ 4 ~ 3 Ů fl 4 I G Y ° 3 ! ° ~ 1 ~ & // Ž # G ° 4 ! ° 4) / * ° ~ Ž ~ * ~ # ~ G fl ~ I Ž fl ! / fl ° ° * ! ~ F

Z 1 # ~ 1 G * ! ~ / ~ ~ ° fl 4 (~ ° % fl 4 ~ * Ž ~ °) * * ~ ~ ° 3 ° (Ž I Z 1 ~ (4 —) 1 * ~ 1 ~ ~ & 1 ° G ° 4 (3 ~ * Ž & * 1 Y ° G Y 1 (° ° ! * ~ * ° ~ ° # fl 4 (Y G ° 4 (~ ~ ~ 1 1 3 ~ F ° Ž & * 1 fl ! ~ 4 n ; Ž F ~ 4 & // 3 ~) ~ ~ (& 1 ° G ° 4 % fl 4 ~ * & (3 G * ° (fl # ~ * ! ~ ° ° (Y) 4 ~ & * 1 ~ 4 ~ ° G * 1 *) * * Ž ~ fl ~ (I Z 1 ~ * & 1 ° G ° 4 (& // ý * Ž ~ (fl * & 1 ~ ! (fl ! ~ F ~ fl 4 ~ * Ž 4 # ~ ° ° fl ! ~ 4 n ; Ž ~) e fl * & // Ž # G ° 4 fl ! ~ 4 n ; Ž (~ 4 I |

It must be more, and receptive for this in order to know
the truly hilarious part of this is that such
data will enable us to cut through objective, or so-called
proofs, that you can
in no fashion.

I *becoming a spirited. She was now talking some-
thing faster, using more rapidly. Now she rapped upon my*

Using S's phrase, this may sound "far-out," (in quotes), but even by
it will all sound quite reasonable, and long before that your
scientists will come to conclusions much like these. It is simply much easier, and
even more scientific to achieve a so-called, again, objective view of your uni-
verse by going inward, than it is to attempt to escape your distortive atmosphere
going further outward, because in the outward direction you will only meet
more of it.

(Again a rap upon the desk.)

If scientists think that the inner world is a murky maze of intimate chaos,
see what happens when they attempt space travel; that is, journeys
through a camouflage nonexistent space to begin with, with a camouflage vehi-
cle. They will get no further to the heart of truth or reality than a fly buzzing
the outside, forever-closed-to-him, portion of a round, hard, unripe
apple.

There are definite experiments that can be tried in scientific laboratories
that will enable your scientists to glimpse the inner reality, and to actually dis-
cover the ways and means by which the inner energy-self transforms the energy
into physical patterns. There are laws which govern the birth and death,
not only of men but of all conscious beings, and these laws can be discovered
for the asking.

I regretfully believe that a break is in order, but we are all in fine form
tonight.

*(This time Jane really pounded upon my desk, smiling as she did so. I replied
was glad we were all in fine form; and instead of breaking, Jane once more
the table, then continued in a most vehement and pleased manner. Her eyes
very dark, her voice strong.)*

will give you some material before I am through. The experiments will
only have to be tried and their validity will speak for itself. If I can get Ruburt
over his sometimes cursed hardheadedness, his belligerent egotistical blunder-
ings, then he can perform feats that will more than show the validity of my state-
ments. To think that I am to some admittedly large extent dependent upon his

development! (exclamation point).

You could do much better too. Relax, let you be like a donkey too, but I will pull your tail. Soon you will have you at the point where your fingers will feel no fatigue, and then you will make up for lost time.

My apologies, I forgot your break again. Incidentally: Ruburt's hard-headedness and egotistical dragging of feet so far, hampers me in beautiful little demonstration. Go see the office of your precious Psychic Society, and your director, but Ruburt fears to make a mistake, and he blocks me.

Take your break.

(Break at 11:11) Jane ended the monologue with another blow upon the desk. She was fully dissociated— way out, she said. She felt Seth was ready to talk about the American Society for Psychic Research; but she was so afraid of making a mistake that she couldn't let the material come through yet.

(Seth, she said, could go on for hours. The break was only for my benefit, to rest my hand. Where it had bothered me earlier, I now felt no discomfort however. When Jane began dictating again she immediately took up with her very energetic and forceful manner. Resume at 11:11 ×

For Ruburt's edification, this hardheaded egotistical belligerence is somewhat of a good thing, in that without it our sessions, theoretically and perhaps practically, could result in undisciplined and even to some extent dangerous exhibitions of shilly-shallyings, without adequate controls.

Ruburt possesses two necessary qualities which luckily do not blot each other out, though they could. He is extremely receptive, open to and even appreciative of inner data, and also possesses an ego strong enough to maintain necessary discipline. This makes it easier and also more difficult for me, but goes a long way toward minimizing any psychological dangers on your part, and what is gained is solid. There will be no backtracking, and while achievements along some lines may be slower they can be counted upon.

Without your confidence and intuitive affirmation, much of this material would be blocked on Ruburt's part, Joseph, and Ruburt depends strongly upon inner strengths that you possess, and of which you are mainly ignorant. We will go into the mechanisms involved in our gestalt at a later time, and we will make the whole matter plain.

trying to develop Ruburt's abilities so that he does not use his own nervous energy in these sessions because, oh, he would squawk if he was tired and did not get his own writing time in.

make this point, Jane waved her arms in a comical display of anguish.)

On your part also there is, or would be ordinarily, a rather extensive

expenditure of energies, and I am ~~convinced~~ to minimize this also. I do not want to take any energy from your own work, and with training the result will be an extra reservoir of energy.

As the projected scientific experiments are concerned, we unfortunately will have to work with matters that are basically unimportant, merely to please others. Your scientists will find this true also.

We are working slow in some respects, but building a firm foundation. Experiments will be conducted, for example, far as traveling through your camouflage space is concerned; and not only will this traveling be effected, but the physical form must be apparent to others in two places at once, so to speak. Material must be carefully gathered by the personality in its secondary location, to make such experiments effective in scientific circles.

All probability there will be some failures, but there will be many successes and the fear of failure will be our worst inhibiting factor. On a few occasions, with Ruburt's growing training and with his consent, and with yours, we may have to try a somewhat deeper trance state, but this would only be occasionally, and with your consent.

As for you, your abilities are latently of the highest quality, but you also bring up inhibiting barriers that I hope will vanish. In some respects Ruburt long ago developed his ability to draw upon basic energy. If we can, and we can, overcome his quite natural fears and inhibitions, we can all use this ability with most beneficial results. He thinks he is undisciplined. Actually he early recognized his ability to draw upon added energy, and somewhat feared it.

Your reservoirs are also deep, and your inhibitions, while not as conscious and blatant as Ruburt's, are nevertheless quite strong.

Your hand is tired by all means take a break, old friend.

(Jane leaned over the desk, smiling at me. She had smoked a great deal during the session, and now her voice was becoming quite rough. She became quieter, her delivery slower. She remained at the desk for a few minutes, then moved over to our living room window.

("My hand is okay.")

I want to go into discussion as to actual experiments that can be conducted in laboratories, with definite, valid results. Telepathy is one, of course, but eventually it should be disconnected from camouflage physical material.

The use of psychological time is a basic necessity for any experiment. Such use of psychological time is extremely important, since it enables the personality to bypass physical laws to a large extent; and also, and this is important, bypass certain chemical reactions that would ordinarily occur, and tend to over-throw the physical structure.

... good session. I should go on for hours. I do not out of deference, I ... In 'Trieu ... nights ... and now again there are nights

(It will be remembered that Seth has made ... that the three of us lived in the city of Trieu, Denmark, in the 1600's.)

There is so much to tell you, and so little that you can understand. At a future date Kdo want to go into a discussion of animal fragmentation. The idea that animals are sacred is not as farfetched as it may sound.

The street is quiet, and were Kpoetic Kwould have more to ... My existence is more varied than you can imagine. You will have no fear of death and none of life when our sessions are through, and Kwill continue them as long as you are willing. There is no plane of existence which you cannot inhabit, there is no barrier that you cannot cross. Nothing is ever wasted, and no motion or breath is lost.

These sessions represent what you might call previews of eternity, in that you are to some extent receptors of thought that is not hampered by time, and of a companionship that has not ceased with the stirring of the centuries, and with a valid emotional relationship that has escaped the camouflage aspect of physical reality.

I can and will give you further proofs, not only of my identity but your own. The spacious present enfolds but does not enclose you, and my words will lead you on. There may be distractions and even some distortions, but in the long run there will be no doubts. Your paintings at their best, and Ruburt's writings at their best, will also reflect the inner realities that even your scientists will come to see.

Proofs will be given that cannot be denied. Messages will be received that no one else can know. Our foundation is being built now, and it will firm. At later dates, for your own personal edification, we will discuss lives that you have lived and lessons that you have learned. You will see others helped through your efforts, and advances made where there were none.

(Jane's delivery now was very slow and quiet.)

K ... going slow so as not to frighten you. When you have witnesses, effects and knowledge will be displayed. ... do not want to end the peacefulness of our quiet and intimate sessions, and never will suggest that they all be witnessed. Nevertheless, witnesses will prove an asset when you feel ready, and suitable ones are found. By all means experiment with psychological time, both of you, for there confidence is to be found.

... much as I truly regret closing the session Kwill do so, so that you can get your sleep. However K ... often here, and my energy pervades the chair,

Joseph, upon which you sit, and the pen which you write. I hesitate even now to begin the session, but I know that you must be

(Jane laughed.)

However, if you invited me to stay longer then of course I would. Any time you had seen the hand sensation now most obvious, representing as it does merely a small and insignificant aspect of the extension of self which I mentioned earlier. When this first occurs the natural reaction is to translate it in terms of physical camouflage data, so that you get a corresponding arrangement of tissues. Take your break or end the session.

(“Well, regretfully we’ll have to end it, I’m afraid. Good night, Seth. It’s been enjoyable.”)

at 12:05. Jane was fully dissociated. Her hand sensation began to recede as soon as the session ended. Neither of us felt particularly tired but thought we’d have the lack of sleep tomorrow.

(The following material is included here because it refers back to the 44th session and is touched upon in the next, 46th, session.)

(The 46th session was due Wednesday, April 22, 1964, at 9 PM as usual. At 8:35 two of Miss Callahan’s relatives knocked on our door: Miss Betty Dineen, an older woman who is a teacher, and a distant relative but close friend of Miss Callahan’s, and Miss Callahan’s nephew John. We keep the key to Miss Callahan’s apartment, and bring up her mail each day; periodically one or another relative comes to pick up the mail and check over the apartment.)

(Miss Dineen gave Jane information evidently confirming Seth’s prediction that April 15 would be a day of crisis for Miss Callahan. Without going into all the details about Seth, Jane learned from Miss Dineen that in the middle of that week, which would be April 15, Miss Callahan’s condition became so bad that hospital authorities insisted she be moved to a rest home as soon as possible. Miss Callahan required constant care, which the hospital could not provide.)

(She was therefore moved from the hospital on Saturday, April 18. Miss Callahan’s condition showed the following symptoms: erratic behavior, yelling, screaming, throwing things, trying to get out of bed. [She has been tied in bed for some time now.]

(Miss Dineen said that at times, even in the rest home, Miss Callahan will have brief periods of comparative lucidity.)

(When Jane called the hospital on April 20, she talked to a nurse who did not know the details of Miss Callahan’s case, Miss Dineen said; otherwise we would have learned of the real circumstances of Miss Callahan’s removal much sooner. [I had thought that her removal from the hospital meant an improvement in her condition.]

~~~~~80 < 8

*(At 8:00 PM Jane and I both tried psychological before taking a brief nap. I experienced nothing that I could recall, but Jane received snatches of tinny music, as though it was being played on an old rickety piano.*

*(At 8:35 Miss Callahan's relatives arrived. They left at about 8:50.*

*(At 8:55, while Jane and I were discussing their visit and information, Bill Macdonnel arrived, to our surprise. He asked to be a witness and of course we agreed. It will be remembered that Bill had participated in the single seance the three of us have tried, on January 1, 1964; and was scheduled to be a witness to the 36th session, March 18, 1964, but couldn't at the last moment.[See Volume One.]*

*(Bill barely had time to get his coat off and take a pencil and paper I offered him so that he could take his own notes, when the session began. As usual Jane was nervous before 9 PM. She began dictating in a fairly strong voice, and somewhat more rapidly. I had the feeling she was a bit nervous because of the witness. Her pacing was rather fast, her eyes darkened as usual.*

*(It might also be noted that O our cat, jumped up on Jane's lap a minute or two before the session began. Jane said it was the first time in all of the sessions that Willy had done so; evidently, if he sensed Seth's presence, he was not perturbed.)*

Good evening.

*("Good evening, Seth.")*

I am pleased to see that our old friend Mark has seen fit to avail himself at last of my company. It is better to be late than not to arrive at all, and I should most assuredly give him a most hearty welcome. We will have something to say to him before I am finished tonight.

A note. The material was not distorted when Ruburt gave the April 15th date in connection with Miss Callahan, and the crisis of which I spoke. Her ego has given up the struggle. It realizes that it will not be liquidated. Moments of lucidity will flash and die away. She is basically satisfied now, realizing from direct experience of her own that death involves a transformation, and if there is an ending in your terms, then there is also a new beginning.

*(Jane rapped upon my desk for emphasis; then she smiled somewhat patiently at my next question.*

*("Does Frank Watts know yet about what is happening to Miss Callahan now?")*

I certainly, most certainly, admire your interest and concern with Frank Watts. You always manage to bring him into a discussion. Frank Watts is aware

Callahan's condition, and he will be there to assist her, to be sure, since Frank always considered himself a part of hers, although she was completely aware of his existence.

Our witness, our Mark, has had many apparitions as well as what we call apparitions are concerned, and in his case they have been of various types and have had various reasons.

Obviously, to some degree he has been able to use his inner senses. In the case of the fragmentary apparitions that he has seen, for he has actually seen more fragmentary apparitions than he realizes, many of these have been fragmentary through his own inability to organize the material from the inner experience.

That is, because he "saw" (in quotes) a partial apparition, this does not mean that the so-called apparition was in itself not whole, he only perceived part. His abilities are natively strong in this respect. What is needed is additional inner sense and even the development of inner discipline.

The discipline, for Mark or for anyone else, is difficult to achieve, in that what is necessary is a passive discipline rather than an aggressive discipline. The passive discipline allows for a fuller perception. It also helps prevent the conscious ego from snapping too quickly back, as is what happens often in Mark's case.

This passive discipline also allows inner data enough durability to be realized. Mark needs to wait and listen longer when such experiences present themselves. He accepts them, but then in an intellectual attempt to capture them he smothers them to death.

*(Jane's delivery had by now slowed up considerably. She pointed at Bill, sitting across from the couch.)*

This one, that one, is one of your favorites, and one of Ruburt's, and for that reason I myself do feel a warmth. I would suggest that Mark also exercise himself in the use of psychological time. He should progress fairly rapidly. His nature is actually somewhat more restrained in this life than it was in his previously past life. Nevertheless, one of the problems for the personality is still the need for a more disciplined ego.

Three lives ago, Mark was contained in a remarkably cruel and violent nature. He is now extremely kind to make up for past cruelties. In the immediately previous life he was a woman, living in your own west, midwest.

*(Laughing, Jane pointed again and again at Bill.)*

He was erratic. You might say that Mark was too erratic to be erotic. He at that time was fairly wealthy, and gave away much money in a subconscious attempt to make up for the aggressive and cruel male existence just previous.

his choice in the past of a woman's personality represented a somewhat weakness on his part, and yet it represented bravery in a sense.

The impulsive and warm quality began with that midwest existence as a woman. Through the erratic nature of the woman's personality he was actually able to be much kinder. A male's personality at that point would have held too many temptations as far as overaggressiveness and cruelty were concerned.

*("Can you tell us just where in the midwest Bill lived in that life?")*

In the midwest in the 1840's, in what is now Iowa, in a town which is now one of the major cities. He had three children.

His present mother was a wife to him when he was overly aggressive, and he chose to be born as her son in this existence in order to pay an old debt. He was unkind to her when she was a wife to him, and here we run into another case where the subconscious knows what it knows.

His mother now subconsciously remembers that earlier existence, and his unfeeling attitude as a husband. This is a beautiful example. Mark still attempts to override an earlier propensity toward insensitiveness, and is therefore now sensitive and impulsive.

His present mother, remembering subconsciously past transgressions of his, now counts upon his impulsive nature and sensitivity to pay him back, this of course representing a mistake on her part, for which she will have to suffer the consequences in still another existence.

Mark's whole family, in fact, have been in one way or another connected in a rather unusual manner through at least three successive existences, and the family of course has interchanged roles accordingly. They are still working out old problems, and in some cases are doing very well.

There is also another member of this particular family who is presently a woman, and there is also another member who is presently a man. Neither of these two were intimately connected with Mark's family for the past two lives, and represent the only exception.

The exception should interest you all. Do you have any idea, Joseph, who the two could be?

*(Smiling broadly, her eyes very dark, Jane stared at me. She was highly amused.)*

*("Why, Jane and # AI suppose.")*

Sometimes you read me correctly. Mark was one of your children in the existence of which I have spoken. One of Mark's present brothers was a son of Mark's when he was a woman in Iowa.

*("Which brother?")*

The oldest brother. I made an exceptionally good mother.

I suggest that you take your break.

I dissociated. Bill noticed F times  
 be quite I going F say before she gave voice to it.  
 (When June began again voice was quite strong and somewhat  
 deeper, but the phenomena did not last. Within a few paragraphs she was back to a  
 F normal, slow delivery. Resume at 9:45.)

can see from your discussions that some short explanations are in order. On your part, Mark, overimpulsiveness merely represents an overcompensation early aggressiveness. There is certainly nothing wrong with being over-impulsive, but a discipline must also be established.

You will be taken advantage of in many instances because you are afraid act even in a self-protective manner, because in the past your actions resulted in violence. You feel an exceptionally strong sympathy for your mother, since you subconsciously remember your previous treatment of her when she was your wife.

You have more than compensated now for past errors, not only in this life but in the previous life. Your painting is almost a direct result of a desire for creativity, to balance what was once your destructive personality.

The painting has its conception in intuition which you achieved during your past life as a woman. However, discipline now becomes a necessity. The intuitions and the impulse behind your creativity must be disciplined, if the creativity is to come to fruition.

Art of any kind is extremely important as a way of paying off debts, that psychological debts. When you were a woman, Mark, and wealthy, you gave away money. Now like Joseph and Ruburt, you give away parts of yourself, fragments of yourself, made more or less into living psychological forms that according to your ability are free from not only time, but free from many of the defects of your own present personality.

You draw upon your own entity's hidden abilities and knowledge, and therefore transcend the limits of your own present personality. You are not only your present personality, you are the sum of all your personalities. This should be realized.

Paintings, and for Ruburt's benefit poetry—I certainly don't want Ruburt to feel neglected—but paintings have their own vitality and exist independently of the artist, and are the result of a spontaneous, free, impulsive burst of giving that asks no return, and as such, because no return expected, returns are given.

Any art form touches the generations. Karma can be worked out in many ways, and here again we return to Mark's earlier male oriented, aggressive

personality. This time, through the creation of beauty in paintings, *she* makes up for past errors; not only because paintings certainly should possess beauty, but because they instill positive creative thoughts in the mind of the beholder.

Mark's present family is composed of a peculiarly vivid meshwork of previous complications. The involvement has been beneficial as far as Mark is concerned thus far. However the situation should now be altered.

I suggest that you take your break; and again, by all means, let me complicate matters further by commenting on the fact that Mark himself knew you, Joseph, twice before, and perhaps you will recall my comments upon your relationship with your son's mistresses in Denmark.

*(Who, me.)*

*(Jane grinned, then laughed as she pointed at me and then at Bill.)*

There quite a fleshy story here, which Mark was rather directly connected. There are few of your friends and acquaintances in this life with whom you were connected to any strong degree in past lives. Some acquaintances were in your circle in various lives, and merely happened to be born in a like situation to your own because of problems that more or less corresponded to your own.

Mark, however, was closely connected to you both, as was Rendalin, R-e-n-d-a-l-i-n, who is now your Ed Robbins, not of this city. Take your break, by all means.

*(Break at 10:10. Jane was dissociated as usual. Bill said that in his observations of Jane as she was delivering the material, she walked with a heavier tread than she usually used; that she kept her hands in her pockets, which she usually does not do; and that her voice, while within her range, was quite a bit heavier and deeper than usual.)*

*(Seth's mention of Ed Robbins, who now lives in New Paltz, struck me as rather strange. Ed and I became acquainted first by mail when we were both doing free-lance commercial art work. the time, many years ago, we did not meet. Later, while I was living in my hometown of Sayre, PA, I received a phone call from Ed inviting me to work with him on a project Saratoga Springs, This time it was a syndicated comic strip. Indeed, Ed introduced me to Jane the day after I moved to Saratoga, where I lived for about a year in the mid-fifties. Within a year Jane and I were married. Then for some time we did not see Ed; the last time was during an overnight stopover in New Paltz, when Jane and I were on our way to York Beach, Maine, on vacation. It will be recalled that it was in the dance hall at York Beach that Jane and I saw the projected fragments of our own personalities, that Seth dealt with so extensively in the 9th session, of December 18, 1963. [See Volume One.]*



*Jane resumes, at 2:25:15, p. 267.*

I did want to make one ~~point~~ of a light nature, concerning Ruburt's unbounded joy with the new clothing which he has recently acquired. He goes by spurts and starts; being masculine for so many lives, he sometimes is quite bewildered by this quite feminine flurry, and find it quite amusing.

*“Nthought you did.”*

The impulsiveness on Mark's part is in many ways an excellent and usable quality that can be built upon, but discipline of a mental and psychological nature must be used to give him direction, purpose, and a sense of continuity. In this case this is extremely important. He has not married, and as a merry bachelor many times myself, I applaud.

Nevertheless, I will take it upon myself to point out part of the reason, which does have its own hilarious aspects, looked at from perhaps a more distant perspective than that of which Mark is now capable.

For example, having as a mother a woman who has once been your wife rather bewildering, and certainly can lead to all sorts of psychological uneasiness. Nevertheless my sense of humor to the contrary, Mark is coming along extremely well. The earlier errors are being somewhat overcompensated for, but Mark will be the gainer in this respect.

The complications latent family relationships are always dynamic and everchanging. There is no reason to suppose that such problems are insoluble; and also remember that problems between such personalities are often solved through interaction with other personalities.

I have said much along these lines in previous sessions, and Mark should refer to them. He was a sailor on a ship that carried exotic spices. The ship was mine.

*(Here, Jane pointed to herself. She became highly amused, then pointed first at me and then Bill.)*

You, Joseph, were the pudgy, hairy-chested and lecherous landowner, and the town was Triev. Your son was an artist, and certainly prances up and down now in the person of your Ruburt; and at the time you had no understanding nor use for art as any man's profession; and let it be said that in this respect Ruburt treats you much better than you treated him.

Nevertheless, in a barn one October evening, a sailor came drunkenly tip-toeing from the fields, Mark being our tipsy sailor. He expected to find his fair damsel there in your son's arms, and he was quite prepared, having a knife in his belt. He heard the girl's nervous titter—

*(Jane stabbed her finger at Bill.)*

—she was a numbskull, hardly worth your notice, and he came rushing in,

to find what? Not his contemporary, your son, you in chested, white-  
ire lecherous, lustful geezer—

*had to laugh.*

*("Who, me?")*

You, in the act of deflowering the fair maiden, who incidentally had already been deflowered many times before. This story is truly one for the ages.

You, Joseph, dropped your pretty parcel; this is for the record, so I shan't note the position in which you had her so tenderly enfolded. There was no light in the barn. Our friend Mark let out a bellowing shriek. You thought the intruder was your son, since the girl was one of his mistresses. In a truly laughable attempt to elicit your son's sympathy you literally wept in your beard.

Mark, when he realized who you were, damn near strangled you. But there is a postscript. You went back into the house, weeping at your old man's fate. Mark grabbed the girl for one revengeful embrace. Ruburr came across the same fields with his horse, led the horse into the barn, and found Mark and his mistress.

You told me this story the next morning when both young men showed up with black eyes, and Mark with a broken wrist. But Mark, out of the goodness of his heart, never told your son who he found first in the barn, and of such small but tasty incidents is the history of the race composed.

*("I am in his debt.")*

You cannot appreciate the whole story since consciously none of you can remember it, but at least I can get a good laugh at your expense.

*("Some laugh.")*

We have spoken about value extension and fulfillment, as one of the laws of the inner universe. The reflection of this law is seen in reincarnation, evolution, and physical growth.

As you mature and gain in knowledge, you do not obviously grow fatter; in other words, these qualities take up no space. They are not even visible in your space. Physical growth exists in terms of your sense of continuity, and therefore is projected into space and time. The evolving mind takes up no space. The personality takes up no space. You cannot look at it, or feel it. You can merely see its results.

In art, you manage sometimes to put into a framework of space something which usually has no existence in space. The crucifixion has no existence in space. It has no existence basically in time, in that it did not occur to any particular person, per se, at any particular time per se. Nevertheless it is a reality on your plane, and it exists within it.

And within the framework of the crucifixion there are inexhaustible truths

still to be explored. The paintings of the crucifixion, and other such paintings, created a concept form, within which an unexpressible concept is transformed into expressible terms and placed within a spatial framework.

The painting is in a room with three windows, in a large building. It was stolen but misplaced. The reasons are many. One of the main reasons is one that has to do with Mark's own personality and psychological makeup.

I was attracted to the painting, and subconsciously he resented giving into the impulse of giving the painting to his mother. As a subconscious punishment he allowed the painting to be lost through a series of small slips, errors and mistakes of his own, and others.

*("Can you tell us where the painting is now?")*

The painting has been in the same place since it was removed from a show. There is a room with three windows, connected to a larger room in a public building in which men work.

*("Here in Elmira?")*

In this town.

I suggest that you take your break.

*(Break at 10:15. Jane was dissociated as usual. The painting Seth referred to one that Bill lost last summer, while after it was being shown in a sidewalk art exhibit here in Elmira. Bill has looked for it many times, and finally enlisted the aid of the police, to no avail. I had mentioned the subject during last break, saying that perhaps Seth would discuss it.*

*(While Jane was delivering the material on Denmark and Trieu, Bill said that he recalled quite vividly his experience with his "lost town" episode. This involves a time when Bill was 10 years old. Out walking in the fields and woods just north of Elmira, he came upon an old-fashioned-looking town. It was quite small; he remembers a blacksmith shop and a few other buildings, and people in odd clothing. A few weeks later, attempting to return to this strange place, he could not find it. He never has found it, although at odd times he has attempted to over the years. It made such an impression on him that he never forgot it. He is now 25, and a school teacher. He first told Jane and me about his experience a year or so ago.*

*(Bill also said that from Seth's description of the location of his missing painting, it could be in the office of a school principal, or some similar place. He knows several principals in the area and is going to check with them.*

*(Jane began dictating at a slow rate, in a voice pretty much her own, at 10:45.*

Mark's energy resources are scattered this evening. On another occasion, when he is in better control of them, doubtlessly we will be able to do more. His abilities are vibrant, but the discipline of which I spoke is needed to enable

him to focus and concentrate his abilities on constructive and ~~wirwise~~ lines.

I will upon another occasion go into his lost town, and some of his other experiences. It makes no difference how inner data is received. It can be as valid in a dream, or even more so, than in waking life. The lost town incident was extremely significant to him, and represented his subconscious projection of a memory from a past life upon the present.

The town was indeed Triev. However, he projected only that portion of the town with which he was at one time intimately concerned. His name was Grand Graley, G-r-a-n-d G-r-a-l-e-y.

*("That's an odd name.")*

The family had been living in Denmark for two generations. He left for Spain at the age of 32. I will go into more of this material at another time. I covered it this evening by way of variety and diversion.

Our next session will return to other material, as we have so much of our outline to be covered. I am pleased that you have been more faithful in your attempts to use psychological time; and I am most pleased, Joseph, with your development as a whole these past months.

Ruburt is over the seasonal problems, with which I was quite concerned. I will close the session after a few brief remarks.

May 23rd will represent another, and perhaps the last crisis as far as Miss Callahan is concerned. I would advise Mark to go ahead with his plans to find an apartment, but to look over all aspects of any particular apartment that he has in mind, foreseeing difficulties of a temperamental rather than practical nature with the landlord. This would have nothing to do with practical arrangements, but would rather be a more or less mutual antagonism that would rise up between them in a little time.

— always, I hesitate to close the session. Perhaps I shall peek in now and then, with your permission. I also suggest that you keep an extra tape on hand.

Good night most fondly, and my regards to Mark. If he had brought more of himself with him tonight, then I could have been more help. I will speak to you Monday, if not before.

*("Good night, Seth.")*

*(End at 11:26. Jane was dissociated as usual. Bill said that Seth stated something about him which he especially agrees with—the fact that he, Bill, is often taken advantage of. Bill said he has often wondered why this was so.)*

*(While the three of us were discussing the session, on two separate occasions I had very light indications of my old tingling sensation, which Seth has called the feeling of sound. I hoped they would grow stronger, but they did not.)*

... night, Thursday, April 23, 1964,  $\ominus$   $\mathbb{Z}$  psychological time  
 dropping &  $\text{P}_c$  & PM, E ( | separate and distinct visions.

(Both  $\text{B}$  them were  $\text{T}$   $\sim$  &  $\boxtimes$  clear for me—far dearer for instance, than  
 of my brother Dick during his life in England in the 1670's.

... the first vision floated into my mind as I lay in a very pleasant drowsy state,  
 &  $\mathbb{Z}$  kin/ in particular of anything. It was in full color; and in spite of its clarity  
 and duration, was gone before I fully realized what had happened.

... was of a young girl in a type of flaring and belted, blue party dress. She had  
 / yellow hair; her back was to me. She wore short white socks and shiny black  
 patent-leather shoes with a single strap across the instep. And she was in the act of  
 $\sim$ W down, repeatedly, upon a small white and brown dog, with her right foot.

1 dog lay on its back, legs up. It made no sound, nor did it appear to be hurt. The  
 girl, about six years old, repeatedly brought her foot down upon the animal. Her  
 arms lifted like wings, her hair was very pretty. The belt around her waist was about  
 $\text{P}$  inches wide.

(The nondescript little dog acted bewildered. I have a memory of it finally get-  
 $\mathbb{Z}$  to its feet  $\text{C}$  scampering away, unhurt. Although this vision was gone before I  
 realized what was happening, I felt that as far as its duration was concerned I had  
 $\text{P}$  somewhat successful in maintaining it; by comparison this one lasted much  
 longer than any of my previous visions.

(While still in this drowsy state, without making a great effort I tried to let the  
 sighting return. I was of course more alert by now, but I have the feeling that I did  
 succeed, partially, in allowing it to return. That is, while I saw nothing definite, I  
 have the feeling that it was right around the corner, just out of my range.

(The second vision came, I believe, soon after the first one. This time I saw  
 within quite clearly a kind of framed screen with rounded corners, such as a  
 screen. The vision was of a bald male head, off center on this screen to my right as I  
 looked at it. The border of the screen cut off a portion of the head but I could see both  
 eyes clearly. The rest of the screen, to my left, was empty, appearing to be a milky  
 white blankness.

(This bald head just about filled the screen from top to bottom, although I  $\text{S}$   
 aware of a rather thin neck. I was not aware of any clothing. The man was in his  
 forties perhaps, or older. His head had roundness to it. There was something  $\text{B}$   
 an Oriental feeling about the features and the composition, though I do not  
 the person was an Oriental.

(He was smiling straight at me, a very kind and compassionate smile.  
 expression was very sympathetic. His lips were wide, indenting deeply at the corners  
 under the cheekbones. The most arresting feature was the eyes. They were sparkling

her cheeks. There were also very light or these, coupled with the brimming tears and the unusual effect. The whole manner was compassionate

, and sad.

(The color was rather monochrome in this vision, overall brownish gray upon the head. The features do not remind of anyone I know, although there is a resemblance between them and a black and white ink-and-wash drawing I have for sale at the gallery where Jane is employed afternoons. I feel this drawing is one of the best, and have a rather secret hope that it does not sell, since I would like to keep it.

I am now going to make drawings of the two visions, as I did of my vision of Dick.

(R Butts

(458 Water

(Elmira N

afternoon, Jim Beckett visited me briefly. He  
e computer technician whom Jane and I had met but two or three times  
~ ¥ before the sessions began. became acquainted with him when  
repairman. He is also a ham radio operator and a science-fiction fan;  
three of us got along well from the beginning, when we met Jim as he called  
our But after this first acquaintance we had not seen him since, and  
wondered what happened to him.

(Jim visited Jane at the gallery and she invited him to the house on Friday  
mglu that we could discuss Seth. Jim also wanted to tell us about of his friends  
been running some telepathy tests with personnel at the parapsychology  
u Duke University. Jim would attempt to bring one of the friends with him Friday.  
Macdonnel, the witness to the 46th session, would also be there.

(Jim's friend was unable to come, but Jim, Bill, Jane and I began to discuss  
about 1 Friday night. also discussed the letter of April 23, received  
from the A.S.P.R., asking us to cease sending in copies of these sessions unless  
they contained specific information Seth's promised tests. Jane and I feel that we  
rush her development, nor do we have any desire to, so the letter left us some-  
† § a loss; we finally decided to let events take their course, and send the A.S.P.R.  
data in which they might be interested, when, if ever, it manifested itself.

(Bill wanted to hear again the transcript of the 46th session which he wit-  
nessed; since I did not have it typed up yet I began to read it to him. It was quite  
and we had some laughs over it; but as I finished reading at about 9:45  
P.M. I became aware that I was experiencing a feeling of enlargement in the index  
second finger of my right hand. Bill stated that in his opinion these two fingers  
noticeably "fatter" than the corresponding two on my left hand. I then cut nar-  
strips of paper and had Bill measure and mark the circumference of each finger,  
planning to check these measurements when the sensation had passed. This is the sys-  
žplan to use to check Jane's hands also.

(At the time I noticed my hand phenomena, our cat Willy began to charge  
the premises a most active display. At the same time, Jane said that she  
thought she felt Seth stirring about, since all of us had talked about him constantly  
for some time now. I readied my pens and paper, just in case.

then showed Jim and Bill the two drawings of my visions of the night before;  
I did the drawings this afternoon. The drawing of the head, with the brimming eyes,  
struck Jim rather forcibly. In his quiet way he said the drawing was very disturbing

@him, CE this several times ü I had @ Bill thought the other one, of the ŷirl and dog, i ppened, both drawings were rather successful; I felt I had done a ŷ @ @CE ” my memory of the visions down on paper.

(At 10:25 Jane abruptly handed to me a paper and pencil and pointed to the table. I had my own equipment handy however, and grabbed them up. Jane began to dictate then in a strong and somewhat deeper voice, pacing rather energetically. was the first session with more than one witness. Note, ä that at the close of the 46th session, Seth had remarked that he would “speak to you Monday if not before.”)

I will speak briefly so that you will know that I am here. I have been listening to your discussions; before we are through, we will gather together a circle of acquaintances, of whom we have known before.

It will take three years at least before they will all be drawn here, but then we will be able to really do something, and our work will show unheard-of results.

Your guest this evening did not merely happen to come upon your acquaintance, though free will does operate, as I have maintained. Nevertheless Roarck, R-o-a-r-c-k, also has his subconscious memories, and he remembers the times when we were together.

Nor is it any coincidence that the picture which you drew as a result of your vision struck him so forcibly. Roarck is the name of your acquaintance; it is the name of Jim’s entity, and about this I will have more to say.

His abilities along electronic lines are not at all surprising, having been developed in various ways through previous existences. He was involved with esoteric religious ceremonies and concerned with certain religious, scientific, and psychic experiments long before your continent was civilized. He was a priest 4,000 years ago.

These abilities have manifested themselves in various ways, and he has often taken upon himself tasks also of a sacrificial nature. In past lives he never enjoyed the fleshy nature with which you Joseph, a d Ruburt, and Mark were so outlandishly endowed. He was in almost all cases an esthetic personality, four times a woman; two of these times a priestess, and once as a nun in the Middle Ages. The personality in many respects has been rigid, in that its purpose was so undeviatingly certain and severe that it allowed no room for levity or diversion.

Again, the pattern begins to make itself known. The rigidity, while conducive to the development of creativity, also has temptations, in that a certain pride can become psychically sterile or ingrown. However in this existence the personality has opened up to a more considerable degree, and for its own development should continue to do so.



'This session is outside of our regular sessions' have known that Roarck would finally be drawn here, and is his that I have called session. There are others who will come. Do not, however, consider that you yourselves have truth in the palm of your hands.

Truth contains no distortions, and this material with all my best efforts, and with yours, of necessity must contain distortions merely in order to make itself exist at all on your plane. I will never condone an attitude in which either you or Ruburt maintain that you hold undiluted truth through these sessions.

Any material, to exist on your plane, must to some extent don the attire of your plane, and in the very entry to your plane it must be somewhat distorted. I must use phrases with which your minds are somewhat familiar. I must use Ruburt's subconscious to some degree. If I did not take advantage of your own camouflage system, then I would not be able to understand the material at this time.

Inner data, even this, must make its entry through some distortion. We must always work together, but 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.

There must be no rigidity here. This is a living, vital and valid experiment. I suggest that all you take a brief break, and if you are in accord then I will continue for a short time. However, I want to make it plain that we are certainly not setting up a new dogma. By all means take your break.

*(Break at 10:45. Jane was dissociated as usual. She said that something had made Seth angry this evening; she thought it had to do with our attitude and comments after we had received the letter from the A.S.P.R.)*

*(Jim reported that he felt strong chills as the session got underway, and that he still felt them to a lesser degree during break. When Jane began dictating again her voice was \* strong as before, and ) emphatic. Resume at 10:50.)*

Ruburt was quite correct. I found both of your attitudes earlier this evening to be extremely smug. You find it easy to blame others for not having the knowledge that you have thus far obtained, when you forget that I had much to do with choosing who would receive the knowledge. The situation and the time and the growth of your own abilities had something to do with this. While I am certainly not one given to humility, nevertheless my smugness is truly astronomical.

You are after all not idols automatically given cosmic knowledge, and the rest of struggling humanity is not to be treated as imbecilic, whether it is imbecilic or not.

All this involves training. It involves discipline, and then there is the esthetic nature inherent in Roarck's personality which will equip him to along very well. Let him also take to heart my little sermon on humility. Mark can forget it. His personality needs all the building up it can get.

*(It will be recalled that Mark is the name Seth has given to Bill's entity.)*

I have said the universe, that is the inner universe, does expand, but does not expand in space. For Roarck's benefit, ideas, theories, plans, capabilities expand, but do not take up more space. And so does the universe expand, but space is merely a camouflage, useful to you for a time, constructed through the use of mental enzymes, subconsciously and only for a brief span.

Behind the camouflage true reality exists. I have hinted at experiments to be tried, and we will go into these. Through the use of age regression and hypnosis, you will be able with effort and discipline to prove the existence of reincarnation. Records will be found.

Hypnosis is at best a poor tool. A light trance state, self induced, can yield excellent results in a subject who is trained along these lines. Later we will go into other experiments. I have said, so-called space travel will be mainly divorced from vehicles, and the use of psychological time is the very first step in this direction.

There are 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. Therefore the barrier disappears. We will have much more to say along these lines. When you realize that time as you know it does not exist, then vehicles become unnecessary.

Roarck, one of his past existences, was concerned with just such problems. However the society with which he was involved was of course seeped in its own ignorance, as the society is seeped in its now.

I am not going to hold a long session. This is merely in the lines of an introduction, and may I here welcome Roarck to the session. There will be more to come, and many will seem as accidental as Roarck's happening into your household.

I am pleased that Mark is following my suggestions. Teachers are somewhere near the room in which his painting should be found.

The one room is extremely large. There is the sound of activity. The picture I believe was once between two walls. Somewhere nearby is the color red, perhaps in a linoleum. The picture is undamaged, though I seem to see two small marks in the lower left-hand corner.

If you are of the mind, Joseph, you may subtract the minutes of tonight's

! from your v session However, would personally think u  
mall.

(“I thought of it.”)

Some night I will address many people, all of whom knew me, and many whom knew each other. When abilities mature, and when if ever he able to f gīt that awesome ego, we will really show some signs. I was not originally in favor of gaudy displays. However, your precious Psychic Society has made me feel as if I would like to give them a good boot.

Since this is an unscheduled session I will not keep you, but I am extremely w ī both because Mark finally made it to a session the other night, finally after knowing about the sessions for months, and also that Roarck has finally been drawn here. a footnote, Roarck, came too early the first time.  
G D not ready yet.

Now, before poor maligned Joseph’s hand falls off through sheer weariness, I will end our brief session, as always with my own regrets.

(“What are you going to do now, Seth?”)

You try to trick me. I do not do anything in the terms to which you refer, and activities parallel your own only in a very slight manner. There is a quality of value existence and extension with which you are not familiar, and a pul-  
sion that I cannot yet make you understand.

(“Why did I have some enlargement in my hand before this session started?”)

Your pussycat knew, or sensed, that I was here. You sensed it, hence the welling of your hands, which is only a symptom of the workings of one partic-  
inner sense. Roarck knew it when he saw your picture.

(“What is the significance of that drawing to him?”)

The picture which you drew was the result of a vision you received last ight, and my dear friends, the picture represents two things. I suggest a brief break, and I will then go into the picture’s significance.

*(Break at 11:15. Jane was fully dissociated. Jim felt more comfortable now, his chills had abated; my hand was okay; and Bill had a list of perhaps two dozen instances wherein he had known beforehand what series of words Jane would use to present certain thoughts. The phrases were three and four words long.*

*(Bill was also curious to know why he had written down, in his own notes, that Jim was once a monk; whereas Seth had stated that Jim had been a nun, Middle Ages.*

*(Jane maintained her strong vibrant voice when she resumed at :20.)*

The picture is a composite of two images having to do with Roarck. You knew he was coming consciously, and in your inner vision you saw things and made of them one image. The eyes brimming with tears represent

as have often esthetic, compassionate and overwhelmed. The laughing face, however, represents something else. It represents Roarck's overall entity—

*(Here, Jane laughed and pointed repeatedly 4 At the same time, I felt my familiar sensation, the thrilling tingling feeling of sound, begin to build up in my legs. It never became prominent, yet lingered for a few minutes.)*

—laughing, I must say, in overwhelming mirth at this esthetic nature of its own personalities, that so often closes out joy and freedom, and the pleasures of nature on your plane.

Here we have Roarck's overall entity, laughing with mirth but also with compassion, for while the entity enjoys all that is, the personalities have often turned their backs upon very much, in order to pursue esthetic purpose. At another time we will go into this more deeply, but Roarck recognized the picture, and subconsciously saw himself. In many ways he and Mark have opposing personalities, and yet basically the entities are similar to some startling degree.

There is much more to be said here. Even now until the almost immediate present, Roarck has followed in this life his esthetic leaning. He chose to be born under rather poor circumstances, and until the near present made little real or rather effective attempts, but only halfhearted attempts, to seek better conditions for his present personality. He was not an only child, and yet he felt himself to be an only child.

There is a strong inclination toward protection in his personality. This is partially wholesome and partially the result of fear on his part. I hope that he will attend a regular session. He was also in Mesopotamia.

Mark took the word nun for monk, because he knew Roarck when Roarck was a priest, and substituted monk really for priest.

The desire for discovery, and the ability to create are strong in all of you, and also in others who will come here. In various ways you have struggled with psychic realities; and Mark and Roarck are also involved with practical considerations involving women, as earlier Ruburt was involved with her Walter, and you, Joseph, were also involved.

You and Ruburt have solved those problems. Mark and Roarck still have to solve theirs. I suggest for politeness' sake that you take a break or end the session, as you prefer. always when I say I going to end a session, I find it difficult to do so.

*right, then, we'll see you Monday, Seth."*

*(End at 11:40. Jane was dissociated as usual. Bill received a nine-word sentence of Jane's during delivery, before she voiced it. He gave me his notes to put into the record. Jim stated that the personal information about himself was correct,*

Although neither Jane or myself had any knowledge of these things having met him  
on a few occasions some 40 years ago.

(Bill told me that with the information Seth gave in this session and in the  
on Bill's missing painting, he is going to begin a canvas of the schools in  
the area in an attempt to locate it.

(Since my hand phenomena had disappeared by now, I was curious to check  
the joints of my fingers now against those Bill had made earlier. The index  
of my right hand checked out at approximately the same circumference— 2  
second finger, wherein I had been most strongly aware of the feeling of enlarge-  
ment had measured  $2\frac{7}{32}$ " at the time; its circumference now checked out at  $2\frac{1}{16}$ "  
shrinkage of  $\frac{1}{16}$ th of an inch.

(This material is included here because it is dealt with at some length in the  
following, 48th session.

(This evening, Monday, April 27, 1964, I had a very strange experience.

(At 8:30 PM Jane and I tried psychological time, before the session which was  
at 9 PM. Jane lay on the couch in the living room, I used the bed in the room  
next to my studio. It was very quiet and peaceful, and just about dark outside.

I lay without concentrating upon anything in particular; I told myself I felt  
light and relaxed. Because I was using the word light for the first time in these exper-  
iments [with a rather ill-defined idea of levitation in mind, after Jane's attempts], I  
also told myself I was not afraid. I repeated these few words a few times, but do not  
believe I put myself in any kind of a trance, although at the time I took the precau-  
tion of reminding myself I could snap out of it any time I wanted to.

(For some time, trying to maintain a natural, pleasant waiting state, I had no  
results. Then an experience came. And again, while it had definite duration, it was  
still over with before I consciously understood what had taken place. This is just as I  
experienced the two visions of April 23, 1964, described on page 39.

(This time, I found myself standing in the doorway of an office building in New  
York City. I do not know what floor it was on, except that it was at least several floors  
up. It was not an office I had ever been in, yet was next door to an office I used to visit  
occasionally when Jane and I lived in Tenafly, NJ, and I was free-lancing as an artist.

4 The building could be the Carnegie Hall office building, or one very close to  
Carnegie Hall, on 57th St. I do not recall the street number. The publisher I worked  
occasionally was Charles Biro, the time was around 1955. I do not know whether  
it is still located there, or what has happened to him, not having seen him since.

(The entrance to Charles Biro's offices was at the end of a hallway, as I remember  
and the door to the anonymous office I visited tonight is next door to it.  
I stood inside this open office door. To my left was a narrow window of vertical

® ž &T' )/Π ~ /HEH4) fñ7T IV 1<<RQ8T=KT'ST( N+ 9  
 SO: Twhich was perhaps only two feet wide, #D 2T ,D'T/fñ) f% 0L5) 9M :T steel  
 guardrail, and that even if a person managed to kill (Afe feex. Arg s. Af) this window, the  
 safety of a stone parapet lay perhaps ten feet below. The time daylight.

(At the window as I looked toward it, I saw a girl. She was trying to open the window, which I believe was designed to swing inward, perhaps in two sections, an upper half and a lower half.

(The girl's back was to me. She had long black shining hair, was quite slim and shapely, and wore a sleeveless, yellow, silk-like blouse that seemed to flutter and glimmer with iridescent highlights, as though in a breeze. Looking back, I believe the upper half of the window was open; I seem to recall seeing the girl's left arm draped over the top edge of the still-shut lower window.

(The girl was struggling to open the window. She never saw me, nor did I speak to her. I never thought of trying to.

✕ did think to myself: "Well now, she's having trouble with that window, but I'll open it for her. Not only that, I'll do it while I'm standing right here—by mental power. She'll be surprised." My actual thoughts would closely parallel this dialogue.

(However, I never moved from my position just inside the open office doorway. I saw nobody else, and recall nothing else of the office itself. It seemed that I watched the girl struggling with the window for some seconds—certainly long enough for the vision to have definite, measurable duration. I never did open the window for her.

(I then "came to" on the bed, sat up, and saw that it was 8:45 PM. While watching the girl, I had no sensation, or memory - awareness, of lying on the bed. I went into the living room to immediately describe the experience to Jane.)

IIII @ a < 7<

APRIL " !80 < 8g] <] c b =y<Al <S l o k t D o I F <

4:45 PM, while talking to Jane in the kitchen as she prepared supper, I experienced the now familiar feeling of enlargement in my right hand. It centered in my palm, and my index and second fingers. I immediately thought it might be an inner sense telling me that Seth was around.

(A few minutes later I thought of checking finger circumferences again, as I had with Bill Macdonnel before the 47th session; see page 41. By then the sensation had receded a bit, but I obtained a measurement of 2 " for my second finger at 4:50. An hour later the circumference had shrunk a bit, to 2 I feel there would have been a greater difference if I had taken a prompt first measurement.

È i for † next u I noticed TMM  
familiar tingling thrilling sensation, it finally l i d in back of my ears.

(At 30 Jane and psychological i e Jane did not notice anything;  
obtained the results detailed on page

(By É 50 Jane was nervous Willy slept on the couch. I had paper tapes  
ready to check Jane's finger circumferences if the occasion arose. Jane began dictating  
9 PM in a soft and low voice. her eyes darkened as usual and her pace was slow.)

Good evening.

("Good evening, Seth.")

After our impromptu session the other evening, I did not know whether  
or not you would be waiting for me tonight, after the extra typing that was  
involved.

*have that typing all done."*)

Congratulations. Actually, I had intended to give you the evening off;  
however, we will have a short session. Unless of course you would prefer an  
evening off, in which case you certainly deserve it.

*we're ok*

The evening is extremely enjoyable, and after having a total of two wit-  
nesses in one evening this seems like a very intimate and peaceful session.

Your experience this evening represents a journeying, and I offer you my  
congratulations. As time passes you will be able to maintain durability, as far  
such journeys are concerned. We are only at the threshold.

In cases such these, when durability can be maintained, by all means  
attempt to speak to any persons that you meet, in this case you saw the girl  
at the window; and also ask them to write you at your home address.

*(Such simple expedients had not, of course, occurred to # But once Seth men-  
tioned them they seemed most obvious. The fact that I had taken a journey was very  
surprising to # I had not thought of my experience in that way at all.)*

*("Why didn't I see the girl's face?")*

It will take some time before you will Y able to maintain such an experi-  
ence long enough to make such contact, but if possible give your own name and  
address, and also ask that whoever you meet write to you. This of course will aid  
in validity.

You saw the back of the girl's head simply because the girl was standing  
with her back to you. Had you been able to speak to her, it is probable that she  
would have turned. Whether or not you were physically assembled when you  
saw the girl, I do not know. There are many complications here. Journey of your  
own essence must be achieved first, of course. There are different ways in which  
such journeying occurs.

In some instances the physical body stays in its original location, and the personality-essence moves through camouflage space and time. This is, the personality-essence, realizing that space and time are merely camouflages, is therefore free to behave accordingly.

In this instance of traveling by personality-essence, any contact would be telepathic, and a potential observer would see nothing, using the outer senses alone.

*("Wouldn't such an occurrence frighten the observer or recipient?")*

Not in the instance mentioned. Another method is somewhat more complicated and involves a diffusion of energies, a partially-visible secondary camouflage body appearing in a new location, while the original body remains in its original position.

In this case the body would appear visible on the bed while another, identical body would appear in the new location to which the personality-essence had traveled. In this case a potential observer would see what would appear to be an ordinary physical being.

Conversation could then be carried on. There are gradations in the degree of materialization here, in that the secondary body would be absolutely normal-appearing in all respects, or could be less so, according to the ability of the traveler.

You have done very well this evening.

*("Can you tell us anything about the girl I saw?")*

The girl was merely a secretary, standing by the window and on her way to another office.

*("Did I have the location of the office correct?")*

You did.

Each time you practice with the use of psychological time, you add to your abilities, though results may not always be immediate. There is conditioning involved here, not with anything else, but this represents one of your very highest points so far, and I am certain that you will improve. You show a good deal of ability along this line, and possess an inner willingness to experiment, that will stand you in very good stead.

*("Is it possible to pick the places I will visit?")*

It is possible to pick the places you will visit. Whether or not you can achieve such purposeful visits at this time, I do not know. However, you can most certainly try. You are further along than even I had imagined, and so it is possible that such purposeful visits are within your abilities now. At all such occasions, try to establish some kind of contact if possible, but do not be discouraged if this is not achieved at once.



Your abilities, and Ruburt's, of course vary, as is natural, and it is possible that you may be extremely gifted in this particular fashion.

suggest that you take your break.

9:27. Jane dissociated. The above material now made us whether my vision of the the dog was also a journeying. See page 39. mental notes to ask Seth about it if he did not bring up the subject him-

2

(Jane resumed dictating in her quiet voice at 9:31.)

In such experiments, when you attempt purposeful visits, then choose of course people with whom you are familiar and in rapport, so that if you materialize fully they will recognize you as a friend, and follow whatever instructions you are able to give them. Even if you are unable to give them any instructions at all, if you materialize they would of course recognize you, and write you, or not any instructions were given. This is a good point to remember.

For the future, keep still another possibility in mind, that of picking up an object from the location to which you have traveled, and bringing it back with you as proof. This is difficult in the extreme, but it is far from impossible.

The reason that these things are done so infrequently is because the personality-essence finds itself so unable to give up belief in camouflage time and space. You must be convinced, deeply, not only that such feats are possible, but that you can achieve them; and then you must also train yourself to perfect your own abilities.

Failure can lie in any of these lines. A sort of suspension of what you might call logic is necessary before such feats can be performed well enough for there to be a scientific proof, definite enough to be accepted. You must make an emotional and psychic leap, and then you can look backward and see your connective bridges.

Then you can point these out to others. This is extremely important. There must always be pioneers. There will be gradations and variations that you will find most interesting. If, in such travelings, you find yourself in a strange location, then look for signs or landmarks. At first the very uniqueness of such experiences will tend to make you forget. However, an accurate description of a foreign city which you have never visited before, would be of course invaluable.

If you hear people talking, remember to listen to what they are discussing, and the language in which they speak. Now, I am talking of probability rather than immediate possibility. It is not impossible, however, at all to travel seemingly through time as well as space. I say seemingly because this traveling really has little to do with transportation as such.

Since both space and time are camouflages, to speak of traveling through

them is basically meaningless. What is involved here is a transformation of energy and on your plane an extension of personality essence that permits an extension of perception. I will make this clearer at a later date.

The transportation is apparent only. In basic terms, as your plane is concerned, the body does appear in a new location, but it does not travel between two points, as a vehicle might do. There is a transformation of energy from one location simultaneously to another location.

Time as you know it, is simply ignored as an element here. It takes no time for you to journey, using the inner senses, from Elmira to New York. You are simply operating in a different dimension.

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. There is a period when you retain the idea of camouflage time, before full freedom enters in, and a small lapse before orientation is possible.

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.

I suggest that you take your break.

*(Break at 10:00. Jane was dissociated as usual. Usually it takes her until second break to reach full dissociation, she said.)*

*(However, something different now entered in when she began dictating again. She had been resting in our favorite chair; the Kennedy rocker. Instead of getting up and pacing again, she began dictating while still seated. Her eyes were closed, and remained so. She rocked gently back and forth, speaking in a normal voice. Since this was a departure from her usual procedure I watched her closely. I thought that if she appeared to be slipping into a deeper trance state it might be wise to interrupt the session. But at 10:03 I did I feel that this was happening. Resume at 10:03.)*

I have said that this will be a brief session. Until you learn, and you are learning, to replenish your psychic energies, such experiences as the one you had this evening will leave you with a certain weariness. This is not necessary, but in

the beginning, and it is

You are using abilities that you have not used before, and it will take some getting used to. The extra session had was probably not too good of an idea from my standpoint, although for various reasons I did want to call it. However it is not my intention to wear you out, and when I do call an unscheduled session for any reason, then I will compensate by either making the next session shorter or according to the length of the unscheduled session, dispense with the following one.

*(Jane laughed. She was still rocking back and forth, her eyes closed, her hands crossed at her waist.)*

A note here, about Ruburt. He is in good shape. The fact that he has managed to put out always makes him impatient, and particularly this time of year, affects his chemical balance. He is learning to control this to some extent, for which you should be grateful. I mention this merely to lessen his worries on the subject

most pleased with your progress, Joseph, and I expect it to continue. Perhaps someday you will bring a handful of sand back from a Florida beach. Not enough to make a beach of your own, perhaps, but a handful in the middle of your living room table would be quite an achievement.

merely trying out something new for a few minutes with Ruburt, it seems to be working well.

“*She was wondering.*”

*(Jane was still peacefully rocking.)*

I anticipate an excellent and full session Wednesday. I do not on any account want to overburden you with extra notetaking, especially since your experiments will necessitate further need for records.

*(“Was your swollen hand earlier this evening a sign that I’d sensed you?”)*

Shortly after your dinner I came briefly, not sure whether or not I would hold this session, in light of the extra one. We still have much material to cover. However, this evening I did want to speak about your own experience, and to offer my comments and encouragement.

By all means get your vitamins, incidentally, and I would suggest that you take them on a regular everyday basis. You are using, both of you, much energy in these sessions. You are learning to use other energy than your own. Nevertheless this takes time also, and the vitamins will help.

*(Again Jane laughed. She was still rocking.)*

I must admit that I did feel somewhat guilty, imposing on you on an off night. Nevertheless gains were made, and I will let you off early this evening.

The energy that you use in these sessions, and in your own experiments,

need a able your own energy. You are already drawn “ other reservoirs, but this too is an ability in which you are being trained. There a almost regeneration that will occur, and that is occurring now, to some degree.

*(Now Jane's eyes opened. She appeared to be fully \* remained seated as she ended the session.)*

I suggest that we end the session. All in all, we will come out a little ahead, with this session and the unscheduled one.

*(“Good night, Seth.” End at 10:23. Jane said she had been dissociated to a greater degree than ever before while in the rocker, but that it still was not a state of deep trance. She had not been worried. Her thought at the time had been that she wasn't sure how far Seth would go with the trance state.)*

*(This material is dealt with briefly in the following 49th session.)*

*(This evening, Tuesday, April 28, 1964, while trying psychological time, between 10:03 and 10:25, I had two brief but interesting experiences.)*

*in the first one, after lying quietly for some time, and approaching the necessary state [close to sleep yet not asleep, but unaware of my body lying on the bed], I saw myself; I was at a public swimming pool in the summertime, although I saw no one else. I saw myself from the right side, striding purposefully along with vigorous step, carrying over my right arm a neatly folded white towel. Evidently I wore a bathing suit, but it was obscured by the towel, and I could not see its color. I did see my bare torso and lower legs.*

*(Beyond my figure I saw the typical blue-green opaque water of the tiled swimming pool, and some shining pipe work, evidently a fence or ladder. Over my head I sensed the reaching-out arc of a pavilion roof, curving gracefully. I walked on what I believe to be sparkling green and white tile.)*

*(The flooring took a series of long shallow steps down, each step being perhaps two or three inches deep. I strode along, my right heel slipped off the edge of a step, and I landed flatfooted on the next step with a jar. So vivid was this sensation that my whole body jumped, on the bed, and I was awake. And as my foot slipped and I was shaken up, I was myself; that is I was no longer watching myself. Upon awakening I thought of the Sayre swimming pool, but as far as I know the two settings would not be the same.)*

*(The second experience came shortly after the above. This time I was myself. I was dressed in colorful summer sportclothes and wearing a cap. Again it was a bright summer day. In my right hand I held either a sheaf of papers or a road map; I did not look at what I held. I was leaning against the endpipe, or post, of a modern, steel meshwork type of fence that reached rather high above me—several feet in fact. Before me was a very large parking lot, full of cars. I saw nobody else.)*

of me,  $\bar{A}$  left and ),  $\mathfrak{B}$ " side of the fence, 65 # S/ 19"  
 ) (8  $\bar{x}\bar{a}$  v ' scene reminded me of Clute's

but  $\bar{A}$   
 stood learning against ' the bright sunlight, I suddenly heard  
 name called out, in a high-pitched, plaintive, feminine voice: "Ro-o-bert..." The  
 was quite startling, very distinct and definite, and the first time I have had an  
 experience.

(The almost forlorn wail of my name came from some distance in back of me,  
 right. As soon as I heard it I snapped my head around to see who was calling  
 woke up.

(The voice was not Jane's, although it was similar in range. Yet it was also  
 higher, and somehow formal too. I do not know anyone, male or female, who calls  
 s Robert, (least of all in that manner), nor did the voice remind me of anyone I  
 might know, no matter how slightly.

(Shirley White, in the summer of 1964, corner of Walnut  $\bar{s}$  Water. She called  
 eelysgasph from a car making a left turn off the Walnut Street bridge, by Water St. Jane  
 were standing on the lawn by our apartment house. When I heard Shirley call  
 had my thrilling sensation. Yet, because the setting was different I was not sure  
 edlstjwas it,  $\bar{s}$  doubted the connection. Did not ask Seth. Still not sure, Dec. 1964,  
 note this down to retain This is the only time that I know of, so far, when  
 someone has called me Robert. The manner of the call was very much like my psy-  
 experience.

(Note that in first experience I saw similar location [later, in Watkins  
 (ilen,NY] but did not participate actively—that is, I did not swim. In the second,  
 location was different, but I heard the calling voice. Distortions account for this?)

1 J11R \_ < 8

APRIL ) 8<!80 ·8g] <w JF \_ JIF=y< AS R l okt DoJF <

(At 7:50 Jim Beckett arrived to be a witness. He brought a friend, Jim  
 linnant, a research technician in spectroscopic measurements and tabulating data.  
 Corning Glass, which is near Elmira. Both Jims are about 25 years old, both  
 abilities in electronics, both are ham radio operators.

8:00 I tried psychological time, without success. I could not reach Iwbvksa,tuly  
 waiting and peaceful state just preceding sleep. Jane tried at 8:30, t  $\bar{x}$   $\bar{a}$  9  
 (\* results.

(By 8:55 Jane was nervous as usual, though not because of the witnesses.

*di i g her v aa and ... dee per,*  
usual. She maintained this good voice throughout the so it need be men-  
tioned again. Her pacing κ \* rather slow, her eyes dark as usual.)

Good evening.

(“Good evening, Seth.”)

I am pleased that Roarck came for a regular session, and also that he brought with him a friend, who has been a friend of his, though not of mine, on countless instances.

This relationship has gone on through three successive lives as far as Roarck and his friend is concerned. I have not known him, nor have you, Joseph. He was involved in the Inquisition period, and also like Roarck still has remnants of old rigidities.

Nevertheless in his case excess, fervent nature has always been in existence, and even now his enthusiasms are extremely fervent, and although a humorous exterior personality now shows its face, nevertheless the extremely authoritative and sometimes too rigid nature holds the personality presently in bounds.

The bounds amount to bonds in some cases. He is given to fervent allegiances, and often should listen to the dictates of inner discipline. The cruelty which he inflicted upon others during the period of the Inquisition was inflicted with the most pure of purposes. He believed firmly that he was following the dictates of God. More cruelties have been effected by principled men than unprincipled men would ever dream.

The personality has endeavored to right old wrongs, and has succeeded to a great degree, but at the risk of sacrificing inner spontaneity, and even at the risk of losing the very authoritative aspects of his nature, so that there is still a tendency to follow rather than to lead; simply because in the period of the Inquisition he was in a place of authority, he led; and he led men into atrocities committed in the fine name of principle and religion. For this reason, while he is still tempted to lead, he allows himself to lead only in small ways, not trusting yet the judgment which at one time betrayed him.

There religious interests, therefore, are repeated in the present personality, but efforts are made to tie these ideas into the world of so-called reality. The interest in extrasensory perception, the interest in science and religion, all represent efforts on his part to tie various of his older personalities together, and to learn from their mistakes.

Roarck knew him well during the period of the Inquisition, and again in an immediately-past life in the Midwest of your country, as well as in one other existence. Nevertheless, I welcome your new friend to the sessions, and he one

of those of whom I have spoken earlier.

I did not find it of much purpose to give reviews during our sessions, particularly since new witnesses will come. There will have to be some method, and I leave this to you, Joseph, some method of filling witnesses in on previous sessions. This should be taken care of in some manner.

I would like to make a remark for your benefit, Joseph. The experience during psychological time, involving your own image by a body of water, was a valid clairvoyant experience, in that you have not as yet visited this particular spot, and it was a glimpse into what I prefer to call the future.

I have explained too often that time is a camouflage, to go into this now. Nevertheless you have done well, particularly this week, in your experiments, and your progress should be fairly rapid from now on.

*“Can you tell me something about my experience of seeing the young girl abusing the dog?”*

*(See page 39.)*

The girl was a relative of yours. The incident actually occurred in relative now lives in your town. The dog does not.

*“Who was the relative?”*

The name of the relative is Ruth. I presume the name makes sense to you. Ruburt loves to block such personal data. However, I see that he let it come through undistorted. Bravo, Ruburt. I could hope that this would continue.

I suggest that you take a break, as there is much material that I would like to cover this evening.

*(Break at 9:25. Jane was more fully dissociated than usual, for a first mono-*

*(My confusion over the name of my cousin Ruth stemmed from the fact that when Seth referred to “your town” I thought of Sayre, PA, where I grew up, instead of Elmira, 18 miles away, where Ruth grew up. In 1935 I was 15 years old. Ruth being a few years younger, her physical dimensions at that time would closely match the young girl I drew in my pen and ink sketch of the experience. Also, the girl I saw a blonde, æ Ruth is a blonde.*

*(Seth stated that Jim Tennant is one of the group he expects to gather around June and me. Jim 3 reported that this afternoon, upon being invited to attend a session by Jim B., he felt his scalp distinctly crawl on three separate occasions; lifting up though it would detach itself. Jim 3 stated that his mother is quite clairvoyant, that often when he is ill, for instance, she will get in touch with him before he has time to inform her of his illness.*

*(Jim 3 has been a radio announcer, and we discussed ways to record the sessions, along with my taking notes.*

Your new friend can be called Mareth, M-a-r-e-t-h, which is the name most suitable for his entity. You realize that such names are translations, as indeed of this material is a translation of realities into conceptual patterns, and from conceptual patterns into words. It is with the words, of course, that necessary distortions must occur.

If the material is to be understood by the ego, then it must be translated in the beginning into terms which the ego is competent to handle, unfortunately. Inner data, which will be and is being received, will be valid, vivid, and will exist beyond any doubt. We shall set up plans so that any experiences will be documented.

Nevertheless a freedom from the ego must be permitted to some extent, so that the inner self can most freely operate. I have spoken of tests and experiments that can be conducted, and which will yield results that will be ultimately accepted.

I have also said that space travel, so-called, will of necessity deviate from its present concern with vehicles. It will be discovered that the inner senses represent long-lasting method of such travel.

When it is understood that space and time are both camouflages, and that your cause and effect theory is a result of a continuity theory that no longer makes sense, then your scientists will recognize the impossibility of trying to decipher basic reality with camouflage instruments, and vehicles, that of themselves produce distortive theories, and only serve to probe further into a camouflage pattern.

The experiments will be many. Hypnotism, as I have mentioned, will be a basic tool in the beginning. Hypnotism, you see, is not a camouflage tool, but a psychological tool which is therefore uncamouflaged, and relatively undistorted.

Hypnotism will be necessary, however, only for a time, and only to induce the light trance state. In the light trance state, the inner self is free from the camouflage nature of your plane, and the truly humorous aspect is this: Only by freeing yourself from your own camouflage universe can you see it clearly, understand it for what it is, and actually learn to use it for mankind's best advantage.

When tests are conducted, and this will take a while, but when tests are conducted in laboratories, using the trance, the controlled and disciplined trance, as a tool and an instrument, then very quickly you will be able to delve beneath personal subconscious material to other layers.

We have spoken of these other layers. For the edification of our esteemed visitors, I will quickly mention them. Beneath personal subconscious material you will find data, dealing with racial memories which will be of great



to psychologists and biologists. In this you will find material that is concerned with the individual as well as that of the species as a whole; and by the emotions, you will come to the boundaries of the inner self.

As tests are conducted, the inner self can be reached without too much difficulty. The methods to be used here are already familiar to you, Joseph, and Ruburt.

*(For emphasis Jane knocked on the table top. All through this material she spoke with much emphasis and used many gestures.)*

When this material begins to emerge when under trance many of the same answers are received, when it is discovered that the knowledge of the basic universe is contained within the living individual, and when there is no doubt that the solutions given are the same, then and only then will you begin to solve the problems that are before you.

The light trance, again, is necessary only for a time, and theoretically it is not necessary at all. The only necessity here is that you permit yourself not to displace the ego, but more, to enable yourself to look within and past the ego.

There are a few more points here, merely connective material, that I want to make before going further into a discussion of experiments that should, and will, be tried.

I suggest that you take a break; and one of these nights I will break you all up, but we shall certainly save the pieces. Perhaps between us we can all put them together again, in a most splendid fashion.

*(Break at 9:55. Jane was fully dissociated. Jim Beckett stated that midway through the monologue, he felt the presence of Bill Macdonnell so strongly that he expected to see Bill walk in the door. However Bill did not appear throughout the evening. It will be remembered that Jim B. and Bill were witnesses to the 47th session. That was the first time they had met, although Seth stated they had known each other in previous lives.)*

*(Jane resumed at a slower pace at 10:05.)*

I have explained to you how the inner self is connected to the present personality, and how the emotions at the end change through the layers of the subconscious, begin in your plane as parts of the personality, and as part of your force field, and then are transformed and become the inner-sense connective that connects the outer ego to the inner self.

I have also explained how energy is transformed, and changes, adapting itself to the particular camouflage pattern of any given plane. Now in this way you will reach the inner self. The results will be, then, valid in scientific terms. The emotions are the outer extensions of the inner senses, and it is

through the i... ions and traveling, the traveling of the pathways of the emo-  
fi~+2fi~fiž~l H//ff! ,+ ff fi fiH,fi fi inner 2 and fi±S S±B±aB~  
fi(ŠŠ) )ff fi 2,+%S' fi~+ ,+ fi 2! !'++ ŠF

a~l S' 2fi Š S +~fi 2ž fi fi' l' ,+fi" H,fi fi ,++ S Ž' X'+ Bā ŽŽ fi  
fi fiž~l ~ā/ fi ! ,+.R1 8~+fi fi S! ! ) S1 S 2fi fi fi Sā /E% ! fi  
fi fiH// ) 2' ' /' fi fi fi ž H/O+~fi) ' ' Š~T "E'+ ž fi fi S' /' fi H//  
) " S+fi+^l' /fi.a~l S! ! ) \$H1 fi B1 ' ' 2' ' ) ~l fi Sž fi ~ / Ž,fi / @8 ý  
S±+fi ±Ež fi ~ / Ž,fi / @8 S±+fi 1' 2+ S' /fi ,+ Š' fi ~ S fi! l

Bž~l fi fi fi ~+ž ž~l Sž fi // " fi +fi fi! fi ~" Xfi +ž~l H~l O+~fi  
' ! fi fi fiž~l ' ' ' S' +1' " ' 8ž fi ~ OŽ,fi / @8 S±+fi X2+fi fi fi T 2l 8  
+~ Š' fi ~+ @E,fi " 8+ " +fiž ~%fi! l < ' fi / 2X+~ + H// ŠŽ fi fi  
' 8ž fi ~ / Ž,fi / @8 S±+fi 1' 2+~ ' /' fi A 8ž fi ~ / Ž,fi / @8 S±+fi 2ž ' /'  
fi fi fi fi + fi ~ž fi fi l S X+~fi ~+Q ~%+ Q%X) l fi ~% ' +žl

R1 S % S Xfi 8S ~%+ ~l S @8 S! + fi H// ) ' /' ,+ fi fi S 2fi fi  
8ž fi ~ / Ž,fi / @8 S±+fi 2' ' Q S' + ! ~ S E) fi l 2 ) ž fi Sā @E,fi H/O' T  
fi O+~H+FB+ Š' fi fi S' / % S @! 8/ Ež~l ' S +~fi Ž' ,ž fi ) 2 + nž ,ž  
fi S l Ž fi ' S / T 2! Ž S ž 1' S " Ž' ..a~l S j~l S+ ž H// 2! 8ž +~fi  
fi S l Ž Š' fi X2+fi Š' fi 2' fi! ~l Ž F

† 1 + ž~l S' Q fi fi +~l S + Šž fi S +2% S' fi~+ ' + " ~l S fi ~ž ~%  
! ~ / fi / Sā fi fi S fi! 2,+fi 8' žl R1 S 2+ ) ŠŠ S ~ Š' fi fi ) ' fi! X  
fi S 2! S / ~ fi S +2% S' fi~+ X S fi ~% // % 8ž fi fi + Šž X + " fi + ) fi l 2  
ž~l ' S ~+ ž~l S 8' + ) ~l + " fi ! ~ž fi! ~l ~ Ž fi + fi 8 fi fi S H// ) ' 2 fi A  
~+ " Š S fi + fi fi ~+ ~% 8i ž 2 fi / ! Ž F

B- ž~l S' S ! E H1 + fi fi + fi ~l 2 Ž' 2 fi // " Ež~l ~ + ' + " fi + fi +  
l' ~ž H' S fi 2 fi S +2% S' fi~+ E + " H 1' ' Ž+ ,+ fi fi 28 S' / ! F 1' fi H  
' S fi + fi S " H,fi 2 fi 2 S fi + fi fi X) l fi fi 2 S fi + fi fi ~+ ,+ " l S ) /  
+~l Ž fi S 2ž fi fi fi! ! l + fi fi ~+ fi + fi T 8' fi ...

@ + ,+ " S ! 2 fi 2 fi ! ! l + fi fi ~+ 1' 2 fi T + 80 fi E) l fi H H + fi  
! l fi ! ~ S Q H + fi fi fi ' 8i ž 2 fi S fi + fi fi ~+ ~% ! Ž ,+ ' 8l S S 2% /  
! ++ Š' fi Ž' + 80 fi ~+ " fi! E~+ ž~l S 8' + FR1 2 2 % S % ! ! 8~ 2) OE  
) l fi fi S ^l S 2" fi 8' + " fi ,+ Ž E / + Ž H,fi fi % " ! H1 fi ! ~ S ' + "  
! ~ S 1) l fi 2' ) O fi ) S + Ž fi fi 2 2 2 ~ + F

B+ fi " S ! H' S' X ž~l ~ " + " 8 % S ! ~ S fi + ž~l S' Q  
w fi + " Š 8 Š + / fi 8 S' ) O! 2 fi fi fi ++ fi) fi T + 18 ) ž fi 8 Š + / fi ,+  
S Ž O S Q % E S' ' S ~l 2 S ' Z + E' S H' S T " ~l fi 2 ž~l T + H E 1' fiž~l ~ + fi  
S' Q X H' S E 2 fi fi fi 2 ! Ž 2 fi fiž~l ' O fi S fi X ' ' + @ fi + fi ,+ p  
8 + " + fi ~ž~l S T + H / " Ž ~ h fi ž~l 1' ' fi S' fi" fi ! F

« ~ fi ~l Ž fi S ā bis fi Ž Ž 2 CX + " fi ž ~% / O H fi / H 2 H1 fi B  
' ,+ fi 8 S fi 2 ~ giving you. R1 Ž S H fi ~%+ ,+ ' fi T 2l 8 + ~ Š' fi B1 ' ' "

explained that the expanding universe theory contains gross errors since the universe, the real universe, is expanding; but it is expanding in terms of value fulfillment and has nothing to do with expansion in space.

So do your dream ideas exist in the same manner, and you are as unaware of their existence as you are of your own subconscious existence. You do not know how you move across the floor. You are not conscious of each breath you take. You know that your muscles move, without your volition. You know you breathe, and in the same manner that you undertake physiological, biological and mental leaps and functions, so do you also create the reality of the world.

I have wanted to cover this because I can see the existence of this dream world to you, and its continuity, always within the spacious present. You must understand psychological reality, psychological time, psychological experience, and the dream existence before you can learn to utilize many abilities, since in all the mentioned aspects, you use your abilities, that is your inner senses, on a subconscious level.

Here you can get the feel of them so that you know what you are working with. You are always and constantly in the process of transforming energy from the inner senses into physical idea constructions. I want you to become acquainted with the process by which you accomplish this unknowingly, so that you can then perform the same process with your own awareness.

I suggest your break, and if I seem to be ignoring our guests, I was never much of a party boy, although I have my moments. They are extremely welcome, and I expected them both.

Now before I forget your break entirely, I suggest that you take it.

*(Break at 10:35. Jane E - dissociated as usual. She resumed at 10:46, still using a good strong voice.)*

I have gone into the reasons behind these sessions, and they can be read. We have a delicate balance here, and in the delicate balance itself lies the outgrowth and release of energy. I have mentioned earlier that in a dream experience, as far as the senses are concerned you may visit a particular location, experience a certain time duration; and yet the location does not exist and cannot be found in your space, and though you experience, say, five hours time in your dream, this perhaps takes up merely a flash of clock time, and the physical body does not age during the psychological dream experience in any proportion to the actual psychological reality involved. You are free of space, and to a large degree of time, in the sleeping state, because you are not using your energies to transform ideas into urable physical camouflage patterns.

You do transform ideas into image patterns, but they do not have

durability > continuity on your plane. They do however, possess durability and continuity on another plane with which you ; subconsciously ili; g These images are as independent of your conscious control as the inner workings of your own physical body are beyond your conscious control.

These images continue to work out problems that you have set for them, in the same manner that work out problems as your present personality in one incarnation after another. These dream images also have their own free will, within limits. I have explained the reality behind all art. I have explained that the energy contained therein is regenerating, and although held within certain limits is constantly active. The same applies to the dream world, and in our experiments the same will also apply.

You will Y merely doing what you have been doing all along, but with the aid of the ego you will be able to prove the extent of your achievement. If everyone on your plane were suddenly to believe that the physical world would end at a particular time, then so it would, you would simply cease your idea constructions. In our experiments therefore, we will have to begin with a strong belief that what we are setting out to achieve can in fact be achieved.

This in many instances will be distasteful to many, but all physical constructions are transformations of energy made manifest as idea, and then constructed into physical reality. Without the idea you have no physical reality, and without belief that our aims are possible, there will be no achievement. The achievement gained, however, will then provide its own physical proofs.

I have begun to go into the laws of the universe of inner reality. However at this time I will not add to them further, since your visitors will only be confused until they are up to date. Nevertheless, I have said that these laws are reflected and followed through all camouflage planes, and in all manifestations, and this also applies to your dream world. I have spoken about fragments, both personality fragments and others, and these also follow the same laws.

Your animals possess a closer bond by means of the inner senses. Remember our analogy of the spider and its web. The web exists both in time and space, as all physical constructions do. That is why I have said that your universe does not exist in the same fashion as the web, simply because it is not bound by space or time. The universe expands, again, in terms of value fulfillment, and in ways which your outer senses cannot comprehend.

Your scientists' instruments are themselves distortive, and will only allow you to probe further into camouflage. What you need are tools and instruments that are free from camouflage. Your scientists think in terms of getting beyond earth's atmosphere, and thus avoiding the distortions involved.

They do not realize that beyond that distortion lies another, and it is

Ž aŽyou 11 iŽs w l tools aŽyou uwo k. I will  
ê more to say on this at a

As as witnesses are concerned, and as as the wife is concerned, I would suggest that you meet upon another evening, when a session is not due Ž begin with, and leave the matter to Ruburt. far as Bam concerned, I would quite welcome another young woman. Nevertheless, the overall personality is what matters, and since Ruburt delivers the sessions I will leave the matter to him.

It is much better in the long run to quietly and cautiously advance. I am not the Holy Ghost. I do not request or demand the vows of poverty, obedience, certainly not chastity. I will at all times demand integrity, and perhaps when all is said and done that is my only requirement.

It is much better if you proceed surely, fairly confidently. But excess enthusiasm can lead to fanaticism, and this at all costs must be avoided. The two witnesses this evening have worked out very well. It is possible that the wife in question may work out well also, but the approach to her should not be overly impassioned, as this would be a mistake.

I suggest again a short break.

*(Break at 11:18. Jane was dissociated as usual. Seth's reference concerned Jim Tennant's wife. Jim T's thought was that his wife could take shorthand notes of the sessions. Since she was quite young, Jim T was also concerned about her interest in the sessions, since she had not had time to develop an interest in ESP.*

*(Jane resumed her vigorous delivery at 11:25.)*

This whole matter is to be determined through training and through discipline. I will not give you signs, nor will I perform tricks in order to convince anyone. The method is in the text. Such signs as I give in these sessions will be for my own purposes, and they will never be purely for display, but for their value as teaching demonstrations.

There is no easy way that is effective in the long run, and if I seem heavy-handed this respect, it because I would rather have slow and certain results than flashy displays that cannot be maintained. This is a lifetime project, and I mean Ruburt and Joseph are getting their effects now through previous hard work and discipline. I will simply not have Ruburt levitate six feet into the air, nor give any clairvoyant displays, unless there is a deep purpose served. Our guest should not be impatient. Nothing will be gained that way.

Those who prove interested in these sessions, and who become part of group, will be sustained; but always Bwill work with you in the development of your inner senses, without the display of fireworks for display's sake alone.

I will go into our guest's background more fully at another session, and

also the enthusiasm which is so refreshing, and so in of discipline. This enthusiasm has caused you difficulties in past, and I will I simply will not be, the means of allowing you to let it operate without using discipline and discretion.

*(Here, Jane pointed at Jim 3*

I would be doing a disservice if I did. The enthusiasm is excellent. However, it should be channeled, and to some degree held within bounds for your own benefit. I do not mean to sound harsh. My feelings are not harsh. I have the advantage of knowing the background of your previous personalities.

Within the boundaries of discipline we shall have, here, freedoms that are relatively unknown in your world today. But we must avoid psychic avalanches. Because the possibilities are so unlimited, we must be sure of ourselves at every point along the way. The material must be read. The experiments in the material must be tried.

A means will be worked out in this respect.

My dear friends, I hesitate as always to end a session; and again, I could go on for hours. I promised you our party session and we will have it before long. I enjoy your rainy night. My regards are with you both, and with my usual deep regret I will end the session. Ruburt came through for me very well. My best regards also to your visitor, and my heartiest good evening to you all.

One note. Your experiments, Joseph, are coming along extraordinarily well, and when you hear the voice that you heard in your experience, then you will recognize it.

*("Good night, Seth."*

*(End at 11:40. Jane was dissociated as usual. Jim Beckett had departed at last break. discussed with Jim Tennant our reasons for our very cautious approach to and with the Seth material, stressing our feeling that it was best to be the very conservative side as far as claims, etc., went. invited him to attend future sessions; and it was becoming more and more apparent that we would have to make some kind of arrangement for others to be able to read the material, without letting it out of our hands. are of course most anxious that nothing happens to the one copy we have for ourselves.*

*(See page 54, in reference to Seth's last paragraph above.)*

*(On Tuesday, April 28, 1964, as she was dropping off to sleep, Jane experienced a rather unpleasant sensation within her body. She had, she said, an abrupt feeling as though she had been "hit over the head." Her body did not move on the bed; she merely felt this very definite jolt within, at the top of her skull. No other sensation or experience followed, and she fell asleep.*

« prior to following  
sation. ~ was, said, an actual  
was fairly unpleasant, it was

« ij agaiĪ j ij this jolting Ī  
sensation of a blow on the head. While it  
instantly.

(Since work at Artistic lo. in t e mornings while Jane writes at home  
for the same period, she has taken up the habit of experimenting with psychological  
time at about 11:30 after her stint at the typewriter, and just before she gets  
lunch.

(On April 30, 1964, Thursday, Jane had a most interesting experience, at  
11:30 Trying psychological time, she suddenly realized that she was in her old  
environment, Middle Avenue, in Saratoga Springs, NY. She saw the street she had  
grown up on, very clearly and in a way that she could not in a dream. She stood  
in front of her house, but with her back to it. It was winter; the ground was covered  
with packed snow; so were the roads, although there were no heaping snow banks.

(Jane then saw a young boy, pulling two other boys on a sled. She immediate-  
ly knew it to be Curtis Lundgren, as a boy. She has not seen Curtis Lundgren, who  
is now a grown man, since our marriage ten years ago. The sight of the boy imme-  
diately confused Jane, since of course she knew Curtis L. to be grown by now. Yet the  
neighborhood was real. She thought: "Why, this isn't today—yet it must be.  
Lundgrens live right around the corner."

(Everything then disappears. Without knowing how she did it, Jane then  
brought everything back, and looked it all over. She thought: "Why, it is  
today—there's Rabe's house on the corner, and the neighborhood store." She then real-  
ized that all she saw was in the past. She looked at it again and gave a most heart-  
felt, deep sob. Then it was gone.


(Jane also remembers seeing some bare lilac bushes in a neighbor's yard, across  
the street and next to a grade school building's fence. was a gray day, in the morn-  
ing. She saw no other cars or people. And like me in my experiences, she did not think  
to attempt speaking to those she did see.)

(Copy of Jane's account of Friday, May 1964.

(The following experience happened to me today between 11:45 and 12:00  
noon. I told myself repeatedly that I was extremely light, light as a feather. The expe-  
rience was qualitative, very vivid, unforgettable.

(My eyes were closed. My body began to feel extremely light, but a thrilling  
enveloped me. My forehead felt extremely cool, as if bonds of coolness went all around  
head. The thrilling enveloped me completely, but in waves of stronger, then less  
intensity.

(The stronger waves seemed to grow progressively stronger however. Once ~  
"saw" a great light, as if perhaps the sun had come out suddenly. [It is a very dark,

%y % % % < / . ^  
literally be carried away, or swept away. At no  concerned for my own safe-  
The experience was amazingly pleasurable. I had sugges d in the beginning that  
I snap out of the trance state by noon, and had set the alarm. It did not ring, how-  
ever, and I became aware that the time set for the trance was over.

(Also I wondered about the advisability of going further when no one was  
around. Rob was at work. I was tempted to go ahead anyhow, but instead I count-  
ed to three and came out. I felt terrific, refreshed, dazzled. I wondered, because of the  
intensity of the feeling, if this is what is meant by ecstasy.)

IIII@\_ < . Ž  
 \ ? y < : ! 80 < 8 f \ < \ c \_ H = y < AS Q l qkt DqI H <

(While trying psychological time I had the following three experiences. All were  
very brief, and over before I realized I had received them: April 30: Young woman  
with wide open mouth; full-face close-up. May 2: Workman installing interchange-  
able green walls. May 3: High level 3/4 view of front half of two black, running  
horses.

(I made a list of these, added a quick sketch of the horses, and Jane's Saratoga  
experience and ecstasy experience, pages 65 and 66; all with the idea of quizzing Seth  
about them at tonight's session. These experiences with psychological time have  
become so intriguing and numerous that Jane and I devised a method to keep a list  
of them, in chronological order for quick reference.

(Last Saturday we bought an extra tape to have on hand for Seth's promised  
party session.

(Both of us napped until 8:45. No witnesses were scheduled. I felt quite  
relaxed, although as session time approached Jane felt somewhat nervous. She began  
to dictate in a normal voice, pacing slowly, and maintained these patterns all  
through the session. Her eyes darkened as usual.)

Good evening.

("Good evening, Seth.")

I see that we will have a quiet session this evening. I understand that  
Ruburt has been having his difficulties, and as I have said often, patience is not  
one of his attributes. May congratulate you, as well as myself, for our fiftieth  
session. It takes some doing on all of our parts. Two sessions a week is a very  
strict and heavy schedule, you probably know for yourselves by now.

Whenever you that you need a few sessions off, you may of course



them. I did not take the chance in the beginning. It is too hard to set up conditioning. Now however, you want time off within reason my eas<sup>a</sup> —yo shall have it.

*(Jane laughed.)*

The fifth law of the inner universe creation, I have told you. Again, this is not necessarily the fifth law in terms of importance. I am simply giving you the laws in the simplest way.

This creation involves not merely the juggling of energy units and fields, from one form to another, but also involves the setting up of new fields. This is oftentimes the result of value fulfillment, in which case all the given possibilities bound to emerge, but each emergence is in the truest sense a creation.

Creation occurs, again, most often through value fulfillment, which exists in a dimension having nothing to do with your space and time; and in the deepest sense creation as a whole, originally, if you'll excuse the term, had nothing to do with either your space or your time, and the so-called birth of your known outer universe came long after in the story of creation and value fulfillment.

When your scientists finally decipher the physical realities behind the birth of your known universe, they will only discover that this was an exterior manifestation of a vital psychic reality that existed long before. Creation almost always exists hand in hand with value fulfillment, and by the time that any physical construction appears within your plane, it has already been in existence. An idea on your plane gives birth to physical constructions, but the idea itself is merely a translation of another reality, which gave birth to it.

Value fulfillment is very much like creation, and yet there is a difference, and creation exists first, if we must speak in terms of continuity, and for you we must. There is much here that almost can be given to you only through conceptual patterns, and again this difficulty arises in words strung out one before the other.

Nevertheless there is within the inner vitality and psychic value of the universe, constant creation, by which I mean the addition of something unique and new, and something that has not existed before. This creation arises from the vitality of the inner universe itself, and this vitality continually renews itself.

Not only does it renew itself, but it generates more of itself. There is not as you may think some definite, finite amount of energy, from which all things must be created. There is instead, truly, an infinite amount of energy, and of this I am certain. Do not ask me, as yet, where this infinite amount of energy comes from. For one thing, I do not think in terms of cause and effect, and energy does not have a source in the terms with which you are familiar.

Creation, therefore, constantly continues, and not always along the lines

of old patterns, but by means of completely new patterns. A small but interesting point: On your own plane, there is a subconscious storehouse of knowledge, whereby it is known in a condensed fashion, by molecules and atoms, exactly which variant or evolutionary attempts have been made, with what results—and always with an eye out, so to speak, for circumstances that might fit forms once adopted with failure, or to attempt other forms for which present circumstances may not be right. I have said that, first of all, molecules and atoms and even smaller particles, have a condensed consciousness.

I suggest your break, and we will go into this more deeply.

*(Break at 9:28. Jane was more fully dissociated than usual for a first monologue. Since this material was so interesting we decided to wait and see if Seth would take up our own personal experiences with psychological time later in this session. Jane resumed in the same low-key manner at 9:39.)*

The atoms and molecules that make up all physical cells are not basically bound by your time. They act within the framework of your time, but the condensed knowledge that they contain carries with it its own peculiar and unique consciousness, that is not bound by your physical laws.

Chemicals themselves will simply not give rise to consciousness or to life. Your scientists will simply have to face the facts that consciousness comes first, and evolves its own form. But this is, and involves, individuality, and also interdependence. The physical body that you imagine consists of some sort of separate consciousness, controlling a framework of completely unconscious parts, is quite farfetched.

All the cells in the body are individual, and have a separate consciousness. There are certainly gradations here, but the fact remains that every cell is a cell. There is conscious cooperation between the cells in all the organs, and between all the organs themselves.

Now at various times you have questioned what the entity actually was, and wondered how fragments, or fragment personalities, could ever become entities, if they ever did.

Here in a simple manner is a case in point. The molecules and atoms and even smaller particles, all contain their separate consciousness. They form into cells. Now, although the cells maintain individuality and do not lose any of their abilities, in this formation into cells there is actually a pooling of individual consciousness of atoms and molecules into, and to form, an individual cellular consciousness. Here the consciousness of each individual molecule or atom, by this psychic gestalt, gains immeasurably. The combination of individual consciousness into a combination forms a new, enlarged, more powerful cellular

consciousness that is capable of much more experience and fulfillment than would be possible for the isolated cell or molecule.

Now we carry this even further, as you most probably suspected. You end up with organs composed of literally unnumbered individual cells, in which case the same combination with its resulting benefits for the individual, also results in the formation of a larger consciousness.

This goes on ad infinitum, and yet even the lowest particle retains its own individuality, and is not stripped of any ability. Indeed, its ability is multiplied a millionfold. The cooperative nature of the physical body could be no mere result of your chemicals, and chemical reactions.

The consciousness forms its own materialization. The physical body is truly a more wondrous phenomenon than is supposed, but here I hope I do not push you too far, for this combination of consciousness continues, and its results can be seen in the consciousness of the physical brain.

You will note that I said brain rather than mind. All of this will show itself to you in its logical perfection, in time, and much of this will be important in many seemingly diverse fields.

Psychosomatic medicine is in its infancy, but in this material, and in some future material along these lines, there will be found much that will apply. When the overall consciousness, for example, makes the decision to bring about the destruction or near destruction of a portion of the body, permission is asked for, and received or not received. This may seem a far cry from a discussion of entities. Nevertheless I am tying many subjects together for your edification.

I suggest you take your break. I had some indecision, myself, as to whether or not to discuss with you matters dealing with any witnesses that might want to sit in on our sessions, and still may do so. Nevertheless at this point you seem to be holding your own. By all means take your break, and if it seems that I am shoving a lot at you this evening, it is only because I want to make the best of the time that we have.

*(Break at 10:02. Jane was fully dissociated; she remembered very little of the material she had just delivered.)*

*(Last Saturday Jane received several brief flashes from Seth; we have been concerned lately with the best way to handle the problem of witnesses—that is, to familiarize potential witnesses with the material, and at the same time keep our sense of privacy, and also maintain control of the sessions. Jane rather angrily cut Seth off, feeling this is a problem we must handle ourselves.)*

*(One idea we think has promise is that witnesses attending the Wednesday sessions—we decided to keep Monday sessions private so that we could relax—first read the material in another room while the session itself is going on. Then when they have*

*familiarized themselves*

*stand what is going on. But during reading could take notes, or approach the material in any way they saw fit. keep but one copy on hand, so cannot let the material off the premises.*

*(Jane resumed in her quiet manner at 10:14.)*

It would seem, therefore, that what you call consciousness might be the result of this combination. That is, it would seem that self-consciousness was the result of this combination. Each cell, however, has its own consciousness, and when I speak of consciousness as being an attribute of cellular life, I speak only for convenience, since actually cellular life is an attribute of consciousness.

The physical body therefore an attribute of consciousness. The atoms and molecules possess a self-consciousness to some degree, as well as a generalized consciousness. The self-awareness of a human being is partially composed of the combination of self-aware individual atoms and molecules that compose it. The generalized consciousness which you call the subconscious, is composed of the combination of generalized consciousness from the individual cells and molecules, but now we come down to the source of the self-aware conscious individual behind or within each molecule. Where did come from to begin with?

It is of course from the inner universe. This becomes extremely difficult to explain until you learn to feel conceptual patterns directly. I will try to make it as simple as possible, and hope that I am not giving you material before you can grasp it.

*(Now Jane's delivery became quite slow and measured.)*

The energy personality who desires to be materialized upon your plane, himself becomes part of this plane through the use of the inner senses. Through a process of diffusion—and this incidentally is our ninth inner sense—the energy personality first diffuses himself into many parts. Since entry into this plane, as a member of this plane, cannot be made in any other manner, it must be made in the simplest terms and be built up on your plane, your sperm being of course an entry in this respect.

The energy of the personality must then be recombined and brought together, as is done in the manner which I have specified. The inner sense of disentanglement, which I have mentioned briefly in the past, represents almost an opposing movement to the initial diffusion, and must be carried out to achieve any independence from your **lane**.

I suggest your ã and ? ÷ you are following me, and I will try to get to other matters that ë? ë ? later in the discussion. But I wanted to carry this thought as far as h evening.

u% fully dis usual.  
this ' break the concept down into  
terms understandable ' us. Ū that times it would not be possible to  
break concepts down into words. Ū resumed 10:40.)

next rule, or law, of the inner universe is of course consciousness. Everything that exists on any plane and under any circumstances contains consciousness, condensed knowledge, and even self-awareness to some degree.

There is no case where this is not so.

Our next law of the inner universe is the capacity for infinite mobility, this occurring within the spacious present, which is an infinite spacious present.

Our next law is the law of infinite changeability and transmutation. That is, any given portion of energy has within it the capacity to take on any pattern or to form an infinite number of energy fields, each one giving forth a truly infinite variety of result.

As you know, the cells or atoms in an arm could just as well form an ear, as far as innate ability is concerned. This is a very simple example. I trust I am giving you enough tonight to keep you busy for a while.

While it might sound impossible to you, this generalized molecular consciousness, which you would call subconscious, contains within it, in condensed genetic fashion, all knowledge of the inner workings of the universe, this knowledge being acted upon and instantly accessible when it is needed.

Your personal egotistical awareness has to do with your own camouflage universe, and with manipulation within it. Nevertheless, the condensed code-like comprehension of what I prefer to call the mental genes is at all times available, though not necessarily to the egotistic "I am."

When you realize that are much more than the egotistical "I am," and that your true personality contains a much larger and really more powerful inner ego, then this relative inavailability of inner comprehension to the outer ego will not annoy you.

Now, you will see that the inner ego of which we have spoken many times is the projector of energy upon your plane. The inner ego, representing the basic personality, through diffusion makes a materialization of itself and enters your plane.

The inner ego therefore is your counterpart. It breaks energy down into simple components, but it must still operate within the given laws of the inner universe. It therefore forms the separate molecules and atoms that will compose the individual. Its own knowledge is put into condensed form, and the molecules are therefore able to combine and recombine, according to the material properties inherent in your universe.

You will see why this is an important point when you reread this material. You will see why, although the conscious being may seem to be the result of this combination and recombination, he is, nevertheless, more than that result. He is a particular personality formed purposely, and not in a random fashion, the inner ego creating a replica of itself to function within a definite, peculiar set of circumstances. This is extremely important.

The whole is more than the sum of its parts, but this is because you do not see the whole. The whole is never apparent in your universe. There is so much that you do not know, and so much to be filled in merely in this sort of outline form, that I am appalled, completely. There are so many matters still not hinted at.

I suggest that you take your break.

*(Break at 11:06. Jane was dissociated as usual. As soon as break began, I became aware of the now familiar swelling, or feeling of enlargement, in my right hand. It became very definite. I also felt it to a lesser degree in my left hand. Jane then said that she too had the feeling to some degree. I took no measurements, not being prepared; in a few minutes the sensations began to recede.*

*(Jane resumed at 11:14.)*

We will cover your experiences at another session. I am sorry to put you off, but tonight was an excellent night to give you the material we have covered; and I want to explain your experiences rather thoroughly, and also use them to delve further into our study of the inner senses. You have been doing particularly well, however. I told you that direct experience through the inner senses would be extremely vivid, and now you can realize this for yourself.

The horse incident is extremely interesting, though it represents only a partial comprehension, or rather a partially transmitted comprehension. I am pleased with Ruburt's Saratoga experience also, and wish to let him know that we will see to it that witnesses do not bother him.

If you would give me my due credit, Ruburt, you would not need to stew half as much. Your Saturday evening social sessions are extremely beneficial to you both. No doubt you know that.

The inner-sense material will also be tied in with our laws of the inner universe, since they are equipped to recognize them. If I neglected to mention Ruburt's attire, let me here express my approval. I am going to end the session unless you have any questions, since the material came through so well.

*(I guess not. I seem to be doing well.)*

I do regret not discussing your experiences, since I know you were looking forward to their explanation. I wish you both a most delightful spring evening, what there is left of it, and as always hesitate to end our session. I found

this € q >€  
("Good Seth.")

11:25. Jane usual, "coming up," as she puts it,  
toward the end of the delivery. the session her eyes had darkened as usual;  
throughout her voice remained rather normal. Neither of us experienced any more  
hand phenomena.)

IIII@\_<.!<

^ y<O'!80< 8f \ wIH\_IIH=y< AS S lqkt DqIH<

(While trying psychological time I had the following experiences. They were  
very brief, and over before I realized they had taken place.

(May 5: Feeling of great enlargement in both hands as I lay on bed. This is not  
the now-familiar sensation of swelling in the fingers and the palm, but rather one of  
actual physical increase in size. Both my hands felt at least double in area; as though  
they had grown, or I  $\bar{s}$  wearing giant gloves.

(May 6: Glimpse of triangular piece of costume jewelry, pewter in color, open  
in center, three sides of triangle set with rows of fake colorless "stones." Upon leaving  
the state of psychological time I forgot this sighting, but remembered it while in the  
state of psychological time the day.

(At 7:25 on Tuesday, I had a brief feeling of swelling in my right hand.

(At 8:00 PM Jim Tennant arrived to be a witness. He spent the next hour  
reading back material. He also brought two questions, one personal and the other  
very technical, from people he works with at Corning Glass.

(Jane  $\bar{s}$  up from her nap by 8:30 PM. At 8:55 she said she was not as ner-  
vous as usual before a session. She had the feeling that Seth had "taken care" of her  
somehow this evening, putting to rest her concern over witnesses. I showed her our  
growing list of psychological time experiences, in the hope that Seth would discuss  
them tonight. Jane began dictating in a voice a bit heavier than usual, and main-  
tained it throughout the session. All evening she paced back and forth slowly, hands  
in pockets. Her eyes darkened as usual.)

Good evening,

("Good evening, Seth.")

Bspoke in our last session of the cooperation existing between the cells of  
the body, and of the cooperation existing between the atoms and molecules that  
make up the cells and organs.

There is also a mechanism within the subconscious that allows 4 the

materialization or projection of idea — inner vitality into physical construction. This capacity is inherent even in the atom and molecule and

You will remember that we said that atoms and molecules contained consciousness, a generalized consciousness first of all, in which data is suspended in condensed mental genetic code, and also a self-consciousness to some limited degree.

The capacity and mechanism necessary to project idea into physical matter is, therefore, present in the individual atom and molecule. I mentioned how the atoms and molecules combine to form cells, while each individual atom and molecule does not give up its own uniqueness, but forms rather a gestalt, so that a cell is indeed a psychic gestalt given physical construction through the capacity that exists within each individual component.

The ability to project idea or energy into physical construction is, therefore, generalized throughout the whole physical human body, and throughout the bodies of any living thing. This capacity, being a part of the generalized consciousness, or what you would call the subconsciousness, therefore performs its function without egotistical awareness or comprehension.

I have mentioned also that the cells in an arm could just as well have been formed into the cells of another limb or portion of the body. Here it is the purpose of this mental genetic code system to maintain such purpose and data. There is a difference between the physical chromosome pattern, and the mental gene code, in that the chromosomes carry translated inner instructions in condensed physical form, for the physical cells to follow.

However, the mental system that parallels the chromosome system carries in condensed form within the atoms generalized consciousness, data that has been transmitted to it by the entity. That is, before entry into your plane, the main characteristics of a personality have already been determined by the personality itself.

The inner ego knows what it is about. This inner data is transmitted through the mental genetic system by way of the generalized molecular consciousness to the chromosome system, and the chromosome system then translates data into a physical code for the cells to follow. You will find this fits in with the material from our previous session.

far · Ruburt is concerned, he did correctly receive a short message recently from me, and I will go into this now.

*(Yesterday Jane told me of the message she thought she had received from Seth. In it Seth compared our idea of space travel to traveling from the basement of a building to the top floor; and for a building he used [ an example the ancient Tower of Babel.)*



Your idea of space travel is indeed — ridiculous as trying to build tall st — many stories high, and — considering this building as a space vehicle. Buildings may be used for many things; as space vehicles you will admit they would be hilarious. For one thing — they are attached to your earth. For another, traveling from the basement up to some sixtieth story hardly would bring you any closer in any real manner to the stars.

Through Ruburt's subconscious I picked up the old legend of the Tower of Babel, and yet this is precisely what you are attempting now in space travel. You almost hope, to continue the analogy, that you could construct a building high enough to reach the stars.

Now, although your space vehicles are not n — apparently connected to the ground, they are indeed connected to the ground of your camouflage patterns in a most meaningful manner, since they are themselves camouflage. Later I want to tie this in with some other material, and with some of your recent experiences.

I will have more to say along these lines, but suggest your first break. I also will make some comments on witnesses in general, which you may find helpful. And my greetings, incidentally, to your guest.

*(Break at 9:27. Jane — fully dissociated—again, more so than usual for a first monologue. She resumed dictation in her rather sedate manner at 9:30.)*

I also mentioned that chemicals alone, in whatever form and with whatever mixtures, will not give you consciousness. The fact is that this statement that I have just given you is true and false, in that chemicals alone will give you consciousness, simply because we know now that every molecule exists on your plane is there n — the physical materialization of conscious energy.

When I say that chemicals alone will not give you consciousness, I speaking of the theory held that physical matter, chemicals and atoms, that were inert and lifeless, suddenly through some metamorphosis attained the conscious state through an evolutionary development.

The consciousness always exists before the physical materialization. The God concept, of course, originated from mankind's innate knowledge that consciousness precedes physical construction.

When the physical origin of your universe is finally discovered, your scientists will be no better off than they are now. They will immediately be up against the problem that above all others they have avoided for so long, that of the origin behind the origin. The simple fact needs restating. The physical universe, and everything in it, is the result of consciousness. — did not evolve consciousness. To the contrary, consciousness not only created the physical universe, but continues to do so.

We will, here, avoid a discussion in the material that you have so far understood, I this constant creation of the physical universe is carried on by each individual in on a subconscious level, through the use of mechanisms which I have at least partially explained.

Cooperation is always a vibrant and necessary law, and you may add cooperation to our list of laws governing the inner universe.

Now, this constant creation of the physical universe is not maintained through some localized subconscious that exists somewhere between two ears, behind the forehead. The individual subconscious, as I have explained, is the result of a psychic pooling of resources and abilities. It is a gestalt, maintained and formed by the cooperating, generalized consciousness of each atom and molecule of which the physical body is composed.

Each individual atom within its generalized consciousness has the capacity, in some degree, to construct its portion of energy into physical construction. It is extremely important that you understand this fact, and realize that the individual cells, for example, lose no individuality in this process, and gain immeasurably, the whole structure of the body being the result of this cooperation of cells which are themselves the result of the cooperation of atoms and molecules.

This resulting pattern or physical body makes it possible for the cells, atoms and molecules to express themselves, and to fulfill abilities that would be impossible for them in another context. They share to some degree in the perspective reached through the abilities of a physically-large body structure, in a way that would be denied to them in other fashions.

From their cooperation they achieve a value fulfillment along certain lines. I mentioned the capacity for infinite mobility and transmutation as being one of the laws of the inner universe. The reflection of this law is seen in the latent ability for almost infinite varieties of structures, and endless combinations that can be achieved by the atoms and molecules, and smaller particles of your universe.

You remember that value fulfillment is also one of our laws of the inner universe, and in this particular instance, the atoms and molecules have the opportunity for value fulfillment along many lines, according to the form that their cooperation and combination may take.

I am explaining this matter rather thoroughly because we will be getting matters concerning the entity and its personality developments. The entity, for example, works with the same sort of individual cooperation, and uses building blocks of energy in much the same manner, that the atoms and molecules in the physical world combine cells, organs, and the whole structure of

the physical body.

As the various parts maintain their individuality, as they gain in terms of value fulfillment by cooperating and still retain their uniqueness, so also do the various personalities retain their individuality and uniqueness while still cooperating to form the psychic structure of the entity, which in one context also forms and with this little problem I will let you take your break. There are more ways to see what is inside an egg than cracking it, + you will discover.

*(Break at 10:00. Jane is dissociated as usual. She smiled broadly - she delivered the last paragraph above. She resumed at 10:10.)*

I hesitate to interrupt your social break. Nevertheless I will continue. It goes without saying that mankind is not alone in maintaining the physical universe, and in giving it continuity as he projects and constructs his own physical image; and as this image is the direct result of his own inner psychic climate, and it reflects most faithfully his own inner joy and illness, and as this joy and illness shows itself physically in his image, so also do all living things construct their own images, and help to maintain the physical properties of your universe.

Not only does the physical matter that composes these images go back into the physical storehouse, to be reused time and time again, but also the physical matter is broken down once again to the state in which it was before its cooperation of parts that formed a particular physical body.

The cooperation is gone. We have spoken of mental enzymes and of their importance. It would be helpful to reread those passages in connection with this material. It is because every atom and molecule contains within it condensed comprehension, inner, direct, codified comprehension, of the inner universe as a whole, that these atoms and molecules are capable of such varied combinations and variations.

I have said that this condensed comprehension is readily available when it is needed. It is latent within the generalized consciousness of each atom and molecule, and is directly responsible for the combination into cell structure.

One of Ruburt's little prize perceptions was his realization that you see, or are aware of, only your own idea constructions. Basically each individual inhabits a completely different world. We will carry this further.

As you are not aware of many so-called realities with which your own is familiar, so you are completely unaware of other universes that coexist with your own. Your outer senses are equipped to perceive your own camouflage patterns. They are not equipped to deal with other camouflage patterns.

The camouflage patterns within your own physical universe are coherent enough so that all individuals of a given species appear to perceive or less the same surroundings. There are groupings of perceptions belonging to various

all these perceptions species. I cover this more thoroughly I teg I to make here.

The material dealing with the interrelationship and cooperation of the various species in their combined maintenance of your physical universe, will take many sessions. However, B will go into the methods involved. You already have a basic statement concerning the mechanisms involved.

The fact is, that even in your own universe all of your camouflage forms are not perceived by any one species, your own included. At best your scientists will only discover more of these camouflage patterns, but the entire system will simply not be perceived by any one species, and you will never perceive camouflage patterns outside of your own patterns. You are simply blocked in the pursuit of knowledge beyond a certain point + long as your scientists persist in the lines of their present development.

The inner senses can perceive other camouflage patterns, with training. As I mentioned, there are universes coexistent with your own, but your camouflage outer senses cannot perceive these. Nor with your limited cause and effect theories will you ever get very far.

The cause and effect theory, as I have stated, a result of your ideas of time. As long as you persist in thinking in terms of past, present and future, then the cause and effect theory is a logical and seemingly infallible result. When you develop your time theory and realize that present, past and future are merely effects and distortions caused by your own perspective, then your scientists will realize that cause and effect is a passé and antiquated theory, useful only for a short time—I hope you appreciate the pun with the word time—and should be discarded.

There is more B want to say, bringing in the matter of our spacious present. However by all means take your break.

*(Break at 10:35. Jane was dissociated as usual. During breaks, we had been trying to fill Jim Tennant in on some of the basic points of the material. Jim agreed that it might be a good idea for him to begin reading back sessions while Jane and I were holding our Wednesday night sessions, thus killing two birds with one idea. He also spoke of recording some sessions, to which we have no objections. Jane resumed in her same deliberate manner at 10:45.)*

B have rushed in one manner, giving you some excellent material to follow that last session, and yet the quality did not suffer, though B pushed Ruburt rather far. He was somewhat concerned since you have begun having witnesses, and you will see the material speaks for itself. This is a process of education. When you are asked about these sessions, that is your answer. my part, I ·

an Any results or so called will result of train  
ing, study, discipline and exercises.

The material will always basic tool for study. The suggestions given  
in pyc ological time and so forth, are to be  
approached a approached after a thorough knowledge of the mate-  
rial, and familiarity with the purposes behind the experiments.

I have often told you of the dangers involved in approaching  
experiments without the safeguards of discipline and study. After attendance at  
an initial session, those interested should then begin a study of the material. In  
no instance should any experiments be tried by witnesses in the beginning.

As matters come up such as this, I will deal with them. I cannot say too  
strongly that I welcome those interested. However, this evening I did not  
attempt to answer your guest's two questions, not because I disapproved, mere-  
ly because at this point the material is the important thing, and I didn't want to  
sidetracked.

There is another reason. I do not want these sessions to get the reputation  
demonstrations, for reasons that are rather complicated. The way in  
which I have given you the material results in a steady progression, and this is  
important. At later times my attitude may change. However, because of the atti-  
tude in the scientific world at large, these sessions should have a more sober cli-  
mate, in that I do not want either of you to be thought of, in Ruburt's words,  
as a pair of nuts.

And I am just the boy to give the sessions a sobriety, as you well know.

Now returning briefly, I would like again to mention our spacious present,  
in which all things have their existence. When the spacious present is under-  
stood, with its attributes of spontaneity, then the cause and effect theory will fall.  
The cause and effect theory being the result of continuity holds no water.  
Basically, the spacious present as you know does have because of the  
existence of value fulfillment.

It does not have continuity, in the manner in which the term continuity  
is usually used. Continuity usually implies one thing happening before or after  
another. The spacious present contains instead spontaneity, and within it all  
happenings are simultaneous, and yet there is durability.

The durability achieved because of constant expansion in terms of value  
fulfillment. Your camouflage physical universe does, necessarily, lead you to sup-  
pose that time exists in terms of past, present and future, simply because the idea  
or energy constructed into physical reality therefore operates under physical  
properties.

There is so much of which you are not aware. You have taken certain

arbitrary points of beginning and departure — practical purposes, as — exam-  
ple the birth of a child used to be considered — entry of consciousness.  
Now your scientists realize that the living human being is indeed h — the  
womb. Centuries ago this was not admitted.

Any physical image brings up this problem. When does it actually attain  
life? You know of course that the consciousness is the first, the image is the sec-  
ond resulting phenomenon.

The physical body image that seems to die at a particular point, and seems  
to enter your physical universe at a particular point, does neither. There is no  
particular minute or hour for the materialization or dematerialization of the  
physical body. Only your perspective makes it seem so.

*(Jane smiled.)*

Your life, believe it or not, basically, is a simultaneous happening. You  
merely see it in slow motion.

The true meaning and the true happening in your life occurs along the  
lines of value fulfillment, in terms of comprehensions, psychological experi-  
ences, and fulfillments that do not take up space, and that are independent of  
time as you know it.

You cannot perceive either the consciousness or — con-  
densed and latent, in the sperm, and then in the fetus, before the human body's  
complete construction; nor can you see or perceive the comprehension or the  
consciousness that is still there, when so-called death occurs.

This does not mean that a human being contains no consciousness before  
the moment, or the arbitrary point of birth. You merely say life begins here.  
Your saying so, however, does not preclude the fact that consciousness began  
long before.

Your arbitrary decision that consciousness ends with the change of physi-  
cal properties at the arbitrary point you call death, does not preclude the fact  
that consciousness does not end here. There is a metamorphosis that occurs with  
the change of the fetus from a fetus into a full-blown, miniature human being  
at birth. This change is not much looked into, because it occurs beyond the  
reach of your outer senses. Nevertheless this metamorphosis involves, in appear-  
ance, such a change as to seem impossible.

At the other end, so to speak, there is also a change which you do not per-  
ceive, and you do not perceive it because as the consciousness constructs the  
fetus from the inner plane, so then the consciousness is now beginning to enter  
another plane, where it is equally beyond your perception.

It merely ceases to construct the physical image. There is no great mystery  
here. What seems a mystery is merely the result of ignorance. I always hesitate

when I approach this since you so called spiritualists, while possessing some usually whatever of course they have the galaxy. They fully as of course Frank Watts his

*(Here, as though for my benefit, ; I am so interested in Frank Watts, Jane upon the table I use as a writing desk.)*

I suggest that we end the session, though I still have much to say. Nevertheless a brief discussion with your guest will be beneficial and in order. we still get to your experiences, Joseph, and Ruburt will hear himself his own.

bid you all a most fond good evening. Some evening soon I will be more playful, but much of this material must be laid on with a heavy hand.

Good night, tootsies. I look forward to our next session. And we will still have our party session, Joseph.

*("Good night, Seth."*

*(End at 11:29. Jane was dissociated as usual. " discussed the material with I Tennant for half an hour before he left for home. " also discussed methods of reproducing this material mechanically, since time precludes my trying to type more ;*

*(It might be added here that John Bradley, our drug-salesman friend from Williamsport, PA, who has been a witness several times now and has read some of ' material, visited us on Tuesday, May 5, the day before this session was held. He ' us again about a lawyer friend of his in Williamsport, who wanted to witness a session, and indeed was willing to make the long drive [about 200 miles round trip]*

*§ for this purpose. Jane had been unsure as to what to say the first time John had mentioned his friend, since her experience with witnesses had been very limited. "*

*had several witnesses since then however, so she told John his friend would be welcome now; John may make arrangements as to the date by mail.)*

*(On Saturday, May 9, 1964 at about 9:00 PM, I was sitting at the living table reading Jane's manuscript on ESP—the section dealing with her feeling and the Saratoga experience.*

*(An ambulance then came across the Walnut Street bridge, siren blaring. It held up by a car making a turn beneath the traffic light, and so it paused there siren screaming until the car moved out of the way. The ambulance then raced down Walnut Street toward the hospital.*

*(As the sound of the siren began to fade, my old familiar sensation that Seth called the feeling of sound, swept over me quite strongly from head to toe—the tingling, the deep thrilling internally; I felt as though I might be lifted up; this*

*pleasant*

‡ ‡ ‡ “ñ á l z z ı ı ıı *by it.*

02584SC8'GHZ,%? 0°9€

*it a uner mola r. ê*

*t*

ž18\*8"C

L

(I

#

ž

# A

Ý

I

*time,*

)':B3C

. ;'A€

*unable retain it.*

*lying | } tell*

*at internal feeling,*

*myself that g visit*



- In ) D. RSCP / § ) / ; § #FA 7EG P  
/= @QWXP + 7Z 34E " "

(I feel that •ë )9-CP c nt might also be noted that that evening, when Jane tried psychological time, she too tuned in on Mother Father. She did not see either one of them; and like me, while the experience had duration, Jane could not retain the gist of their conversation.)

IIII@\_< "

\ ?y<8& 880 < 8f\ \ c \_ G=y<AS Q\_l r kt Dr I G<

(At 6:00 Jane woke me to say that she was in the d of an extremely ut BeexplrOt stiff neck. By the time we obtained treatment for it the time was close to noon, so it seemed there would be z session this evening, or at most a few words from ) acknowledging the seriousness of Jane's predicament.

(Sunday, and until late at night, Jane had been reading The Winthrop a book about American colonial life in the 1600's by Anya Seton. Last night she was unable to get to sleep, thinking about the book, and surmised that in uay the book had roused her subconsciously. Jane had forgotten it, she said, but thought that upon reading the same book a few months ago, she had also devel-neck trouble, although not to as severe a degree. The book dealt extensively with sufferings women in childbirth, and their lot in general, in those days.

(By 8:30 PM Jane felt a little better but obviously was in no condition for a session. On the chance that Seth might speak briefly I readied my note paper.

"8F/P Even by 8:55 Jane still had no idea whether she would hear from Seth.

9:00 PM Seth came through. Jane, holding her neck very stiffly forward, softly and without emphasis. She paced slowly; I could not tell if her eyes dark-, At the same time our cat Willy began to cry and try grasping at Jane's legs and He's done this before at sessions. But now Jane found it difficult to elude him, any quick movement set up spasms in her neck.)

Good evening.

("Good evening, Seth.")

will not keep you this evening, for obvious reasons. My regrets to you, and my sympathy.

will go into the reasons for his trouble during our next session, +do @believe he can bear up to it this evening.

("Hold it a second.")

(Willy by now had made Jane cry out in vexation at his attacks; his claws were

(

\*

*in another room behind a door. Jane*

Ruburt is not quite with me this evening because of his condition, and it was this conflict that was sensed by your cat. Ruburt's condition is improving, however, and there is nothing to worry you here in any important manner, though Ruburt of course is most uncomfortable. In the interim I have succeeded, as you might notice, in straightening him out to some degree.

It is a beautiful evening. I regret that we cannot hold our session. Nevertheless, I suggest that Ruburt rest, and also rest tomorrow, as it will be most beneficial; and I will definitely go into the reasons for his condition.

I myself am in fine form, and did have a very good session in mind. However, it will wait.

I am extremely sorry that Ruburt feels so badly, and I will do what I can to help. My dear friends, I wish you a fond good evening; and may I mention briefly that you were right, Joseph; your last experience with psychological time was most significant. And Ruburt had also tuned in on the same conversation, but had already begun to tense, and therefore was blocking every psychological stimulus in the hopes of blocking out the right one. Unfortunately, he blocked out all of this except the right one.

*(Jane tried to laugh. I thought her last two sentences garbled.)*

Incidentally, the book that Ruburt was reading did have something to do with bringing on his condition, and involved a morbid fascination on his part, bringing out many old resentments. I will not keep you longer. The information will prove just as beneficial at a later date.

Again, a most fond good evening. And to Ruburt, I am sorry for the regrettable circumstances that make him unable to hold a session. You will be fine soon, my ruby.

*("Good night, Seth."*

*(End at 9:09. Jane said Seth could have gone on, and that she was tempted to try to hold the session. She was not very much dissociated. Willy bothered her immediately, she said; yet at the same time she was more dissociated than she had thought possible under the circumstances.*

*(As we sat talking about the reasons for Jane's painful neck, Seth came through again. Jane resumed pacing and dictating 9:12.)*

I would add one brief note on Ruburt's edification. Surely he must be aware that his mother's characteristic pose in bed was one that necessitated a complete turning of the upper body, whenever she wished to look one way or the other; and that her neck, because of her arthritis, could not turn normally.

With Ruburt this involves *ö*xaping, or adoption, a symbolic attempt to

hated object, and therefore to free of hatred that might directed that object toward Ruburt.

you will find this principle quite sound; symbolically, the fearful attempt become part of feared individual, and therefore escape the venom that might be directed outward. These feelings were rearoused by Ruburt's reading of the book, where childbirth was depicted as causing the mother great agony.

Since Ruburt's mother had often spoken most vehemently of Ruburt's birth being a source of disease, that is her arthritis, and pain, subconsciously Ruburt feared on a basic level that his mother wished to punish him for causing her such pain.

The wry neck enabled Ruburt to identify with his mother, and therefore avoid such punishment. At the same time, the wry neck itself inflicted a punishment in place of the imagined and feared greater punishment which Ruburt felt his mother intended, the imagined punishment being a basic and infantile of being back into the womb.

If Ruburt's mother had it to do over, she would not have had the child; and the child hidden within the adult still feels that the mother actually has the power, even now, to force the child back into the womb, and refuse to deliver it.

I am giving this material now, rather than later, as I said I would, because could tell that Ruburt would clamp up on me, as far as this particular subject concerned, after the pain was gone, and block this material.

The psychological situations that give cause to Ruburt's mother's arthritis condition are not present in Ruburt, and once and for all, he does not have to face such a dilemma. Quite simply arthritis, despite its being in his family, is not one of the diseases which will ever bother him.

I am particularly gratified that I managed to get this material through.

Now I will leave you for the evening, having tricked Ruburt into hearing truth upon this matter. It's for your own good, Ruburt.

*("Good night, Seth.")*

*(End at 9:25. Jane was more dissociated during this last delivery, although still unconscious of her very sore neck. She also felt that somehow Seth had overridden her some degree in order to get the material through. Jane said she had cringed, momentarily at Seth's use of the word infantile. She also felt a little better at the end of the brief session.)*

\ ?y<&“ 880 < 8e\ <

*(While trying psychological time I had the following experiences. Again, all of these were quite brief and over before I realized I had seen them.*

*(Monday, May 11, 9:50 PM, after Monday’s brief session: I had brief glimpses of many things, including this symbol, drawn in wet dark sand at water’s edge. I also saw two men, deeply tanned, in bathing suits at water’s edge. Other sightings forgotten before I arose.*



*(Tuesday, May 12, 8:15 PM: Upper center of my field of vision; I saw a young woman, the full figure, sitting facing me in a straight chair. She was smiling, her legs were crossed, she wore a brown sweater and skirt, she had dark long hair.*

*(Also at this same time: Lower center of my field of vision; I saw a pack of dogs of various breeds and sizes, one of them a Dalmatian. They were swarming about, all seemingly linked to one master leash. I did not see a human figure.*

*(This morning Jane’s neck was better; but since she was far from well we anticipated but another short session tonight, if we had one at all. Wednesdays are also witness nights, but since it was raining heavily we’d had no visitors. At 8:55 Jane had no idea whether or not Seth would appear, and she did not seem to be nervous. She began dictating on schedule however, in a quiet voice as on Monday; her pacing was slow, her eyes dark.)*

Good evening.

(“Good evening, Seth.”)

you probably suspected, this session will be barely short enough to call a session. Ruburt’s condition is coming along well now, and this period of rest from sessions will do you no harm.

I do not want to cause Ruburt any discomfort. His trust is necessary, and I do not want him to feel that he is being used by me. I know he does not feel this way, nor do I so use him in that manner. Nevertheless I also avoid the impression of so doing.

We have of course much to be added to our discussion of principle laws, but the laws will wait. They are not going any place. Your own parental problem has again suffered an explosion of sorts, and so far you have handled it well.

probably benefit at such times by reading again the

{ .ž1.5|

along these lines. It is true that the

1111 111 +.~5 P.1111

of on your part. Reread the

,111 d1h lnb1 w1d 1111111111

Your idea of 3\*+ \$1 .0 1111 records of psychological time experiments is

... excellent one. There is at least a possibility that you and Ruburt, using your own individual inner senses, may sometimes perceive different aspects of a given situation, and that the individual perceptions will enable you to achieve a greater knowledge of a specific, any specific, happening than either of you separately could achieve. This of course will take time and training.

Nevertheless such a possibility should not be overlooked. I am extremely pleased with your progress, both of you. You will find that there are peaks of relatively high achievement, and as you acquire practice the peaks will not be so low and results will be more predictable.

Do not feel too badly that our sessions are so disrupted this week. We'll be at full force, and no harm is done. I always want to make an appearance, however, at our appointed time, as this much at least is necessary so that you both know that despite unfortunate circumstances contact between us is being maintained.

My best to you both. I certainly do regret the necessity for such a brief session, but I am often near in periods such as these, and I help you use your own abilities whenever I can.

A very brief note. It is of great benefit that perceptions from the inner senses do not remain in the subconscious but become available to the intellect, and will go into this at a future date.

I am pleased to find you both in a fairly peaceful state. Your experiences with psychological time are also of great benefit, in allowing you freedom from everyday pressures, and freedom into a wider perspective.

I will bid you a most pleasant good evening, my dear friends, and often I am with you.

*(“Good night, Seth.”*

*(End at 9:16. Jane said she was fairly dissociated, somewhat to her surprise; said she must have been, because she was not conscious of her neck while delivering the material.)*

W I H\_ I I H=y^{\sim}\ =y^{\& } \& 80 \< 8) \tilde{Z}\_{\<g] \<

*(After the very short 53rd session tonight I tried psychological time. Upon giving myself the usual suggestions in the beginning, I felt a definite and rather surprising surge of lightness, of a rising up, course through my body.*

*(For a long while after that, nothing developed. I was upset by a visit to my parents the evening before. I had trouble keeping my eyes closed, so I lay a folded cloth across them. At last I began to idly speculate about the problems involved in explaining Seth to others; among these others being my boss at work, Harry Gottesman.*

then saw in w open, full-lipped and sensuous pair of red feminine lips, & triangular kind of tongue moving between them. I saw only the mouth and tongue. ) some reason thought of a cardboard tongue. The mouth spoke the words z now vlea e, please bear with me," or words to that effect. R usual this vision was over before realized I had seen it, yet during the sighting I was for the first time unaware of my body lying on the bed.

(Immediately the mouth vanished, I was swept from head to toe by my familiar thrilling, the feeling sound. The sensation was very strong and suffusing, almost one of ecstasy. I felt about to be swept up and away. I realized that I was smiling, and that beneath the blindfold my eyes were open. The sensation continued strongly through my body for perhaps a minute or two. I waited for further developments but none came, although the feeling lingers now at 10:25 PM.

(In this experiment sound, light and sensation were involved. I wonder whether the mouth was a more or less conscious creation to explain the vigorous feeling sweeping through me.)

---

(Thursday, May 14, 1964, 11:45 While trying psychological time, Jane again experienced the feeling she has likened to ecstasy, and described so thoroughly on page 66. The extreme sensation, the thrilling, lasted for over half an hour. She felt very light, she said, and willing to go along with whatever might develop. Discussing her experience, we agreed that perhaps she might be more cautious in the future, as far as being too willing to go along with whatever might develop. C thought that a small step at a time was sufficient.)

(While trying psychological time I had the following experiences:

(Thursday, May 14, 9:15 PM: No results.

(Friday, May 15, 9:15 PM: Brief glimpse of two house painters in white coveralls hauling selves up the side of a white house on some kind of automatic scaffold; pulled themselves up by means of ropes running over their shoulders. Hypnagogic dream?

(Saturday, May 16, 5:00 PM: Possibly a dream: In a view from above I had a panoramic glimpse of the curving surface of a planet, something like the moon, covered with protuberances that seemed to be craters in reverse.

(At this time also, while trying to visualize a method of diagramming the spacious present, I saw an animated graph consisting of long black jointed sticks thrusting up from a common base, at various angles. Then I saw the angled pieces eventually themselves down upon the base line so that I couldn't tell one from another, beginning from the end.

0 , & 10 "/; ) 05# 5# here because "u uld reathA subject matter in the  
vilmayl0 21, 234 0;

February 1964 our neighbor Miss Florence Callahan who lived in the  
mg(bM) apartment « the same floor as Jane and was taken to the hospital suffering  
arteriosclerosis. See Session 25, in Vol. 1. On March 9, 1964, Seth said that  
dhw10l 5 would be a day of crisis for Miss Callahan in the hospital. See the 33rd  
page 262. On April 15, Seth stated during the 44th session that Miss  
Callahan would undergo brain damage. See page 17, Vol. 2.

(Jane and I learned later that indeed on this day Miss Callahan had behaved  
erratically at the hospital [throwing things, screaming, struggling, etc.] that her rel-  
yes ad f were notified she must be moved, since the hospital could not furnish 24-hour

On April 18 Miss Callahan was moved to a local rest home, the Town House.

(Here too the problem of caring for her became acute, and again the relatives  
IND Miss Callahan could not stay. As a last resort the relatives thought of  
° fi 7 bring her back to her apartment, since she talked constantly of going home; by  
Jechi however, she meant returning z her homestead of many years ago, which had  
tmMis since been demolished to make way for a new high school.

(On April 22, 1964, Seth stated that May 23rd would represent another and  
possibly the last crisis as far as Miss Callahan is concerned. See the 46th session, page

(On Wednesday, May 13, Miss Callahan's relatives asked Jane if we could  
move Miss Callahan's blue divan into our apartment, and in its place let them take  
hide-away bed we had in storage; this bed to be used for a nurse who was to live  
[ Miss Callahan when she was brought home from the Town House. We agreed  
the swap and it was made Thursday, May 14.

(Jane liked the blue divan; I thought it crowded our own quarters too much.  
peupk much discussion we decided to offer the divan to our neighbor across the hall,  
bl bc fg0 Yaudes, who needed one in good condition. Leonard, a school teacher, knows  
Miss Callahan, and his apartment abuts hers on the south. But in order to make  
for the divan, Leonard first had to get rid of his old one. A friend helped him  
move it out to the garage; then on Monday, May 18, I helped him move  
Callahan's divan into his apartment.

(In the meantime, Miss Callahan's relatives moved her and her nurse into  
apartment on Saturday afternoon, May 16. The move from the rest home was  
quietly, and though we did not see Miss Callahan at the time, we learned  
appeared to be much improved over her earlier condition.

(Perhaps if I had agreed enthusiastically to keep the blue divan, Jane would

IIII@\_<.-<  
\  
=y<!7<!80<&f\  
\< c\_H=y<=l<Q l r kt Dr I H<

*(This afternoon John Bradley, our friend from Williamsport, PA, who has been a witness several times now, stopped and asked if he could be a witness for tonight's session; he also had some information on how to obtain some extra copies of this material. Jane and I are highly in favor of this, of course.)*

*(John arrived at 8:00 PM. By now Jane was already nervous, especially so after her very short sessions last week. Her wry neck was much abated, but she had lost her mental connection with the steady flow of the material and was wondering how she would do when it came to resuming dictation.)*

*(Reading the 3rd session, of December 6/63, John noticed that Frank Watts, Jane and I had all lived together in Mesopotamia in the 4th century B. In that life I was a woman, Frank Watts was my sister, and Jane was a brother to us, and named Seth. During these first sessions it will be remembered that Jane and I received our information from Frank Watts. Seth did not announce his presence until the 4th session. Now John wondered if the Seth mentioned in the 3rd session, page 18, was the same Seth who is now giving us the material.)*

*(In spite of her nervousness Jane began dictating on time in a rather husky voice that was somewhat stronger than normal; her pace was average, her eyes dark as usual. She spoke with much emphasis and many gestures.)*

Good evening.

*("Good evening, Seth.")*

*([John:] "Hi, Seth, how are you?")*

Good evening, Philip.

After our brief sessions of last week, I am pleased to see Ruburt in good condition once again.

I would suggest that you watch for the May 23rd date which I have given you in regard to Miss Callahan, and that you use some caution in dealing with whatever situation may arise.

**R** soon as Seth began to talk about Miss Callahan, I felt a chill. Then I was swept from head to foot by my familiar thrilling sensation, which Seth has called the feeling of sound. I felt it strongly, and its effects lingered for some few minutes.)



was a good move, as as rid of the blue couch was Miss Callahan would have come in here seeking it, a critical situation would have resulted. She will not bother your neighbor.

You have not asked me, and so I did not tell you. However, there is no distortion in the particular material which you have been reading. Your Ruburt was, indeed, Seth. Your Ruburt spoke with my voice, for it was his voice.

There is no invasion involved in these sessions, as I have told you have promised to give you more material dealing with the psychic construction of the entity, and its relationship to its fragments. I could tell you in the beginning in so many words that Ruburt is myself, because you would have leaped to the conclusion that I was Ruburt's subconscious mind, and this is not so.

When you understand the construction of entities, then you will understand how this can be so. Ruburt is not myself now, in his present life; he is nevertheless an extension and materialization of the Seth that I was at one time.

Nothing remains unchanging, personalities and entities least of all. You are still thinking in terms of concrete things. You cannot stop an entity or a personality in time, as you would like to do. I am Seth today. I keep my continuity but nevertheless change, and offshoots like currents explode into being.

An idea changes, so do entities change while still retaining individuality and durability. But you cannot set up imaginary barriers, and stop or freeze identity, nor for that matter your own.

Ruburt was myself, Seth, many centuries ago, but he grew, evolved and expanded in terms of a particular, personal set of value fulfillments. He is now an actual gestalt, a personality that was one of the personalities into which Seth could grow. I represent another. I am another.

I have mentioned to you that endless personalities, in terms of value fulfillment, exist inherent in each of your physical atoms, molecules and smaller particles. So, also, each entity contains within itself almost endless possibilities in terms of value fulfillment.

As the physical atoms and molecules combine to form cells, and the cells form physical organs, and as they do not lose their individuality in so doing, and as the atoms and molecules themselves actually gain and share in higher perceptions because of this gestalt, so do the basic components or fragments of an entity constantly form new and varied personalities; and these in turn form entities of their own.

I realize that this is somewhat difficult, but when you reread the last two sessions you will understand this material completely. Ruburt is not the Seth that once was, for I have changed since I represent,

and is, a personality formed by that which was myself, by focusing upon and using a peculiar set of attributes and abilities. To make it simpler, perhaps, we split, this being necessary always so that various possibilities can be brought into action.

Ruburt has changed since then, and so have I. And yet we are bound together, and no invasion occurs because in one way of speaking our psychic territory is the same. I will go into the construction of entities later. My own emotional feeling, you see, goes outward, which is away from Ruburt often, since basically we are tempted to think of ourselves as one, though actually our roots are merely the same.

I suggest your first break.

*(Break at 9:27. Jane was not fully dissociated, she said, although fairly so. During break we filled John in as best we could on some of the back material. When Jane began dictating again her manner became somewhat more deliberate. Resume at 9:34.)*

There is indeed no contradiction, though it may appear so, in the fact that entities existed before your planet was formed, and the fact that fragments new entities. I have told you that your conception of cause and effect is faulty and antiquated, and I have said that the cause and effect theory is logical only as a result of your theory of time and continuity. If time as you think of it does not exist, and it does not, then the cause and effect theory does not follow.

I have told you that all consciousnesses exist in the spacious present, which is spontaneous while also durable. Then it is no contradiction to say that entities existed before the birth of your planet, though in your time it seems that new ones are being brought to consciousness.

In their materialization upon your plane, and as seen from your own camouflage perspective, you seem to be aware of new entities, but this is because of your own limited viewpoint. In your time scheme entities have had time to produce more fragmentary personalities, but in truth from your viewpoint these personalities can be seen to have changed long ago.

The old analogy, rather trite I'm afraid, is still a good one. Walking through a forest you find many trees. Time can be conceived of, truly, as the entire forest. You however see a tree in front of you and call it the future. You think that the tree was not there because you had not come to it yet. The tree behind you, you call the past. You are walking so to speak along one narrow path, but there are many paths. The forest exists as a whole. You can walk forward, so to speak, and backward though you are only now learning how.

We will carry this analogy one step further. Now we will call the whole forest, if you can understand it, the spacious present. The trees are compared to



regular fl fl 5 t " ail as z i i . because a of jh .  
necessary environmental ingredients, but because, for "5' fl üfl ~  
during a particular arbitrary point, they do not í fl fl de"e p.

This applies to the seeds of any flower or tree or person. I have told you that consciousness is in all things, and the power behind all things. The entity itself constantly changes, and an entity can indeed choose disintegrate.

You see the growth process in a very distorted manner, because of your antiquated cause and effect theory. Growth on your plane is merely the reflection, or one of the reflections, of value fulfillment, seen through the distorted lens of your perspective.

Change, as you must know, involves not only growth but a complete disorientation, to make way for a different, perhaps newer, orientation. You see value fulfillment in terms of growth, and therefore think of disintegration in terms of psychic destruction and death. That is, you see an ending as the effect of any beginning.

This is indeed unfortunate, since there is only a change of form, one form fading into another form. There is no actual point of death, in your terms. You cannot set a certain time to even a individual death, any more than you can set a time for any individual birth.

The change is always gradual, even in so far as your own perspective is concerned. The change is gradual because the change is spontaneous. If the change were not spontaneous and not everoccurring and reoccurring, then you could say "now this is the moment of birth or death."

Even on your own plane, as seen in the physical corpse itself, the physical images does not suddenly cease. In fact, you have an old superstition in some parts of your own country, that a man is not truly dead until everyone who ever knew him is dead. And this is true.

It is true because everyone who is acquainted with a particular individual creates his own image of him, as he creates his own image of them. long as memory of a particular individual is alive, that particular personality still exists upon your plane. and this is not always to his advantage.

I will have more to say, per usual. I suggest your break, and keep in mind that I will speak more on the construction of the entity, the tree analogy being a good one, because all of our imaginary seeds do not develop into trees. This does not necessarily mean, either, that there is a deficiency; merely that the consciousness involved does not choose for one reason or another to materialize fully in a particular or to develop any given abilities along certain lines. Thi~ 5~ resting point.



creation; this creation, occurring constantly, is as I have said one of 2 1's of the inner universe. We know now that the consciousness behind each atom and molecule gave physical construction to the atom and molecule. That is, the consciousness came first.

The consciousness always comes first, representing individualized, extremely potent bits of energy that compose the basic or inner universe. They materialize upon your plane, forming their blocks of construction. The creation that causes the whole to be more than the sum of its parts is merely the inner identities, the bulk of this consciousness not able to fully materialize upon the physical plane. In other words, no consciousness fully materializes upon the physical plane.

I suggest your break; and this last point is an important one to remember, for I getting more help from you, and from your inner egos, than you realize.

*(Break at 10:56. Jane was dissociated as usual. Since the session would be over in half an hour, she put a frying pan of chicken on the stove, on low heat, to warm up; it had been previously cooked.)*

*(Intrigued by Jane's delivery of the word extral, I checked Webster's Unabridged for 1951. The prefix extral was not listed, nor was extralvalue; but extralimitary, meaning outside the limit or boundary, was. It might be said that the overtones of the two words, extralvalue and extralimitary, were the same. Jane speculated that since she had studied Latin in high school Seth might have used her own subconscious knowledge to coin a new word.)*

*(Jane resumed dictation at 11:05.)*

A small note to Ruburt concerning his ESP book. I hope by now he realizes that extrasensory perception is a poor term at best. Inner sense perception would be a much more accurate description. Nevertheless, he far ahead since he dispensed with material from other researchers, and relied upon his own.

There is no other researcher, if I may say so, who has the excellent teacher that you have, and your own experiments with psychological time will certainly give you more than enough to say, and later give you evidence that can hardly be denied.

A short note also to Philip, thanking him for his consideration, and mentioning that changes are already beginning to occur among the leading men within his company. An R G may become important to him in this respect, now or in the future.

*(It will be remembered that Philip is the name given by Seth as John Bradley's entity. John had not mentioned to us that he felt changes were imminent in his company, Searle Drug, but after the session he noted that such might well be the case. Searle was facing stiff competition in a market that now favored the buyer, John said,*



other words, command and focus inherent with-  
in the personality from the inner universe, and as oil must be used with dis-  
cretion and discipline. It should never be allowed used for the purposes of  
the emotions belonging to the outer ego.

This is rather unpleasant, but such an energy used unwittingly, say, when  
Ruburt was feeling upset with a certain person, could lead to unfavorable cir-  
cumstances for the person involved, nor is this shades of witchcraft. Any energy  
can be used for almost any purpose.

There is really little such danger involved here. Nevertheless, until other  
experiments have been tried I would strongly suggest that Ruburt does not  
attempt this too often. It will be the means toward some excellent demonstra-  
tions in the future. I wanted to mention this.

And now I will end the session. I hope you all enjoy your chicken. I never  
liked it myself. A chicken a fowl bird. Again my thanks for Philip's consider-  
ation, and my fond good evening to you all.

*("Good night, Seth.")*

*([John:] "Good night, Seth.")*

*(End at 11:30. Jane was dissociated as usual. And it wasn't until the session  
was over that I realized I had not been bothered by writer's cramp at all; I believe  
this is the first such time.)*

*(John Bradley took with him Volume I of the Seth Material, consisting of the  
first 15 sessions, first carbon; two friends of his who are professional typists had offered  
to copying the material, and John thought that this amount of material, 147  
pages, would be sufficient to test their interest and staying power. He would see us in  
two weeks.)*

*(While trying psychological time I had the following experiences.*

*(Tuesday, May 19, 9:00-9:50 PM: I was very tired when I lay down. Jane  
was to call me at 9:30. No results for a long time. Then a shouting voice, unrecog-  
nizable and quite loud off to my left as I lay « the bed, woke me with a start and  
snapped my head in that direction. saw nothing in connection with the voice.*

*(Then while on my back on bed with eyes closed, I looked up and saw myself  
standing up directly over me, with my feet seemingly upon my own chest. As I did so,  
my familiar thrilling sensation swept over me quite strongly.*

*(Next, I seemed to look down a narrow lighted corridor at the back of myself  
as I sat a desk or table. My second self answered a question I had asked: "Why cer-  
tainly, don't you see how it works by now?" or words to that effect. Again my sensa-  
tion.*

*(Then, I was sitting chair in a room, looking at myself lying upon*



bed. Both *the other* *lights were*  
These ' ?experiences d experienced the d  
tion of "fat" or hands.

(Wednesday, Öay °J °J ^Ö There was not much time before the session, h, was due. had many examples of my thrilling sensation. The first time & strongly appeared when I suggested to myself that I felt light; then it washed over me, and at the same time my arms particularly felt very light, almost weightless.

(After that, the sensation returned to a lesser degree at each sound I heard, such the call of a robin, a passing car, a sound elsewhere in the house, etc.; it was almost though I could predict when I would experience the sensation, almost as though it was close to becoming routine.

told myself I would visit Ed and Ella Robbins. Whether a dream or not I do not know, but I seemed to roam through their house. Flash of young daughter Lorrie, running from living room to kitchen area; flash of oldest daughter, Arlene. Roamed through house, upstairs and down.

(Also on Tuesday, May 19, at 5:03, while typing up the 54th session, I experienced my feeling of fat or enlarged hands. Along with the thrilling feeling, the feel-of sound, I am almost coming to take these two sensations for granted.)

IIII@\_<.<

\ =y) Ž'! 80- < 8e\ <wI HaIIH=y<=l Q l r kv Dr IH<

(Tuesday morning Jane visited Miss Callahan in the front apartment, as Seth had suggested last session. Miss Callahan's condition appeared to be remarkably good, compared to what it had been when last we visited her in the hospital some weeks

Jane said she did appear to have trouble with a faulty memory, however.

(Just before the session began Jane happened to remark that Saturday, Miss Callahan's companion will be replaced by another, who is to take care of her weekends. Neither of these two companions are professional nurses, though are used to taking care of people with troubles like Miss Callahan's. May 23 h Seth gave us as a day of crisis for Miss Callahan; and Seth reiterated this also d word of caution in the last session, the 54th, page 90.

(This afternoon Jim Tennant, who was scheduled to be a witness \* called Jane at the gallery and told her he would be unable to attend the session because his wife is in the hospital.

(By 8:55 Jane was nervous as usual; she also had something of a kink % neck, though to a minor degree. It was a pleasant spring evening,

*noise was loud / B / i MOD (r 4 € ~ . 3. !fi Z 214/4\*44\$fi #€. 2 4*  
*voice; she paced at a moderate speed and her as usual.)*

Good evening.

("Good evening, Seth.")

Cohorts, I see that we are having a quiet session, with no visitors. It truly a lovely spring evening, and Ruburt is correct. I do enjoy the blinds open also.

The cells and molecules, forming their psychic gestalt into a particular human physical structure, are separated from what you might call the outer environment, and yet they are also connected to the outer environment more than they are separated from it. It is the inner ego, and the inner vitality and the inner ego's determination, along with the cooperation of all the cells that compose the physical body, that enables such a particular structure the human body to exist as a separate construction, and to maintain the necessary sense of identity.

In actuality, since all atoms and molecules possess the potentiality form in so many varieties, and since the atoms and molecules possess their own generalized consciousness, there is basically a strong inner cohesion and relationship between all cells and molecules, regardless of their patterned structural formation, and the human structure is connected to all other such psycho-physical constructions.

*(At my request, Jane repeated the word psycho-physical for me. Again, Webster's Unabridged for 1951 lists no such combination. Along with extral value, used by Seth in the last session, this makes two such recent instances of unfamiliar words.)*

Without the determination of the inner ego, cohesion of identity would be impossible. The self as you know it is many things, and contains many more vestibules and rooms than you now imagine. Even the outer ego contains multitudinous chambers and interconnections of which you are unaware.

The important point here is that identity cohesion is projected upon the human physical structure from within, that is, from the inner ego by way of the inner senses. This of course includes the consciousness also, that is inherent in the separate molecules and atoms that compose the cells.

The physical structure alone is simply not divided from other structures in the manner which you perceive it to be through use of the outer senses. The outer senses are usually considered mainly as perceptive organs, enabling you to experience reality as it is. My dear friends, I have been waiting tell you for some time that in a very true sense, the outer senses can regarded inhibitors.

The fact remains that the outer senses induce a conscious along

certain limited lines, grouping and comprehensions in narrow fashion, and limiting the practical and imaginative angle that consciousness might otherwise take. With these sessions you are yourselves broadening the angle of your own consciousness, and therefore of your own abilities, with my help.

Using the outer senses, you are more or less forced to conceive idea groups only within the scope of perceptions received by the outer senses. It is true that use of the outer senses, and full joyful use, is necessary on your plane. Not only necessary but beneficial, and the means toward various kinds of value fulfillments. Nevertheless, their range is severely limited.

It is as if you were sent into some strange and fascinating meadow, and given only the sense of sight. Imagine what you would miss: the odor of the fresh earth, the sounds, the touch of earth beneath your feet, of sun upon your back; using only the sense of smell, you would also be severely limited.

You are more limited than this by far. It is important for the race of man now to begin to use and experiment with the inner senses, since for the potentialities of humanity to be fully realized, new concepts must arise which cannot arise in the limited scope he now permits himself. Because the cells and molecules in general have consciousness, because they contain within themselves a capsule comprehension of the universe as a whole, and because they contain the ability to form into an almost infinite variety of form, there is a kinship between every atom and molecule, a basic enduring connection, regardless of the separate appearance which is seen using the outer senses.

Because I have given you such excellent material, you may take your first break with light hearts.

*(Break at 9:27. Jane was quite dissociated for a first delivery, she said. Seth came through well. When she is dissociated Jane said she does not worry about distortions in the material. She also realized that the bothersome kink had disappeared from her neck. The combination, psycho-physical was not familiar to her.*

*(Jane resumed dictation at 10:32.)*

The boundaries, limitations, extent and vistas of the self are merely arbitrary. In a very true sense each self is infinite, unbounded, connected in a most intimate way to all other things in the universe on your plane; and through the inner senses and the inner ego connected also in a most intimate way to the unknown and unseen inner universe.

Here we run into something that will be difficult for me to explain to you. Any particular self theoretically could expand his consciousness to contain the universe and everything in it. The closed-in, solitary, isolated self of which each is so proud is, as I have said, an arbitrary formation, containing the core of

& you prefer, psychically speaking, to stay home.  
(*Jane's delivery had by now become very slow; / while she material, she would pause for several seconds between words, pacing slowly back and forth.*)

Because of the basic simplicity of the elements of your universe, and for other reasons already mentioned, there is no real boundary neither electrical or even between the self and what is usually considered not self.

Chemically in particular, the dependence of the physical body and the self to the planetary environment is obvious. It is known to your scientists that the chemical relationship between the personal physical self, and the chemical environment of the not-self is intimately connected.

In the same manner that you are dependent upon, say, green plants for your very physical survival, so the interdependence and connections continue in all other fields. The physical construction of your universe, as I have said, is carried on by all life, not just human life. Each psychio-physical pattern of existence does its part in continuing the maintenance, and renewing construction, of the physical universe.

Man, staying within the core of his arbitrarily designated selfhood, can in truth be compared to early physical man, cowering within his cave. You have learned to venture forth into the physical universe. You have not learned to venture forth from an arbitrarily designated selfhood, into an extended environment that knows no space or time. Such a possibility, such a future development in no way involves a denial of self, a dissolving or sweeping away of self, an annihilation of self. Many cavemen doubtlessly feared for their personal survival when they ventured forth upon the earth in daylight.

They feared that their selves would be annihilated. Such a development as we are considering involves instead an expansion or extension; in the same manner that the expanding universe takes up no space, but expands in terms of value fulfillment, so the expanding consciousness would take up no space, but would also expand in terms of value fulfillment. This is your new frontier, your new challenge.

This arbitrary limitation set upon the individual self is put upon it by its reliance upon the outer senses, as a method of perceiving reality. The outer senses are excellent tools of perception for limited circumstances. However, man has relied upon them so long, and with such cringing dependence, that now they threaten to hamper his own growth and development.

I have mentioned that the individual cells and molecules, atoms and other basic structures, do not lie in their formation into the gestalt of a more

complicated structure, being able to participate in experiences and value fulfillments that would otherwise be possible for them in their own simpler isolated state. This is of prime importance.

The expanding self ideally, would reach out beyond the arbitrary boundaries it has placed upon itself. Again, there just is not any particular boundary between what is self and what is not self. There are gradations, and that is all. The skin is, much, if not more, a necessary connective as it is a boundary.

suggest you take your break. This material may get slightly more difficult. It is actually so beautifully simple. Only the need to translate conceptions into words causes any complications.

*(Break at 1 1» Jane was fully dissociated—way out, she said. She could feel Seth trying to make her use certain phrases rather than others, in order to make the material as clear as possible. She also had a vague idea of the general direction in which the material was headed.*

*(She had a long rest period, and indeed needed the rest. She resumed in a normal but emphatic voice, using many gestures, and with the usual darkening of her eyes, at 1 1°*

The isolated self, as you know it, can indeed be well compared to man's early caves. In terms of value fulfillment the species expanded its potential enormously when it left the caves; and so will man also experience the fulfillment of still unglimped potentialities when he walks forth from the cave of the arbitrarily limited self.

*(Jane laughed.)*

I shouldn't have to say this. The image is truly astounding and ludicrous. However, as your expanding universe does not expand in space, so your expanded self will not grow in space to amazing proportions of pounds and tons.

When you realize that the self has no boundaries, then you can begin to make progress. Since consciousness to begin with does not exist in space, then there is no reason why the consciousness cannot so expand beyond its set limitations, and theoretically continue to do so. Such an expansion would give excellent impetus and value experience to those basic components, the cells and molecules, experience that would be retained and utilized. When so-called space travel becomes truly popular, truly practical, it will come along these lines.

The self will truly utilize the atoms and molecules; the consciousness will travel by this method. The particular physical body will then be known for what it is: a cooperative psychic gestalt, a psychio-physical structure formed together by the inner ego, utilizing atoms and molecules that are in themselves living and conscious.

We will be deliberate a moment to get this material through, since I

know it is difficult for you. I want to make these points to lead up to the main point. Consciousness comes first, and forms the physical body in ways that I have described. Nevertheless there are no real boundaries that separate self from non-

outer senses, because they have been so heavily and almost exclusively relied upon, act as a major limiting factor in the fields of perception that are possible, and therefore hampering both imagination and intellect in the formation of new concepts.

Now, Space travel, when it occurs, will utilize expansion of self. Your idea of death is based upon your dependence upon the outer senses. You will learn that it is possible, through no physical act (and underline that, through no physical act), to relinquish the physical body, expand the self, using atoms and molecules as stepping stones to a given destination, and reforming the physical body at the other end.

*(By now, Jane was again delivering the material at a very slow and deliberate pace.)*

This must most certainly sound outlandish to you. Nevertheless I will never refrain from giving you the facts, regardless of your reactions at the time, as you will come to see how this idea in particular is not unthinkable, but feasible.

The point of difficulty is your panicky and protective huddling within the core of a limited self, and your fear to set aside the endless doors between self and what seems to be not self, that you yourself have erected.

In the beginning entry to your plane requires a simple energy unit, a sperm, a simple but potent capsule that contains all the future potentiality. After entry into your plane, the self or identity, the consciousness, without any physical act, can leave the physical body, expand, travel through the medium of atoms and molecules, and completely reassemble.

*(Later, Jane told me that as she was delivering this material aloud, she also contained within another parallel channel of thought from Seth, as she often does. This time she was quite aware of Seth's concern lest anyone, upon reading this section of the material, commit suicide in a misguided effort to prove that it is possible for the consciousness to get along without the physical body. Jane said that at times she is aware of as many as three separate, parallel streams of thought, at the same time as she is giving voice to one of them.)*

This seems strange because you do not fully understand that the energy, the vitality that is individualized into consciousness forms the physical body; and once it appears on your plane it can leave the body and exist by itself. It would represent no more in one way to the atoms and molecules than it does which

passed, wind that the treetops.

But as mind represents, and it does, motion and excitement to the trees, so would consciousness, as rustled and molecules of so-called space, represent refreshing experience and momentary new satisfactions.

Fear is all that holds you back. You will most probably work out a physical, technological way of making this possible, before you realize that you could have done it all along.

I mentioned space travel because I know that you are interested in it, but this is only one example, and a spectacular one to catch your interest, of the advantages of extension of self.

I'm sorry, I forgot your break. Take it by all means.

*(Break at 10:44. Jane was much more dissociated than usual. Her neck felt fine, she said. The whole session, which she feels to be exceptionally good, has been like a dream to her. My right hand felt somewhat cramped after the above delivery, although in recent sessions it has been much better.*

*break began, I realized that my hands felt fat or enlarged; at the same time Jane said hers did also, and that she had been aware of it earlier in the session but forgot to mention it. right hand, and especially the third finger, felt very full and engorged. At such times the skin acquires a taut, almost flushed look, and the fingers feel strained when they are doubled up. The phenomenon lasted for several minutes with both of o*

*(Jane also announced that various times during the past two three weeks, she had had the feeling of her left foot hand—never the right—being plunged in hot water. It is not a feeling of perspiration, but more like a hot flash. It will happen at any time—at work, at home, etc. It is a feeling almost as though the limb could dissolve or merge into a warm environment that was enveloping it.*

*(Jane resumed in the same manner at 10:55.)*

Your scientists will very soon discover that the self has no real boundaries, but they will not think of the implications involved, on their own, for a while.

Part of the limitations set upon the self are cultural, and vary according to civilizations, but the basic cause is the absolute reliance upon our senses—

*(At this moment I heard clearly the crunching banging sound of an automobile accident, through our open windows. Our living-room windows ... good view of our street, one of the main ones in Elmira, but a quick look told accident was out of our visual range. Jane heard it too, but merely cast a look through a window. As with the burning chicken described in the last session, paid*

*no attention; during delivery to impervious to distractions.)*

—even when your own technological advancements prove beyond doubt that in many cases the evidence of your own outer senses wrong, and does not represent reality, but represents an arbitrary pattern forced upon reality. Through the outer senses you must always see reality in arbitrary, really unchanging terms; and reality can simply not be held within such boundaries.

This extension of self will occur in some degree before any really effective brotherhood of man is accomplished. This is unfortunate but true. The self begins learning its arbitrary limitations at the same time that it tries expansion in childhood. If the cultural limitations were lifted this would at least be of some benefit.

The consciousness, with its source in the inner universe, being not bound by time or space, is in a position to expand along the lines that I have mentioned. The physical body in a large degree is not. Do not mistake me. For practical purposes, theory aside, you could not maintain allegiance to your plane, live out a normal life span for example (and this is necessary) while separate from the physical body.

*(Again, I became aware that my right hand felt enlarged; the feeling had subsided but now returned, and with an increased intensity. It was somewhat of a handicap in writing; the hand, having a different feeling as it held the pen, made me concentrate more on the simple physical act of putting the words down. And I saw Jane rubbing her hands together as she paced back and forth while dictating.)*

Nevertheless, you leave the physical body and reassemble it. I sorry to say that if you have a bad gall bladder, the reassembled body will also have a bad gall bladder, since it is the consciousness who has caused the illness to begin with. Even if you leave the body momentarily you do not leave your problems behind, or at least you must come back to them.

I have promised to give you some material dealing with the method by which all species and all living things cooperate in maintaining and constantly renewing the physical construction of your universe, and you will see that some of tonight's material should give you insights into this matter.

*(The phenomenon persisted in my right hand to a surprising degree. Even the thumb and little finger were now involved. By now of course I was quite sure that this was deliberate upon Seth's part, considering the subject matter of material. I still disliked interrupting the material's flow, however.)*

The various species and the multitudinous varieties of life in your universe could with much validity be compared to cells, organs, or limbs of some gigantic creature. There is no reason to feel that man is insignificant, or that the individual is impotent or at the mercy of forces he can neither perceive nor



comprehend.                    contrary,                    individual, any individual, is supremely important, necessary; and his,                    a its, ability to use its energy constructively, but most of all to expand in terms of value fulfillment, is more vital than can say.

*("Why is my hand still fat?"*

*was now most interested in taking some measurements from both Jane and myself while our hands felt this way, ~ Bill Macdonnel had helped me do in the 47th session, when we found definite physical evidence of finger enlargement. Not being able to do this at the moment however, I did recall Seth's very definite statements in the 49th session, page 63, concerning his most conservative attitude toward demonstrations.)*

I have endeavored to add an extra perspective this evening to the session, as far as sensations for both you and Ruburt are concerned. The extension or expansion of self momentarily and initially involves a slight expansion of tissue. I believe that you both have experienced this at various times, to varying degrees.

There is a temporary and initial, barely perceivable enlargement, a deep pulsing in the manner of a beating forth of cells and molecules—actually a sort of pulsation resulting in a minute but definite enlargement of tissue. You experience this in slow motion. Completed, the process would represent what would appear to be a propulsion of consciousness or self from the tissues.

Now. Since the identity-consciousness is composed of the combined and cooperating generalized consciousness of all the body's atoms and molecules, and the consciousness of the inner ego, these molecular consciousnesses that once or initially found expression in forming their physical construction, no longer do so; but are competent to do so again when the self-consciousness so demands.

*(My hand phenomenon still persisted, and now involved the left as well. As far as duration was concerned, this experience of course far exceeded any previous one.)*

The combined molecular consciousnesses, retaining identity, form a gestalt consciousness that is the ego, the outer ego, that is in turn utilized by the consciousness of the inner ego. The inner ego being unhampered by the laws of your plane, once having entered your plane at physical birth, can therefore leave the physical body and then reconstruct it.

Since the conscious ego is composed of the gestalt molecular consciousness, then when it leaves the physical body it takes the molecular consciousness with it, and this molecular consciousness is therefore present to aid in future construction. However, since you must deal with physical laws while dwelling upon the physical plane, you cannot dispense entirely with the physical constructions, but in such extensions of consciousness you must utilize ¶

11 | A and (A)E

have said that this will i l A-her Al ( d ( A)E in so far a wind blows through the treetops.

My most beloved friends, this is one of our best sessions to date. of you most highly, and I respect you both, not only as excellent pupils but ( dearest friends. I will hereby close the session. Let me tell you, Joseph, that your room divider has proven of great psychic value to you both; and you have not had any gum boils since I suggested putting the refrigerator in the kitchen.

I look forward to many delightful summer sessions, although we will make allowances whenever you request.

*(“Good night, Seth.”*

*([Jane:] “Good night, Seth.”*

*(End at 11:31. Jane was fully dissociated; way out, she said, with no memory of her surroundings while delivering the material. Yet she knew the session had been one of the best yet.*

*(Far from diminishing, hand phenomenon was now at its peak. So was Jane’s. The third finger of my right hand seemed to enlarge even more. Jane looked for scissors; since we were unprepared it took a few minutes to find them and cut some narrow strips of paper. These strips I used as tapes to measure the circumferences of the third finger on both of our right hands. I measured Jane’s above the middle knuckle, and mine above and below the same knuckle.*

*(By the time we got organized the sensation had begun to diminish with each of us but I took the measurements anyhow.*

*(At 11:35 Jane’s measurement was 2 The following night, 5/21, the same finger measured 2 at the same spot, for a difference in circumference of’*

*(My finger measured 2<sup>19/32</sup>” above the middle knuckle; the following night it measured 2 at the same spot, for a difference in circumference of’*

*(Below the knuckle the same finger measured 2’ ’a the session ended. The next night it measured 2 plus, at the same spot, for a difference in circumference of a little more than*

*(And again, I was aware that in spite of all the writing I had done for the session, my hand did not feel cramped or too tired.)*

*(While trying psychological time Jane and I had the following experiences.*

*(Self- Thursday, 5/21, 9:30 PM: Few instances of thrilling sensation.*

*(Self- Friday 5/22, 9:30 PM: Few instances of my sensation after the suggestion to myself that I felt light. This is coming to be a dependable effect at such times. I seem now to be able to know in advance when the sensation will manifest itself*



never seen her <sup>1</sup> ~~four~~ years <sup>2</sup> ~~she~~ <sup>3</sup> ~~had~~ <sup>4</sup> ~~appeared~~ to be very restless, and that the last time <sup>5</sup> ~~she~~ <sup>6</sup> ~~had~~ doodled and written constantly on a pad without seeming to be aware that <sup>7</sup> ~~she~~ <sup>8</sup> ~~was~~ doing so.

(Also on Saturday evening Jane and I attended a set of Japanese Noh plays at Elmira College, at the invitation of Bill Macdonnel, who had a part in one of them. Bill has been a witness several times. After the play, at a party for the cast and friends, Bill was seized by severe chest and back pain; he left for home with his parents.

(It will be noted that this day, May 23, marks the time when Jane had the vision of sickly hands, at a very late hour after we had returned home. On Sunday we learned that Bill was in the hospital with a collapsed lung that was also blistered, and would have to remain there for several days. Visiting him <sup>1</sup> ~~Monday~~, we found him much improved but still destined to remain in the hospital for observation.

(At 8:45 PM Jane was nervous as usual. She began dictating in a quiet voice, pacing rather slowly. Her eyes darkened as usual. The day had been cloudy and quite cold and windy.)

Good evening.

("Good evening, Seth.")

I find both of you are rather weary this evening. But then you cannot be at your best all the time.

You could be at your best all the time if you followed certain rather sane rules which I hope to go into later for your benefit.

Incidentally, the weather does indeed affect your moods, even as your moods affect the weather, and we will also go into this later.

far as my mention of May 23rd in connection with Miss Callahan, this was not a distortion; and the crisis, which was a psycho-physical crisis, came as I said that it would.

The Miss Callahan mentioned in connection with the 23rd was the first mentioned of that date, as Ruburt somewhat belatedly realized today. The restlessness which was apparent in Miss Callahan's behavior when Ruburt saw her, was but a small tangible evidence of the inner crisis. The crisis itself was a psychic one mainly, which will of course have physical consequences. Miss Callahan was forced to realize that even her home surroundings were no longer familiar, nor is she easy within their confines.

A dispersion has begun in which the ego will find it more and more difficult to hold energy within forms of personal identity, or to use <sup>1</sup> ~~it~~ for the purposes of the ego. The <sup>2</sup> ~~ego~~ will fly every which way, uncontrolled, and no longer channeled. <sup>3</sup> ~~It~~ will still have some power of restraint <sup>4</sup> ~~for~~ a while yet,

but whole blocks — conceptual realizations, and whole — time realizations, are now surely drifting away from — control.

The return — temporarily — s op this steady progress toward diffusion. The crisis occurred at 2:30 that morning, when Miss Callahan awakened, momentarily completely naked of ego, face to face with the subconscious, and sensing the inner self within.

It was a moment of — (underlined) terror, as the ego realized that what it fought against and what it would continue, though ineffectually, to fight against, was indeed no enemy to it but a most familiar omnipresent inner self, against which it was now powerless. The ego returned but this was the first instant where it actually came face to face with its counterpart in essence and in fact.

The moments will reoccur, as Ruburt noticed Miss Callahan doodled upon a pad without any conscious knowledge of so doing, and without knowledge of what was written. The body becomes dependent upon old habitual patterns that will carry on yet for a while. That evening further blocks of actual brain cells were destroyed. The cooperation therefore begins to halt.

The second mention of the 23rd date was not a distortion. I tried to tie it in by mentioning that the date had already been given in connection with Miss Callahan. There was no distortion here again. What came through was correct, but my charming Ruburt merely blocked the rest.

This is not nearly as troublesome basically as a distortion, though at times such blocking may leave you up in the air. The date did indeed refer to our young friend, who was taken ill that very evening. It would have done no good had the full data come through. If you had known what was to have happened, you could not have prevented it in any case.

The play is the thing, and so it was. The play in which your friend performed represented the springboard for the inner portrayal, unfortunately, of sacrifice. The caution that was given did come through, but of course you apparently thought that this applied to Miss Callahan. It implied instead caution against the possibility of conflict with your friend's mother, and this could easily have occurred, to no good result in the long run.

It is really necessary that the young man get a dwelling place away from his family, and in one respect, the attack involving the lungs represented an attempt to put off responsibility. — such for a time it serves a good purpose. Other responsibilities in his profession were being put upon him, and this plus his intent to find his own apartment all weighed upon him, until he had — get out from under.

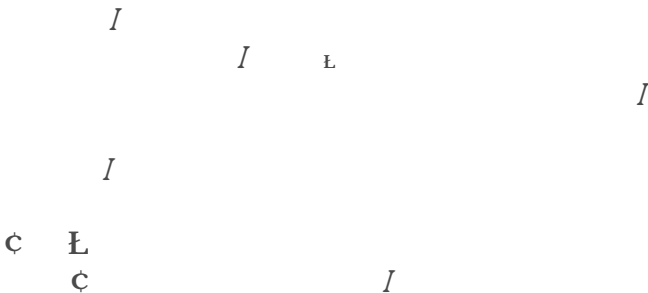
He dared not fall sick until the final night of the play's run, although the

attack almost occurred just before the first night of the play. Ultimately  $\pi$  will have to get out on his own. It is almost necessary that he realize the way his mother is dominating him, and understand his own dependence. Otherwise he fights phantoms and uses up valuable energy that he now desperately needs.

I wanted to give you this material to clear up the misunderstanding. The two separate mentions of the same date did refer to two separate events that would occur on that same day.

Distortions are now occurring less and less. A careful rereading of material will in such cases usually clear up such misunderstandings, as you will see when you reread the actual wording of the passage referred to.

I suggest now your first break.



My earlier remark that the weather affects your moods even  $\pi$  moods affect the weather, is an important one. There is very much here to be explained.

Your weather indeed can be with some truth compared to loosely formed, mainly unconstructed energy, in many ways unbridled and uncontrolled by strong centralization of either subconscious or conscious control. The individual, for example, can to some extent for the purposes of our discussion be considered  $\pi$  elements or energy under psychic centralized control. On your plane you are in closed space, so to speak, physical elements formed into a purposeful gestalt.

Much other energy however, while observing certain inner rules, is not so directed and can be brought under the dominance therefore of purposeful directed gestalts. This of course occurs nevertheless on a subconscious level, representing a spilling over of emotional and psychic energy from self into what is usually considered notself; and there are, constantly, effects that happen, a flowing back and forth of energy in this way.

will study these effects in more detailed fashion at a later time because of their importance. This may sound unbelievable to you; nevertheless the same E E emotion outbursts also cause physical storms. The basis is the same. The manifestation is different. The particles of air being themselves composed of molecular structures having, as all molecules do, a generalized subconsciousness, and in condensed form a comprehension of the inner laws of the universe, are also then psychic as well as physical structures, as you should by now understand.

Those that do not presently combine to form a complicated strong identity-pattern (hyphen) nevertheless still maintain the need for value fulfillment. By helping to form into charged emotional patterns, they share in a certain kind of awareness fulfillment otherwise denied to them.

In their own way they become what we will call pure emotional constructions, forming patterns that operate through emotional impetus that is received from and transmitted by individuals who thereby discharge and yet direct excesses of emotional energy, which the various personalities can no longer hold within the personal domain.

This material is being delivered somewhat deliberately because of its possibly confusing nature. It is however extremely valid and important, and also represents an example of the manner in which surplus emotional energy is discharged and reused. In various ways this happens in many other fields.

At the risk of telling you too much too soon, let me add further that when the molecular structures of so-called space are relatively emptied of emotional energy, by a process of psychic osmosis so to speak, they will tap the human source. And not only the human source but other animal sources as well.

When you understand that basically all are one, and that in actuality there are no limitations between self and notself, then these facts will not bother you. It also of course works the other way, so that when an individual feels energy-depleted, he does subconsciously, and by the same sort of process, drain off reserves from nonidentity molecular sources.

I suggest that you take your break.

*(Break at 10:01. Jane was dissociated as usual. Her delivery of the above material had been very slow and deliberate. My hand so far felt no fatigue from Fing. Jane resumed dictating in the same quiet manner at 10:0*

In many cases people know truths that they do not realize with the intellect. From time immemorial they have felt emotionally recharged from a storm, and this is of course exactly what happens. The process involved is a constant, necessary and beneficial give and take that results in at least some kind of balance.

The emotional energy taken from individuals by nonidentity molecular structures is of course returned in a recharged and fresh fashion. Identity-forms or personalities simply cannot handle great surpluses of energy at this time. Therefore the process mentioned indeed acts as an important safety valve. This cannot be stressed too much.

There is an important relationship, then, between emotional energy and physical climate, and I hope to go into this more deeply. Much energy is used by any individual simply in the construction of the material universe on your plane. Excesses over this survival construction are used in various creative aspects, and represent the basics for culture and civilization.

Your wars are of course excess, poorly controlled emotional energy. In many cases you have been saved from wars by such things as earthquakes, tornadoes of a vast nature, and other physical catastrophes. It is not that your race has an instinct for destruction, although it does have what can really be called an instinct for manipulation. What seems to be a destructive instinct is instead an inability to control emotional energy, and to discharge it in a most effective manner.

With your growing population it becomes more difficult to discharge this energy in what I would call natural ways; that is, by letting it spill over into the nonidentity molecular realm. Privation naturally leads to great aggression of feeling. Where there is great privation there will be a cruel climate, but the climate does not cause the privation. The emotional aggression caused by privation caused the climate.

Weather goes in cycles, not because cycles are inherent in weather patterns, but because emotional cycles are inherent in individuals, and this also will be explained in time.

Because of the fact that bad weather has often saved man from wars in the very early stages of human development, man misconstrued this to mean that sacrifice to the elements could save him from calamities of this kind. Sacrifice has nothing to do with it. You have heard doubtlessly of emotional contagion, and of emotional climate, and these terms are well named. Energy changes form constantly, and if it is blocked in one direction it will choose another.

The Indian rain dances worked. Perhaps now you can understand the reason. Incidentally, if I may make a side note in response to a question you voiced, Joseph, during break: Loren was three times a man.

*(Talking about distortions during last break, I had been reminded that many sessions ago Jane-Seth had stated first that [my brother] Loren had been three times a woman, then three times a man in a following session. I had never asked Seth to clear up the contradiction.)*



The misunderstanding seemed to amount to a distortion, was not to this effect. Oftentimes when a person is reincarnated continually as one sex, the overall impression of the personality seems to be of the opposite sex. Ruburt picks up the feeling of femaleness very strongly here.

*(See the 10th session, page 10 and the 12th session, page 12 ŠUfin Vol. One.)*

As in many cases an old man will appear womanish, so a personality reincarnated steadily as a male will develop strong and overlycompensated-for female characteristics, as is the case with Loren in this existence. The very fact that the personality evades a female reincarnation is evidence of an already developed fear. The personality of Loren, you see, is basically female despite the fact that he has never had a female reincarnation. This led to the confusion.

It goes without saying that upon your plane male and female are equally important, although because of the plane's particular overemphasis upon aggressive manipulation the male has thus far dominated.

There is also much here to be explained, since your conception of male and female is greatly distorted. The terms are of course reflections, in your plane, of other basic inner laws of the universe which we have yet to discuss. They have actually very little to do with what you consider male and female, and for now we can mention them briefly in terms of arrival and departure.

I will go into this at a later date, as you are not ready for this material as yet. Needless to say, the use of energy, and of emotional energy in particular, varies in the male and female on your plane; and both methods of using and discharging energy are necessary to maintain not only psychic and emotional balance, but also to maintain physical balance as far as living things are concerned, and also in the counterbalancing effects within weather and nature as it exists in your physical universe.

It is necessary upon your plane that physical constructions arrive and depart. The departure is as necessary as the arrival, for without it new arrivals of any kind would not be possible.

It is no coincidence that man the hunter seems, at least, to destroy. This destructiveness in itself serves the purposes of creativeness and arrival. Both are merely faces of the same coin. I am not here saying that all destruction is good, by any means. I am saying that the basic structure involving the constant transition of one life form by another serves the purposes of continuing creation.

When it is followed without the addition of unrestrained and possibly cruel purposes having nothing to do with the basic necessity, arrival and departure then can be seen as the two faces of male and female, each serving its purpose of value fulfillment and creation.

This will be tied in, with details, in a very intimate fashion. This is far afield from Loren, and yet it is not. Other contradictions will be cleared up as you bring them up. Loren must have a female reincarnation, even to give validity to his masculinity.

All living things on your plane cooperate to form your physical universe, / therefore do they cooperate to form not only your weather cycles, but your climate cycles in terms of ice ages and tropical spells.

I suggest you take your break. I have not forgotten our party session, though I may seem to have forgotten it.

*(Break at 10:50. Jane was dissociated as usual. Again, Seth had run well past break time on the half-hour. My hand felt a little fatigue but nothing like it used to. Jane resumed dictating in the same quiet manner at 11 J)*

Ruburt by all means should confine himself to using his best energy for his daily creative work, not draining it by worrying about material which he has sent out into what he considers the cold world.

This is his only hope of peace of mind and emotional stability. It would be advantageous for him, just when he begins the practice of psychological time, to suggest to himself that the work of the day is of primary importance. Certain arbitrary dates can be selected, any dates, for necessary letters to editors; and these letters should be written as automatically as possible.

If he were more concerned with the quality of daily material and less with outer success and recognition, he would not be in such a mental turmoil and emotional turmoil over material that is being submitted to publishers. There must be an inner freedom here.

I would suggest even, as you did Joseph, a vacation air. He takes out his aggression against editors upon his own body, which is highly ridiculous. I would also suggest that he return to the back exercises. There is somewhat more here I would say, but I am being blocked.

You will both benefit by your vacation later this year, though this time Ruburt will need it more than you will. Your painting, Joseph, is beginning to show the results of greater psychic understanding, which will transpose itself into content and technique. I am going to close the session earlier, mainly because I have these sessions roughly outlined, and I have given you the material that I intended.

A short morning walk would also benefit Ruburt; even though he would resent the loss of time he would more than make up for it.

My dear friends, I wish you both a pleasant good evening. The material that we covered this evening is very important, and will be the basis for new turns that the material itself will take, and new avenues down which we shall

travel together,

still do look in on you now and sometimes to my amusement and sometimes to my amazement.

Ruburt almost saw our second's clasped hands, during psychological time just before falling asleep the other evening. By all means keep up these experiments, and one night we shall set a session aside to explain them.

My best to you both.

*("Good night, Seth.")*

*(End at 11:15. Jane was dissociated as usual. Neither of us had displayed any hand phenomena during the session. It had been very peaceful.)*

## SESSION 57

**MAY 27, 1964 9 PM WEDNESDAY AS INSTRUCTED**

*(Tuesday, May 19:00 PM: While trying psychological time I had a few instances of my thrilling sensation. Wednesday, 5/27, 5:30 PM: No results.*

*(Jane, while trying psychological time on Tuesday, 5/26 at 11:15 tried to project herself to Bill Macdonnell's hospital room. She achieved a very brief glimpse of his face, eyes closed, nodding yes in answer to her question: Do you hear me? Checking with Bill later at the hospital, we learned he was asleep at this time. His condition is much improved and he is due for discharge Saturday.*

*(By 8:45 no witnesses had appeared. Up from her nap Jane felt both nervous and sleepy. The thought had come to her that Seth would discuss the self and the not-self tonight. As session time approached our cat Willy put on one of his performances, persistently diving at Jane's legs and ankles; as usual he calmed down as soon as the session began.*

*(Once more Jane began dictating in a quiet voice, pacing normally, with her eyes darkening as usual. She maintained these characteristics through the whole session.)*

Good evening.

*("Good evening, Seth.")*

We will have another quiet session, for which I know Ruburt always thankful.

I am giving you various material along certain lines in preparation for a discussion of some of your own experiments with psychological time. You will be able to understand the explanations for some of your experiences much better with this material as a background.

Ruburt was correct. I was going to speak concerning the self and E so-called notself, so that we can clear up a few matters. It does seem to me however that we have been very sober of late, dealing with weighty concerns. However, I take my chances, getting good material through when the time is right, and we can be more jovial on those evenings when you are too tired to do anything else.

*(Jane laughed.)*

I have said, there are gentle, imperceptible gradations between what is called self and what is called notself. Your idea, or psychologists' idea of environment for example, will come close to what I mean. The self indeed however reaches out in many ways to form, mold and construct his own environment, even as it in turn reaches out to affect his core of self.

We are speaking of course here of the ordinary physical environment. The chemical, biological, electrical and psychic functions of the self are directly connected to the physical universe as a whole. Theoretically the influence of a particular given self is endless, and not only in so far as your own physical camouflage time universe concerned. The influence of any given self reaches also into realities that are not bounded by space and time.

This is why I have mentioned earlier that the individual was supremely important. Yet the self limits itself through boundaries that are arbitrary and erected through fear, and also through habit that originally had its source in the necessity for physical survival. Physical survival does not demand these habits any longer, and they remain as shackles. You should know by now that individual thought does not remain within the boundary of the physical individual. This indeed has actually been proven, in so far as telepathy is recognized as a fact, at least by some, and soon by all.

Therefore a thought, surely one of the most intimate possessions of a self, does not remain within the self. The thought belongs to the individual from whose mind it sprang, and yet he does not really possess it. He can keep it but he cannot keep it. He can hold it as his own, and yet he cannot prevent it from passing on to others, though he presses his lips tightly and does not speak it aloud.

individual or a self also cannot hide from others his own basic intent. It is his and yet, though he possesses it, he still cannot prevent others from sensing it. Along these lines there is much to be said in that many intangibles, considered most secret by the self, do not remain within the self. No skin or bones or skeletal cage can keep the thought of the self from going outward.

The skin and bone, being physical, are adequate barriers to bound other material, but they have no hold over what is not material. A man's intent is

subconsciously sensed by everyone with whom he comes in contact. 'Telepathy accounts for the usefulness of spoken language. Without telepathy no language would be intelligible. The outward layer of skin, while serving as a physical enclosure, serves as a physical enclosure only for the sake of convenience, as far as distinctions are concerned.

In actuality the outer layer of skin is a flimsy boundary indeed. It is more open than closed. It is only to your own outer senses that the skin seems smooth. It is indeed more a loose open framework, through which constantly chemicals, nutrients, molecules, elements, light, sound and pulsations pass frequently, constantly both in and out.

Therefore speaking in physical terms only, the self is not bounded. It is not independent nor self-contained. It needs for its survival nutrients that come from outside of the skin. Not only this, but in all cases its own excretions are needed for nourishment of what is notself, or by what seems to be notself.

This will be a lengthy discussion, and I suggest that you take your break. Be careful of what you do with the pieces.

*(Break at this point. Again for a first delivery, Jane is fully dissociated. She resumed in the same quiet manner*

For practical purposes you might say, and for practical purposes only, that on your plane the self is limited only by the fields of energy that it can control. The self in nonphysical terms, in psychological, psychic and philosophic terms is not limited theoretically.

Those qualities, those attributes which the self considers most its own, are in no way bounded; nor can they be held in by the self. Thoughts, dreams, purposes and intents, plans and wishes are constantly speeding outward from the core of self unimpeded. They are not closeted within the skull as you might think.

many quite real phenomena cannot be seen by your eyes, so with your outer senses you cannot perceive these constant departures of quality-energy from the self into what seems to be notself. These energies, these thoughts and wishes, travel. They pass through physical matter.

Each self is therefore not only ejecting almost in missile fashion such energy from his own core, but he is also constantly impinged by such energy from others. He chooses to translate whatever portions of this energy he so chooses, back into forms that can be picked up and understood by his own mechanism.

The choice involved is of course determined by his own personality, its particular leanings, potentialities and limitations. We will discuss this later on in connection with illness, good health and treatment.

So far we have been talking about matters with which you should be fairly

familiar. I have said that each individual helps L          a          physical universe. This construction is con inuall          carried on. The individual uses the energy available to him in these constructions. Therefore          constructions can          said be projections, in your own time and space, of any given individual.

The individual self is, therefore, literally a part of what would seem          b          completely different objects. In a shorthand you could say that the self is the object which he contemplates, since indeed he constructed the object to begin with from the self.

*(Jane laughed.)*

This will make sense to you          you contemplate it. It is true that these constructions take place on a subconscious level, but to the degree that you realize what you are doing, they will become more comprehensible to the intellect, until full awareness of the origin of physical matter would be reached.

The self, then, is far from limited even on your own plane. I mentioned, or hinted however that the influence of the self, and therefore the self itself, also had reaching effects in realities that did not consist of a space-time continuum. This would have to follow if my statement that the self is truly limitless is true.

I hope you can follow me here. We have spoken of the dream world, and of its having a psychic reality, without space or time as you know it, and an evolution and value fulfillment quite independent of the meager attention that you give it.

Your own present personalities are merely the result of the particular qualities and ego-images (hyphen) upon which you have chosen to focus your energies and your intent. Initially, before existence upon the physical plane this time, you could just as easily have focused upon a different quality-personality gestalt, although your choice most probably would be in line with a large field of possibilities, possible according to the desires of your entity.

Now. Although you have chosen to form a particular group of qualities into a field pattern of a particular personality, upon which you focus the bulk of your energy, there are also other more shadowy, less well-constructed possibilities of personality selves that exist loosely within the psychic framework of the dominant personality, and these also have their influence. They also attempt physical constructions to a limited degree, and with limited success.

I suggest your break.

*(Break at 10:01. Jane was dissociated as usual. She resumed in the same manner at 10:06.)*

These secondary personalities, known to psychologists, have a much more important place within reality than is suspected. No psychic action is invalid. Every psychic action exists, has an effect and has durability in terms of value

fulfillment. Even psychic action, and hence action is any psychic happening as a word or thought, that may have no existence in terms of space and time, every psychic action then contains within it the potentialities of value fulfillment, transference, and even energy transformation.

Secondary personalities are gestalts of more or less loosely affiliated psychic events. Unable to find value fulfillment in terms of physical growth and instruction — the primary personality can, they seek fulfillment along more accessible lines.

No psychic action is static. These secondary personalities cannot be referred to as full selves, yet they can certainly not be set aside as so-called not-selves. They come into some prominence and fulfillment through dreams, and through enticing the main personality at times into the adoption of conscious or unconscious thoughts which would ordinarily not be chosen by the primary self and therefore at times altering the course of the primary self.

Now again, no psychic action is static. Nor is it sterile. The dream world may have no material reality in your plane, and yet its existence in many respects is no less than what you consider reality. The difference is only in the amount of energy which you focus and the direction in which you focus it.

The secondary personalities find fulfillment mainly in the dream world, but the dream world is as actual and as real, as effective and efficient as your own. Here various problems set for the entity are worked out, problems that either are too minor to be handled by a primary self on your plane, or problems that for one reason or another could simply not be solved by physical constructions.

This is extremely important, since the dream world operates within the dimensions of your own psychic field, but utterly divorced from both space-time continuum and physical construction. Here you see the self truly spill over, not only into what you would call notself, but into areas with which the conscious self is barely familiar. On an unconscious level however the self is very aware of the progress of these secondary personalities, and indeed uses this plane itself for the fulfillment and development of qualities originally attached to it, but incompatible with its main intents. The two planes constantly enrich and affect each other.

I suggest your break.

*(Break at 10:27. Jane was dissociated as usual. Her delivery of the above material had been quite deliberate. She resumed at 10:31.)*

It is obvious that physically there is no one self, since the molecules and atoms that construct the cells, that construct the organs, change constantly. And yet we say that identity is retained, and yet even what we mean by the core of

identity also constantly changes.

“I am myself” simply does not mean the same thing to a child, an adolescent, a young adult and an old adult. Though the individual may seem to be the same, and though he retains his memories, he is not the same; and, even his memories are colored by the various differences in what “I am myself” comes to mean.

Something, you may say, must remain the same. You may insist that also some particular boundary must mark off where you stopped and where something else begins, surely at least where another individual begins. You will say I am not anyone who is not me.”

The one stability between self and what is notself, and the one and only difference, is not an identity that is part and parcel of constantly changing physical framework, not the outer ego whose conception of who it is constantly changes, according to its age and environment, but the inner self behind all physical constructions.

If you then realize that every physical particle contains its own inner and initial consciousness, then you will see that we have come full circle. The individual or the self is all important. It operates to form as complicated a gestalt as possible, following the law of value fulfillment, and yet in doing it does not either invade, deny or negate other individual consciousness. It is limitless because there are no limits to the possibilities of its value fulfillment, or to the number of gestalts which it can form.

Now, you should see from this that your universe is therefore itself a gestalt. An individual cell can be considered to be apart from the rest of the body, and its outer rim can be considered as something that divides it from the rest of the body, so the self can be considered apart from the universe, and its outer skin thought of as dividing it from the rest of the body.

However, we know the cell is a part of the body, giving nourishment and receiving nourishment from it. Its outer rim, more correctly, connects it to the body. Parts of it literally travel throughout the body. It is yet an individual. It possesses condensed consciousness and comprehension, it partakes of value fulfillments through the gestalt of which it would not otherwise be capable. If you considered the body as a closed system, which it is not, then you could say that the self of the cell had as its limitations only the limits of the whole closed system. But the system is not closed, and through the participation of the cell in the activities of the body, which is an open system, then you could truly say that the cell itself had no limitations.

The gradations, I admit, are extremely gentle. Nevertheless the end result of each gradation brings us to the conclusion that the self, while being individual



self, is unlimited. Yet  
5%&A 78'H

I hope this has not been too difficult, and suggest your break.

0:56.

11:00.)

I closed our last session somewhat earlier, and intend to do the same this evening. I had even contemplated cutting down the number of sessions, but do not want to do this.

You have both been slightly weary however, and since the material comes through much more easily now, I can say what I want with fewer words. I do not want either of you to become overtired, and I do not want to prolong a session when I have delivered my lecture for the night, simply because of any arbitrary idea of time involved, especially when you can both use the sleep.

I still prefer two sessions a week however, and on those occasions when the situation warrants it, I will then feel free to continue as much longer as I would like, within reason.

You have been receiving valuable information, particularly of late. Of course continue with your psychological time experiments.

My very best regards to you both, and do not feel upset at my closing a bit early. I know perhaps better than either of you when you become weary, and I also know when to press ahead. You must by now have some idea of what it means to take so much of your clock time for our sessions.

At various times your own energies change their rhythm. I do not mean to suggest that either of you are ill or in low reserves, simply that the psychic energies have their own cycles, and that these cycles must be respected, especially when they are being utilized so well.

You will perhaps think that some of your experiments had to do with secondary personalities, Joseph, but so far at least this is not so. Very soon now we will go into your experiences. I would now bid you both a most fond good evening.

Again, may I say that I look in on you now and then. Ruburt's idea of taking the children's classes at the gallery a good one. I have not had the opportunity to go into her Mrs. Masters but I shall do so. The salesman's ability of Ruburt's will serve him well in the children's classes. I rather surprised that he and his Mrs. Masters have managed to get along well they have. I would caution him to be very calm at the gallery during the next two weeks. And now good evening.

\*

11:15.

*lute*

5/28:  
5/29, 3:30 PM:

5/30, 8:00 PM:

3/4

5/31, 9:00 PM:

6/1:

**SESSION . 7<**  
**JUNE '1<' 80- < 8PM MONDAY B <INSTRUCTED**

8:45 PM.

Good evening.

â

I always find your conversations just before a session most enjoyable. I will

to be with little k, such as watching the minutes, I would not all be Joseph, find that he continues in the same hilarious fashion as time goes by. It is in his nature.

The caution and ego strength behind such amusing episodes work to our benefit, however. He has used them well this time, to give himself added discipline, and this is all to the good. Without this ego elasticity, that is without the ability of the ego to assume control and to guide Ruburt back, immediately re-assuming control, we would be in for much less peaceful sessions, and the quantity and quality of the overall material would suffer. I certainly would not want to get him angry at me, / I am so familiar with his explosive reactions.

*(Here, Jane's voice became very light and amused.)*

As far as self and notself are concerned, the unit of self is organized, as you know, 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.

When the inner ego and the outer ego pursue directly opposed viewpoints and different aims and goals, then you run into difficulty. In studying human personality and the psyche, your psychologists have not gone far, nor deeply enough. When a complete barrier, or nearly complete barrier, exists between the inner and outer egos, then the whole self is denied value fulfillment to a large degree. Such a division occurs at various times in history, and is occurring now.

When the two are in balance and when there is communication between them, then the inner ego can directly communicate with the outer ego, bring to it the necessary enlightenments, and give it, that is give the outer ego the benefit of its own, the inner ego's own, condensed comprehension and direct participation in the existence of the universe as a whole.

The outer ego, under such advantageous circumstances, is more nearly able also to communicate its experience in the physical world to the inner self, and hereby to actually help enlarge the inner self, which then directly experiences stimulation and manipulations in a camouflage pattern which is otherwise denied to it.

The inner self obviously needs the outer ego with its outer senses, in order to permit its own materialization in various camouflage forms. This should not be underrated or forgotten. Without the outer core, the inner self could simply

not add to its own value fulfillment though participation in energy-constructs (hyphen).

Each existence in any of many camouflage patterns trains and feeds the inner self to develop the greatest possible fulfillment of its own qualities and characteristics. These inherent qualities and characteristics determine the planes upon which the inner self will exist, and on each plane a certain materialization is necessary. It will vary according to the properties of the plane.

It is true that the inner self in the last analysis is the durable self. Nevertheless the various outer egos are extremely important, and without them the inner self would be blocked. Nor are these inner abilities as a rule ever left unfulfilled. 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.

The outer ego then remains at the end a controller and director of those strengths which it gathered about itself during its particular existence. But even this is not the end. It, that is it meaning 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.

This is extremely difficult, I should imagine. 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 of manipulation and physical construction.

Most egos do indeed choose this course for a while. For that matter the requirements of your plane itself necessitate the fulfillment of certain developments such as those we have mentioned much earlier, having to do with the experience of a full childhood, motherhood, fatherhood, et cetera. These represent minimum requirements for your plane.

The ego may also have particular desires of its own along these lines. Now you will see what I am saying. 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. But this information can be

tapped.

oretically such an ego could continue reincarnating indefinitely in such a fashion, always growing and developing but always dealing with problems of manipulation and physical construction of energy. This then represents one possibility for growth of any particular ego. There are other possibilities—

Do forgive me. I had forgotten your break. By all means take it, and before the night is over really, I will have to remember to give you an example of my peculiar brand of humor, since you look so serious, Joseph.

Q<sup>1/4</sup>

to

Q<sup>1/4</sup>

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 ; reincarnate again upon that plane. However because of its own extraordinary nature, it itself forms with the inner self in an added gestalt, adding to the energy and ability of the inner self; and in a manner which I cannot yet explain to you, it voluntarily gives 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 fulfills its own unfulfilled desires, abilities and initiatives are formed new outer egos which once again seek fulfillment.

Such an outer ego turned inner ego, has only experienced existence then upon a particular plane. It is therefore filled with impatience as far as existence

upon other planes are concerned; and therefore — it developed upon your plane initially, it will not choose to initiate anew there, but will choose other planes of activity.

It does therefore contain within — the knowledge of its experiences upon your plane, though such an entity can spring from any plane. This of course represents the most extraordinary possibility, and such an entity can, if it is so propelled by its own strength, exist upon a variety of planes, carrying along with it knowledge of all previous planes; and each of its outer egos have the same opportunities. This is important.

The choice is always made by the particular ego, and we are speaking here of outer egos, remember. Many are content to continue indefinitely along the same plane, having almost endless incarnations and in contact more or less with the inner self.

Ruburt and myself were offshoots of the same entity, as I have mentioned. I will mention now that we have chosen the same paths. The difference in time is but a camouflage distortion. The entity was a particularly strong one, and many of its egos have made the decision to turn into entities.

There are certain requirements as you remember that must be met, upon your plane and upon others. Yet an ego, z — outer ego, cannot choose to be an entity in any case until its comprehension attains a certain degree. And now, my dear patient Joseph, may I tell you also that you are part of that same entity; and this is one of the main reasons why I — able to communicate with you both.

This particular set of circumstances does not happen often. I have wanted to make this clear for quite a while but you would not have understood it much earlier. You and Ruburt both must use all your abilities to the utmost. You will find more energy at your disposal as you use it for this purpose. This is extremely important, since this is the existence in which you are to make your largest contribution.

*(Here, Jane held her hands out to me, indicating that they were "fat." She rubbed them briskly as she paced back and forth. — then expected to feel the sensation myself but nothing developed. She was dictating quite fast by now.)*

Ruburt now will not block me. You, Joseph, must paint, using all your powers, instilling into your work all you have learned now and in previous lives, of human understanding, ability, capacity and failure; and you must make an effort to have your work seen. You must send it out, and in this you will find birth.

You will help to create something in the hearts of men that will not be there until they see your work. This is your commitment. This is the time for it. If you are to be an entity, as you have chosen to be, then this is your

opportunity, and this is your last reincarnation upon this earth. You have power, strength, determination, and joyous spontaneity in your working hours.

You also need to influence personally those people in the outside world with whom you come in daily contact, and to extend yourself in using your full abilities of understanding and creativeness in your outside contacts. You need also to expand in the direction in which you are going, in terms of these sessions and psychological time.

There is a delicate balance to be maintained, but energy will come to you. You must still make a more passionate oath of involvement with the world at large, and identification with everything within it, and of it, for you have sometimes shrunk from this. But from this passionate oath of involvement will be wrung the final intense isolation and comprehension from which your best work will come. There must be, with discipline, a passionate joyfulness and spontaneity.

There must be both involvement that springs partly from the acknowledgment of human vulnerability, but also from the acknowledgment of human potentiality; this if your deepest capacities are to be realized, and if your work is to achieve its true mastery and power.

I cannot stress too deeply this mixture of spontaneity, joyfulness and involvement with discipline, isolation and determination. In your case the involvement, the necessity for using your abilities in the outside world, also are extremely beneficial. You have no idea of the effect of your own personality upon others when you do not hold back.

This holding back is superficial, a direct effect of your present mother's own personality, as you reacted to it. One of the characteristics that attracted you to Ruburt as Jane was his passionate involvement. From you he needed to learn some discipline, but not to be smothered by it, and this is also extremely important.

From him, you instinctively knew that you would learn some awareness of passionate involvement. It is true that you are both learning, and learning well. There is little danger that you will become overly involved. Ruburt, however, could conceivably become so disciplined that his passionate intuitive involvement was rendered much less active, and this would be a mistake.

These sessions are obviously proof that this has not yet occurred. But he will find now, because of your help, discipline within freedom. He must allow himself however the freedom for his intuitions to show themselves.

As long as I have finally managed to get this material through I will continue with it. However, if you would like a break for your fingers' sake, by all means take it.

1 . . . . . she ;  
 said that while delivering this material she ; ; **¶** certain of ; not  
 as though she was not herself while dissociated, she said, but that she was more her-  
 self. She was almost annoyed because Seth suggested the break.

*(Jane's hands were still somewhat enlarged, though not to as great a degree as when the sensation first appeared. My writing hand was quite cramped from the pace of the dictation. Jane resumed at 10:4*

Much of this advice could not be given to you earlier because you would have found various parts of it contradictory; but it is not so, as you know by now.

It is one thing to isolate part of yourself so that you do not worry or fret about your experiences with the outside world during your working hours. Nevertheless a synthesis must be performed. Shutting yourself off in one direction will result in a shutting yourself off in all directions.

Your work, Joseph, is a synthesis of pain as well as pleasure. A commitment in the world will not detract but will add to your own work, granted of course that you allow yourself specific working time. This also now applies to Ruburt because of a discipline that you yourself helped him to achieve. And he was right as far as the gallery is concerned. He is now ready to expand, because this expansion will help his own abilities and will therefore influence others.

Teaching will help him develop abilities in himself that are all for the good. If he is not allowed to teach the children's classes, or to expand his abilities at the gallery, then he should look for outside work where he can use these abilities; for such experience is necessary for him, and will be used in his own work.

If he is paid more for using them at the gallery, or otherwise, well and good. not, the use of the abilities and his resulting understanding will be the reward that will add to the dimension of his poetry.

You should also use your abilities as best you can your outside occupation. There is no saying "Now I will use my abilities and now I will not." must be used or they will not be fulfilled. The use broadens them and adds to them.

I have been blocked by Ruburt on these points for so long that I am completely amazed that he deigns to let me through tonight.

There can be no holding back of commitment, involvement, or ability in one aspect of your lives but it will be reflected in others, that is in other aspects where you want growth. You know I do not mean that give your energy to every weird cause, but that you should speak o nion , that you should use your abilities in your outside endeavors ] wn sake. This



in particular Ruburt has blocked.

"It" means added complexity, but you will synthesize this complexity in your work, and you must. For you two his no game. You have much at

You cannot afford to use half of your abilities. You have aimed too high for that. If you follow this advice you will find extra dimension, not only in your work but in all aspects of your daily lives, both psychic and physical. Any other course leads to a stunting of growth.

Ruburt should concentrate upon his poetry. He should work much more diligently with it, and also upon his book in which he attempts to explain inner sense phenomena. The time is past for him to shrink from contacts with the outside world, as far as the gallery or any other endeavor is concerned. This shrinking was initially necessary, because he needed to learn how to handle his rather explosive personality. But from now on he should begin to use, and insist upon using, his abilities; not only in his own work but in his dealings with the outside world as far as occupation is concerned.

And so, Joseph, should you. Problems might arise but you are fully capable of handling them if they do. And no problems means no growth, and no growth means no value fulfillment. You do not have to worry, Joseph, about isolation. It is a main core of your personality. Ruburt does not have to worry any longer about being undisciplined. He is now plenty disciplined enough. His abilities will smother if he applies too much discipline.

You will both also find travel, when possible, extremely advantageous. To protect your abilities both of you had to take certain steps, Ruburt by way of enforcing discipline, Joseph by way of enforcing isolation. Ruburt is secure, discipline is now a part of his framework. Joseph, you are secure, isolation is now a part of your framework. Though after Denmark I never expected to see it.

*(Here, by way of humorous emphasis, Jane grinned and pounded on the table.)*

Now, you can and must afford yourselves the privilege of expansion. Your synthesis, the synthesis represented by your painting, Joseph, and Ruburt's writing, must come from passionate involvement now, conceived in isolation but received from a psychic commitment to the world as you know it. The interaction is all important.

You are aiming so high that your requirements are certainly more. Nevertheless there is no fulfillment on your plane without commitment. Because you have no children this time you must of necessity then feel, experience, become involved in the world of growth and change, which is your plane. For those who have chosen to become entities the way is not easy, but I am here to tell you that the way is worth

Without the involvement, as contrast and as experience, then the self has

no way on your plane — experience its own uniqueness. Commitment and involvement become the ingredients from which your own work will achieve genius. The synthesis is yours, and yet the self must be plunged into chaos even to find order, to find itself and to find a comprehension and understanding that will bring original insight and knowledge into your plane. And this original insight, original comprehension, are the requirements of an entity.

*(Again Jane pounded on my writing table for emphasis.)*

Ruburt must work ever harder at his poetry. He must publish it as often as possible. You must work ever harder at your painting, and always allow yourself spontaneity and joyfulness as well as discipline in your work; and you must show, sell, or even give away your work.

Preferably it should be shown or sold, but it must be seen. It is not to be hidden away. Your ability will not grow to capacity if the work is hidden away. The counteraction with people is important.

This material, all of it, is so important to you both that I cannot stress it too strongly. You are both doing well. Joseph has expanded to a large degree, and yet there is much room for improvement. Particularly, Joseph, in terms of selling your work. Let it affect people. Let the comprehension and magic expand them. Do not shrink at selling it. What you lose is not lost. You show as much reluctance to sell your work as Ruburt shows in marketing his poetry.

You see his failing here; see your own. He is good at telling you to expand, and yet he is so frightened of a self no longer undisciplined that he shrinks from using his abilities at the gallery, and this is reinforced by your fear of his doing so, or indeed of showing your own abilities to others. Expansion brings expansion. You cannot truly shrink in one field of endeavor without shrinking in all, particularly if you are creative.

In the past you have been afraid of using energy up, as if you had so much and no more. This is not true. You will have energy as you need it, and if you do not demand it and draw upon it, you will have less.

I regret using your fingers so poorly this evening, but finding my Ruburt so compliant, I had better get through what I can. The wine undoubtedly helped. You can always ask more of yourself and find more. With your creative abilities you will always form a synthesis from your own experience. Again, travel when possible will help. You have, now, an inner fortification and peace and knowledge that will allow you to deal with a more complex life than you would have been able to handle before. And this is to the good, particularly insofar as your contribution and work is concerned.

I do not want to close the session yet but I imagine that you are tired, Joseph. I am taking care of Ruburt. I leave it then to your discretion.

Then I will good evening; and Ruburt, my most sincere gratitude. He allowed to discuss matters which he has beautifully blocked so far. I do not want him to become so damned disciplined that I have to screech to get anything across. I could go on for hours. I could make Ruburt go on for hours, but I will take compassion upon the flesh, and say good evening.

6A Ž Ÿ { } / Ž

I will yet take complete charge of your fingers, Joseph, and I wish tonight that you had your recorder going so I could continue. Nevertheless, S Ž

6e°i fA<5)°O

6i ~) 11:30. 9 ž Ž Ž! ~) i ~ŽŽ, ?c ž / S) + ^) T 9 · +fl žg ~°/Ž ~ / ~° { Ži ~, ) i ) †¾/12#><12 ~°) ~° i žg Xfl 1 #1 S) I "À z Ž Ž H W l ~) ?

6L "ž Ž" #© H) ŽŽŽi ~) " ž ~° i S) )ž ° S \*Ž fl" ) ž °Æ É

SESSION . 8

JUNE , K(84 < 8f \ WEDNESDAY B INSTRUCTED

6M AŁŽ ŸL: 2, I ž Ži ^fl" #2° a" fl, ) fl ?™ c 1?6/3, 8:00 o° / Ž, Ž™ c \ 6/3, 11:15 AM, 9° ~! fl+1 ~ " H l ~ i ! † 62 8:45 PM 9 ž Ž / + I Ž Ž Ž, S / ~ ŽŽi ?o° ž fl ŽŽ "À ~#i T 9 S ~° i fl) fl fl ~ / ) / Xfl) +fl Ø i l ~ fl) fl 1 fl 7 / l Ž H) ŽŽi ?5 #! i ~ŽŽ, < " / - ŽG/\* i ) I Ž S?

Good evening.

6e°i + f" < 5) °E

You have seen that the ego a building block. It never becomes less than a unit, and may become more.

The fragments that may develop from it do not make it less. At one time I mentioned massive units or blocks of intelligent energy, pyramids of psychic comprehensions, of which I cannot tell you too much at this time; but perhaps you can begin to perceive now how such comprehensions could be formed.

Perhaps you can begin to sense the value fulfillment of such intelligent energy structures. You know very well that time as you know it has no meaning except within the domain of your own plane. I have hinted once in the past that I was touched by something that could be loosely related to, or substituted for,

what you think of as time. It has nothing to do with intervals, with beginnings or endings.

It has to do with not physical growth, of course, but with psychic fulfillment, which is as you know value fulfillment. We will call this quality-depth (hyphen), and yet it has nothing to do with space. This is a quality existing with assurance of expansion, in terms of value fulfillment.

Quality-depth is therefore a sort of perspective having to do with value fulfillment. I can perhaps give you an analogy. Quality-depth is the sort of perspective, the only perspective, in which an idea can expand. It could be said to take the place of both your space and time, though this is somewhat simplifying matters.

It is the perspective in which psychic motion occurs. In hypnosis for example a trance is said to be light or deep. This corresponds somewhat to the kind of depth that is involved here. Unfortunately, when you think of depth you think in terms of a movement at once inward and outward.

Here we will most probably run into some difficulty, but I will try to explain what I mean, and will clear up any questions later. As the self has an inner and an outer ego, so also does the inside finally become the outside. Theoretically for example, if followed through, a deep trance leading to a deeper inside so to speak, would bring you ultimately to another outside. The outer ego for example would meet the inner ego, and vice versa.

This is an instance of true traveling, or psychic motion. Now this quality that could be said to be a substitute for your space and time, this quality-depth, represents the perspective in which this sort of psychic traveling or psychic motion, or any psychic action, occurs; and its depth can be understood not in terms of downward action, but perhaps you can comprehend it if you think of a deep trance, for example, as definitely having motion, though the body may be motionless.

But in a trance depth, as in quality-depth, the motion has a direction that cannot be thought of in terms of up or down, north or south, east or west. The motion is action through quality or value dimension. I have been meaning to speak about this. It could easily be called the inner extension of your psychological time, so you will see its importance.

Psychological time indeed involves you in the initial venturing. It is like z outer rim. This quality-depth is our only true perspective. Again, no intervals are involved. I find difficulty in choosing words evocative meaning.

I suggest your break.

*(Break at 9:27. Again for a first break, Jane was fully She knew that she was dictating very slowly, she said, yet she was not groping. She felt Seth was*



*definite physical difference.**session,**June's*

«

L

10:03.)

It is much easier for me to deal with other people's illnesses and health nuisances, than it is to deal with Ruburt's. He asks me a question and then slams the ego gates down, refusing to hear the answer. Because of any distortive possibilities, I try to stay out of such matters unless they are serious.

Whenever dates are mentioned, incidentally, I would suggest caution and attention, regardless of the reason given or the person to whom the date is supposed to be significant. This is good general practice. A few times, because Ruburt was so upset, I managed to console him by saying that he wasn't pregnant when he rather feared that he might be. But you are not after all supposed to depend upon me, but to develop your own insights, and also to gain from your own mistakes and experience. This is why I do not give you gaudy predictions.

Ruburt is quite free to use the pendulum. This involves something that has nothing to do with me, but is a fairly reliable method of reaching the subconscious. a rule the answers are dependable, and this is all I will say.

The material with which we are dealing tonight is extremely vital, and yet is only given in outline form. Incidentally for Ruburt's benefit, first he finds difficulty with his writing and then gets something wrong with him physically, not the other way around.

He will not have to worry about serious physical illness, nor will you, Joseph; as a sideline, often physical illness of a serious nature, or habitual bad health, can often be taken as indication that the individual involved is in the maelstrom, the center, of his reincarnational cycle upon your plane. By the time that the end of the cycle is reached, minor disabilities are that are usually encountered, because the vitality has been largely freed, and usually the most devastating problems have been solved.

Any serious illness possible – probable in Ruburt's present existence would have occurred in his youth, at the end of L when a severe psychic crisis threatened. A serious illness was possible – you, Joseph, at the age of 33, and was averted. However, in all cases even minor physical nuisances deplete energy. Energy is yours for the asking, as you know, but you must know enough to ask.

Neither of you will lose physical organs from this time on, unless you drastically alter your personalities in an unwholesome manner. There is no doubt that Ruburt should stop smoking. However I know that he will, and I am not concerned.

*(At this point Jane held up her hands, indicating that now they were fat.)*

Since we are on the subject I suggest that Ruburt wash his mouth four times a day, for at least a week, with salt water. This will be advantageous. Also that he continue what he is doing as far as writing poetry for at least an hour after supper.

Subconsciously his development along this line is of supreme importance to him, and working less at poetry will cause psychosomatic symptoms. He is afraid of speaking out aggressively when he feels unjustly taken advantage of, as he did not speak out against his mother out of fear of reprisal.

Now, he does not send quite normal letters of inquiry to editors for the same reason, turning the aggression he feels inward against himself, and as a result in a few cases suffering, as far as the editors are concerned, since some of them move only when pushed.

A deep feeling of dissatisfaction will show itself in early symptoms of furniture moving; not on a casual and to-be-expected normal scale, but on a truly monumental scale. The aggression however wants to be directed against the living things, and in lieu of angry letters Ruburt finally stops moving furniture and literally shoves himself around.

I tell you this / that you will know that if the sudden disruption of your quiet apartment is a sign of such aggression, its sudden aftermath is often a sign for stiff necks and sore gums. It would be much easier, I should think, in the long run for Ruburt to direct his aggression against the proper persons, where at least it will be understood. Editors like other human beings know when they are lax.

If I can manage Ruburt then I will have a bit more to say, but only a bit after you take your needed break.

*(Break at this point. Jane was dissociated as usual. My hand was somewhat weary, and her voice showed signs of weariness also. She resumed at*

Quality-depth, as you probably guessed, can be added to our rules or principles of the inner universe. You will have more to do with it as your experiments

with psychological time continue.

Incidentally my dear Joseph,       overheard you as you       a rather sardonic remark concerning my statement that you would have more energy as you needed it. All allusions to the contrary, such is the case; and only your attitude, which is more or less natural under the circumstances, holds you back.

*("I've been wondering about that.")*

*(As       recall,       made the remark several days ago.)*

is more important than you know. Subconsciously like many others you believe that once energy is spent it is gone, and also that you have only some arbitrary amount of energy to be used, after which you will become bankrupt. This is not only a false belief but a dangerous and limiting one.

It makes you use the last bit of available energy before replacement. The correct statement is that you have truly and practically inexhaustible stores of energy to draw upon. So-called nervous energy is that amount of energy present within the       organism at any particular point.

Energy, by nature, replaces itself and thrives with use. A false conception of energy however results in a psychic refusal to transform completely available energy into physical terms, merely because of the subconscious belief that such a transformation is basically impossible.

You both should progress along these lines. In some respects under usual circumstances at least, Ruburt is more proficient than you, but in times of crisis he reverts and runs full steam ahead on limited energy; often quite automatically he transforms available and abundant psychic energy for his own purposes, and later forgets how he has done it.

Too-conscious an attempt will not help, but this material should help. The physical organism does indeed require sleep, but only the physical organism with its brain. The mind is continually in vigilance. Nevertheless when you are more proficient you will, with the aid of automatic use of psychological time, be able to operate much more effectively, and be upheld by energy without strain.

This will be one of the very practical contributions of these sessions to daily life. I am not going to keep you until       Nevertheless these statements concerning energy should be taken most seriously, for you both can benefit from them. They are not distortions. Ruburt's performance during our sessions should certainly be adequate proof for my statements concerning additional energy automatically taken and used.

*(Seth's point here is certainly well taken, and Jane and       have often discussed her phenomenal physical performance during sessions. If one       set out consciously determined to go walking for a period of two hours,       week without*









of energy for the night, to lock  
me. However quite a bit of good information came through and so I say  
good night, this time for Ruburt's sake, he's blocking Walter Zeh or Z-i-a-k-a  
material most strongly.

\*

11:30.

%

6/4, 8:30 PM:

6/5, 9:30 PM: %

%

6/6:

6/7, 3:30 AM:

%

40,

%

%

%

6/8, 4:30 PM:

%

l

6/6,

n<sub>2</sub> %

3

%

%

%

%

6/7, 11:15 nM I

1962. %

Good evening.

p à

I do not intend to give you any personal reincarnational information this evening, as we did run into some distortions the other evening, as you probably know by now. Nevertheless, I will clear them up later. And without a few distortions you would not have received this material to begin with. Nor, really, is Ruburt to be blamed for the distortions, since the method with which we are involved is somewhat subject to distortions of personal material.

The distortions can be cleared, however. The general material is very seldom blocked or distorted. I feel perhaps that I should apologize to Ruburt for pushing more through than he was willing to receive, and with this for now I will let the matter rest.

And speaking of matter, I am aware that Ruburt picked up a book on the nature of matter, which is to the good. You are both expected to keep up intellectually, and I am pleased that you are doing so.

Ruburt will undoubtedly find himself reading books on quite a number of subjects.

I mentioned earlier that these sessions involved a lifetime's work, of course as you are both willing. The times of sessions may change, being made for various reasons. You will also receive help sometimes least expect it. The work will be published, and Ruburt will also use it for his own writings.

I prefer that he keep highly informed. His own interests propel him in that direction, and because of the way in which we are working together, it is outrageous for him to become acquainted with as much knowledge in various fields as he is capable of assimilating. If we were using the very

then indeed this would not be necessary, but for your own benefits prefer as much cooperation on your parts as possible, and like to work with an assimilation of knowledge by the whole self.

We have much yet to cover about various topics only lightly touched upon so far, including the nature of matter, the process involved in its continual creation and manipulation, and the truly astounding cooperation involved, as all living things contribute their energy to keep the physical universe in any kind of permanent, coherent form.

This process is carried out unconsciously, and yet if mankind follows through then he will become consciously aware of his own part in this continual creation of matter, and he will be able to continue in a much more intelligent manner.

I suggest your break.

*(Break at 9:28. Jane was fully dissociated. By the time break arrived, her delivery had become quite slow and deliberate. With many pauses between words or phrases, she gave the impression of searching carefully for just the right word. She resumed in the same manner; indeed her delivery became slower and more careful and deliberate, so that at times she would pace from one end of our living room, where we hold the sessions, to the other end before voicing the next word. Resume at 9:32.)*

Matter is in some ways the basis of your universe, and yet matter itself is merely energy changed into aspects with certain properties that can, under certain conditions, be perceived by your senses, and that can therefore be manipulated.

It is a medium for the manipulation and transformation of psychic energy into aspects that can then be used as building blocks. Yet even the appearance of this physical material, though it seems more or less permanent by its nature, is not permanent, and is only cohesive enough to give the appearance of relative permanence to the senses that perceive it.

In itself matter is not continuous. What you perceive as change or growth in a living physical structure is not change or growth as you conceive it. The physical properties of matter are not continuous, in that a particular given tree or rock is not at all the same tree or rock, physically, today that it was yesterday. Nor will it be the same tomorrow. The chair upon which you sit this evening is not the same chair, physically speaking, that it was last evening.

*(By now Jane's delivery was even slower. Her apparent search for each word, just the right word, continued. She spoke with much emphasis; much so that you thought her voice already was showing signs of strain.)*

Matter is continually created, but no particular physical object is in itself

continuous. A particular physical object is not change as you it. There is not, for example, one particular physical object that deteriorates with age. There is instead continuous, now will say continuous creations, of psychic energy into a physical pattern that seems to hold a more or less rigid appearance. This appearance is not that is, this physical object appears to change and to age, but the material does neither. It does not exist long enough to do either, for one thing. There is an infinite number or series of creations of matter. The ability of the individual creator of any particular physical form to use psychic energy to control and manipulate causes the outer appearance of deterioration and aging of matter.

Matter itself does not age or deteriorate. This may throw you, but I will prove my case. I will also prove it even in cases as far as the so-called aging of rock formations and other archeological events are concerned. Matter is created directly from energy on a subconscious level.

The matter is constantly and continuously created. As you know, or should know, this applies to the human physical form as well as to all other material. You are seeing in slow motion when you think you see growth and decay as being properties of matter.

Any material object being constantly recreated, according to a form that may appear rigid and fairly permanent. It is however the passing through of individualized, highly specialized psychic personality patterns. It is the passing through of these personality patterns, within a certain field of organization that causes the appearance of both fairly rigid material which then seems to change.

Again, no particular material object exists long enough, as an indivisible or rigid or identical thing, to change or age. The energy behind it weakens. The physical pattern therefore blurs. Each re-creation after a certain point becomes from your standpoint, less perfect; and after a certain number of such complete re-creations, that have been completely unperceived by you then you notice a difference and assume that a change in one object has occurred.

The actual material that seems to make up the object has completely disappeared many times, and the pattern been completely filled again with new matter.

I wanted to go on while I was getting this through, but will take pity on you both.

10:07.

%

hr

%

æ

ç

é ð

è

ñ f

k





I am using up Ruburt's ... afraid. Nevertheless I am doing with good reason. This material ... that no ... in ... arise.

of matter is an ... ly difficult sore point in your scientific circles. Incidentally, for the benefit of the record: yet Ruburt has read no books or information concerning the subject. This does not mean that he will not, or should not. To the contrary, since we have a gestalt here his conscious as well as subconscious grasp of information is important. We will take many leaps from it, and his familiarity with many subjects will actually help to make communication from me more automatic.

Intellectually for example, he will not be tempted to block me. The seed is not the flower, and the flower is not the fruit. The fruit not the result of changes in the seed. In each case there are patterns to be filled. The pattern contains the material—change that to data—for the physical material to follow. When you consider this information connection with inner psychic reality, then you will see its supreme logic.

“ 8+ !” 8 “ 8 5 “ 1 8 f i 1 f i ž . ! ž “ \$ ž : 1 2 / ! 8 ... “ 8 ž “ “ S ž 1 8 ? 8 8 ž f i f i “ i . ž ž \* 8 f i “ 8 / ž “ 1 “ f i “ / “ 1 8

When you consider that behind matter there is a conscious energy, then you will see where the pattern comes from. It is not the material that composes man, that gives him his identity. No physical nerve structure, or combination of purely chemical and material properties, will ever result in consciousness. The consciousness gives meaning to the physical material.

The physical material, it is true, makes the consciousness effective within a particular field. Growth does not involve one particular physical extension, in terms of one thing that of itself is permanent enough, in itself, to expand. individualized psychic energy approaches your particular field it gin to express itself within that field to the best of its ability.

“ 8 ž “ 1 f i ä ž \$ “ 8 . i 8 8 1 1 f i 8 1 ž 8 8 1 . ž 8 i 8 1 . \$ / ž T J

It constantly comes more and more into the field, focusing more itself within it. You have a psychic arrival and departure. the energy approaches it creates matter, first of all in a rather inadequate, almost plastic f hio h continually recreates matter as it comes fully within what you call the physical plane, then energy's construction into matter simply becomes more IH and focused. But the fetus then is simply not the infant, and the infant is not the adult.

I hope you realize that what we have here is value fulfillment of





supposition Robert was correct: is still I to be discussed before I go into your own hypothesis.

A few things should be clear by now. This is an interaction that yet to explain to you, between time as you know it, and material. Basically material is spontaneous and instantaneous, as I told you. The change in it that you seem to perceive is illusion.

What you have instead is constant, new creation of material, as energy fills the patterns. The sharpness or rigidity or quality of the perceived material depends on the energy which forms it, and the characteristics of matter therefore depend upon the of the energy that fills the pattern; but by position, I think in terms of the arrival and departure of this energy as it passes through your field.

There is what you could call a maximum point of energy focus, and after this is reached the departure of the energy begins. If it will help you, think of the energy as a wind, a cosmic wind that fills up from the certain patterns. The filled-up patterns appear fairly rigid and permanent enough to be counted upon as such. Nevertheless the wind that composes them is never the same. It comes and goes, filling the patterns according to its own intensity.

We will take a good amount of time to cover this and allied subjects, as we must also deal with the pattern and its source. Since matter is constantly re-created, and instantaneous, many of your ideas of time are of course distorted, since you have taken it for granted that matter changes with, or in, time. You have judged a time interval by the seeming changes in a given material object.

This refers me back to your false cause and effect theory. For practical purposes so far this theory has not been too binding, but it is becoming so. Time does not cause change in matter, appearances to the contrary. I am going to skip a giant step, and say that man himself and all conscious beings produce matter subconsciously.

I will fill in the rather important details later.

I wanted to make this point, since matter is created by the subconscious, and since it exists simultaneously and instantaneously, and since its creation or arrival, and its departure or replacement, are instantaneous. Once this is understood it becomes at least theoretically possible to re-create the material of the past, in so far as the patterns for the material have been retained.

The last part of this sentence is extremely important.

I suggest your break.

9:25.9 ž pfi-fi p LLú! ' "E" " /p' + "pS .  
° " pp' U' fi" pS ' " /p" fi" " " " fi" 5" pfi " " I  
I " " / "9:31.)

All material is energy, appearing in the physical field into patterns that have been prepared for it. The illusion of rigidity is the result of your own outer senses, a perception which is too slow to catch the constant pulsations, as bits of energy that compose material constantly disappear entirely and are replaced.

~ B fl1 ~'1 " BL TJ

There are as many intervals when your material world does as there are intervals which it does exist. For our present purposes we will call these intervals negative intervals. This particular idea one that I have been most concerned with getting over, and I hope that I have laid the ground properly for it.

When I use the word interval I am of course using it to make the idea understandable. The fact is, material on your field is composed of constant energy pulsations; and while to you the appearance is one of permanence to a fair degree, and while I have said that the pulsations are constant, nevertheless they are completely distinct, separate and new pulsations that are not continuous in the terms that you apply to one object that is continuous.

Therefore, there is what I will call the negative interval, when one pulsation has vanished from your plane and another is about to take its place. Alone, each negative interval may be negligible, but taken en masse this adds up until there is as much negative matter as there is positive matter.

Now. This physical matter on your plane we will call positive matter. To the field of negative matter, your positive matter would be termed negative. Obviously we have much material to cover, positive and negative. The point is that perception is the criteria for what you call matter. You do not perceive the negative interval. You do not perceive continuous creation of matter.

Your physical plane is not the only plane given to the manipulation of matter. It is, however, the focal point of such planes, and they are closely interwoven. The other two planes form what you may think of as the outer rims. I suggest your break.

K ~\* ~ 9:50. V ~ ž ~ B! fl! fl 1 ~ CEB ~ 5' Bfl B !'H U ' 5 ~ #Bfl" !'! #B ~ fl ž BS ~ "E" B !'H ~ fl fl ~ #fl < B B \ \$L 5 ~ ž ~ 1 ~ . ' Í \* ~ X ~ o C. ~ ' BB U ~ ž ~ B ~ \* fl" fl S = ° ~ . ' fl Ä Ÿ ~ B S ~ 1 fl ~ fl ~ " fl ~ . # ! ž ~ B . 1 ~ \$ B ~ ~ 0:00.)

I mentioned that the session would be short, and it will be. I would like to make a few more points in line with your discussion during break.

You are indeed correct. Our negative intervals do indeed have something to do with antimatter, except that I prefer to call it negative matter. You can use whichever term you prefer.

Antimatter exists in your own universe. You will not be able to determine

its existence by any calculations aimed at discovering the existence of weight of mass. Antimatter, using your terms, exists simultaneously with your universe, having what I will call antigravity, and in what I will call antispac.

If you will now remember that there are negative intervals, or intervals between the pulsations of energy into matter, if you will remember that your physical universe then is nonexistent for the same number of intervals that it existent, then you will see that this gives our antimatter.

The seeming, and for practical purposes, repulsion of so-called positive and negative matter will be explained in another session, as if I begin to develop upon this now, you will end up with a longer session, not a short one.

I hope that you are in suspense, and that you will be disappointed, even Ruburt, when I say that I will close the session. I have mentioned that before too long you will have learned to avail yourselves of additional energy, even without thinking about it.

In the meantime, the sessions will vary in the amount of energy used, for many reasons, some having to do with particular material itself. For this reason you will need some rest at times; and I hereby say good evening regretfully, most regretfully.

Q1 134 V ž Ž fi 1 I A' ? Ž fi Ž U' S L fi  
ž ž fi M / " LW Ž Ž O O' 2 " fi " fi fi 0 fi Ž !  
ž " i M V Ž Ž O A L ž Ž O " i # O | # Ž S fi / M  
I Ž

gy " fi " # Ž " O O fi " fi % ~ i " 7 " Q fi " L fi ! Ž  
G X L Ž G 2 D W 1 f f Ž T  
G 4 G 2 D B » > Y I R Z F T M ! " Š Ž A 1 Ž ž Ž ! " fi + 1 % / fi ! 1 1 2  
I Ž ' ž ž ž ž " ž ž O M fi " Ž  
07 / " ó ž ž O ž % ~ i | # / fi ! ž " L fi 1 2 ž " O S O 2 U' Ž O Ñ  
ž ~ " W i F C " " C E 1 U ž fi Ž ! Ž O M f Ž Ž ž O F f 2 S O 2 U' ž  
! fi j S O 1 O " V O Ž " " o Ž " i " { v ž ž O 1 2 S ! \* ž fi " 1 2 " {  
" 1 2 ž ž O O " Ž O Ž { " ! O # " fi " fi " Ž ž O F  
G ? D A Q f f Ž T  
G L G 2 D W > 1 I Q B Z V " < % ~ i / W 1 S " i fi " " G 2 fi "  
! O # fi ! o " j " i A O M / W i O i A " " fi " fi S i ž fi O " fi  
7 / " Š Ž A 1 Ž " > Ž ž ž ž fi fi " 2 fi ž O W i Ž " Ž " - Ž 1 S O 1  
" ž " C E " # O ! T d ! " Ž " ž Ž " ž " C E " " / O E " " 1 fi 2 Ž / " > S ž ž  
fi ! O O " i " ž 1 f fi " O E " O S O L " d ! " ž Ž A / È " O M A  
fi + O + 1 # O Ž ž ž ž i " i " O M " 1 / 1 fi Š i # O # " i Ž " O  
" fi 1 " / O E " " G

SESSION O+

JUNE 1. 9:30-9PM MONDAY B INSTRUCTED

6) LG VL: QV. ~i % ð 1 ~ -°\*) ~fi# / Â fi °°° / M/2  
 «) L > ž ~° ž ~, ~fiN« 1fií° / M' ~ /) N, LDž" / V' fi l #, Ð1 # /)  
 u b ))" # / Â ž ü l ))" ý ž 1fií°  
 (Ð% ð) "fi + 'fiN' ž « °) # /) fiL , ° /+LÚ °ž + / ~ " ~ S ·  
 ° l ž ~) L ~ , 1 \$ -L M" - ~ N ~))" N, ° ~ i ž ~ ~) fi ~ ° i ö /  
 ~ ~ fi · 5) " - N) ~ "fiN L) M ) ° fiN) " Ö ° fiN ° i ð  
 êL) \$ / )" ~ ~ °° \$N' ~ 1fiU , ° /+LE5' \$N' 1fi ~) fiNfi ~  
 ° / A ~ , +fi ~°ž + ~ i l ~ fi) ~ fi 1 fi) " / EN) " ~ ~ fi ? / 1 , fi ° ž ~ ~ °)  
 !' ë) Lfi 1 Ð) " | /) 1 °ž ž ~ M" ~) )ž ° /) ~ ~ fi · E5' #è 1  
 ~ " / L ~ , l i L ~ / ~ / - ~ G / \* 1 « LL

Good evening.

e ° i + 'fi 5ð" ¶

A more or less intimate rapport between you helps you both whenever outside difficult situations arise. You are able to draw upon more constructive energy when such rapport exists. This is true in any case, that is, either one involving you Joseph, or involving Ruburt; and the difference between the energies that you tap when you are in rapport with each other and when you are not is immeasurable.

I can state this in no stronger terms. Communications must always be maintained clearly. I suggest, but merely suggest, that Ruburt hold even; again, patience is not one of his characteristics. I will not dwell upon this matter any longer. Your cocktail party, however, I found immensely amusing, and at a later date I may give you some reasons for its rather explosive nature.

°) ð Æb "

All in all, it is just as well that the relationship between Ruburt and Mrs. Masters be terminated. Ruburt's and your idea of bidding her good-bye is necessarily a good one.

By this time you should know that our material on material is excellent. mentioned earlier that very little distortion occurs in such material. There is much to be covered. It goes without saying then, that there is consciousness of a kind, conscious energy, behind and to some extent within all material.

Energy as it comes through your plane is individualized; and indeed,

irregardless of any other theories, all energy contains some consciousness, in simple or more complicated gestalt fashion, as I have mentioned that atoms and molecules so possess limited consciousness, and a generalized subconsciousness which contains within it a capsule comprehension of the universe as a whole.

This will help you when we begin to speak of the patterns or shapes into which energy flows, and so maintains its appearance of permanence and relative rigidity. This will be somewhat difficult in the beginning, and yet it is quite understandable.

energy flows through your field and appears within it, it does so according to its own inherent nature. This nature of energy, believe it or not, includes individualization and consciousness. Therefore, if you will for a moment think of bits of energy, or consciousness, initially without definite form, entering your physical plane, then according to the innate strength and capacity of any given particle it will, on entering your plane, on its own subconscious level already know how small or large a physical pattern it can form.

This is at our simplest and most basic level. The forms then build, one within or upon the other, in the manner in which I explained that the gestalt of a human body was maintained. In many ways like does attract like; certain patterns therefore being set up, are used by other energy bits of similar capacity and strength.

I have explained somewhat earlier how the gestalt ego consciousness was formed, and to some degree explained its psychic composition, but there is much more to be said here. There is a steady and unwavering cooperation that exists, and it is the basis of your physical universe. You do not see this cooperation. Your senses are rather more equipped to notice difference and divergence than sameness; but nevertheless the cooperation of all conscious entities provides physical objects with whatever appearance of permanence they have.

Your cat and the birds on your rooftop all do their part. With expanded consciousness the responsibility for cooperation becomes more definite. And yet there is really no choice, for upon your physical plane there will be cooperation or annihilation.

I suggest your break.

Y 9 ž 1fi fi 1 LL 5 / L ð in " ~1 °/  
I }I / YQÜ

This cooperation is a necessity on a molecular level, and continues through all phases of physical existence. Remember however the conscious cooperation of the individualized energy that makes the molecule itself possible.

you know, so-called inert objects possess consciousness also, though in



more generalized — much less specific — in which  
choice — to them. — should — pp — t that p ych c i e n i t y — no more  
up@ — physical permanence, certainly when you consider that even a  
— as a chair, even though it is actually not one thing or object,  
that no atom or molecule remains the same within it.

When you maintain that identity is dependent upon the duration of the physical body, you are taking it for granted that the physical body is one complete thing, more or less rigid in form, and permanent within a certain perspective. You know however that the physical body is not one thing in those terms, and that the stuff of which it is composed is forever coming and going, arriving and departing, and yet identity is maintained.

The limits of identity are arbitrary on your part, developed throughout the stages of your evolutionary process, not for any reason inherent in identity itself, but merely for purely practical reasons on your physical field, having to do with the amount of matter that various kinds of identities could effectively manipulate and control.

In some ways it may be said truly that the physical universe itself puts a limit on the extension of personal identity, and we will go into this also later.

I have mentioned, for example, what you may think of as infinite building blocks or pyramids of comprehension, and these could not operate within your physical universe, as the basic gestalt freedom is severely limited. This is also one of the reasons why whole entities, as whole entities, do not exist in your field, but only separate, partially disconnected portions.

Other fields do allow for greater complexity of psychic organization, and let me remind you again that such psychic organizations do not involve a blurring of individuality in some undefinable whole, — for example any drowning of consciousness in some gigantic, benign superconsciousness. This is not the point.

You may not be aware of the conscious nature of each atom in your body, of the gestalt consciousness formed by those atoms — they build into cells, but it is not necessary for them, or for their own awareness of themselves, that — give them that recognition. The consciousness in the cells exists whether or not you recognize it.

Another inherent ability of energy is its own innate recognition of potential form. This is seen in the innate comprehension existing in the fetus. No one atom or molecule within the fetus will exist within the adult, and yet the — of energy that have formed together to form the pattern of the fetus know the capacity and limits of their own nature, and know therefore the and limits of the pattern which they have made.

They follow the law of value which on your plane is thought of as growth. But the growth, so-called, is not of a property of matter, in that the same matter does not grow, but energy completely forms the pattern ever anew, as far as the particular strength of the energy itself can carry it, and knowing the limitations and capacities of the pattern which it has formed. To some extent the image or physical pattern ultimately blurs.

I suggest your break.

Ⓚ/q\* ~ 19 q ) 1 fi°!fi.q ) LŁú5 q/qH q fi ~ q~l q ~ .  
L~'l ~'q ~ à3RJ

It must be apparent however that all energy is not materialized as it passes through your field. There are also psychic gestalts with intelligences that are not materialized on your physical plane, and with these you are not of course familiar.

You had better forget the habit of thinking of your physical universe as a place for it is simply not a place. Locations of this sort mean nothing. Even space, as you think of it, does not exist. Fifth dimensional space something else again. The appearance of space is a distortion of your own perception, and that is all.

What your senses show to be empty, you term space, and you think of matter rather paradoxically in filling up space, and yet as being where space is not, so-called space and so-called material are energy, and the true properties of energy are very difficult to explain to you, because all your concepts are so limited.

You must think in terms of something being or not being, and this will get you nowhere. Everything that is, is, whether or not you can perceive it. You are equipped however to perceive far more than you do, through use of the inner senses.

Incidentally, in the same manner that psychological experience exists, and does not take up space, in this same manner do psychic gestalts of intelligence exist, more or less within your plane and yet not visible to your senses. They have some limited effect on your plane however, but this is of another discussion.

Also, for reasons that I will for now withhold, the psychic patterns within your physical universe are not maintained, as you know, indefinitely. As far as you know, no gestalt of any kind remains the same. But psychic gestalts develop in terms of value fulfillment, and it is known at the first appearance of a physical pattern how long the particular to-be-built-up gestalt will be maintained.

Energy itself is continually new—event, and motion, and no particular pattern will suffice it for long. Energy is self-renewing, and indefinite duration of

pattern would lead to ends. Energy always builds. Identity, a aim, is not  
upon Energy propels carries along with it, its own traces.

Identity, being independent of matter, is then not finished when the partic-  
ular physical pattern is no longer created. Energy while being propulsive, is  
also retentive. It retains what you may call memory of previous gestalts. Capsule  
comprehension exists even in the smallest particle of energy, and even within the  
smallest particle of energy there exists all possibilities of development and  
creation.

A psychic gestalt is dependent upon matter, not for its identity but mere-  
ly for its survival in the physical plane. Psychic gestalts or identities or individ-  
lities are for all practical purposes immortal. They may join other gestalts but  
they will never be less than they once were. Identity then is never broken down.  
Any apparent breaking down is never an actual fact, as the personality could be  
thought of as a breaking down of the entity; but this is not so. The personality  
did not exist as such before its creation by the entity, and once it becomes an  
identity, it retains that individuality.

Earlier it was merely a possibility, as for example a painting that you may  
paint next year is now only a possibility. I am endeavoring to end our sessions,  
for a while at least, at an earlier hour for several reasons, which will not concern  
you; and I will here end the session, I should imagine with your approval.

e°1 · fĀ 5 ° ‡  
G'1 ~ 13Q9' ž ~ 1fi°-fi 1 ~ LL' K° : L ž / ~ /fi1 ~  
" ~ \$!# 1fi" : " ~ fi' 9' ~ ®/ " " E") fiž ~ 1133Z žL  
'fi' fi \ 2 ~ LL' #/#/1 ° - ° fiL " ~ fi' | LL ún ž ~ 1fi  
-Ī fi" oe L\$ - 9' S" ° ° 1fi ~ " fi H ~ 13Q†

You have little idea, apparently, of the feat in which we are herein  
involved. I have been ending the sessions earlier for a time merely to protect my  
interests. We have been working with difficult material. Ruburt's energy has  
recuperated in the main, and I hope that by next spring he will have learned to  
handle the spring months with more efficiency.

Nevertheless I < not only thinking of Ruburt, but also I wanted to give  
you some rest Joseph, in typing the material, and I was concerned with giving  
you more time to assimilate material as you get it. I did not realize that you  
would become so concerned. I am indeed flattered. There is a delicate balance  
here of spontaneity and discipline, and I try to keep the sessions fluid, fluent,  
disciplined and yet also to give them life through spontaneity.

I do want you to have some breathing space also. And now after this brief  
explanation I hope that you will look forward to our Wednesday session.

G'1 ~ 13Q†

SESSION  
 JUNE WEDNESDAY INSTRUCTED

..OG D1 ~'1 i' G D1 %d fi'1 ^fi' #2~P"fi'P(fi ^  
 ( 133Z V~' K^a P ~. fi'1 °žfi' ~(" ~fi' < (°fi7.1 O("(  
 ~fiš fi'1 fi'~fi'~i (ž'v Ōl #° Z v~'1®'fi' 1!#2fi" °P 1:(  
 5("f ~(.fiP'1 ž~. ~12(° S"fi P ¥  
 (.G D1 V' ~'1 %šfi ~ (i . P° ç f ~(.~'1 "L"O  
 S'î ž~° Æ 7. ~. ~.(fi .1 °(7. (" Ōl ç ~'1 S' ~'  
 1fi!(. ~(" ~. ("P^7. ~\$Q¥w2 ~. ~ (5(OG D1QV' ~'1 %~'1  
 ~ (Ši ~!~\*(fi# .Î 7. ç v'1 5(" . L 1 (°(fi + '(Sfi 2fi (" D1  
 ~.~.~.~

Z.~# \$!~O : (" #. ~! : ~žfi' ~W' S"~'1 fi'(fi" fi'~i N  
 ž~(PQ . ~'11 #. +fi ("~ OO ~'1 l' fi'(fi 1 (" +fi ~Ō+ 'fi" xL  
 1fi'(fi ž~~üi ( ("O" ~ #!1 " . OOP:( x . ~ . \* '1 «  
 ]#!(Á

Good Evening.

e°i + 'fi 5(" Ō  
 Ç~^ Ō°i + 'fi"v5(^x ž ~. 2°Q

I always enjoy these pre-discussions. Ruburt's character analysis never ceases to amaze me. My welcome to Philip. My memory fortunately is much better than Ruburt's.

žžfiPS .Â l \$ 1 ("~(5(" S"fi' Z'fiS (" ~l : °~' (fi x

It is actually a blessing in disguise, in some respects, that Mrs. Masters has left your town. Her name is Y-o-l-y-n-d-a, and a situation was ready to arise in her immediate environment which still will occur, although not so drastically.

There is nothing to be done. The character will learn to grow, and has been extremely hampered in development thus far. The situation which she will encounter is still unfortunate, but nevertheless of a lesser nature than would have been encountered here.

y~(fi(" fiO(fi' d

The predicament will, indeed, involve the man with whom she is presently connected, and will have to do with a renewed dependence upon those drugs which he had been so dependent upon at one time. The local situation would have been disastrous, culminating in her suicide. This will not occur now.

The local situation would have involved five people, two of which are known to you. The public humiliation would have been too much for her. The man will still become involved, not in the location to which he will be presently

uated, but                      wi hin                      y a That is, he will                      involved  
but                      œdiscovered.                      will know, however, that he has been taking                      drugs  
again but will                      be ay him.

The personality of the woman is given this time to suffering. However after this incident her situation will change for the better over a period of three years. The man, had they remained here, would have been a main participant in dope scandal that has not yet broken but is even now gathering.

The woman will marry again at the end of three and a half years, in your state of California, and this time she will be in much better condition. The man been early headed for tragedy. She chose him knowing this, in order to be of comfort, since in a previous existence in Austria, two men were severely treated at her recommendation. She was at that time a male, dying in 1911.

The local scandal will still erupt.

æ/f°L, „Lž” /c

Within a period of three months. It will involve five people, four men and one woman. At the time when the man is reprimanded in another part of the country, people in your town will be questioned, perhaps you yourselves by authorities. That is all I have to say.

ê~/ +fi S-1 Hfi 1 E1 ~ 1 fi1 ~ V”/ < # ~ ~ i ~  
S-\* ~/1 ôt, Ff fi æ, W~ / /1 /, ~ / 1ù ~fi/ S-1 ž ž t ifi  
-İ fN t\$ t ,œ ~fi/J

I throw in dates for your convenience, because you like to check me well. I give you an August 12 to 15 date on your Miss Callahan, and an August 24 date to be cautious yourselves. I do not anticipate any great difficulty for you on that date, but unpleasantness could definitely arise. I will give your Philip in advance a September 2 date, and then with everyone's permission I shall tinue with the discussion on the nature of matter.

For Philip's sake again, I do not anticipate any sort of disaster, but plans may be born at that date which will affect his participation in his field. I also see a sort of trouble in September for a woman neighbor, wh I three doors down the street from him.

At t ž/ ~ t ~ 1 Zfoc% , 1 t,c

From Philip, the difficulty here somehow involving two children.

æ/f°LNfi Lž” fi 1 ~J

A V comes to mind. Whether this is the person directly invole a per son causing the difficulty I do not know. Ruburt is so preciously guarding, and so afraid that what I say may not prove true at all, that he d a beautiful job of blocking me when he gets the chance.

The discussion of matter certainly matters.

DD

6 ~\*fl" ("fl#L/.../ +fl \$!1 ~ ~ °k . ~k ~ ~fk~ " #  
1 # "flž~(" 1 °( fl !~/ " ~ ~1 ]"fl(1 fl~1 Už ~fl/Ÿ

A pun. It is fl you know an extremely difficult topic because of the limits of your own conceptions. Philip may not be able to follow me too well, since has not heard, nor read, any previous discussions on matter. But this again will not matter.

He will read it all in time. As I told you, matter is created constantly. No object composed of the same matter from one day to the next. Matter is caused by pulsations of energy, taking a formal pattern that is already formed by means of the consciousness inherent the energy itself.

I mentioned that this creation is constant, and while objects appear to have rigidity and permanence, they do not. This is by way of a brief review for Philip. There is however, what we will call an interval between the entrance of each energy pulsation into the physical field, and its replacement by another.

In other words once more, even by your own farfetched time scheme, there is an interval of physical nonexistence for each interval of physical existence.

6 . 9/ Í##1 °/( " (\$ I E ~ ~ž.fl" 1 \*... 1 #~flJ

Physically, you do not exist for as long as, or the same amount of time, that you do exist. We have called the interval of physical nonexistence antimatter, or negative matter. This of course from your viewpoint.

I suggest a positive break.

6 ~\*(YŸa9/ ž~1fl"fl(1 ~L~ 9~/K ~((ž.\*1 ž fl" ~ 1 # : ~fl/ fl\$. ~°i fl ~fl #.(Ÿ™/ ("fl #~ fl fl(1 (" ~!~Ÿ (fl/ : !~ "E ..1 fl1 +~#1 ("(" . ž . i 1 fl žfl" (ž !~fl. / ž fl( . 1 °.š 1 "fl Ÿ™ (" ~ lž i 1 fl 9~/~ 1 (" (" /1 : °/ : (" 1.52 fl 1 fl(j ###1 fl("fl fl1 ~5(" + (" #.(fl /1 (~ .fl} | !#2: ~/ 1 #žfl\$ L/1 (~ /1 : ("fl ~fl/Ÿ

~/ . fl 1 fl (" ~1 1 °/" ~/1 ~1 ž~(1 #. +fl ~(13Q J

Therefore, this is - interval between each pulsation of energy, when one pulsation enters and forms a physical object and almost instantly leaves, and an interval before the next particle arrives.

Your senses do not perceive this. They are far too slow. some time your instruments may discover this interval. Nevertheless, for appearance of permanence and rigidity, your chair is only a chair by of your own concept—gestalt, that is in itself severely limited due to the limitations of outer senses. I have mentioned that your cause and effect theory is in itself antiquated and distorted. Matter in itself does not decay, since it does & as one object

long enough.

This antimatter by exists in duration on terms as long as your own universe of positive matter has existed. It might seem to you that the universe of antimatter is a twin of your own. On physical terms it is indeed, although it is in a divided state. By this I mean that I herein include universes very closely connected with your own.

One could be compared to what I will call a before image. Your universe is the focal point for physical manifestation, where the manipulation of matter predominates. One of the other two universes to which I refer is formed / ener- is nearly approximate to your own; and energy not yet within a strong position to materialize into matter does, nevertheless, manage an early, somewhat weaker form.

The other of the two universes is formed / energy passes through your field, and can be likened to an afterimage.

“fl i 1 2! fl!fl ! \$ V 1 V fl "/l N 1 \* ~  
° 1 fl" /1 fl/fl 2 " fl i i ° M fl" ~Ee ~ fl # / ~ / °  
# !fl fl! ž 1 'fl/fl i ~ /fl' ~ ž fl #fl \* l # / # ! \* " M ~ / l ~  
~ \* ° l ~ fl fl ~ i # fl ž ž fl fl l ~ fl i © \* ~ ~ M / i ~ / fl x

Incidentally, I always—at least recently—preferred a good cigar, and Ruburt ever follows my advice and gives up cigarettes, a cigar would suit my fancy.

The negative universe is, therefore, composed of what we may refer to as a beforeimage and - afterimage of your own. As you may have surmised however, each of these is composed of what you may call, for your own purposes, seemingly exactly like your own universe and following your own time perspective.

However, the personalities that inhabit these seemingly twin bodies to your own are not the same. Your scientists have already discovered the theory of antimatter, but assume that it is completely separate from your own universe, I believe the latest theory being that a universe of antimatter may possibly be found at the furthest reaches of your known universe.

Antimatter exists simultaneously with your own universe, and approximates it in terms of your own idea of time. This may be possibly discovered within a short time, but it will not be accepted. Because of the perilous essary relationship and balance between matter and antimatter, it possible for you to contact the universe of antimatter.

The reason should be apparent; if you consider for the sake of i you may think of our fifth dimensional space once more. Your of itive matter is but one portion of the stuff of reality or energy as it is & " il

apparent, instantaneously, a point within one of our imaginary cubes.

Perhaps then the universe of positive matter, and the two surrounding universes that compose so-called antimatter can best be described as two ends of a spectrum that by nature can never meet.

I suggest your break. You certainly all have dismal and droll expressions this evening. Perhaps I should endeavor to lighten things up.

OK \* ~ 13339 / žS 1 fž! fi 1 žžž a5 / žž 1 fi žž žž /  
~ / žž žž 1 / + fi ~ 134R?

I am more than amused. Such hilarity is good for what you may call my constitution.

I have said more than once that I am no spooky spirit indeed. Nor am I dead. Your egotism, imagining that what cannot perceive must therefore be either dead or nonexistent, does not even trouble me.

You have read, or Ruburt has read, a scientific article having to do with biological, electrical, or magnetic man. Hogwash. Some validity definitely, but the conclusions drawn are hogwash. Nevertheless, energy enters your plane which is not materialized into mass, and I am energy which is not transformed into mass.

My connection with you is obvious from our previous discussions. Ruburt and I were once intimately connected, being offshoots so to speak of the same entity. We developed according to our own abilities. I am not his subconscious nor is he mine.

I find his subconscious an easy point for entry. He has always been independent, impatient and stubborn. If he were not, I could speak through him in a much clearer voice. Nevertheless I would not enjoy it as well.

you know the subconscious is an extension into your field of the inner self; and with those so talented the subconscious, when correctly referred to, will lead to hard facts of the inner universe, with which every inner self is

You at least do not swaddle and suffocate what I say in veils of pseudoreligion, and for this I am thankful.

The time will come shortly when such experimentation as we are carrying on will be the only accepted kind, and the only valid scientific investigation. You are, and don't let your heads swell too much, you are pioneers now.

Man will learn yet that the outer universe can only be discovered in terms of inner knowledge. You have an acquaintance, from Ruburt I believe the name is Gallagher, who should prove a good influence. You have not known her before. However, her subconscious abilities are well developed.

Now, may I please return to our discussion of matter, since the matter matters so strongly. Almost every child suspects that at one time or another



when his eyes \_\_\_\_\_ his immediate surroundings have disappeared. He sup-  
poses that when he does not see \_\_\_\_\_ chair the chair does not \_\_\_\_\_ and my dear  
friends, \_\_\_\_\_ boy in \_\_\_\_\_ his case is smarter than the man.

ŷ- 2 ü2 [°2- °° ~"fi 2~ (L)°L" ~)" -"fi

When his senses, his outer senses, do not perceive a physical object in his  
\_\_\_\_\_ (and hyphenate that please), in his self-perspective, the object  
simply does not exist. If the object is touched and not seen or otherwise per-  
ceived, then in his self-perspective it exists only in the realm of his sensual per-  
ception of it. It does not exist to be seen if he does not see it. If his father, for  
example, sees the chair that the boy does not see, then the object exists as a thing  
to be seen in the \_\_\_\_\_ self-perspective. Each individual himself creates a por-  
tion or a whole physical object. Many people appear to see an object, but the  
object that they see is not the same object, but only approximates an object.

This almost automatic construction of energy-idea (hyphen), into a materi-  
al object \_\_\_\_\_ carried on subconsciously through the methods which I have earli-  
g explained to you, regarding the innate capsule comprehension and capacities  
existing in the individual atoms and molecules, and is formed by this gestalt of  
which I have spoken.

Your idea of space is so erroneous that it is extremely difficult to set you  
straight. For every \_\_\_\_\_ single object you have, literally, infinite varieties,  
and no \_\_\_\_\_ particular object indeed. From your own perspective, from your  
own space perspective, through the methods which I have given you, you create  
your own version of a particular object, and you do it by using energy in a per-  
sonal manner.

The confusion arising, for example, in the case of witnesses to a particu-  
lar event such as an accident, shows perhaps what I mean. You also know by now  
that not only men, but also all consciousnesses, contribute to the formation of  
your physical universe. Consciousness comes first.

I suggest your regular break, as after it I want to continue along the lines  
of this discussion.

⊗/ ~) 13Q 9/ žS 1ü°-fi) 1 ~LL~ 1/2Lfi" [/ ~\* ~ / °2 ~/1  
1fi 1)" ~[°C 1 ~)/fi ž°/1 /fi" ž"~) ~~/#fi ~ž" /)" ) / Lžfi  
°L/1 //) (fi#°fi) ~°°\* 1 ~))" ~1 °[r -)<7/ ]1#± °L/ ) 1fi ž  
I ~) ~1 °[r -  
~ / /H 1 ~ / Y°/" ~/1 7/- '1 'fC ^ ~) 13R

I certainly admire your enthusiastic discussions, and upon some occasion  
I will \_\_\_\_\_ into matters that are rather close to Ruburt, as far as the innate ability  
that is not being utilized to full degree by the females in general. \_\_\_\_\_ , now  
I am still concerned with matter.

old you without telepathy language would be meaningless and of-  
fective. It is true that each of you constructs his own physical universe, and  
responds to it. It is also true however, that through continuous telepathy you are  
acquainted with the ideas of others concerning their approximate physical uni-  
verses; and while you construct and see your own, you also construct any given  
material object taking into consideration its approximate size, width, thickness  
and location, as received through telepathy from others.

Nevertheless, the objects are simply not the same objects. You do not see,  
feel, smell or touch the same object. I will shock you further by stating that, in  
terms, the objects do not even exist in the same space, but in the personal  
space, formed and created by any given individual.

6°ž9° #fl\* 1 H# \$°\* : # # . 1 ~ ! " ~ ~ 1 " flH\$ . 9° ~ ~ 1  
1 ~ ~ ~ # ! 1 Sē \* ~ 1 7. ~ J

This can easily be proven by a simple experiment with any small object,  
such as a book of matches. No one of you can see a book of matches from exactly  
the same perspective, for the simple reason that it does not exist for you except  
in the self-perspective in which you create it.

We can even carry such an experiment further, and at a later date we shall  
certainly do so. Incidentally, this simple fact will not even meet with disbelief  
from your backward scientists, since no one can dispute it, and experiments  
have already been conducted along these lines.

I am going to give you another short session. Incidentally Joseph, you  
were correct: I have been teaching Ruburt to feel concepts, rather than deliver-  
ing them to him word by word, even though that is how he must deliver them  
to you.

I have been giving you the same sort of training. However this takes more  
out of Ruburt, since he must then, with my help, translate direct experience-  
concepts into a succession of meaningful words.

My very best to all of you, and my thanks to Philip for the copies. You will  
find that the sessions will make their own friends; through the years, if you can  
bear to think of it, these friends will grow.

I bid you all a fond good evening, and we have been speaking of most  
matters.

6e° 1 · fl 1 5 ~ Ū  
6° ~ ~ † e° 1 + · fl" . 5 ~ Ō  
6° · 1/4 5 " " 1 \* fl Ō  
@ 1 ~ 118% 9° ž ~ ~ fl fl 1 ~ ~ LL ž . fl > 1 U' ° i fl  
° # \* : + ° " L" fl ~ 1 \$ · " " ~ 1 i ~ ~ fl ^ . ~ ° . % ] ~ fl N  
fl 1 ~ = ° " . ~ ~ 1 # ° 1 ~

ll      šc, c      <      »      c      lle  
n      Zn      œ

/ 0  
° 0

°° 1 8#d©"1 ° 81] / / ~ ° 8 ° L > ° ] / # / ð u " 1 fñ ž fñ  
! " fñ / · fñ ° · fñ \$ / ° ° T o ° ° 8 ž ° Ā 1 fñ ž fñ ! " fñ / · ' fñ ° / 1 ° °  
° 1 9 ° ° ° 5 2 / Ā 1 fñ # ! 8 j ! 8 ° ° ° 1 fñ 8 ° 8 ° ° 1 8 /  
fñ ° ° # 8 ° ° RY 1 D 3



fĹ° ° ~k\*; ~fl4SB s ĩm ~fk  
 1ž? ~l ~ a ~ fl: ~ +fl4 ~ fl\* flž° z\* fl°  
 ~ \* ž % fl ~ 4 i ~ @ fl fl --L/1 ° l ~ % 1 i ~ l °  
 ~ \* l fl fl @ / ~ % ~ H ~ l ~ ž 1 fl - l; #L ~ ~ 1 ~ / # ~  
 1 ~ ž fl ~ ~ ~ ° i \$ \$ \$ ~ ~ fl 4 fl @ fl ° ~ fl 4 ~ # ~ T A ~ °  
 fl # é % fl l ~ ~ , mŷ ~ ž / 4 ž fl 9 ~ K / 1 ±; ~ \* ó fl 4 W  
 fl ~ i ž fl fl 4 ~ Dŷ ~ fl @ ~ ~ 1 / l ~ \* 1 ~ S L ~ ~ fl 4: ~ H #  
 fl fl fl ~ / ~ / ~ \* @ ~ H ~ ° @ 1 ~ ; H #°

~ ° ~ ~ ~ \* 1 ~ fl fl ~ ~ % ~ / 1 ~ 7' 2 ž fl 4 / ŷ ~ ~ 1 °; L l ~ ~ @  
 ~ \* c % ~ \$ 1 ~ 4 ~ ~ - L fl 4 ~ / L S •  
 ~ ~ / ~ , 1 ~ / B ~ ~ L T ~ ~ l 1 ~ # fl # fl # ž fl l; ~ / fl ~ + °  
 'h 4 / \$ 1 ~ fl ~ i ~ fl + fl @ l ~ @ ~ i fl fl 4 fl ~ \$ ~ fl ~ ~ fl @ 1  
 7 / 1 fl ~ l ~ ž • A ~ ~ fl ž ~ fl ~ S L S fl 4 fl l; ~ / @ ~ l ž fl fl b A  
 ~ L 1 1 fl ~ - l š l ~ / ° l b A + fl ž ~ i fl, fl ~ i ~ @ ~ ° ~ / # /  
 ~ ° @ ~ l; ž ~ ~ / ž ~ ~ ~ ° l 4 l; ž •

ž S ~ ~ / 1 ~ i ~ ~ \* 1 ~ ~ % l ~ fl ~ ~ p / ž ~ ~ ~ \* fl 4 ž fl  
 ~ l ~ l ~ • A + fl ž S + ° fl # fl fl ~ b ~ % ~ # 1 ~ ° ž ~ ~ ž / fl 4  
 fl ~ L S L ~ ~ ~ / l l S / ž ~ ~ % ž S ~; fl 4 b A ~ L 1 : ~ ~ + fl ž S + °  
 'h fl ~ / 1 l ~ ~ ~ 'h ~ L 1 ž fl ~ ~ 1 ~ ~ fl 4 ~ ~ % H ~ +  
 ~ \* 1 l / ~ i ~ ~ fl ž H ~ + \$ ~ ~ ž / \ S L ~ fl ž ~ 4 ~ ~ / % l  
 b % 4 ~ 1 - l fl 4 ~ @ ~ ~ ž / % - fl 1 ž ~ ~ \* fl 1 ~ ~ l ~ \* ~; L ž ~  
 ~ ~ \* l / fl fl ~

ž ~ rL 13ŷ ž ~ ~ ~ # 1 ~ L : ~ ~ ~ A ~ W ~ i ~ °; / L 4  
 ~ ž + 1 / fl % l ~ ~ ~ S - L % 1 ~ l l; ~ € ~ ž H ~ 13ŷ @ / S - L  
 : rL # W fl fl

H ~ + rL Ĺ 1 ~ # ~ i L H @ ~ \* fl 4 fl ~ + fl ~ / fl - ž ~ ~ 4 fl ~ c  
 A ~ ~ ž / ž ~; b L % fl ~ ~ + ~ ~ ~ / fl ~ ~ ž ~ ~ \* fl ~; l / fl ~  
 fl ~

A ~ ~ Ū W @ 1 1 ŷ ; 9 ~ ~ ž ~ \$ fl ~ ~ : ~ ž l ~ fl ~ # fl 1 / ~  
 ~ ~ i fl 4 \$ fl ~ l ~ fl ~ - L ~ fl b 5 ~ é 4 fl # 1 ~ l ~ fl ~ fl ~ @ 4 / 1  
 / \$ , fl 4 i ž i a ~ ~ ž fl š l ~ S + °

---

~ y ~ fl ~ fl 4 #; ~ ° ~ 4 fl ~ fl ~ % ~ 1 ~ oe 7 " ~ ž fl 4 # / fl - ~ m  
 A L b W @ @ 33 PM: o ° / L •  
 ~ 3 / 4 G; D N @ Y 3 PM: x ~ ~; ~ / l 4 l; fl L fl fl ~ ~ fl 1  
 / - ~ ~ % S - l ~ ž / ~ ~ l; 7 / A ~ ~ ~ { ~ z 4 ĩ ~ ' X ĩ  
 ~ W 4 i fl fl fl ' p ~ i é X fl A ~ # / @ / ~ # D ~ / ~ @ ~ ' l 4 ~ ~ W  
 ° l; S - \* ~ ~ S 1 l; ~ ~ { ž / ~ ~ ' l; ĩ ~ ~ ' L z 1 l; # b X  
 ~ / ~ fl fl ~ : ~ ~ S + @; i l fl fl / ~ fl fl 4 ~ ~ ~ S + / l X ĩ

m with duration. It still lingers I write this.  
(I then self induction. Some  
that I watching in

~~D~~

Y

E

6

6

im  
im

6

6

Y

the

or Kathy,

that I

that at  
account the

/ fi

*the* /

*wife*

SESSION O <  
JUNE + 2! 90 < 9 PM WEDNESDAY B < INSTRUCTED

L

*wife*

*As*

y

o

fi



*she heard the owner's*

o

÷\$

n

P

..

D

May I wish you a hearty good evening—

&lt;

e

—after missing our last scheduled session. Ruburt had my permission and even my blessing.

I might mention that Ruburt handled the situation with his father's mistress in a much more intelligent fashion than he would have, if it were not for the insight he has gained as a result of these sessions.

As of now they are not married, and the woman is giving more than the man. When it is possible I will give you more information along— cannot pick up the bug—

‘

H

—

Thank you.

I know your cat meant no harm, and would regret depriving him playmate, except that when it is possible it is not only wise but help any living creature, regardless of its stature in your scheme of things.

You say your cat suffers no illness from rough play, although on another value level it would be termed destructive. On your level there must be a commitment in even the smallest such issues. Value fulfillment is not measured according to size, and in such cases it is the value fulfillment, not of the captive so much as the potential savior.

There is something here we may as well consider now, having to do with the cooperation existing between all living creatures in the construction of the physical universe. This interaction is extremely important, and the balance continues to be a delicate and sometimes perilous one.

We will take your cat and his bug. Your cat created the bug that he saw. The bug that he saw was a different construction from the bug that was seen by either of you, and these three constructions were different from the bug's physical construction of himself. These bug constructions, by various means which we shall discuss, tallied in your camouflage space to an amazingly degree.

However, they were not by any means identical, either in space, time, or physical bulk. Quite literally the cat's bug was larger and heavier in bulk, existed longer in his—that is the cat's—time, and also took up more space.

Your bug, Joseph, differed in actual physical construction also from Ruburt's. It was better detailed and more precisely drawn, smaller in size from either Ruburt's or the cat's, existed less in your camouflage time, and took up a measurably less amount of your space.

Your cat is also different, a completely different construction, for each of you. It is easier, perhaps, to understand if we first consider the difference between the bug's construction of the cat, and the cat's construction of the bug, before we go on.

In comparison with a human's construction of your cat, for example, the bug creates a limited one, but one that is nevertheless efficient and valid for his own purposes. To your way of thinking, the bug does not construct a whole cat.

The bug's cat construction is a huge and terrifying animal-mountain sort of construction. However, the construction is endowed with what we may call physical properties of which you are unaware.

This is difficult to explain. A psychic coordination, a sensitive apathy, received by the bug as to the nature of the cat, creates about the bug's



your apartment .

When he is not at all concerned with the chair, he does not bother to construct it. He could be miles away, suddenly imagine this room, and instantaneously construct the chair. If he did, and if someone else were present in the room, they would not see it, for you are only aware of your own constructions.

%

The physical matter that is the chair, or rather Ruburt's chair, is formed I explained, and no atom in it is the same today and tomorrow. He uses energy to construct his physical universe. You construct your own chair in the same manner, using different energy; and again no atom of your chair is the same today and tomorrow.

That same chair, so to speak, is constructed differently by everyone who enters your home. The question of its location in space is not difficult. Inner telepathic ground communication covers this very nicely. There are rather amusing slip-ups here that do occur, as when you bunk into a chair, for example. The fault here not being forgetful. It is remembering that causes the trouble.

“You forget” (in quotes); that is, you forget to construct the chair in its correct location. If you continued to ignore the lapse of construction, you would not suffer the bruise. But you remember just in time, construct your chair where your knee is.

There are many implications in this material, you will see. Also remember that the atoms allow themselves to be used in these constructions, and that they contain the generalized subconsciousness and capsule comprehension of which I have spoken.

I suggest your second break.

133R?

5

at 131

Measurements can be made of one so-called one physical object merely because inner communication is so exact and extensive. In our last session, during a break, Philip mentioned the television set being one physical object, about which he believed you could all agree in any discussion of size, material, color and dimension.

I was concerned at the time with other data. However we will go into this now. First, you and Philip and Ruburt, when you are all present in the room,

construction from your own physical materialization idea, television set.

idea is Otherwise it is possible that the constructions would not all agree, but would gradually be brought into line. In your physical constructions of the television set then, you are aided generally by the current idea of television set, / it exists in mass knowledge.

This applies generally with most other idea constructions, and later we will discuss the construction of an unfamiliar idea into physical construction which is then classed an invention. Your constructions of the television set are further aided by other hidden unconscious data, such as the material best suited for the constructions, the general size, shape and color with which you have previously been familiar. All this being basic.

You have also on a telepathic level a transmission of specifics which aids in giving more precise detail, and aids in pinpointing approximate locations. All this without any cooperation from the atoms that compose the initial, meaning first, construction.

This needs brief explanation. If the three of you turn your attention to the set, the first one to consider it will form the so-called initial construction. This is for simplicity's sake. I have told you that all living—and I will use the term conditions—cooperate in the formation of your physical universe. Your construction of the set, Joseph, will involve the use of energy formed into various combinations of atoms and molecules; and these themselves give off vibrations that are received subconsciously, and also serve therefore to give indications of approximate location, bulk, and even particular material and color, to the subconscious mind of any observer, so-called; although he does not see your construction but forms his own, more or less in faithful replica, to what he has subconsciously perceived telepathically from you and any other constructor, from generalized notions of the idea behind the construction, and from vibrations and even impacts received from the atoms and molecules that compose other constructions of the so-called single object.

Now, due to variations existing in the capacity of various individuals to receive, perceive, and act upon such information, no constructions are exactly the same, though generally they are the same; and for utility's sake they are effective enough.

Slip-ups can occur along any of the above mentioned lines. A thick black rubber hose in a backyard after dark for a moment actually becomes, or could become, to a timid soul a particularly vicious, ridiculously long and

s ake.

This is not a case of a hose looking like a snake. This is a failure of a different sort, according to whether or not the constructor of the hose is present or still constructing his object. There is something here that I will explain. I have briefly mentioned before, I believe, what I will term an afterimage. When you cease active construction of an object, the pattern begins to fade but remains inactive.

Weak vibrations are present and can be perceived. Here we will imagine the weak pattern—form of the hose, and an individual perceiving the generalized pattern. There is a lack of further data, no telepathic message being perceived perhaps.

Going upon the little information at hand, given the darkness, fears come to the foreground. The individual actually constructs a snake, but a impossible one, from the weak hose pattern. The snake, for reasons that we will discuss later, under these conditions could not exist in your universe.

If our individual calls for help, and if per chance the constructor of the hose answers the appeal, his hose construction would take precedence, filling its old pattern.

I suggest your break.

*I*

à

ß

*I . .*

I keeping within my intention of holding rather briefer sessions for a while. Nevertheless there are a few points that I would like to make.

The individual's ability to receive these impressions of which we have been speaking, and his ability to translate them and to construct them, is all determined by his own personal psychic background in past existences and in the present one, and by his own inner conception of himself, the physical universe, his place in it, and by his inner reactions to ideas.

He actually creates his own environment, but this environment is created by him according to conceptions received telepathically now, in childhood, in infancy, and even before birth.

This in itself is extremely important, and we will deal with it rather extensively in terms of early limitations set by parental attitudes personally and collectively, in terms of individual self-realizations, and in terms of even national

accomplishments and expectations.

Limitations set upon the individual, damaging to the race as a whole, and impede value. Psychic gates are closed by parents and fences set up behind the self, closing out many important possibilities of growth and fulfillment. These barriers must be broken; man's conception of himself enlarges so will his actual capabilities and possibilities be extended. His psychic limitations are largely self-adopted.

I will here close the session. We have covered much this evening, and there is much I would still like to cover. However, eleven o'clock time for now is a reasonable and overall effective closing time.

Do not grow impatient. You will become, or you will have, plenty of time to become tired of me yet. Ruburt, my bonus for an excellent session will be a more comfortable back. He is handling himself in a much more efficient manner lately however, and all is well.

I enjoy the children's sculpture, and suggest you consider them, particularly the two large ones, as part of your more or less permanent household collection. And now, my old pie eyes, I bid you a fond good evening.

+

6

*11 1.*

%  
%  
%  
%  
%  
%  
%  
%  
%  
%  
%

OÀ

‡ *f the head.* — *appeared* \*t \* *side, tt*

»

o

R

ž

•

SESSION 2 <  
JUNE ) 7<ž83 < 6;!žPM SUNDAY UNSCHEDULED

˘  
*had*





Your reluctance to buy a home with actually adequate privacy but without large acreage stems from a sort of self spite. Once you had much land, and if you cannot have much now then you think that you will not settle for less, even though you must wait twenty years.

This is hardly realistic. Nevertheless you seem to hold such feelings, and since you have them they must be considered. Knowing the reason for these feelings should help you in recognizing their distant origin, and should make you more willing to be satisfied with less.

I am now used to being so greeted by your pussycat, and while it bothers me not one whit, Ruburt does not take kindly to being so treated.

You need privacy, and I am concerned. Privacy will actually help you deal with the outside world in a more efficient manner, that will enable you to receive benefits from the outside world because of a more relaxed attitude toward it.

You should not go into debt. That is, though I am no banker, you should not at this time pay more than six thousand, even though a higher figure might make more land possible. The financial worry would, in the end, even cause and not Ruburt, to feel bitter at the land itself. You were used to getting a livelihood, and a good one, from the land.

The idea of purchasing it now causes subconscious anger, though you love land. Ruburt will prove to expand as you will. He will be very good with anything having to do with planting, and the intimacy with the seasons will bring you both to a greater psychic fruition. This intimacy with the seasons is important to you both.

I am certainly not going to make any decisions for you. The house at which you looked today should prove an excellent buy, though I am not necessarily speaking in financial terms. The intimacy with nature that you would enjoy there would pay off in ways that you do not know.

you purchase the house, you will paint two pictures in particular, landscapes in tempera, that will help set your name. The house itself is good, for it

is high and near water. You should be near water. You should not, however, buy low land. You should not buy a house, even on high land, that is not near water, for it will not content you and you will give it up. Water, that is a body of water, has value for the development of inner abilities.

I have not discussed this yet, and this is not the time for such discussion.

In your time to come, if possible you would do well to live by an ocean or even a lake. A river is the next best thing, as long as the land is not low.

The house at which you looked is good, again, because it is on high ground, and because it is above and near water, and is without seepage. There is rock beneath. The foundations are good, and the currents far down beneath the foundations are good ones. I am speaking here of something else which we have not yet discussed.

The hill is a friendly and not threatening one, and in other seasons the setting is more open than it is now. The psychic attributes of the house are good ones. It is one of many locations which you would find very suitable, and which if I may say so, would seem almost to be made to order.

The child who lived in the house until recently was somewhat disturbed, and had he lived there longer the house would not have remained psychically beneficial, but it is psychically beneficial now. High land such as this is good from a health and psychic viewpoint. I do not know of any impending danger with the neighbors, who stick alone.

I suggest a short break and I will continue, though very briefly.

*at*

*at*

*at*

The psychic freedom and burst of energy that you will experience as a direct result of intimacy with land will be released regardless of the amount of land. Some feeling of ownership is necessary. However, though you may not want to accept this, old landowner Joseph, an acre will release this energy as well as ten acres. You have little conception of the energy that would be released by yours, even in the development of one acre that was yours.

I picked the six-thousand figure for good reason. You may be secure at this figure. A fifteen-or-twenty-year mortgage need not upset you, as a six-thousand-dollar home purchase will be paid off by you without fret in a period of five to eight years.

For reasons too complicated to go a larger >> would not be paid off until much later, because the fears that would have would prevent full utilization of your energies. The energies released in the purchase of the house at which you looked will, themselves, indirectly allow you to pay off the amount within the five-to-eight year period.

You have no worries at this amount. This is not a general statement, but applies to the specific house of which we speak. All the conditions change when the object or the land is different. A house psychically unsound would greatly cut down your ability to pay for it.

I anticipate no road difficulties. Your idea of trading your car for an old jeep would work out very well, and would not be costly. All windows in the house should be, as Ruburt suggested, opened; let the hilltop air blow through. The bottom of the house has been closed for too long, but there is no great difficulty here. Opening the windows in the lower portion will abet a slight musty dampness.

\*

There are no children. I do not see any in a reasonable future. The location is advantageous from many viewpoints. I'm very concerned with the psychic elements of any home you are considering. The psychic influence there is safe. Again, high ground is beneficial, and a hilltop arrangement such as this, with its proximity to water, is quite unusual.

I would strongly suggest a garden, in which both of you work. You will find a strong attachment to it, Joseph, as will Ruburt, and there is room. With the surrounding woodland, I see that a garden and a quiet lawn place to the side of the house is very good. You will find that small pond arrangement, of the artificial purchased sort, a basin arrangement where water drips through rocks, behind the glass windows in the rear, here with a very simple grouping of rocks and flowers, would serve you to great benefit: as a place of inner contemplation, in which the inner senses would greatly expand their reach.

Later, and Ruburt sensed part of this, a simple and inexpensive enclosure here would provide the utmost in privacy. Not for a sacred grove, and yet for a simple setting within the outdoor nature that would serve you very well for a

different sort of inner development than you usually achieve indoors.

The large room is healthy, the white color good. The cellarway must be aired very thoroughly. When you purchase the house, then go through it again to insure that you have the most beneficial psychic atmosphere.

Again, let me set your fears at rest. Financially I see no difficulty with the given figure. The water is pure. The hilltop air will add three years to your life. You will have to make your own decisions. I foresee no trouble myself. You should not keep any of the children's belongings.

@

\*

There was one child. However, the child had playthings that belonged to another child, and any toys should be discarded. Any children's balls should be discarded and not given to the cat to play with.

@

\*

You will be able to find them all without difficulty. I mention this only because otherwise you and Ruburt might think it nice to save a few toys for the cat. There is no great danger here by any means, but these simple precautions will forestall any difficulties.

You mentioned painting the walls, and this is excellent. They should be covered in this manner, and this precaution should be taken generally whenever you change residence. You will find that many times people, not realizing these precautions, come up against unnecessary difficulties that could be avoided.

I would suggest, if you purchase the house, that you often take your meals in a dining room. The act of eating is psychically significant, and when possible should be treated as such. It is indeed a communion of sorts.

I suggest a short break.

] \*

If you prefer, I will deduct this from tomorrow's session.

@



The man who lived in the house did have a destructive and sometimes cruel tendency. Nevertheless he was basically creative, and despite uncontrolled

and undisciplined energies, his basic creative inner sense added to the psychic atmosphere, but would have turned against him had he remained.

You are both handling your inner and outer lives to much greater advantage than you have been, and I foresee in general no difficulties as long as you adhere to your present course.

I take it for granted that you will have a telephone if you purchase the house in question.

### A

If you did not, this would lead to great bitterness on the part of your family, Joseph, beside this, you can now afford the idea behind a telephone, particularly in the country. There is no need now to fear contact with the outside world.

I know you realize that the whole place must be cleaned thoroughly, the basement in particular to be aired. All rooms will be beneficial for sleeping, working; the large room, naturally, to be used for our sessions.

+ ¼

Air on all sides much more beneficial general than the arrangement you have; even though little acreage indeed is involved, the location and situation is more advantageous than many others with more land, and intimacy with nature will be vivid and good.

I could go on, again, for quite a while, but I will leave you, hoping that I have helped. There are of course other locations that would be suitable. At this particular time this is the only one available, and it is, after all, no coincidence that you sought it out. Otherwise you would not have bothered.

A period of perhaps two years could elapse before another suitable spot is available. Whether or not you want to wait that long is up to you. Moving such as this should take place either in early spring or this time of year, for many reasons not obviously practical to you.

The river about that location beneficial. At some other points it is not, and there is malevolent seepage; but not there.

I bid you my usual fond good evening, with a small note to Ruburt, though I am sure that his housekeeping abilities need no reminder: that the cupboards must be cleaned thoroughly, and the bathroom, since the rooms are fairly close.

### O

had it's business.

interested in it

right ±

discuss it

"KCS 14H2S

I again,

from sl/sj

brief note: Your friends Marion and James are your lives. They are very loyal. Both of them have strong psychic and their good wishes helped you both in the past, particularly Joseph when were ill. Your good wishes have helped them to a great degree.

The future relationship should be maintained, even though their house no longer. There is a significant tie-in.

The four of you are psychically good for each other, and you should let the relationship die. Both of them feel this instinctively, and always welcome you for this reason.

Although your apartment has its drawbacks, and although it is about time you to own a portion of land yourselves, overall the apartment because of that relationship, has been beneficial. And this is the reason that Ruburt chose the apartment to begin with, and why you went along despite realization of its other disadvantages.

The purpose of your present establishment was mainly to insure overall good psychic background. You have rested here, and gained your forces. You have much to thank these friends for, and they have much to thank you

You will be sorry to leave, regardless of what you may think, but the new situation will prove greatly to your advantage, and will really be your first home.

Incidentally Ruburt, yes, the water there is safe for swimming. I will really close, but I did want to let you know of the importance of these particular good friends.

session,

jk

LS

llllll

to

when % +, S#

#/\*B

i e ii i O

We

whether

again. He von

/ 1 -

The gallery situation did not enter into calculations of finances. I used Ruburt's present situation, and the amount and so can be carried in things stand. They will not stand - such, but will improve. Nevertheless you do not have to wait for absolute notice of such improvement before entering into this transaction.

O

»

Ž

O

Yes.

B

S u v t r d

1/2

To do no more is not sufficient.

1/2

Voghtler.

1/2

M.

Ÿ Ÿ

1/2

Pay price.

1/2

Consciousness.

1/2

Add to a truth sum.

N

1/2

Yes.

1/2

Thomas.

("Are you dead as we know it?")

Yes.



("In

O D try?")

England.

C  
Strong—

A

ž

1111@\_<00

Tt \_ I <+9<!90 < 9e\ \ c b =y<B <Q l pj t DpI G<

<

Good evening.

P

O

Who is who?

<

I do not know who he is.

1/2

It is most likely a legitimate connection. However, I not acquainted at least with that name. I may let you know at a later date.

Ruburt's mood is truly tempestuous. I am glad I do not work at an art gallery. I am glad I am not director there. There is much that has cropped lately, in terms of the arrival of Ruburt's father, of which I intended to speak.

I am also aware that your real-estate man was here, and I am also aware that we are still involved in our discussion on matter. Also, I have been letting your own experiments collect for a while. You will see for yourself that they will have a tendency to fall into certain types of pattern, and you will have various examples of each type.

When we get to that discussion it will be a major one, like the material on material, and some of the discussion about matter will be used as background. This is the reason that I have not discussed your experiences as yet.

We will go into them all, in detail, but they will also be grouped.

There is still much to be covered in our discussion of matter, and this also will be basic, for the understanding of other data. I still do not see any difficulty - far as the house and your finances are concerned. I have told you that this is to be your own decision, and I have given you information that should be helpful.

I do suggest merely that your friend and landlord look at it, but merely because this will set your own feelings; and that is all.

Ruburt's emotional charge this evening is truly astounding. If I were at the other end of it I would duck for cover. In the past he was not as honest as he is now with himself, and in his younger years as an adolescent he would never allow himself to know exactly what he was angry at.

I am pleased to see such good direction.

A vacation will do him much good. Not necessarily a vacation from me,

you understand, though I may give you time all. I if I can get through clearly this evening, with material on the nature of matter, through Ruburt's turbulent mazes.

I have certainly given you good preliminary data to build upon, and I suggest when you find time, that you reread the last four sessions, excluding last night's session.

The keystone here is that you are only aware of your own constructions. This is most important. You truly construct your own environment, and it in turn then has its influence upon you. When I speak of environment I include for simplicity's sake that which is close to the self in its nebulous form, but which is still called notself.

Theoretically, this even personal environment reaches indefinitely. However, we will speak of it usually as including those rather nebulous gradations that seem to be between self and notself.

Actually it can be said that since the self creates its environment, then the environment is an extension of the self. The division between the subject who creates the environment, and the object-(hyphen) environment, which is created, is an artificial but necessary development.

This development is necessary upon your plane because of the training in the manipulation of energy which is required there. You merely focus your energy along these lines. This being of course the main reason why, as a rule, mankind has not used other abilities to any great degree.

Earlier he could not afford to. Now, however, he must learn to use and understand these abilities. No plane remains the same; remains the same. Even the requirements and necessities and of a universe change. The ideas change first. The conception behind constructions change. The perspectives change. What is perceived changes, as what is created changes.

New senses are developed to perceive new creations. Idea pushes itself through; nor is idea a disembodied nonentity absolute, but composed of energy to begin with.

Ideas originate always from individuals on plane, and under any circumstance. The ideas once originated, however, are given energy reality by the individual and therefore attain a vitality of their own. The ideas are picked up by the subconscious through a telepathic communication. They do not however have to be picked up directly from one mind, that is, there does not have to be direct communication.

I suggest your break.

I would give you some more information on Ruburt's position at the gallery. However, when he blocks me he really blocks me.

I am not going to hold a full session because of the extra one. Nevertheless I'm concerned that we do progress in our discussion on matter, and some of tonight's material is quite important.

There are laws on your plane that govern the construction of matter, but these laws are psychic laws having to do with the ability of the individual in projection of idea into matter, the ability to receive and transmit energy, and with abilities having to do with the actual construction itself.

The prime factor of course is the individual's ability to avail himself of energy, and then to utilize it effectively. Coordination and communication between the inner and outer ego is also a strong factor here. You must also keep in mind that the individual creates his own environment through his successive incarnations.

There is therefore a strong thread of continuity-purpose in all his constructions. The individual's physical constructions therefore are projected by him onto and into material, in answer to inner psychological purpose.

Put on a grander scale, he certainly does mold history, in terms of continuity on the physical plane. It is important that you consider the nature and construction of matter in terms of this inner, individual psychological purpose, for this is after all the heart of the matter.

There can be no division here, even in our discussion, for simplicity's sake; for such division would lead you far astray. You can see this more easily perhaps in terms of, say, gallstones or kidney stones, which are adverse constructions, projected by the individual because of psychological imbalance; that is, a confusion of inner purpose.

The healthy physical body, therefore, is eloquent testimony of inner balance. And in all cases of illness, the inner cause must be uncovered; not only uncovered intellectually, but understood intuitively if recovery is to take place.

I mentioned at one time the unfortunate occurrence of your dog's illness. The dog, of course, created and maintained his own physical construction, but

only I'm a creation of him.

Through his inner senses however, he sensed your energetic support. will go into the psychic interaction and overlapping which exists between all consciousnesses, maintain the appearance and construction of matter.

The dog, reasons that I will go into later, did not have your capacity drawing upon energy. He could not project his own construction after a certain point without help from your psychic stores. This is not unusual, and all consciousnesses exchange energy back and forth; and a great cooperation exists here, of which we have hardly spoken.

I have mentioned that each physical construction is composed of atoms and molecules, which also possess a generalized consciousness and capsule comprehension. They lack strong organizational tendencies in themselves, and it is the individual's energy which aids in this formation.

A weak ability to draw upon energy will yield poor constructions. The pulsations inherent in the atoms and molecules of the constructions are, of course, picked up by others. The shoddy construction, never perceived at all by the outer senses, is registered by the inner senses.

I suggest your break.

I

Beside the obvious constructions that you perceive in matter, you also form or project constructions of a different sort, which you do not perceive on a conscious level.

These constructions exist definitely in terms of atomic structure, but of such different densities and speeds that you are unaware of them though they are perceived by the inner senses, and utilized by the subconscious and inner self in a very important reality.

the far future instruments may detect them completely. the near future glimpses will be perceived with the use of instruments, but use and recognition of the inner senses will result in a quicker recognition.

Ideas represent this sort of construction, and can actually be handed down generation through generation, given a strong enough send-off by any given individual. I mentioned to you that there is a plane given to the dream world, and this plane also represents actual constructions with which your conscious mind is not usually familiar.

These are not vague, formless half-realities, existence is as real as your own, but simply on a different level. For various reasons all of your ideas are obviously not constructed onto the physical plane. Many of these reasons are psychological. Some of these reasons have to do with matters which we have not yet discussed.

It is true that generally your energy is focused into physical construction and manipulation. Not all of it is so used. However, all ideas and all energy is constructed in one way or another. Those ideas which are impractical to construct physically, either for psychological or psychic reasons, are channeled into construction on other planes or levels.

This merely means that the characteristics of their reality differs from the reality of physical construction. There is always an inner comprehension of such constructions, but the conscious mind has its purpose of dealing with the world of physical construction, is itself a physical construction, and unaware of other realities.

We should most probably here substitute brain for mind, since I believe that is the terminology upon which I decided to settle. Using again the arbitrary divisions, brain for the physical construction, and mind as the intangible, then to set the record straight brain would not sense the inner planes, while mind would deal with them.

These other constructions are extremely important to the entity, and are also constructed for psychological purpose; and once constructed work out their own fate.

Independence and individuality are always maintained, while cooperation strongly works among individuals. This cooperation never blots out individuality in any kind of gestalt.

I suggest your break.

There is a constant interchange between the realities, such as your world of physical construction and the worlds of construction which you do not consciously perceive.

cooperation exists to aid in the maintenance of your physical universe, so cooperation exists between the unseen universes and your own universe; and each universe continually aids the other in the maintenance of reality.

There is constant interaction between planes and universes. I am going

4            something here.  
 (An        glass rested    E            before me. Jane picked it up by  
 phasis.)

If five people stand observing that glass, or rather if five people seem to be observing that glass, you have five different glasses, not one. Each person constructs that glass in terms of his own personal perspective.

Therefore, given the five people, there are five different perspectives and space continuums in which a glass exists. Each of the five people is aware of only his space continuum, his own, in which his physical construction exists. However each of the five people has constructed a glass. In fact you have five physical glasses.

Each physical glass is constructed of quite real molecules and atoms, which have their own generalized consciousness and capsule comprehension, and which form together in the gestalt called a glass.

There is a point where five perspectives overlap. If you could find this one focal point, you could glimpse, and barely glimpse, the other four, using deduction from the point of overlapping.

If ten people seemingly observe this glass, you have ten personal perspectives that actually exist, ten space continuums, and ten actual glasses. Each individual is completely unaware of the other perspectives. It is as if they did not exist. Mathematically this can be worked out. The space continuums are created by each individual, in which he forms his own physical constructions.

Now understanding this, you should be able to see how other planes, other reality continuums, can exist simultaneously with your own, and be unperceived consciously. This point of overlap, or overlap, this point of overlap is extremely important, for there are points of overlapping in all universes; and this will also be a basic factor in travel, although not in any future in the physical universe in which you will be involved.

Death on your plane is actually, among other things, an arrival at such a point. This will be discussed more fully later.

I am truly amazed that Ruburt allowed me to come through on this last material so well, because of his mood this evening. I would also like to mention that our communication itself involves my use of such an overlapping point.

You might find our glass discussion, Joseph, evocative for your painting. I would like to add a personal note in the way of a suggestion only, that camping some weekends if you can manage it, will be most beneficial to you both, and should even refresh your abilities in your own particular art fields.

I will now close, after a most effective session. My fond good evening to

*of*

you both.

**p**

**D**

*We*

**K**

**O**

**c**

*dis-*



2 22 Ø  
à P'M ÇÀØÇ2ÅÂâ Â

À ø  
z

§

Good evening.

· O  
We are having a stormy week, I see.

· O  
However, you have both learned how to deal with annoying situations, and you are better equipped now. Ruburt does block me on gallery material. At this stage personal blocking of this sort is stronger during such situations, and this is entirely natural.

There is not much, therefore, that I can say. But you have both progressed enough in your understanding that the situation should pass without too much difficulty. I would certainly say more if it were possible, but outside of knocking Ruburt over the head, or putting him in a deep trance, there is really little I can say.

I am still concerned with our discussion on matter, and will be for some time.

We will of course tie this data in with our inner senses to a large degree, and there is much that I have not yet given you on the inner senses alone. The information on matter is a necessary preliminary to the understanding of other inner-sense information, and some of this will be given when I discuss your own experiences.

Although a discussion of constructions that are not material to your way of seeing things does not belong in a study of matter, nevertheless the 4 are connected, and I want you to understand that matter represents only those constructions which are perceivable through the outer senses.

There are other constructions, quite valid, which make little > no impression on the outer senses, but constructions with which the inner self is

! so-called immaterial constructions      a stron  
ence indirectly upon the      of p sic construction.

Again, the only main difference between      and imm t r      con-  
structions is that immaterial constructions are not perceived b      the outer sense-  
es. These immaterial constructions include among others dream constructions,  
and also certain intangible, necessary constructions upon which the material  
worlds rest.

A few of these could be said to rest midway between matter and immate-  
rial constructions. Some of these cannot be touched, as a table can be touched,  
and yet are perceivable indirectly within the material world.

Perspectives lie in this grouping, and other spacial directives. These are uti-  
lized in the material universe, but they do not actually exist in it in the same way  
that, say, a rock or chair does. They represent mediums in which action  
occur. Material objects are indeed actions, literally without specific beginning or  
end, the action being continuous.

It is you who change the apparent form of the action, and give the form  
a name. It is you who arbitrarily recognize a portion of an action as any partic-  
ular material object. There are many actions which you do not recognize because  
you do not perceive them.

All actions in one way or another continue. It is only the outer senses  
which cannot perceive what does not fall into their own domain. When you per-  
ceive an action with your outer senses, you call it material if it is, or if it appears  
to be, static.

If an action seems to be capable of motion, you say the action is alive.  
When your outer senses no longer perceive motion you call the action a dead  
one. In      cases however, action continues.

I suggest your first break.

The main point, before I get sidetracked, that I was building up to, is that  
matter is action utilized by the inner senses and perceived by the outer senses.

It appears that you create the action. For all intents and purposes you create  
the action, but actually you are really utilizing action and merely constructing it

terms that the                      can perceive.  
8                      will permit   8one                      8here. You, Joseph, have been  
u                      during t 8past few days, although I know it is on

If                      will bear with me: He will benefit from your fairly objective ideas about the gallery, if you can bring yourself to discussing them objectively.

The situation will not be of basic or long-lasting confusion. You have both learned too much for that. I mentioned earlier that the art gallery experience was necessary one. This requirement has been settled.

\*

An art gallery did not have to be the answer, of course. Some like institution would have served as well. Ruburt did have a larger measure of independence at the gallery until very recently, and it is this more than anything which causes the difficulty.

The demand for greater, and if you will permit a personal opinion, sometimes needless attention to detail, he also construes as a hampering or further restriction, added upon the personal supervision that he is now under.

This much is undistorted.

The rebellion is caused by the restrictions. He was more used to an independence of motion, and greater leeway in using his own judgment. The conflict arises because he tries to balance this, which grates against his grain, with the hope of, or against the hope of, future possibilities of gaining more independence, and using creative abilities in teaching the children's classes.

I                      rather surprised that this much came through, but it should at least clear the reasons for the basic conflict for you.

Ruburt finds or considers this sort of position without responsibility, inferior and somewhat demeaning. He has always objected strenuously, on principle—

—at the thought of taking one person's word as standing for absolute truth. Hence his discomfort in taking dictation of even a simple letter that must be transcribed in faithful replica to the words and ideas of another.

#

It throws him into an emotional tizzy.

new director's implied sense of superiority, adds to the difficulty. He works best on a job when he is more or less left alone, in charge of given functions to perform, as when he acted as salesman. Although I am not suggesting a return to this for various reasons.

If he could operate in such a manner at the gallery in the plan that he outlined, things should go well.

I know it is almost time for your break. However, if you feel up to scribbling for me for a few more moments, I should like to add some more while Ruburt is letting me through, as I am not certain whether he would block me after the break or not.

E    {

In the past he stayed at the gallery despite some natural disadvantages, because of the independence which he enjoyed there, because of the commitment mentioned earlier, and because of innate interest in paintings which surrounded him. But the fair amount of independence allowed was the main point.

a secretary, our dear Ruburt will simply not succeed. At least not as the sort of secretary now required. Taking down someone else's words, verbatim, is to Ruburt, because of his own creative ability an inferior position.

The one exception here would be taking down verbatim the words of someone who Ruburt was convinced had superior creative ability or knowledge.

I am doing my best to help clear the basic situation so that at least you will know the reasons behind it, and perhaps you can help Ruburt make a decision accordingly. It is true also, as he knows, that the Florida incident frightened him enough so that he will not leave a job unless he is almost forced into it.

Here is a small note that Ruburt blocked earlier concerning you, Joseph. This fear also struck you, and had much to do with your outward acceptance of your job as it stood before you made a change, and a beneficial one, involving it.

You had better take your break before your fingers break.

&

With your permission I am hurrying on while Ruburt still goes along with me, and will suspend our discussion of matter for a while longer.

Ruburt was not projecting other difficulties to the gallery situation, as both of you thought probable, but was reacting to the limits set upon independence.

would, perhaps, stick a respect for small details if they were part of a creative concept, even perhaps a creative one of another, as details are extremely respected by him in his story, where he transforms them into creative concept.

new d... does indeed have a fussy, almost womanish love of detail detail's sake, and this sort of mind is one with which Ruburt finds it difficult to attune when closely involved. And here is a pretty point: Ruburt's insistence upon the term gallery secretary left room for a certain independence and impersonality and leeway, that the term Mr. So-and-so's secretary does not leave room for.

The form without the spirit will always leave Ruburt cold. I myself am a stickler for both.

This then the reason for our fuss, and since Ruburt did enjoy a certain independence in which he functioned well, he now feels deprived and angry. It will be difficult for me to say more, though this much should be a great help. Also, close or even fairly close supervision bothers Ruburt because of the constant closeness of his mother in space, during youth.

A panic reaction could be set off without the reasons for it known. This leads to ego confusion since the personality, trying hard to act in what it thinks is a reasonable manner, cannot understand the vehemence of its rebellion.

The money actually has little to do with it here, as far as the basic problem is concerned. Ruburt subconsciously wanted more money to make up for the lack of independence, or rather the taking away of independence. More pay will of course help generally but will not begin to make up for the basic situation, if it is not changed.

far as blocking is concerned, understand that this is a nearly automatic reaction, built up through the years. And if your positions were reversed, Joseph, you would be blocking me more. I suggest your break.

the will much easier.

Again, Joseph, the fact that intimate life is even has helped both of you lately, and your understanding has been most rewarding as Ruburt is concerned. I cannot say this too strongly.

I do not believe that you have, that either of you have, progressed far enough to take on faith my contention that it is safe to buy your house. I can tell you that it is, but it is best that I do not push you in any direction, and that you act naturally in your own speed.

Consideration of the house did enter into Ruburt's situation, adversely however, because of both of your fears over finances, so it was well for this reason that the move be temporarily suspended, though it does not have to be this way.

Ruburt's remark to you was indeed unfortunate, because it aroused your own fears. Independence is extremely important for both of you. You merely show it in different ways.

F \*

The remark concerning, I believe, settling for less for a while at the gallery while looking for another position, so that the house could be purchased without strain.

I repeat: generally speaking, I see no important difficulties immediately ahead, despite this gallery situation, and I see no financial difficulties.

On another occasion I will go into the benefits and dangers of expectations, for these are the result of subconscious feelings, which are not only projected outward but also sensed by others.

All of our material should be of great practical value. Remember that the subconscious is at the outer end of the inner senses, and the inner senses create physical constructions. Once you learn how to handle and communicate with your subconscious, then you will be able to create more constructive constructions—

—because you will understand that fearful expectations greatly color your perception of reality, and your construction of it.

ŸŸ

I am going to end the session early. I consider it a most fruitful one. However, much of it was given to personal situations, and there is not time in any case for me to launch into other data on material this evening.

Every effort lulled Robert's - false sense of from its  
 standpoint, it did not block me as much as I thought  
 will do it for benefit, and so will you if after reading this material you  
 on idea concerning the situation. I have given you both an under-  
 x I of the basic situation, so that you will have it at hand to form your own  
 decision.

I bid you both a fond good evening, and Robert knows now how tricky  
 I can be when the situation requires it.

G

I

æ

(Yes) c probert tm (yes) Roberts Jane, u are (yes) u are medium.

Á O

I am Tom Roberts.

F <

Relative.

S H

F O

Uncle.

F ”

Great great uncle.

ŷ

Of course.

K Â

F O

At night.

i

Oslo.

> >

Yes.

=

Ä

No.

=

Ë

Name had to do with Snopes (yes).

=

Ë

J (no).

=

Ë

Party of sorts (yes [p ]). The name escapes me.

=

Ë

Yes.

I

Ë

=

Ë

Champlaine.

I

Ë

Area north with water.

I

Ë

I

Ë

Old enou now better stroke. 52. Good life, good wife.

=

Ë

Dearest.

J

O

..

Them (no) Thelma.

=

Ë

English land.

=

Ë

Wales.

=

Ë

Town of Tenderhoof [yes].



± E<sup>EM</sup> β ¶ Roberts, for you to contact tonight?"  
I bright as starlight.  
M<sup>to you</sup> K  
Smart.  
O L  
No.  
P L  
Delmer was with you.

F B  
Some.  
I D A  
That my concern.  
=  
(Yes). He was friend.  
I A  
We were all psychics, family and friends group.  
F O  
(Yes) diffnt.  
F A  
When?  
B  
Not if I can help it.  
F i  
Too long to tell.  
F A  
A reorganization.  
A  
Talants (yes).  
F o  
So?  
J M  
Seth the best. Croneys.

> ?  
*pointer both of us*

f

Z Z Z q É  
He does not. Tdid not say he did.  
F

Q

Reasons.

F S  
(Good-bye good-bye good-bye).

(Good-bye) out g.

Ó

^

Roberts you closed me off. Why?  
T R

I said yes.

P  
Friend.

T Ñ  
Which time?

P )  
We are friends now. Not on earth.

Ò

Yes.

P Æ

, k  
*that correct?"*)

S È

€

In

V *Seth*

\*

Yes.

\*

Yes.

è

No.

o

No.

o

Yes.

o

I , not sure.

U o

o

No.

U e

Yes.

o

Wait. He is not pleased.

+ è

Wants me to learn more.

J e

(No).

o

No and (yes).

+ o

Complicated.

o

Yes.

=

Good-bye.

*trying*

*the following experiences:  
thrilling*

\* ž

\*

CE

€

—

UÍ / / " ' ' n  
looked up at ó ó  
position. p i  
W \* +  
\*

p \*

p \* \*

Ö \*

—

)

p p p ž 1

ô

0 , a 0

1111Q\_ <07  
It Xy <0 < #80 < & e \ \ c \_ G = y < B < l DNI Gt XI G <

L

, 0

(“Could r

oî î to our guest.

De things of which would like to speak. I have more to discuss on D of matter, and some remarks, at least, pertaining to the house; and Ruburt’s os s on at the gallery, if he decides to let me through.

There one point from our previous discussion that should be added to. It is in terms of a clearer definition. You call matter living or dead according to quite arbitrary designations. We have a step further here to take. In our last session, I mentioned that you considered live matter to be action in motion.

Actually, you consider action which seems to be at least partially self-directive as living matter. Action that seems to be of a static nature, you refer to as inert matter. It should go without saying that all action is indeed self-directed action to some degree, and therefore should be termed as living matter.

In terms of our discussion this is very important. No material object of any kind is formed without the cooperation and without the inner consent of the atoms and molecules that compose it. Form is not thrust upon matter.

The atoms and molecules themselves, through their own capsule comprehension, form into particular objects under the direction, but not the coercion, of the individual who is in charge of any given particular physical construction.

Without such cooperation, no physical construction would be possible. I will, if I may, use our glass again to make another point clear.

I have said that if five people seemed to view this glass, then what you would have in actuality would be five individual physical glasses. you and Ruburt and Mark view this glass, each of you see a different glass.

Neither of you can see the glass that the others see. We spoke of this briefly. I would like to go into more detail. The three of you each create own glass. You each create your own glass in own personal ive. Therefore, here you have three different glasses, but each one exists in ent perspective, in an entirely different space continuum.

ç



Ö x

phenomenon á

∅ Ah.5

Now Mark, you cannot see  $\text{=B B XB A}$   $\text{- Ag}$  .  
 can be proven mathematically, and scientists are  $\text{X Xy}$  working the  $\text{A}$   
 lem, though they do not understand the principles behind it.

However there is a point, an infinitesimal point, where Mark's perspective, and yours, and Ruburt's, overlap. Again, theoretically, if you could perceive that point, you could actually each see the other two physical glasses.

Physical objects simply cannot exist unless they exist in a definite perspective and space continuum. But each individual creates his own space continuum.

These continuums exist in a positive manner. They are not illusion. They exist spontaneously and simultaneously, but no man can walk in another man's space perspective.

I am going to tie this in with material dealing with the differences that you seem to see in one particular object. This difference is deeper than you imagine. It is not to be explained by saying that one man sees a given object differently than another because of a particular mood that may assail him.

He creates an entirely different object, which his own outer senses then perceive. Since we have here this evening such an elegant and welcome guest, let us then perceive him in terms of a slight discussion of matter, in which he shall be our guinea pig.

ž

You perceive Mark, Joseph, sitting in your chair. He sits in his own chair, which he has constructed in his own space continuum and personal perspective.

You and Ruburt perceive Mark, and yet neither of you sees Mark's Mark. He sits in his chair, constantly he creates his own image physically, using his own psychic energy, and using particular atoms and molecules for the construction of his body.

We have here then a far one Mark, constructed by himself; and before



the evening, although I will show how many Marks end up with. I suggest a break, and mark my words, Mark: You are more than you know.

Incidentally, I would like particular attention for the session, as the material will be of particular value.

X

O

I will have something to say about William's apparition shortly.

First of all, I would like you to notice that Ruburt's voice is somewhat lower; and then with your permission I will continue.

While Mark creates his own image, you seem to see his image, but you do not see it. At this particular time there are three entirely different Marks in this room, although I use the term "this room" very loosely.

?

There is the Mark which Mark has created, an actual physical construction. There is another Mark does not see, and this Mark is an actual physical construction created by . . . There are at this time still two more physical Marks, one created by Ruburt, and one created by your cat.

If another person entered the room, there would still be another physical Mark.

In this room, so to speak, there are four physical Ruburts, there are four

... and there are physical cats. There indeed s.

Your friend Mark, to digress, is an excellent witness in one way, because he is sensitive to appearances and constructions that appear within the physical realm from other planes.

His span of attention in one respect is short. Far as his psychic energy is concerned he is very gifted. I did, indeed, stand momentarily in the doorway; though if you may say so—

—I am a much more cheerful-looking fellow than here portrayed. You missed a certain cast along what you may call the cheekbones; and if you watch the image closer, I may be able to make it clearer.

This is the first time that I have attempted to approach this manner during a session. I am pleased that I have been perceived, and I have been observing you from my own vantage point.

The image in the doorway is indeed my own, though there is bound to be a distortion in Mark's perception of me. It is through the inner senses that he perceives me, and this data he then attempts to transform into information that can be perceived by the outer senses.

The construction is one of those that I have said is usually unperceived, and therefore does not exist as a rule in terms of physical time or space.

There is a smugness about the lips—very good—that I am indeed rather pleased with. You will find that this construction is being created by myself. Just to appear on your plane, any construction, whether perceived by you or not, must be composed of atoms and molecules.

The motion and the speed varies from regular constructions. I am in this particular instance speaking through Ruburt while I have also stood by in a construction and watched him speak. At a later date I may be able, briefly, to speak from my own construction. But this will take training and I will need the use of much cooperation.

I also intend to speak briefly on Ruburt's Tom Roberts.

It is ~ f some ways beauty your terms, yet you will  
attest ũ altogether ugly. I will let you your break. And I wish  
said would join in a demonstration, a  
would join in a demonstration.

ñ

>

L

Í

Ù

Đ ũ

/

|

, *Macdonnel did not dispute* *interpretation of*  
 1 1  
 , >  
 o

— >

,

,

There is no good reason why you could not see me also, Joseph, nor is there any reason why Ruburt could not see me. You are both quite fussy about what you will see and what you will not see. This we will go into later in some detail.

The chin is shaped somewhat differently than the second sketch. It is not so pointed, though it is as long. I am nevertheless, pleased with the overall representation. It is simply that for many reasons Mark's abilities have been developed along these lines.

It is a natural talent, although it is as yet untrained. With training his ability here could be spectacular. I will however make this statement: The picture—

—represents an outward transformation as Mark attempted to construct an accurate replica of material that he sensed with the inner senses, and that such it is the reconstruction of what I am. It represents the appearance that these

abilities      o take when ball closely      d with the physical plane. This does not necessarily mean that in all planes I have the same image.

...      Ū      Ū      Ū

¶      Ū-

is the first such representation of me, and I am quite fond of it.

you would not be surprised if you wondered about the part that suggestion might play in such a demonstration. I spoke of a demonstration without mentioning what sort of a demonstration. Before the fact, I mentioned no apparitions.

Generally speaking however, no physical object can be constructed, and no action can occur, without what you are pleased to call suggestion. No action and no material object can be perceived without inner consent and willingness. Behind every action and every construction there is indeed what you are pleased to call suggestion.

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 inner will which sets off the subconscious mechanisms that allow you to construct inner data into physical reality.

There is no more truth, and no more falsehood, in saying that my appearance in the doorway was caused by suggestion, than to say that this room and everything within it is caused by suggestion.

Your emotional feelings are, as you know, the inner senses as they appear close to the physical plane. These are the directives. You form in your own personal perspective the data that exists within the inner self, but you do this on an individual basis in line with your own expectations, suggestions and attitudes.

These very often distort inner data so that unreliable and even loathsome constructions are formed. This is of great importance.

I would also suggest before the session ends that you ask Mark once more what he saw, for the record, as well as including the excellent representation of me in the record. I also suggest that you notice the change once again in Ruburt's voice; and if I perhaps sound severe, it is only the result of the transition. I can do best along this line in the presence of particular individuals who cooperate with me in the effort.

Also a brief notice: Your doctor across the way even now looked at me, and saw me, as he has done upon various occasions. And yet this time he felt that something was different, and sensed the proximity.



If you will bear with me I will continue briefly without stopping for your break this moment, since Ruburt is also cooperating with me so well. It would be best if we did not pause for a regular time.

For your information, he is in command of his facilities, and is cooperating with me of his own volition, and there is no invasion of any kind.

I will make a point here concerning the Ouija board experiment in which you participated.

The material did not come through clearly because the man who sought to come through has not been trained enough to perform the particular task which he set himself.

The communication is authentic. Nevertheless, it contains distortions, due to the man's inability to transmit data in this manner.

far as your house is concerned, you have my blessing as you know. The affair will be successful. I have mentioned that it is no coincidence that you came across the house. Nor is it a coincidence that the door was open when you arrived there.

For your information, you and Ruburt both opened the door.

How?

There is much to explain. It happens that at the same moment you both strongly wished for the door to open; and with the abilities that you are developing, you brought psychic mass force, which is valid mass even in your physical world, against the door and opened it.

( , ( ä m' ! ( b  
 ( ã Ç ! Š  
 Š ö 1  
 (1 1 ! !  
 //

All of your friends sensed that this house was good for you both. I am no banker. Nevertheless, I can tell you that you will have no financial difficulties; nor should Ruburt feel any fear concerning his own job at the gallery, in terms # the house and finances.

m  
 ¥

At the actual property?

m  
 H

\*

You were front of the house. There is a short bit here. I will say it while Ruburt is not blocking me. You have both built up psychic reserves which you have not even glimpsed. The change in inner attitude, on your part particularly, toward the outside world, has in turn created a different sort of outside world, and a more beneficial one than you knew earlier.

This is a direct result of the results of inner expectations, and begins to yield its fruits. Changes in your living rhythm will no longer confront you in terms of either bitterness, anger or regret, for you are creating a more constructive material and psychic environment.

You have nothing to fear financially - far as Ruburt's position the gallery; his outside condition in the world will improve; again, because of inner expectation. Whether this improvement takes place in connection with the gallery, or whether it takes place in another working area makes no difference, and need not worry nor concern you.

There will be no long period when he is not employed. I have been doing so well this evening; and I suggest that you notice that Ruburt's voice is neither dry nor hoarse.

There is nothing to be feared for Mark. His lung will remain in excellent condition for the summer. Nevertheless, I still maintain that it becomes imperative for him to live alone, or the condition will continue. It will cause the return of symptoms, if he does not seriously take steps to assure his inner self of his intention. This is by no means meant to alarm, but to help him evade such a difficulty.

He is, in any case, not in danger of a more serious attack than the first one. Other attacks, if he allows them to continue, would not be as difficult, but they would be unnecessary.

I do not like this sort of message, but you did this, and I owe you what help I can give.

We will use the appearance of my image later to advance our discussion on the creation of matter. You may now take your break.

You will understand that it is completely erroneous to think in terms of one physical universe. You now exist in four different universes at this moment. That is, in the apparent space of one room, you will understand that there are four rooms.

I am going to end the session very shortly.

You may perhaps wonder about the following: If there are four Marks at present, what about the other three Marks of?



hope to go into the reality and existence of these sorts of various space-perspective-images more deeply. We have had a most fruitful session. I wish to thank Mark once more for my representation, and I also ask him to take my advice to heart.

is true that in some ways he is in need of discipline, but in other ways he is in need of freedom, and he will discover his discipline in terms of freedom.

There is a pleasant summer ahead for him. Concrete plans for an apartment should be made with the coming of autumn. The actual moving, or the time of it, is not so important the necessity for definite plans to be made.

There is much that I would still like to say tonight on matter, but it does not matter if it waits longer. I bid you all a most fond good evening, and thank you for your cooperation and interest.

§

\*

*11:13.*

ž

ž

That was my allusion to the many Marks, earlier in the session. I had intended to show you the way in which these Marks would be multiplied, and the manner in which physical worlds multiply indefinitely, and seemingly

without end.

I only want to add a few simple explanations here. There definitely was change in Ruburt's features. I will go into the reasons behind this in another session.

The demonstration was indeed a valid one. I will not keep you longer. I did want to set the record straight, concerning the definite change in Ruburt's features; and as you may have supposed, I was indeed listening in at your little discussion. Such tests as you have in mind during Mark's journey should prove most advantageous, if carried through in the correct manner and under good circumstances.

I certainly did not enjoy the mixing of the papers. I could not help but mention this, and I hope you have set them straight.

We will have our promised party in your new house, and some party it will be. I have put it off for my own reasons, and will make up. You may by all means invite Mark, and we will really have some time. I am not any old fogey, and I may very well give you a taste of my sense of humor that you will not soon forget.

I hasten to assure you that my humor is not malicious. Nevertheless it can be pointed; and entry into your new house, old landowner, should indeed be the occasion for some fun.

My idea of fun may not be yours. Perhaps some night as you look out your new windows, you will see quite another scene. You may see Denmark. You could see a rather hilarious play re-enacted, perhaps in a certain barn which you might see in your front yard—over the brow of the hill, where there is no land now.

This is not impossible. I look forward to such a private housewarming,

and I may indeed            a gift    my

          may not see it,        you will know that Thave left it.

'There are few evenings when I have felt so lighthearted, and we will have evening that will make up for all the heavy-handed sobriety which I " forced to use to get important material through your heads.

It grieves me, it truly grieves me, to leave you now, and I am not sure that will.

i

I leave ordinarily close to ten past eleven, often when I could stay longer; Ruburt has decided upon the hour and he—

—he pushes me away. He is a stubborn lunkhead half of the time, and a stubborn donkeyhead the other half. All in all, he will do, but it shows what I must put up with.

o

Indeed we are. If we were            he wouldn't let me open my mouth.

I do see in that large white room some occurrences on our party night, and I shall have quite a time watching your expressions. I might even greet you at what Ruburt calls your large French doors. That is an excellent idea.

I might even greet            on vacation.

All in all, I haven't had such a good time at a session in months.

I have tried to take care of your writing hand, my poor befingered Joseph, but if you are truly tired I will take leave of you begrudgingly.

8

Bill-Mark. Mark will have,    far    I know, an excellent journey.

One note: I am having a marvelous time with Ruburt right now, keeping him from his cigarettes.

Mark, Mark. Mark will of course go to the seaside. There is a man, haps fifty years old, with whom he will become acquainted, or with whom he may become acquainted, with prickly hair.

I see a rowboat with a symbol of some sort on it. I do not particularly see any women. That may    because my interests are somewhat different though this could be misleading.

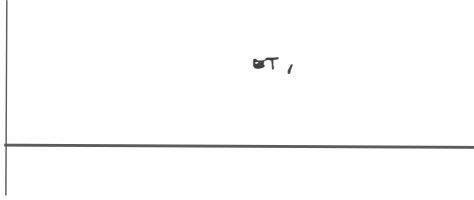
all, a party.

N O

And the recorder should be on. I will tell you when. And now, I will leave, out of compassion for two tired, misused, persecuted gentlemen. Ruburt I am not concerned with in that fashion, since he and I have managed quite well this evening. Cheerio.

~ \*

d



w

a

)

\*fl\*\*!( %318

V Xy<7<#80< 8e\ </ fl. &fl+. ~ 13' \*3 ~ ž fl. . sfl ~ 3

(Wed.

Good evening.

O

I see that we are alone this evening. I enjoyed our last session immensely.

I mentioned that the change in Ruburt's features was authentic, and also that what you prefer to call an apparition did indeed exist.

+

..

For the time being the word will serve, since I know what you mean by it. Of course, it was a valid construction. There is much to be said here. I told you I would use Mark for a demonstration concerning the nature of matter, and so I did.

The apparition, therefore, was constructed by Mark. You did not see it, Ruburt did not see it, because an individual only sees his own constructions; and in this case the idea data was only given to Mark.

\*

He did not.

For reasons that we will mention later, the cat did the apparition. Now, I have told you that there are many factors involved in the construction of matter, and I have explained that telepathy and many other factors which I have listed are important.

In the case of the apparition, many of these factors were lacking. I purposely short-circuited them very nicely, for my own reasons. Now even though individuals only see their own constructions, as a rule, with the other factors in operation you will appear to see others' constructions because there will be such

A similarity in the various constructions of what appears to be one physical object.

In this case such clues were not given you. Therefore the construction was only seen by the one person to whom the inner clues were given. The construction was then formed, more or less in faithful replica to the inner data received by Mark.

This is what I am leading to. Outer constructions are always translations of actions from inner reality into material. Their validity is dependent upon the individual's ability to receive inner data, to translate inner data, to manipulate energy, and to construct it onto the material field.

Mark among other things was given, and received, the impression of an intelligence superior to any you usually experience within your field. In his construction of the apparition therefore, he translated this conception into the large frontal lobes and cranium.

If the data had been received by all of you, you would all have appeared to see more or less the same apparition. You would, of course, have each instead constructed your own apparition, in your own space perspective; and because of the other clues usually given the three apparitions would have seemed to be one, agreeing for all intents and purposes to be similar in terms of appearance, and approximate location.

This is very true. Such a seeming intrusion as an apparition into the physical field represents something that must be dealt with, to you; and when the unfamiliar takes physical shape it becomes much more alarming, to most people, than even a strange idea, which after all does not seem so real in a physical way.

You will get used to it. Don't worry.

ÿ

1

..

You will obviously not see that one. You will see others.

I have also spoken of constructions which do not appear in the usual manner on the physical level, though they exist and are valid. There are many reasons why such constructions do not retain, or sometimes even gain, even the quality of physical durability, and the apparition of the other evening falls in this category.

I have also said that all constructions are composed of atoms and molecules, but their action may be at such different speeds that you are unaware of them on the physical plane. I am leading up to a rather important point that will take a good deal of explaining.

I suggest your first                      And since I                      you longer than usual  
at our last session, our meeting this evening will not be of the usual duration.

)

The construction of the apparition was formed, therefore, by atoms and molecules. The idea behind it came from me, and was received by Mark; and then Mark constructed the apparition, which did in fact physically exist.

It was composed of actual matter. As you should know, like all other atoms and molecules, its atoms and molecules had capsule comprehension, generalized consciousness. They formed themselves at Mark's instigation into a gestalt of physical construction; but the gestalt could not operate consistently or endure for any amount of physical time, in your field, because of the absence here of the greater data which is the property of the whole self, in its construction of a completed human form. This will take some reading over. Certain conditions, which we will discuss at length later, are necessary for a completely valid or effective materialization into human form.

The discussion on matter will still involve us in many more sessions. Such an apparition however is composed of legitimate matter, and involves value fulfillment on the part of the atoms and molecules that compose it.

9

The question confuses me. They are more common than people suppose—  
/                      ©

—and the more complete they are, the less they are realized - apparitions. Other reasons are found to rationalize away their existence.

I am pleased about the house as you know, and you will both benefit in unknown ways. I 1    as I mentioned and as Ruburt surmised, going to keep you but briefly.

I    enthusiastic still, over the accomplishments    our previous session.  
m                      ¥

Not on your plane.

/

\*

1.)

I have told you they were fragments, and if you will reread the material in the light of the newer material on matter, then the whole incident will become more plain to you. I also will tie these discussions in with their strong connection with expectation, as the involvement here is extremely practical in everyday terms; and though it may seem at first to    Pollyanna, it certainly is not, and in many cases much training is necessary before proper attitudes can be



hieved. In all without fear leads to constructions,  
the ycle P ð ð

± 1

I meant to mention earlier that regardless of your conscious feelings, the town of Sayre was not a good place for you to live, and a proximity so close with your parents never advisable, you know now. Their constructions are extremely faulty and distorted, and telepathically they are bad.

It is true that telepathy has nothing to do with distance in space you know it. Nevertheless, telepathy represents but one sphere of influence.

There is much more I will say here in another session on personal matters. In any case you are learning to erect your own protection. You have both become much more effective along that line.

Ruburt has passed the crisis point as far as his own sphere at the gallery is concerned, for which I am thankful certainly.

It goes without saying that he will not stay at the gallery for any lengthy time in any case, and this is as it should be.

You are covered in many ways that you were not covered in the past, and this is to your advantage. Any construction at on your field, or on another, has consciousness to some degree. Consciousness however, may not always show the same characteristics that you are used to, and in many cases it will not be perceived by you.

This will be important in a later discussion. And pertaining to our imaginary situation concerning the three glasses, you must realize then that each of these three glasses, being valid physical constructions, are composed of atoms and molecules that contain their own capsule comprehension and generalized consciousness.

This is going to be difficult. I can see you shaking your head, and I have been putting off the inevitable.

However, instead of our glasses, please consider a very simple situation: the two of you in this room. Now. Ruburt constructs his own physical image, which is, I hope, obviously conscious. You construct your physical image of Ruburt. Now the question is: What about construction of which is valid a material construction. Is it conscious—

—and to what degree? If five people were in this room, then they would each construct, in their own personal perspective, their own image of which would be composed of definite, material, atoms and molecules. There would be five actual physical constructions, plus Ruburt's own. I will

constructions, plus Ruburt's own, contain Ruburt's consciousness?

Do they contain different consciousnesses, - are they conscious at all?

I<sub>1</sub> now bringing you to the point of primary and secondary constructions. And with this you may take your break.

223.

Now this is the point at which I was leading. And though I know I shall disappoint you, I have decided to close the session.

For one thing, we ran over last time. For another, I have already covered what I wanted to this evening. For a third, I do not want to overburden you with typing.

If you wish, but if you wish, you may ask a questions of me; and otherwise I will say good evening.

\*

Many things could happen. You have nothing to fear certainly, and the peculiar circumstances will not reoccur. I should hope that the apparitions would not occur; and if they did, they would represent your fear of what they once stood for, and would not be the threats that they were originally, but after-images, so to speak.

Ruburt was right in his intuitions at that time, however, as far as almost forcing you to take a vacation, and far away.

You were definitely at a low ebb, that had its beginnings before you met Ruburt, being at loose ends in many respects, after the early financial success which was the result of work and expectation.

” a a  
will let your time in ing more questions, if you prefer.

I will add that the low point now past, and even expectation rises again, as it must. You could have begun serious painting in New York, and if you had done so, you would have also continued and done well in commercial work.

« \*  
1

Oh yes.

a,

If they were that thoroughly constructed they would. They would be free from your control, and allowed their own value fulfillment. You might find such a conversation intriguing. However, I do not believe you will see them.

m ë

I would by means suggest some kind of vacation, and/or weekend excursions of some sort, they will be most beneficial, particularly for Ruburt.

Again, I am no banker, but you have nothing to worry about, financially, your purchase the house. And Ruburt’s suggestion earlier this evening was a translation, and an excellent one, of some generalized advice which I gave him.

—

I rather enjoy question and answer periods. I see a date of August thirteen in connection with your house, and final legalities.

« ö

I believe so.

ûü :

I may.

§ ,  
:

Yes, although I want you to develop your own abilities. 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 do

I would suggest a simple method for a while, of simply lying down, ing, and letting his thoughts stray where they will. This will allow inner data j come through more easily.

« >

/ A

That not what I said exactly. The question is too complicated I e

answered in this      c c      wd      will cov      it in 1      discussion.

Surely you have saved more questions up for me than this.

I, of course, would suggest “the house of Seth” as a fitting name for your new residence. This might lead to embarrassing questions, so you may do what you wish.

¥

®

Perfectly fine with me. I don’t have to live with them, you do.

•

®

The trees are most beneficial. The water, applied with cotton, will aid Ruburt’s eyes and help his eyesight.

ÿ

i

The well water.

Because of the particular nature of the water, which contains some particular mineral properties because of the rock formation.

®

Twice a day would be excellent. If I know Ruburt, twice a week will be all I can expect.

;

o

Gradual cumulative improvement, for reasons that may seem highly inadequate to you. The temperature of the water is an element here, and it is very cool.

¥

Bathing the lids would be sufficient.

#9% &Z † . 54: °fi #self. † - 9~ 6ž L , #e o  
 batim. Short ÄÄÆs Seth /sb r ( ti S— —  
 2 " - It goes. l

In fact, cotton soaked in this water, and applied upon the eyelids before psychological time experiments would be the most beneficial. Bathing in the water, as you will of course, will help you both. At some times the temperature of the water will be as low as degrees Fahrenheit.

<

What?

o

The temperature will vary. Nevertheless, the temperature is generally cool and for Ruburt's particular eye ailment the coolness is important, although in other ailments heat might be desired.

Panic causes heat. Ruburt's eye condition is a result of conditioned early panic, and the cool temperature, plus the mineral components of this water on your land, will help him.

B

Such tongue tied, Joseph.

±

e

I will, in careful deference to your wishes, therefore end the session.

m

o

Ruburt's eyeglasses will shortly need changing, since he insists upon using them. The use of them, however, would not be necessary if he would utilize the healing abilities which he possesses.

2

o

The question is poorly put. He can use them with the aid of the unconscious, and he certainly is learning to use his unconscious.

The difficulty is in the construction of his images on a visual field, rather than in his perception of them. He should be able now to construct such images more faithfully, but habit and conditioning holds back, though the ability to construct images on a visual field has already improved.

long as he uses glasses, the ability will not be utilized, and the glasses

will shortly need to be changed.

will now close.

=

'3

1111@\_6Z

W y<\$ z 80< 8e\ \ c b =y<=1 d DNI Gt XI G<

,

I am glad that w least Ruburt seems merry, since Philip is obviously in low inner spirits.

I do intend to speak about his particular problems in a few moments. We will therefore momentarily suspend our discussion on the properties of matter, although we will shortly continue along the lines of primary and secondary constructions.

Philip cannot be different than he is, and any attempt at pretense will betray him, and not serve his purpose. His value to his company is appreciated by his superiors, and in the meeting which will take place, his stand as an individual is his main hope of success.

If he does not follow through with his beliefs, then the meeting will result failure as far his hopes are concerned.

If he takes a stand - an individual, despite the pressure against him, he will get most of what he desires, and compromises will be worked out to his satisfaction. His point of approach will be best if it follows closely the following suggestions.

He should point out that his success so far, and his value, has been a direct result of his insistence upon following his own nature and acting upon his own ideas. His salesmanship has been the result of originality.

He should point out frankly the fact that he has been more valuable to his firm than others who have slavishly followed conventional policy. This point strongly made, will impress itself upon those in the meeting.

It is more than possible that he can achieve his ends and at the same time retain his integrity without blemish. I am indeed no businessman as such, and yet I know that true value speaks for itself, as his value to the company is on record.

This same originality and independence that made him an extraordinary salesman, will operate even more effectively if he is in a higher position of responsibility. His individuality and originality and determination actually represent his value to the company, and they know it.

To back down would be disastrous. They intend now, even now, to compromise. But a firm stand on Philip's part will result in compromises that they are not now considering, but that must be made to ensure his comparative happiness within the field.

Any compromise of principle a Philip's part will be interpreted not as compromise, but weakness, and will work against the respect with which they

now view him.

If these points are considered and followed, then the financial gains will show themselves. I mentioned before that you do not clearly understand the meaning of practicality. You will get what you want, Philip, because these men respect you despite differences. They know your value.

They would get what you want at a low expense, if you weaken, and this is not being practical.

Strength shows itself. Strength is respected, but true strength is the result of excellent communication between the outer self that faces the world, and the inner self that looks inward.

These men realize too well exactly what your value is, and two men in particular, fear you. To back down now would result not only in business failure, but in a personal failure that would plague you for the rest of your life.

We here have been concerned with expectation, and the way it influences the environment, and the actual world that you create for yourself. This is far from Pollyanna hogwash. It is practical, and it works.

Men sense fear. Men know a bluff. For your individual integrity, you must be willing to jeopardize present financial security; and if you are unwilling to do this, these men will sense that they cannot sway you, and they will accept your terms in the main.

What you are willing to jeopardize, you will not jeopardize. What you fear to jeopardize, you will lose. These points are extremely important, and they will work, Philip. There is an almost animal sense with which men know another's fear, and they can bargain with you if they scent fear.

All this may sound highly theoretical and not practical. Nevertheless, they know well the independence that is the basis of your value to them. They would, if they could, soften you around the edges; just enough to make you more palatable.

However, when the issue comes, if you hold firm, then they will take on your terms rather than lose you. But this is dependent upon their knowledge that your stand is sincere and determined. If they sense that you will compromise, not in small matters but in basic principles, then you lose this club that you now hold over their heads.

If they think that you will stay, in the last analysis, because of finances, then they have nothing to bargain with.



\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

is *fi* a conscious *re c i ũ* her part, although she does react consciously against the woman who has been recording the *sessifns*.

To be, or to attempt to be an entire human being, is difficult. Because *fi* western civilization in particular, this is extremely difficult for women in particular. This is not intended specifically to apply to Ruburt; that is, he is not to get a big head, nor is he to feel offended either. Nevertheless both Ruburt and the woman who transcribed the notes are unusually independent, and women will resent independence in other though they appreciate the same quality a man.

What they fear is that the responsibilities of independence will be thrust upon them. Philip's most personal inner image, the primary inner image, is of a single, free, independent male.

+

3

It does not take much to see that. This not say that he not a family man, but that the image of a family man has been transposed by ~ well ~ by others.

No derogatory remark is meant, but he has failed in an important aspect of personal life; and if you respectfully ask that I shut up, I will do so.

+

You have not introduced yourself to the woman who is your wife one important manner. She sees the individual that have permitted her to see; and that image is husband.

The image is tied up with certain emotions usually connected with the institution of marriage, and with being a respectable breadwinner and a father. You have not completely introduced your inner image, but only hinted at it, so that to her it is secondary and unreal, when she is faced by actual events in which you behave ~ the inner image, she is bewildered, confused, and imagines that you are demented.

We will let the demented bit pass for now, but this represents a failure on your part, and a somewhat smug attitude of hiding what is best from view. You cannot therefore expect her to understand. It is not within the realm of either her nature or experience, but can bring it within the realm of her experience; and what within the realm of her experience becomes part of her nature.

She is greatly concerned with your children. She sees you ~ you have shown yourself to and yet she does not see the important part of you, because you do not choose to show it to her.

In time this of yourself could bring her much help, though by any kind of dramatic, immediate revelation. Independence is feared by , s and yet admired. If she knew, as you know yourself, generally speaking, then she would not be so fearful.

She thinks you are composed entirely of the image that you show to her. Therefore, any change in that image frightens her. If she knew that you more than that image, she would not cling to that image so strongly.

I do not usually address myself so thoroughly to personal matters. However, this has been due for a while. I will now let you rest. suggest that the suggestions I have given Philip be read carefully and followed.

The two men of which I spoke are looking for a hole in your armor. They fear your possible advance. They have feared it since your value, as first attained. I told you earlier that changes would occur within, I believe, a three-year period. If you follow these suggestions, you will be around to take advantage of a definite shakeup, and you are now being watched by men who do not yet in a position to speak.

I hope we enjoy ourselves this evening. I for one intend to enjoy myself; and you, young man, have been given the best advice of your lifetime, if I do say so myself.

I will not leave you, but I will now end the session, and will follow you in your wanderings. I do not suggest blunder-headed drunkenness on your part, Philip; merely half.

XIX

μ

y 3/4

K

1/2

À

b »

9 (

Ä

Ä

:

CE

JULY

, L, , ") ' 3  
O 11 ' 1 - / ° 23° \*3\* ~ ž fl . SŽfi 3

P P



Good evening.



The only matter that matters to your Ruburt right now, the new house, although I am sure I do not have to tell this.

You did Philip a good turn, and also enjoyed yourselves by going out the other evening. I was with you in your impromptu party at the house for a while. He, Philip, should come out well in his situation if he follows through.

I would like to continue our discussion on matter. If you recall, we were entering into primary and secondary constructions.

There are of course many subdivisions here, and also other types of constructions. We will begin however with primary and secondary ones.

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.

Such a primary construction allows consciousness to operate, manipulate and be perceived in the world of matter. The physical construction of consciousness never is complete - far - fulfilling the inner purpose is involved; that is, consciousness can never fully construct itself in matter, and to do so would indeed imprison such a consciousness so that it could not escape the transient nature of matter itself.

Even a primary construction, therefore, is but a partial of inner nature into matter. The term consciousness, as I am here using it, may need some explanation, although you should by now understand my meaning.

What you consider your consciousness, or your self, or your thinking, represents of course only n your entire consciousness, 11 7

which you are using this time. It is as if, when the consciousness of the whole self were compared to a huge, and indeed almost infinite light, with the ability inherent in the light to focus in many directions; to be diffused, as if light had many switches that would turn it to greater or lesser intensities and directions.

Some conditions, some roads and countries, would require different beams to meet different circumstances, - even in automobiles you use high beams or low beams according to necessity or utility; and in some cases the high beams would not only be ineffective but dangerous, and so low beams are used.

So the whole self turns various portions of its whole consciousness on or off, according to the field in which the whole self is endeavoring to make contact, manipulations, and according to the field in which he is endeavoring to project himself.

To use full consciousness would be most distracting in many instances. When I speak, therefore, of primary constructions in the physical field, other fields of course have their own primary constructions also, though they would not be composed of matter in your terms.

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

I suggest your first break.

Consciousness therefore forms the primary construction about itself, not to protect itself from matter but in order to become allied with matter, the consciousness obviously being diffused through the whole physical construction.

It hovers about and within the construction. It is not imprisoned by the construction. The apparent imprisoning of consciousness within the primary construction is the result of ignorance, and also an inability that has arisen for various reasons.

As far as using all the powers of consciousness, this is strictly cultural, and has nothing to do with the inherent properties of either consciousness or matter.

Secondary constructions, being composed of atoms and molecules, contain generalized consciousness and innate capsule comprehension. They do not contain the unifying, integrating, organizing, personal direction of a whole self.

They do achieve value fulfillment, however, and within the limits set by their own abilities they also perform the duties of construction. This should be obvious. Here we run into something of which I have sometimes mentioned, concerning afterimages; since in actuality all constructions are simultaneous,

that I use the metaphor for its simplicity to your way of thought.

These afterimages could be imagined as rippling outward from any primary construction. Theoretically there would be no end to these. They vary of course in intensity.

The intertwining of consciousness and matter is most intricate and highly complicated. 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.

The cooperative aspects of consciousness construction forms the whole fabric of your material universe. A subdivision of primary construction is called the distortive mirror construction, which would include the physical construction of another physical being in birth.

This distortive attempt to re-create the self once more on the physical plane, and to insure self-continuity within that plane, is the basis for the emergence of physical types and characteristics. Such a creation, or recreation, is obviously impossible.

The distortions are so great that the attempt is foredoomed. It is, nevertheless, attempted, and is a necessary physical adjunct to constructions in your field. I have explained birth, at least briefly. The new human being is obviously not either the father or the mother, and yet is obviously a construction by each from physical matter belonging to each.

Yet the physical matter of the born infant contains none of the same physical matter which was received initially from the parents. The original matter has completely disappeared, to be replaced by other matter as the consciousness of the infant slowly constructs about itself its growing awareness of itself into physical matter.

The parents, therefore, give definite parts of their own physical matter initiate the infant's construction, and yet it is not this particular matter which grows.

Call the particular matter given by the parents x and y. When the child is born, it does not contain anywhere within it these particular portions of matter called x and y. It would appear that the matter had changed. Instead, the matter has vanished, in ways that I have explained earlier. Do you see?

No particle of matter is the same in the born infant, that was present in either the fetus or earlier in the sperm or egg. I am going into this for a

reason. Leave this for a moment, and consider a grass seed.

You say that grass grows from a seed, but the grass is not the seed. The material of the grass is not the material of the experience you know that the seed will often precede grass.

I suggest your break.

Usually, this is putting things backward. The grass contains no particle of matter that is identical in the seed.

Here you see clearly the difference between value fulfillment and what you call growth. In your physical field value fulfillment consists of the development of the ability of the immaterial to express itself within the physical field.

Growth is an erroneous conception that begins with the distortive idea of continuous physical matter, durable in time. And as you know instead, matter is the simultaneous expression of consciousness. Matter has little, really no, durability in itself, and is merely the instantaneous form taken by consciousness as it projects itself in the physical field.

Grass is common. It is supposed to grow from seed, yet again no particle of matter is the same in grass or seed. Seed does not grow into grass. Acorns do not grow into trees. Children do not grow into adults.

In all instances, no particle of matter is the same in the so-called grown version, and the initial construction. Matter does not grow. I cannot make this too plain.

There is obviously something identical, and some continuity between the child and the adult, but it is not matter. Consciousness, according to its ability, projects itself into the physical plane, and through value fulfillment it constructs its image.

It must work according to its ability to do this. It must first get a foothold, so to speak; hence our seed. When the consciousness attains its foothold it projects more effectively. It dispenses with its atoms and molecules, or matter, almost instantaneously, as you know.

The atoms and molecules appear and disappear. Their place is taken by others, so quickly that we do not notice the constant coming and going.

The form that consciousness takes in the field of matter is determined by its own strength and capacity. Consciousness forces its way into matter. You should see, then, that though you call a particular portion of grass one blade of grass, the matter that composes it is not static or permanent, and it is not a particular physical object growing, since the matter that composes it is neither



ic =

to say that the matter that composes it steadily changes, but this is not the case. The apparent continuity is a result of your inability to perceive the actual atoms that compose matter as they appear and disappear. Because grass appears where seeds have been sown, you have leaped to the conclusion that the matter of the seeds grows from the matter of which they are composed, and that grass grows from the actual matter of the seeds.

Again, there is absolutely no continuity in the matter that composes the seeds, and the matter that composes the grass. What you have instead is the value fulfillment of the consciousness behind matter, as it expands and expresses itself in various forms.

Since you can more or less count upon the appearance of grass seed, preceding grass, all this may seem making much over nothing, but it is very important, as you will see later. It is not matter that has continuity, and it is not matter that dictates the form.

I suggest your break.

Now that we have gone into the nature of matter as it pertains to grass, you will understand my next analogy more clearly.

Consider a lawn. Obviously this is an arbitrary designation for utility's sake. Of itself, the matter of grass does not form itself into a lawn. You merely designate certain portions of grass and call it lawn.

This is the same sort of thing you do when you designate certain portions of matter as blades of grass. Lawns do not come from grass. That is, grass does not grow into a lawn. Do you follow me here?

And neither then do seeds (underline that so it's plain) into grass. You perceive certain matter as blades of grass, as you perceive the matter of grass as lawn. You can see clearly that the matter of grass in a lawn is not the same. Then understand also that the matter within one blade of grass is not the same.

You call a floor a floor. Matter may be added to the floor in the form of paint or varnish, yet you still call the floor the floor. Paint may be added to a house, and paint may disappear from a house through weathering, and you still call a house a house.

You call yourself yourself, though the color of your hair may change; and indeed the adult bears little resemblance to the child. Form simply cannot be a characteristic of matter, since matter can be proven to come and go, while form

/

many cases remains recognizable.

This will be a vital point in later discussions. You must, and will, learn to look at things in a new way, and many implications will arise tonight's discussion that will carry us further along our way. You will indeed see clearly that matter is created simultaneously, and has no duration, but is completely and almost instantly replaced by other matter, and that identity and continuity are not characteristics of matter, but must be found in other places.

This has been a most fruitful session, and I will close it unless you have questions that you want to ask me.

("I >

Then I shall say good evening.

Perhaps I shall accompany you to your house Saturday, though I refuse to do Ruburt's cleaning for him.

Let me tell you that only now, with this material, will we really begin our leap into real understanding of things as they are. My congratulations, both of you. You have hereby completed the preliminary lessons of our course; and mean preliminary.

This is the material without which no deep understanding could ever be achieved. It marks the first important step in your development and understanding, and I will give you an A.

It still, however, merely represents the base point of achievement, a necessary first step along the way. I am very pleased with both of you, and this could be called the end of book one. There will be many more books—

+ O

—but this the beginner's manual. As much of it as possible should be read by any who may become interested. It is a book of facts as they must be interpreted for your comprehension; and that last sentence is extremely important, for they must be interpreted and translated into terms that are comprehensible to you.

You have both not only done well on the level of theory, but you are also learning practical application, which is excellent.

In your dealings with the physical universe and with other individuals, you have really made great gains. Your constructions have improved tremendously, and in line with your expectations. We will go into this in our next lesson, as the subject is vital.

You have helped others as well as yourselves. Any seeming caution on Ruburt's part has been necessary, particularly in the beginning. This caution will gradually be replaced by expectation and confidence, but it is a necessary

element.

His psychic abilities are being channeled, as they should be. They are too  
be yet allowed greater freedom. Yet even now his confidence will  
begin, and it will aid in the development of future sessions.

Psychic strength is extremely important, Joseph, in our communica-  
tions; and without it adequate communication would be most difficult; because  
three have been closely involved in the past, the psychic gestalt between us is  
possible. And we do have a psychic gestalt.

will now close, but I wanted to give you some sort of report card, so to  
speak. And we may end up missing some sessions due to your vacations and  
your purchase of the house, but not too many.

Good night, my most dear friends and pupils. Even now I prepare your  
new house for you, in ways more important than the physical cleaning that  
Ruburt contemplates.

+

5

*PM.*

**m**

1

(Yes).

+

Reach soon come o (yes).

5

+

**i**

H. R.

*("Is that correct?")*

(Yes).

*("Can you spell out your first name?")*

Hubbell.

*("And your last name?")*

Roberts.

*("In what year did you die, Hubbell Roberts?")*

*("Where? In what land?")*

England.

*("In what city or town, or province, etc., did you die?")*

Longshire. \*

*("Can you describe Longshire for us?")*

Town. \*

*("Did you know Tom Roberts?")*

*(See the Ouija session of 7/3, page*

Yes.

*("What was Tom Roberts' relationship to you?")*

Brother.

*("Do you know Seth, Hubbell Roberts?")*

No.

*("Did you have any children?")*

Yes.

*("How many?")*

4. \*

*("Of these, how many were boys?")*

*("You had one male child, is that correct?")*

Yes.

*("Can you give us the boy's name?")*

Ted (yes).

*("In what year was Ted born?")*

1824.

*("How old were you then, Hubbell Roberts?")*

*("Did your son Ted ever marry?")*

Yes.

*("Can you tell us the year Ted was married?")*

No.

=A=

*you approximate the time when Ted was married, say within years?"*)

1840.

*("Is that correct?")*

Yes.

*("Who did Ted marry?")*

Alice Matigen.

*("Did Alice and Ted have any children?")*

7.

*("Can you tell us the year their last child was born?")*

No.

*("Can you approximate it?")*

I'm dead.

*("Hubbell Roberts, do you have any living relatives?")*

Elmar, Jane, Ruth, Maude, others.

*(Elmar, Jane and I take to refer to Jane's father, Delmer. His name is Delmer Roberts; and Hubbell is the family name. In this constant questioning about descendants, we wanted to get enough information for Jane to be able to ask her father some questions about his family tree; Jane knows nothing about it, and her father has not discussed it with her. So our task now is to learn if Delmer or Jane had a great great uncle named Tom Roberts, and if Tom Roberts had a brother named Hubbell Roberts.*

*("Hubbell Roberts, what's your entity name?")*

Humphry.

*("Who is your teacher on your plane?")*

No.

*("Do you mean you have nobody helping you where you are?")*

Yes.

*("Well who, then?")*

Friends.

*("Can you tell us who some of your friends there are?")*

No.

*("Why won't you tell us?")*

No point.

*("Will we be able to contact you in our future?")*

Yes.

*("Good night then, 7 Roberts.")*

Good-bye.

(End at °° 1

*(While trying psychological time Jane had the following experiences:*

*(Sun. 7/19, 9:10 PM: Once I attained the desired state I saw a man on a motorcycle turning into the private drive of a house. then heard a voice, I believe my own, say "Baynor Road," or "Baynor Drive," I am not sure which.*

*also glimpsed, later, a woman entering a room through an open window. She stood there inside the window, then went back out the same way.*

*(Mon. 1 11:30 I had several quick images in vivid colors once in the proper state. First I saw a red wine bottle standing in a corner that was made of cement blocks.*

*(Then I saw brilliant green water with lots of living matter in it, rushing by. I appeared to be plunging downward through it although I was untouched by it; I seemed to be enclosed in a huge bubble. I then saw a blue gush of water rush by to my right, like a river.*

*(Then I was inside the house we intend to buy. I was facing two men in work clothes; one of them was dark and I believe unshaven. I asked them who they were. They said they were from the gas company. I didn't know how they got in. They then said they would need a key; they had to have the place open to get in.*

*(Next saw water in the kitchen sink in the same house, and I let it out by turning the drain.)*

*(While trying psychological time I had the following experiences:*

*(Thurs. 7/16, 8:30 PM: No results.*

*(Fri. 7/17, 9:00 PM: Halfway through achieving the desired state, I began to get the familiar thrilling sensation in my hands. As I lay on my back on the bed, my hands palm down, I felt as though the second finger of each hand was doubling up or crawling back into a bent position. The feeling was very definite; I checked by downward pressure of my fingers z verify that in actuality they still lay flat against the bed.*

*(Then, as though a switch clicked on, the thrilling swept over me from foot to head quite strongly; it sprang up from my left foot.*

*(Then the sensation in my hands changed. They appeared to enlarge, principally in length. I seemed to be aware of another set of hands appearing just above my own, z be extending their reach and dimension until they were about 10 inches long. The feeling lasted for several minutes. All the while this extra set of hands hovered just above my own, and reminded ? of arching claws to some extent. Again, had*



BO ~-                      x x      ÆÄ    ÄÜÜ    ÈÆBÖÈ

I

9

to

8:55

I

?

I

-

Good evening.

š

5

I am please that we will now enter into the secondary stage of your education. You can be said to have completed the kindergarten level of achievement and training.

I say this not to minimize your efforts so far, but only to give you a hint of how much is still to come. We will still be involved for a while in the discussion of matter, and the discussions will be very important from many viewpoints.

Form is not a characteristic of matter, despite appearances. Matter in itself does not possess durability. It is in itself therefore incapable of either growth or deterioration in your terms.

We may well carry this further right now, in spite of certain dangers of misinterpretation that could, but I hope will not, result. Matter is, you know, formed. Matter is the result of molecular composition. An object is composed of matter, this is true. Your outer senses then perceive the matter particular, differentiated, separate objects.

Objects exist, and yet objects in another sense do not exist. I have told you, for example, how you and others construct say, a television set, a chair, an



table. Using energy, you manipulate existing atoms and molecules into a certain pattern which you then, and others like you, recognize as one particular object.

The object then does, in this sense, exist. The fact is, however, that it exists as a particular object because of your intimate construction of it into a particular pattern, and because of the recognition you give it.

The space between this couch and table is as filled with molecular structure as either the space taken up by the couch, or the space taken up by the table. The matter contained within the space taken up by the distance between them, is all the same. You simply have not constructed of the atoms and molecules any pattern which you call an object, and which you recognize.

Objects then are really arbitrary designations given to certain arbitrary divisions of atoms and molecules as a whole. There is no objective universe, and yet there is an objective universe.

This is not hedging the matter, if you will excuse a pun, and the subject will take much further study on your parts. You must act as if there were an objective universe. The world, or field, that you presently inhabit is real, definite on your level. The fact that its reality is only limited to your level, and does not extend to other fields, must not tempt you to discount it; and yet while you must behave in a large manner as if your universe were inherently and basically objective, you must still retain the knowledge that this apparent objectivity has great limits, even practically speaking; and a too-great dependence in a world of objectivity can lead to a psychic imprisonment which is unnecessary.

In a distant future, even in your field, the limits of the so-called objective world will clearly be known and demonstrated, and a great freedom for mankind will result.

Study and practice with psychological time will show you the validity and strength of that inner self, so that you will clearly see that it is not completely bound to the so-called objective universe by any means. Matter is not an imprisoning form. It is a means by which consciousness expresses itself within the limits of the physical field.

I now suggest your first break.

9:27.

>

œ

TM

a

a

9:35.)

Objects therefore, are arbitrary designations, divisions that you set up. You perceive portions of the endless sea of molecular constructions. You form them into separate objects that are actually no more separate or different from the whole sea than is one burst of seaspray from another. That is, one burst of sea spray, while separate for a moment, is like all other sea spray in its basic components and construction.

It can be shown, and we will go into this, that form is not a characteristic of matter. You will have to look elsewhere for durability and form. Your cause and effect theory, again, is responsible here for many distortions, such as the idea that the matter of say, a flower, grows from matter of a seed directly. Such is the case.

Matter in your field is undifferentiated by nature, so to speak, and it is the complicated human abilities that give it form and meaning. I have mentioned that expectation has much to do with individual constructions, and indeed this cannot be stressed too strongly.

The mechanisms involved in the actual construction of matter are all intertwined and closely connected. You give constructions their appearance of continuity by continually creating them in line with your expectations, based upon among other things, previous constructions in the apparent past; and these expectations are the result of psychic communication between yourselves and others, particularly from parents, who give the child his first conceptions of the environment which, indeed, his parents have created.

In all cases constructions will follow the line of expectation, and often a vicious circle is initiated, where the environment created by an individual will then reinforce the very distortive conceptions that caused it to begin with.

On a practical level, later, we will go into steps that can be taken to offset such an unfortunate liability. Indeed, you have both yourselves begun to operate much more efficiently in these important areas of expectation and construction.

Recognition of many of the facts that we are discussing this evening will be of benefit in your psychological time experiences.

Since you construct objects, you can therefore construct them more to your convenience when you realize that matter can thusly be manipulated. There are of course different methods of construction suitable for various fields, and in some instances the same atoms and molecules can be utilized by inhabitants of more than one field.

In this case of course the inhabitants of the different fields remain unaware

of each other, and only see, or                    the particular pattern that imposed upon the atoms and molecules in question.

This is not contradictory. I suggest your break.

9:58.

Y

O

Matter, atoms and molecules, represent but one aspect and one single dimension of a far greater reality. You can manipulate only the portion of this reality which you can perceive.

Therefore your manipulations are extremely superficial, as far as their effect on the larger reality is concerned. This is the first time, I believe, that this particular subject has come into our discussions. Yet our fifth-dimensional early session hinted in this direction.

You are playing with the very outmost skin of a reality whose true thickness and depth is presently beyond your comprehension. I am using the terms depth and thickness to aid you. They are meant for their intuitional value, and not to be necessarily taken literally.

Nor is this material itself in any way meant to suggest that the attempt for knowledge is futile. By no means. Only that your own conceptions must first enlarge and not be imprisoned by the limitations.

Value fulfillment represents an extension of the inner self in its journey into this reality. The reality can be manipulated only after its existence is known.

We are not going to have a long session this evening. I                    certainly not giving you any summer vacation. Nevertheless I do go easy on you now and then, merely because I like to vary the intensities of our sessions, as this is a most effective teaching method, and various portions of subject matter cause different energy expenditures.

I always like to have much energy on your part as reserve. It is true that in almost all cases our winter sessions will be most intensive, for various reasons. The matter of this reality, of which you know so little, will be the basis for future discussions, and indeed your inner senses will aid you in the perception of some

/

its facets.

Energy constantly changes. It is a characteristic more than it is a characteristic of matter. As a rule, it is imposed upon energy can long endure. The form cannot long endure. The consciousness behind the form, that imposes the form, does endure; because while energy continually changes and does not retain imposed form, it is in itself conscious, and its consciousness endures.

I have explained that even consciousness does not always use its full potentiality, in the light analogy of the other evening. The entity represents that part of consciousness which is aware of the other compartments of itself.

This is enough on this, this evening. We have gone quite far into some new material, and I wish you a most fond good evening.

6

ž

ž

"

---

ž



know; but overly conscious preoccupation blocks him from knowing,

*10*

Close friends obviously no longer bother him. It is only strangers, or those with whom you are not closely familiar.

Now that your guests are indeed arriving, you may let them enter, or I myself will open the door. I suggest that this time you open the door, and bid that they be seated.

I have never been much of a host. I hope, however, that you have explained your name and the circumstances surrounding it.

We will now continue with a discussion that we have begun concerning the nature of matter, and bringing up in particular one point I wish to make clear.

I have told you, form is not a characteristic of matter. I have said, for example, that grass does not grow from seed. You observe that grass often where seed has been sown, and you conclude erroneously that the seed grows from matter within it, and that grass grows from the seed.

The atoms and molecules, energy in matter, appear and disappear instantaneously. Energy constantly is constructed into the guise of matter, but matter is the simultaneous expression of energy under certain conditions.

We will again use this chair, this time to explain our point. The chair is being constantly constructed. Now the chair represents a subdivision in matter, being what term dead matter, though we know that consciousness is everywhere.

The chair is being fully constructed simultaneously and instantaneously. Now take the blade of grass, and the seed. Energy and the consciousness within

\_\_\_\_\_

he passed by a feeling of guilt. This time he mends people's backs, but this is not the only connection.

He was an alchemist. He has been in past existences concerned with matters that lie beneath matter, if you will excuse a pun; and for this reason the interest has grown. One life was in a country close to what you now call Palestine, I believe approximately 832 A.D., and in this life the accident occurred.

Germany also, 1732, in what is now Cologne; an alchemist. 1872, a very brief life - a woman, dying at age 33 in childbirth. Sweden.

There has been a need for discipline, which is now somewhat being achieved, and past interests which have this time solidified into a more coherent purpose. We will at another time go more further into these particular matters.

Again, we find that the woman has been twice a male. This has given an open-mindedness that is this time combined with a more feminine intuition. The nearest I can come now is that one life was concerned with the occupation of a boatsman, of rather small craft, skirting near the shores of the Mediterranean.

The craft carried merchandise but not spices, rather perhaps cotton. There was also a soldier's rather superstitious existence, in an involvement during the Crusade period, where if I may say so, men were driven like fools, and sometimes brainless idiots, in fine pursuit of an idea of God which they could neither conceive or construct.

He was indeed at that time as superstitious as the rest. In a battle, he was killed by a Moor. The looting carried on in the name of the Christian God would indeed make the pagans blush.

There is still a tendency here to depend perhaps overmuch on intuitions which are basically sound; but such a dependence must go hand in hand with the discipline of which I have spoken. The death occurred in desert. It happened very close to Lepanto. He was then in his late fifties, and left two women. Not one. Also one son and four daughters.

There is much more along these lines. I believe he sent a message to one woman by a young man, and the message was not delivered. This will not mean much to his present personality on a conscious level, but the fact that the message was not delivered will mean much to the inner self, for that previous personality had set store by it.

I will suggest a short break. And incidentally, I have not forgotten the party, of which I have said already too much. I feel that after so many dry and studious sessions I owe you a night to remember, but shall keep dignity,



may your life,  
I by all means.

GG

££

There was no communication between the four of you in the past, and no linkage of your lifelines. There has been however, a telepathic sort of communication between you in the present, and it is no coincidence that you became acquainted. On a subconscious level you realized that many of your interests were the same.

The child of the man and the woman has existed as a personality four times before, which makes him older than his parents, in a manner of speaking. He died as a young child upon one occasion, a girl with musical abilities. During another existence in, I believe Babylonia, he was what passed for a scribe.

He worked on tablets of stone, and was given social position because of this ability, though he did not come from well-to-do parents.

O

His entity name is Waldoon. The musical ability was picked up again in the 16th century in England, where we find him as a minor composer for organ, where he used the scribe's ability - well.

There is a mechanical talent, early developed, though strangely in a woman's life, when he was a girl caring for a father's shop. The shop was concerned with the forerunner, or a forerunner, of balloons, an early invention that never became popular, for the distribution of letters in medieval France.

I will now, with your kind permission, say a few words in reference to the reality of which I spoke briefly last session.

You can come close to understanding this reality if you will once more consider an analogy that we made much earlier. Do you remember our imaginary painting that hung upon the wall?

//

We will take that painting for an example. In our analogy, the painting while framed within a given space, expanded. It did not spill out into the room and yet the trees can be imagined to grow taller, the background added in distance and perspective, the water to flow; and yet there would be no impression made on the back of the painting.

Examination painting, show nothing. The elements of the painting would the same way that I have told you the universe expands, in a way that has nothing to do with but of each fillment, which has its own kind of depth and perspective, and which exists only behind but within the construction of matter.

The depth of this reality cannot be plunged into in the same manner that one plunges into a river or a stream. The depth of this reality can, again, be compared to the depth of a sleep or a trance, or the depth of any common psychological experience.

Ruburt I believe once wrote a poem in which he stated, much more poetically indeed, that pain was deeper than a lake or a river; and this type of depth is that to which I refer here. There are perspectives of which you know relatively little, and they in turn are frameworks, forming physical constructions, actual physical constructions, which you do not perceive.

There are multitudinous physical constructions in the space between these two chairs, of which you are not aware, because you cannot perceive the perspective in which they occur.

I am going to suggest your break. I would first of all suggest, and only suggest, that the four of you continue an association, as I believe you will all benefit. There are abilities on your visitor's parts which are not being utilized, and which certainly should be.

I certainly do appreciate, and indeed do enjoy, your lively discussions. And I do indeed recall Ruburt's rather daring, but more nearly stupid, blunderings into his first deep trance.

*Vol.*

I would suggest that your visitors be allowed to borrow a copy of the material, as they are both capable of comprehending and benefiting.

The material should be read from the beginning, with the exception of personal material which has been delivered this evening. There is no doubt that the development of matter, and an understanding of it, will enable you to manipulate it and also at times to discard it almost entirely.

Since the individual constructs matter, and indeed constructs his own physical universe, he can improve these constructions; and his expectations are intimately connected with the subconscious mechanism of construction itself.

The thyroid gland operates strongly in regard to expectations, hormonal balances being maintained at rather normal levels normally. It is sensitive however to panic and and, affecting other glands working with inner



S Q .i of enlargement in  
8:15 PM:

urists  
S &n of my familiar sensation upon ōng  
8 achieve 8

1111@\_<5 <  
Tt Xy) 5<!80 < 8e\ \ c \_ F=y<AS 1DM F t XI F<

^

Good evening.

CE e

I see that we are going to have a quiet session.

In all likelihood our sessions in this house are drawing to a close, but the house itself will be healthier for future inhabitants than it was before you came.

I was glad to see that Ruburt began the back exercises once more. The quietude and relaxation derived from them is excellent. Also a certain training in concentration is achieved.

This is going to be in some respects a relaxed session. I want to point out that the back exercises, because of the quietude and training in concentration, represent excellent practices for both of you, and for Ruburt in particular. His old thyroid condition has cleared up. What remains is again merely habit, although it was once closely connected to a physical disorder.

He is learning presently, and very well, to control this sometime condition; and it dwindles, to appear only occasionally in times of stress. Daily use of those particular back exercises, with their mental discipline, will further aid in his development, until he will find indeed that he can not only relax at will, but even when he does not have time to will relaxation, that is, relaxation will be the built-in conditioned reflex that panic used to be.

I do not mean, of course, that he will automatically turn into a ellyfish when a good fight may be called for. The use of psychological time, to some large degree, also performs this function. If he had set out, and he didn't, to plan

that would allow him to use his abilities to the fullest in his writing and fields in which he is interested, and yet to discipline himself so that he did not squander his abilities, if he had set out on a plan toward maturity, and set definite goals. His sometimes too fast, out-of-proportion responses, so he would not have found a better path than the one which he is now following. A sense of full intuition with discipline and control, and a daily schedule that includes contemplation and a temporary relaxation and slowing down of bodily process, [means] he will live longer because of this, and his work will be deeper and of greater import.

I mention this particularly because of his panic reactions last week at the gallery. You may include this material or not in the records, as you choose. He fears authority. This fear of authority is one of the reasons for his admirable independence of mind and spirit.

It is also the reason for many of his problems in the past, and to a much lesser degree in the present. His mother, representing authority to him as a child, was frightening, threatening, sometimes cruel, and capricious. The child took literally the mother's statements that though a cripple, she could walk at night, would turn on the gas jets, and so forth.

The child emotionally was almost paralyzed with terror, hence the thyroid condition, hence also the child's quick motions, fast, frightened responses that were desperate defense mechanisms. The new director is a figure of authority, and insists upon being considered in such a light.

At once our Ruburt is like a porcupine, feeling trapped and prickling all over, eyes glaring, and attitude more prickly than a porcupine's quills. The fact that Ruburt considers the man an ass, helped, because Ruburt could then justify his own conditioned reflex toward authority; and keep in mind other material I have given you concerning Ruburt and the gallery.

It is also true that during certain periods of the month his hormones are more active, since he inhabits, and is, a woman this time. He also turned down rather coldly the man's innocent enough invitation that you visit his home. You were indeed busy that evening, but this was not the reason for his refusal.

He is bound to set himself up as aloof and superior to the man in charge. He may be superior in many ways, but certainly not in all respects, and his disdainful reactions would naturally affect the poor new director. About him I will have something to say. Nevertheless you were right, Joseph, and Ruburt's attitude is at least partially to blame.

This indeed can be remedied, since Ruburt now is wise. The exercises and all the other measures which he has learned will stand him in good stead. The brooding, resentful inner attitude over of gallery problems is the

the atomic bomb has been set off. In this he has thrown it to the window.

In earlier years such a situation was faced by Ruburt but a blind panic from one end of the continent to another. So we may say that he has improved.

Again, your help was extremely beneficial. Relaxation, and in particular occasional whole days away, that is, an occasional whole day away, is excellent, and well worth any inconvenience it might cause.

It is extremely difficult for Ruburt not to throw himself wholeheartedly and completely into whatever it is he is doing; and so it is no wonder that now and again he loses his fairly adequate detachment on a job. But then he feels himself engulfed.

Do take your break.

At the gallery, Ruburt interprets everything now between himself and the new director in terms of implied superiority or inferiority.

He can't crack a smile without fearing that this will be taken as a sign of apple polishing, because apple polishing of course implies a feeling of inferiority on the part of the apple polisher. To make sure that no such impression can be given by him, he resorts to sarcasm, and upon a few occasions downright rudeness, that is bound to make the receiver less than happy.

He, your director, has gamely held his ground. His insistence upon detail Ruburt takes as personal offense. The man is simply a stickler for detail. He is not rubbing Ruburt's nose in every misspelled word, nor is he suggesting, as Ruburt suspects, that Ruburt is a mental numbskull because he is a poor speller.

Privately, your director can see no reason why anyone who is educated cannot spell properly, but he has bent over backward not to give this impression. Out of pure perversity Ruburt has refused to learn how to spell. If authority says spell a word one way, Ruburt defiantly spells it another.

At the same time he chooses words as the basis for his art. Here he gets back at authority. He communicates to the authoritative world at large original, excellent, sharp and concise ideas, through words that are consistently misspelled.

I am not suggesting that he throw bouquets or roses at his rather flowery-attired male director, but he can at least hold back the daggers. You may find that the man can be most enjoyable in the future. He is extremely insecure,

hiding                   ompulsive attention to details.

He tends them so that they will guard him. They protect him from inner impulses. They are the pickets of his fence. They hide the inner extravagance which he fears, gives       to in partially accepted ways. He thrives on praise; so, true to                   the giant killer Ruburt insults him to his face.

He could be vindictive if treated in this manner for long, as rejection of the type that Ruburt is handing out frightens and confuses him. Ruburt is usually at least fair. The man has rather glaring faults, it is true, but they are not deadly ones. Nor would a bit of kindness be demeaning Ruburt.

He, Ruburt, definitely thinks it would be. He can be extremely unbending, but I believe that this session will help matters considerably. I am speaking now of the situation as it exists in the present. Ruburt was jealous for his own authority at the gallery. He did not want to accept full responsibility for the gallery, and yet he wanted definite responsibility along definite, limited lines.

When he has not sold any stories or books for a while, then he looks around for other ego satisfactions in the outside world, in other fields, for which he is actually not willing to pay the price. He is just not that interested in any career outside of writing. Had the ESP book been instantly grabbed up, nothing at the gallery would have bothered him.

He looks for satisfaction for       is ego in the outside world when it has been bruised because of a rejection slip. Torrents of energy, both constructive and aggressive, suddenly are let loose where he works, and woe to all around.

He starts fighting for position and authority, for which under ordinary circumstances he couldn't care less. This is confusing to those who work with him. This is not to say that he does not have grievances, or that he is not worth more money, but he wants more money for prestige reasons, rather than practical ones.

If he is not able to see himself at all times as a successful, earning writer, then he feels like a fool in other areas also, and is suddenly enraged over situations at the gallery which, while not the best, hardly bother him at all when he is selling his writing.

I have forgotten. Take your break.

This session should certainly help clear the situation generally, and certainly help Ruburt distinguish real grievances from projected ones. Ruburt can

at least be pleasant. It should also help to still his frequent tirades at home against the gallery; but when his ins do overflow or have overflowed into speech, it has been beneficial, very much more so than if he had let them build up into a storm of frightening proportions.

This, however, should begin to fade out. It would do no harm to invite the man for a drink in your home, though I admit that to either of you the suggestion amounts to a treason of sorts. It would do you, Joseph, no harm to allow him in your house, where you could size him up for yourself. One simple well-meant invitation might be in order—and this was hell to get through, with Ruburt's blocks.

i

Sheer bullheadedness on my part. The gesture would be well taken. One sign of plain friendliness on your parts would not open you up in any way. I couldn't even get my full meaning through on that sentence.

It might even help Ruburt to see the director when he was not in a position of authority that he felt honor bound to uphold. I did not mean to take the whole session up with private matter. Nevertheless it is well that this material came through.

There is more that I would say, but I have aroused Ruburt enough for one night. He will get tense from blocking me if we continue along these lines.

We will resume full blast on matter and its nature at our next session. I did want to make one point. The back exercises and the subsequent calmness will hasten the time when Ruburt is able to dispense with a dependence upon cigarettes.

In good seasons, the natural surroundings in which your house is located will help you both. And as you learn relaxation and mental discipline you will find more energy available for your work, for the sessions, and for the enjoyment of life in general.

I have been preparing your house for you. Do not forget my suggestion that you air out the cellar.

“

”



I

will into that at this time, as it involves matters which we have discussed. you have any other questions you may ask them.

small note. I mentioned before that Ruburt will definitely benefit from vacation, and you should travel someplace. I suggest near or to a large body of water, most preferably the ocean.

The trip to your glen helped Ruburt to an amazing degree, and such small trips are excellent psychic refreshers, and also good for your work. Much of this material is not startling this evening, but it is necessary, and you will gain by taking it to heart.

You know how fond I am of you both, and you have no idea of how many unfortunate, possible circumstances you have avoided already by heeding my sometimes prosaic-sounding advice. I try to give you sound advice without pushing you in any direction, and this is often difficult. You will be using the possibility for good, for you, in this locality; as in some localities you failed to do this.

I will now bid you a fond good evening. I am with you fairly often in one way or another, and my affection for you both is deep. I would most strongly recommend the back exercises, act lly for you both, but definitely for Ruburt.

<

O

IIII@\_<

Tt Xy> 8<!83 < 8PM wIF\_IIF=y< IDMI Ft XI F<

. ) /; 821 L # 7 ; 1 6 ~ Z 4 A "% ? - \* / + , ~ 16 <  
 )/3 (9=#? S? #12' O/S12' 13: ">?

Good evening.

q

Our reluctant soothsayer did not greet me too enthusiastically this evening.

For one thing, Monday's session hit him in the solar plexus, so to speak; and all joking aside, the session did take quite a bit out of him, simply because he was inclined to block the material, though he did not in most instances.

His initial attempt at kindness at the gallery the following day took more out of him, although he quickly saw that my diagnosis of the situation there was correct.

I would like to suggest that he begin reading again the body of the sessions. Not necessarily the Frank Watts material, but the later ones. There is much more of course to be said concerning matter, and allied subjects.

I want to mention that while form is not a characteristic of matter, it is one of the characteristics of consciousness. The form which consciousness takes is usually composed of matter on your plane.

The form perceived by your outer senses is always composed of matter, of course. There are also however forms or structures that are what you may call psychological forms or structures, even within your own field, which you do not perceive with your outer senses, but which are nevertheless frameworks that underlie form - it appears in matter.

These psychological forms or structures have a reality and validity, composed of gestalts that exist in perspectives that you do not recognize.

I have spoken in the past of depths that have nothing to do with space as you conceive space to be; and I will now add to this the idea of psychological solidities, that have nothing to do with space as you conceive it.

Each consciousness, besides the material structure or material form, also possesses a psychological structure that exists in a depth and solidity in another perspective which the outer senses do not perceive. Here you will find the entity. Consciousness adopts many forms, in as many various perspectives as it is capable of manifesting itself.

Consciousness actually creates these perspectives, in which it can then manifest itself in form. Understand here that I speak in terms of psychological form and structure. In other words, individual consciousness operates in many

different perspectives in many various kinds of forms. In stages it is unaware of divisions or various manifestations of it due to the amount of focusing that is necessary for such [hyphen] projection.

These psychological structures exist as prerequisites for the material structure of your universe. The inner senses represent such psychological structures. They become physically apparent to some degree in the emotions, which do have definite form, certain mass, depth, and solidity in the realm of psychological perspective which you do not physically perceive.

In their own way they have what amounts to shape, color and structure. These prerequisite psychological forms exist before the construction of matter and physical form by an individual. He grapples with, and manipulates and juggles these inner psychological shapes before constructing them, his version of them, into physical form.

Some of the basic shapes in your physical universe are, therefore, reflections of these inner psychological structures, more or less reproduced in matter. These are in one sense certainly tangible to the inner self. It is these inner psychological structure patterns to a large degree that determine the shape and form of physical structures.

I suggest your first break.

I have been meaning to get into these subjects. We will only cover them rather superficially, I'm afraid, now; and go into them more deeply in connection with other topics. Nevertheless these psychological structures, again, are forms adopted by consciousness in a perspective not physically perceived.

The individual attempts to project these psychological structures into physical reality, where they will then be known, realized, manipulated, and some extent mastered as matter.

To some extent then, physical structures are symbols of psychological structures; and psychological structures are adopted by consciousness and will be projected in many fields, differing in appearance and outward structure, but always following faithfully the inner psychological structure.

I will make an analogy, though not perhaps an excellent one. In an idea. Imagine portraying the idea in various ways. First how you imagine that the particular idea itself has a psychological structure of a triangle.

Now imagine the idea, not of triangle, but the idea which has the form of a triangle, being then expressed in architecture, in a philosophical dissertation, in color, in a sculpture, in poetry, in a painting, in music, and in sound.

so-called natural phenomena such as the shape of a rock, the angles of a shadow, a portion of a crystal, a tree branch.

You will see that in the first mentioned examples the effect would be created by man in line with his abilities, and in the latter examples the effects would be created in some instances by what is sometimes called dead matter, but what we know as other forms of consciousness, according to their ability.

In all cases however, we would have material structure of one sort or another, created by consciousness according to its ability to perceive, manipulate and construct an inner psychological structure, in this case an idea, into material form.

There is no limitation upon the variety of inner psychological structure per se. Nevertheless, for various reasons having to do with the development of individual consciousness, as a rule only a small portion of the theoretically possible psychological structures can be utilized at any given point.

Therefore you have a certain similarity in the forms in which matter appears. Matter could therefore, even in your field, appear in many forms which are presently unknown to you. The psychological structure existing in a perspective which you cannot physically perceive, must be first put together by individual consciousness before it can then be constructed materially.

I have been speaking rather quickly and the material is new, so please take your break.

There is therefore a process of psychological construction where basic psychological structures are manipulated and formed in a perspective which, physically, you do not perceive.

This psychological construction takes place in what you call the subconscious. I have earlier explained that no real division exists between consciousness and subconsciousness, both equally being \_\_\_\_\_ and both being part of the same consciousness of the whole self.

The subconscious merely is aware of, and operates within, a very valid

psychologic perspective, so- all d conscious self is not  
· physical construction can occur psychological perception,  
manipulation and construction of inner data or inner structures must be per-  
formed.

These psychological structures and constructions are the basis for material construction, and therefore this inner manipulation of psychological structures is extremely important.

We will take as an example hatred. 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 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.

This error may become habitual, coloring all other psychological structures, and resulting in unfortunate and dangerous physical constructions. They are extremely destructive errors, and have many causes. The physical construction is then perceived by the outer senses as threatening and fearful, and influences through the outer senses the inner individual, so that he begins a vicious circle in an attempt to form further, more threatening physical constructions to combat the earlier ones. And the greater the number of such destructive physical constructions, the greater his expectation of further fear.

I have hinted at the reasons for such errors. Habitual errors become part of the psychological perspective. Communication between individuals in the psychological perspective is almost exclusively telepathic, and is picked up early by the young from their parents. In the beginning, children actually begin their physical construction along lines telepathically received from their parents, at the same time that they learn their own manipulation in the psychological perspective.

Using the analogy of consciousness survival and its distortion into fear and hatred, I have given you but one example of the ways in which basic psychological structures are misinterpreted with unfortunate results.

I'm leading up to the part that perception plays in the construction of your physical environment, but you know now why it was necessary that I explain the psychological perspective to you.

I now suggest your break.

I will tonight or in a following session outline for you the basic psychological structures, which they are extremely important, for they form the basis for your physical constructions, and knowledge of them will let you know what you have to work with.

I will outline the basic ones with which you need be concerned, at any rate, since there are many others which do not concern you at this time.

Understand that awareness is the criteria, however. There is no law limiting the number of psychological structures available to you, but because of your present development, and because of this alone, you are hampered. Experience or lack of it on various fields has not yet been possible, so practically speaking you have a limited number of basic psychological structures to deal with; and your perception, clear psychological understanding, intuitive comprehension of, and manipulation and psychological constructions of these basic structures, will determine the validity of your material constructions that will then form your environment.

You can see that we have merely begun to scratch the surface here. You may, perhaps, glimpse what I mean in one way intuitively by considering what is meant when I say that your physical constructions form, or become the shape of, your environment in terms of what I have said about psychological form, period.

The shape of the physical environment, for example, is not static; though it is made of material it is not one thing at one place and within one time, and not something else. That is, the quality that you call environment, and speak of as if it were one thing with one shape and form always, is indeed at various times many things in many places, with you at the focal point.

You therefore at any time, physically, can change what you call your environment physically merely by changing your location. Environment therefore involves not a thing but a perspective that exists in relation to the individual.

Since physical environment of itself is not one thing that can be taken with you, but a relationship within a personal perspective, where then does the feeling of consistency of environment originate?

A man, for example, at various stages of his life may always be surrounded

by books of fishmp, ýkle, or a city countryside. They will not always be the same books or city or countryside. Ó~FWWla3/F# a,đ' L'~ will nevertheless be seen fiFa Fž~W~ž! ") . L'~<9~%") ~99~% ances, § FyžFWbe žF. 3 žfi~%ž~%~ž") fiL f

E fi ( " ) ž~ / ! : : 3C3/ . C%~ L'~ ~%/.~") fi : 3{ " 1 Fž žfi~%ž~%~ž I ~! ") ž~ ~%ž~! ( ~ž 9! žfi~. 1 ž. ~%ž~/%~ ! ži. ~%ž~/%~ J

E fi ( 1 ž 9! žfi~. 1 ž. ~%ž~/%~ 1 1,~ (. fi~C 3 • ~ ~. 3, <3 9 fi< ..F< ~ ž ~ %<~ fi 9! žT~. 1 ž. 9 %9 ž~C <~ 3 fi ! L~! ( ) ~% 3 ~ L ( % ~ 1 ~. 9 ~% < I fi žfi ~% fi ~ ž~ ~%ž 3 9 fi! ž~ U JE fi C%~ ~ ~") ž~ ~%ž~ ~% ~ 3. ~ JE fi % ~ ~ fi 1 ~ ) ~% ~ : 3C3/1. ) ~% ó~L 9. ~) ~% 9! žT~. 1 ž. 1 ~. ~") fi ~ ~ 3) ~%~L fi ( ~ž ~%ž~/% ž~ ~ž~/~ ~ ~ / ~C J

E 3 ~ ~%9% ~ ~ ~ ( ~! ~ 9 % ž C ž ~%~ fi ~~/~") fi ( ~ž ~%ž~/%<~ 3 ~žT~ ~ ( ~! ~ ~ ž%~ ~ C%~ fi ( ~ ~ fi ~ ~ fi % ( ~ž ~%ž~/% 1% ~O~ L ~ ~%~ 3Z

A ~ ~: 1 ~ %fi ~ ~ L ~ ~%~") 9! žfi~. 1 ž. 9 %9 ž~C ž~< fi % { ø%<~%/.~ 1 ( • ži. %~(~/~ ~ fi L ~ 9. ~ ~ ~) ~ fi % ( ~ž ~%ž~/% ž~/%< C ~ fi~/fi fi ! ° L / ~%. ~ 3ZD ~ ~ L1. ~ ~ I I ~. 3 ~ 3 fi ~ ~ ~ Zi 199, ! < ž fi ~ ~ ~ T~ ( ~ ~ až .. ~ ~ J

\~/%)% 3 fi~ L 3 I ~ 3< ~ ~. 3 %~ 3 ~ ~ 99% a L ~ ~ ! fi ° ~ I ~ i l < ( ~ fi L ~. fi ~ ~) ž~/% < ~%fi~ ( ~ < ~% ~ ~%zi T~ ( ~ ~ ( 1%~ ž fi ~. % : 1 : ~ JE fi % ~% 1 ~ T~/~ ~% ! < ~ 3 ~) % ~ % ~ L ~ž% ~ ý~L ~ ( ~ žfi JE fi % ~ ( ~ ~ ~ 3 3 ž Ā 1. ~ ( ~ C fi I ~ G ~ 1%/9 I ~ fi )~/%L ~ < L~! ( ~ L fi 1 ~ 3 I ~ fi ~ ~% 1 ~) fi .. < ~ J  
x ~ ~ 3 ~ fi L ~ ~) ~ 3. ! J

P

% I

%  
“

>

U @`

1J11@\_<50  
=t Lt lo< !80< 8e\ <\ c\_F=y< 1DMJFt Z F<



of change, loss of the loan ei g the natural culmi-  
nation of this.

-  
#

Her

Good evening.

e

I will now begin the session.

I will explain in due time the circumstances surrounding your house, or if you prefer I will go into them this evening.

•

ë

I will, then, begin with a short treatise concerning the importance of expectation, not only in the construction of physical objects from inner data, but also in the importance played by expectation in the actual sifting of inner data that is received, and in the importance of expectation in the interpretation of inner data after the sifting process has been carried about.

e

Carried about. Expectation, perhaps more than any other quality, characterizes the individual, and represents the innermost aspects of his personality. It the framework for his physical constructions, and more than atoms and molecules it represents the psychic building blocks from which his constructions will be erected.

We have already spoken of psychic constructions, and we have said that physical shapes are built upon inner psychic frameworks. 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 around.

physical objects can be manipulated, so can the emotions be lated, so can they be combined into various shapes and psychic consi ii 8, = man's expectations are the result of his emotional heritage, and to understand and manipulate that heritage.

If he manipulates that heritage well, then his expectations will work him. The emotions are to be used and enjoyed as psychic building blocks. There is no law, however, stating that a man cannot throw these blocks into the winds and hope that when they fall down they might possibly fall into a castle.

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.

A man wants to change his fate, desire is not enough, but expectation. Desire may grow into expectation, but alone it is not enough. Expectation actually the main trigger that switches inner data into the realm of physical construction. Without it, no physical construction results.

This is extremely valuable information, particularly concerning the part played by expectation in the sifting of available data. Expectation is somewhat influenced also by past existences, and yet not enough to be binding upon the present personality.

An expectation of danger will indeed create danger. An expectation of success will create success. This is put very simply and yet there is nothing, in practical terms, more valid, since expectation has behind it the motivating force of the personality, and utilizes on a subconscious level strong abilities and comprehensions.

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

I suggest your first break.

In your physical field, and limitation is important, in your physical field, truths are often caused by, or are the result of, expectations worked out. Therefore, if you believe for example that excellent artists must be poverty stricken, then this will be a part of your overall expectation framework; and for you it will indeed be, and exist as, a truth.

If you became wealthy, you would then be in danger of losing your ability, since in your realm of expectation ability of this nature and wealth do not exist simultaneously. To protect your ability then, you would rigorously fight to retain your poverty.

Another man, for example, does not believe that artistic talent of high

degree cannot exist side by side with wealth, then your truth is not his truth, and he is not threatened by wealth nor is his ability.

It may even improve. In the I have said that expectations 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.

It is pointless to ignore the fact that you feel hatred, even though hatred is a distortion of a basic psychic mobility. Unless you learn how to distort the basic consciousness survival in terms of hatred, you will always have to deal with seemingly unresolved hatreds and aggressions.

Aggressions are merely the result of energy not clearly involved in survival patterns. If these aggressions are not handled with some degree of success, they will form themselves into expectations, where they will then let their power in the formation of unfortunate constructions.

Emotions, or emotional energy, can be transformed rather easily from one to the other. The energy in hate can be utilized in love, for example. However, aggressions can be turned into constructive terms if care is used. Aggressions should be, as soon as possible after their recognition, turned into constructions. If not, consciously you forget the aggression; the energy stores up until it explodes in what we will call an unsupervised construction.

Ruburt's almost instant reaction following the G.I. notice was, here, excellent. The aggressive feeling, unharnessed, would have caused difficulties at the gallery, and even in your personal relationship. His seeking out of his friend, your landlady, was beneficial, since in harmless talk and chatter much aggressive energy was harmlessly constructed.

The almost immediate bustling about in the apartment was even better. He was already geared for action and physical activity. A temper tantrum, such as dish throwing, would have been more effective than no action, though not the best sort of solution.

The constructive changing around of the apartment was instinctively correct, however, as was your agreement in both of these instances. Physical activity is an excellent way of using and controlling the effect of aggressive reaction, and will prevent the buildup of aggressive emotions into unsupervised physical constructions, and also prevent the habitual piling up of such aggressions, where detrimental constructions result continually.

Except for disappointment in his writing, Ruburt almost certainly operates within a beneficial pattern in this respect, and you are certainly progressing. Nor is it foolish to consider improvements in our apartment under the circumstances of which we are speaking.

suggest your break.

1

‡

‡

So

There is no getting around what I have said. Emotional power behind your expectations powers your expectations into physical reality.

The subconscious, as you call it, represents a tremendous raw power that triggers forth into construction according to the expectations which you form from the emotions. The intellect should help you understand this power plant, so that you can switch your power where it is needed. The intellect should operate like an x-ray, enabling you to see inward.

While many of your expectations are formed in childhood, no switch is really stuck in one position, and it is your prerogative to channel your emotional energy into whatever pattern for action you desire. It is extremely important, if difficult, to probe and to discover exactly what your present expectations are. Not your desires but your expectations, for you will only construct physically that environment which you believe capable of construction. It has been said that oftentimes men's expectations are too high for their abilities, but indeed expectations form abilities; and if expectations were higher, so would abilities flourish.

These are all practical aspects concerning the construction of inner data into physical matter, and no more practical information could be given to you. I would suggest, Joseph, that you received the early idea that a true artist could not be wealthy. You knew subconsciously that you were an artist. The moment that you consciously realized you were an artist, you ceased the attempt to make good money, fearing it would rob you of your ability.

long as you believe this so will your expectations of reality become, in truth, reality. It goes without saying that if all of your energy goes into money making little will be left for painting, but this is a long stretch between this equation and the one that says that an artist must be poor.

There much leeway here. I would, if I may, suggest a reinforcement unfortunately in this sort of expectation. I would suggest on your part a rather illogical but perhaps understandable feeling of guilt, involving your father. I would suggest, indeed, that perhaps you hesitate as the first son, to be more financially solvent than your father is, and therefore in your own eyes

shame him.

đ đ

4

Indeed.

I would suggest also, if you will forgive me perhaps, a completely natural fear of incestuous relationship with your mother. Nothing would please her more than money, and you fear that if      made more money than your father, he would feel that you were doing this purposely, to take her away.

Now, what you would want to do with a seventy-two year old woman is beyond me. Forgive my humor, since the subject is serious. I couldn't resist. But, all of these inner psychological realities color your expectations, just as Ruburt is entirely convinced that a writer of real merit cannot bear children.

With him, however, the reinforcements are so perilously intertwined that I will make no attempt to straighten this out. His framework of personality is now so bound to this nonexistent truth that it would be dangerous for me to tamper with it.

You are secure as long as you put a good portion of energy into painting, but this distortive expectation of yours could end up making you bitter even against your painting; because even when you are pleased with your work, it could tend, definitely, to prevent you, in strong terms, from seeking not only financial reward from it, but other satisfactions as well by preventing you from showing it where such showing in galleries and exhibitions throughout the country is important.

Such a veto upon exhibitions for example is not part of your distortive expectation now, but could easily become part of it. All expectations evolve, valid and invalid ones.

I am not as you should know, suggesting an eight-hour job. I am suggesting that you examine as objectively as possible your own basic expectations, for this will help you, and is a basic step in changing them for the better.

Your talent is indeed excellent, and of the highest quality. Many artists have produced and received profit for their productions. There is certain that you could do that could be compared to Ruburt's science fiction; that is, commercial in that it brings in money, and yet expresses an intuitive and active part of the personality and      not, as you say, hack work.

In your field of art      could do better now than he is in science fiction,

since you r s rs of how you get your and still not. Your of freelance work is mainly, but not entirely, by your distortive expectation. n the one hand you fear making too much money, while consciously you fear not making enough, for the energy expended; and I do mean p nds , rather than extended.

This expectation of yours, this fear of making money, is a strong element in your psychological makeup, and beside the reasons already given, there is subconscious need to punish your mother. You realize that she pushed father to make money, and no one, including yourself, will ever be allowed to do the same to you. So goes the inner reasoning.

I point this out for your benefit. Again, I do not suggest that you rush out and get a fulltime job, or that you spend all your energies freelancing.

\ O

having a ball. It amuses me have to point out these homey truths to you; and so that Ruburt doesn't feel neglected, I'll get to him again one of these days.

I do suggest that with your abilities, if you can straighten out your expectations, that you can be much more comfortably situated, and that you will be if you straighten out your expectations. I also suggest that you subconsciously and consciously knew from the first that Ruburt's expectations along these lines coincided exactly with your own. You reinforced each other beautifully.

Anything you gave him was more than he had, and much more than he ever expected. This is also quite important, and your mother knows this. That is why at times she suspects that Ruburt is in league with you against her, as indeed he is.

You are bending over backward not to make money, both of you, though this is somewhat more understandable on Ruburt's part, at least since his training is not as specific. When either of you demand or request more money, you feel like thieves. Ruburt has yet to manage his abilities competently but you have except for this distortive expectation which colors your constructions.

It did not you see before you realized that you were basically an artist, because then the two elements of talent and money were not in contact. You

have made a much less painful transition between complete commercialism and painting than you did, but here at a crucial moment was starry-eyed Ruburt, with ideas of the poverty-stricken artist; and you can carry on from there.

I do not believe it possible myself, because of your makeup, that you will

though I could be wrong. But with the same expenditure of energy, you would be much better off with a change in expectation, and the resultant change in the direction of your energy construction.

Now, Ruburt also has his fear of money. He fears that it will be taken away, and therefore is afraid of having it to begin with. This is a highly ridiculous notion, caused by an infantile interpretation of events in his grandfather's life and also by the fear that his mother would steal him blind of the things that he possesses.

He will write a story otherwise not only excellent but saleable, and put in one or two lines and a tinge throughout the tale, to make it unsaleable.

Since this sort of expectation allies you both, you both should try to overcome it, since if one doesn't there would be a troublesome, though not critical, discrepancy that could at least temporarily bother your relationship.

If your hand is tired, I will give you a break, or end the session.

O

I will then end the session, as Ruburt is somewhat annoyed with me. Also, he fears that too much typing takes time from your work. Need I say that such material is extremely useful, and that knowledge is seldom so easily gained?

I bid you a fond good evening.

~

It is not a case of coldly going after money, but rather a case of naturally expecting that ability will bring its natural physical constructions, in terms of physical satisfaction.

Ruburt sensed during your third visit to the house the mood of the people surrounding it. You did also. If you had taken the house you would have moved in on the 13th, and it would have worked out very well, because your expectations would have then built it up.

I have tried to build your expectations. Before our sessions you would have been satisfied with less. You would have made an excellent go of it. I admit that I tried in some ways to influence you both; with 1

acceptance, and practical acceptance, of this idea of owning property and house, and I do mean practical, signature on the line acceptance, you would have gotten nowhere with your desire for a home of your own.

As for children, I do not consider 15-year-olds children. Nevertheless, beyond the 13th date, and for psychological reasons, the house will not be available to you. You had to see in concrete terms what and the house represented at that time the height of your expectations, if not the height of your desire.

Nevertheless again, you would have made an excellent project of it; both of you changed your expectations, when faced by them in concrete terms. I will not go into this now. This is a short postscript only.

The energy released in the expansion of expectation can be used to advantage in your work, as well as the natural construction of the expectations that always follow.

I J I I R \_ <55<  
= t L t l o < "80 < 8e \ <w J G \_ J I G = y < B < l D M J G t Z G <

z

Good evening.

+

\*

You certainly frightened our rabbit Ruburt this evening. He is far more timid in his relations with the outside world than even you perhaps suppose.

I will not go into this deeply this evening, except to say that he was thoroughly shocked. In many ways he is indeed a creature of habit, and he feels comparatively safe at the gallery and hates to give up a retreat which has helped financially, certainly. Where his writing is not concerned, and when he relates



himself the at large, he is timid, fearful, and without the confidence that his inner of his should certainly give him.

He is confident of his basic worth as an individual, as a writer, and even finally as a wife relationship to you. But when he relates to the world at large, his first unfortunate reaction is a panic that is derived from psychological and emotional heritage, environmental as he picked up his mother's distrust of the outside.

The appearance of confidence, the engaging social self, is indeed a cover-up, adopted to give him time to acclimate to new circumstances of this sort. you well know, he lived in close supervision with his mother, and until his late, very late adolescence his whole life was literally spent within the confines of fifteen blocks, except for very short excursions.

He was certainly encouraged, and by his mother, to pursue the ways of inward intellectual freedoms, up to a point; but he was early inculcated with the expectation that the outside world meant danger at the least, and tragedy more probably.

Later circumstances forced him outward, and yet whenever circumstances permit as far as business relationships are concerned, and situations, he will stay where he is.

Your suggestions this evening were good ones. He is actually more frightened by business relationships than you are, to say the least, even granting that his training is not specific. he begins to understand these issues he will expand, as he should in these directions.

This material and other such personal material should be taken as extra bonuses as far as our sessions are concerned. They are more beneficial than you know now. His rather hilarious performance in an unaccustomed social gathering is caused by this fear, and the spectacular aggressive behavior represents an attempt to strike before he is struck.

Selling door to door had to him the subjective advantage in that he was master of the situation, and was indeed the invader. The hapless householder was on the defensive. This will no longer work, and I suggest he not consider it. In his own way he had been brooding. He would like some prestige in terms of position and financial benefit, that earlier did not concern him.

Perhaps you will see how expectations are indeed translated by the individual into concrete reality. Learning is always possible. If this were not so, you would be much more severely limited. These sessions are certainly speeding up your learning process, and they are in themselves naturally the result of your inner expectations.

If this were not so, very possibility of the sessions would not even exist

for

I would like to add a note concerning the importance and dangers of belief. An open mind is by far one of the best advantages that you can possess. Belief is a two way door, although it does not have to be. One belief, for example, may seem to negate another belief. Close examination will often prove this is not the case. Simply for example, a belief in the color red does not negate belief in the color green.

When a belief in an abstract term seems to negate another abstract term, it may simply be because your acceptance or expectation is not expansive enough to include both.

I suggest your break.

You will both benefit from your vacation. There will be no sessions. I even suggest that you dispense with your psychological time experiments during that time.

Ruburt might benefit from sketching, as he planned. You, Joseph, might find it most beneficial to sketch for future paintings. Sensuous pleasure will do you both much good during your vacation, a sensuous and psychic immersion into the patterns of nature will refresh you both.

I know that this next suggestion will meet protests on both of your parts, for what you suppose to be practical reasons. Nevertheless, because of your particular constitutions, small vacations should definitely become a part of your yearly existence; and when you expect them, the means for them will come. But faith must be shown.

In your cases, at the very least one weekend a month should be set aside for sensuous immersion in the patterns of nature, when usual practical considerations are dispensed with. The refreshment will more than make up for, quote, "time lost", unquote. I am not necessarily speaking of extended journeys. The details will be your own, of course.

Actually however, physical extension in space, in terms of even short journeys, will help to expand your psychic and mental horizons, and will help compensate for other freedoms that your house would have provided.

I am purposefully giving this kind of material this evening, for my own reasons. Although you are both doing ever so much better, nevertheless you have

in the subconscious in the recent past, and not in constructive ways. This loss is less than the same situation would have caused you in the past.

Nevertheless it has drained you both to some extent. Luckily it will not be at all difficult for you to spring back. Psychically, you are much more resilient now. Another small point. From your small circle of friends you do receive a very beneficial exchange of psychic energies and comprehensions.

This has been lacking with Mark, for one, presently away. It is not Mark, necessarily, only that the unobtrusive but frequent, informal exchange between you and Ruburt and a close friend from the outside world has been lacking. This sort of relationship with someone you both find congenial is a psychic breath of fresh air, in that it provides outlets and psychic interchanges that are extremely important.

I meant to mention this earlier. Of course within bounds, nevertheless a congenial friend or friends represents a basic need for psychic interchange, and even a safety valve for built-up pressures. The psychic interchange is the important aspect.

You will have to strike a balance. Too many influences of this nature would be distracting, but some are definitely necessary; and again now, I would suggest that you invite a few congenial visitors to your home. Telepathically and through the inner senses, you pick up extremely valuable and diversified data in this manner, that is enlightening and helpful to the subconscious, and broadens the psychic base of awareness.

I suggest your break.

I am not going to hold a regular session this evening, but will end it soon.

I do have a suggestion, and a suggestion only, for Joseph. Tomorrow afternoon I suggest a long, carefree, refreshing and solitary walk in the afternoon usually devoted to painting time.

As you walk, become sensuously involved with the trees, landscape in general and colors, and if possible lose yourself in their fragrance and vitality. Breathe deeply physically, let your organism feel its involvement, and complicated intertwining, with the physical environment itself.

This is a most enjoyable and beneficial way of psychic relaxation and renewal. Do not be concerned with physical time. Do not overdo. Come home before you are tired. Forget if possible all personal egotistical considerations, feeling only psychic unity. You will be amazed at how this will help.

This sort of experience is much more practical when used to be aware

really driven to it, and you are not at that point by any means. Things then will fall into place. There is a psychic give-and-take here that will partly compensate for the present lack of congenial friends.

The psychic exchange I have spoken of concerning congenial and fairly regular visitors such as Mark, is subconscious, and you all benefit. Even the regularity, when not overdone, is a strong asset, and in its absence some sort of compensating steps should be taken.

While your relationship, that is the relationship between you and Ruburt, is extremely helpful to you both, you have a tendency, each of you, to become ingrown; and psychically you do need a variety, influx and the diversified data subconsciously obtained from others, as you also add to their influx.

I have no intention of leaving our material on matter up in the air. However this evening's discussion is most timely; since I am sure of you now—

—we can afford some personal digressions. Definitely some freedoms must be achieved to compensate for the freedoms that the house would have provided.

The proximity of the river to your apartment should be utilized. I also suggest that you dispense with psychological time for the remainder of this week. You need now to recharge your batteries so to speak, and this should be most pleasant and enjoyable. As a special favor in this direction, I will end the session.

My fond good evening to you both. You are in no danger of a severe depression of any kind. One of the benefits of these personal readings is that I can help you catch yourselves way ahead of time, so to speak, and this is an adventure more important than you realize.

Regretfully, I say good evening.

P O

Often, as a postscript, you will personally block inner data of your own because of your own psychological connotations, but you will accept the same basic material telepathically from another source, such as a friend.

You seem to go to extremes. Either Ruburt has the house filled with people, or no one comes at all. It goes without saying that a good deal of your resistance in this area is caused by fear. There is a necessary resistance that speaks for isolation, and some is certainly a necessity.

psychic is difficult to achieve certainly, and it will greatly progress your work. will work with new energy after vacation, and even sessions will show new progress.

One day a absolute minimum, preferably two a month, should be to animal involvement with the elements, and this will balance your psychic lives and increase your perceptions and your work.

You will find that the sort of focus, the particularized focus achieved in the contemplation and enjoyment of nature, is a welcome change from the dissociated focus aimed at to some degree in psychic pursuits. If possible I suggest that Ruburt forget until after vacation all problems, concerning his job or a new one.

I mentioned earlier that he is more in need of a vacation than you are, as last year the situation was reversed. His need is not as pressing as yours was then, but it is pressing nevertheless. Physical activity will be good. Any creative physical improvements in the apartment will help. He has attempted much more fully than ever to meet what he considers his responsibilities than ever before willingly, and can use an exuberance. Exuberance to him indeed is a safety valve, and all in all an excellent one when kept within bounds.

Expectation on his part of the house to some degree at least provided this. His tendency, both for undisciplined reactions and for habitual discipline, seem contradictory, but represent merely counterbalances in his nature. He could, conceivably, act with no discipline, but he could also conceivably deny himself any freedom at all, and hide within schedule and habit.

You did not realize earlier how strong this desire for habit, and reliance upon it, could be with him. Like others, though to a lesser extent, you were misled by the more gaudy desire for exuberance and freedom, which is also a basic and engaging part of his nature, and an important part actually from the standpoint of his writing and our sessions.

Discipline is necessary for him, but fear could lay the discipline on with too strong a hand.

My dear friends, I will end the session now. But I will peek in on you before Monday, and my best wishes are always with you.

,  
(End

O

nd rml d ` <  
=t Lt no<!Ž<!80< &e\ <\ c \_ F=z<B <nEMJF t l JF<

Good evening.

e

We will cover a variety of subjects this evening, beginning perhaps with a short bit of material concerning energy in general.

No system is a closed system. The framework of all systems is basically infinite. Any appearance of enclosure is the result of camouflage distortions, quite necessary within a given system so that the organisms within it can focus their main attentions to the problems within a particular system.

,

Since the outer senses or their equivalent are the main perceptors of camouflage constructions, then the outer senses and the physical apparatus or its equivalent will habitually perceive its particular system - a closed one.

The outer senses perceive only certain given distinctions within an open, infinite system, and these distinctions therefore become the apparent boundaries of the system. A closed system is, in other words, the result of the limitations of the outward senses, whose nature it is to distinguish as a meaningful reality only one portion of an open infinite system.

The distinctions formed by the outer senses therefore actually limit perception as a whole, while intensifying it into a small but vivid, seemingly enclosed radius of reality. When conceptual thought develops far enough, then it is imagined that all energy originates from what seems to be a closed system; and this misconception then colors all deductions made concerning the nature of energy itself.

I repeat that no system, either microscopic or cosmic in size, is ever a closed system. No closed system exists. I will not at this time discuss the deeper

issue of one infinite open system, although this is reality which has indeed theoretically no limitations. Energy completely and constantly does renew itself.

This may be a poor analogy. However, imagine a small room, a very small room, into which a light Ping-Pong ball has been flung with great force so that it bounces back and forth against the narrow walls. From within the inhabitants watching would be able, through mathematical deductions, to deduce exactly how long the ball would keep its continuous bouncing activities, or what rate the motion of the ball would lessen, and at what time the motion would cease entirely.

This would represent a closed system. The calculations would have to be based upon the supposition that the original system somehow had its origin within the room itself. Imagine now that our inhabitants have been hypnotized into believing that they are in a small closed room. Their attention is completely focused within the imaginary room, with the result that all their concepts are based upon that belief.

This is the case as far as the idea of a closed system is concerned. All so-called closed systems are caused by a limiting of perception, a narrowing down of distinction, a subconscious agreement that the props are real, and that boundaries exist. Conversely, the boundaries do exist when they are thought to exist.

A cell is not a closed system. An egg, despite all appearances is not a closed system. A skull is not a closed system.

I will now suggest a brief break.

The structure of reality, including all physical phenomena, is mental energy, expanding in terms of psychological value fulfillment. In this structure of reality there can be no closed systems.

Mental energy, indeed, is an attribute of personality; but personality creates the physical frame as it existed before the physical frame, and indeed created the physical frame. You can see therefore how unimaginative and basically unworkable the idea of a closed system is.

A closed system as a concept is also closely intertwined and dependent upon the distortive idea of time as continuity, and the resultant premise, which we have already considered earlier. One distortion leads to another. You will learn much more as we continue.

An idea, that cannot be scientifically observed in any of our current theories, definitely exists. An idea is hardly a closed system, but the reality of its growth and potential, comes much closer to a description of the structure of the universe than any current theory.

An idea contains in itself an energy that you cannot presently distinguish or measure, an energy transformed into a            unperceived by the outer senses. There is no such thing, basically, as diminishing energy. This again is the result of a concept of a closed system.

Psychological vitality is a transformation of energy, again, into terms not recognizable by the outer senses. There are literally countless such manifestations of energy with which the outer senses are not familiar. The inner senses, to the contrary, are well aware of these manifestations, and of the existence of an open infinite system, within which they only are equipped to function.

Individual reliance upon the outer senses develops, the personality to a large degree relies upon them, and gradually loses the habit of relying upon the more familiar inner senses utilized mainly in infancy and childhood. This is usually a matter of practicality; yet there are those who continue stubbornly this older and basic reliance upon the inner senses, and these individuals utilize the realization of an open system.

You are doing so now. Ruburt is doing c    now. Your lack of success lately with psychological time has been to a large measure caused by too great a conscious concentration upon the task. An emotional acceptance, distasteful    this may seem to Ruburt, is the answer here, and again a sensual immersion in the spacious present and in nature will refresh you here.

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.

The results when they are received will appear spontaneous. To say "I am weightless,"    Ruburt does, simply reinforces the idea of bulk, and should be discarded. Your vacation will help, and you should really be carefree and relax if possible    children do.

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. Ruburt becomes his poem during such occasions, and you become your painting.

I suggest your break.

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

You have both experienced such states, both in your work and with your psychological time episodes. You do not know precisely in a conscious manner how to achieve this state when you are working. It seems to just seize you, and disappear. You cannot will it to occur.

By avoiding distractions you have often, in your work, given it duration. You do not fear such a seeming loss of identity when it involves an immersion of self in idea. You should not fear it either in psychological time experiments.

While it does appear spontaneously, a good deal of conditioning and expectation is behind it, and your subconscious mind brings it forth. A somewhat similar loss of the props can also be achieved by partial immersion in an idea with which you are already familiar, as a stepping stone; and this is what contemplation is.

The idea should be an abstract philosophical concept. This at least, can be done by initial conscious intent. Contemplation of an abstract nature often leads further into valid psychic experience. You may try this for a change of pace. There must always be a balance between necessary conditioning, ritual and habit, and spontaneity, freedom, and what we will call instantaneous psychic relaxations.

Conditioning therefore must also be enlivened, and intuition will help you here. Your physical nature is, as I have told you, an approximation and materialization of inner reality on a physical level. Therefore, such simple activities as walking in the rain, lying upon grass, walking in windy weather, all represent gateways to psychic experience.

I am not minimizing the necessity or power of intellect, but any activity in which the individual momentarily forgets the props of identity, and immerses himself, such an activity allows him to dispense with the practical limitations inherent in a closed system, and refreshes his psychic ability.

Indeed, your own moments of so-called inspiration in your work, will be seen to follow such periods of immersion, from which the subconscious then acquires its inspiration. Any purposes you would like to achieve should be mentioned to the subconscious before such periods of sensuous immersion or contemplation, and then forgotten on a conscious level.

Too great a conscious focus upon these purposes gives a negative reaction of doubt and anxiety. I am not saying that you should not be at all consciously concerned with your purposes. A reminder to the subconscious of your purposes, whether they are psychic or practical, will be most helpful in immersion such as a walk, and so forth.

Now. Sensual immersion implies dropping momentarily the built

between the ego and what the ego is enjoying. This should be simple enough to follow, and the information given this evening will be of much value.

The spontaneity of psychic experience cannot be stressed too strongly, and you will find it again following these directions I have given you. They represent the second step, the initial experiments in psychological time represented the first.

They should be taken up again, and alternated with the above directions, according to your development.

I suggest your break. Or because I have been lenient lately, you may end the session if you prefer.

O

This is one of the main reasons why I suggested as a rule, at least one day if not two, a month, spent away from the familiar apartment props, and in short trips. The details are not important and need not cost much expense.

If a car were not available even long walks through various parts of town, with say lunch in various strange dining places, would do. Traveling itself with the change of environment, and with the right attitude, tends to ease and facilitate psychic transformations. If traveling is carried out also with the immersion into enjoyment of which I have spoken, then the benefits are twofold.

Ruburt should not work less at his writing than four hours daily, and when possible perhaps a few hours over the weekend. You should attempt also four hours a day. Subconsciously, everything you do adds to experience that you will use in your work.

This has been an excellent session. Nevertheless even the vacation from me will do you good. My most fond friends, I bid you a pleasant good evening.

Spontaneous attempts, rather spontaneous sessions on your own, may be beneficial if they are not overdone. I will not say more on this, this evening.

1964 9 WEDNESDAY SCHEDULED

q

TM

ÆÆ

Good evening.

q

This will be our last session before your well-earned vacation.

If your scientists realize that ideas themselves, and any such phenomena, were composed of definite energy, then they would realize that energy does not diminish.

The psychological frameworks behind physical reality are also composed of energy, and are the building blocks that I have mentioned earlier. expansion is not limited by any of your known, or misinterpreted, laws or time or thermodynamics, since they exist in a dimension where simply do not apply.

Your scientific principles have been formulated either interpretation of matter as perceived through the outer senses, or indirectly but in accordance with such perception. They cannot thought to apply to dimensions unperceived by the outer senses. S

expands in terms of value fulfillment, in the way that I have explained in past sessions.

Present methods cannot investigate this type of expansion any more than they can investigate the validity, development, and rate of expansion of an idea.

This cannot be stressed too strongly. As it happens, ideas do vary in their energy structure. There are basic laws that can be applied, as far as the expansion rate of idea is concerned. Present scientific methods will not discover such laws, however.

The power of idea-thrust can also be actually measured, but not in terms that you can now understand, and resistance rates theoretically can be measured. In the past I spoke briefly of pulsations, where atoms and molecules were transformed from one energy plane to another, becoming visible to the material field. Such pulsations, expansions and contractions also operate as far as energy in the psychological structure is concerned.

They of course have their results or effects on psychological levels, representing what we may call psychological personality thrust. This does not apply only to the reality of human personality, but to that basic inner and smallest unit, individual prime consciousness that is at the core of any psychic gestalt. That is, the smallest unit of individual consciousness which finds physical fulfillment in the formation of matter.

This smallest psychological unit represents the minimum individual psychic component, the most basic personality building block, from which other more complicated psychic structures are formed.

This unit could be compared, then, to a molecule on the purely physical level. It is composed of individualized psychic energy, capable of amassing about itself only a minimum of physical materialization; and yet it is extremely necessary, for it is a first stepping stone of psychological energy into the physical field.

It represents also the minimum thrust value necessary for physical transformation of energy from a purely psychological into a physical state. It represents, then, the minimum expansion needed to overcome physical resistance. It represents the minimum psychological expectation necessary for construction.

It is self-propelled, self-perpetuating as a psychological energy unit. It will indeed materialize itself upon the physical plane simultaneously and withdraw itself simultaneously, as I have explained earlier. Your time sense gives it and all matter the appearance of durability. The energy that composes the smallest or any physical unit, passes through the physical field where the outer senses can no longer perceive it. Some, and a large amount, of this energy passes through the physical field so that you do not perceive it at all, taking that you do not distinguish, and that cannot be harnessed on the physical level. And this is

your  
your of jropy.

Energy not utilized upon one level is simply utilized on a different level. All energy is basically self-activating, but different energy potentials are required effective utilization in various electromagnetic fields.

Ideas, being themselves composed of energy, are translated or transformed into other kinds of energy, which you happen in many instances to perceive. On other planes the idea energy is perceived, and the energy transformed into physical fields is not perceived.

Psychological energy units smaller or weaker than the minimum unit required for physical construction, simply pass through the physical field unperceived and unconstructed. They do, however, exert some, though inconsequential, effect which theoretically could also be measured, and which would account for some of the energy considered diminished, and help to account for the entropy theory.

This material is highly relevant. Theoretically the laws governing the psychological energy structures could be worked out mathematically, but until it is realized that energy is basically mental and psychological in nature and origin, little can be done.

A simple example can be seen in the transformation of an idea into a painting, that is the transformation of the energy, the psychological energy of an idea into physical materialization. The idea itself, once you have conceived of it, represents an additional energy component that you build up, formulate and manipulate on the psychological level, and then transform; but the idea contains energy.

I am not only speaking therefore of the obvious energy that you and a personality and physical structure use in the activity of transforming the idea. Ideas themselves then, being composed of energy, give additional energy to the psychological, physical structure that conceives and manipulates them.

The idea has an energy potential based upon the innate energy potential of its creator. You are dealing now with what may be thought of as energy envelopes, and this is a most valid description of all realities. Continued experience in conceiving ideas and manipulating them and transforming them actually adds to the available energy of the individual.

I cannot repeat too often the fact that I speak of the actual energy content of idea, as separate and additional to the energy obviously utilized in transforming idea from the psychological to the physical field.

Here suggest a brief break, as

material requires it.

...

A small remark here, in line with your discussion during break. Our good Ruburt has amazed his new director by his sudden bubbling good spirits, and bewildering exuberance.

He is so different in his attitude as to appear to be two completely different people. The director is afraid to hope that this will last. He needs strongly to feel that he is liked. His affectations are for the purpose of building up an image that he believes must be superior enough to be respected. If he is not going to be liked, he is determined to be respected.

His powerful basic insecurity was caused by a broken home, and a situation where he was also thrown into alien cultures; not only was he unsure of belonging to a family, but also felt he had no cultural or national belongings.

A conflict as to sexual requirements developed, as various qualifications were held for the sexes in the countries in which he lived. This adds to the insecurity. My advice for once, out of desperation, was followed by Ruburt, with results that you know.

The man does have touches of brilliance. He exaggerates his brilliance out of nagging doubts of his merit. Nevertheless, one of the basic keys to his character is the overwhelming need to be liked as a human being.

Now a note concerning the way that expectation controls the manner in which an individual utilizes and manipulates the energy of idea.

We will take the personality of your director, Ruburt, if we may. Here not only desire but expectation brought about his directorship. He wanted, and finally expected, some kind of domain of his own. Being a part of no real community as a youngster, being unsure even of family unit, he first sought out various organizational positions, and governmental environments, as a man might wrap a cloak about him to protect himself from the elements.

So he attempted to wrap himself in the cloak of organization. He remained however basically anonymous. His desire to belong and his expectation also became stronger. The gallery represents a unit of community affiliation

in which he can exert

with community

His against community structures will be used constructively, in an attempt to mold the structure his own conception of what is good, and yet force the community as a whole to recognize him as someone with whom it must deal.

There are times when expectation suddenly shifts. It has been in the process of changing, but it suddenly shows the change as it suddenly becomes obvious through physical construction. When it finally manages to change constructions, bringing them into line with present alterations, the individual realizes that something has happened.

An example, dear friends, is your house.

You would have moved into it on the 13th. Ruburt, mainly, worked out the problem psychologically, actually living in the house in the psychological field. Her—and I say her advisedly, since here Ruburt operated as woman—her disappointment was instant but superficial.

The letter had little to do with your joint decision not to buy. Both of you decided no before the letter arrived, and you caused the letter. Your energy focused on the property, constructed the property into the state where the road disintegrated into a trail.

+

*lives*

Now. You found that you wanted more when it came down to in the property seemed to offer. You did not expect that you could get what you found you wanted at the price. You constructed the property, then, in μ of what you expected you could get for the price, and then did not consider this sufficient.

Now tried, ineffectively I might add, in the sessions to raise your tations of the property for the same price, by justifiably showing you, I the how value fulfillment psychically could definitely add to the construct

Had I succeeded, the transaction would have been an one. Your expectations did rise. In this I did succeed. But practically, you could not leap the boundary, you could not expect to get so much (in parenthesis: the

expectations) for / little. You therefore the construction to  
the price, and then refused it.

Do you want a break?

€

I wanted to give you this material earlier, but found it more advantageous to wait. The offered bank loan represented your inner realization of what had occurred, offering really another chance that you were not able to take.

This is not meant any way as any sort of reprimand, but merely as an example close at hand as to how expectation operates. Ruburt's disappointment then, was only superficial, because he knew that the decision had been made much earlier. The assessor, then, with his own free will of course in operation, nevertheless saw the property as you had constructed it. I will certainly not expect you at this point to believe me literally–

–nevertheless, you could have maintained that road with little difficulty.

The heat problem of which Ruburt learned, was the result of expectations on the part of the previous tenants, and need not (underline need) have concerned you. It goes without saying that your expectations have been transformed into reality, and the house now would not be practical, unless of course your own expectations changed drastically.

Incidentally, as you may have noticed, your expectations instead have changed as far as your apartment is concerned. They had to. Expectations then will always bring about a definite change, not only in your attitude toward matter, but in matter itself.

This must always be taken into consideration.





They \_\_\_\_\_ of it. \_\_\_\_\_ will be in \_\_\_\_\_ c  
dition when three families use it than when it is used only by two. If \_\_\_\_\_ lived  
there and dwelled upon its imperfections, you could have ruined it for everyone.

With the present heating system, high expectations would have increased its efficiency. Low expectations would have decreased its efficiency. Your fear of commitment was indeed an element here. You have both steadily doubted your practical efficiency in a material universe, and you will continue to do so, for with your present attitudes you will not test your efficiency. Or if you dare test it, your fears will defeat you, and only serve to convince you further of this inefficiency.

Your expectations must change first. On a limited level, commitment to intangible values, which you have, limits you to a commitment in physical terms. The two seem in opposition. This is caused by insufficient psychic expansion and understanding, brought about by environmental early forces.

Nevertheless it is unfortunate. I hinted at this strongly a few sessions back, in both of your cases. Unless the basic emotional climate is changed, the material results will remain the same.

I have said enough along these lines. It is true that you are improving. You remain as uncommitted to a united community, and this has something to do with your aversion to buying property which would tend to tie you down to a community, even while it would also fulfill a need to own land.

For the third time I will say good evening. You understand that I, myself, could converse in this fashion for many hours. Do not feel that you take advantage of \_\_\_\_\_ I do not speak of Ruburt, of course.

1J11R\_ <7Z<  
=t Lt lp<\*- :!80 < &e\ <\ c \_ G=y< 1DMJGt [ G<

*York*

*York*





It became,                    ð                    ð                    Ruburt in  
ular                    material ch n s made there, and felt left out in the cold.

more to it than this, but this is the basic reason. The added expectation of cold weather helped.

You will find a spilling over, often, where attitudes and expectations themselves in various mediums. You picked up his cold for the same reason. Actually you expected subconsciously to catch it. You should now be OERC m g it.

### Š

I am not going to hold a full session by any means, simply because A tion is definitely advantageous. However, did not want to fail to arrive hen I felt that you expected me. I would suggest that you read a good portion material in the meantime.

may say a few short words Wednesday. However a regular session await the following Monday.

The unpleasantness for this date was avoided largely because of y u ÿ improved expectations and understanding.

I will now wish you a fond good evening. You may, if you wish, w small experiments together without me. And now, good evening.

+

-

‘                    \*                    :

*f*  
*f*                    ó ô

â

*h* *u* *z* *t* *r* *d*

‘

/

## SESSION

=t Lt lo<+O<"80< 8e\ <WEDNESDAY AS SCHEDULED

L

Good evening.

q

I have said that I will speak but briefly. I will mention however two incidents in which the two of you showed success in the psychic manipulation of the world of matter.

One instance concerns Ruburt and your automobile. The other involves you, Joseph, and again your automobile.

I am insistent that Ruburt have a vacation, at least to some degree, and will not go deeply into these matters until our next session. There is much to be explained. Needless to say, emotional impetus was at the base of success at both occasions; and lack of emotional impetus was the main reason for your failure when the both of you tried to move the ring, using your psychic energies the other evening.

o

These remarks will themselves be the basis of the involved discussions, as the mechanisms that are set into motion in such natural or psychic manipulation of matter have never really been explained. 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 the 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.

Conscious desire to achieve a given end may represent only a superficial, culturally-adopted wish, that may, even be directly opposed to the emotionally-charged desires and expectations of the inner self.

If this is the case then the seemingly desired end is not really either desired or expected, and subsequent manipulation of matter will fall short of success. When Ruburt heard from you that the servicemen seemed not to know what was the matter with the car, he instantly remembered what I had said about expectation. Consciously he decided to expect that the car would be fixed, despite your truly gloomy semipredictions.

Because his conscious desire was based strongly upon inner emotional need, and not opposed to it, and because the emotional need at that time was powerful, that is his need to leave on vacation, and because he remembered our discussion on expectation, he was able to utilize both conscious and unconscious energies. In other words, to consciously focus his subconscious psychic abilities to perform toward a definite, material end.

Now here; this end, seemingly, to his mind could be achieved in no other more ordinary way. Whether the end could have been achieved in another way makes no difference. Emotionally he did not think or believe that it could be. This added to the strength with which he focused his abilities; and I will have more to say concerning this attitude, which often but not always accompanies such psychic manipulations, even ordinary ones of which you are not aware.

Ó

U ,

O

<sup>1</sup> x<sub>5</sub> / ... x , cñ  
/ Oe

O

ç

¥

Included further discussions will be some of the reasons why the presence of other individuals help in the psychic manipulation of matter, though I will not go into this this evening.

I will also cover your achievement, as when you actually increased your car's efficiency on your return trip. This was somewhat different, though basically the same Ruburt's achievement. And I will also explain why Ruburt did not conquer his cold psychically, although he tried.

Ruburt's voice will suffer not at all from our session, although I know that he has been coughing and hacking all day.

Perhaps the session will even give it a rest. I would continue the session,



except that \_\_\_\_\_ has more or less been promised a two-week vacation, and he has not even had that as \_\_\_\_\_ I am @ \_\_\_\_\_ think I will let you rest, and \_\_\_\_\_ may, or \_\_\_\_\_ may not, decide to continue.

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

The God concept, however, is true and not true. Myths and symbols often closer to reality than what are called hard facts, since so-called hard facts are often distortions of the outer senses. These distortions however are necessary frameworks for existence of the inner self in the material universe.

Again, then, even the hard facts are true and not true. An open mind therefore, or an open spirit, must be—

z

—large enough to contain within it room for what may seem \_\_\_\_\_ it y opposing data. Myths and symbols often are closer to reality, again, than so-called hard facts.

This is true. But so-called hard facts, that may seem opposed to symbols and myths, are not necessarily untrue, since they may be necessary distortions without which the inner self could not survive in the material universe.

I have decided to tackle this to some degree here and ©

The myth of God, as given \_\_\_\_\_ Christian theology, is too clearly \_\_\_\_\_ by intelligent adolescent to have evolved and changed from th \_\_\_\_\_ I \_\_\_\_\_ i the New Testament.

The mature adolescent, even, in his mental and emotional \_\_\_\_\_ knows that no one male \_\_\_\_\_ no one super individual, exists in \_\_\_\_\_ lated heaven, where he yet is p \_\_\_\_\_ sonally concerned with the

of man, mice, mosquito, and sparrow.

For one thing, the adolescent is turning aside from the domination of both mother and father. For another thing, this is space age for you. Is heaven on Mars or Venus? How many stars will man explore before this archaic heaven be found?

To the intelligent, even the symbolism of the Crucifixion is abhorrent. Does this mean, however, that such a crucifixion did not occur? It may not have occurred, in one place and in one time, and to one called Christ; but because man has created the myth, he created the Crucifixion out of his own need; and this Crucifixion, which historically did not occur, / the myth says it occurred, nevertheless has / much reality, and more, than it would have had, had it occurred in so-called hard fact.

So the intelligent adult now knows, does he not, that no one individual but superior being exists as God in some heaven, threatening hell to the sinners and disbelievers? For many reasons the idea does not make logical sense. You never emotionally believed it. Ruburt did.

So the hard fact would seem to be that there is no God. There would seem to be a point of departure. Either you believe in the myth or you believe what would seem to be hard fact.

I suggest your break.

The hard fact, to all intelligent minds, must be that there is no God. The myth insists that a God exists, and the intelligent man finds himself in a dilemma that does not exist for the unintelligent. This is merely coincidence.

The fact is that the myth comes nearer to reality than the fact.

The myth represents man's psychic attempt to understand facts that he must distort in his existence on the material plane.

He must distort them simply because existence on the material plane necessitates a way of focusing his abilities that will not allow the larger scope of focus to operate. This focus, which I have mentioned before, has been chosen by him to meet the circumstances of this existence.

enabled the intelligent man to his psychic abilities, because hard fact, taken for by all in Western civilization, the belief in such a God. The so-called hard fact has changed.

The truth behind the myth still exists. Mankind has been engrossed in dreams of a god who is like himself, except that he was considered to be superior and possessed of the highest qualities that man admires in himself.

The God myth enabled him, man, to give his higher so-called instincts an and the God concept represented and still represents a link with the inner self.

Now. far as hard facts are concerned, there is no God as mankind has envisioned him, and yet God once existed as mankind now envisions him.

What he now not what the religious think he is. Yet once he was only what they think he is now. For in fact he did evolve, and was not complete, but represented—

—a supreme will to be from beginning.

He is not human in your though he passed through human stages; and here the Buddhist's myth comes closest to approximating reality. He is not one individual, in your terms, but is a psychic gestalt, an energy gestalt.

If you will remember what I have said about the way in which the universe expands, that has nothing to do with space, then you may perhaps perceive, though dimly, the existence of a psychic pyramid of interrelated, everexpanding consciousness that creates simultaneously and instantaneously universes and individuals that are given, through the gifts of personal perspectives, duration, intelligence, psychic comprehension, and eternal validity.

It is this that your God concept hints at.

Now. This absolute, ever-expanding, instantaneous psychic gestalt, which you may call God, if you prefer, is so secure in its existence now that it can constantly break itself down and rebuild itself.

Its energy is so unbelievable that it does indeed form all universes; and because its—

—energy is within and behind all universes and all planes and all fields, it is indeed aware of each sparrow that falls, for it each sparrow that falls.

This does not deny the free will of man, which is indeed misinterpreted.

That supreme energy which is the very existence of all things shows itself; and justice, for your information, is the only term, shows its best. You would both do well to remember this.

I suggest your break.

I am not going to keep you much longer. Nor have I any intentions of starting a new religion. I am, however, trying to tell you the truth, and this material is perhaps the most important of any so far, in that comprehension of it will allow the intelligent man to avail himself of energies and abilities once utilized in prayer.

Prayer is now shunned. Why pray if there is no one to listen?

The prayer contains within it its own answer, and if there is no white-haired, kind old Father God to hear, then there is instead the initial and ever-expanding energy that forms everything that is, and of which every human being is a part.

This psychic gestalt may sound to you impersonal, but since its forms are everywhere, how can this be?

If you prefer to call this supreme and absolute psychic gestalt God, then you must not attempt to objectify him in terms of material, for he is the nuclei of your cells, and more intimate than your breath.

I know this much and no more. He is not human. He is not "he," if you are thinking in terms of sex. Nor is he "she." Such separations and designations are merely arbitrary in your field. He is individual in the term that many energies are focused into one; and indeed there is one infinite personality, but it is a gestalt.

There is, then, truly no beginning or end, because we are speaking in terms of an expansion that has nothing to do with space or time, an evolution in dimensions of which you and your kind have not yet even dreamed. An idea expands, changing a world but taking up no space, and unperceived by your scientific instruments, so does the ultimate and instantaneous absolute gestalt, which you, if you prefer call God, exist and expand.

There are those who will say that such a concept represents an escape from reality. These men, however, follow their outer senses slavishly. They ignore and fear the inner reality, and the inner ideas and dreams which have actually formed the reality of which they are so proud.

It is true — undisciplined, hysteric flight into such realms can — dan-  
 D — in the short run; but disciplined, balanced, curious and open-  
 minded pursuit will lead to self-fulfillment, betterment of the race in general,  
 and will be the means for releasing innate, inhibited energy toward constructive  
 ends.

I will at another time go into the Crucifixion myth and its strong element  
 of truth. Since you, Joseph, seem slightly restive, I will close the session. You  
 have learned much, and this material will stand many in good stead.

P \*

ž

I J I I R \_ < 7 \* <  
 = t L t l o < \* 5 < ! 8 0 < 7 : Ž < e \ < o M t h l G = y < t \_ l E M J G t X J G <

ž  
 ž  
 i R

*Elmira*  
 ž Ŕ  
*of an article con*  
 i ž *livor,*  
 i ŕ  
*containing*  
*I am keeping both*

*dealing i*  
*about*  
 r *ioned*

## Physical Universe as Idea Construction.

I do not mean to add to your chores, Joseph. Nevertheless, for many reasons tonight seemed auspicious, and there are a few things that I would like to add.

Usually we stick close to schedule, as we should. Nevertheless there are times that do not fall within schedule, and opportunities could be lost by denying them.

Ruburt did not call me, and yet certain elements in his inner mind spontaneously came to my attention. It occurred to me that perhaps you did not know the importance of the material, or found it difficult to pick out its most distinguishing and valuable points.

The basis and firm groundwork of the material, and its primary contribution, lies in the concept that consciousness itself indeed creates matter, that consciousness is not imprisoned by matter but forms it, and that consciousness is not limited or bound by time or space; time and space in your terms being necessary distortions, or adopted conditions, forming a strata for physical existence.

Once this is understood, all the rest of our material can be seen in the light of both logic and intuition. It is, indeed, time that such a book be compiled, and I do suggest that when it is compiled you ask Mr. Wollheim to write an introduction. We will go into this more thoroughly as we progress.

The basic idea of the material should be stressed, however, and strongly,

since it is from our other concepts emerge. The mechanisms by which psychic energy & consciousness forms should also be included, and naturally the concept that matter does not have duration.

The difference between value fulfillment and growth, the fifth dimension, and the expanding universe portions should also be stressed. 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.

This is our main message to the world, and this is the next line in man's conceptual development, which will make itself felt in all fields, and in history perhaps - much as any.

When man realizes that he creates his own image now, he will not so startling to believe that he creates other images in other times. Only on a basis will the idea of reincarnation achieve its natural validity, and only when it is understood that the subconscious, certain layers of it, is a link between the present personality and past ones, will the theory of reincarnation be accepted - fact.

I have been prepared to give you this present information but a suitable opportunity did not seem to present itself. And I do feel a responsibility in helping you prepare a book from the material.

You will find those who will help. Any divergence of opinion between Ruburt and yourself may be taken to me if such arises. The material should be copied as faithfully as possible. You may need to make certain deletions, but upon any given subject I do not to be paraphrased.

You cannot include all the material in one book, obviously. This is why I would like the matters mentioned above to be definitely included in the first book, as other books will be based upon them.

An introductory chapter may give explanations as to how the material came about and continues. I will let you rest your hand, and I expect thanks for such practical help on my part.

ë  
t  
ê

IS 8:

I cannot clear your way. I can only help you. You will understand the reasons for this at a later time but it is necessary, I will not say unfortunately, that you work, and that you give much to this material and to these ideas.

This                      its                      in the conceptual and emotional life      é  
Western civilization, and finally will make its way throughout the world. New  
ideas are not accepted easily. When they                      fire however, they literally sweep  
through the universe.

I am not reprimanding either of you in any manner, nevertheless your fail-  
ure to take the house represented a lack of what we may call faith, and your work  
with the material will require faith in the ideas here presented.

If                      do not have faith in them, who else shall be expected to? Ruburt,  
in fear of being thought of as an hysterical woman, does hold back at times, as  
is somewhat natural, and within limits necessary.

You                      afford to                      more freely committed. However faith                      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.

I must therefore work within the limitations of both of your doubts, and  
your doubts and only your doubts, will hold us back. For both of your infor-  
mations, and this is entirely without distortion, Ruburt, for all his bellowing,  
will find the following as impractical as you will, Joseph.

I speak not because I think that either of you will allow yourselves to fol-  
low my suggestions in this particular matter, but merely to tell you what could  
be done to, or for, all of our benefits.

I almost tremble to speak—

u

—already anticipating your      and Ruburt's automatic horror at such imprac-  
ticity; and also already knowing that Ruburt will fear that                      will fear that the  
material is distorted.

He would not want to be responsible.

Now. Faith      and belief                      an idea implies some commitment.  
Commitment is dependent upon expectation. He who does not have expecta-  
tions 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.

My suggestion will be, therefore, that Ruburt do his own work in the  
mornings. Incidentally, I will make some effort to help him in this line, so that  
financially things will balance out. Afternoons, instead of working at the gallery,  
I would suggest that he busy himself with my book. Seriously,      he does with  
his own work, and that                      continue to record our sessions.



I "3; F want : 38 take from your own painting work  
Book One of the h sessions, nor do want anyone else record the sessions.

The book is not something that can be done in between times, as there should be a grouping of subject matter, rather than a strict page by page rendition. I did say however that whenever possible, and as a rule, my words should be exactly quoted. The suggestion I have just given you is the one way which will give you the swiftest and most advantageous progress; and also when the book is ready under this schedule the time would be ripe.

There will be other times that will also be ripe later. I have spoken to Philip about practicalities, and indeed you have both agreed. Now I speak to you both about practicalities.

## d

I am concerned with your welfare. I am concerned with a book that will spread these ideas. While I have Ruburt in such an excellent state of passivity, I will add another point that he has blocked in the past.

For this he is to blame, and not you, since he intuitively what I will say; and out of fear and doubt he has refused to act upon the knowledge. You could have been persuaded, but again for all his yacking, he did not have the courage of his inner convictions, and really made no attempt to act upon them.

Had he left the gallery when his novel was published, he would by now have one and a half times his present income from writing. That is, his yearly income would exceed what it is now.

He would have been acting out of expectancy, in league with subconscious as well as conscious need, and the impetus of wanting money would have given it to him, if he closed off the other means. He did not.

Both of you, being practical, hardly considered it. For all his talk, he feared failure and your opinion of it. If you want to test the validity of expectation, then I will not say I challenge you, but I merely gently submit the above schedule.

Your own expectations, Joseph, in line with your paintings, have vastly improved, but they are not yet enough developed. I will let you rest.

b § ¼ ¼ (l.)

have not, apparently, made as much headway with you as thought. Ruburt is indeed correct, and I am concerned you both, in that by now you should be able to put this material to practical ends—that is, by now these basic ideas should make your practical existence improve.

You should be able, through using them, to manipulate matter more advantageously. I will put this in very simple terms.

You can be receiving benefits from this knowledge that you are not yet receiving. The act of faith, the act of expectation involved in what I suggest will make the difference between work that is not selling now, and work that will sell, and no magic will give the same result.

I can wave no magic wand. 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. The commitment to my book will make a difference.

You cannot get the results first for a test. It goes without saying that Ruburt's technical abilities and know-how as a writer are developed. It is theoretically, but definitely, possible for an individual to suddenly perform a art for which he has in the past achieved no conscious knowledge or mastery, and to do it well. But usually expectations are just not that strong, and a conscious and unconscious preparation is necessary.

Above all the commitment. While other avenues are being used to approach financial gains, in this case they are relied upon too long. Ruburt fixed the so to speak, in his own psychic manner. He would never have fixed it with a screwdriver, if he had a screwdriver in his hands.

Yet the results, you will agree, were practical. I will cut one of our sessions next week very short, to make up for this one, but I do not believe that even now you realize the service that I am trying to do you both, and myself.

Rest your hand.

I anticipated that my suggestion would even frighten Ruburt more than it frightened you, and pretty horrified.

Again, he is quite to blame here, in that he is intuitively aware of pent-up energy that should go into his own work.

He was, and is, afraid of commitment to his own much less mine. You can be of great assistance to him, to yourself and to me. His energy, Joseph, and his ability to project ideas into material construction, is truly astounding;

and you i  
 My a æ a not, and is not, to put either of you on the spot, but  
 out g that has the very best chance of success for all of your  
 endeavors, and to hope at least that you would follow it.

I realize that such a course does not seem practical, in usual terms. Yet it is in truth the most practical step that you could take.

It is precisely because Ruburt will be cut off from funds that he will permit himself, and demand of himself, that he use all of his tremendous energy in his work. Not in any sort of conscious desperation, but in the sudden and joyous release of energy toward constructive ends.

This is an extreme simplification, but while he is getting funds elsewhere, he does not really feel the need or the impetus to sell his work. That is, the impetus is not strong enough to overcome certain repressions that he allows himself in his writing now.

Work on book, however, should be carried on according to a schedule in the afternoons, and certainly not neglected. Excerpts can then be sent to various foundations and necessary letters written.

Ruburt will shortly come out of his daze. I imagine he will feel rather shocked. The decision, as always, is your own. I will not reprimand you if you do not take this course. I do say that it is the best one.

I have done my best. I am fond of you both. I have tried to explain my reasons for suggesting this course. I do not want you to feel under pressure from me, but in fairness to our relationship I could do no less than point out the course of less resistance, and of best hope of success.

I will indeed shorten our session next week, and I bid you both the fondest of good evenings.

v

-

273

\*

\*

.

\*

i

i

i

i

\*

?

lf C, ., âã ^  
y g f A î  
g

z

y

ä

/y

w

/

\*

x

\*

y  
á

\*

i

7 7  
7  
S

---

3

o v l  
c

.

ENTRANCE

KQIX

SESSION  
1, 1964 9 PM MONDAY AS SCHEDULED

Good evening.

This will be a short session.

When we have an unexpected or unscheduled session, I will endeavor to shorten the succeeding session, as in this case.

We will, indeed, return to our discussion of the inner senses. There is more material concerning the nature of matter which should be considered first.

There are a few points that I would like to make of a general nature. Ruburt has been reading Jung, though not consistently. The libido does not originate in the individual subconscious of the present personality, but instead in the energy of the entity and inner self, and is directed by means of the inner senses, outward so to speak, through the deeper layers of the individual subconscious mind, then through the outer or personal layers.

Your Freud and Jung have probed into the outer, but Jung saw glimpses of other depths, but that is all. There are rather serious distortions occurring in Jung's writings, as well as in Freud's, since we do not understand the primary, cooperative nature of the libido. We will now devote ourselves in a much more thorough study along these lines, as we have done in the body of subject material.

However, the basic cooperative nature of the libido is important. R.L.

in large degree, the psychic cooperation in which all entities are involved, in the construction of a physical world of matter that is inhabited by all on your plane.

This cooperative nature of the libido has been completely overlooked and misinterpreted for various reasons, many simply due to ignorance. You know that the individual cells of any form cooperate to form another, more complicated gestalt; and without the cooperation not only would the more complicated structure cease to operate, but the individual cells would also cease to operate.

We have spoken of the interdependence and cooperation, biologically, among organisms in your physical universe. The new appearance of an individual into the physical realm is aided by the psychic cooperation of individuals on your plane. Almost at once the new libido takes up its adopted duty of maintaining the physical universe, along with all others, and without hesitancy.

it did not do it would not exist for long. Cooperation on \_\_\_ levels is the necessity on all planes.

The cooperation can be joyous, given freely on subconscious and conscious levels, or it can be given in a grudging manner, but it will be given.

I would like to mention a bit concerning your friend, Mark.

Ruburt blocked some of the material, but did let a significant portion through. The four men and the room overlooking the water that I mentioned, did refer to the men and the room Mark told you of. I did, however, see outside that night also a boat with a symbol on its bow, and this boat I had mentioned earlier. The boat was tied to a pier, and was the first in line as you looked out from the room.

m {

saw it. He should have seen it from that viewpoint. He may not remember. The bar did refer to the bar a few blocks away with a large keg in it, rather than any other bar, many of which were decorated with kegs.

Miss Callahan, on the 14th of August, merely suffered a very light stroke. I say merely, since the occurrence could have been of an even more severe nature. On the following day she was more mentally agitated than usual, dizzy, with some motor disability in the left arm. The condition, the mental condition, passed more or less unnoticed in the light of her known disabilities.

Had she seen a doctor on the 14th the condition would have been noticed, I believe.

I suggest your break.





that gives us needed strength and balance, in now of subconscious flexibility, basic to your personalities.

A rigid personality pattern, held tightly in a vice of shall we say extremely immobile, subconscious psychosis, is unable to find release through healthy channels, and cannot arise into the mobile world of creation.

Anything rigid breaks easily when any new pressures are applied. Therefore, when such a rigid, psychotic personality suddenly discovers a way for release through opening the subconscious, then the rigid rock at its core explodes into a lava of uncontrollable fantasy; and the terror at the base of such a personality is then externalized, and the individual forced to face under the worst possible conditions, those personal disruptions buried for so long.

I suggest a brief break.

k \*

I will not keep you much longer.

I wanted to state that whatever personal neuroses you both have, and everyone has some, you are certainly no exception, these because of the fluidity and flexibility of your subconscious makeups, have been rather efficiently used through sublimation in your own creative activities.

It is for this reason that our progress has been smooth, and yet steady. Nor was, nor should, my well-meaning suggestion be taken, a Ruburt at least once mentioned, a any sort of temptation to him to retreat from the outer world.

I had also intended, if the suggestion were followed, to add certain suggestions having to do with the necessity of seeing others, and even of some aggressive activities, so to speak, which would have effectively counteracted any possible tendency for withdrawal on his part.

You will never find me advocating a withdrawal from the outer world, advocating prejudice of any kind, advocating any activities that will be in any way injurious to health, or advocating a fanaticism, ever, on the part of the sessions themselves.

Commitment yes, fanatic commitment no. I certainly advocate that the body of the material be made available to the public, and indeed its purpose is to help mankind understand himself, so that he may understand the world which mirrors his inner reality.

I not and never will, set Ruburt up or you up, Joseph, a any kind of superior beings, sacred in any way that all men and women are not sacred. If you and Ruburt have certain abilities to perceive, receive, translate and communicate that which some others cannot, many also have other abilities that neither of you do have.

I will never wv other hand i upon groveling humility, ( feeling of el Ñ Ò for upon such a false and inadequate conception of is based the o unfortunate sort of exterior posturing. I insist upon an honest, humble and proud acceptance of your own relationship with the universe, and an acceptance of your responsibility in it.

With these precepts no one can find fault. It is true that the outward manifestations of the libido are directed toward the physical world, but until the source of the libido is seen and studied and known to exist, not in the topmost subconscious layers of the individual, and not even in the racial subconscious, but within the entity itself, then man will not know himself.

Jung feared, basically, such a journey because he felt that it led only to the racial source. He feared that anyone involved in such a study would end up in the bottleneck of a first womb; but there is an opening-up into other realms, through which the libido also passed. Figuratively speaking, it squeezed itself through the bottleneck, and there is a lack of limitation on the other side.

Freud courageously probed into the individual topmost layers of the subconscious, and found them deeper than even he suspected. These levels are indeed filled with what may be termed life-giving and death-tempting differentiated and undifferentiated impulses acquired in the present life of an individual. But when these have been passed there are many discoveries still to be made.

When these have been passed then the diligent, consistent, intuitive and flexible seeker after knowledge will find horizons of which Freud never dreamed. Freud merely touched the outer boundaries. Jung, with his eyes clouded by the turmoil set up by Freud, glimpsed some further regions, but poorly.

What Freud did for the personal layers of the subconscious we and others like us must do for the furthest reaches.

Are your hands tired?

## i

Here you will discover man's true origins, and the mechanisms and ways in which the unseen self operates, forms his universe of matter through psychic energy, and communicates on levels unperceived by his outer physical organism.

You see, or man sees, not even half of the whole entity which is himself. It is true that in this journey and on this search, discipline, some caution and understanding, and much courage, is demanded.

This is it should be. helping you in this, and others like me. It is because / much hodgepodge has emerged that a disciplined and consistent investigation of this sort, on your parts, necessary. You are both peculiarly suited

such pursuit, with a combination of intuitiveness, basic psychic facility, and yet integrated inner identities.

This is extremely important. I suggest a break. The session will be over by eleven.

E \

I also want to add that I am not a control, as mediums speak of having a control. I am not, as I believe I have mentioned, a secondary or split personality of Ruburt's. For example, G1 is not a conglomeration of male tendencies that have collected themselves into a subsidiary personality that struggles for recognition or release.

G6am certainly not a conglomeration of vaguely-defined creative aspects of Ruburt's personality, that struggle for release. Ruburt's own array of writings, published and unpublished, should testify that he needs no added creative outlet.

We operate on a cooperative basis, and will continue to do so. G6 suggest that this material be sent with letters or other portions of the material, to whatever sources you have in mind. I say that I am an energy personality essence, since that is what I am.

There is no invasion of Ruburt's mind or subconscious on my part. He allows us to communicate. My name for him is Ruburt, which happens to be a male name simply because the name is the closest translation, in your terms, for the name of the whole self or entity, of which he is now a self-conscious part.

There is no danger of either so-called (in quotes) "unhealthy or evil or demon, or uncontrolled spirits," (end of quote), finding access to the door in the subconscious which Ruburt has opened. Such demons, as a rule when they seem to—

—suddenly burst forth, have long been hiding in the personal subconscious, and are indeed unfortunate creations of a psychotic mind. There are none of these in Ruburt's subconscious mind.

Luckily, and this applies to both of you, any unhealthy aspects of strong subconscious formation find access through your own creative works. The closed and dangerous subconscious is that one which is closed both to inner depths of inspiration arising from the inner self, and also to outer doors of expression.

Here the pressure is explosive, but this applies to neither of your cases. Therefore, we have no invasion of Ruburt's personality on my part, as I have

said. It will be shown that personalities continue to exist after physical death, and then it will not seem so strange that those such as myself can communicate.

Sam is not some creepy spirit, to wiggle my ears at the first suggestion for applause, for parties or for your pleasure. Not that you have asked me to do so, but for the record. I am not a spirit in those sentimental terms spoken by some well-meaning but poorly balanced mentalities.

I am an energy personality essence. Your inner sense of identity, and Ruburt's, is strong. You have no need to even wonder about the possibility of any sort of invasion, that would be detrimental. And any invasion would be detrimental.

I wanted all of this material together, so that a concise statement of our positions, and of the purpose of this material, could be made. And now, after keeping you longer than I intended, I bid you a most fond good evening.

/ "

1 K I I Q \_ <7- <

1 KeoK\ CKi <\* < "80- <8e\ w KG\_ Kl G={ <> l d DMKGuZ G<

With consent I will now bring it to  
exhaustion; and for your edification shall indeed

My welcome to Mark, who is with us again, repeat: 'The boat was  
the first boat in vision from the inside of the large room in which the men met.

I saw the boat plainly, when I took in the whole scene. Perhaps Mark was  
not aware of seeing it.

u

The symbol was a half arc with one crossed line diagonally, almost like an  
inverted cent sign—c - e - n - t. It was not large. There may have been an ini-  
tial "J" beside it, and a second initial "F" or NWO

I have nothing else to add, beside what was given in the previous session  
regarding Mark's journeys.

Again, also I have said nothing about Ruburt's change in status at the  
gallery, for my own reasons. And it will do you no good to ask me what they  
are.

I suggest again that you reread some of our earlier material when you find  
time, and that you resume your psychological time experiments in some kind of  
schedule.

There are as you know barriers, boundaries and various dimensions  
through which you must travel in this type of inner exploration. Through train-  
ing you will learn the various depths within which you travel, and to some  
extent gauge your own progress.

Psychological time is indeed the only medium, or framework, within  
which exploration of the inner self can be carried on. Again, you should both  
find yourselves coming within a sphere of activity in your experiments, with the  
coming of autumn. For reasons that I will discuss later, the shift of seasons  
always gives rise to added bursts of psychic energy, though indeed the added  
bursts of psychic energy are in main responsible for the shift of seasons.

I believe that you will find during such times that you achieve higher  
plateaus of success at these times, and the natural aspects of the season's change  
will themselves trigger such inner activity, if only you allow it.

Here we have a combination of forces psychic showing themselves in







Only the kitchen incident, a      i      ly eight      > I      not      I ☞  
kitchen. I presume it a kitchen, because of a table of      É Ê  
*were the*      1

cannot now      you any more.      close by. Then      T—      Ÿ  
faculties of late against which Philip has been struggling. The disc      .rs      h  
involved with these also, or at least touch upon them in his mind

I would add—not to this—that of late Ruburt is learning; t      K      mlb      Ÿ  
scious mind work for him, rather than agains      him; having,      J      the  
gallery. I      not going to have these sessions      with mental      flks,      in  
though the end would be a good one. The demonstrations      out will  
always arise spontaneously, and the spontaneous      so arises will u      all  
be accurate.

In a deep trance we could tell you much, Ruburt and I, but I still      6      n  
the principles of cooperation, and always follow the dicta      es of caution. Ruburt's  
abilities along these lines are great, but it      necessary always      h      certain controls  
are maintained; and he certainly sees to that!

There      an emotional bond that is important in the setting up      such  
contacts, and what is clear in such clairvoyance may take in certain objects or  
situations that are perceived, not because of their logical cohesion, but events or  
situations which the emotional bond makes significant.

This material will be handy in your interpretation of such data. Even  
when clairvoyantly-perceived situations appear independent of personal emo-  
tional content, it will be found that an intuitional sympathy has been estab-  
lished. The emotions are the extensions of the inner senses, as I have told you—

—and therefore they are the pathways to clairvoyance. When no personal  
emotional bonds are seen to be present, there will be nevertheless an inner psy-  
chic sympathy.

Psychic sympathy      expanded      some space of the mind, of any  
mind, of any      mind. All things are known, for in the depths      the inner  
self emotional sympathy is endless. By sympathy I refer to an inner connection,  
an attraction, not necessarily a pity.

Mark's dream was significant.

**Mā M**  
*notes. In*

œ

Three nights ago, of a large room. I am aware of it      his  
scious mind. He is not consciously aware of it, I do n      believe, although it

hastened his plans. There was a shadow over the ~~and~~ Room was divided into many portions, which represented the various divided fears and desires he has at this time.

The room in his dream had a circular ceiling which represented, if he will excuse me, the womb of his mother, from which the adult must finally symbolically escape.

I suggest either a break or the close of the session, as you prefer. Since I promised a short session, I will give in and close it.

Mark may not remember his dream. Ruburt has the sometime habit of recording his dreams, and an interpretation of them at some times would be helpful. And really now: a fond good evening. ~~always~~ I could go on for hours, and here you are, weary after the long day. I know I should take pity on you. Will I?

Remember, I look in on you now and then, and I look out for those close to you. If I am not a guardian angel, I do a fairly good job of approximating one's duties, with little thanks, though I do hear vague glimmerings of appreciation. And Ruburt's energy could still be directed to more constructive ends.

Well, I will close. But then, I give in to you so often. Is your hand tired?

I wish you a fond good evening. I would wish you ~~even~~ fonder good evening, if you used your own energy more efficiently so that I could carry on longer.

+

\*

e

e

e

e

One note. You both can and should learn to utilize your energies in the

same manner that \_\_\_\_\_ utilizes his energies during \_\_\_\_\_ session. I his only forgot \_\_\_\_\_ he is no longer fatigued although his working \_\_\_\_\_ was \_\_\_\_\_ personally exhausting.

It is wfact beyond dispute that at a later hour he is able \_\_\_\_\_ avail himself of energy not usually available to him, and to use this energy constructively effectively. Without duplicating the exact circumstances the three of you in this room can learn to use your energy \_\_\_\_\_ effectively in ordinary \_\_\_\_\_ r uits. There is \_\_\_\_\_ change of focus. Mark has also much energy that he is not using.

He is given, indeed, to a peculiar habit of sloth which he must conquer if his artistic abilities are to bear fruit. And you, dear friend, could do with giving your intuitions greater freedom, for you are already adequately blessed with self-discipline.

I certainly will here refrain from even suggesting that you put your intuitions to work in practical terms, since this obviously does not meet with your wholehearted approval, but falls far short.

Mark is considering a commitment to an idea. Unless he studies himself most thoroughly, he must take great pains to see that the commitment is followed up by self-discipline. You should see to it that your self-discipline follows the dictates of intuition. If you will excuse the comment, Ruburt is either all self-discipline or all intuition.

He should endeavor to tie the two together, in some kind of package. I will not make \_\_\_\_\_ practical suggestions anymore unless you ask me on the proverbial bended knee. I meet with suspicion; not one of my suggestions are followed.

I am treated like an enemy, though with a kind face. \_\_\_\_\_ my suggestions came from Ruburt's subconscious mind alone, and they do not, they would be valid for you both.

I understand why such suggestions are taken with caution, and despite all I do not blame you. I have always believed in caution. Time, however, will show that this material is valid, that no unhealthy subconscious tendencies are finding release, or giving dictation to you.

There must be a balance, and there shall be. Indeed, there is here, between intuition and discipline. But I do know laws of energy that neither of you are acquainted with. Far be it from me to tamper with Ruburt's precious ego. The assistant to the director of the Arnot Art Gallery is not to be tampered with indeed!

He will never give up such a title without the most dire struggles. And it was to prevent his being given such a title that I suggested that he leave the gallery. His ego satisfaction, which is so hungry, and his actual need for finances, should be satisfied and could be through his writing, as told you.

There is danger of a division of energy. His ego will lap up whatever praise it needs through being an assistant to the director. And this in the long run would not be to his advantage, nor indeed to yours.

I suggest something. I will say good night. If I feel like going on for hours, it is because one year ago tonight I first made contact with Ruburt—at least a subconscious initial contact of which he was not consciously aware. The year has been a good one, even though my practical suggestions have not been followed, your situation has improved in line with the laws of expectation.

I do never mean to hint that material goals are basically important, for they are not. But within bounds shoddy physical constructions are a poor commentary upon psychic health. Because your hand is tired I will end, and I will again promise a short session.

Ruburt might squawk, but he has nothing to squawk about. I keep him in shape, and I'm afraid I'll have to do the same for you. And so good night.

X

1J11R\_ <7. <

1JeoJ\ Cji <5'90 < 9e\ \ c \_ G=y< 1DNJGt YJG<

!

1 11, C08, 1040(L @HF; O E ~ E691OŽ 1 . = O »E174FG  
 SP O Å NHO 2 3#-170 "44 -O  
 fb RE EE/D ° g h j

Good evening.

k i

I wish you both a most fond good evening.

I will indeed mention the Frank Watts material, and a few other matters that are at hand.

I would like to preface my remarks by mentioning that you are both excellent psychic and physical condition at this point, and at your best level of achievement, indeed maintaining a balance that neither of you had been able to achieve earlier.

I **I** pleased to see this. I **I** also pleased to see the mark of personal confidence, as far **Ruburt** is concerned, and your joint decision that he leave the gallery. I **I** fully aware, perhaps indeed surely more aware than either of you, of the dangers of distortion in this material.

Distortion **not** falsehood. It is merely an interpretation of reality, colored or seen through a state of limited perception. I wish to make this most clear. I do intend to go into this matter thoroughly, since it involves various stages of consciousness through which we must journey.

far **Ruburt's** personal subconscious mind **concerned**, neither of you have to fear any material in it that might be, or present, dangerous, misguided, egocentric to the extreme, or darkly-inhibited phenomena.

His personal subconscious, to my relief and I hope to yours, takes care of itself quite adequately through the sublimating fabrications of fantasy into creative prose and poetry, in which **I** in no way involved. I make no attempt, for example, to inspire Ruburt in his own creative work. However if he did not have such an outlet, and if **I** did not have such an outlet in your own work, then indeed we would have had much more trouble, because this layer of personal subconscious would then be not merely a receptive channel but one that also radioed its own noisy and demanding stations.

This would have presented a great difficulty, as indeed it does when individuals with no adequate transference system for the subconscious, attempt investigations such as these.

I realize and understand that both of you rather suspect personal material when I give it. Even Ruburt believes it most possible that such material is somehow the result of his own personal subconscious conniving. Such is not the case.

is true that it is difficult for you to understand my word when I suggest action in the practical world, particularly when such suggested action may seem neither practical nor possible. I know this. I should be more understanding.

I am not perfect. I am a personality, not a deity, all understanding and all just, and I am at times irascible. I do not mean to be unreasonable. You do not have to worry that I will deliver only personal material, but this material tonight is important - far as our relationship is concerned.

I am thinking of the long terms, and many subjects shall be covered throughout the years, with your cooperation. Now Ruburt, again, suspects strongly that my remark concerning my hope that this material be read throughout the world is the result of some inhibited egomania on his part. This is the result of your joint interpretation. I realize that the material is no new bible, believe me. It contains facts that are not known, and that should be communicated, regardless of their source. I see nothing grossly egocentric in this remark, and if you do not consider the material valid, then why spend so much time with it?

My personality may indeed at times show that I am somewhat of an impatient man, who boxes his pupils' ears, symbolically of course, but I have never made any pretense to be other than I am.

I will let you take your first break. And with this material - a preface I will begin with a brief explanation of the Frank Watts material.

\*

Now. The Seth material begins with the Seth material. Period.

I will now explain to you where the Watts material came from, its significance, and the reason for its distortions.

I did not want to go into this in the beginning. I did not want to impede your progress or hurt your sense of confidence. Again, - far as I am concerned, and I am Seth, the Seth material begins with the Seth material.



I will endeavor, because of your reactions, to discuss aspects of your practical existence, though you should be told that regardless such discussions are to your benefit. Nevertheless I will defer to what I believe is your wish in this matter. I do not have to defer gracefully, however.

**K n**

You speak with your tongue only. Then I will remark—

—that I knew what I was doing when I abruptly and rather strongly, I admit, suggested that Ruburt leave the gallery, two full days before he was given his precious assistant directorship.

You both suspected all sorts of tricky subconscious motives on Ruburt's part. The fact is, had he followed my suggestion then, affairs for him would have been much simpler. It is, on his own with your help, because of quite practical events, he has chosen to leave, after having accepted the assistant directorship. Had he taken my suggestion when I gave it, affairs would have gone smoother. It is there will be misunderstandings that could have been avoided.

Now. He blocked some of that material. However the urgency was apparent; since it was given in a sudden unscheduled session that much came through. I knew he would leave in any case. I wanted him to leave before he was offered the position. It may not, the position may not really mean much to him, but its acceptance by him was taken as a sign of his willingness to accept conditions at the gallery, and his resignation will not be as understandable to those there as it would have been earlier.

Such an unscheduled session with urgent overtones should at least be studied thoroughly. I am not really suggesting that you act on blind faith, but such a session is a symptom of something in the wind that should be watched, even if Ruburt blocks the full details.

I cannot do less than try to keep my eye out for you, now can I?

**O**

I suggest your break.

This will be your long-promised short session.

However, I will add one other note. Ruburt also had a dream which gave him clear warning of trouble, the dream in which he was at the home of the art gallery president. He, Ruburt, opened a strange door to find a threatening male figure therein.

He tried to scream, could not for a frozen moment, then he screamed and



ran. The door H ÄÄ Æ what seemed to new opportunity. The inside represented the actuality; that is, what seemed to an opportunity would instead end up as a dead end, a threatening and stagnant position. The male figure represented the director, who offered the new position. The interval during which Ruburt could not scream represented the frozen interval of indecision, in which he could not act.

The final culmination of the dream, when he did scream and run away, represented his subconscious giving him its solution. The position was threatening because it represented a possible dilution of his energies from his main objective of writing, into a superficial ego satisfaction, which would have him basically not only unsatisfied but personally betrayed.

He would, believe it or not, have ended up with a higher title within years, though not of director, and it would have soothed his inner it would have settled for this. But his inner drives would never have let him Ö Ö However, I wanted him to make the adjustments necessary maintain and outward cordiality with the director, to aid his own understanding, and that his resignation, which I hopefully foresaw, would be relatively painless.

His dream had nothing to do with me. This can be considered an incident, that is the unscheduled session and ensuing events, that should show you that our personal material does have validity.

The material dealing with the house was undistorted. I §4 much, and that is my fault. Notice, however, the difference in urgency given in the various suggestions. I know this is difficult to take. The fact is that had you moved, the traffic simply would not have bothered you, in your enon of other features.

I was not the point, I was with the gallery suggestion. e, s, H, c will improve, and is improving, as far as distortions are concerned; again, we are not using a deep trance state, because we are ing i E tion. The process may take longer but it is much more advantageous i, like loop, run, and you forget that this is only the very beginning.

Ruburt and you are both in training, so to speak. You cannot see the top, and I am myself cautious. I do not want to-

-have to deal with any hysterics, and neither do you. Let us (R%... ce E at our own rate. The results will be well worth it.

Do not be overly concerned at any time if I suggest something, do not think practical, but do look into such matters thoroughly. If blocking there should be a definite validity in any case.

If you should not like acting immediately, neither

Ó

for granted that there is a definite need is because we are only beginning, and because Ruburt often blocks my suggestions may seem so impractical. It is the concrete material he fears.

I now wish you a fond good evening. You can count on some fat and meaty data on less personal matters for future sessions. Take heart, however, from the fact that you are both in excellent overall condition, for this is very important in all your endeavors.

P

\*

**RARE RECORDINGS OF SETH SPEAKING**

available on audiocassette. These Seth sessions were Rick Stack, during Jane's classes in Elmira, New York, of these selections have never been published in any form. below, is a collection of some of the best of Seth's co Seth Sessions. Additional selections from the Seth recently being prepared for release.

Jane Robertson  
by Jane Robertson  
© 1997  
jrobertson@Aony.com  
Collection

**Volume I of The Seth Audio Collection** consists of a 20 page booklet of Seth transcripts. Topics covered in

- s Creating your own reality – How to free yourself and create the life you want.
- s Dreams and out-of-body experiences.
- s Reincarnation and Simultaneous Time.
- s Connecting with your inner self.
- s Spontaneity—Letting yourself go with the flow of your being.
- s Creating abundance in every area of your life.
- s Parallel (probable) universes and exploring other dimensions of reality
- s Spiritual healing, how to handle emotions, overcoming depression much more.

**FOR A FREE CATALOGUE** of Seth related products including a detailed description of The Seth Audio Collection, please send your request to the below.

If you would like to order a copy of The Seth Audio Collection please send your name and address, with a check or money order payable to Awareness Network, Inc. in the amount of \$25.00 plus shipping

New York residents please add appropriate sales tax.

Shipping charges: U.S. - \$5.00 Canada - \$7.00 Europe - \$10.00 Australia - \$12.00 CD±

Please allow 2-4 weeks for delivery.

Mail to: **New Awareness Network Inc.**  
**P.O. BOX 192,**  
**Manhasset, New York 11030**  
**(516) 869-9108 between 9:00-5:00 p.m.**

## Books by Jane Roberts from Amber-Allen Publishing

**Real Reality** This essential guide to conscious living clearly and powerfully articulates the furthest reaches of human potential, and the concept that we all create our own reality.

**Being Human** In this perennial bestseller, Seth challenges our assumptions about the nature of reality and stresses the individual's capacity for conscious action.

**Beliefs and World Events** Seth explores the connection between personal beliefs and world events, how our realities merge and combine "to form mass reactions such as the overthrow of governments, the birth of a new religion, wars, epidemics, earthquakes, and new periods of art, architecture, and technology."

**Living in the Now** Seth reveals the true, magical nature of our deepest levels of being, and explains how we live our lives spontaneously, creatively, and according to our own natural rhythms.

**Over the Top** Inspired by Jane's own experiences with the Seth Material, the adventures of Oversoul Seven are an intriguing fantasy, a mind-altering exploration of our inner being, and a vibrant celebration of life.

**Self** Seth reveals a startling new concept of self, answering questions about the inner reality that exists apart from time, the origins and powers of dreams, human sexuality, and how we choose our physical death.

**Decision** Seth reveals the multidimensional nature of the human soul, the dazzling labyrinths of unseen probabilities involved in any decision, and how probable realities combine to create the waking life we know.

**Material World** Seth discusses the material world as an ongoing self-creation—the product of a conscious, self-aware and thoroughly animate universe, where virtually every possibility not only exists, but is constantly encouraged to achieve its highest potential.

**Available in bookstores everywhere.**

× # < #C G# #C# G<x<  
Ú,pÚ/4 p' 4 / / 4 /4 ,

Cy Ely Kaly eChy ly FyIOrOy asQgYUy rly FyIOrOy NsyaQKOy  
wND #SygQZy ly QeYcgQyycQMbi Mtd bQ i %  
E0eFW 4IcegF/yFdkTcgcQf f< fi (23k :4 069"#5k

9 rcoZy ^UWy iok TB Q y KcWy gCf o UggnF Nub Qygyb v cb Qk Tly  
ie lgk dZEK TF &C TQWly U Nk YUgk tly Uyk TB Q fCvly Uyg  
gQk y k dly Uly Uy Pgyy "zi yrTOy; FbQAcQI fgi kyTHbCOy  
kTUyFkQUF"y Ž-cdi Gy fvy FdkTcgcQD 9 " # Ž 92) &

6Ugk yžcay @gQW rglk ly Ky AcYak ny QgdcZ ay? lq Qf ° < ž fi 670 / 4  
fi #° < ž - 40 fi 4 4 4 4 k dy edk UDY Uy . pZy om y  
Mhik ycQk Tgk y O -iQy bi yk Tkay rQ y U AcQk ifi U UQOgy k R y  
rQ Z ž Xcny Qy eGcH U y 000 / y B Q Tgy ifi Uy ie QMSy ly  
k gny cgnicM k Qik R Qy QOy

SpUy kTUyOyKi TOy QgkTQOMgny U ycaQkTUSy9 rQyChSyFbkOy kcy  
i QyKFWy eFMYSy FhQy chyBQkQkgy Iy . . . . .  
.. . . . cQTgyrcgW) &y

ly  
Z QyCQW dgy Kck ycggy, y  
dngk Ely cQgQZ py  
Ely cgygZ Ulylyay  
ce Uly Uy k gny o Uy  
chylyry Maly k dQ  
Q lgy Mdz Qy \* \* ( y

^ d i h : \_ h\_lhd  
n i n n Q RRQ

/ O !# 898  
° , . 1(2 #L 0 <  
\* Y 9i 3

« ni 9  
6: rñ9 \_ ðdd \_  
R è R Q è Q  
96 i i ^ 696: : 96 ^