

*The Nature of Personal Reality* – Comparison of Published and Recorded Material

Note by Mary Dillman: In comparing Rob's typed sessions with those published in *The Nature of Personal Reality*, I found many differences. While they are not all included in this document, I tried to include the most significant ones.

Session 609, Preface by Seth:

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} [that compose]** your life experience that often you cannot distinguish between the seemingly **{material occurrences} [physical event]** 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 **[you]** look through the bars, not seeing them. Until they are recognized they are impediments. Even **{obstacles} [impediments]** have a reason for being. If they are your **{own} [impediments]**, then it is up to you to recognize them and discover the **{circumstances behind} [reasons for]** their existence.

Session 609, Preface by Seth, after 9:40:

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, **[then]** however, you begin to wonder what is wrong. **{Sometimes} [Often]** you blame others, your own background, or a previous **{life} [background]**—if you accept reincarnation. You may **{hold} [blame]** 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.

Session 613, Chapter 1, after 11:18:

**[So throughout the book, I will use You, with the capital, to designate your larger identity. For it is from that identity that you form the reality that you know.] {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 expression{s} in the world of the flesh.

Session 615, Chapter 2, Before 9:50:

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} [Many]** contradict each other; the signals given **[therefore]** 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} [cause]** alarms **[to sound]** 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.

Session 616, Chapter 3, after 11:55:

In an odd way, he is himself somewhat frightened of his behavior. Ruburt has decided **[that he is going]** to leave the house **{more often}**, and be free to go outside whenever he wishes—not to **{spend so much time inside because of his work} [be imprisoned within it. (Pause.)]** Now he has sent Willy out as a testing device, and the cat does not know exactly what has happened.

{Willy} [He] 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**} [was the **housebound woman**]. So it is the house cat who changes habits, rather than Rooney {(our other cat)}.

Session 619, Chapter 4, before 9:27:

These will reinforce the family group when the child most needs protection. This acquiescence to belief, then, is important in the early stages as infant [and child] develops {into child}. This sharing of mutual ideas not only protects the new offspring from dangers obvious to the parents; [but not perhaps so obvious to the infant, but] {it} also serves as a framework within which the child can {grow} [develop].

Session 619, Chapter 4, after 9:27:

Underneath all of this, you carry indelibly within you your own knowledge of your identity, meaning and purpose{, but in} [. In] the early stages of development [however] great care is taken to see that you relate in physical terms. These are directional beliefs that you receive from your parents, {orienting you in ways} [that orient you in the directions] that they feel are safe. Cushioned with these beliefs the child can {be} [therefore feel] safe and satisfy its {own} curiosity, develop its abilities, and throw its full energy in clearly stated areas of activity [fairly secure from danger].

Session 621, Chapter 4, before 9:59:

The [so-called unconscious] {"unconscious"} simply contains great portions of your own experience in which you have been taught not to believe. Again, your conscious mind is meant to look into the exterior world and [(underlined)] into the interior one. [(One minute pause.)] The conscious mind is a vehicle for the expression of the soul in corporeal terms.

Session 623, Chapter 5, before 11:37:

[Now I have said what I have said of late in particular about Ruburt's condition, so I will not go into it now, he should definitely] {Now Ruburt should} go along with the continuing relaxation sessions as they occur, [however] and try to capture his mental state then in ordinary times. And I bid you a fond good evening.

Session 624, Chapter 5, before end of session:

Now—I am going to end for this evening. [I believe that you have been distracted.] I will resume however at our next session. If you have questions I will answer them.

Session 625, Chapter 5, before 9:25:

These sound values are literally interwoven in an electromagnetic pattern. The [interior] sounds weave (gesturing) themselves through, and help form this pattern. [(9:14.)] The activity of cells within the body also causes what you might call minute explosions of interior sound. {(Long pause.)} {(Pause.)} The electromagnetic and inner sound patterns [(long pause)] are impinged upon by certain kinds of light. Together these all form the {prototype} [interior pattern] upon which, and out of which, the physical body is formed.

Now: When you create a mental image in your mind it is composed of the same properties just mentioned. A mental image then is also a pattern of {internal} [interior] sound with electromagnetic properties imbued with certain light values.

Session 625, Chapter 5, before and after 10:28:

These **{respond}** **[react]** to the interior patterns **{I've told you about}** **[mentioned earlier]**. The physical data is carried through **{the nerves}** **[physical nerve patterns]** with the necessary time lapses that must occur. These represent the **{temporal}** **[physical]** end of the spectrum of perception.

*[(Slowly at 10:21:)]* Because you are **{flesh and blood}** **[physical]** creatures, the interior aspects of perception must **[(underlined)]** have their physical counterparts. But **{material awareness}** **[physical perception]** and bodily response to it would be impossible were it not for these internal webworks.

Now before you see anything physically, you **{do so}** **[perceive it]** through these **{inner}** **[interior]** pathways. The interior perception activates the **{outside}** **[physical]** one. When you experience physical motion or activity, events or phenomena, you are becoming aware of the tail end of a long “series” **[(in quotes)]** of interior **{comprehensions}** **[perceptions]**. I am saying that all exterior events, including your own bodies with their insides, **{all}** objects, **{all}** **[any]** physical materialization{s}, **{are}** **[is]** the outside structure{s} of **[an]** inside one{s} that **{are}** **[is]** composed of interior sound **{and}** **[,]** invisible light, **[all]** interwoven in electromagnetic patterns.

*(10:28.)* Beneath **{temporal}** **[physical]** perception, then, each object and event exists in these terms, in patterns that interact with each other. On a physical level you seem to be separated from everything that is not yourself. This is not true, but in your day-to-day existence it seems to be, and it is an assumption that you usually take for granted.

*{(Pause.)}* On the interior level of which I have been speaking *[(pause)]*, all **{happenings}** **[events]** and objects are connected. A movement or change in one affects others. **{You}** **[Some of this change you]** will physically respond to and recognize **{some of this alteration}**, as in the **{example}** **[instance]** of the near accident **[for example]**. But whether or not you are consciously aware of such activity, it **[alters and]** changes the interior environment of your body through these inner pathways.

*[(10:32.)]* Your own thoughts and beliefs, having the same kind of inner reality, also **{transform}** **[then alter]** the interior environments of others. The near-accident mentioned was a physical event but it was initially a mental one. It existed in this **{nontemporal}** **[interior]** reality then before, in your terms, it was physically materialized, **[and physically]** perceived and reacted to.

It was propelled from inner reality to outward reality through belief, emotion and imagination. **{Because you cannot see them, it}** **[It]** may seem to you that **[because you cannot see imagination, belief or emotion itself that]** these **{qualities}** are not as real, say, as an object. Physically you **{can only see the results of an emotion, for instance. You}** cannot hold it in your hands as you can a stone.

Session 626, Chapter 5. This session has more editing examples than typical:

*[(The session was held in our living room, as usual. Just before session time Jane told me the apartment upstairs was being painted. I hadn't noticed. Since it was quiet when the session began I thought the work above wouldn't bother us – but I couldn't have been more wrong, as events will show.)]*

Good evening.

*(“Good evening, Seth.”)*

Dictation *[(on Chapter Five)]*.

*(Pause. {Then humorously:})* An aside to you: Now, you see, I can speak in Time or out of it. Underline “Time.”

*(“Yes.”)*

The physically alive body, its activities and condition, are directed **[then]** through the beliefs of the conscious mind. The body, as **{explained in this chapter}** **[just mentioned]**, also has **[(in quotes)]** “invisible” counterparts composed of the electromagnetic properties and the interior sound and light qualities.

These invisible structures preceded the emergence of the physical body. They also exist after the **[physical]** body's death. *[(Pause.)]* While the condition of the body is directed by the conscious mind in life, then, the idea or mental pattern for the body existed before the conscious mind's connection with the physical brain.

The genes and chromosomes do not **{just}** **[simply]** happen to have within them the precisely definite coded information that will be needed. The data is impressed upon **{them}** **[the physical chromosomes and genes]** from within. The identity exists before the form. You could say that the identity, existing in another dimension **[of reality]** entirely, plants the seed into the medium of physical reality from which its own material existence will spring.

*[(Already I was beginning to regret not having the session in another room this evening, but I didn't want to interrupt Jane now that it had begun. There was an increasing tempo of heavy walking, moving of furniture over our heads, etc.)]*

*[(9:19.)]* **{Therefore the}** **[The]** inner self **[therefore]** forms, first, the **[inner]** "invisible" **[(in quotes)]** body structure which will **[(in quotes)]** "later" emerge in **[physical]** flesh. At the event of this mental seeding, the conscious mind, in your terms, is obviously not **[yet]** connected with the **[physical]** brain, which has not yet been formed in flesh. The idea of the body **[then]** is held and made physical by a conscious mind **[(period)]**.

New paragraph: Consciousness **[obviously]** then is not dependent upon physical perception, though **{this attribute}** **[physical perception]** does **[(underlined)]** require **{an awareness}** **[a consciousness]** immersed within a **{material}** **[physical]** form. *[(Pause.)]* While physical consciousness is sifted through the **{bodily}** **[physical]** apparatus, you are usually unaware of noncorporeal kinds **[of consciousness]** because of that **[sifting]** process. *[(Lots more noise – especially that of heavy furniture being dragged across the floor above us. Jane didn't seem to be bothered. She was speaking steadily with few pauses.)]* The general framework, properties and characteristics of the body exist, therefore, before **{its}** **[the body's]** formation. In simple terms, you choose ahead of time the kind of body you will inhabit and impress. It may seem to you that you do not have any conscious control over your body's condition in life as you know **{it}**, much less before your **[physical]** birth. You have been taught **[however]** that there is little connection between your **[own]** thought and your body's activities.

*(9:29.)* A man believing he has heart trouble will finally, through his own anxiety, affect the functioning of his **[(in quotes)]** "involuntary" system until his heart is definitely **{harmed}** **[affected]** if the belief goes unchecked. The conscious mind directs the so-called involuntary systems of the body, and not the other way around. *[(The noise upstairs continued.)]* No idea slips insidiously past your awareness to affect your involuntary system unless it fits in with your own conscious beliefs. **{Once more}** **[Again]**, you will not be sick if you think you are well—but there may be other **{ideas}** **[beliefs]** that make you believe in the necessity for poor health.

You are not **[consciously]** aware of how the body performs its many involuntary functions. The conscious mind could not handle all that data, but those functions perfectly mirror your **[own conscious]** **{consciously held}** ideas and beliefs.

*[(Long pause at 9:35.)]* As I also mentioned *{(in the 614th session in Chapter Two)}* the conscious mind is not **[however]** basically cut off from the inner self or from those deep inner sources of knowledge available to it. The **{aware}** **[conscious]** mind is not any one event, for that matter; it represents various portions of the inner self that "surface" **[(in quotes)]** at any given time.

Within the basic framework of the body chosen before physical birth (**[in parenthesis:]** for reasons that will be discussed later) **[then]**, the **[physical]** individual has full freedom to create a perfectly healthy functioning form. The form **[however]** is, **[(underlined)]** **{however,}** a mirror of beliefs, and will **{accurately}** **[perfectly]** materialize in flesh those ideas held by the conscious mind.

*(Jane's delivery was very {serious, and somewhat loud} [intent and emphatic]. She leaned forward and tapped upon the coffee table between us, her eyes wide and dark.)*

That is one of the body's primary functions. A sick body is performing that function then, in its way, as well as a healthy one. It is your most intimate feedback system, changing with your thought and experience, giving you in flesh the physical counterpart of your thought. So it is futile to become angry at a symptom, or **{to}** deride the body for its condition when it is presenting you with the corporeal replica of your own thought, as it was meant to do.

*[(Still emphatic at 9:41:)]* Your environment [(comma),] {and} your experience in the physical world also provide you with the same kind of feedback. It is just as {useless} [futile] to {berate} [deride] your environment or your experience in it as it is to deride your body, for the same reasons.

*[(Noise, noise, noise from upstairs.)]* It often seems, when such ideas as these are presented, that the ideal results in your terms would be perfection [(comma),]—”heaven on earth”—[(in quotes)] a state in which everyone would be healthy, wealthy, and wise.

*[(Now Seth asked me to open a beer for Jane. “I don’t want to give him a break yet,” he added—the “him” stemming from Jane’s male entity name, Ruburt. It was obvious that Jane was in a very deep trance. Our house was turning noisy but she showed no signs whatever of unease. Instead, she sat quietly waiting for me to pick up my notebook . . .)]*

*[(Now Seth asked me to open a beer for Jane. “I don’t want to give him a break yet,” he added. It was obvious Jane was in a very deep trance. If Seth was concerned that the racket above might bother her, for her part she showed no signs whatever of unease.)]*

You are, however, in physical existence using {your body} [it] as a medium for learning and expression. You are each unique. *(Pause.)* Many of you for your own reasons pursue courses that do not involve an even development of abilities, an overall balanced picture, for example, but choose to express and experiment with certain qualities to the exclusion of {others. Such a course} [others, which] would not, in physical reality, [therefore] present you with anything like a balanced picture of perfection [(period)].

*(9:50.)* Later in the book we will discuss other kinds of existence in which you are also involved; and these to some extent color your intents and purposes in physical life [now] as you {now} understand it.

If all of your beliefs, not just your [(in quotes)] “fortunate” ones, were not materialized, you would never thoroughly understand on a physical level that your ideas create reality. If only your [(in quotes)] “positive” beliefs were materialized then you would never clearly comprehend the power of your thought, for you would not completely experience its physical results.

*[(Long pause at 9:54.)]* The conscious mind exists [then] before {material} [physical] life and after it. In corporeal existence it is intertwined with the [physical] brain, and during physical life your earthly perception{s} [(dash)]—your precise and steady focus within your particular space and time system—{are} [is] dependent upon that fine alliance.

*(Pause.)* Before physical birth then you form a mental concept of the body you will have. This image is impressed into matter *[(amid more noise from upstairs)]* in this way: You tune yourself into a highly specific dimension of reality. You form a physical structure that will have existence within that intensely concentrated area, that will have validity and actuality [(dash)]—that will come alive *[(intently)]* within those *[(in quotes)]* “frequencies” *[(very positively)]*.

*[(10:01)]* Now it is here that the seeming [(underlined)] division in the self occurs, for in physical life the conscious mind must be connected with the brain, and in terms of time {that organ} [the brain] itself must grow and develop. So all of your consciousness cannot be physically aware. The portion that must [(in quotes)] “wait for” the brain’s development is the part you call [(underlined)] in life “the conscious mind.”

The other portions can be called the inner self. Now all of this inner self cannot become expressed even with its connection with the [physical] brain, since the brain must sift perception through the physical apparatus.

You may take your break. Because of the {noise} distractions {in the house} I kept Ruburt in trance longer—it is easier that way.

*[(10:06. Jane’s hour-long trance had indeed developed into a profound one. “Man, have I been out,” she said, trying to keep her eyes open. She finally gave up and leaned back in her rocker. “Are you tired of writing?” I said I wasn’t.*

*[(“Well, I guess we’ll go on, then,” she said. She took her glasses off. Seth returned in a few moments. As soon as he did Jane’s eyes came wide open, and her manner grew animated and intense once more. Resume at 10:10.)]*

*[(10:05. Jane's trance had indeed been deep. "Man, have I been out," she said, trying to keep her eyes open. She leaned back in her rocker with them closed, finally. The racket upstairs continued, rising and falling. I found it very distracting, while realizing that at the same time we often made plenty of noise ourselves.*

*[(Jane looked at me. "Are your hands real tired?"]*

*[(“No.” Her pace had been pretty good, though.*

*[(“Well, I guess we’ll go on, then,” she said. She took her glasses off. Seth returned in a few moments. As soon as he did Jane’s eyes came open; her manner became alert once more, animated and at times quite emphatic. 10:10.)]*

The **[physical]** brain with its bodily connections must deal with the time lapses that sensual perception always imply. The interior workings of the body, to be conscious, would have to deal with time sequences **[therefore]** that would present the physically attuned consciousness with **[(in quotes)]** “mathematical” deductions and calculations far too numerous for it to handle. **{For example, it}** **[It]** would have to keep conscious track **[for example]** of all the muscles, nerves, organs, cells, **{molecules and atoms}** **[atoms and molecules]**, while **[at the same time consciously]** manipulating the body in space and time.

Therefore a seeming **[(underlined)]** division occurs, in which a portion of the invisible conscious mind is connected with the physical brain, and a portion of it is free of that connection. That **{[latter] part}** **[portion]** forms what you think of as the involuntary system of the body.

*[(More noise upstairs at 10:15, etc.)]* Again, it is important that you realize the initial nonphysical reaction to stimuli that sparks off all physical reactions. There is constant interplay and communication **[however]** between the areas of consciousness that are connected to the brain and those that are not. The “deeper” **[(in quotes)]** purposes of the consciousness involved “circulate,” **[(in quotes)]** sometimes **[then]** arising in the awareness that is **{joined with}** **[connected to]** the brain. Information coming from those deeper sources of the self, reaching the areas connected **{to}** **[with]** the brain, will be interpreted according to the beliefs of that most physically focused **{segment}** **[portion]** of the self.

*[(There was so much noise above us now that I had to ask Seth to repeat the last phrase. Jane leaned forward while the ceiling over our heads seemed to shake.)]*

**[You can read portions of it back to me if you are unsure... or if you are too distracted we can call the session to a halt...]**

*[(“I don’t know what to do. You might as well keep going, I suppose.”]*

*[(Actually I was very irritated – much more so, obviously than Seth/Jane.)]*

To some degree **[then]**, such inner data will be colored by the current beliefs of that **{part}** **[portion]** of the self most directly confronting the physical world. Those beliefs, however, are also constantly being examined by the inner self.

*[(Seth broke off. Even he was bothered now. The racket reached some sort of crescendo. It seemed impossible that so much noise could be manufactured by what seemed to be the moving of furniture; evidently our room below acted as an echo chamber or sounding box... A pause.)]*

**{And now,}** I suggest that you end the session—

*[(“All right” I said, in some surprise.)]*

*[(“Okay.”)]*

—but we have a good portion of the material through. So **{(smiling)}** **[(humorously)]** count your blessings.

*[(End at 10:27 P.M. Jane slowly emerged from a deeply dissociated state. The rather abrupt end of the session came, she finally said, just because she had been tiring. This proved to be the end of Chapter Five.)]*

*[(10:27. Jane's trance had again been very deep, but the noise had at last succeeded in penetrating it. Ironically, less than ten minutes after the session ended, the disturbance above us ended. The workman packed up his equipment and left for the evening...]*

*[(As it turned out later, this was the end of Chapter 5.)]*

Session 630, Chapter 6, 4<sup>th</sup> paragraph:

The book should cover your version of **{our} [your]** joint experience—your own philosophical explanation of it, the questions it arouses within your own mind, your observation{s} of Ruburt as Jane and in our trance state{s}. Other portions should **{explain} [deal with]** your own **[experiences psychically. A large portion should deal with your own]** ideas concerning creativity as you feel it in **{yourself—the differences} [yourself. The differences, for example,]** and similarities between your experience when you paint a picture from **[(in quotes)]** “usual” inspiration and when first of all you perceive the psychic impression that **[then]** leads to a painting. Some illustration{s} from an initial sketch to a completed painting should be included.

Give some thought to experimentation, observing the nature of color in usual consciousness and in altered states. Pay attention to color in your dreams also. You should **{go into} [also deal with]** your own ideas about the people **[that]** you paint, and why, being fascinated with portraits, you **{often}** do not use **[regular]** models.

The book can include some of the material I have given you on art through various channels, and how you have applied it. This **{work} [book]** can be followed by **{one} [a book]** utilizing sessions **{concerned} [dealing]** with art mainly but **[also]** covering some other artistic areas as well, **{such}** as **[for example]** the nature and origin of inspirations.

I have given you an outline that I am sure you can follow. The book should be fun to write besides, and combine your writing and painting abilities. The title is a good one and the book will sell. You will **[also]** be able to get a contract on it, with advance, and writing **{it} [the book]** will also serve as a spurt for your **[own]** painting. I am being tricky here.

*(“Are you?” **{I tried to bait Seth a little here.}**)*

I am indeed. For this will **[allow you to use abilities in writing. It will also]** short-circuit some of your hang-ups as far as painting is concerned and will lead to new spontaneous painting power (*humorously*). You will also consider it a work of merit, and you will be doing your **{own}** thing with your experience.

I **[also]** know that the impetus alone will quite slyly and automatically produce some excellent paintings. You will want to use them. I will not tell you in what particular way this sneaks by some of your **{problems} [hang-ups]** now, or which ones are involved.

Session 630, Chapter 7, after 10:01:

While it is true that the body is the living materialization of idea, it is also true that these ideas form an active, responsive, alive body. The body is not just a tool to be used. It is not just **[(underlined)]** a vehicle for the spirit. It is the spirit in flesh. *[(10:07.)]* You impose your ideas upon it and largely affect its health and well-being through your conscious beliefs. But the body is composed of living, **[(underlined)]** responding **[(underlined)]** atoms and molecules. These have their own **{consciousnesses alive in matter, their} [consciousness. They are not dead. They are alive in matter. They have their own]** drive to exist and be within the framework of their own nature. They compose the cells, and these combine to form the organs. The organs possess the combined consciousness{es} of each of the cells within them, and in their way the organs sense their own identity.

Session 630, Chapter 7, before 10:27:

*[(Pause at 10:17.)]* The “house of clay” **[(in quotes)]** does not immediately deteriorate **[for example]** when you leave it. It disintegrates at its own rate. It is no longer organized by your **{own}** domain. The **[living]** life of its atoms and molecules and cells is translated into other living natural forms. Your perception is merely **{that which}**

[the perception] you [(underlined)] are aware of. Even the atoms and molecules have their own fine vision and {appreciate} [perceive] their environment in their own way. The same power that moves your mind [is the power that] forms your body.

There is no difference between the energy that {shapes} [forms] your ideas and the energy that grows a flower, or that heals your finger if you burn it. The soul does not exist apart from nature.

Session 631, Chapter 7, before 9:58:

{So viruses} [Viruses therefore] can be beneficial or deadly according to the condition, state, and needs of the body at any given time. It is [(underlined)] known that [often] one disease can often cure another; {sometimes} [and often], left alone, an individual will go from a serious disease through a series of less severe ones {that are} seemingly unrelated to {the original problem} [health (period)].

Now in the context of usual Western learning, and with the introduction of modern drugs, you are {in} somewhat {of} [in] a quandary. The body knows how to handle “natural” [(in quotes)] drugs coming directly from the earth—{whether} ground or boiled, minced or steamed. A large variety of {“manufactured”} [(in quotes) “adulterated”] drugs offer an unfamiliarity to the body’s {innate} [natural] structure, which can lead to strong defense mechanisms. These are often aimed directly against the drug {instead of} [where left alone the defense mechanism would rise against] the disease itself. [(Pause at 9:58.)] Such a situation means that you must then {use another} [manufacture a] drug to counteract the one just given. {(Pause at 9:58.)} I am not suggesting that you not visit doctors or not take drugs of that nature, as long as you believe in the structure of medical {discipline} [belief] that the Western world has evolved.

Session 632, Chapter 7, before 9:21:

Now this picture is ever-changing and mobile. An alteration in {just} [simply] one cell is instantly noted by the body consciousness ([brackets:] (the combined consciousness{es} of the cells), and the future effect perceived. [The body knows, then, what will happen.] This information is used together with all other data from the body, and [for example,] a [future] prediction made. [The body then foresees the results of its action.]

Session 632, Chapter 7, before 9:35:

This predictive picture is then set against two models. [(9:31.)] First it is checked against the body’s {own} ideal standard of health in its [own] individual case [(hyphen)]—its own greatest fulfillment [, given its own individuality]. {Then it is} [The predictive picture is then] checked against the image of the body sent to it by the conscious self. Correlations are made instantaneously. In an organizational framework that {would} [could] certainly be envied by the most advanced technological concern, communications spring back and forth with great rapidity. The body makes whatever changes are necessary in order to bring the two images in line with the present corporeal condition.

Session 632, Chapter 7, after 9:42:

There were countless other events {that happened} [happening] to you on {different} [other] afternoons at the same {hour} [time], both before and after that {one} [event]. The cells {within your} [of that] hand contain within themselves {memories} [memory that] your conscious mind would be dazzled to behold. Yet remember that the cells in your twenty-seven-year-old hand are in no physical way the same cells that experienced any of those events. In some underground of sensation, however, [they exist,] the buried evidence{s} of stimuli and reaction {experienced} during those {numberless} [countless] “past” [(in quotes)] afternoons {still exist}. Some of those memories {will certainly} [may] be played back{,} [, Some certainly will be,] to affect what you think of as your current experience at twenty-seven. Your conscious thoughts and [your conscious] habits regulate which of {them} [those forgotten incidents registered by the body] will intermix into the maelstrom of the present.

*[(9:54.)]* You consciously give the signals for reaction. It is not the other way around. Past events do not **{intrude}** in this manner **[intrude]** unless they are beckoned by the conscious expectations and thoughts that exist within your mind. *(Pause.)* Those unconscious memories **[therefore]** will be activated according to your current beliefs. You will be replenished and renewed as your thoughts **{motivate}** **[activate corporeally-remembered,]** joyful body sensations and physical events, or you will be depressed as **{you}** **[your thoughts]** bring into your **{awareness}** **[experience]** unpleasant past body happenings.

*[(Pause.)]* At times **[both]** of course **{both}** can be highly beneficial. A conscious realization of danger, for example, will **{call up}** **[activate]** all information dealing with similar situations, so that the body can deal with **{it}** **[the situation]** at once from the vast bank of its living memory. **{But constant}** **[Constant]** unpleasant thoughts **[however]** put the body into a state of turmoil that is **[(in quotes)]** “unrealistic,” and **[that]**, in turn, force[s] it to reactivate such old patterns **[(period)]**.

Session 633, Chapter 8:

*(10:35.)* Augustus Two was filled with a sense of power **[(hyphen)]**—because Augustus **{considered}** **[thought]** power wrong and set it aside from what he thought of as his normal self. **{Yet}** **[Though he would pretend to be unaware of such uprushes before they occurred,]** August knew the body needed the vitality that he had denied it. Therefore enter Augustus Two with his great **{ideas}** **[thoughts]** of extraordinary power, vigor and superiority—*(louder {and smiling}:)* **I** am keeping my Augustuses straight. I hope you are too.

Session 635, Chapter 8, after 10:08:

Thou shalt not violate. Again, the injunction had to be flexible enough to cover any situations in which the conscious species could become involved. The animals’ instincts and their natural situations kept their number{s} in bounds, **[. Biologically they kept within their limits,]** and **[again]** with unconscious, unknowing courtesy **{they}** made room for all others.

Session 635, Chapter 8, after 10:37:

Viruses are alive, as I mentioned in another connection *{(in the 631st session in Chapter Seven)}*, and can be beneficial or detrimental according to other balances in the body. In cancer cells the growth principle runs wild; **[and so]** within creaturehood each of the species **{has its}** **[have their]** place, and if one multiplies out of its proper order then all **{life}** **[creaturehood]** and the body of the earth itself comes into peril.

In those terms **[therefore]** overpopulation is a violation. In **{the cases of both}** **[both the case of]** war and **{of overgrowth}** **[that of overpopulation]**, the species has ignored its natural guilt. When a man kills another, regardless of his other beliefs a certain portion of his conscious mind is always aware of the violation involved, justify it though he may.

When women give birth in **{a crowded}** **[an overpopulated]** world they also know, and with a portion of their conscious minds, that a violation is involved.

Session 636, Chapter 9, near beginning of session:

You were born into a state of grace, therefore. It is impossible for you to leave it. You will die in a state of grace whether or not special words are spoken for you, or water or oil is poured upon your head. You share this **{blessing}** **[grace]** with the animals and **[with]** all **{other}** living things. You cannot **[(in quotes)]** “fall out of” grace, nor can it be taken from you.

You can **[(underlined)]** ignore it **[however]**. You can hold beliefs that blind you to its existence. You will still be graced but unable to perceive your own uniqueness and integrity, and blind also to other attributes with which you are automatically **{gifted}** **[blessed]**.

Love perceives the grace in another [(period)]. {Like} [Again, like] natural guilt, the state of grace is unconscious in the animals. It is protected. They take it for granted, not knowing what it is or what they do]. **They cannot ignore it for consciously they do not perceive it**, yet it speaks through all their motions and they dwell in the ancient wisdom of its ways. [(Pause, one of many in here.)] They do not have conscious memory, again, but the instinctive memory of the cells and organs sustains them. All of this applies in degrees according to the species, and when I speak of conscious memory I am using {words} [the terms] that are familiar to you [(hyphen)]—I mean a memory that can at any time look back through itself.

Session 636, Chapter 9, after 10:20:

The conscious mind is a maker of distinctions. It brings to the surface of [mental] awareness whole gestalts of previously unconscious material, then assembles and organizes it [, creates it] in [new] ever-changing form. Through {purposeful focus} [the focus of conscious purpose], a literally infinite amount of such {data} [material] can be unconsciously sorted; then only the desired elements will emerge.

The conscious mind [will then organize this assembled material in its own fashion, and it] is endlessly creative. This applies to all areas of conscious-mind thinking. It is also the organizer [(underlined) as mentioned] of physical data, so natural guilt became the basis for all kinds of variations. These {closely} followed [closely] man's religious and social groupings. The latter are also the result of the {aware} [conscious] mind's capacity to play upon [(pause)], mix and merge, and rearrange perception and experience [(period)].

Session 636, Chapter 9, after 11:32:

Imagine where your breath goes when it leaves your body, how it [merges with the air,] escapes through an open window perhaps and becomes a part of the space outside [your window], where you would never recognize it [as a part of what you are]—and when it has left you it is no longer a part of what you are, for you are already different. So the lives you have lived [, in those terms,] are not you, while they are of you.

[(Pause.) If possible again close] {Close} your eyes. [Feel your breath come and go. Imagine these] {Think of your} breaths as lives, and you the entity through which they have passed and are passing [, each giving birth to the other]. Then you will feel your state of grace, and all artificial guilts will be meaningless. None of this negates the supreme and utter integrity of your individuality, for you are as well the individual entity through whom the lives flow, and the unique lives that are expressed through you.

No one atom of air is like another. Each in its own way is aware and capable of entering into greater transformations and organizations, filled with infinite potential. As your breath {leaves} [escapes from] you and becomes [a] part of the world, free, so do your lives leave you and [in your terms] continue to exist {in your terms}. You cannot confine a personality that you [(in quotes)] “were” to a particular century [therefore, or a time] that is finished and deny it other fulfillments, for even now it exists and has fresh experience. [(11:45.) You are each related. As you have free will so do your personalities.] As your moment of reflection gave birth to consciousness as you think of it—for both really came together—{so then can} [then so] another phenomenon and kind of reflection [can] give birth to at least some dim conscious awareness of the vast dimensions of your own reality.

Session 637, Chapter 9, after 9:20:

To some extent, we have discussed your body and its composition of cells {(in the 632nd session in Chapter Seven, for instance)} [, each cell by itself and to its degree independent and a part of the whole.] All of the cells that now make up your physical form obviously exist at once. Imagine that you have many lives {enduring} [existing] in the same fashion. Instead of cells then you have selves. I told you that each cell has its own memory. The self [(hyphen)]-memory is, of course, of far greater dimension.

Think of the greater you—call it the entity if you want to—as forming a psychic structure quite as real as your physical one, but composed of many selves. As each cell of your body has its position [(pause)] within your corporeal space and boundaries, so each self within the entity is aware of its own [(in quotes)] “time” and dimension of activity.

The body is a **[physical temple]** {temporal} structure **[operating within a three-dimensional system.]**. The cells, {however,} while a part of this body, are not aware of the entire dimension in which your consciousness dwells **[however]**. *[(9:30.)]* They do not perceive all of the elements that are available even in three-dimensional experience, yet your present consciousness—seemingly so much more sophisticated—physically rests upon cellular awareness. **[One needs the other (comma), in your present position.]**

So the entity or **[(in quotes)]** “greater” psychic structure of which you are a part is **[consciously]** aware of **[much larger]** **[far greater]** dimensions of activity than you are, yet in the same way its more sophisticated consciousness rests upon your own, and one is necessary to the other.

Session 637, Chapter 9, after 10:07:

**{The cells}** **[They]** do not have free will in your terms. They have the {innate} capacity **[innately]** to form other organizations, but not while affiliated with you. **To** **[, and to]** leave you they must change their form. To some extent you determine their “good health” **[(in quotes)]** within the framework of their nature **[and existence]**. They also **{help maintain yours}** **[to some extent determine your good health]**. *(Pause.)* In terms of consciousness, the entity or greater you knows as much more than you know, as you know more than your cells.

Session 637, Chapter 9, before 10:37:

Souls are also creative psychic structures, ever-changing and yet **{always}** **[ever]** retaining individual **{integrity}** **[identity]** *(pause)*, and all are dependent one upon the other. Souls make up the life of the entity in those terms **[(underlined)]**. Yet the entity is **[(in quotes)]** “more” than the soul is.

Session 637, Chapter 9, at 11:27:

*[(Pause at 11:27.)]* Your **[physical]** body is the basic product of your creativity on a physical level. From its integrity all other **{constructions}** **[creations]** in your lifetime must come. Your greatest artistic endeavors must arise **{out of the soul-in-flesh (with hyphens)}** **[from the miraculous creativity of the soul-in-flesh]**. You create yourselves on a daily basis, changing your form according to the incalculable richness of your **{multitudinous}** **[multidimensional creative]** abilities. *{(Very positively:)} [Jane’s delivery was intent.]* So out of the soul’s resplendent psychic **{richness}** **[creativity]** do you spring **[(comma),]** with your free will and desire. You in turn create other living creatures. You also produce forms of art **[(comma),]**—fluid living **{constructs}** **[creations]** that you do not understand, in terms of societies and civilizations—and all of these flow through your alliance with flesh and blood.

Session 638, Chapter 10, at 10:14:

*(10:14.)* **{These natural states activate}** **[A natural state of grace or illumination activates]** within your cells **[(in quotes)]** “past” memory having to do with joyful cellular response, brought about **[in your terms]** by particular events in your lifetime whether you are **[consciously]** aware of them or not.

This **[private or]** personal kind of cellular memory in turn **{triggers}** **[activates]** other layers **[of memory]** within the cells to varying degrees. **{Again, each}** **[Each]** atom and molecule contains within it **[(in quotes)]** “memory” of its **[(in quotes)]** “previous” experience{s}. According to the state of illumination or grace, those mass memories may be activated that do not necessarily involve your personal experience—though your **{own involvement}** **[personal experience]** and the events of your life may appear within them in an entirely different framework than the one with which you are familiar.

Any event of your life is written in the memory of the universe, for example, as you think of it. *(Pause.)* So in a state of illumination private cellular memory may be **{animated}** **[activated]**, and beyond this, a deeper level of **{knowing}** **[memory]** in which your own birth and death may or may not be explained.

Session 639, Chapter 10, after 9:21:

But the self is its **{own}** best therapist. It knows precisely how many such **[(in quotes)]** “shocks” **[in quotes]** the psyche can take to advantage, **[and precisely what] {which}** associations **{to animate}** through **{such intense} [nightmare]** experience and imagery **[to activate]**, and which ones to leave alone.

**{Nightmares in series} [Series of nightmares]** are often inner-regulated shock therapy. They may frighten the conscious self considerably, but **[it]** after all **{it}** comes awake in its normal world, shaken perhaps but secure in the framework of the day.

Other dream events, though forgotten, may also cushion the individual to withstand the effects of such **[(in quotes)]** “nightmare therapy.” In the same way that some LSD **{treatment} [therapy]** finally **[(underlined)]** results in a feeling of rebirth (**[parentheses:]** that is often only temporary, however), so a period of **{such} [therapeutic]** nightmares often **{leads}** quite naturally **[lead]** to dreams in which the self finally makes new and greater connections with the source of its own being.

(9:32.) If scientists studied the body and the mind in terms of **[its own]** natural **{healing} [therapeutic]** abilities, they could learn how to encourage these **[(underlined)]**, for such processes—and I have mentioned only one of them—are continuous through your lifetime.

When large doses of chemicals are used, the conscious mind is confronted full blast with **{very potent experiences} [nightmares]** that it was not meant to handle, and **{by} [in]** which it is purposely made to feel powerless. (Pause.) Faced with the exterior nightmares of wars and natural disasters, the conscious mind is still directed outward into that world **{with} [in]** which it knows it was formed to cope. In periods of great physical stress **[and crisis]** it draws upon the powers of the body and inner self to perform **{remarkable} [great]** feats of heroism—that leave it **[afterward]** wondering **{afterward}** at the power and energy of the self in crisis.

Its own stability and awareness can be vastly deepened and strengthened. **{In} [An individual in]** times of **[such]** seemingly **{calamitous} [disastrous]** encounters with nature, **{individuals} [also]** may find **{themselves} [himself]** amazed at **{their} [his]** capacity to relate with other people, **{but in} [In]** the artificially induced psychic disaster area of massive **[(underlined)]** LSD therapy, the situation is reversed. Consciousness finds itself in a crisis situation; **[but]** not **{[because of one coming]}** from the exterior world, **[in which it is equipped to cope,]** but **{because it is}** forced to fight on a battleground for which it was never designed and cannot understand, **{where} [in which]** basically counted-upon allies of association, memory and organization, and all the powers of the inner self, are suddenly turned into enemies.

Session 639, Chapter 10, after 10:20:

The feelings that **{are}** often **{realized} [are experienced]** in later sessions, say of rebirth, are indeed that. The old organizations of the **[structured]** self have fallen, and the new structures do indeed rejoice in their oneness and vitality.

*[(Long pause.)]* A strong suicidal base **{frequently} [often]** exists here. **The} [regardless, the]** knowledge is present that the **[(in quotes)]** “old self” did not make it—**{so} [So]** what assurance does the so-called new self have? (Pause.) Again, the body is a living sculpture. You are in it and you form it, and it is to all intents and purposes you while you are physical. You must identify your **{material} [physical]** being with it. Otherwise you will feel alienated from your biological identity.

**{This} [Your biological]** identity is your physical self through which now, in your terms, all expression must come. You are more **[(underlined)]** than your **{temporal being} [physical identity]** alone. Your **{life} [being]** as a creature is dependent upon your **[corporal]** alliance with **[your]** flesh. You will **[(underlined)]** exist when your **[physical]** body is dead, but practically speaking, you will always be working through an image of yourself.

*{(10:42.)}* If you identify with your body alone **[(underlined)]**, then you **{may} [will]** feel that life after death **[perhaps]** is impossible. *[(Pause at 10:42.)]* If you **{consider yourself} [identify as]** a mental being only, however, you will not feel alive in the flesh, but **{separated} [alienated]** from it. **{Think} [Therefore think]** of yourself as a

physical {creature} [being] now [in your terms]. {Know} [Later know] that {later} you will still operate through another form, but {that} the body and the {material} [physical] world are your present modes of expression.

These attitudes are highly important. In a strong drug experience you take physical {demonstration} [expression] out of its natural framework, presenting it in such a way that {its usual} [normal physical] reactions make no sense. A world may be tumbling down upon you, for example [(pause)], {yet} [and] there is no adequate physical defense or retaliation possible.

The psychiatrist may say, “Go along entirely with the experience. If necessary become annihilated.” This flies directly in the face of your biological heritage, and the common sense of the conscious mind. {(Smile:)} I am quite aware of the distorted religious connections made here: Die to yourself and you will be reborn; {you will} not kill yourself [(period)].

[(Smile.)] What you think of as the self [in certain terms] dies and is reborn constantly, as the cells of your body do. {Biologically} [, and new life biologically] and spiritually, {new life} relies upon these innumerable changes and transformations, deaths and births that occur naturally both in the seasons of the earth and {those} [in the seasons] of the psyche.

Session 639, Chapter 10, after 11:40:

*{(The house in question, one of those decaying turn-of-the-century Victorian piles, had squatted on the corner diagonally across the street from us. Jane often sketched it from our living room windows.*

*{(Four years ago this winter it was damaged by fire. The family living in it was moved and the shell boarded up—with Rooney, as a kitten, trapped inside. A passer-by heard his cries days later and freed him. The house has since been torn down.)}*

*[(The house in question, one of those ornate three-story, late Victorian piles that had once been the height of fashion. Four years ago this winter it had been damaged by fire. The welfare family living in it was moved and the shell boarded up – with Rooney, as a kitten, trapped inside. A passer-by heard his cries days later and freed him. The house had since been torn down. Jane used to sketch it’s complicated architecture, its dark windows and gingerbread, etc.)]*

[Ruburt identified with him being closed up and running scared. He] {Ruburt} was somewhat afraid of the cat, considering him wild and caged originally, as his own mother had been in his interpretation. Ruburt therefore felt obligated to help {Rooney} [the cat], who did not really have any love for him just as in his earlier years he {[Jane]} had felt obligated to help his mother.

Session 640, Chapter 10, after 9:45:

The natural {healing} [therapy] of sound can happen also when you do such a simple thing as listen to the rain. You do not need drugs, hypnotism, or even meditation. You only need to allow and direct the freedom of your conscious mind. Left alone, it will flow through thoughts and images that provide their own therapy.

{You often} [Often however you] avoid this natural {treatment, however} [therapy], and run [for example] from frightening conscious thoughts that would in their turn lead you to the source of [(in quotes)] “negative” beliefs, where they could be faced; you could then travel through them, so to speak, into feelings of joy and victory [(period)]. Instead, {for example,} many of you accept {the way of drugs} [for example drug therapy], where such feelings and thoughts are thrust upon you, {or} [(and/or?)] forced out of you while you are denied the stabilizing comforts of the conscious mind.

Session 640, Chapter 10, before 10:42:

[(Long pause.)] Your [own] nature, beside possessing natural{, general} healing abilities [in general also shared by others], has its own unique {and} particular private triggers arising from your [own] experience. They can

be learned, recognized and utilized by you. In this area certain events really matter. Singular circumstances, meaningless to others, can be used to open your own storehouse of energy and inner strength. These will include both waking and dreaming events. If you remember having certain dream experiences and waking refreshed **[and renewed]**, then **[consciously]** before sleep **{consciously}** think about those **[remembered]** dreams and tell yourself they will return.

If any activity, odd or silly as it might seem, brings you a sense of satisfaction, pursue it. Any of these natural **{healing} [therapeutic]** methods can **{even}** lead beyond **[even]** feelings of well-being and strength, physical health and vitality, to those sublime experiences of illumination and grace.

(10:42.) Enjoyment of an art is also **{very} [highly]** therapeutic, and its creation springs from an exquisite wedding of the conscious and unconscious minds. **[To some extent]** I will try later to explain the deep interweaving that exists between dreams, creativity, and the nature of the reality of your experience.

The **{most rejuvenating} [greatest therapeutic]** idea of all, and the greatest step to any true illumination, is the realization that your exterior life springs from the invisible world of your reality through your conscious thoughts and beliefs, for then you realize the power of your individuality and identity. You are **[(underlined)]** immediately **[then]** presented with choices. You can no longer see yourself as a victim of circumstances. Yet the conscious mind arose precisely to open up choices, to free you from a one-road experience, to let you use your creativity to form diversified, varied **{comprehensions} [experience]**.

Let us make a clear distinction here **[however]**: Your conscious beliefs direct the flow of unconscious processes which bring your **{ideas} [beliefs]** into physical reality, **{so while} [While]** your thoughts cause your experience **[therefore]**, you are not **[(underlined)]** consciously aware of how this takes place *{(forcefully)}* *[(very intently)]*. You cannot, **{as an instance} [for example]**, tell yourself vehemently, “I want to receive illumination,” and expect it to happen if all of your **[conscious]** beliefs actually go in the other direction.

Session 640, Chapter 10, before 11:44:

*Long pause.*) Those **{innate bodily abilities} [powers then endowed to the body then]** also help sustain you as you continually create the image. *{(Pause.)} [(Long pause.)]* The source for all of this creativity springs from your own inner identity, **{which} [that]** is never completely materialized in flesh, and so you always have **[at your command]** unused portions of creativity **{at your command}**. You react to the body even though you form it. In those terms there is a constant interaction **[then]** between the creation and the creator, and in three-dimensional reality the creator is so a part of his **{handiwork} [creation]** that it is difficult to tell one from the other.

A painter puts part of himself into a painting. You put all of you of which you are aware into your body, so **{that}** it becomes you in flesh. **{An artist} [A painter]** loves his painting. In physical terms **{it} [the painting]** is completed when **{he} [the painter]** puts down his brush **[(hyphen)]**—at least for him, though its effects continue. But you are creating your **{material image} [body]** as long as you live, and **{manifesting} [creating]** yourself in it.

A painter does not look out of his **{creation’s} [painting’s]** eyes into the room upon whose wall the painting hangs. **{But you peer} [, but you look]** out through your own eyes at the universe. *(Pause.)* You create not only the body, then, but its entire experience, the context in which it takes place. You endow yourself **[therefore]** with a three-dimensional existence. It is the framework in which you have your experience, created by you as the **{artist} [painter]** gives his paintings their dimension.

The trees in a landscape painting cannot physically move with the wind that may blow through the three-dimensional room. The head in a portrait cannot close its eyes if they are open, but you move within the framework of the **{temporal} [three-dimensional]** space that you have created for yourself.

(11:44.) The features in a portrait are painted on canvas or board, but your soul is not painted on your body. It enters into and becomes part of **{it} [your body]**. **{Physically, you} [Your body]** cannot contain all of your identity, and that *{“free”}* portion **[that it cannot contain is a portion of you that]** unconsciously **[in your terms]** creates the flesh, **{in your terms}**. Again, you **{direct its form}** through your beliefs **[direct its form]**, but the unconscious **{part} [portion]** of you does the “work” **[(in quotes)]** of producing **{it} [that form, providing its vitality, and breathing into it the life that is your own]**.

Session 641, Chapter 10, near beginning of session:

**{Deliberately}** **[Consciously]** he decides to create a sculpture, and **[therefore]** automatically focuses his energies in that direction. When you form the living sculpture of your body, which is far more important to you than any work of art, you should certainly follow the same course. In other words, direct your energies toward the creation of a healthy functioning body. You form your image constantly; **[and]** as many of the **{artistic}** **[creative]** processes are hidden, so the inner mechanisms by which you create your **{material self}** **[own body]** lie beneath the surface of your conscious mind. They are highly effective, nevertheless **[however]**.

As the creation of any art is **{intimately}** **[highly]** connected with the dream state, so is the living art of your body. **{Its}** **[, the]** breathing form **{is}** **[highly]** influenced by the great therapy of dreams. If there are chemical imbalances **[in your body for example,]** they are often **{corrected}** quite automatically **[corrected]** in the dream state, as you act out situations **{calling}** **[that call]** up the production of **[chemicals or]** hormones, **{say,}** that would be **{summoned}** **[activated]** in a like waking situation. *{(See the footnote about hormones in the 621st session in Chapter Four.)}*

Session 641, Chapter 10, after 9:54:

**[Dream interpretation in]** **{In}** any case, **{interpretation}** **[only]** involves **{but}** one part of **{the task}** **[dream work]** as you try to consciously assess a dream's meaning. The real work of the dream is done during the **{event}** **[dream]** itself, on deep psychic and biological levels.

The dream's happening affects your entire physical condition, and **{so}** **[dreaming therefore]** has this constant **[physical]** therapeutic effect. This **{result stems}** **[effect results]** from the psychic situation set up within any dream drama (*pause*), and **{in}** **[within]** it the problems or challenges of your existence are **[encountered and]** worked out. Many probable actions are taken; **[and]** these **{are}** then projected **[out]** into the probable future.

As you **{come}** **[learn]** to understand the nature of your own beliefs, you can learn to use the dream state more effectively for your conscious purposes. It is one of the most efficient natural therapies, and the inner **[psychic]** framework in which **[actually]** much of your physical body building actually takes place.

Session 642, Chapter 11, after 9:34:

**{Your feelings}** **[The emotions]** always change the chemical balance of your body, **[and]** alter **{its}** hormonal output, but the danger comes only when you refuse to face the contents of your conscious mind, **[whose beliefs generate the emotions]**. Even the **[conscious]** intent to know yourself, to face the reality of your experience, can be of great benefit, **{generating}** **[and generate rousing]** emotions that will provide an energy, an impetus to begin.

*{(Pause.)}* No one can do this for you. *{(Pause.)}* You may believe that good mental health means **{being}** always **[being]** cheerful, resolute, **[and]** kind, and never crying or showing disappointment. That belief alone can lead you to deny quite natural dimensions of human experience, and to impede the flow of emotions that could otherwise cleanse both your body and your mind. If you are convinced that **{feelings}** **[emotions]** are dangerous, then again that belief itself will generate a fear of all **{of them}** **[emotions]**, and you may become almost panic-stricken if you display anything but the most "reasonable" **[(in quotes)]** calm behavior.

Session 642, Chapter 11, at 11:25:

*(11:25.)* When you try to be spiritual by cutting off your creaturehood you become less than joyful, fulfilled, satisfied natural creatures, and fall far short of understanding **{true}** **[the nature of]** spirituality. Many who **{say they}** **[(say they)?]** believe in the power of thought are so afraid of **{it}** **[thought]** that they inhibit it in themselves, avoiding any that appear negative or harmful. **The}** **[, so the]** slightest "aggressive" **{expression is blocked}** **[thought is inhibited]**. Thoughts can kill, these people think **[(hyphen)]**—as if the individual against whom such **{an impulse}** **[a**

**thought**] was directed had no {**protective**} life-giving energies of his {**or her**} own [**to protect him**], and no natural defense.

Here, often, {**and for various reasons,**} you find [**for various reasons**] a hidden and distorted sense of power that says, “I am so powerful that I could kill you with my thought, and yet I refuse to do so.” No one, and no one thought, is that powerful. If thoughts alone [**against another**] could kill, you would not have the overpopulation problem!

Each person has his own built-in energy and protection. You accept only those ideas and thoughts that fit in with your own system of beliefs, and even then there are various safeguards. No man dies unless he wants to die, and for a much better reason than that you may want him to.

*(Pause.)* Sometimes you think of suicide as ignominious, {**and**} passive, {**but**} [**and yet**] of war as aggressive and powerful. Both are equally the result of passivity and distorted aggression, and of natural pathways of communication not used or understood. *[(Pause.)]* You think of flowers in terms of gentleness, beauty and *[(in quotes)]* “goodness,” and yet every time a new bud opens there is a great thrust of joyful aggression that is hardly passive, and a daring and courage that {**reaches**} actively [**reaches**] outward[, **thrusting out into space**]. Without aggression your body would be denied its growth [(semi-colon)];, the cells within {**it**} [**your body would be**] caught in inertia. Aggressiveness is at the {**base**} [**basis**] of the {**magnificent bursting**} [**joyful thrust**] of creativity.

Session 643, Chapter 11, after 9:42:

Ruburt advised Andrea to accept the validity of such feelings as [(**underlined**)] feelings—not to inhibit them, but to follow their flow with the understanding that they are feelings about reality. As themselves they are real. They express emotional reactions to beliefs. The next time Andrea feels {**inadequate**} [**inferior**], for example, she is to actively experience that feeling, realizing [**however**] that {**even though**} [**because**] she feels inferior this does not mean that she is inferior. She is to say, “I feel inferior,” and at the same time to {**understand**} [**realize**] that the feeling is not a statement of fact [(**underlined**)] but of emotion. A different kind of validity is involved. [**There is a difference between feeling inferior and being inferior.**]

Experiencing your emotions as as [(**underlined**)] **emotions** {**such**} is {**not the same as**} [**different from**] accepting {**them**} [**those feelings**] as statements of fact about your own existence. Andrea {**is**} then [**is**] supposed to ask, “Why do I feel so inferior?” If you deny the validity of the emotion itself and pretend it away, then you will never be led to question the beliefs behind it.

Session 643, Chapter 11, at 10:45:

*(10:45.)* Since your feelings follow your beliefs, {**various groups of them**} [**however these emotions**] will appear to be senseless at times if you do not allow them free {**connection with opposing ideas that you may also hold**} [**flow, and do not connect them with the opposing beliefs that generate them at various times**].

A person may seem to be very {**open and responsive**} [**emotional**]. Reading this book, {**for example,**} any reader might say, “My trouble is that I am too emotional.” Yet on some self-analysis, almost {**all**} [**any**] will find areas in which emotions are expressed only to a certain point. They are not followed through.

*(Pause, one of many.)* No {**feeling**} [**emotion**] brings you to a dead end. It is in motion, {**and**} that always leads into another {**feeling**}. As it flows it alters your entire physical condition, and that interchange is meant to be consciously accepted. Your emotions will always lead you into a realization of your beliefs if you do not impede {**them**} [**their motion**]. Emotional states are always impetuses for action, meant to be physically expressed. Each has a basis in natural aggression [**which provides the thrust for action**].

The connections between creativity and aggression have never been understood in your society. A misunderstanding of {**true**} [**the natural nature of**] aggression can lead into a fear of all emotion, and cause you to cut [**off from**] yourself {**off from**} one of nature’s {**best**} [**natural**] therapies.

Session 643, Chapter 11, after 11:01:

You will automatically **[then]** begin to inhibit any stimulus that might bring about **{forceful}** **[strong]** emotions, and **{so}** **[therefore]** deny yourself needed feedback. You are **[only]** at the mercy of your emotions **{only}** when you fear them. They are the motion of your being. They go hand in hand with your intellect **[(period)]**. **{But}** **[Only]** when you are unaware of the contents of your **[own]** conscious mind, and not fair with your emotions, **[do]** you run into difficulty. **[To assimilate your own conscious knowledge you have only to be fair with your mind.]**

Session 644, Chapter 11, after 9:22:

The “negative” **[(in quotes)]** subjective and objective events that you meet are meant to make you examine the contents of your own conscious mind. **{In their way the}** **[The]** hateful or revengeful thoughts are **[themselves in their way]** natural therapeutic devices, for if you follow them **[(comma)]**, accept**{ing}** them with their own validity as **[(underlined)]** feelings, they will automatically lead you beyond themselves; **{they will change}** **[changing]** into other feelings, **[perhaps]** carrying you from hatred into what may seem to be the quicksands of fear **[(hyphen)]**—which is always behind hatred **[and beneath it]**.

By going along with feelings you unify your emotional, mental and bodily state. When you try to fight **[the feelings]** or deny them, you **{divorce yourself}** **[cut yourself off]** from the reality of your being. **{Dealing with thoughts and feelings}** **[Accepting and following the feelings and thoughts]** as just directed at least roots you firmly in the **{integrity}** **[validity]** of your present experience, and **[therefore]** allows its innate motion **[(gesture)]** and natural creativity **{to}** **[it's innate]** thrust toward a therapeutic solution.

When you **{refute}** **[deny]** such emotions or become terrified of them, you impede the **[unique]** flow of feeling from one moment to the other. You set up dams. Any emotion will change into another if you experience it honestly. **{Otherwise you clog}** **[By denying emotion, any one, you impede]** the natural movement of your entire system.

Fear, faced and felt with its bodily sensations and the thoughts that go along with it, will automatically bring about its own state of resolution. **{The}** **[Feelings faced in such a manner will automatically illuminate the]** conscious system of beliefs **{that are}** behind the impediment **{will be illuminated, and you will realize that you}** **[. You will]** feel a certain way because you believe an idea that causes and justifies such a reaction.

(9:34.) If you habitually deny the expression of any emotions, **{to that degree}** you **[also]** become alienated not only from your **[own]** body but from your **[own]** conscious ideas. You will **[shut yourself off and]** bury certain thoughts and **[you will]** put up biological armor to prevent you from physically feeling **{their effects}** **[the effect of those emotions]** upon your body. In each case the answer lies in your personal system of beliefs, in those strong concepts you hold on an intimate level that **{brought}** **[bring]** about the inhibition**{s}** to begin with.

Session 644, Chapter 11, at 10:27:

(10:27.) No matter how **{open}** **[emotional]** it may seem **{that}** you are, you will nevertheless accept certain **{emotions}** **[feelings]** that you think of as safe, and ignore others, or stop **{them}** **[certain emotions]** at **[a]** particular point**{s}**, **{because you are}** afraid of following them further. (Pause.) This behavior will **[also of course]** follow your beliefs**{, of course}**. (Long pause.) If **[for example]** you are over forty, **{for instance,}** you may tell yourself that age is meaningless, that you enjoy much younger people, that you think young thoughts. You will accept only those emotions that appear **[to you]** to be **{in keeping}** **[fitting]** with your ideas of youth. You become concerned with the problems of the young. **[You consider yourself emotionally involved with their problems.]** You accept what you think of as optimistic health-giving thoughts. You consider yourself quite emotional, perhaps.

Underneath however you are **{very much}** **[quite]** aware, as indeed you should be, of your reality in creaturehood. **{Yet you}** **[You]** firmly ignore any changes in your appearance from the time you were, say, thirty—and in so doing lose sight of your validity as a creature in space and time.

You will inhibit any thoughts of death or dying, or of old age, and **[think firmly in terms of eternal youth, in so doing again you ignore the validity of your experience, and inhibit]** **{so close out}** quite natural **{feelings}**

**[emotions]** that are meant to lead you beyond **{your earlier years}**. You are denying the body's corporeal existence and its focus in the time of the seasons, and **{cheating} [denying]** yourself **{of} [therefore]** those natural biological, psychic, and mental motions that are meant to **{take you past} [lead you beyond]** themselves.

Session 645, Chapter 11, before 10:17:

Usually exaggerated **[(underlined)]** opposing emotions will also be apparent. Once you understand this it is not difficult to look at your beliefs to **{identify these} [see which ones conflict]**, and **{to}** find a bridge to unite the seeming contradictions.

Session 645, Chapter 11, after 11:55:

The same artificial need to **{vindicate being} [justify existence]** is present in many of my readers, and various core beliefs may be built up to hide this inner insecurity. You may **[then (in quotes)]** "justify your **{life} [existence]**" by biological creativity, and then latch onto your children and never want to let them go. You may use your career instead. But in all cases you must come to grips with **{such unnecessary ideas,} [that artificial idea, and therefore come to]** face the reality of your creaturehood, and see that you certainly have as much of a place in the universe as a squirrel, an ant or a leaf. You do not question their right to exist. Why question your own?

Session 646, Chapter 11, at the end of the chapter:

*{(11:11. But this wasn't break after all. Instead Seth decided to relay a page of material for Jane and me before launching into Chapter Twelve. Break lasted then from 11:22 to 11:40.)}*

*[(11:11. Note for the book: "I must be loosening up," Jane said. "Before, if I'd ever thought of answering a letter from someone with a two-year death sentence, it would have really hassled me...")*

*[(We had a discussion about the legal aspects of using the letter in the book, so we decided that when we sent the correspondent her copy we'd explain our intentions and ask her permission, since the material would benefit many. Jane was surer than I that there wouldn't be any problems. Seth then returned:)*

**[Forget what Ruburt said if you want. But I will not give any dictation for the book that is not legally correct, taking care of everyone's legal rights who may be involved.**

*[(“What about the Augustus material?”)*

**[That material was changed sufficiently as far as legality is concerned. Now if you have questions check with me, for I know of the ways in which further changes can be made, giving you even greater legal safety without changing the pertinency of the material. If Augustus bothers you simply add that the couple has only one child, or in your notes say he is a blond.**

**[Now your own ideas of privacy are being projected outward upon others and being intensified. The book is being written applying my knowledge to the world that you know, and often utilizing the personal experiences that come your way that will be of particular interest to others. And from that living framework the ideas have their footing.**

**[Now you may continue your break.**

*[(“Okay. Thank you.”)*

*[(Humorously): There is no better lawyer than an old pope.*

*[(“All right.”)*

*[(11:22 to 11:40. In the book copy perhaps add a note about the reply, if any, received from the correspondent: [A note, added later etc.] In case we use a portion of the reply, or the ideas within it, then perhaps a*

*few excerpts from Seth's remarks above could be included. "This book is being written applying my knowledge," etc.*

*[(If none of the above is used, then write a paragraph to the effect that after finishing the letter Seth gave half a page of personal material for Jane and I, and that break lasted from 11:22 to 11:40.)]*

Session 646, Chapter 12, at 11:55:

*(11:55.[As Seth, Jane held up her empty beer bottle. I got another one from the refrigerator and filled her glass.) We must keep him happy.]* The concept itself existed long before Christianity's initiation, and was told in various forms throughout the centuries and in all civilizations. **{On the side of consciousness, it} [It]** is a tale symbolically representing **[on the side of consciousness]** the birth of the conscious mind in the species as a whole, and the emergence of self-responsibility. It **{also stands for} [symbolizes also]** the separation of the self who perceives **[(hyphen)]**—and therefore judges and values—from the object which is perceived and evaluated. It represents the emergence of the conscious mind and of the strongly oriented individual self from that ground of being from which all consciousness comes.

It portrays the new consciousness seeing itself unique and separate, **{evolving} [emerging]** from the tree of life and therefore able to examine its fruits, to see itself for the first time as different from others, like the serpent who crawled upon the surface of the earth. Man **{came forth} [emerged]** as a creature of distinctions. In so doing he quite purposefully detached himself, in your terms now, **[in a new way]** from the body of his planet **{in a new way}**. A part of him **{very} [quite]** naturally yearned for that primeval (*louder*) knowing unknowingness that had to be abandoned, in which all things were given—no judgments or distinctions were necessary, and all responsibilities were biologically foreordained.

Session 647, Chapter 12, after 10:06:

*[(Pause.)]* Hence you have the majestic elements given to Satan, and the power. The earthly **{characteristics} [elements]** often appear as he is depicted in animal form, for he was also of course connected with the intuitive **{terrestrial attributes} [earthly characteristics]** from which the new human consciousness would spring.

Session 649, Chapter 12, after 10:19:

Now: Such **{critical evaluations} [moral judgments]** are placed upon colors as well. Often white is considered pure, and black impure, white good and black evil.

Session 651, Chapter 13, after 10:23:

Nations, like individuals, can **[therefore]** have split personalities at times. **{So there} [There]** was **[therefore]** a give-and-take involved in which the blacks expressed certain tendencies for the **{country} [nation]** as a whole, while the whites expressed other characteristics **[for the nation as a whole]**.

Both groups acquiesced to their roles. In larger terms, of course, **{each has} [both groups have]** belonged to other races in other times and places; or to be more accurate, in simultaneous existences **{one plays} [they each play]** out the other's role.

**{Applied} [The color black, applied also]** to old age, **{the color black denotes} [implies]** a returning to those unconscious forces. Now all of this so far is from the standpoint of American and Western belief. It is **[therefore]** simply the reality in which many of my readers are involved. In other **[(in quotes)]** "underground" systems of belief, however, black is seen as a symbol of great knowledge, power and strength. When this is carried to an extreme you wind up with devil cults, in which the poorly understood powers of creativity and exuberance rush out in distorted form; **[and in which]** the undersides of consciousness are then glorified at the expense of the other, white, **[(in quotes)]** "conscious **{and}** objective" values.

**{Yet in} [In]** both of these systems **[however]** the old are denied their unique power, strength and wisdom, and hence the civilization is robbed as well as the **{individuals within it} [individual]**.

Session 653, Chapter 14, after 10:55:

**{In your terms probable} [Probable]** events are **[therefore]** brought into actuality **[in your terms]** by utilizing the body's nerve structure through certain intensities of will or conscious belief.

These beliefs **[therefore]** obviously have another reality beside the one with which you are familiar. They attract and bring into being certain events instead of others. **{Therefore, they} [They therefore]** determine the entry of experienced events from an endless variety of probable ones. *[(Pause at 11:00.)]* You seem to be at the center of your world, because for you your world begins with that point of intersection where soul and physical consciousness meet{.} **[, brought into actuality by those conscious beliefs that in themselves attract entry of experienced events into the physical world.]**.

*(Long pause {at 11:04.})* Give us time . . .

**{In surface terms the} [The]** sense of "I" that you possess **[in surface terms]** is the result of constantly emerging probable identities, given continuity in time through the physical apparatus of the body with its built-in intervals of nerve reaction. You only remember **[however]** the portion of your identity that is physically realized—those portions that are **[physically]** drawn into corporeal pattern. *(With gestures, {and forcefully} [very intently]:)* This is the result of the focusing and yet limiting behavior of the physical brain, for effective survival behavior in your reality **[in survival terms]** depends upon time reactions. The nerve patterns' activity therefore causes the illusion of a present, in which your consciousness appears focused and alert.

**{In certain terms "future"} [(In quotes) "Future"]** events **[in certain terms]** exist now, but they are too fast. They **{jump over the nerve endings} [leap the synapses]** too quickly, and **{physically}** you cannot perceive or experience them **[in your terms]** as yet.

Impulses possess a far different reality than physicists or biologists suppose. **{As you think now, "past" is} [In your terms now, "past" (in quotes) events are]** still occurring. The **[(in quotes)] "drag" [in those terms]** still leaps the synapses, but, again, is not physically recorded. Past events continue. **{Consciously you} [You]** only experience portions of events with your corporeal structure **[in conscious terms]**, et the structure itself records **{them} [such events]**.

In such a way the cells retain their memory, though you do not perceive it, and the body is aware of so-called future occurrences, though **[consciously]** as a rule you **{do not consciously sense this . . .} [are not.]**

Session 654, Chapter 14, after 10:01:

This is the reason for the results of some experiments being conducted abroad, in which accelerated learning takes place, when under hypnosis or otherwise a present individual is convinced that he **{or she}** is, for example, a great painter, or a linguist. The present belief activates **[(in quotes)] "latent" abilities [present]** within each **{person} [individual]**.

*[(Pause.)]* The biological structure as it existed in the past is therefore affected. Experience is **[therefore]** built into the **{organism} [biological structure]** that **[, in your terms,]** it did not have before**{, in your terms}**. It is a sort of reprogramming. *[(Pause.)]* It is impossible, **{of course,}** for you **[of course]** to examine cellular structure **{now} [in the present]** as it exists in the present and simultaneously as it existed in the past *(very positively)*. **{Scientifically} [Therefore scientifically]**, you can only **{probe} [examine]** those effects that appear within your present. When **[today]** you alter your beliefs **{today} [therefore]** you also reprogram your past. As far as you are concerned **[(underlined)]** the present is your point of action, focus, and power, and from that point of volition you form both your future and past. Realizing this, you will understand that you are not at the mercy of a past over which you have no control.

Session 655, Chapter 14, after 10:18:

The performance of a great athlete gives evidence of abilities inherent in the human form that are little used. Great artists by their very works **{demonstrate} [also give evidence of]** other **{attributes latent} [inherent abilities]** in the race as a whole. They still represent one-line delineations, however. Within the experience of your race as you know it lie all the patterns that would point to some fully developed human being, in which all inherent tendencies were given full play and came to fruition.

You would have an individual who displayed within himself **{[or herself]}** all of those great abilities known to the race, fulfilled according to his own unique temper—the artist, mathematician, athlete, the inventor—all the **{extraordinary} [great]** qualities of creaturehood; **[and]** the emotional realities would be used to their **[full]** capacity, and any of the racial qualities or characteristics of the species would be given their **{complete freedom} [full play]**.

Session 655, Chapter 15, after 10:59:

Whatever talents you sense you have **[therefore]** can **[only]** be developed **{only}** if you **{determine} [consciously decide]** to do so. The simple act of decision will then activate the unconscious mechanisms. You, as a personality, regardless of your health, wealth or circumstances, have a rich variety of probable experience from which to choose. Consciously you must realize this and seize the direction for your own life. Even if you say, “I will go along with all life offers,” you are making a conscious decision. If you say, “I am powerless to direct my life,” you are also making a **{deliberate choice} [conscious decision]**—and in that case a limiting one.

**{(Pause.)}** The path of experience is nowhere settled. There is no one road that does not have avenues to another. **{(Pause.)}** There are deep veins of probable actions **{ever available} [always open]** to you at any given time. Your imagination can be of great value, allowing you to open yourself to **{such courses; you can} [probable actions, and]** then **{use} [using]** it to help you bring these into **{being} [activation]**.

If you are poor, you chose that reality from many probable ones that did not involve poverty—and that are still open. If you chose illness, again there is a probable reality ready for initiation in which you choose health. If you are lonely there are probable friends **[that in the past]** you refused to meet **{in the past,}** but **{who} [that]** are readily available.

*(11:14.)* In your mind, therefore, see those probable abilities or events taking place. As you do, **{the} [you draw them into actuality. (Pause.) The]** intensity of your desire brings them into **{your}** experience. There are no boundaries, again, set about the self. There are literally **{many}** other probable you’s. You can draw upon their abilities, as in their own way they **{call} [draw]** upon your own, for you are **{all} [each]** intimately connected.

You must **[therefore]** realize that you are indeed a probable you. Your experience is the result of beliefs. Your neuronal structure necessitates a certain focus so that other experiences counter to your conscious **{assumptions} [beliefs]** remain probable or latent. Alter the beliefs and any probable self **{can,}** within certain limitations, **[can]** be actualized.

Session 656, Chapter 15, after 10:19:

**{(10:29.)}** This **{joining} [merging]** of the past **{and} [into]** present, in **{that context,} [those terms]** predisposes you to **{similar} [like]** future events, for you have geared yourself for them. Change **{now} [in the present therefore]** quite practically alters both the past and the future. **{For you, because} [In your terms, because]** of your neurological **{organization} [structure]**, the present is obviously the only point from which past and future can be **{changed} [altered]**, or **{when}** action becomes effected.

I am not speaking symbolically. In the most intimate of terms, your past and future are **[(underlined) changed] {modified}** by your present reactions. **{Alterations} [Complete changes]** occur within the body. **{Circuits within the nervous system} [neurological circuits]** are **{changed, and} [altered,]** energies that you do not understand seek out new connections on much deeper levels far beyond **{consciousness} [conscious awareness]**.

Your present beliefs **{govern}** **[alter]** the actualization of events. Creativity and experience are being formed moment by moment by each individual. Period, and break.

Session 657, Chapter 15, before 9:21:

The future—the probable future—is being altered in the same way, of course. To look backward **[into the past]** for the source of current problems can lead you into the habit of seeking **[from your past]** only **[those (in quotes) “negative” experiences]** **{negative episodes from your past}**, and prevent you from experiencing **{it}** **[the past]** as a source of pleasure, accomplishment, or success (*very intently, leaning forward*).

You are structuring your **{earlier life}** **[past then]** through the dissatisfactions of the present, and therefore reinforcing your problem{s}.

***[(I think this material is some of the most important in the book.)]***

Session 657, Chapter 15, after 10:30:

In health terms, it involves **{conducting yourself}** **[acting]** once a day as **{though}** **[if]** you were not sick in whatever way given you. But the belief in the present, reinforced for five minutes, plus such a physical action, will sometimes bring literally awesome results.

**{Such effects}** **[These results]** will **[only]** occur however only if you cease looking into the past **[(in quotes)]** “for what is wrong,” and **{stop}** **[therefore]** reinforcing your negative experience. These same principles can be used in any area of your life, and in each you are choosing from a variety of probable events.

Those of you who believe in reincarnation in more or less conventional terms, can make the error of using **{or blaming}** **[(in quotes)]** “past” **[reincarnational]** lives, **{organizing}** **[structuring]** them through your current beliefs. It is bad enough to believe that you are at the mercy of one past, but to consider yourself **{helpless before}** **[at the mercy of]** innumerable previous errors from other lives puts you in an impossible situation; **[where]** the conscious will is robbed of its power to act. Such lives exist simultaneously. They are other expressions of yourself, interacting, but with each conscious self possessing the point of power in its own present.

(10:45.) It is for this reason **[(pause)]** that **[(in quotes)]** “past-life information” is so often used to reinforce **{current}** **[present]** personal **[and]** social situations—because, like the past in this life, such memories are **{constructed}** **[structured]** through present belief.

If such information is given to you by another, by a psychic, for example, **{that individual}** **[the psychic]** is also very apt to pick up those **[(in quotes)]** “lives” that make sense to you now, and— **[therefore to]** unconsciously of course—**to** structure them precisely along the lines of your beliefs. This may not seem obvious **[(underlined)]**. **({Emphatically} [Intently])** : If an individual **[basically]** believes **{that}** he is **{basically}** unworthy he will recall, or be given, those lives that justify that **{idea}** **[belief]**. If he **{thinks}** **[believes]** he must pay for his sins now, then that belief will attract memory of those lives that will reinforce it; **{this will be highly organized recall}** **[and highly-structured memory]**, leaving out everything that does not apply.

If an individual believes that he is being taken advantage of, and is caught in a mundane existence, unappreciated, then he may receive from himself or others information showing that in other lives he was greatly honored—**{thereby}** **[therefore]** reinforcing his belief that now **[(underlined)]** he is **{taken for granted, or worse}** **[unappreciated]**.

Session 657, Chapter 15, after 11:07:

Now: Each of your reincarnational selves **{is}** **[are]** born as **{a creature}** **[creatures]** in flesh, like you. **{Each one has its}** **[They each have their]** own **[(in quotes)]** “points of power,” or **{successive}** **[physical]** moments in which **{it}** **[they]** also materialize{s} daily existence in a linear manner from all the probabilities available to **{it}** **[them]**.

In a way that will be explained in another book for those interested in such matters, there is a kind of coincidence with all of these present points of power that exist between you and your **[(in quotes)]** “reincarnational” selves. There are even biological connections in terms of cellular **[(in quotes)]** “memory.” *{(See the 653rd session in Chapter Thirteen.)}* **{So} [Therefore each of you]** through your current beliefs **{you can,}** in your own space and time, **[can]** attract tendencies toward certain experiences shared by these others. **[These, again, are structured however according to your present beliefs.]** There is a constant interaction in this multidimensional point of power, therefore, so that in your terms one **{incarnated} [reincarnational]** self draws from all of the others what **[tendencies or]** abilities it wants, according to its own specific, localized beliefs.

*{(Pause.)}* **These} [Your reincarnational]** selves **[therefore]** are *[(pause)]* different counterparts of yourself in creaturehood **[comma]**, experiencing bodily reality **[and corporeal experience]**; but at the same time your **{organism} [creaturehood]** itself **[with its neurological structure]** shuts out the simultaneous nature of experience. This does not mean that at other levels you cannot perceive it, but that generally speaking **[physically and neurologically,]** events must seem to appear in a series **[one before the other]**.

Session 658, Chapter 15, at 9:54:

*(Long pause at 9:54.)* Your beliefs act like a hypnotist, **{then.} [focusing your energy along specific lines.]** As long as the **{particular} [specific]** directions are given, so will your **[(in quotes)]** “automatic” experience conform **[(period)]**. The one suggestion that can break through is this: “I create my reality, and the present is my point of power.” *[(Pause.)]* If you do not like the effects of a belief you must alter **{it} [the belief]**, for no manipulation of the exterior conditions themselves will release you. If you truly understand your power of action and decision in the present, then you will not be hypnotized by past events.

Session 659, Chapter 16, before 9:38:

Now: **{In those terms he} [He]** may or may not **{be as attractive}**, feature by feature, **[be as attractive in those terms]** as some other individuals who believe, in fact, that they are unattractive. The belief in his own comeliness is so important that others will react to him in the same fashion. **{An individual can have} [There are individuals for example with]** great native beauty, **{for example,}** but this beauty is not apparent **[(underlined)]** to others, or to the individual. The person does not believe that he or she possesses it, and **[so]** mars the actual physical features so that the comeliness becomes literally invisible.

Session 660, Chapter 16, beginning of session:

Here posthypnotic suggestion operates as well as constant daily **[(in quotes)]** “conditioning.” Now: **{For an} [Take for]** example, **{take}** a woman who feels compelled to wash her hands twenty or thirty times a day. It is easy to recognize the fact that such **{repeated} [repetitive]** behavior is compulsive. **{But when} [When however]** a man’s ulcers bother him every time he eats certain foods, it is more difficult to perceive the fact that this behavior is also compulsive and repetitive.

**[Here our unfortunate gentleman has succeeded in conditioning his stomach to react in certain highly specific ways to particular stimuli.]**

This is an excellent example of the way in which natural hypnotism can act to affect your system adversely. *[(Pause.)]* In a manner of speaking, **{repetitious} [repetitive]** actions intimately involve beliefs at the **[(in quotes)]** “magical” level. The **{behavior} [actions]** usually represents efforts to ward off **[(in quotes)]** “evil” that the individual feels is imminent. While it is easy then to understand the nature of exterior actions of repetitive quality, it is far more difficult to see many physical symptoms in the same light—but here also whole groups of **{recurring} [repetitive]** reactions to **{certain} [particular]** stimuli are involved. Behind them there is often the same kind of compulsion. **{In their own way} [Frequently therefore]** symptoms **{frequently} [in their own way]** operate, actually, as repetitive neurological ritual, meant to protect the sufferer from something else that he fears even more.

Session 660, Chapter 16, after 10:53:

The well-meaning announcements pertaining to heroin, marijuana, and acid (LSD) can also be damaging, in that they structure in advance any experience that people who take drugs might have [**after coming in contact with messages that outline the deterioration that will most certainly result**]. On the one hand, you have a culture that publicly points out as common **{the}** often exaggerated dangers that can [(**underlined**)] occur with drugs, and on the other holds out drugs as a method of therapy. Here the dangers become something like initiation rites, in which loss of life must be faced before full acceptance into the community can be established. But those involved with native initiation rituals knew far more what they were doing, and understood a framework of beliefs in which the outcome—success—was fairly well assured.

Session 660, Chapter 16, after 11:25:

In all such situations, it is highly important that you do not concentrate your main attention in that area of experience with which you are least satisfied. This acts as a deepening of **{hypnotic suggestion} [hypnosis]. {Just reminding} [Reminding]** yourself of your other accomplishments **{will by itself operate} [alone (underlined) operates]** in a constructive fashion, even if nothing else is done. Such focus of attention **{on positive aspects} [in positive areas]** automatically pulls your energy away from the problem [**and prevents additional concentration there**]. It also **[automatically]** builds up your own sense of worth and power as you are reminded of adequate performance at other levels of experience.

Whenever you are trying to rid yourself of a **{dilemma} [problem therefore]**, make sure that you do not **[instead]** concentrate your attention upon it **{instead}**. This acts to cut out [(**underlined**)] other data, and to further intensify your focus upon your difficulty. When you break that focus the problem is solved.

Session 661, Chapter 17, beginning of session:

Dictation: I am not implying that all social workers are driven by personal problems. On the other hand, it is quite true to say that many **{such questions} [personal problems]** turn into challenges with a change of mind, and are then used as impetuses to affect social **{alterations} [change]**.

In such cases the dilemma is projected outside of the self and seen as an exterior condition which can be manipulated. Indeed, a [(**in quotes**)] “magical” **{transformation} [transference]** is involved. This is not to be construed, however, as a statement that all creative acts result from individual problems or neuroses. Quite the contrary, in fact. Such problems projected outward **[of course]** can never really be solved as far as the individual is concerned, **{of course,}** since **{their} [its]** source is not understood.

*(9:45. The telephone rang. Jane, as Seth, gestured toward it.)*

You may do as you wish.

*(But there was only the one ring. We waited a moment, then resumed the session.)*

Since **{the} [its]** source is not understood, no exterior manipulation in the social structure will be effective enough, and the person involved will see the problem personified in every issue. **{Hence, even improvements in the social framework will be “invisible” to the individual’s perception—not noticed.} [Here the entire social framework will be structured in the individual’s perception in such a way that even social improvements will be (in quotes) “invisible” – not noticed (period).]** They will seem so minute in comparison with the problem.

Session 661, Chapter 17, at 11:32:

*(11:32.)* Illnesses usually represent unfaced problems, in your terms, and **{these dilemmas embody} [the unfaced problems represent]** challenges meant to lead you to greater achievement and fulfillment. Because body and mind operate so well together, one will attempt to cure the other, and **{will often succeed if} left alone [often succeeds]**. The **{organism} [body]** has its own beliefs in health that are **{unconscious} on your part [unconscious]**.

You are a part of your environment. You form it. Yet the energy that forms you and the environment springs alive in each of you through your intersection with the physical world. The sun makes you smile. The smiling of itself activates pleasant memories, neurological connections, hormonal workings. It reminds you of your creaturehood.

The old witch doctors operated within the surroundings of nature, utilizing its great healing ability, **{directing its} [using the]** practical and **[also]** symbolic qualities **[of nature and directing them]** in a creative fashion.

Session 661, Chapter 17, after 11:55:

Certain kinds of **{medications} [natural drugs]** can indeed help, but **{those} [the kind]** given in your hospitals simply drug the consciousness out of its **{own} [innate]** understanding, and inhibit the **{body} [body's natural]** mechanisms that make for an easy transition. In your prisons you do the same thing, of course, isolating groups of people with like beliefs—denying **{them}** all natural stimuli so that a greater contagion of similar beliefs ensues. You **{separate} [deny]** such people **{from}** the normal contact of their loved ones, and all **{usual} [normal]** conditions for growth or development.

Session 663, Chapter 17, after 10:46:

When these **{realignments} [adjustments]** are always made from the outside, the body's **{innate coherence} [natural integrity]** becomes jeopardized, and its intimate relationship with mind confused. More, **{its} [the body's]** natural healing powers are dulled. The **{built-in} [natural]** initiating triggers of reactions that are meant to follow inner stimuli are **[instead]** activated instead by **[(in quotes)]** “exterior” means.

The individual's faith is transferred more and more **[from himself]** to **{an outside} [another]** agency. This usually means that **[he allows himself]** no time **{is allowed}** for necessary inner dialogues **{of} [or]** self-questioning, and the self-healing that might otherwise occur is brought about through **[his] belief** in another. */(10:59.)/* This can only go on for so long, however.

*/(10:59.)/* I am dealing here mainly with Western culture. In some other civilizations, **[however,]** and particularly in the past as you think of it, witch doctors operated within a context of nature accepted by all. The witch doctor, while initiating natural forces on behalf of his patient, who seemed momentarily unable to do so, was then returning the patient to the source of himself and reviving **{his} [within him the ill person's]** own buried sense of power. That **[(underlined)]** is the source of physical life, the sense of power and action. When a man or a woman feels powerless, **{as you think of it, he or she} [in your terms, they]** will die.

Session 663, Chapter 17, after 11:19:

The more involved you become with complicated physical organisms **[therefore]**, the more energy you project outward and the more entranced you become with “exterior” manifestations. **{In} [This was in]** itself **{this was—and is—}** a natural learning method. Your inner life **{is being} [was]** translated **[and is being translated,]** into corporeal reality **[then]**. As you perceive it and relate to it, you begin to question first its origin and then its meaning.

*/(Pause.)/* This leads you back into yourself and to a recognition of your own abilities. What you now create unconsciously **[therefore]** your species **{will create consciously} [will consciously create]**. */(Pause.)/* The infinite abilities of consciousness **[therefore]** become individualized, focused into a particular reality **{which then} [and that reality]** becomes expanded. Your own **{temporal} [physical]** creations **[therefore]** add to the abilities with which you **{made} [created]** them. You learn through your creations. Mind, as physically directed, utilizes the greatest sources of power and energy along with **{unlimited aspects} [infinite powers]** of creativity, so that each physical day is indeed absolutely unique. You cannot expect any portion of your environment to remain static, therefore, and the condition of your body is constantly in a state of flux and change.

Session 663, Chapter 17, after 11:44:

As you understand the nature of natural hypnosis, **[however,]** you will no longer feel the need to **[focus exclusively on negative aspects in your experience, and therefore generate new]** **{generate new}** negative feelings. Your load of inhibitions will **[therefore]** recede. As you trust yourself more you will **[simply]** naturally express your feelings, **and their** **[. Their]** **{suppression}** **[inhibition]** will not bring about explosive reactions any more. They will come and go. The channel to power will be opened **[therefore]** more clearly. Attention to your own stream of consciousness is highly important. This alone will help you see in what areas you are denying impulses or giving yourself directions that lead to powerlessness.

Session 664, Chapter 18, after 11:28:

Here you can find individuals of great energy; of unstable, “excessively” temperamental natures, and with intense capacities for creativity and innovation. They need **[however]** a **{strong}** **[great]** stimulus or impact with reality against which to pit themselves, **however**. There is **[also,]** often a great impatience **{with social situations, and}** **[, social upheavals,]** unusual vitality. Such individuals operate at a high pitch, and en masse emit **{inordinate}** **[great]** excesses of what I have called ghost chemicals.

**{Such emotional nonphysical qualities}** **[Electromagnetic properties]** are unstable, and affect the deep electromagnetic integrity of the earth’s structure. Obviously there have been earthquakes where there are no people, but in all cases the origins are to be found in mental properties rather than exterior ones. *(Pause.)* Earthquakes are very often associated with periods of great social change or unrest, and from such locations the fault lines originate and are **[then]** projected outward. They may then affect a generally unpopulated area on another continent, or an island, or cause a tidal wave on the other side of the world, even as a stroke might affect a portion of the body far from the original damage.

*(Pause at 11:38. [It would be interesting to have a global study made – one extending back for several centuries, say – to see what correlations could be found between earthquakes and periods of great emotional upheaval.]* You do not need a self-conscious mind to feel, and in the **{“past,”}** **[past, in your terms,]** earthquakes represented **[in the same way]** the feeling patterns of species **{in the same way}**—unstable conditions of consciousness that in themselves initiated natural phenomena, **[that]** further **{altering}** **[altered]** the state of consciousness and the conditions of species as well.

Session 665, Chapter 18, after 10:19:

Obviously, many riots are quite consciously **{instigated}** **[incited]**. Certainly thousands of individuals, or millions **{of them}**, do not consciously decide **[, in the same manner,]** to bring about a hurricane, or a flood or an earthquake, **in the same manner**. In the first place, on that level they do not believe such a thing possible. **{While}** **[In this case, while]** conscious beliefs have a part to play **{in such cases}**, on an individual basis the “inner work” **[(underlined)]** is done **{just}** **[quite]** as unconsciously as the body produces physical symptoms. The symptoms often seem to be inflicted upon the body, just as a natural disaster seems to be **{visited}** **[inflicted]** upon the body of the earth. Sudden illnesses are thought of as frightening and unpredictable, with the sufferer a victim, **{perhaps}** **[say]**, of a virus. Sudden tornadoes or earthquakes are seen in the same light, as the result of **{air currents and temperature, or}** fault lines instead of viruses **[or air currents and temperature]**. */(10:27./)* The basic causes of both, however, are the same.

Session 665, Chapter 18, before 11:29:

**{Locally, there}** **[There]** were some general beliefs held: **The Elmira** **[(comma), that the]** region was economically depressed, **{and}** considered **{to be in a backwash area}** **[in the backlog]** of the state of New York, **yet** **[. Yet]** the condition was not bad enough for crisis aid. Industry had been moving away. People were out of work, **{the}** old **[established]** routines of livelihood **{had been uprooted}** **[were taken away]**. There was no inspiring local leadership, and a variety of different kinds of **{individuals}** **[people]** felt ill at ease, depressed and forced to the wall.

Urban renewal projects ripped up the homes of the poor and destroyed old(er) established neighborhoods. This often involved social divisions, for the {impoverished} [poor] were a mixture of blacks and {"lower-class"} [poverty-stricken] whites. The {better off} [rich] sat at city councils, however, and the displaced poor were [simply to be put in other ghettos, displaced through urban renewal but] not able to afford the new structures. Through [, and through] various manipulations, all underground, {they were} kept out of the "better" neighborhoods.

The rich and well-to-do felt threatened, for they had changed the status quo by their insistence upon modernity and progress, thus releasing the energy of the {needy} [poor]. There was [great] movement of the middle class from the city proper into the suburbs, with a change in the tax balance, and the city merchants began to suffer. The locality had no great sense of {unity} [identity] as a region, or overall pride in itself as a cultural or natural identity.

Session 666, Chapter 18, before 11:06:

**{In its own way, a} [A] neighborhood fire [in its own way] serves the same purpose, among others, and so does a {local or regional} [regional or local] disaster. The nature of your conscious mind demands change and dramatic meaning, a sense of power, and aspirations against which to judge individual direction. A [(in quotes)] "perfect" society, idealistically speaking, would provide these qualities by encouraging each individual to use his potentials to the fullest, {to} revel in his challenges, and to be led on by {his great natural} [the great] excitement [that is natural in each individual] as he tries to extend powers of creative potency in his own unique way.**

Session 666, Chapter 19, before 11:46:

In Ruburt's case, he began with a group of ideas and beliefs that only became restrictive when carried to extremes. *[(See the 645th session in Chapter Eleven,)]* **{In} [Many of you in] your own experience{s, many of you} may find yourselves concentrating upon certain areas of activity with such energy that you ignore others, considering them restrictions. [Ruburt's determination led him to shut out all distractions so that he denied his body its normal activity. He is now learning that his mental activity as a creature can only be impeded by a depression of physical mobility. He set the situation up, however, and is now working out of it.]**

Session 667, Chapter 19, at 10:03:

*(Very emphatically at 10:03:)* **{On an individual basis a grave illness, for instance, will represent} [These are, in your terms,] the adoption of a particular highly intense focus in which a given aspect of usual experience is [cut out] deliberately {cut out} or denied{;} [so that] the context of {life} [experience] itself must {then} be magnified along other lines. In somewhat the same manner [of course], this also applies to those born in {extreme} [dire] poverty or in the most seemingly unfortunate of family situations. The life challenge is inherent within the problem itself and springs from it. Usually, though not always a peculiar personal achievement results precisely because of the given {difficulty} [problem] (*intently*).**

Now this {accomplishment} [achievement] need not involve some great artwork or invention, or political leadership, for {example} [instance], though it may. Often the {successful activity} [achievement] represents a challenge on the part of the personality who set it in terms of psychological creativity, and the overall enrichment of experience. Those involved, such as family, will [then] have [(in quotes) "earlier"] acquiesced to the situation {"earlier"}. Often, particularly in the case of [birth defects] mental or physical {birth defects}, the incapacitated person will be accepting that role not only [for themselves] because of {personal} [their own] reasons; {he or she} [but they] will also be choosing [that role and accepting] that part for the family as a whole.

Session 668, Chapter 19, near beginning of session:

*(Long pause.)* Since these offshoots or life-tracings each come from your entity, they are connected {psychologically and} [both] in terms of electromagnetic energy patterns [and in psychological terms]. Consider this analogy: Taking {it} for granted that you are indeed multidimensional, {you can perceive only so much of your own

**experience at a time** because of the characteristics of {**physical**} creaturehood{;} **[and the nature of physical life, you can only perceive so much of your own experience at a time (underlined) (comma), because]** the three-dimensional system automatically specializes in before-and-after effects.

*/(9:25.)* You exist, say, in seven different centuries at once. **{However, the} [The]** normal experience-patterns of **{your temporal being} [creaturehood however]** prevent any comprehensive **[overall]** view of **{all of those lives in} [that experience (underlined) in] creature terms [(period)]**.

*/(9:26.)* Again, what actually happens is that the energy of your being impinges, say, at seven **{[moment]}** points into the three-dimensional system. At **{each of these} [those]** points, what seems to be an isolated life is experienced. Just beyond those **{intersections} [points of intersection]**, however, there is a more or less unitary and overall recognition of wholeness that **[(in quotes)]**“rides” above **{them} [the separate points of intersection]**. This represents the multidimensional entity that is both apart from and yet part of the separate life-traces. You may have an existence in the seventeenth century, for example. To you it would appear that the life was a past one, finished **[and done]**. You may believe that your current existence, with all **{of}** its abilities and challenges, is the result of that past **{life} [one]**, yet both exist at once. The seventeenth century is not dead. You follow a one-line pattern of history, pursuing certain actions as reality and identifying with these **{so}** completely **{that} [so]** they are all you perceive. Other probable actions are always occurring, however, and are quite as valid as the ones **[with]** which you happen to **{choose} [identify]** and thus experience.

Your reincarnational selves **[therefore]** have as many **[endless]** probable lives as you do. Your beliefs and actions in your present **[completely]** alter “their” **[(in quotes)]** experiences, as **{each of them} [theirs]**, in their presents, change yours. If you see these reincarnational selves as one entity, then this becomes quite natural. The whole self **[then]** is changed by all of its **{comprehensions} [experience]**.

Now take your break. *(9:49 to 9:55.)*

Each portion of the entity is unique and independent, and through its own **[being and]** beliefs determines what it will accept in terms of influences within its immediate life situation. The great miracle, in fact, is that each consciousness, whatever its degree, **is [(underlined)]** itself and no other, even while in the unending fields of interaction it may be a **{portion} [part]** of another—as a city is part of a state, or an individual is part of a family.

In terms of personality as you understand it, **{the} [each]** individual chooses the abilities he **{or she}** will have, and the life challenges. **[Because of the connection with the overall entity, however, there is always access to information and understanding that can be drawn in from other aspects of the entity.] {In the present then each person} [Each individual then in his present]** has unlimited opportunity to draw upon the entity’s energy, and the understanding and powers of all of its parts. *(Long pause.)* It goes without saying that **{any} [each]** human being **{possesses the latent} [has within him or her latently the same]** ability shown by a great artist or athlete, or statesman or philosopher. Within creaturehood there are **{wide} [also great]** ranges of abilities{; **these may be}** seldom used, but **{they are} there [(underlined)]** as practical **ideals** that **can [(underlined)]** be expressed within that system. In the same way, **{every} [each]** individual possesses **[latently]** the abilities of its entity **{in latent form. These too serve} [, always serving]** as practical ideals, but in a different kind of context, **{for} [in which]** you have **{other} [different]** centuries to play with and many existences instead of one.

You often excel in situations that utterly escape you at a physical level. These accomplishments still **[however]** operate through the focus of your present, **{since} [as]** you are physically aware of **{but} [only]** one line of probable events, so the meaning of many dream events **[also]** escapes you. But in dreams you often do work quite as valid as any performed in the day, and **[often]** in the dream state you meet and interact with your own reincarnational selves.

*(10:11.)* **{Actually,}** I prefer that you think of them as simultaneous selves. In the dreaming condition **[you are often in contact with these other portions of your selves, and]** there is a great interchange of information **{with these other portions of your selves}**. Your physical brain automatically **{converts such data into temporal} [translates other-dimensional data into three-dimensional]** terms so that many of your significant, remembered dream experiences are already translations by the time you recall them. Otherwise they would make no sense to you at all.

Session 668, Chapter 19, after 10:47:

(10:47.) In your [(underlined)] terms, the energy {springs} [bounces] back in the dream state, but it must always pass through what you think of as the window of the present.

(Pause.) This bouncing back of energy into itself is the meaning of the dream state, in which [basically nonphysical] experience {that is basically nonphysical} is embarked upon, and {is} then [(underlined)] {interpreted as a dream} through the brain [is physically interpreted as a dream]. [Your nonphysical experience at such times is translated through the brain into symbols that you can understand and enters physical-like activities.] Your deepest dreams involve nonmaterial {comprehensions} [experience], however. Your dream, though clearly remembered, is already a translation of the physical brain. The information then enters your present, where {it} [both] biologically and mentally [it] colors your life.

It is also automatically {transformed} [translated] according to your beliefs, so that it makes sense to you at least to some degree. {In energy terms, think} [Think] of your selves as particles, [in energy terms] and of your experience{s} [in energy terms] as the waves that flow through the particles and give{s} {each of} them [each] its sensations. When you are physical you are {a particle} [particles]. The form of the particle[s] defines your experience as the waves {permeate} [flow through] it, but your greater reality cannot be {expressed} [defined] in such limited terms.

Session 668, Chapter 19, end of session:

[Privately, not for the book: the two of you are just entering such a cycle. End of dictation, and the session.]

{(Abruptly:) End of dictation, and the session.}

[("Okay.")]

Session 669, Chapter 19, near beginning of session:

Within any given twenty-four hour period, then, traces and aspects of all of your other {experiences appear} [experience appears] in {their} [its] own way. You each contain [within your current selves] aspects of your other identities {within your current selves} [and these will appear as traces within our own personality;]—some [perhaps] very obvious {perhaps} and others barely noticeable. Abilities focused upon in one {life} [existence] may be recognized as your own now, for example, but not strongly utilized.

Session 669, Chapter 19, after 10:10:

Now: This does not mean that you will necessarily have a flood of reincarnational information, instant intuitive recognition of [(in quotes)] “past” lives, or experience any such intrusive data. It does mean that in your own {life such information automatically appears} [experience] in intimate ways [such information automatically appears], but couched within the framework of your own {comprehensions, even} [life (comma)] passing unobtrusively [even] through your conscious thoughts.

Many artists unknowingly paint portraits of their simultaneous selves. Many mothers find themselves feeling younger than their offspring at times, or [find themselves] about to call {some of their children by different names} [a child by a different name]. Impulses to try activities you have not tried before may indeed be messages from other portions of your own being.

There simply is no time as you think of it, only a present in which all things occur. There are miracles of condensed information within the cells themselves that scientists cannot perceive, for they exist outside of the scope of physical instruments. {In its own way, cellular} [Cellular] comprehension [in its own way] includes [in your terms] a vast recognition of probabilities {in your terms}, and works with flashing manipulations in which these probabilities are {contended} [worked] with and responded to [(hyphen)]—and therefore altered.

Session 670, Chapter 20, before 9:53:

Now, **{in physical terms}** it may take some time **[in physical terms]** before your conscious mind accepts or recognizes a **{diagnosis} [solution]** given in a dream. It may come to you later in altered form as a hunch or sudden intuition, or an urge for action. If you do not trust **[(underlined)]** yourself **[however]** you may ignore such impetuses and not take advantage of the **{answers} [solutions]**.

Session 671, Chapter 20, before 11:25:

She must experience such events in your time series, where to others they do not fit. I am giving you this material not only because of your personal concern but for its general application. **{The grappling with} [The experience of]** probabilities enables your mother to judge the circumstances of her physical life, and to program herself **[so to speak]** ahead of time, **{so to speak,}** for her next **{adventure} [experience in life]**.

Session 672, Chapter 21, after 11:29:

You can affirm your **{uniqueness} [individuality]** quite properly at times by saying “no.”

Individuality grants you the right of making decisions. In your terms **[(underlined)]** this means saying “yes” or “no”. By implication, to **{always} acquiesce [always]** may very well mean that you are denying your own **{personhood} [individuality]**.

“I hate.” **[(in quotes.)]** A person who says “I hate” is at least **{stating} [affirming]** that he has an “I” capable of hating. **{The one} [An individual]** who says, “I have no right to hate,” is **{not facing} [denying]** his own individuality.

A man or woman who knows **[they] hate {also}** understands **[also]** the difference between that emotion and love. The ambiguities, the contrasts, the similarities, the affirmation of the creature self, allows **[then]** for the free flow of emotion. *(Pause.)* Many **{disavow} [deny]** the experience of **{feelings} [emotions]** they consider negative. They try to **[(in quotes)]** “affirm” what they think of as positive emotions. They do not **{permit} [allow]** themselves the dimensions of their creaturehood, and by pretending not to feel what they feel, they deny the integrity of their own experience.

Session 673, Chapter 21, near beginning of session:

If you believe that hate is wrong and evil, and then find yourself hating someone, **[then]** you may try to inhibit the emotion or turn it against yourself **[(hyphen)]—{raging against} [hating]** yourself rather than another. On the other hand you may try to pretend the **{feeling} [hatred]** out of existence, in which case you dam up that massive energy and cannot use it for other purposes.

Session 673, Chapter 21, after 11:01:

Hatred always involves a painful sense of separation from love, which may be idealized. A person you **{feel strongly against} [hate]** at any given time upsets you because he or she does not live up to your expectations. The higher your expectations the greater any divergence from them seems. If you hate a parent it is precisely because you expect such love. A person from whom you expect nothing will never earn your **{bitterness} [hatred]**.

Session 673, Chapter 21, after 11:22:

*(Slowly)* In the same way, it is possible to love your fellow human beings on a grand scale, while at times hating them precisely because they so often seem to fall short of that love. When you rage against humanity **{it is} [you hate it]** because you love it. To deny the existence of hate **{then} is [then]** to deny love. It is not that **{those}**

**emotions** {love and hate} are opposites [(underlined)]. It is that they are different aspects, and experienced differently. {To some extent you} [You] want to identify [to some extent] with those you {feel deeply about} [love]. You do not love someone simply because [(underlined)] you {associate} [identify] portions of yourself with another. You {often} do [often] love another individual because such a person evokes within you glimpses of your own [(in quotes)] “idealized” self.

(Pause at 11:34.) The loved one draws your best from you. In {his or her} [their] eyes you see what you can be. In {the other’s} [their] love you sense your potential. This does not mean that in a beloved person you react only to your own idealized self, for you are also able to {see} [perceive] in the other, the beloved’s potential idealized self. This is a peculiar kind of vision shared by those involved—whether it be wife and husband, or parent and child. This vision is quite able to perceive the difference between the practical [or actualized] and the ideal, so that in {ascendant} [peak] periods of love the discrepancies in, say, actual behavior are overlooked and considered relatively unimportant.

Love is of course always changing. There is no one {[permanent]} state of {deep mutual attraction} [love] in which two people are forever involved. As an emotion love is mobile, and can change quite easily to anger or hatred, and back [to love] again.

Yet, in the fabric of experience, love can be predominant even while it is not static; and if so then there is always a vision toward the ideal, {and some} [with varying recognition of] annoyance {because of the differences} [with the discrepancies] that naturally occur between the actualized and the vision. There are adults who quail when one of their children says, “I hate you.” Often children {quickly} learn [quickly] not to be so honest. What the child is really saying is, “I love you so. Why are you so mean to me?” Or, “What stands between us and the love for you that I feel?”

The child’s {antagonism} [hatred] is based upon a firm understanding of its love. Parents, taught to believe that hatred is wrong, do not know how to handle such a situation. [(Pause.)] Punishment simply adds to the child’s problem. If a parent shows fear, then the child is effectively taught to {be afraid of} [fear] this anger and hatred before which {the} [his] powerful parent {shrinks} [quails]. {The young one} [He] is conditioned then to forget {such} [his] instinctive understanding, and to ignore the connection{s} between [his] hatred and [his] love.

Session 675, Chapter 21, after 10:32:

Now: Ruburt’s mind is far more aware of other realities than his brain {is}, but he consciously believes in the greater reality of himself and his perceptions. The brain also possesses this belief, and so it opens itself as much as possible to the mind’s activities. Because it does, certain intuitive psychic and {“intellectually spacious”} [(in quotes)] “high-intellectual” experiences can be physically felt to some extent [(period)]. The knowledge is interpreted through alterations in body sensation, which give[s] it an important corporeal validity. In such cases high mental and psychic activity is reflected in the body’s experience, providing a beneficial unity.

Here I have used the term {“spacious”} [high] for workings of the mind and intuitions that exist {in} [on] what you might call an accelerated range of {action} [activity]. The normal intellect, {oriented} [tuned in] so precisely by beliefs to the inevitability of a one-focused kind of perception, is limited.

(10:45.) A certain kind of affirmation of self allows the brain to tune into {these more spacious} [(in quotes)] “higher” methods of perception that are the natural characteristics of the mind. There are very good reasons why {this type of assertion} [a certain kind of affirmation] must first occur. The brain (and {the} entire physical system) is meant to insure your bodily survival and to follow your conscious beliefs about reality. There is {always} a harmonious unifying connection [always] between your beliefs and activities. Some people feel utterly confident in certain areas and are timorous in others. Some aspects of {life} [existence] may be ignored or even {refuted} [denied] for a time while others are focused upon. The individual will very cleverly and shrewdly go ahead in those areas in which he or she feels safe, often when in the process of altering beliefs. You will not use your {spacious} [(in quotes)] “high” mind until you affirm its reality within yourself, and until you are ready to handle the additional data which will then become consciously available to {one} [some] extent or another. But the {spacious} [high] mind operates through your creaturehood{;} [and] in your terms {it} represents latent abilities of consciousness that can be [a] more or less normal {functions} [function (period)].

Session 677, Chapter 22, after 10:37:

Many who write want to develop and use the same abilities, yet **{it is obvious}** from their letters **[it is obvious]** that their beliefs prevent them from trusting the inner self enough. You cannot fear our own being and expect to travel through it, to explore its dimensions. First you must take the simple step of affirming your identity. That affirmation will release those **{attributes}** **[abilities]** that you have and open up **{new avenues}** **[dimensions]** of experience. **{They}** **[Those dimensions]** will and must be your own. When you ask others to interpret your dreams, for example, you are automatically putting the fulfillment of your own **{potentials}** **[abilities]** a step away. When you ask another to tell you the direction of your life, then to some extent you **{keep from}** **[deny]** yourself the realization that you yourself possess it. Without that awareness no methods will help you.