

Seth Speaks – Comparison of Published and Recorded Material

Session 511, after 10:45:

I speak through Ruburt twice a week, on Mondays and Wednesdays, in this same large **{{(living)}** room. The lights are always lit. This evening it is enjoyable for me to look out through Ruburt's eyes at the **[warm room, and through the window at the]** wintry corner beyond.

Session 513, Chapter 2, between 10:16 and 10:54:

We do not use permanent structures. There is not a city or a town, for example, in which I dwell. I do not mean to imply that we are **[a league of angelic-like forms or ghostly hobble-goblins, floating]** off in empty space. For one thing we do not think of space as you do, and we form whatever particular images we want to surround us.

Session 513, Chapter 2, after 10:54:

Now: In my home environment I assume whatever shape I please, and it may vary, and does, with the **{nature} [shape]** of my thoughts. You, however, form your own physical **{image} [form]** at an unconscious level in more or less the same manner, but with some important differences. You usually do not realize that your physical body is created by you at each moment as a direct result of your inner conception of what you are, or that it changes in important chemical and electromagnetic ways with the ever-moving pace of your own thought.

Having long ago recognized **[these facts,]** the dependence of form upon consciousness, we have simply been able to change **{our} [the]** forms entirely so that they more faithfully follow each nuance of our inner experience.

Session 514, before 10:02:

To this extent we indulge in relaxation and sleep, for we can spend a century as a tree or as **{an uncomplicated} [a simple]** life form in another reality. **[We simply rest.]** We delight our consciousness with the enjoyment of simple existence. We may create, you see, the forest in which we grow. Usually however we are highly active, our full energies focused in our work and in new challenges.

Session 514, after 10:02:

Now: Each reader is a portion of his or her own entity, and is developing toward the same kind of existence that I know. In childhood and in the dream state, each personality is aware to some extent of the true freedom that belongs to its own inner consciousness. These abilities of which I speak, therefore, are inherent characteristics of consciousness as a whole

and of each personality, **[to the extent that the personality is able to utilize inner knowledge.]**.

Session 515:

(9:56. Jane's trance has been good, but she was out of it almost at once. [During break we discussed several points I had been mulling over lately, having to do with Seth's ideas that as personalities we create our own physical forms and environment, etc. I was particularly interested in how we use this creative ability re physical health, etc.] Resume at 10:22.)

Session 515 at end of session referencing above note:

And I end our session. We are close to the end of Chapter Two.

[[“Alright.”

[You are near a breakthrough here with Ruburt: some highly important intuitive truths. Part of it is your recognition of these – the insights coming from you rather than from me, because of your relationship.

[[“I can use all the help I can get, though.”

[[This refers to the discussion Jane and I had at break.)

[I will give you the help. I am helping you with the insights. And now] {Now} I wish you good evening.

Session 519 at beginning of session:

(“Good evening, Seth.”)

[[Humorously.] Now, we shall continue with my book – though you may give one author's congratulations to another author on his new contract.

[[“All right.” Seth refers to Jane's brand new contract for her book, Dreams, ESP and Astral Projection, for Prentice-Hall.]]

Session 521:

(10:39. Long pause.) He has other sources of information, therefore, than those strictly given within the confines of the production. Each actor knows this instinctively, and there are periods set and allowed for within the play itself **{in which} [where]** each actor retires in order to refresh himself. **{In these} [, where]** he is informed through **{the} [these]** inner senses of his other roles **[in other plays]**, and **[where]** he realizes that he is far more than the self **{appearing} [demanded by his role]** in any given play.

In these periods he understands that he had his hand in the writing of the play, and he is freed from those assumptions that bind him while he is actively concerned with the **{drama's} [play's]** activities. These periods, of course, coincide with your sleep states and dreaming

conditions; but there are also other times when **{each actor} [he]** sees quite clearly that he is surrounded by props, and when his vision suddenly pierces the seeming reality of the production.

(10:44.) This does not mean that the play is not **[(underlined)]** real, or that it should not be taken seriously. **[(Pause.)]** It does mean **[that the self who plays the role is meant to realize that he is]** playing a role—an important one. **{Each actor} [He]** must of himself realize, however, the nature of the production and his part in it. He must actualize himself out of the three-dimensional confines of the play's setting.

Session 522, paragraph near beginning of session:

Certain aspects of your own consciousness could be fulfilled in no other way. When you think of reincarnation, you suppose a series of progressions. Instead the various lives **[unfold like the petals of a flower. Your reincarnational lives]** grow out of what your inner self is. They are not thrust upon you by some outside agency. They are a material development, as your consciousness opens up and expresses itself in as many ways as possible.

[(9:21.)] It is not restricted to one three-dimensional lifetime, nor is it restricted to three-dimensional existence alone. Your consciousness then takes many forms, and these forms need not be alike any more, say, than a caterpillar is like a butterfly. The soul or entity **[then]** has complete freedom of expression. It changes its form to suit its expression, and it forms environments like stage settings, and worlds to suit its purposes. Each setting brings forth new developments. **[In other words, quite simply, new life.]**

Session 522, a bit later in the session:

Entities or souls, in other words, send out portions of themselves to open up avenues of reality that would not exist otherwise. **[These avenues of expression exist simultaneously. (Long pause.)]**

[(Long pause at 9:39.) {9:39.}] [These avenues of expression, these pyramid plays, must be experienced fully.] The three-dimensional selves, in existing within these realities, must focus their attention there completely. An inner awareness gives them a source of energy and strength. They must, however, come to understand their roles as actors, **[turn]** “finally” from their roles, and through another act of comprehension, return to the entity.

Session 522, paragraph following the one at 10:20:

You would be more than disoriented, for example, but quite terrified, if between one moment and the next your familiar environment as you knew it disappeared to be replaced by other sets of data that you were not ready to understand, so much information from the inner senses must be translated in terms that you can comprehend. Such information must somehow make sense to you as three-dimensional selves, in other words. **[My information must be translated into some kind of physical communication, finally.]** Your particular set of camouflages is not the only set, you see. Other realities have entirely different systems, but all personalities have inner senses that are attributes of consciousness, and through these inner

senses communications are maintained about which the normally conscious self knows little. Part of my purpose is to make some of these communications known.

Session 528, between 10:20 and 10:37:

The soul is not frightened for its identity. It is sure of itself. It ever seeks. It is not afraid of being overwhelmed by experience or perception. If you had a more thorough understanding of the nature of identity you would not, for example, fear telepathy, for behind this concern is the worry that your identity will be swept away by the suggestions or thoughts of others{.} [, **not realizing that telepathy operates constantly beneath normal perception.**]

No psychological system is closed, no consciousness is closed, **[and no electromagnetic field is closed,]** regardless of any appearances to the contrary within your own system. The soul is **[(underlined)]** a traveler, as has been said so often, but it is also the creator of all experience, and of all destinations in your terms. It creates worlds as it goes, so to speak.

Now this is the true nature of the psychological being of which you are part. As mentioned earlier, later in the book I will give you some practical suggestions that will allow you to recognize some of your own deeper abilities, and utilize them for your own development, pleasure, and education.

[(10:35.)] Consciousness is not basically built upon those precepts of good and evil that so presently concern you. By inference, neither is a soul. This does not mean that in your system, and in some others, these problems do not exist, and that good **[and evil are not realities, or that within your system the good]** is not preferable to the evil. It simply means that the soul knows that good and evil are but different manifestations of a far greater reality.

Session 528, between 10:37 and 10:51:

There are far more wonders to perceive through this inward exploration than you can possibly believe until you begin such a journey for yourself. You are **[(underlined)]** a soul; you are a particular manifestation of a soul, and it is sheer nonsense to think that you must remain ignorant of the nature of your own being. You may not be able to put your knowledge clearly into words **[when you receive it. You may find it difficult to explain to another what you have learned]**, but this will in no way negate the value or the validity of the experience[s] that will be yours once you begin to look inward.

Session 537, between 10:15 and 10:25:

{Most} **[Strangely enough, most]** individuals after death choose a more mature image that usually corresponds to the peak physical abilities, regardless of the age when the physical peak was reached **{. Others}** **[or others]** choose instead to take the form they had at the particular point when the greatest mental or emotional heights were achieved, regardless of the beauty or age that characterized the form.

Do you follow me?

(“Yes.”)

[(10:22.)] You will feel comfortable with the form that you choose, therefore, and you will usually use it when you want to communicate with others you have known; though **[you may instead]** for such communications with the **[living, usually in their dream state,]** **{living you may}** adopt the form you had when you were known to the individual you want to contact.

Session 540:

(9:44.) They are in themselves quite harmless. Only your interpretation of their actions can cause difficulties. Now in the middle of life, of life conditions, you also appear on occasion as ghosts in other levels of reality, where your “pseudo-appearance” **[also]** causes some comment and is the ground for many myths—and you are not even aware of this. **[Only at the time, dimly, and the memory fades fast.]**

Session 546:

(11:06.) They may still be perceiving reality in terms of their old beliefs. Almost all communications come from this level, particularly when there is a bond of relationship in an immediately previous life. Even at this level, however, **{such messages}** **[the communications]** serve a purpose. The communicators can inform living relatives that existence continues and they can do it in terms that the living can understand.

They can relate to the living, since often their beliefs are still the same; in fortunate circumstances **[as they learn]** they can communicate their knowledge **{as they learn}**. Gradually, however, their own interests change. They take up relationships in their new existence. **[These communications often go on precisely during this period of transition after death, but before the time of choosing.]**

Session 550 between 11:40 and the end:

The race must learn the value **{of the individual man.}** **[and validity of inner spiritual existence, the sacredness of each individual. Unfortunately only by bringing themselves to this path, where there are too many people, is the race learning the great value of the individual man.]** The race is also learning its dependence upon other species, and beginning to comprehend its part in the whole framework in physical reality.