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Published by Amber-Allen Publishing, Inc.
P.O. Box 6657
San Rafael, CA 94903

Editorial: Janet Mills
Cover Art: Robert F. Butts
Cover Design: Beth Hansen

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Printed Book: ISBN 978-1-878424-06-8
E-Book: ISBN 978-1-934408-24-7

This book is dedicated to

Robert Butts

“Joseph”

Without whose dedication
and work it could not
appear in its present form

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About the Author



INTRODUCTION

BY JANE ROBERTS

I'm proud to publish this book under my own name, though I don't fully understand the mechanics of its production or the nature of the personality I assume in delivering it. I had no conscious work to do on the book at all. I simply went into trance twice a week, spoke in a "mediumistic" capacity for Seth, or as Seth, and dictated the words to my husband, Robert Butts, who wrote them down.

I consider the book "mine" in that I don't believe it could have been written without me and my particular abilities. On the other hand, I realize that far more is involved. I had to read the manuscript to find out what was in it, for example; and to that extent the book doesn't seem mine. But what does that mean?

My idea briefly is this: Our usual orientation is focused pretty exclusively in what we think of as the "real" world, but there are many realities. By shifting our consciousness, we can

glimpse these alternate realities, and all of them are the appearance that Reality takes under certain conditions. I don't believe that we can necessarily describe one in terms of another.

For years I've been confused, trying to define Seth in the usual true-and-false world of facts. There he's accepted as an independent spirit — a spirit guide by those with spiritualistic beliefs — or as some displaced portion of my own personality by the scientific community. I couldn't accept either idea, at least not in undiluted form.

If I said, "Look, people, I don't think Seth is a spirit in *the way you mean*," then this was interpreted as an acknowledgement that Seth was *only* a portion of my personality. Some people thought that I was trying to put Seth down, or deny them the aid of a super-being when at last they thought they'd found one.

Actually, I think that the selves we know in normal life are only the three-dimensional actualizations of other source-selves from which we receive our energy and life. Their reality can't be contained in the framework of our creaturehood, though it is being constantly translated through our present individuality.

The "spirit guide" designation may be a handy symbolic representation of this idea, and I'm not saying that spirit guides do not exist. I *am* saying that the idea deserves greater examination, for the spirit guide may represent something far different than we think. The idea can also be limiting if it always places revelatory knowledge outside of us, and tries to make literal some extraordinary phenomena that may be beyond such interpretation.

While I was trying to define Seth that way and questioning whether or not he was a spirit guide, I was closed off to some

extent from his greater reality, which exists in terms of vast imaginative and creative power that is bigger than the world of facts and can't be contained in it. Seth's personality is quite observable in our sessions, for example, but the source of that personality isn't. For that matter, the origin of *any* personality is mysterious and not apparent in the objective world. My job is to enlarge the dimensions of that world and people's concepts of it.

Seth's books may be the product of another dimensional aspect of my own consciousness not focused in this reality, plus something else that is untranslatable in our terms, with Seth a great psychic creation more real than any "fact." His existence may simply lie in a different order of events than the one we're used to.

I'm not saying that we shouldn't apply what we learn to the ordinary world. Certainly I'm trying to do that, and Seth wrote this book to help people deal more effectively with their daily lives. I am insisting that we must be very careful about making literal interpretations, lest we limit a multidimensional phenomenon by tying it down to a three-dimensional fact system.

Intuitively and emotionally we often understand more than we intellectually realize. Trying to define revelatory knowledge, or a Seth, in terms of our limited ideas about human personality is like trying to translate, say, a rose to the number 3, or trying to explain one in terms of the other.

The funny thing is that a personality *not* focused in our reality can help people live in that world more effectively and joyfully by showing them that other realities also exist. In this book Seth is saying that you can change your experience by altering your beliefs about yourself and physical existence.

To me, the Seth Material is no longer a continuing

manuscript of fascinating theories to be carefully judged against reality. In a strange way it has come alive. The concepts within it live. I experience them and because of this my personal reality has expanded. I've begun to glimpse the greater inner dimensions from which our usual lives emerge, and to familiarize myself with other alternate methods of perception that can be used not only to see other "worlds," but help us deal more effectively with this one.

While Seth was producing this book, my own life was immeasurably enriched in unforeseen ways. Frequent psychedelic-type experiences paralleled Seth's dictated material, and my own creative and psychic abilities developed into some entirely new areas.

Just before Seth began *The Nature of Personal Reality: A Seth Book*, for instance, I found myself embarked on a new venture I call the Sumari development. Sumari refers to a "family" of consciousnesses who share certain overall characteristics. There is a language involved that isn't a language in usual terms. I think that it operates as a psychological and psychic framework that frees me from normal verbal reference, letting me express and communicate inner feelings and data that lie just beneath formalized word patterns.

The Sumari development constantly expanded as Seth produced this book. Now various altered states of consciousness are involved. In one I write Sumari poetry and in another I translate what I've written. At a different level I sing Sumari songs, showing musical knowledge and accomplishment far beyond my normal talents or background. The songs can also be translated, but they communicate emotionally whether or not the words are understood. In yet another state of consciousness, material is received that is

supposed to represent remnants of ancient Speaker manuscripts. (These are also translated later.) Seth defines the Speakers as teachers, both physical and nonphysical, who constantly interpret and communicate inner knowledge through the ages. My husband has also written Sumari, but I have to translate it for him.

As Seth continued dictating *The Nature of Personal Reality*, I wrote a complete poetry manuscript, *Dialogues of the Soul and Mortal Self in Time*, in which I worked out many of my own beliefs as per suggestions Seth was giving in his book. This led to another group of poems, *The Speakers*. To me this all means that there is a rich vein of creativity and knowledge available to each according to his abilities, just beneath the surface of usual consciousness. I believe that it is a part of our human heritage, accessible to some extent to any person who explores the inner dimensions of the mind.

Dialogues of the Soul and Mortal Self in Time, *The Speakers*, and some Sumari poetry are being combined into a book that will be published soon by Prentice-Hall. I consider it a companion book to this one. It shows what was happening in my personal reality while Seth was writing his book on the subject, and reveals how the creative impetus splashes out into all areas of the personality. Seth often refers to the poems and to the experiences that initiated them. Many of those events occurred as I tried to understand the relationship between his world and mine, and the connection between inner and outer experience.

But beside this, as Seth was dictating this present book, I also found myself suddenly writing a novel, *The Education of Oversoul 7*, which was produced more or less automatically. Oversoul Seven, the main character, achieved his own kind of reality. I'd say mentally, "Okay, Seven, let's have the next

chapter,” and there it was as quickly as I could write it down. Portions of the book also came in the dream state.

I know that Seven and his teacher, Cyprus, exist in certain terms, yet their reality can't be explained either in the usual fact world. For example, the novel included many Sumari poems and portions of Speaker manuscripts; and when I sing Sumari I identify with Cyprus, who is supposed to be a fictional character. I could also tune into Seven for help with personal challenges, I discovered.

I love to go full-blast ahead, using my abilities as freely as possible. Yet quite as strongly I'm often scandalized intellectually by the same events that intuitively intrigue me, or by the interpretations placed upon them. It does no good to pretend otherwise, and I think there's a good reason for this sometimes uneasy blend of intuition and intellect.

I'm learning that both elements are important in my work and in Seth's. And perhaps my own refusal to accept pat answers leads me to search so intensely, and is responsible to some degree for my “bringing in” a Seth instead of a Mad Hatter.

The Sumari development, along with the experiences connected with *The Education of Oversoul 7* and *The Nature of Personal Reality*, brought up so many questions that I was forced to seek a larger framework in which to understand what was happening. As a result I'm working on a book called *Aspect Psychology*, which I hope will present a theory of personality large enough to contain man's psychic nature and activities. Seth refers to *Aspects*, as we call it, in this present book, and it should be published sometime in 1975.

In the meantime all I can say is this: We live in a world of physical facts but these spring from a deeper realm of creativity, and in a real sense facts are fictions that spring alive

in our experience. All facts. Seth, then, is as much a fact as I am or you are, and in a strange way he straddles both worlds. I hope that *Aspects* will also span the world of facts and the rich inner realities from which they come, for our experience includes each.

The Nature of Personal Reality not only enriched my creative life but challenged my ideas and beliefs. I agree wholeheartedly with the concepts Seth presents here, while realizing that they run counter to many accepted religious, social, and scientific dogmas. Certainly this book is an answer to all those who have written for help in applying Seth's ideas to ordinary living, and I am certain that it will assist many people in dealing with the varied events and problems of daily life.

Seth's main idea is that we create our personal reality through our conscious beliefs about ourselves, others, and the world. Following this is the concept that the "point of power" is in the present, not in the past of this life or any other. He stresses the individual's capacity for conscious action, and provides excellent exercises designed to show each person how to apply these theories to any life situation.

The message is plain: We are not at the mercy of the subconscious, or helpless before forces that we cannot understand. The conscious mind directs unconscious activity and has at its command all of the powers of the inner self. These are activated according to our ideas about reality. "We are gods couched in creaturehood," Seth says, given the ability to form our experience as our thoughts and feelings become actualized.

Seth first mentioned *The Nature of Personal Reality* in Session 608, April 5, 1972, only shortly after Rob and I had finished reading proofs for his previous book, *Seth Speaks: The*

Eternal Validity of the Soul. He actually began dictation on April 10, 1972, but our personal reality was suddenly disturbed when we were caught in the flood caused by Tropical Storm Agnes. As a result, as you'll see in Rob's notes, further work on the book was delayed for some time.

Seth often uses episodes from our lives as specific examples of larger issues, and our experiences with the flood served as a starting point for his discussion of personal beliefs and disasters. In several other instances he also used our life situation as his source material — an intriguing turnabout.

Since the early days of our sessions, which began in late 1963, Seth has consistently called me Ruburt, and Rob, Joseph, saying that these names refer to the greater selves from which our present identities spring. He continues that practice in this book.

As usual, Rob methodically records each session in his own version of shorthand and then types it. This is much easier and faster than taping each session, replaying it, and then typing. Periodically Rob notes the passage of time, to show how long it takes Seth to get through a particular passage. Seth himself dictates the words to be underlined or put in quotes or parentheses. Often he indicates the placement of colons and other punctuation as well.

This book should help each reader understand the nature of private experience and use that knowledge to make daily living more creative and enjoyable.

Elmira, New York
November 6, 1973



PREFACE BY SETH

THE MANUFACTURE OF PERSONAL REALITY

**SESSION 609, APRIL 10, 1972
9:29 P.M. MONDAY**

(Jane first mentioned a couple of weeks ago that Seth, her trance personality, would start another book of his own soon. The idea had just “come” to her after supper one night. We hadn’t taken it very seriously, since we’d finished proofreading Seth’s first book, Seth Speaks: The Eternal Validity of the Soul,¹ only last month; certainly we weren’t prepared for the fact that he was quite capable of launching another such project so quickly. Nor did Jane have any conscious thoughts about subject matter, or a title, for any projected Seth book.

(However, in last Wednesday’s regularly scheduled session Seth had confirmed her anticipations in so many words — but without setting a date:

(“Now: Ruburt [as Seth calls Jane] is quite correct. We are preparing for another one, and giving you a rest in between. —

(“The volumes automatically unite the material and present it within certain frameworks of discipline.... As you now know, some considerable time is taken with your preparation of notes, and so I have been waiting a while.

(“Ruburt sensed this quite clearly, and as usual feels twinges, wondering what I am going to write about and what kind of a book it will be. Such a book can be given quite normally and quietly along with your regular routine of sessions, adding to your own knowledge and ultimately helping others also. I suggest the simplest of formats; always the least complicated as far as any mechanics are concerned. Do you follow me?

(“Yes,” I’d answered, whereupon Seth had discussed other matters for the rest of the evening.

(As we sat for tonight’s session, Jane said, “Well, Seth’s all ready and I’ve got the urge to get going. Maybe he’ll start his book....” She hasn’t been dwelling upon the subject particularly — or at least I don’t remember her saying much about it.

(The energy at Jane’s command still impresses me, especially when I consider that she weighs less than ninety-five pounds. Given her permission, Seth can come through very powerfully indeed. Her delivery now though was average. By this I mean that when she speaks for Seth her voice drops in register, becomes somewhat stronger, and acquires Seth’s own deliberate but unique accent and rhythm. Jane took off her glasses and placed them on the coffee table between us. The next moment, her eyes much darker, she was in full trance.)

Now: Good evening.

(“Good evening, Seth.”)

We will call this evening’s essay “The Manufacture of Personal Reality.”

Experience is the product of the mind, the spirit, conscious thoughts and feelings, and unconscious thoughts and feelings. These together form the reality that you know. You are hardly at the mercy of a reality, therefore, that exists apart from yourself, or is thrust upon you. You are so intimately connected with the physical events composing your life experience that often you cannot distinguish between the seemingly material occurrences and the thoughts, expectations and desires that gave them birth.

If there are strongly negative characteristics present in your most intimate thoughts, if these actually form bars between you and a more full life, still you often look through the bars, not seeing them. Until they are recognized they are impediments. Even obstacles have a reason for being. If they are your own, then it is up to you to recognize them and discover the circumstances behind their existence.

Your conscious thoughts can be great clues in uncovering such obstructions. You are not nearly as familiar with your own thoughts as you may imagine. They can escape from you like water through your fingers, carrying with them vital nutrients that spread across the landscape of your psyche — and all too often carrying sludge and mud that clog up the channels of experience and creativity.

An examination of your conscious thoughts will tell you much about the state of your inner mind, your intentions and expectations, and will often lead you to a direct confrontation with challenges and problems. Your thoughts, studied, will let you see where you are going. They point clearly to the nature of physical events. What exists physically exists first in thought and feeling. There is no other rule.

(9:40.) You have the conscious mind for a good reason. You are not at the mercy of unconscious drives unless you

consciously acquiesce to them. Your present feelings and expectations can always be used to check your progress. If you do not like your experience, then you must change the nature of your conscious thoughts and expectations. You must alter the kind of messages that you are sending through your thoughts to your own body, to friends and associates.

Each thought has a result, in your terms. The same kind of thought, habitually repeated, will seem to have a more or less permanent effect. If you like the effect then you seldom examine the thought. If you find yourself assailed by physical difficulties, however, you begin to wonder what is wrong.

Sometimes you blame others, your own background, or a previous life — if you accept reincarnation. You may hold God or the devil responsible, or you may simply say, “That is life,” and accept the negative experience as a necessary portion of your lot.

You may finally come to a half-understanding of the nature of reality and wail, “I believe that I have caused these ill effects, but I find myself unable to reverse them.”

If this is the case, then regardless of what you have told yourself thus far, you still do not believe that you are the creator of your own experience. As soon as you recognize this fact you can begin at once to alter those conditions that cause you dismay or dissatisfaction.

(A one-minute pause at 9:49.) No one forces you to think in any particular manner. In the past you may have learned to consider things pessimistically. You may believe that pessimism is more realistic than optimism. You may even suppose, and many do, that sorrow is ennobling, a sign of deep spiritualism, a mark of apartness, a necessary mental garb of saints and poets. Nothing could be further from the truth.

All consciousness has within it the deep abiding impetus

to use its abilities fully, to expand its capacities, to venture joyfully beyond the seeming barriers of its own experience. The very consciousnesses within the smallest molecules cry out against any ideas of limitation. They yearn toward new forms and experiences. Even atoms, then, constantly seek to join in new organizations of structure and meaning. They do this “instinctively.”

Man has been endowed, and has endowed himself, with a conscious mind to direct the nature, shape and form of his creations. All deep aspirations and unconscious motivations, all unspoken drives, rise up for the approval or disapproval of the conscious mind, and await its direction.

Only when it abdicates its functions does it allow itself to become swayed by “negative” experience. Only when it refuses responsibility does it finally find itself at the seeming mercy of events over which it appears to have no control.

Now you may take your break.

“Thank you.”

(10:00. Jane was out of trance easily. “I’ve got a feeling,” she said, “that that’s the start of Chapter One.” Her impression stemmed from the way Seth had called his material an “essay” tonight — which is something he hasn’t done before. It developed that she was partially correct. Resume at 10:07.)

Now: Books on positive thinking alone, while sometimes beneficial, usually do not take into consideration the habitual nature of negative feelings, aggressions, or repressions. Often these are merely swept under the rug.

The authors instead tell you to be positive, compassionate, strong, optimistic, filled with joy and enthusiasm, without telling you what to do to get out of the predicament you may be in, and without understanding the vicious circle that may seem to entrap you. Such books, again, while sometimes of

value, do not explain how thoughts and emotions cause reality. They do not take into consideration the multidimensional aspects of the self or the fact that ultimately each personality, while following definite general laws, must still find and follow his or her own way of adapting these to personal circumstances.

If you are in poor health, you can remedy it. If your personal relationships are unsatisfactory, you can change them for the better. If you are in poverty, you can instead find yourself surrounded by abundance.

Whether or not you realize it, you have pursued your present course with determination, using many resources, for ends or reasons that at one time made sense to you. You may say, “Poor health makes no sense to me,” or, “A fractured relationship with my mate is hardly what I was after,” or, “I certainly have not been pursuing poverty after all my hard work.”

If you were born poor, or born sick, then it certainly seems to you that these circumstances were thrust upon you. Yet they were not, and to some extent or another they can be changed for the better.

This does not mean that effort is not required, and determination. It does mean that you are not powerless to change events and that each of you, regardless of your position, status, circumstances or physical condition, is in control of your own personal experience.

You see and feel what you expect to see and feel. The world as you know it is a picture of your expectations. The world as the race of man knows it is the materialization en masse of your individual expectations. As children come from your physical tissues, so is the world your joint creation.

(10:26. Pause. Then softly, with a smile:) I am writing this

book to help each individual solve his or her own personal problems. I hope to do this by showing you exactly the way in which you form your own reality, by explaining the ways in which you can alter it to your advantage.

The existence of so-called negative thoughts and feelings will not be glossed over, but neither will your ability to handle these. Period. For they are quite under your control. There are methods of using these as springboards for creativity. At no time will you be told to repress them, to ignore them. You will be shown how to recognize those within your experience, to discover which of them has been allowed to run away with you, and how to manage those that seem to be beyond your control.

The methods that I will outline demand concentration and effort. They will also challenge you, and bring into your life expansion and alterations of consciousness of a most rewarding nature.

I am not a physical personality. Basically, however, neither are you. Your experience now is physical. You are a creator translating your expectations into physical form. The world is meant to serve as a reference point. The exterior appearance is a replica of inner desire. You can change your personal world. You do change it without knowing it. You have only to use your ability consciously, to examine the nature of your thoughts and feelings and project those with which you basically agree.

They coalesce into the events with which you are so intimately familiar. I hope to teach you methods that will allow you to understand the nature of your own reality, and to point a way that will let you change that reality in whatever way you choose.

(Louder:) End of dictation.

“Okay. You’re pretty tricky, starting your book like that.”

(Pleasantly:) That is my way. I will give you the title and other pertinent information in a later session, and if you want it an outline of intent.

“I guess Jane would like to see that.”

Let us have this one as simple as possible... Give us a moment...

(Still in trance, Jane took a long pause at 10:37. Her eyes closed, she sat rocking back and forth with one foot upon the edge of the coffee table.)

The book will explain how personal reality is formed, with great stress laid upon the ways of changing unfavorable aspects of individual experience.

It will, hopefully, avoid the Pollyanna attributes of many self-help books, and tease the reader into an enthusiastic desire to understand the characteristics of reality if only to solve his or her own problems. The methods given will be highly practical, workable, and within the abilities of any person genuinely concerned with those problems inherent in the nature of human existence.

The point will be made that all healings are the result of the acceptance of one basic fact: That matter is formed by those inner qualities that give it vitality, that structure follows expectation, that matter at any time can be completely changed by the activation of the creative faculties inherent in all consciousness.

Please title what we have done this evening as my preface. The dictated portion, that is. I bid you a fond good evening.

“Thank you very much, Seth. Good night.”

(End at 10:47 p.m. Jane’s delivery as Seth had been quiet but rather fast, considering the modest speed I can attain while taking verbatim notes in my homemade shorthand. “I think I’ve got half of

the title,” she said as soon as she was out of trance. “It’s The Nature of Personal Reality — hyphen or colon — then something else, but I didn’t get that part. All of a sudden I’m exhausted,” she added, laughing, “but don’t write that down.”

(A few notes, added later: Six months were to pass before we learned the rest of the title for Seth’s book. While Jane was resting before supper on October 25, 1972, the full name popped into her conscious mind: The Nature of Personal Reality: A Seth Book. We held the 623rd session, bridging Chapters Four and Five, that evening.

(We never did ask Seth for an outline, per se. Once the book was under way we realized it wasn’t necessary. This decision also gave Jane as much freedom as possible.)

1. *The Seth Material* was published by Prentice-Hall, Inc. in 1970. *Seth Speaks* was published by Prentice-Hall in 1972 and by Amber–Allen Publishing/New World Library in 1994.

PART ONE

WHERE YOU AND THE WORLD MEET



CHAPTER 1

THE LIVING PICTURE OF THE WORLD

SESSION 610, JUNE 7, 1972
9:10 P.M. WEDNESDAY

*(A number of events, foremost among them the death of Jane's mother after an illness of many years, caused us to lay these sessions aside after Seth finished his preface on April 10. Jane did manage to hold her ESP and writing classes part of the time; she also worked on her novel, *The Education of Oversoul 7*, which she discusses in her Introduction.*

*(Through it all, however, we looked forward to our daily participation in Seth's new book. Jane hadn't looked at *Seth Speaks* for long periods during its production in order to avoid conscious involvement with it — but, she said recently, smiling, she plans to read and use this work session by session as she delivers it. Whatever nervousness she'd felt about producing it was minimal by now. I encouraged her new free attitude.*

(I'll indicate Jane's various states of consciousness as I usually do in these sessions, but the notes can only be hints from an interested observer. The true variety and depth of the various realities and personalities she reaches are qualities that are uniquely hers, and they often defy the written word.)

Good evening.

("Good evening, Seth.")

Now for dictation. The first chapter is entitled: "The Living Picture of the World."

The living picture of the world grows within the mind. The world as it appears to you is like a three-dimensional painting in which each individual takes a hand. Each color, each line that appears within it has first been painted within a mind, and only then does it materialize without.

In this case, however, the artists themselves are a portion of the painting, and appear within it. There is no effect in the exterior world that does not spring from an inner source. There is no motion that does not first occur within the mind.

The great creativity of consciousness is your heritage. It does not belong to mankind alone, however. Each living being possesses it, and the living world consists of a spontaneous cooperation that exists between the smallest and the highest, the greatest and the lowly, between the atoms and the molecules and the conscious, reasoning mind.

All manner of insects, birds and beasts cooperate in this venture, producing the natural environment. This is as normal and inevitable as the fact that your breath causes a mist to form on glass if you breathe upon it. All consciousness creates the world, rising out of feeling-tone. It is a natural product of what your consciousness is. Feelings and emotions emerge into reality in certain specific ways. Thoughts appear, growing on the bed already laid. The seasons spring up, formed by ancient

feeling-tones, having deep and abiding rhythms. They are the result, again, of innate creative aspects that are a portion of all life.

These ancient aspects lie, now, deeply buried in the psyches of all species, and from them the individual patterns, the specific blueprints for new differentiations, emerge.

(9:29. *Intently:*) The body of the earth can be said to have its own soul, or mind (whichever term you prefer). Using this analogy the mountains and oceans, the valleys and rivers and all natural phenomena spring from the earth's soul, as all events and all manufactured objects appear from the inner mind or soul of mankind.

The inner world of each man and woman is connected with the inner world of the earth. The spirit becomes flesh. Part of each individual's soul, then, is intimately connected with what we will call the world's soul, or the soul of the earth.

The smallest blade of grass, or flower, is aware of this connection, and without reasoning comprehends its position, its uniqueness and its source of vitality. The atoms and molecules that compose all objects, whether it be the body of a person, a table, a stone or a frog, know the great passive thrust of creativity that lies beneath their own existence, and upon which their individuality floats, distinct, clear and unassailable.

So does the human individual rise up in victorious distinctiveness from the ancient and yet ever-new fountains of its own soul. The self rises from unknowing into knowing, constantly surprising itself. As you read these sentences, for example, some of your knowledge is conscious knowing and is instantly available. Some is unconscious, but even the unconscious knowledge is knowing in its own unknowing.

You always know what you are doing, even when you do not realize it. Your eye knows it sees, though it cannot see itself except through the use of reflection. In the same way the world as you see it is a reflection of what you are, a reflection not in glass but in three-dimensional reality. You project your thoughts, feelings, and expectations outward, then you perceive them as the outside reality. When it seems to you that others are observing you, you are observing yourself from the standpoint of your own projections.

Now you may take a break.

(9:46 to 10:09.)

Now: You are the living picture of yourself. You project what you think you are outward into flesh. Your feelings, your conscious and unconscious thoughts, all alter and form your physical image. This is fairly easy for you to understand.

It is not as easy, however, to realize that your feelings and thoughts form your exterior experience in the same way, or that the events that appear to happen to you are initiated by you within your mental or psychic inner environment.

Your body does not just happen to be thin or fat, tall or short, healthy or ill. These characteristics are mental, and are thrust outward by you upon your image. I do not mean to be facetious, but you were not born yesterday. Your soul was not born yesterday, in those terms, but before the annals of time as you think of time.

The characteristics that were yours at birth were yours for a reason. The inner self chose them. To a large extent, the inner self can even now alter many of them. You did not arrive at birth without a history. Your individuality was always latent within your soul, and the “history” that is a part of you is written within unconscious memory that resides not only within your psyche, but is faithfully decoded in your genes and

chromosomes,¹ and fulfilled in the blood that rushes through your veins.

You are aware, alert, and participating in many more realities than you know as your soul expresses itself through you. That consciousness of your usual daylight hours, the ego consciousness, rises up like a flower from the ground of the “underneath,” the unconscious bed of your own reality. Though you are not aware of it, this ego itself emerges, then falls back again into the unconscious, from which another ego then rises as a new bloom from the springtime earth.

(10:27.) You do not have the same ego now that you had five years ago, but you are not aware of the change. Ego rises out of what you are, in other words. It is a part of the action of your being and consciousness, but as the eye cannot see its own shifting colors and expressions, as it is not aware that it lives and dies constantly as its atomic structure changes, so you are not aware that the ego continually changes, dies, and is reborn.

Physically the structure of a cell retains its identity, even while the matter that composes it is continually altered. The cell rebuilds itself in line with its own pattern of identity, yet is always a part of emerging action, alive and responding even in the midst of its own multitudinous deaths.

So psychological structures form to which various names are given. The names are meaningless, but the structures behind them are not. Such psychological structures also retain their identity, their pattern of uniqueness, even while they change constantly, die and are reborn.

The eye rises out of the physical structure. The ego rises out of the structure of the psyche. It cannot see itself, as the eye cannot. Both look outward — in one case away from the physical body, and in the other case away from the inner

psyche to the environment.

The creative body consciousness creates the eye. The creative inner psyche creates the ego. The body forms the eye in the splendid wisdom of its great unconscious knowing. The psyche brings forth the ego that perceives psychologically as the eye perceives physically. Both the eye and the ego are formations focused toward perception of exterior reality.

You may take your break.

(10:36 to 10:45.)

Now: This is not [book] dictation.

Ruburt was correct in the insight of a few moments earlier (*during break*). In my book we will be going deeper into the nature of the unconscious and the psyche, bringing out some concepts that are of greatest value.

Ruburt himself, unconsciously but also to some extent consciously, has been more intrigued with questions concerning consciousness and personality — the role of the ego consciousness, for example — since beginning his novel, *Oversoul 7 (in late March, 1972)*.

Much is not as yet known. Your psychologists are not able to think in terms of a soul, and your religious leaders are not able, or refuse, to comprehend it psychologically even to its simplest degree. Metaphysics and psychology have not met, in other words.

Now: I am, as I have told you often myself, independent of Ruburt. As you know there are connections between us.² He does not understand as yet the true nature of his own creativity. Few people do. There are always psychological reasons for all such phenomena — for any phenomena at all. In some respects of course Ruburt's children are his books. His psyche is enormously creative. Part of what I seem to be as I speak through him is as deeply and unconsciously a

phenomenon as the birth of a child would be. In a different way so is *Oversoul* 7 as he thinks of it.

These are not physical children at the mercy of time and the elements, but eternal ones, more knowledgeable than the parent; gods springing from the human psyche, half-human, half-divine. And on this level the parent is astonished, delighted at the superior accomplishments of its children, the superiority of the offspring, and yet also jealous to some extent.

If the books are children symbolically, then in those same terms his representation of my reality is a far more living, three-dimensional aspect. He has at various times wondered about schizophrenia, for example. He does not realize that on this level, now, and regardless of my independence and other issues involved, that he creates the personalities free of time, organizes them under the leadership of the conscious mind, and assigns them tasks of great validity and importance, which are then carried out.

This is creativity of a most specialized nature and allows him to probe, if he will, into the nature of consciousness, the psyche, and creativity in a way that few can. Now he himself set up the conditions that would make such results possible. A certain part of my reality is a portion of a certain part of his reality, and here the creation of what I seem to be takes place.

Beyond that is my own independent reality.

I will have more to say, and add to these notes so that they will build up by themselves.

("They're very interesting.")

If Ruburt would regard his problems as challenges then he would get much better results. That is all for now, and I bid you a fond good evening.

("The same to you, Seth. Thank you.")

Come to our class sometime.

(“Okay.” End at 11:10 p.m. Jane holds her ESP class on Tuesday night each week. Since I’m more solitary by nature, however, I usually type Monday’s session then or work on filing and correspondence.

(In answer to many queries, I’ll explain here why I prefer to write these sessions down instead of using a recorder. Shortly after Seth began to speak through Jane in late 1963 we tried recording the material, but I soon learned that I can type a session from my notes a lot faster than I can from a tape.

(This is very important, since all of our psychic work is done at night, after we’ve already put in a full day writing and painting, and carrying out all those other actions connected with just living in an organized way. [Yet I’ve had to modify my schedule in order to find the additional time required for the preparation of this manuscript: I paint in the mornings and do this work in the afternoons.]

(When Jane speaks to me as Seth her delivery is slower than it is during a class session, for instance. This, along with Seth’s own instructions, makes punctuation easy. The copy is concise; after an occasional correction it’s ready for publication. Moreover, I think the fact that such high-quality work is obtained this way says important things about these sessions.)

**SESSION 613, SEPTEMBER 11, 1972
9:10 P.M. MONDAY**

(After holding the first session for this chapter, Jane wrote intently on Oversoul 7 and did some work on a long-range project that she tentatively calls Aspect Psychology. Then, just before we were to resume work on Seth’s book, the great flood of Friday,

June 23, 1972, took place.

(The flood was the worst on record in this section of the country. It grew out of Tropical Storm Agnes — which, somewhat ironically, had lost its hurricane status by the time it began its erratic course up the East Coast from Florida. Agnes was preceded by days of heavy rain that extended on a broad front for hundreds of miles. The storm unexpectedly veered inland after picking up new strength off the Virginia Capes, and when it stalled over New York and Pennsylvania flooding became inevitable.

(Jane and I decided to remain behind when, finally, last minute requests to evacuate our section of Elmira were made before dawn. Our decision, of course, contained deeply symbolic meanings for us that we still only partially understand. The Chemung River passes less than a block from our apartment house on its way through the center of the city, but since we lived on the second floor we thought we'd be secure. The house was solid, we decided. The neighborhood emptied itself except for us, and became extremely quiet.

(The water, thick with topsoil, exuding a near-suffocating odor of petroleum effluents, became one foot deep in the yard, then three, then five.... Jane and I found ourselves experiencing a drastic new world, and although Seth hasn't said so yet, I believe that to be one of the reasons we stayed. We sipped wine and used light self-hypnosis to take the edge off our tension, but as we watched the water crawl up the side of the old red-brick house next door, our new reality threatened to turn into a terrifying one indeed. Had we made the right decision?

(By now escape was probably impossible. I suggested that Jane "tune in" psychically to see what she could learn about our situation. "It's hard to be calm when you're really scared," she said, but began to compose herself. Gradually she attained a very relaxed state. She told me that the water would reach its highest

level late that afternoon; incredibly, it would become almost ten feet deep in the yard and reach halfway up the first-floor windows of the house next to ours. We would be safe as long as we stayed where we were. Jane sounded awed, though, when she said that the Walnut Street Bridge would “go.” I was awed too, since the old steel bridge crossed the Chemung River less than half a block from us. We couldn’t see it because of the houses across the street.

(As soon as Jane had “picked up” this information we began to feel better. We ate, played cards, and periodically checked the water level. Several hours passed. The flood crested within fifteen minutes of the time Jane had given, and within three inches of her projected high-water mark. We slept that evening knowing that the water was dropping quickly. The next morning I walked over to the Walnut Street Bridge. It had been destroyed; several of its spans had been washed out.

(We were lucky compared to many others in the city. We’d lost our car, but we had a place to live and had all of our paintings, manuscripts and records, including the fifty-three volumes of the Seth material, intact. Since we occupy two apartments in order to have enough living and working space, we had room to take in a couple who had been flooded out. The weather was cold and rainy. Our days became a routine of actions devoted to survival, although Jane finished *Oversoul 7* early in July, and resumed her classes. This book was put aside for a long time.

(In August Jane held one session on the flood — in which Seth had time to just touch upon the reasons behind our personal involvement in it — and late that month and in September we had several house guests in connection with psychic work. One of them was Richard Bach, author of the very successful book, *Jonathan Livingston Seagull*.³

(When she felt it was time to resume work on Seth’s book, Jane discovered to her surprise that she was somewhat nervous

about it. Yet, speaking for Seth, she resumed dictation so smoothly that it seemed there hadn't been any such thing as a three-month lapse....)

Good evening.

(“Good evening, Seth.”)

Now: Give us a moment (*softly*), and we will resume dictation.

(“All right.”)

Your experience in the world of physical matter flows outward from the center of your inner psyche. Then you perceive this experience. Exterior events, circumstances and conditions are meant as a kind of living feedback. Altering the state of the psyche automatically alters the physical circumstances.

There is no other valid way of changing physical events. It might help if you imagine an inner living dimension within yourself in which you create, in miniature psychic form, all the exterior conditions that you know. Simply put, you do exactly this. Your thoughts, feelings and mental pictures can be called incipient exterior events, for in one way or another each of these is materialized into physical reality.

You change even the most permanent-seeming conditions of your life constantly through the varying attitudes you have toward them. There is nothing in your exterior experience that did not originate within you.

Interactions with others do occur, of course, yet there are none that you do not accept or draw to you by your thoughts, attitudes, or emotions. This applies in each area of life. In your terms, it applies both before life and after it. In the most miraculous fashion are you given the gift of creating your experience.

In this existence you are learning to handle the

inexhaustible energy that is available to you. The mass condition of the world, and the situation of each individual in it, is the materialization of man's progress as he forms his world.

(9:24.) The joy of creativity flows through you as effortlessly as your breath. From it the most minute areas of your outer experience spring. Your feelings have electromagnetic realities that rise outward, affecting the atmosphere itself. They group through attraction, building up areas of events and circumstances that finally coalesce, so to speak, either in matter as objects — or as events in “time.”

Some feelings and thoughts are translated into structures that you call objects; these exist, in your terms, in a medium you call space. Others are translated instead into psychological structures called events, that seem to exist in a medium you call time.

Space and time are both root assumptions, which simply means that man accepts both, and assumes that his reality is rooted in a series of moments and a dimension of space. So your inner experience is translated in those terms.

Even the duration of an event or object in space or time is determined by the intensity of the thoughts or emotions that gave it birth. Duration in space is not the same as duration in time, however, though it may seem that this is the case. I am speaking in your terms now. An event or object that exists briefly in space may have a much greater duration in time. It may have far greater importance and intensity, existing in your memory, for example, long after it has disappeared in space. Such an event or object does not merely exist symbolically within your mind or memory — but in your terms its actual reality continues as a time event.

Nor is its reality in space annihilated as long as it exists

within your mind. Let us take a very simple example. A child has been told not to play with a doll. The order is disobeyed. The child, wittingly or unwittingly, breaks the doll, and it is finally thrown away. The doll exists in time quite vitally as long as the child or the adult-to-be remembers it.

(9:40.) If the doll sat on a bureau and this is also vividly recalled, then the space in which the doll sat still carries the impression of the doll, though other objects may be placed there. You react, therefore, not only to what is visible to your physical eyes in space, or to what is directly in front of you in time, but also to objects and events whose reality is still with you, though they may seem to have disappeared.

Basically you create your experience through your beliefs about yourself and the nature of reality. Another way to understand this is to realize that you create your experiences through your expectations. Your feeling-tones are your emotional attitudes toward yourself and life in general, and these generally govern the large areas of experience.

(Pause.) They give the overall emotional coloration that characterizes what happens to you. Period. You are what happens to you. Your emotional feelings are often transitory, but beneath there are certain qualities of feeling uniquely your own, that are like deep musical chords. While your day-to-day feelings may rise or fall, these characteristic feeling-tones lie beneath.

Sometimes they rise to the surface, but in great long rhythms. You cannot call these negative or positive. They are instead tones of your being. They represent the most inner portion of your experience. This does not mean that they are hidden from you, or are meant to be. It simply means that they represent the core from which you form your experience.

If you have become afraid of emotion or the expression of

feeling, or if you have been taught that the inner self is no more than a repository of uncivilized impulses, then you may have the habit of denying this deep rhythm. You may try to operate as if it did not exist, or even try to refute it. But it represents your deepest, most creative impulses; to fight against it is like trying to swim upstream against a strong current.

Now you may take your break.

(9:57 to 10:06.)

These feeling-tones, then, pervade your being.

They are the form your spirit takes when combined with flesh. From them, from their core, your flesh arises.

Everything that you experience has consciousness, and each consciousness is endowed with its own feeling-tone. There is great cooperation involved in the formation of the earth as you think of it, and so the individual living structures of the planet rise up from the feeling-tone within each atom and molecule.

Your flesh springs about you in response to these inner chords of your being, and the trees, rocks, seas and mountains spring up as the body of the earth from the deep inner chords within the atoms and molecules, which are also living. Because of the creative cooperation that exists, the miracle of physical materialization is performed so smoothly and automatically that consciously you are not aware of your part in it.

(10:16.) The feeling-tone then is the motion and fiber — the timber — the portion of your energy devoted to your physical experience. Now it flows into what you are as a physical being and materializes you in the world of seasons, space, flesh, and time. Its source, however, is quite independent of the world that you know.

Once you learn to get the feeling of your own inner tone,

then you are aware of its power, strength and durability, and you can to some extent ride with it into deeper realities of experience.

The incredible emotional richness and variety and splendor of physical experience is the material reflection of this inner feeling-tone. It pervades the events in your life, the overall inner direction, the quality of perception. It fills up and illuminates the individual aspects of your life, and largely determines the pervasive subjective climate in which you dwell.

It is the essence of yourself. Its sweeps are broad in range, however. It does not determine, for example, specific events. *(Pause.)* It paints the colors in the large “landscape” of your experience. It is the feeling of yourself, inexhaustible.

In other terms it represents the expression of yourself in pure energy, from which your individuality rises, the You of you, unmistakably given identity that is never duplicated.

This energy comes from the core of BEING (in capital letters), from All That Is (with our usual capitals), and represents the source of never-ending vitality. It is Being, Being in You. As such, all of the energy and power of Being is focused and reflected through you in the direction of your three-dimensional existence.

You may take your break.

(10:35 to 10:47.)

While your feeling-tone is uniquely yours, still it is expressed in a certain fashion that is shared by all consciousnesses focused in physical reality. So in those terms you spring from the earth as all the other creatures and natural living structures. You are, while physical, a portion of nature, therefore, not apart from it.

Trees and rocks possess their own consciousness, and also

share a gestalt consciousness, even as the living portions of your body. The cells and organs have their own awarenesses, and a gestalt one. So the race of man also has individual consciousness and a gestalt or mass consciousness, of which you individually are hardly aware.

The mass race consciousness, in its terms, possesses an identity. You are a portion of that identity while still being unique, individual and independent. You are confined only to the extent that you have chosen physical reality, and so placed yourself within its context of experience. While physical, you follow physical laws, or assumptions. These form the framework for corporeal expression.

Within this framework you have full freedom to create your experience, your personal life in all of its aspects, the living picture of the world. Your personal life, and to some extent your individual living experience, help create the world as it is known in your time.

(11:00.) In this book we will be speaking about your own subjective world, and your part in the creation of events both private and shared. It is important before we continue that you realize that consciousness is within all physical phenomena, however. It is vital that you realize your position within nature. Nature is created from within. The personal life that you know rises up from within you, yet it is given. Period. Since you are a part of Being, then in a certain fashion you give yourself the life that is being lived through you.

(Pause.) New paragraph: You make your own reality. There is no other rule. Knowing this is the secret of creativity.

I have spoken of “you,” yet this must not be confused with the “you” that you often think you are — the ego alone, for the ego is only a portion of You; it is that expert part of your personality that deals directly with the contents of your

conscious mind, and is concerned most directly with the material portions of your experience.

The ego is a very specialized portion of your greater identity. It is a portion of you that arises to deal directly with the life that the larger You is living. The ego can feel cut off, lonely and frightened, however, if the conscious mind lets the ego run away with it. The ego and the conscious mind are not the same thing. The ego is composed of various portions of the personality — it is a combination of characteristics, ever-changing, that act in unitary fashion — the portion of the personality that deals most directly with the world.

(Very slowly at 11:18:) The conscious mind is an excellent perceiving attribute, a function that belongs to inner awareness but in this case is turned outward toward the world of events. Through the conscious mind the soul looks outward. Left alone, it perceives clearly.

In certain terms, the ego is the eye through which the conscious mind perceives, or the focus through which it views physical reality. But the conscious mind automatically changes its focus throughout life. The ego, while appearing the same to itself, ever changes. It is only when the conscious mind becomes rigid in its direction, or allows the ego to take on some of its own functions, that difficulties arise. Then the ego allows the conscious mind to work in certain directions and blocks its awareness in others.

And so it is from your larger identity that you form the reality that you know. It is up to you to do this with joy and vigor, clearing your conscious mind so that the deeper knowledge of your greater identity can form joyous expressions in the world of the flesh.

(11:25.) End of the chapter. End of dictation.

Now: The book will enable others to help themselves, and

will reach a far greater audience and help more people than Ruburt could meet alone, or than I could help through individual sessions. Those who request help should be put on a list to make sure they know of the book.

(“That’s a good idea.” By mail and telephone, Jane has been getting more requests for help than she can handle.)

Ruburt does not need to feel he must have individual sessions, then, for people who must work this through alone. And now, I bid you a fond good evening.

(“Thank you, Seth, and good evening. It’s been very pleasant to sit in on a session again.”)

If you have questions, you may ask them.

(I paused, considering the late hour, then asked Seth for his opinion about the recent visit of a young scientist from a Western state. Jane, both as Seth and as herself, had made a good start at tuning-in on certain technical information. I felt however that a great amount of time and effort would be needed, on a regular basis over a period of years, probably, for Jane to make full use of her abilities in such specialized endeavors.)

The effect of the visit was good, particularly on Ruburt. We will get to his [scientific] questions. For Ruburt’s confidence, I wanted this book decently begun. Other sessions may take over from dictation now and then, but the main project will be the book.

The flood material will be used as an example in the book later on, when natural disasters are discussed; so you will have that material, and others may use and understand it.

And now, a fond good evening.

(“Thanks once again, Seth.”)

(End at 11:32 p.m. Jane was quickly out of an excellent dissociated state. “I’m glad Seth’s working on his book again,” she said. “I know it’s silly, but I feel a lot better. I was even wondering

if my own attitude was holding the thing up now, after all of those other interruptions....” And so, like Seth Speaks, this is really two books in one: It’s not only about the nature of personal reality, but the circumstances surrounding Jane’s production of the material and the many ideas she has concerning it.

(I was happy to learn that Seth plans to incorporate flood data in his book — I’ve been concerned lest that subject be pushed aside by other events, then perhaps forgotten.)

1. For those who have forgotten: Chromosomes are microscopic bodies into which the protoplasmic substance of a cell nucleus separates during cell division. They carry the genes, the “blueprints” that determine hereditary characteristics. Occasionally a footnote like this will be included in order to point up Seth’s own material. Often he’ll “take off” from such standard definitions in his own way.

2. A note added later: *The Seth Material* and *Seth Speaks* contain some references to the reincarnational connections that Seth postulates involving himself, Jane, and me. Such personal data is outside the scope of this book; but in Chapter Nineteen, Seth does go into his ideas on reincarnation, time, etc., in a more objective way.

3. New York, N.Y.: The Macmillan Company, 1970.



CHAPTER 2

REALITY AND PERSONAL BELIEFS

SESSION 614, SEPTEMBER 13, 1972
9:36 P.M. WEDNESDAY

(Jane was very pleased now that Seth's book was firmly under way after so many delays. Her energy has been "up" these days. After her long session Monday night, she had come back with an even longer one in ESP class Tuesday evening — and with Sumari¹ added, too. Now a third session was due tonight.

(She wasn't tired, though, Jane said. Her only complaint concerned the excessive humidity, since she is very sensitive to the weather; today had been hot, with rain after supper. We walked around the block just before session time.)

Good evening.

("Good evening, Seth.")

We will resume dictation. Chapter Two: "Reality and

Personal Beliefs.”

You form the fabric of your experience through your own beliefs and expectations. These personal ideas about yourself and the nature of reality will affect your thoughts and emotions. You take your beliefs about reality as truth, and often do not question them. They seem self-explanatory. They appear in your mind as statements of fact, far too obvious for examination.

Therefore they are accepted without question too often. They are not recognized as beliefs about reality, but are instead considered characteristics of reality itself. (*Pause.*) Frequently such ideas appear indisputable, so a part of you that it does not occur to you to speculate about their validity. They become invisible assumptions, but they nevertheless color and form your personal experience.

Some people, for example, do not question their religious beliefs but accept them as fact. Others find it comparatively easy to recognize such inner assumptions when they appear in a religious context, but are quite blind to them in other areas.

(9:45.) It is far simpler to recognize your own beliefs in regard to religion, politics or similar subjects, than it is to pinpoint your deepest beliefs about yourself and who and what you are — particularly in relationship with your own life.

Many individuals are completely blind to their own beliefs about themselves, and the nature of reality. Your own conscious thoughts will give you excellent clues. Often you will find yourself refusing to accept certain thoughts that come to your mind because they conflict with other usually accepted ideas.

Your conscious mind is always trying to give you a clear picture, but you often allow preconceived ideas to block out this intelligence. It has been fashionable to blame the

subconscious for personality problems and difficulties, the idea being that early events, charged and mysterious, lodged there. In this country several generations grew up believing that the subconscious portions of the personality were unreliable, filled with negative energy, and contained only locked-up unpleasant episodes best forgotten.

(9:54.) They grew up believing that the conscious mind was relatively powerless, that adult experience was set in the days of infancy. These concepts themselves set up artificial divisions. People learned that they should not be aware of “subconscious” material.

The doors to the inner self were to be shut tight. Only lengthy psychoanalysis could or should open them. The normal individual felt that he had best leave such areas alone, so in cutting off these portions of the self, barriers were also set up against the joy of the inner spontaneous self. People felt divorced from the core of their own reality.

The concept of original sin was a very poor, limited and distorted one, but at least along with it went rather simple procedures: Through baptism you might be saved, or through certain words or sacraments or rituals redemption could be found. (*See the Gospel according to Mark, 1:1–11, for instance.*)

The idea of the tainted subconscious, however, left man no such relatively easy way out. The few rituals possible required years of analysis, which only the very wealthy were privileged to experience.

About the same time that the idea of the unsavory subconscious arose so strongly, the idea of the soul went out the window. Millions of people therefore believed in a reality in which they were deprived of the idea of a soul, and burdened by the concept of a very unreliable, if not definitely evil, subconscious. They saw themselves as vulnerable solitary

points of egos, riding perilously and unprotected upon the tumultuous waves of involuntary processes.

(Pause at 10:05. Certainly these sessions aren't "spiritual" in usual terms. Still in trance, Jane lit a cigarette. Her beer was gone, but since I had a little left in my glass she reached over and helped herself.²)

At about the same time many intelligent persons were realizing that organized religions' ideas of God, and of heaven and hell, were distorted, unjust, and smacked of children's fairy tales. For these individuals there was no place to look for help.

Under the circumstances, to look within would have seemed foolhardy, for they had been taught that this within contained the source of their problems to begin with. Those who could not afford therapy tried the harder to inhibit any messages from the inner self, for fear they would become swallowed by the savage infantile emotions.

Now first of all, there are no limitations or divisions to the self, though for purposes of discussion a word like "ego" may be used here because you understand what you think it means. You can indeed depend upon seemingly unconscious portions of yourself. As you will see later, you can become more and more consciously aware, therefore bringing into your consciousness larger and larger portions of yourself.

(10:12.) You breathe, grow, and perform multitudinous delicate and precise activities constantly, without being consciously aware of how you carry out such manipulations. You live without consciously knowing how you maintain this miracle of physical awareness in the world of flesh and time.

The seemingly unconscious portions of yourself draw atoms and molecules from the air to form your image. Your lips move, your tongue speaks your name. Does the name

belong to the atoms and molecules within your lips or tongue? (*Pause.*) The atoms and molecules move constantly, forming into cells, tissues and organs. How can the name the tongue speaks belong to them?

They do not read or write, yet they speak complicated syllables that communicate to other beings such as yourself anything from a simple feeling to the most complicated information. How do they do this?

The atoms and molecules of the tongue do not know the syntax of the language they speak. When you begin a sentence you do not have the slightest conscious idea, often, of how you will finish it, yet you take it on faith that the words will make sense, and your meaning will flow out effortlessly.

All of this happens because the inner portions of your being operate spontaneously, joyfully, freely; all of this occurs because your inner self believes in you, often even while you do not believe in it. These unconscious portions of your being operate amazingly well, frequently despite the greatest misunderstanding on your part of their nature and function, and in the face of strong interference from you because of your beliefs.

Each person experiences a unique reality, different from any other individual's. This reality springs outward from the inner landscape of thoughts, feelings, expectations and beliefs. If you believe that the inner self works against you rather than for you, then you hamper its functioning — or rather, you force it to behave in a certain way because of your beliefs.

The conscious mind is meant to make clear judgments about your position in physical reality. Often false beliefs will prevent it from making these, for the egotistically held ideas will cloud its clear vision.

I suggest a break.

(10:31. Jane's trance had been deep. She felt better now, she said, because the weather had lost some of its oppressive quality. I told her that in my opinion the material tonight represented her and Seth at their best — and that it also had a deceptive simplicity. Jane was pleased, saying she felt quite free now about the production of the book.)

Are you ready?

(“Yes.” I was just finishing my notes when Jane took off her glasses and resumed speaking for Seth. 10:53.)

Your beliefs can be like fences that surround you.

You must first recognize the existence of such barriers — you must see them or you will not even realize that you are not free, simply because you will not see beyond the fences. (*Very positively:*) They will represent the boundaries of your experience.

There is one belief, however, that destroys artificial barriers to perception, an expanding belief that automatically pierces false and inhibiting ideas.

Now, separately:

The Self Is Not Limited.

That statement is a statement of fact. It exists regardless of your belief or disbelief in it. Following this concept is another:

There Are No Boundaries or Separations of the Self.

Those that you experience are the result of false beliefs. Following this is the idea that I have already mentioned:

You Make Your Own Reality.

To understand yourself and what you are, you can learn to experience yourself directly apart from your beliefs about yourself. What I would like each reader to do is to sit quietly. Close your eyes. Try to sense within yourself the deep feeling-tones that I mentioned earlier (*in the 613th session in Chapter One*). This is not difficult to do.

Your knowledge of their existence will help you recognize their deep rhythms within you. Each individual will sense these tones in his or her own way, so do not worry about how they should feel. Simply tell yourself that they exist, that they are composed of the great energies of your being made flesh.

Then let yourself experience. If you are used to terms like meditation, try to forget the term during this procedure. Do not use any name. Free yourself from concepts, and experience the being of yourself and the motion of your own vitality. Do not question, “Is this right? Am I doing it correctly? Am I feeling what I should feel?” This is the book’s first exercise for you. You are not to use other people’s criteria. There are no standards but your own feelings.

No particular time limit is recommended. This should be an enjoyable experience. Accept whatever happens as uniquely your own. The exercise will put you in touch with yourself. It will return you to yourself. Whenever you are nervous or upset, take a few moments to sense this feeling-tone within you, and you will find yourself centered in your own being, secure.

When you have tried this exercise several times, then feel these deep rhythms go out from you in all directions, as indeed they do. Electromagnetically they radiate out through your physical being; and in ways that I hope to explain later, they form the environment that you know even as they form your physical image.

(11:14.) I told you that the self was not limited, yet surely you think that your self stops where your skin meets space, that you are inside your skin. Period. Yet your environment is an extension of your self. It is the body of your experience, coalesced in physical form. The inner self forms the objects that you know as surely and automatically as it forms your finger or your eye.

Your environment is the physical picture of your thoughts, emotions and beliefs made visible. Since your thoughts, emotions and beliefs move through space and time, you therefore affect physical conditions separate from you.

Consider the spectacular framework of your body just from the physical standpoint. You perceive it as solid, as you perceive all other physical matter; yet the more matter is explored the more obvious it becomes that within it energy takes on specific shape (in the form of organs, cells, molecules, atoms, electrons), each less physical than the last, each combining in mysterious gestalt to form matter.

(11:25.) The atoms within your body spin. There is constant commotion and activity. The flesh that seemed so solid turns out to be composed of swiftly moving particles — often orbiting each other — in which great exchanges of energy continually occur.

The stuff, the space outside of your body, is composed of the same elements, but in different proportions. There is a constant physical interchange between the structure you call your body and the space outside it; chemical interactions, basic exchanges without which life as you know it would be impossible.

To hold your breath is to die. Breath, which represents the most intimate and most necessary of your physical sensations, must flow out from what you are, passing into the world that

seems to be not you. Physically, portions of you leave your body constantly and intermix with the elements. You know what happens when adrenalin is released through the bloodstream. It stirs you up and prepares you for action. But in other ways the adrenalin does not just stay in your body. It is cast into the air and it affects the atmosphere, though it is transformed.

Any of your emotions liberate hormones, but these also leave you as your breath leaves you; and in that respect you can say that you release chemicals into the air that then affect it.

Physical storms, then, are caused by such interactions. I am telling you that you form your own reality once again, and this includes the physical weather — which is the result, *en masse*, of your individual reactions.

I will elaborate much more specifically on this particular point later in the book. (*A note added later: Seth does — in Chapter Eighteen.*) You are in physical existence to learn and understand that your energy, translated into feelings, thoughts and emotions, causes all experience. There are no exceptions.

Once you understand this you have only to learn to examine the nature of your beliefs, for these will automatically cause you to feel and think in certain fashions. Your emotions follow your beliefs. It is not the other way around.

I would like you to recognize your own beliefs in several areas. You must realize that any idea you accept as truth is a belief that you hold. You must, then, take the next step and say, “It is not necessarily true, even though I believe it.” You will, I hope, learn to disregard all beliefs that imply basic limitations.

You may take your break.

(11:40. *Jane was surprised to learn that almost fifty minutes*

had passed. Her delivery had become increasingly energetic and intent, and the session had turned into one of those occasions when she — and Seth — appeared to be quite capable of continuing half the night. I'd also picked up an infusion of energy. Because I was willing to continue, Jane changed her mind about ending the session here. Resume in the same manner at 11:56.)

Now: Later we will discuss some of the reasons for your beliefs, but for now I simply want you to recognize them.

I am going to list some limiting false beliefs. If you find yourself agreeing with any of them, then recognize this as an area in which you must personally work.

1. Life is a valley of sorrows.
2. The body is inferior. As a vehicle of the soul it is automatically degraded, tinged.

You may feel that the flesh is inherently bad or evil, that its appetites are wrong. Christians may find the body deplorable, thinking that the soul descended into it — “descent” automatically meaning the change from a higher or better condition to one that is worse.

Followers of Eastern religions often feel it their duty, also, to deny the flesh, to rise above it, so to speak, into a state where nothing is desired. (*“Emptiness” in Taoism, for instance.*) Using a different vocabulary, they still believe that earth experience is not desirable in itself.

3. I am helpless before circumstances that I cannot control.

4. I am helpless because my personality and character were formed in infancy, and I am at the mercy of my past.

5. I am helpless because I am at the mercy of events from past lives in other incarnations, over which I now

have no control. I must be punished, or I am punishing myself for unkindnesses done to others in past lives. I must accept the negative aspects of my life because of my karma.³

6. People are basically bad, and out to get me.
7. I have the truth and no one else has. Or, my group has the truth and no other group has.
8. I will grow frailer, sicker, and lose my powers as I grow old.
9. My existence is dependent upon my experience in flesh. When my body dies my consciousness dies with it.

Now: That was a rather general list of false beliefs. Now here is a more specific list of more intimate beliefs, any of which you may have personally about yourself.

1. I am sickly, and always have been.
 2. There is something wrong with money. People who have it are greedy, less spiritual than those who are poor. They are unhappier, and snobs.
 3. I am not creative. I have no imagination.
- Next: I can never do what I want to do.
- Next: People dislike me.
- Next: I am fat.
- (“That would be number 6.”)*
- Then 7: I always have bad luck.

(12:15.) These are all beliefs held by many people. Those who have them will meet them in experience. Physical data will always seem to reinforce the beliefs, therefore, but the beliefs formed the reality. We are going to attempt to knock down such limiting concepts.

First of all, you must realize that no one can change your beliefs for you, nor can they be forced upon you from without. You can indeed change them for yourself, however, with knowledge and application.

Look about you. Your entire physical environment is the materialization of your beliefs. Your sense of joy, sorrow, health or illness — all of these are also caused by your beliefs. If you believe that a given situation should make you unhappy, then it will, and the unhappiness will then reinforce the condition.

Within you is the ability to change your ideas about reality and about yourself, to create a personal living experience that is fulfilling to yourself and others. I would like you to write down your beliefs about yourself as you become aware of them. Later you can use this list in a way that you do not now suspect.

Break or end of session, whatever you prefer.

(“Well, I guess we’d better end it, then.”

(End at 12:25 a.m. Both of us felt much better now than we had before the session began.)

SESSION 615, SEPTEMBER 18, 1972

9:32 P.M. MONDAY

(Jane has already had one session — a short one — today. The mail had brought us good news early this afternoon; we’d celebrated with a drink, then Seth had come through.

(While we were eating supper this evening Jane received a long distance call from one of our visitors of last August. Regretfully, she had to tell him she’d had little time to work on the scientific projects discussed then, although she was still interested. While she

was doing the dishes and thinking about this she received an amusing flash from Seth: She was to stop worrying about such things and “adopt a position of divine nonchalance.”

(Jane was quite ready for her regular session at 9:00, although because of the call we weren't sure what it would cover. By 9:30, however, the session still hadn't started, and she was impatient. Yet when she did take off her glasses and begin speaking for Seth her voice was quiet, her pace leisurely, her eyes closed often.)

Now: Dictation.

(“Good evening, Seth.”)

Your conscious beliefs direct the functioning of your body. It is not the other way around.

Your inner self adopts the physically conscious, physically focused mind as a method of allowing it to manipulate in the world that you know. The conscious mind is particularly equipped to direct outward activity, to handle waking experience and oversee physical work.

Its beliefs about the nature of reality are then given to inner portions of the self. These rely mainly upon the conscious mind's interpretation of temporal reality. The conscious mind sets the goals and the inner self brings them about, using all its facilities and inexhaustible energy.

The great value of the conscious mind lies precisely in its ability to make decisions and set directions. Its role is dual, however: It is meant to assess conditions both inside and outside, to handle data that comes from the physical world and from the inner portions of the self. It is not a closed system, then.

To be human necessitates fine discrimination in the use of such consciousness. Many people are afraid of their own thoughts. They do not examine them. They accept the beliefs

of others. Such actions distort data from both within and without.

There is no battle between the intuitive self and the conscious mind. There only seems to be when the individual refuses to face all the information that is available in his conscious mind. (*Pause.*) Sometimes it seems easier to avoid the frequent readjustments in behavior that self-examination requires. In such cases an individual collects many secondhand beliefs. Some contradict each other; the signals given to the body and to the inner self are not smoothly flowing or clear-cut, but a muddled jumble of counter-directions.

These will immediately set off alarms of various natures. The body will not function properly, or the overall emotional environment will suffer. Such reactions are actually excellent precautions, meant to be taken as a sign that change is needed.

At the same time, the inner self will transmit to the conscious mind insights and intuitions meant to clear its sight. But if you believe that the inner self is dangerous and not to be trusted, if you are afraid of dreams or any intrusive psychic material, then you deny this help and turn aside from it.

(9:50.) If you believe, moreover, that you must accept your difficulties, then this belief alone can deter you from solving them.

I repeat: Your ideas and beliefs form the structure of your experience. Your beliefs and the reasons for them can be found in your conscious mind. If you accept the idea that the reasons for your behavior are forever buried in the past of this life, or any other, then you will not be able to alter your experience until you change that belief. I am speaking now of more or less normal experience. Later we will discuss more particular areas, such as circumstances in which illnesses date from birth.

The realization that you form your own reality should be a

liberating one. You are responsible for your successes and your joys. You can change those areas of your life with which you are less than pleased, but you must take the responsibility for your being.

Your spirit joined itself with flesh, and in flesh, to experience a world of incredible richness, to help create a dimension of reality of colors and of form. Your spirit was born in flesh to enrich a marvelous area of sense awareness, to feel energy made into corporeal form. You are here to use, enjoy, and express yourself through the body. You are here to aid in the great expansion of consciousness. You are not here to cry about the miseries of the human condition, but to change them when you find them not to your liking through the joy, strength and vitality that is within you; to create the spirit as faithfully and beautifully as you can in flesh.

The conscious mind allows you to look outward into the physical universe, and see the reflection of your spiritual activity, to perceive and assess your individual and joint creations.

In a manner of speaking, the conscious mind is a window through which you look outward — and looking outward, perceive the fruits of your inner mind. Often you let false beliefs blur that great vision. Your joy, vitality and accomplishment do not come from the outside to you as the result of events that “happen to you.” They spring from inner events that are the result of your beliefs.

(10:06. *Seth-Jane, deep in thought, paused.*) Much has been written about the nature and importance of suggestion. One of the current ideas in vogue holds that you are constantly at the mercy of suggestion. Your own conscious beliefs are the most important suggestions that you receive. All other ideas are rejected or accepted according to whether or not you believe

they are true, in line with the steady conscious chattering that goes on within your mind most of the day — the suggestions given to you by yourself.

You will accept a suggestion given by another only if it fits in with your own ideas about the nature of reality in general, and your concepts about yourself in particular.

If you use your conscious mind properly, then, you examine those beliefs that come to you. You do not accept them willy-nilly. If you use your conscious mind properly, you are also aware of intuitive ideas that come to you from within. You are only half conscious when you do not examine the information that comes to you from without, and when you ignore the data that comes to you from within.

(10:13.) Many false beliefs therefore are indiscriminately accepted because you have not examined them. You have given the inner self a faulty picture of reality. Since it is the function of the conscious mind to assess physical experience, it [the inner self] hasn't been able to do its job properly. If the inner portions of the self were supposed to have that responsibility, then you would not need a conscious mind.

(Emphatically:) When the inner self is alerted, it will immediately try to remedy the situation by an influx of self-corrective measures. On occasion, when the situation gets out of hand, it will bypass those restrictive areas of the conscious mind, and solve the problem by shooting forth energy in other layers of activity.

It will manage to work around the blind spots in the reasoning mind, for example. Often it will sift out from the barrage of conflicting beliefs the particular set that is the most life-giving, and send these forth in what then appears as a burst of revelation. Such revelations result in new patterns that change behavior.

You must be aware of the contents of your own reasoning mind. Find the ambiguities. Regardless of the nature of your beliefs they are indeed made flesh and material. The miracle of your being cannot escape itself. Your thoughts blossom into events. If you think the world is evil, you will meet with events that seem evil. There are no accidents in cosmic terms, or in terms of the world as you know it. Your beliefs grow as surely in time and space as flowers do. When you realize this you can even feel their growing.

You may take a break.

(10:29 to 10:44.)

Now: Resume dictation.

The conscious mind is basically curious, open. It is also equipped to examine its own contents. Because of the psychological theories of the last century, many Western people believed that the primary purpose of the conscious mind was to inhibit “unconscious” material.

Instead, as mentioned (in this session), it is also meant to receive and interpret important data that comes to it from the inner self. Left alone, it does this very well. It receives and interprets impressions. What has happened, however, is that man has taught it to accept [only] data coming from the outside world, and to set up barriers against inner knowledge.

Such a situation denies the individual his full strength, and cuts him off — consciously, now — from the important sources of his being. These conditions inhibit creative expression in particular, and deny the conscious self the continually emerging insights and intuitions otherwise unavailable.

Thought and feeling then seem separate. Creativity and intellect do not show themselves as the brothers that they are, but often as strangers. The conscious mind loses its fine edge. It cuts out from its experience the vast body of inner

knowledge available to it. Divisions, illusionary ones, appear in the self.

Left alone, the self acts spontaneously as a unit, but as an ever-changing one. Listening to voices both within and without, the conscious mind is able to form beliefs that are in league with the self's knowledge as received from material and nonmaterial sources. Then examination of beliefs takes its place along with other activities — naturally, easily, without effort. Once the conscious mind has accepted a collection of conflicting beliefs, however, a definite attempt is necessary to sort these out.

Remember, even false beliefs will seem to be justified in terms of physical data, since your experience in the outside world is the materialization of those beliefs. So you must work with the raw material of your ideas, even while your sense data may tell you that a given belief is obviously a truth. To change your experience or any portion of it, then, you must change your ideas. Since you have been forming your own reality all along, the results will follow naturally.

(Pause.) You must be convinced that you can alter your beliefs. You must be willing to try. Think of a limiting idea as a muddy color and your life as a multidimensional painting that is marred. You change the idea as an artist would his palette.

The artist does not identify with the colors he uses. He knows he chooses them, and applies them with a brush. So you paint your reality with your ideas in the same manner. You are not your ideas, nor even your thoughts. You are the self who experiences them. If a painter finds his hands stained with pigment at the end of a day, he can wash the stain off easily, knowing its nature. If you think that limiting thoughts are a portion of you, permanently attached therefore, you will not think of washing them off. You would behave instead like a

mad artist who says, “My paints are a part of me. They have stained my fingers, and there is nothing I can do about it.”

There is no contradiction, though there may seem to be, between spontaneously being aware of your thoughts, and examining them. You do not have to be blind to be spontaneous. You are not being spontaneous when you indiscriminately accept as your own, for a fact, every bit of data that comes to you.

(11:10.) Many beliefs would automatically fall away quite harmlessly if you were being truly spontaneous. Instead you often harbor them.

Previous limiting ideas, accepted, figuratively form a restraining bed, gathering other such material so that your mind becomes filled with debris. When you are spontaneous, you accept the free nature of your mind and it spontaneously makes decisions as to the validity or non-validity of data it receives. When you refuse to allow it this function it becomes cluttered.

No apple tree tries to grow violets. Quite automatically it knows what it is, and the framework of its own identity and existence. (*Pause.*) You have a conscious mind, but this is only the “topmost” portion of your mind. Much more of “it” is available to you. Much more of your knowledge can be conscious, therefore; but a false belief, a limiting one, is as ambiguous to your nature as any apple tree’s idea that it was a violet plant.

It could not produce violets, nor could it be a good apple tree while it tried to. The mistaken belief is one that does not fit the basic conditions of your inner being. So if you believe that you are at the mercy of physical events, you entertain a false belief. If you feel that your present experience was set in circumstances beyond your control, you entertain a false belief.

You had a hand in the development of your childhood environment. You chose the circumstances. This does not mean that you are at the mercy of those circumstances. It means that you set challenges to be overcome, set goals to be reached, set up frameworks of experience through which you could develop, understand and fulfill certain abilities.

(11:29.) The creative power to form your own experience is within you now, as it has been since the time of your birth and before. You may have chosen a particular theme for this existence, a certain framework of conditions, but within these you have the freedom to experiment, create, and alter conditions and events.

Each person chooses for himself the individual patterns within which he will create this personal reality. But inside these bounds are infinite varieties of actions and unlimited resources.

The inner self is embarked upon an exciting endeavor, in which it learns how to translate its reality into physical terms. The conscious mind is brilliantly attuned to physical reality, then, and often so dazzled by what it perceives that it is tempted to think physical phenomena is a cause, rather than a result. Deeper portions of the self always serve to remind it that this is not the case. When the conscious mind accepts too many false beliefs, particularly if it sees that inner self as a danger, then it closes out these constant reminders. When this situation arises the conscious mind feels itself assailed by a reality that seems greater than itself, over which it has no control. The deep feeling of security in which it should be anchored is lost.

The false beliefs must be weeded out so that the conscious mind can become aware of its source once again, and open to the inner channels of splendor and power available to it.

(11:40.) The ego is an offshoot of the conscious mind, so to speak. The conscious mind is like a gigantic camera with the ego directing the view and the focus. Left alone, various portions of the identity rise and form the ego, degroup and reform, all the while maintaining a marvelous spontaneity and yet a sense of oneness. (See both sessions in Chapter One.)

The ego is your idea of your physical image in relation to the world. Your self image is not unconscious, then. You are quite aware of it, though often you reject certain thoughts about it in favor of others. False beliefs can result in a rigid ego that insists upon using the conscious mind in one direction only, further distorting its perceptions.

Often you quite consciously decide to bury a thought or an idea that might cause you to alter your behavior, because it does not seem to fit in with limiting ideas that you already hold. Listen to your own train of thought as you go about your days. What suggestions and ideas are you giving yourself? Realize that these will be materialized in your personal experience.

Many quite limiting ideas will pass without scrutiny under the guise of goodness. You may feel quite virtuous, for example, in hating evil, or what seems to you to be evil; but if you find yourself concentrating upon either hatred or evil you are creating it. If you are poor you may feel quite self-righteous in your financial condition, looking with scorn upon those who are wealthy, telling yourself that money is wrong and so reinforcing the condition of poverty. If you are ill you may find yourself dwelling upon the misery of your condition, and bitterly envying those who are healthy, bemoaning your state — and therefore perpetuating it through your thoughts.

If you dwell upon limitations, then you will meet them. You must create a new picture in your mind. It will differ from

the picture your physical senses may show you at any given time, precisely in those areas where changes are required.

Hatred of war will not bring peace — another example. Only love of peace will bring about those conditions.

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

(“Then we’ll call it a night.”

(11:56 p.m. Jane was out of an excellent trance before I finished writing. She didn’t remember any of the material. “My God, Rob, it’s almost midnight,” she exclaimed. Actually she could have continued the session — she’s been extremely active psychically lately — but I wondered about her being tired tomorrow. She has ESP class tomorrow night, a session Wednesday night, and writing class on Thursday.)

SESSION 616, SEPTEMBER 20, 1972
9:28 P.M. WEDNESDAY

(As we sat waiting for the session to begin at 9:20, Jane told me she’d just “picked up” the heading for Chapter Three of Seth’s book: “Telepathy and Belief Gathering” — or “Idea Gathering”; she wasn’t sure which. We’ll see how close she came. At 9:25 she said, “I’m getting ready to start now. I can tell...” She lit a cigarette and looked off to one side and down, her attention already turned inward as she prepared to psychically join a very familiar “energy personality essence,” as Seth calls himself.)

Good evening.

(“Good evening, Seth.”)

Now: We will resume dictation.

I quite realize that many of my statements will contradict the beliefs of those of you who accept the idea that the conscious mind is relatively powerless, and that the answers to

problems lie hidden beneath.

Obviously the conscious mind is a phenomenon, not a thing. It is ever-changing. It can be concentrated or turned by the ego in literally endless directions. It can view outward reality or turn inward, observing its own contents.

There are gradations and fluctuations within its activity. It is far more flexible than you give it credit for. (*Pause.*) The ego can use the conscious mind almost entirely as a way of perceiving external or internal realities that coincide with its own beliefs. It is not that certain answers do not lie openly accessible, therefore, but that often you have set yourself on a course of action in which you believe, and you do not want to open yourself to any material that may contradict your current beliefs.

If you are sick, for example, there is a reason. To recover thoroughly without taking on new symptoms, you must discover the reason. You may dislike your illness, but it is a course you have decided upon. While you are convinced that the course is necessary you will keep the symptoms.

Now these may be the result of one specific belief, or caused by a complex of beliefs held together.

The beliefs of course will be accepted by you not as beliefs, but as reality. Once you understand that you form your reality, then you must begin to examine these beliefs by letting the conscious mind freely examine its own contents.

(9:40.) We will speak about health and illness more specifically later in the book. I would like to make one point here, however — that often psychoanalysis is simply a game of hide-and-seek, in which you continue to relinquish responsibility for your actions and reality and assign the basic cause to some area of the psyche, hidden in a dark forest of the past. Then you give yourself the task of finding this secret. In

so doing you never think of looking for it in the conscious mind, since you are convinced that all deep answers lie far beneath — and, moreover, that your consciousness is not only unable to help you but will often send up camouflages instead. So you play that game.

When and if you manage to change your beliefs in that self-deceptive framework, then any suitable “forgotten” event from the past will be used as a catalyst. One would do as well as another.

(Pause at 9:45, one of many. Now rock music began to blare out from one of the apartments below us. I felt the very floor vibrate, but Jane, in trance, didn't seem to be bothered.)

The basic beliefs however were always in your conscious mind, and the reasons for your behavior. You simply had not examined its contents with the realization that your beliefs were not necessarily reality, but often your conceptions of it.

At the same time, in psychoanalysis you are often programmed to believe that the “unconscious,” being the source of such dark secrets, cannot be counted upon as any bed of creativity or inspiration, and so you are denied the help that the inner portions of the self could give to your consciousness.

(9:50.) Usually when you do examine your conscious mind you do so looking through, or with, your own structured beliefs. The knowledge that your beliefs are not necessarily reality will allow you to be aware of all the data that is consciously available to you. I am not telling you to examine your thoughts so frequently and with such vigor that you get in your own way, but you are not fully conscious unless you are aware of the contents of your conscious mind. I am also emphasizing the fact that the conscious mind is equipped to receive information from the inner self as well as the exterior universe.

I am not telling you to inhibit thoughts or feelings. I am asking that you become aware of those you have. Realize that they form your reality. Concentrate upon those that give you the results that you want.

If you find all of this difficult, you can also examine your physical reality in all of its aspects. Realize that your physical experience and environment is the materialization of your beliefs. If you find great exuberance, health, effective work, abundance, smiles on the faces of those you meet, then take it for granted that your beliefs are beneficial. If you see a world that is good, people that like you, take it for granted, again, that your beliefs are beneficial. But if you find poor health, a lack of meaningful work, a lack of abundance, a world of sorrow and evil, then assume that your beliefs are faulty and begin examining them.

We will later discuss the nature of mass reality, but for now we are dwelling upon the personal aspects. The main point I wanted to make in this chapter was that your conscious beliefs are extremely important, and that you are not at the mercy of events or causes that dwell far beneath your awareness.

That is the end of the chapter, and you may take a break.
(“Thank you. Very good.”)

(10:01. There were several developments during break, and I’ll try to discuss them in order before we get into Chapter Three. To begin with, Jane left her excellent trance easily, saying she had barely heard the music. It still boomed up from below us, but she wasn’t interested in that. Instead she talked about “feeling sort of funny,” without being able to elaborate.

(While we had a quick snack I asked her if she thought the recent strange behavior of our cat, Willy, could stem from his reactions to our own psychic states. We’d seen this happen before,

although not recently. Early this month Willy had picked up a case of fleas that was stubbornly resisting treatment. He'd taken to staying outside all night as well as most of the day. He was also losing weight. Our other cat, Rooney, had always seemed to be immune to us in such matters, and even now was conducting himself in his usual leisurely fashion.

(Willy was outside now, in a light rain that had begun a couple of hours ago. At supper time he'd actually seemed to feel that the inside of the house was forbidden territory, and had refused to come in. Now I went down the back stairs and called for him as I circled the house. No Willy. I met Jane in the front hall. Here the music was even louder, thundering out from the first floor apartment.

(Once we were back upstairs in our living room, the music led me to talk about peer groups involving young people. We like rock and often dance to it; it's alive and vital. I also believe that Jane uses its energy when we hear it in the house during sessions. I commented upon the value many youths obviously placed upon conforming in their nonconformity. Jane described her own similar, intense concerns in high school and college. I had evidently chosen not to be much influenced by those factors, though; I'd always been something of a loner.

(I asked that Seth comment upon Willy's behavior, if he cared to, after dictation. Then Jane said, "I knew I was feeling funny tonight. Now I get it. It's like I've got three channels from Seth going at once...."

("I've even got directions." She pointed off to her upper right as she sat in her rocker. "Seth comes through on his book from here, on this channel." Next she indicated her lower right. "Then over here, immediately available, is Seth on you and me and Willy. And also on the portrait you asked me about the other day — the one you just finished.

“Over here now,” Jane said, designating her upper left, “is Seth on what you were just saying about peer groups — how young people feel it’s so important to fit in with their own kind, and why. And why I felt that way, but you didn’t. Hey, I’ve even got a bunch of history about that, all ready to deliver — a lot of material on each idea.... I was really confused for a while, yet now I see that each thing’s separate, already prepared by Seth. You’re not going to get two sentences about one subject, then switch to another one....” Jane laughed. “Which channel do you want?”

“I’m keeping my mouth shut,” I said, joking. “How about going back to the book?” I thought doing that would help her control the proliferation of channels until we could learn more about the development. The possibility had been indicated often: witness Seth’s ability to discuss a variety of subjects with the members of a group, even if they were strangers to Jane. The new step in her abilities would be her conscious awareness of the blocks of material already prepared and awaiting delivery. Jane promptly agreed to resume book work.

“I’ve never felt just this way before — like I’ve been programmed in advance. It’s as though I need three voice boxes. That’s really weird. I do get it as sound, though. If I could talk three times at once, I could deliver finished material on those three things. Now I have to pick the right channel to get Seth back on his book; and it almost seems that if someone else came here now and mentioned a subject, I’d have that information all ready too.

“Each channel is as clear as a bell. There’s no static or bleed-through between them. There: Now I’ve just got another one”— Jane pointed to her lower left — “and it explains all of this.” She laughed again. “Just call me station J-A-N-E....”

1. See Jane’s Introduction for material on the development of her Sumari

abilities.

2. Jane learned on her own some time ago that a very moderate amount of alcohol goes well with the sessions. So does tobacco. Subsequent reading informed us that both substances depress the central nervous system. We think Jane combines the resulting spontaneity with her natural psychic abilities in these sessions. She doesn't begin tasting any beverage, however, until the session is under way.

3. In Hinduism and Buddhism, karma is thought of as the total moral sum of an individual's acts in any one life — thus determining the person's fate or destiny in the next. Seth sees reincarnational lives as all existing at once, so there is constant give-and-take among them. A "future" life, then, can affect a "past" one, so karma as it is usually considered does not apply.



CHAPTER 3

SUGGESTION, TELEPATHY, AND THE GROUPING OF BELIEFS

(Seth returned in a humorous manner at 10:37.) Now: Resume dictation. Chapter Three: “Suggestion, Telepathy, and the Grouping of Beliefs.”

(Pause. Note the difference between Seth’s heading for this chapter and the one Jane gave before the session.)

Ideas have an electromagnetic reality. Beliefs are strong ideas about the nature of reality. Ideas generate emotion. Like attracts like, so similar ideas group about each other and you accept those that fit in with your particular “system” of ideas.

The ego attempts to maintain a clear point of focus, of stability, so that it can direct the light of the conscious mind with some precision and concentrate its focus in areas of actuality that seem permanent. As mentioned (*in Chapter One*), the ego, while a portion of the whole self, can be defined as a

psychological “structure,” composed of characteristics belonging to the personality as a whole, organized together to form a surface identity.

Now generally speaking, through the period of a lifetime, this allows for the easy emergence of many tendencies and abilities. It permits many more potentials to emerge than would otherwise be possible. If this were not the case, for example, your interests throughout life would not change.

The ego, while appearing to be permanent, then, forever changes as it adapts to new characteristics from the whole self,¹ and lets others recede. Otherwise it would not be responsive to the needs and desires of the entire personality.

Because it is intimately connected with other portions of the self it does not basically feel alienated or alone, but proudly acts as the director of the conscious mind’s focus. It is an adjunct of the conscious mind in that respect.

(10:51. Jane’s delivery was very intent.)

Basically it understands its source and its nature. It is the portion of the mind, then, that looks out upon physical reality and surveys it in relation to those characteristics of which it is composed at any given time. It makes its judgments according to its own idea of itself.

It is the most physically oriented portion of your inner self; but it is not, however, apart from your inner self. It sits on the window sill, so to speak, between you and the exterior world. *(Voice stronger for emphasis:)* It can also look in both directions. It makes judgments about the nature of reality in relationship to its and your needs. It accepts or does not accept beliefs. It cannot shut out information from your conscious mind, however — but it can refuse to pay attention to it.

This does not mean that the information becomes unconscious. It is simply thrown into a corner of your mind,

unassimilated, and not organized into the parcel of beliefs upon which you are presently concentrating. It is there if you look for it.

(11:00.) It is not invisible, nor do you have to know exactly what you are looking for, which of course would make the situation nearly impossible. All you have to do is decide to examine the contents of your conscious mind, realizing that it contains treasures that you have overlooked.

Another way to do this is to recognize through examination that the physical effects you meet exist as data in your conscious mind — and the information that formerly seemed unavailable will be obvious. The seemingly invisible ideas that cause your difficulties have quite obvious visible physical effects, and these will lead you automatically to the conscious area in which the initiating beliefs or ideas reside.

Once more, if you become aware of your own conscious thoughts, these themselves will give you clues for they clearly speak your beliefs. If, for example, you have scarcely enough money on which to live, and you examine your thoughts, you may find yourself constantly thinking, “I can never pay this bill, I never have any luck, I’ll always be poor.” Or you will find yourself envying those who have more, degrading the value of money perhaps, and saying that those who have it are unhappy, or at best spiritually poor.

(11:10.) When you find these thoughts in yourself you may say, and rather indignantly: “But those things are all true. I am poor. I cannot meet my bills,” and so forth. In so doing, you see, you accept your belief about reality as a characteristic of reality itself, and so the belief is transparent or invisible to you. But it causes your physical experience.

You must change the belief. I will give you methods to allow you to do this. You may follow your thoughts in another

area, and find yourself thinking that you are having difficulty because you are too sensitive. Finding the thought you may say, “But it is true; I am. I react with such great emotion to small things.” But that is a belief, and a limiting one.

If you follow your thoughts further you may find yourself thinking, “I am proud of my sensitivity. It sets me apart from the mob,” or, “I am too good for this world.” These are limiting beliefs. They will distort true reality — your own true reality.

(11:17.) These are but a few samples of the ways in which your own quite conscious ideas may be invisible to you while being available all the time, and limiting your experience.

Now we have been speaking of the conscious mind, for it is the director of your activities physically. I told you (*at the beginning of this chapter*) that it was important to realize the ego’s position as the most “exterior” portion of the inner self, not alienated but looking outward to physical reality. Using this analogy, portions of the self on the other side of the conscious mind constantly receive telepathic data. Remember, there are no divisions, so the terms used are simply to make the discussion easier.

The ego tries to organize all material coming into the conscious mind, for its purposes — the ego’s — are those that have come to the surface at any given time in the self’s overall encounter with physical reality. As I said, the ego cannot keep information out of the conscious mind but it can refuse to focus directly upon it.

(11:25.) Now: The telepathic information, using our analogy, comes through deeper portions of the self. These parts have such an amazing capacity to receive that some organization is necessary to sift the data. Some is simply not important to you. It concerns people of whom you have no other knowledge.

You are a sender and a receiver. Because ideas have an electromagnetic reality, beliefs, because of their intensity, radiate strongly. Due to the organizing structure of your own psychological nature, similar beliefs congregate, and you will readily accept those with which you already agree.

Limiting ideas therefore predispose you to accept others of a similar nature. Exuberant ideas of freedom, spontaneity and joy automatically collect others of their kind also. There is a constant interplay between yourself and others in the exchange of ideas, both telepathically and on a conscious level.

This interchange follows, again, your conscious beliefs. It is fashionable in some circles to believe that you react physically to telepathically received messages despite your conscious beliefs or ideas. This is not the case. You react only to those telepathic messages that fit in with your conscious ideas about yourself and your reality (*emphatically*).

Let me add that the conscious mind is itself spontaneous. It enjoys playing with its own contents, so I am not here recommending a type of stern mental discipline in which you examine yourself at every moment. I am telling you about countering measures that you can take in areas in which you are not pleased with your experience.

Do you want a break?

(“Yes, I guess so.”)

We will indeed then.

(*Humorously: “Thank you.”*)

(11:37. *Again Jane had really been under. She didn’t remember the material, and was amazed that an hour had passed. I told her I’d taken the break because I was still worried about Willy.*)

(*Jane said she believed that “Seth could do three books at once, a chapter at a time on each, and with no confusion among them. Right now I feel that this whole book’s just there, ready to be*

given for the writing down.” Her very active dream life had evidently included a lot of preparation for it, she added, but I didn’t ask her any questions that might open up more channels.

(“Not since the sessions started [in 1963] have I felt that Seth’s material was so richly available. I wasn’t able to be that open before this — I couldn’t accept a lot that was right there because it didn’t fit in with my beliefs.” Jane pointed to her left. “Hmmm. Now I could get stuff on archaeology, of all things. Wild....”

(She had doubts, though, about her ability to come through with the very technical data for the young scientist who had called her before the last session. She felt somewhat “remote” from his questions while she was so involved in producing this book. Resume at 11:55.)

Now: Give us a moment, for Willy.

In an odd way, he is himself somewhat frightened of his behavior. Ruburt has decided to leave the house more often, and be free to go outside whenever he² wishes — not to spend so much time inside because of his work. Now he has sent Willy out as a testing device, and the cat does not know exactly what has happened.

Willy likes to go out, but he is not used to being out all of the time. To an extent he feels banished. He simply picked up Ruburt’s feelings, now, which are strong, and Ruburt’s growing vehemence of intent. In a way these were not directed at the cat, yet Ruburt also knew the cat would pick them up.

Willy was always the house cat, you see, and Jane stayed in the house all day, writing. So it is the house cat who changes habits, rather than Rooney (*our other cat*).

To an extent you both acquiesced, the doors being left open. You obviously have only to keep them closed. Do you follow me here?

(“Yes.”)

(The furnace, knocked out in last June’s flood, hasn’t been repaired yet because of a shortage of skilled workers in the area. Everything in the house is damp and swollen. Doors especially don’t work easily, if at all, so we’ve been taking the easy way out....)

Now give us a moment. Ruburt is beginning now to itch to go out, but it is the cat who itches.

(“That’s what I’ve been wondering about.”)

Your Willy is in no danger, but show him your love, and regulate his ingoing and outgoing. Not that Ruburt need regulate his, but that his distraction or impatience causes the cat to overreact.

Now: Ruburt’s sensing of the channels does represent a development and has been possible for some time; but it is only now entering his experience. Do remind him of his success in this and other areas, for the feeling and reality of success can and will be carried over.

I will end our session. I will see to it that I speak about your painting before or after book dictation. (*Louder, jovially:*) I am on channel one this evening. My heartiest regards.

(“Thank you.”)

Good evening.

(“Good evening, Seth.”)

(End at 12:07 a.m. After coming out of trance Jane attempted to describe a manifestation which, though invisible, was “hovering before us now like a big oval type of thing.” It was made up of a group of energies that could represent a personality like Seth, she said, yet it was nameless. It was just there, and gave her no feeling particularly that it was going to be of assistance. Jane had trouble being precise about the effect and her feelings in connection with it, and I had difficulty translating her narrative into written words. I mention it here in case something develops. She’s had similar

perceptions occasionally before.

(By now the members of ESP class are staying on top of each session for the book, implementing the material before the chapters are finished. So are Jane and I. It looks like all of us will grow as the book does.

(A note added a few days later: This session was held on Wednesday. We had guests the following Friday evening, and as Jane described the multiple-channel effects to them, she realized that she was tuning into some of Seth's backlog of data about peer groups and the need to conform. Seth hadn't actually given us the material during Wednesday's session, nor did he now — instead Jane verbalized it on her own to some extent. The next morning I asked her to note down what she remembered of it.

("Telling Rob and our friends about the channels that I became aware of in the last session," Jane wrote, "I suddenly began drawing upon the one with the information about conformity and the need for individual expression.

("I realized that Seth had a great amount of information all gathered and there, including the biological foundations of both characteristics. Take the amoeba, a one-celled microscopic animal, for instance: I knew that the protoplasm in the amoeba, the essential living matter, represents the individual needing-to-go-out quality. Yet the protoplasm must conform to its environment — in this case the amoeba's 'body,' which can only move as a unit when directed by the individualistic need to react to stimuli.

("The protoplasm, while reacting 'on its own,' has to take the cell form into consideration; this insures the integrity of the whole unit. To move, the protoplasm must necessarily move the whole thing.

("This is just a sample of the implications called up by Rob's talk about peer groups in the session Wednesday. The material itself has much more available on biological aspects, plus cultural

and historical ones. It could also discuss the same question from the view of the growth of the human body and the development, say, of cancer cells that break out of a conforming pattern and superimpose a 'new' one, their own, on the unit structure....

(“There — I just got that last sentence as I finished this account. That idea is something new for me, too.”)

SESSION 617, SEPTEMBER 25, 1972
9:21 P.M. MONDAY

(While we were eating breakfast this morning Jane and I heard a peculiar multiple “barking” sound that came from the sky. I leaned out of a window just in time to see a large formation of geese fly over, obviously southbound for the winter. They flew low, I thought, their formation unbalanced — one tail of their inverted V was much longer than the other; inside the V, as though being protected, flew a small group that was not in formation.

(I found the spectacle strangely moving, and so did Jane. We marveled at the inherent order in the migration, the loud honking that so proudly demonstrated its rightness. Others, we saw, were impressed too: men doing flood repair work in a downstairs apartment came outside to stand in the driveway, staring skyward. I took the flight as another sign of nature’s amazing variety and vitality — a strong reminder of values I was afraid we humans often denigrated.

(Jane’s delivery as Seth was fast from the beginning of the session.)

Good evening.

(“Good evening, Seth.”)

We will resume dictation.... You will react, therefore, to all the information that you receive according to your

conscious beliefs concerning the nature of reality. The deeper portions of the self do not have to take the ego's idea of time into consideration, so these portions of the self also deal with data that would ordinarily escape the ego's perception, perhaps until a certain "point" of ego time was reached.

The ego, which must manipulate most directly with the everyday world, takes time, clock time, quite seriously. Even the ego however realizes to some extent that clock time is a convention; but it does not like such conventions broken.

It will often neglect any clairvoyant or precognitive material that comes into the conscious mind from the deeper portions of the self. On occasion, when the ego recognizes that such data can be highly practical, it then becomes more liberal in its recognition of it — but only when such information fits in with its concepts of what is possible and not possible.

Now the ego's concepts are your concepts, since it is a part of you. If you dwell on ideas of danger or potential disaster, if you think of the world mainly in terms of your physical survival and consider all those circumstances that may work against it, then you may find yourself suddenly aware of precognitive dreams that foretell incidents of accidents, earthquakes, robberies or murders.

Your own idea of the perilous nature of existence becomes so strong that the ego allows this data to emerge, even though it is "out of time," because your fearful beliefs convince it that you must be on guard. The incidents do not even have to involve you. From all the unconscious telepathic and clairvoyant data available, however, you will be aware of this particular grouping, and it will only serve to reinforce your idea that existence is above all perilous.

If this information becomes available in the dream state you may then say, "I am frightened of dreams. My bad dreams

so often come true.” So you try to inhibit memory of your dreams. Instead you should examine your conscious beliefs, for they are so strong that they are causing you not only to focus upon calamity in the physical world, but to use your inner abilities to the same end.

(9:37.) Telepathic communication is constant. This is usually at an unconscious level merely because your conscious mind is in a state of becoming. It cannot hold all of the information you possess. As an example, if your conscious ideas are relatively positive you will react to telepathically received information of a similar nature, even if you do so on an unconscious level.

As I mentioned earlier (*in the 616th session*), you are also sending your own telepathic thoughts outward. Others will react to those according to their own ideas of reality. A family can constantly reinforce its joy (*louder*), gaiety, and spontaneity by concentrating on ideas of vitality, strength and creativity; or it can let half of its energy slip away (*deeper*) by reinforcing resentments, angers and thoughts of doubt and failure.

“I get it.”

(*Seth’s clever, somewhat humorous stresses in the above paragraph were intended to make certain points to me personally while he continued work on his book. Involved were discussions between Jane and me today, and some poor perceptions on my part.*)

Either way the ideas of reality are reinforced both consciously and unconsciously, not only within the family but among all those with whom the family comes in contact.

You get what you concentrate upon. There is no other main rule.³

It may be easy for you to see beliefs that are invisible to

others in themselves. Reading this book, you may be able to point at friends or acquaintances and see clearly that their ideas are invisible beliefs which limit their experience — and yet be blind to your own invisible beliefs, which you take so readily as truth or characteristics of reality.

Your sense data, again, will most definitely reinforce your ideas. You will also react clairvoyantly and telepathically to inner information at an unconscious level that is, once more, “collected” under the organization of your quite conscious concepts concerning existence in general, and your own in particular. So you are locked into physical situations that are corroborated by the great evidence of sense data — and of course it is convincing because it reflects so beautifully, so creatively, and so actively, your own ideas and beliefs, whether they are positive or negative.

In greater terms positive and negative have little meaning, for the physical experience is meant as a learning one. But if you are unhappy then the word negative has a meaning.

(Pause, one of few, at 9:50.) I expect that by now my readers have at least begun to examine their beliefs, and perhaps obtained a glimpse of some invisible ones that had been accepted before as definite aspects of reality.

Now if you are honest with your lists, you will finally come to what I call core beliefs, strong ideas about your own existence. Many other subsidiary beliefs, that earlier seemed separate from each other, should now appear quite clearly as being offshoots of core beliefs. They seem logical only in their relationship to a core idea. Once the core belief is understood to be a false one, the others will fall away.

It is the core belief which is strong enough to so focus your perception that you perceive from the physical world only those events that correlate with it. It is also the strength of the

core belief that draws up from the vast bank of inner knowledge only those events that seem to fit within its organization.

Now let me give you a brief example of a core belief. It is a blanket belief: human nature is inherently evil. This is a core belief. About it will spring events that only serve to reinforce it. Experiences — both personal and global — will come into the perception of a person who holds this belief, that will only serve to deepen it further.

From all the available physical data of newspapers, television, letters and private communication, he or she will concentrate only upon those issues that “prove” that point. Suspicion of others will grow, to say nothing about the individual’s personal distrust. The belief will reach into the most intimate areas of his or her life, and finally no evidence will seem to be available to disprove it.

This is a sample of an invisible core belief at its worst. A person holding it will not trust a mate, family, friends, colleagues, country, or the world in general.

Another more personal core belief: “My life is worthless. What I do is meaningless.” Now a person who holds such an idea will ordinarily not recognize it as an invisible belief. Instead he or she may emotionally feel that life has no meaning, that individual action is meaningless, that death is annihilation; and connected to this will be a conglomeration of subsidiary beliefs that deeply affect the family involved, and all those with whom such a person comes in contact.

In writing down your list of personal beliefs, therefore, leave nothing out. Examine the list as though it belonged to someone else. I did not want to imply that you make a list of specifically negative ideas, however. It is of supreme importance that you recognize the existence of joyful beliefs,

and take into consideration those elements of your own experience with which you have had success.

I want you to capture that feeling of accomplishment, and to translate it, or transfer it, to areas in which you have had difficulty. But you must remember that the ideas exist first and the experience physically follows.

You may take your break.

(10:06 to 10:19.)

You make your own reality. I cannot say this too often. There will be periods where all of your beliefs are at an even par, so to speak. They will agree.

The ideas may be quite limited. They may be false. They may be based upon premises that are not true. Their vitality and strength however will be quite real, and seem to bring excellent results.

“Wealth is everything.” Now this idea is far from a truth. The person who accepts it completely, though, will be wealthy and in excellent health, and everything will fit in quite well with his beliefs. Yet the idea is still a belief about reality, and so there will be invisible gulfs in his experience of which he is ignorant.

On the outside the situation will look most advantageous, and while the person seems quite content, beneath there will be the gnawing knowledge of incompleteness. On the surface there will be balance.

So as your beliefs change there will be alterations in your experience and behavior, and points of stress, creative stress, while you are learning. Our rich man just mentioned may suddenly realize that his belief is limiting, in that he concentrated upon it exclusively so that money and health became his sole aims. The shattered belief may leave him open to illness, which would seem like a negative experience. Yet

through the illness he may be led to areas of perception he had earlier denied, and [he may] be enriched in that particular manner.

The shifting of belief may then open him to question his other beliefs, and he realizes that in the area of wealth, for example, he did very well because of his beliefs; but in those others, perhaps deeper experiences opened by his illness, he learns that human experience includes dimensions of reality that had earlier been closed to him, and that these are also easily within his reach — and without the illness that originally brought them forth. A new conglomeration of beliefs might emerge. In the meantime there was stress, but it was creative.

(10:31.) Now here is another example. Your conscious thoughts regulate your health. The persistent idea of illness will make you ill. While you believe that you become ill because of viruses, infections or accidents, then you must go to doctors who operate within that system of belief. And because you believe in their cures, hopefully you will be relieved of your difficulty.

Because you do not understand that your thoughts create illness you will continue to undergo it, however, and new symptoms will appear. You will again return to the doctor. When you are in the process of changing beliefs — when you are beginning to realize that your thoughts and feelings cause illness — then for a while you may not know what to do.

In the larger context you realize that the doctor can at best give you temporary relief, yet you may not be completely convinced as yet of your own ability to change your thoughts; or you may be so cowed by their effectiveness that you are frightened. So there is a period of stress in between beliefs, so to speak, while you dispense with one set and are learning to

use another.

But here you become involved with one of the most meaningful aspects of the nature of personal reality, as you test your thoughts against what seems to be. There may be a time before you learn how to change your thoughts effectively, but you are engaged in a basic meaningful endeavor.

The truth is then that you form your reality directly. You react consciously and unconsciously to your beliefs. You collect from the physical universe, and the interior one, data that seems to correlate with your beliefs.

Believe, then, that you are a being unlimited by nature, born into flesh to materialize as best you can the great joy and spontaneity of your nature.

Now you may take a break. This will be a shorter chapter because of the previous long one.

(10:40. Jane's pace had been consistently faster than in previous sessions on the book. Break was short. Beginning at 10:45, Seth gave several pages of material for me; I'd hardly expected it. Then he wound up the session at 11:20 p.m. with this comment: "Now: Tell Ruburt there will be schools of thought built upon core beliefs. Tell him that.")

SESSION 618, SEPTEMBER 28, 1972

9:45 P.M. THURSDAY

(The session was witnessed by writer Richard Bach and his editor, Eleanor Friede. They flew into Elmira yesterday after poor weather had delayed their scheduled arrival on Tuesday in time for ESP class. Dick had also visited us in late August, when Seth had Chapter One of this book under way.

(Jane had delivered a rather lengthy but informal session for

our guests last night, as we lingered around the supper table after a late meal. Dick recorded it and is to send us a transcript, so later we'll be able to add a few excerpts from that material to this session.

(Earlier this evening Jane had sung quite spontaneously in Sumari, but her manner became more deliberate now as she began speaking for Seth.)

Now: Good evening —

(“Good evening, Seth.”)

— and we will resume dictation. Give us a moment. *(Pause.)* Core beliefs are those about which you build your life. You are consciously aware of these, though often you do not focus your attention upon them. They become invisible, therefore, unless you become aware of the contents of your conscious mind.

To become acquainted with your own ideas and beliefs you must walk among them, symbolically speaking, without blinders. You must look through the structures that you have yourself created, the organized ideas upon which you have grouped your experience.

To see clearly into your own mind you must first of all unstructure your thoughts, follow them without judging them, without comparing them to the framework of your beliefs.

Structured beliefs collect and hold your experience, packaging it, so to speak; and so when you look at a given experience that seems like another, you put it into the same structured package, often without examination. Such beliefs can hold surprises; when you lift up the cover of one you may find that it has served to hide valuable information that did not belong there. An artificial grouping of ideas, like paper flowers, can be collected about a standard core belief.

The core belief, because of its intensity and because of