

## ESP Class Session, February 23, 1971 (Published in *The Early Class Sessions*, Book 3)

*(Arnold related his dream.)*

First of all the landscape and the surroundings were, indeed, symbolic but they represented to you several things. They represented culture and civilization, both as it has existed in the past, and as you see it in the future. The people within the environment appeared happy because they did not think and everything was done for them and life was, indeed, like an institution and they could not leave.

You were afraid, however, that those who tried to leave would be forced to return, that they would seek you out and bring you back and that your fellows would greatly resent any knowledge you had achieved. Also, that to gain knowledge, you had to leave the place. To leave meant to go outward into a journey of discovery. As long as you stayed within the framework you were protected. As long as you appeared happy and went your way you were safe. The operation represented something else, however.

You felt, you see, that on entering this institution or this culture or civilization, that something had been taken from you symbolized by you as the fluid that was taken from the brain. The fluid represented several things, it represented seminal fluid in terms of creativity and energy. It also represented the water or fountainhead of spiritual creativity so that both ages merged and you felt that this had been drawn out from you in order to keep you contented within this artificial framework. Now you are considering, to some extent, leaving the framework while pretending still to be inside it.

Do you follow me?

*([Arnold:] "Yes, I do.")*

Therefore, your dilemma. Now you exaggerated the dilemma to some extent, but the whole symbolism represented your fears. The situation is not that bad and there is hope yet. It is the feeling that the fugitive will always be hunted down and that there is safety in numbers and that if you leave the numbers, or the institution, you will be hunted down.

*([Arnold:] "Does this mean subconsciously then I am afraid to go into these changes by developing my psychic ability?")*

It means that symbolized so that you can see the situation as you see it. You are deliberating that this represents one stage of your feelings. Now you should have a series of dreams representing other aspects of the entire situation. You will have a dream, for example, that emphasizes what you will find if you leave this institutionalized framework. You have only taken one aspect and dramatized it for yourself. You will take other aspects and dramatize those also.

Now, I forgot to smile. I will smile. Now I am used to speaking to the whole Northeast, this is what you get here in the living room.

*(To Valerie:)* This one was here last night and I was here and I spoke to you because I am such a friendly fellow and you do not remember. The least you all could do is say, hello, when you meet me in the middle of the night.

*(To Arnold:)* The dream was an exquisite creative production, you see, and in a way a commentary from other layers of yourself, not only on the present state of civilization as you see it, but a commentary upon civilizations in the past so that both past and present images were transposed, one upon the other.

Now the past images also represented not only the past in the historical context of civilization, but the past as it applies to your own personal subconscious. The past of memories in this life. The feeling also in your early past you had thought of escaping, looked in that direction and found structures. Now the structures were also symbolic in another way. The structures also represented neat pyramids of thought that were bright, shiny, smooth and prefabricated in a way.

Do you follow me?

*([Arnold:] "Yes.")*

Now I will let our friend return.

*(Gert asked Seth to wait so she could get the transition of Jane coming out of trance.)*

I will have to think up something for you some night. I will have you on as a flower and I will show my own film to my friends and say, look, they exist, would you ever believe it? I have never seen such benign tom-foolery in all my life before.

*[[Gert:] "Come around when we show the film."]*

I will speak to you when you show the film. I am going to let our friend return, I am not a camera hound.

*(Sue told of Seth appearing to her in a dream and told her how to fix her sore shoulder.)*

*(To Sue:)* Now for our friend, Ruburt's edification I was indeed, old Dr. Seth speaking to you in your dream. Ruburt's unconscious can go its own way and do its own thing and I go my way and do my own thing.

I will return the class either to Ruburt, or to our fine technicians but I wanted to make that point.

*(To Arnold:)* Also heed that the ordinary happiness and pursuits within society as you know it are not enough for you, and that you realized that the seemingly contented people were indeed imprisoned. Now that is also an important element of the dream, you were not content, you see, to stay within the environment and you did feel an inner terror to be so imprisoned.

*[[Arnold:] "Then the feeling that the people were unthinking was valid and a very important part of the dream?"]*

It was, indeed. You will paint the situation for yourself by using many different dramas. It was an advantage that you remembered the dream consciously for this inner sense implies a strong advancement on your part. I have good hopes for you.

*(Bette related her dream and the strong feeling towards Sue.)*

That *(Camp)* is a relative of yours and the two of you *(Sue and Bette)* are connected, but not in this reality in a probable reality, and for a woman that this Camp might have married but did not. Now you see I can speak on tables as well as chairs. Now the relationship that did not take place in this reality took place in another and in that reality the two of you are connected and this accounts for the feelings that you have had toward our friend here *(Sue)*.

Now this is our first example in class of a relationship existing in a probable system so take note of it.

*(To Sue:)* Continue, you have a question.

*[[Sue:] "Is it in the same system that involves my grandfather?"]*

It is not. There is an association in your mind, however, between the character of Camp and your grandfather, but it is an association from this life that seems to connect them. It is also responsible for your image of the woods. This has to do with immediate psychological associations of a camp in the woods.

*(The men were trying to run the film through the TV set.)*

There is a connection on the right that is not making contact.

*(Molly related her dream.)*

Our friend's dream, in her own way, closely approximates our African God's dream over here, for you are considering the same questions. In your case you used religious terms in which to couch it and ease the inner self. Legitimate – is the question of the validity of the soul legitimate? Is it legitimate whether spoken about in conventional terms through religion, or is it legitimate in the terms spoken about in this room, or is it legitimate in any terms at all?

Now conventional religion requires tribute and so the men came to you at the door. Now you saw them hooded and with red hoods, this meant several things to you on a subconscious basis. First of all, robbers come hooded and they do not come to front doors but to side doors and to doors not usually used. They came, therefore, as hooded strangers and they were requiring tribute and you did not know whether or not the cause was legitimate or if you should contribute to it. The conventional religions were symbolized as St. Paul to you.

Now in the back of your mind, and you may yell at me later, conventional religion is symbolized by the Catholic religion because of its fantastic organization. And in your mind the Pope represents that organization and he paid tribute. He gave to these hooded robbers that came in at the side door. He did not give much, but he gave, and he gave because any religion must pay tribute to the inner knowledge of the self and the true inner knowledge does not come in through the front door. It comes in through the side door when you are least looking for it.

Now the red hoods had a peculiar significance, subconsciously speaking, to you because the red subconsciously meant violence and the idea in the back of your mind that religions through the ages have often resulted in violence and also Cardinals, you see, wear red hats at times.

Now in your own way, you were asking the same kind of question that he was asking and you set your own kind of drama about it.

You ended up giving two quarters. Now two quarters, in terms of money, is a small amount, two bits, and yet two quarters also symbolize one half and this is the main meaning of your dream for you are half convinced and half not convinced and you gave in case they were right. It is a good point of housewifery prudence and spiritual prudence as well, but you would not have given had not this authority figure of the Pope done so ahead of you which means that presently you are looking for direction and hoping to find it and also that you are not going to give to any red hooded beggars who knock at your side door. It also shows that you are deeply considering matters and that you are more open.

Now in the same kind of a dream, say two years ago, you would not have opened the side door. The connection with your aunt simply has to do with present life connections and the terms of the house to you. Now the house, to you, represents in one way, the seat of personality also, the inviolate place and you do not open the door to strangers or give them access into the secret self unless you feel that there is a good reason.

*([Molly:] "They were still outside all the time.")*

They were indeed. You should also have a series of dreams that work out various aspects of the same problem for this is but one isolated point of your feelings. There are other feelings about the same matter that did not enter into this particular drama. When the Pope is at the side door, then what will you do?

*([Wally:] "What is materialization?")*

Anything that you perceive with your senses, for the point of our discussion, you can call material, but you only perceive certain ranges of material as you only perceive certain ranges of an entire spectrum of light. As there is a spectrum of light, so there is a spectrum of matter but you are not tuned in to the entire spectrum.

*([Wally:] "So material is what we make it.")*

It is, indeed. Now you are a good matter maker since you made the matter of the image that now sits before me. You are all matter makers and I bet none of you have been called that before.

Our friend has a letter he wants you to hear about and I want to hear some more personal and involved questions.

*([Wally:] "When I came back to my desk today the date March 21, 1961 came into my mind, could that have any significance?")*

It seems to have a dim connection for you having to do with a young woman who received on that date, a letter of an emotional import. Now I am not sure if the woman's name was Lillian, but a Lillian was somehow connected with the event. The episode was not a traumatic one, it was simply an emotional one, a trivial incident, however, that you picked up telepathically. It sprang to your mind because of the connection of a desk with a letter.

*([Wally:] "I couldn't relate to it.")*

The event was subconsciously recognized by you and had to do, I believe, with a woman with whom you worked with, whom you are at least partially involved in that you meet her now and then. She is not in the room in which you work but I believe, some two doors down or two places removed. I do not know if she is there now but she was at that time and you met her in the hallway. It was a telepathic connection on your part that subconsciously simply came to the forefront of your mind with the date.

*([Wally:] "Thank you.")*

Ask around and see what you can find. Do not simply say, "thank you."

*(Jane read excerpts of a letter from a friend in India.)*

I want you to get on with your own discussion, however, the hungry man knows that he is hungry and in India it is not the hungry man who is filled up either with food or with spiritual ideas. It is one thing to be poor and hungry and disease ridden without knowledge and with a sense of hopelessness and despair, and it is another to decide, of your own will, to deprive your body for a purpose of your own. But Ruburt did not want to add his ideas to this discussion, he wanted to find out what you thought, and so I should, by rights, not add mine.

*(To Joel:)* I have a few remarks for you and it is this. You depend upon her to do all this questioning for you for it releases your mind and you can go into your trance in an easier manner. You know that she will be highly critical and, therefore, she saves you the burden, the added burden, of questioning yourself. This releases you to go into your trance. In the back of your mind the two of you have made a bargain.

Now this bargain does not only have to do with your psychic work but to your entire life situation and in a way you have the same goals but you have a division of labor that you have subconsciously decided upon. You want to be cautious yet you want to find out what there is about the nature of reality and in this implied bargain you are the one who will make the inroads or seem to go ahead to have the freedom and spontaneity to do so. As our past sessions show in class, you also have a strong sense of responsibility. Now at this time, it seems too much to bear both at the same, and so our friend here is being the critical one for you and then you can free yourself for this trance work knowing that any questions of a critical nature that you might have will be asked by her and, therefore, you will feel free to go ahead.

Now she feels strongly but this is her responsibility, not so much to hold you in line, as to prove to you that you have nothing to fear. That she will be there for you helping the steps out as you go ahead. It is a built in safety system upon which both of you have subconsciously agreed and again this applies to other aspects of your life as well.

Now she also has a great inner interest and so for her and for both of you, you are traveling these inward roads for both of you and she is carrying on the critical aspects for both of you. You could not be burdened if you thought them through with these deep questions of criticism for they could send you back to a rigid attitude. I am saying that you have a good working relationship that will change and be flexible in time.

*([Joel:] "I just wondered if the first signs of this was after Bill began speaking. I was going through a lot of soul searching and this has tapered off and yet her criticism hasn't tapered off and I wondered if that is why I have been able to get into it a little more relaxed?")*

It is, indeed. You are both doing work for each other.

*([Joel:] "Why does she tend to disavow so much of my work?")*

That is a portion also of your self that you do not admit. Fears that you have. Now the fears are natural enough. You do not need to be afraid of the fears, for example. Again, it is a division of labor, she acquiesces in all this far more than she knows, as you doubt it, far more than you know. She counts on you to go ahead and to break into these inroads and to make progress as you count on her to double check your every step along the way.

*([Joel:] "Sometimes I think I would re-negotiate the contract.")*

The both of you may, indeed, do so. At this point it is reflected in all the areas of your life and I thought you should be aware of it. Once you are aware of it, you can change it as you want to.

*([Joel:] "Does it look like a good relationship to that extent?")*

To this point it is serving its purposes, there is no need for it to be rigid, however. There will be much more emerging than there has been and the development should bring it about.

*(Gert asked Seth to blow out a candle.)*

Now, my dear friend, if the smile is not good enough for you this evening, then you will have to wait.

*([Gert:] "Then can we have a big smile?")*

I will give you one of my best when I get rid of Ruburt's cigarette. There, now I have smiled happier smiles but someone has told jokes. I knew that would do it, it made you smile in any case.

I will bid you all a fond good evening and I would like it if some of you would think of some of the matters that we have discussed here this evening. When you think up questions personal involvement must be connected or they will have no real meaning to you. Think in terms of your own personal reality, your own personal life and how these theories apply to who you think you are now.

*(To Joel:)* And psychological contracts always change and personalities do.

Now I bid you all a fond good evening and I am smiling the best smile that I can make these features smile and if that will not do for you, you will have to wait until the sun rises in the morning.

*(Gert wound her camera.)*

At least I do not make noise like that.