

ESP CLASS SESSION, APRIL 13, 1971

TUESDAY

(Following a discussion of last weeks class and how it helped each one.)

Now, I have a few more suggestions that I am sure you will all be very excited about and I do, indeed, have some issues planned for you and so tonight I have another question.

Now I am sure you recall the evening that we asked for you to tell a secret. Now, tonight I am not going to ask you for a secret but I am going to ask you to tell why you did not tell the secrets that you glossed over. Why, instead, you chose the particular secrets that you did. Now each of you went over very thoroughly in your mind your charged list of secrets. Some of you found to your amazement, that you did not seem to have any such. Others found such a list that you made up priorities.

Now, I want to know two things; what I want you to tell, two things; why you chose to divulge the particular secret that you did and why you did not choose to divulge another. Why you used one secret and cover up for another. I want you to know the answers to the questions. And those of you who were not present at that session may then divulge their initial secrets.

Now, regardless of those who come and go within this class we shall achieve a state of trust and this is one of the ways that we shall achieve it. And we shall begin with our friend, brother Theodore.

(During break a discussion of the above.)

Now I suggest that we continue where we began and I am highly amused with all the conversation it spontaneously erupted. You

have, indeed, appointments with the universe but your first appointment is with yourself and when you have the courage to meet that appointment then begin thinking of the universe for then you will realize that you and the universe are, to a large extent, one but not while you hedge. You know what it will be because I know what you have not told.

(During break Jane said we did not have to tell a secret when we answered the questions.)

I am even more amused by Ruburt's statement and if we are going to have trust, by God, we are going to take it tippy-toe at a time.

(Joel said he had no list of priorities and felt he had told a secret.)

As you know and I know, and with no accusation involved in one way or another, the answer is facile. It is too easy. Now ask yourself some further questions about the answer that you have given and whether or not you truly accept it, using the knowledge from the whole self that is now becoming available to you.

([Joel:] "Answer part I. if

Do not answer so quickly. Feel it through.

("Joel:] "My other secrets might hurt someone else. ")

Now you are being more honest. I would give you a medal, but I do not have one available. To establish the overall position of trust between yourselves and the group, if you want to establish it, then the answer was important. And to everyone else in the room so will your own answers be important.

([Joel:] "That is my most honest answer. I don't want to hurt anybody. ")

That is much better than answer number one.

(Valerie told of being afraid of the fears she has.)

Now when you speak these feelings you speak for everyone in the room, Ruburt included. There will always be such points, but your existences that you are aware of, feelings; and that itself is vitality and strength and within the feelings themselves there is creativity and the feelings spur you on. Now you can feel them free, recognize them, allow them their legitimate nature at this point in your reality and then use them. Let them be our guideposts. Do not deny them, but from this will come a (word lost) that you cannot now understand or comprehend.

All of life as you know it is vulnerable. Existence as you know it is vulnerable, but if you are vulnerable to sorrow and doubt you are also vulnerable to exaltation and joy, so do not attempt to close off from your feelings or be ashamed of them or deny them. Creativity is always vulnerable and within the vulnerability of your present life is the key to your own infinite existence. The leaves are vulnerable to storms, to temperature, and they bend gently. They give and do not attempt to stand rigidly against their nature.

([Valerie:] “ Why do I? What makes me stand so rigid?”)

You only imagine that you stand rigid. You are afraid of fear. You are openly vulnerable, not only to fear, but to the creativity that courses through your being. You move quickly, emotionally, and there is nothing wrong with this. Let yourself go and do not be afraid of your feelings. Do not try to make a rock. Do not try to make yourself into a cold star from which you can observe the rest of humanity and be safe from it. That would not help. Do not believe it, feel it. Simply feel it, and let the beliefs go. The beliefs will come when you allow yourself to recognize all your feelings. When you set up blocks

against the negative ones, you also set up blocks against the creative spontaneous ones. Now, let the arm go. That is natural enough for now. You will find it, it is within you. Do not try too hard. Take it for granted that you already know it. For you do, and it will find you.

(Wally told of the person who spoke to him when he was young.)

You are dealing here, and in this particular case, with probabilities. You had two main levels of development that you could have followed in this existence. They were diverse but in both, in the main, you would have been working toward the same objectives. And in one you would have devoted your existence to studying the inner nature of reality. You would have been contemplative. Now to the extreme you would have joined an order, for awhile, of a religious nature and later you would have left it. You would have had neither wife nor child. Your questioning nature would have followed the aesthetic life with devotion and without deviation.

In the other probability, you would have pursued the same goals but you would have done it to prove the reality within physical matter. The intimate and noble Qualities of life that can only be known through emotion of flesh with flesh. The unbearable agony and ecstasy that is experienced through fatherhood or motherhood. This experience alone would drive you to continue to ask your questions and seek for answers. Only the medium or framework of experience would be different.

Now those of you who have families, within that framework if you watch and listen, and you do, there are moments of unbearable and unspeakable agony as you recognize the aloneness of the human spirit in what seems to be an unfeeling universe. And there is also the unspeakable exaltation that you feel and cannot explain, as you watch your children grow and as you feel, even within yourself, the

recognition, the spiritual recognition, that comes when flesh meets flesh and this is what you chose to encounter. The voice and the speaker gave you your alternative. And the children will be taken away as all human children are. In your terms, those who are grown are always taken away, and the voice spoke in those terms, and you made your choice.

It does no good to say that one choice was better than the other, and do not worry yourself with such concerns for you are interwoven spiritually with every atom and molecule that exists within those of your children and your wife. And the spiritual isolation that you feel is a reminder of the inner self that only enters into concourse with the flesh but is of itself independent and knows its origin and Remembers even through the eons the miraculous exaltation and agony of recognition that the flesh knows.

(Ron told of his interest in meditation and the feelings of depression afterward.)

You have not told us a secret but I will speak to you first. You are depressed because of your methods. You cut yourself off from the fount of your own creativity and intuition. Allow yourself to feel the spontaneous nature of your being. Do not attempt to control it. Feel the vitality that is within you show itself in those forms that are natural to it whether they be imaginative, intellectual or feeling reality. You are attempting to sidestep in those methods the basic vehicle of your experience at this point. The freedom and spontaneity of spirituality cannot be maintained or even tasted by denying the reality of the physical being. You use the physical being, and from there and from your emotions you become acquainted with other realities. Your own feelings hold within them a fount of knowledge, and you cut this fount off when you attempt to control them. They

will lead naturally, spontaneously, to a spirituality that is a natural outgrowth of present experience. In this manner the natural world that you know will become a threshold of what you call spiritual activity and not a barrier to it.

([Ron:] “You asked us about the meaning of our own lives. You wanted candor and truthfulness on our part, and I would like to ask you the same question. What the meaning of your existence in your reality is, the one goal of everything you do?”)

Now the one goal not only of my existence, and i feel this personally, but of all existence is creativity. I do not speak to you, in your terms, because you find it so difficult to understand or experience the reality of creativity and so all personalities, in whatever their sphere of activity, are involved in the nature of creativity. And this involves the creation of further value fulfillment, of consciousness that is not a burden, as sometimes your consciousness seems to be to you, but joy upon which other universes can also rest. The consciousness and creativity of one, while seeming alone, is not alone but is a threshold upon which others may rest, and a framework from which others may grow.

(During break someone wondered if Seth had any secrets.)

I have a book of secrets. In each life I had secrets. Now I have no secrets, but I will see to it that some of my favorite secrets are written down so that you may read them. Now your secrets leave me completely untouched since I was an illegitimate mother several times, and as a father I sired many that I did not know. Now that was in many of my youths. I was quite a pious old man and woman in many of those lives and completely forgot or justified the errors in course of my youth. And this is why your secret did not bother me either, for I know that each of you have been both male and female

and that you simply adapt those characteristics that suit you most at the time.

(To Junior.) There has been a great silence from that corner of the couch, but I remember it and secrets spring even from couches. And even when parents are present.

Now you all want to do fine and mighty spiritual things and many of you, as much as possible, want to do these things without facing the self that you know. And in order to have a good framework you must begin with the self that you know, and you must not ignore feelings or emotions, and you must not decide which feelings or emotions you will accept and which you will reject. You will understand them all as legitimate experience and go on from there. You will not hide in concepts, and I will not allow you, any of you, to hide in concepts.

([Ron:] "In your reality do you feel love?")

Now what makes you ask the question or doubt that any reality could be without it, for it is the basis for any reality that any consciousness knows. If it would not be love, then I would not be here, and if it were not for love, you would not have the planet that you know. Your negative emotions appear to you quite obviously as ill health and wars and desolation, and when something is wrong you recognize them. But the innate love within you, that you are often too embarrassed to express, forms the planet that you know, the physical bodies that you inhabit, the seasons and the reality in which you presently have your existence. And love also forms a framework in which I have my existence. Hopefully, those in my sphere of existence realize that all ends are creative.

([Ron:] "What do you mean, all ends are creative?")

That even when you are using energy in what seems to you to be a destructive manner you are being creative and cannot avoid it. Now does that answer your question?

([Ron:] “Yes. Do you, yourself, feel love?”)

I do, indeed, and all consciousness of whatever extent feels love though it may not know the verbal designation for that is the basis of all existence. And there is no existence when you try to separate feeling from reality or consciousness from its experiences. And now it is time for your secret.

(To Ron.) Now to our new student, your reaction, you see, this evening and your lack of reaction also is connected with the ideas that you have received as to the nature of meditation and spiritual knowledge.

([Ron:] “You refer to what I accepted as true?”) Everyone here knows, each of you know, what I am up to by now, and you know when I am ready to begin to tell you.

([Mark:] “You said if we needed help in projection to call on you, and I can still do that?”)

You can, as our friend here (Sally) calls and then falls back. But you know, as I have told you often, that spirituality is not a thin-blooded intellectual concept divorced from the emotions that you know. That spirituality is as dignified as brother Theodore’s idiot flower is dignified, or as dignified as a wasp, or as our beloved monster here (Willie the cat). That it does not need a dour face nor long dark thoughts, and that it speaks like our friend over here.

([Mark:] “Can I make the statement that the greatest emotion we have is love?”)

You have already made it.

([Gert:] “You said you would help me with the French symbolism? I dont think I have gotten it yet. Will you help me?”)

I will when you try harder. Simply give yourself the suggestion that you will know. Do you remember the dream? Look at the dream and tell yourself the meaning will come to you.

Now when, in Ruburt's terms, you click as a group within this class, you will know that you have done so, and your experiments and experiences will really take bloom.

(To Molly.) You are minimizing the extent of your own experiences, not realizing them for what they are, and we will return to concepts when you are ready to accept your own emotions.

([Molly:] “What sort of experiences?”)

The ordinary experiences that come to you as you go about your day come to you from beyond both the conscious and subconscious self, and they have come so naturally, as they should, that you did not realize their intrusive nature.

I expect you to form a new class reality and certain of you will be involved with a joint out-of-body experience and other experiences in the future. The reality of the class, therefore, as it always has, will change. It is not predestined to change—you automatically change it, finger in the pie also. But had I not inserted these little sessions with emotion, and they are, indeed, fairy tales, then there would have been no chance for any joint ventures such as those that I have in mind and have had in mind for some time. You cannot glide along, how ever, superficially. You must have trust in those with whom you travel. Some of you have given more than others this evening.

(To Bette.) And we will have a fine bucketful some night from this direction.

Now there are relationships still to be worked out among you, and I will point them out. For before you have a firm foundation of trust these matters must be both faced and settled. They may appear to you, or they may affect some of you to varying degrees, but, in any case, you must work them out. Now one was mentioned by you earlier this evening (Gert). Do you follow me? The other involves this one over here (Bette) and brother Joel. These are the main areas at this point.

([Joel:] “By bringing relief to one another?”)

The way the two of you relate to one another, and the way the two of you relate to one another and also the way you and you relate to one another.

([Gert:] “Are you talking about Joel or Mark?”)

I am talking first of all of Bette and Joel, then I am speaking of you and Sue and then I am speaking of you and Joel. Now do we have that settled? Now I am not going in depth, I am merely bringing to the surface feelings of which I know, of which you may or may not be aware, but in which you are involved. Is that clear?

(To Joel) Afterward I would like you to keep some appointment with the universe, quiet and private, not in psy-time necessarily, but alone for your own benefit. With Bill, through automatic writing or alone, and then do what you want with (words lost). I want you to go as far inward for information, inspiration, and data as you are going outward to help others. I want you to enrich your source so that you are not depleted or vulnerable. Because you have abilities, I want you to do this.

([Joel:] “Bill said I ought to do some real serious looking, real soon. Is this connected?”)

It is indeed. You are taking the self that you know for granted without looking beneath it, and you must do this. It is a part of your apprenticeship, and it will enrich you and enrich your source, and that is what I want you to know and realize.

Now I bid you all a fond good evening so that you can relax.

([Janice:] “When I get home I probably wont relax, I keep wondering why I am still blocking... ”)

Instead, imagine yourself clearly receiving inspiration. You are thinking negatively when you are thinking mainly about your problems. See them solved imaginatively in your mind. Do not emphasize your limitations.

(To Sally.) I can show you the children you have had in the past, and those you will have in the present and in the future. For the present, past and the future are all present, but not when you hit the panic button when I come as you have done in the past.

(To Sue.) There is a particular experience awaiting you when you are ready for it. It is a dream experience, and I will be there as I have been in many of your others. And if you have questions, I will answer them then or later.

(To Wally.) And if you open up you can get more information in the dream state from the person to whom you originally spoke.