

LAS REVELACIONES METAFÍSICAS

DE "SETH" , JERARQUÍA

EXTRAPLANETARIA



Antología del Universo

Multidimensional

LAS REVELACIONES METAFÍSICAS DE "SETH".

JERARQUÍA EXTRAPLANETARIA

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Ignacio Darnaude Rojas-Marcos

Sevilla

Noviembre de 1.991

La sensitiva Jane Roberts nació en 1.929 en Saratoga Springs , donde asistió al Skidmore College , para residir posteriormente en Elmira , también en el estado de Nueva York , donde falleció el 5 de septiembre de 1.984 , tras una larga batalla contra la artritis reumatoide.

En plena juventud escribió una serie de relatos breves, poemas y dos novelas de ciencia-ficción : "The Rebellers" y "Bundā" . Fue en septiembre de 1.963 cuando recibió el primer mensaje de "Seth" , su mentor invisible durante veinte años, que le dictó una montaña de hojas mecanografiadas por su esposo Robert F. Butts , tras anotar taquigráficamente lo que Jane expresaba oralmente en estado de trance , y añadir sus propios comentarios explicativos.

De 1.963 a 1.971 , en un par de sesiones semanales de dos a tres horas de duración, Seth transmitió 6.000 páginas de filosofía trascendental, y diez años más tarde se totalizaban 4.000 horas de comunicaciones. La sobresaliente medium norteamericana , en el período 1.970-1.986 , ha publicado siete títulos -en 9 volúmenes- inspirados por Seth , que suman casi 4.000 páginas: "The Seth material" (1970, 308 páginas), "Seth speaks. The eternal validity of the Soul" (1972, 515 pp), "The nature of personal reality" (1974 , 516 pp), "The unknown reality" (2 volúmenes, 1977 y 1979 , 296 y 814 pp), "The nature of the psyche. Its human expression" (1979, 225 pp), "The individual and the nature of mass events" (1981, 304 pp), "Dreams, "evolution" and value fulfillment" (dos tomos, 1986).

Desde 1.966 a 1.984 Jane Roberts produjo además una docena de libros de su propio cuño: "How to develop your E.S.P. power" (1966), "The education of the Oversoul Seven" (1973 , 259 pp), "Adventures in consciousness. Introduction to aspect psychology" (1975, 288 pp), "Dialogues of the Soul and mortal self in time" (1975, 142 pp), "Psychic politics. An aspect psychology book" (1976), "The world view of Paul Cézanne. A psychic interpretation" (1977),

, "The afterdeath journal of an American philosopher: the world view of William James" (1978, 241 pp), "The further education of Oversoul Seven" (1979), "Emir's education in the proper use of magical powers" (1979), "The God of Jane. A psychic manifesto" (1981, 262 pp), "If we live again: or, public magic and private love" (1982), "Oversoul Seven and the museum of time" (1984).

Sue Watkins ha editado a su vez dos volúmenes de "Conversations with Seth" , y Ashley "Create your own reality. A Seth workbook" .

La literatura de Jane Roberts puede solicitarse a la editorial Prentice-Hall , Route 59 at Book Hill Drive, West Nyack, New York, N.Y. 10994 , U.S.A., a precios que oscilan entre 8 y 16 dólares por ejemplar, aproximadamente.

¿ QUIÉN ES "SETH" ?




Al parecer uno de los muchos maestros intangibles que han aportado saber esotérico a la raza humana a lo largo de los siglos, que se define a sí mismo como "una personalidad de esencia energética" , el guía espiritual de la señora Roberts , con la misión de impartir un nuevo conocimiento revelado a la avanzada sociedad postindustrial, y sin duda uno de los más extraordinarios instructores psíquicos de nuestro siglo.

Los escritos de Seth denotan un potente intelecto de vasta imaginación y poder creativo, amén de un sorprendente conocimiento de las más variadas facetas de la cultura terrestre, y aparecen redactados en un terso estilo cartesiano de encomiable claridad y precisión, lo que ya de por sí constituye una proeza lingüística. Seth ilumina con brillantez los más interesantes problemas y paradojas de la realidad física y espiritual , para ayudar a la gente a enfrentar la existencia diaria con criterios inteligentes y pragmáticos.

A lo largo de las dos décadas de su vinculación con Jane Roberts Seth ha demostrado ser, más que una entidad unipersonal operando desde otro universo paralelo, todo un complejo fenómeno pluridimensional, capaz de trasvasar coherentes descripciones del esquema de las cosas y ejecutar asimismo hechos paranormales como diagnosticar enfermedades, adivinar el contenido de sobres sellados, filtrar información sobre las vidas pasadas de ciertas personas, materializar apariciones, etcétera.

Los textos de Seth se refieren a los paradigmas de la metafísica tradicional como las experiencias en el plano astral, la reencarnación y la ley del karma, la constitución del mundo físico, otros niveles de realidad, Dios ("All That Is"), el tiempo, la evolución espiritual, la historia de la Tierra y otra larga constelación de cuestiones filosóficas.

Pero la esencia de la doctrina de Seth reside en sus concepciones, de notable originalidad y sin precedentes en la historia del pensamiento metafísico, acerca de otras supuestas esferas de vida que coexisten interpenetradas con nuestro entorno físicoquímico convencional, ensambladas en un vasto omniverso polidimensional de infinita riqueza, complejidad y diversificación, realidades paralelas accesibles a y que pueden ser protagonizadas por los numerosos "yoes alternativos" potenciales que integran la "personalidad total" del hombre.



A decir de Seth si un individuo siente un profundo y persistente deseo de hacer o conseguir algo que en sus circunstancias vitales es prácticamente imposible, un "ego probable" puede desgajarse de su "ser global" y, en un mundo similar y paralelo al nuestro, que coexiste con EL cosmos observable en otra frecuencia vibratoria que no captan los cinco sentidos, vive la experiencia anhelada. De esta manera "lo que pudo haber sido y no fue" en realidad es, protagonizado por alguna suerte de réplica o desdoble de la identidad consciente ordinaria, en otro sistema de realidad alternativo, absolutamente real y objetivo en sí mismo, aunque intangible para nuestro aparato perceptor diseñado exclusivamente para el espacio/tiempo tridimensional.

El ser humano por otra parte -asegura Seth - es responsable al cien por cien de la situación y particularidades de su vida, ganadas (o "perdidas") íntegramente a pulso, ya que él mismo y nadie más es el creador único de su realidad personal, generada con matemática justicia por la causa y efecto de sus pensamientos, emociones, actos y omisiones, por su propio sistema de creencias (conscientes o inconscientes), y por sus actitudes y ranking de valores.

A continuación ofrecemos a los lectores de habla española una constelación de ideas formuladas por Seth , con párrafos en traducción libre entresacados del que tal vez sea su trabajo más representativo,

"Discursos de Seth" ("Seth speaks"), de 515 páginas, dictado a Jane Roberts de enero de 1970 a agosto de 1971 , obra de considerable éxito de ventas que ha sido traducida al francés, alemán y holandés.

IGNACIO DARNAUDE ROJAS-MARCOS

Cabeza del Rey Don Pedro, 9 - (2.º B)
41004 - SEVILLA (Spain)

Books by Jane Roberts

THE SETH MATERIAL . 1.970

SETH SPEAKS: The Eternal Validity of the Soul . 1.972

THE EDUCATION OF OVERSOUL 7

THE NATURE OF PERSONAL REALITY: A Seth Book

*ADVENTURES IN CONSCIOUSNESS: An Introduction to Aspect
Psychology*

DIALOGUES OF THE SOUL AND MORTAL SELF IN TIME

PSYCHIC POLITICS: An Aspect Psychology Book

THE "UNKNOWN" REALITY: A Seth Book (in two volumes)

THE WORLD VIEW OF PAUL CEZANNE: A Psychic Interpretation

SETH SPEAKS

The Eternal Validity of the Soul



by
Jane Roberts

Notes by Robert F. Butts



PRENTICE-HALL, Inc., Englewood Cliffs, New Jersey

JANE ROBERTS:

"SETH SPEAKS"

(PRENTICE-HALL, NEW JERSEY, 1972)

CHAPTER SIXTEEN



—*Probable Systems, Men, and Gods*

(9:24.) And now we begin the next chapter: "Probable Systems, Men, and Gods."

In your daily life at any given moment of your time, you have a multitudinous choice of actions, some trivial and some of utmost importance. You may, for example, sneeze or not sneeze, cough or not cough, walk to the window or the door, scratch your elbow, save a child from drowning, learn a lesson, commit suicide, harm another, or turn your cheek.

It seems to you that ^{ONLY} "reality" is composed of those actions that you choose to take. Those that you choose to deny are ignored. The road not taken then seems to be a non-act, yet every thought is actualized, and every possibility explored. "Physical reality" is constructed from what seems to be a series of physical acts. Since this is the usual criterion of "reality" for you, then nonphysical acts usually escape your notice, discretion, and judgement.

(9:30.) Let us take an example. You are reading this book when the telephone rings. A friend wants you to meet him at five o'clock. You stand considering. In your mind you see yourself (A) saying no and staying home, (B) saying no and going somewhere else instead, or (C) saying yes and keeping the engagement. Now all of these possible actions have a reality at that point. They are (all) capable of being actualized in "physical" terms. Before you make your decision, each of these "probable actions" are equally valid. You choose one of these, and by your decision, you make one event, out of the three, physical. This event is duly accepted as a portion of those serial happenings that compose your normal existence.

The other ^{POSSIBLE} probable actions, however, are as valid as they ever were, though you have not chosen to actualize them physically. They are carried out as effectively as the one you chose to accept. If there was a strong emotional charge behind one of the rejected probable actions, it may even have greater validity as an act than the one you chose.

All actions are initially mental ^{REAL} acts. This is the nature of reality. That sentence cannot be emphasized too thoroughly. All mental acts therefore are valid. They exist, and cannot be negated.

Because you do not accept them all as "physical" events, you do not perceive their strength or durability. Your lack of perception cannot destroy their validity, however. If you wanted to be a doctor and are now in a different profession, then, in some other [probable] reality, you [are] a doctor. If you have abilities that you are not using here, they are being used elsewhere.

Now, again, these ideas may seem impossibly rich for your mental blood because of your propensity toward serial thought and three-dimensional attitudes.

(*Humorously*): You may take a three-dimensional break.

("Thank you." 9:43 to 9:55.)

Now these facts do not deny the validity of the soul, but instead add to it immeasurably.

- * The "soul" can be described for that matter, as a multidimensional, infinite act, each ^{possibility} minute probability being brought, somewhere, into actuality and existence; an infinite creative act that creates for itself infinite dimensions in which fulfillment is possible.

The tapestry of your own existence is simply such that the three-dimensional intellect cannot behold it. These probable selves, however, are a portion of your identity or soul, and if you are out of contact with them, it is only because you ^{ONLY} focus upon physical events, and accept them as the ^{SOLE} criteria for reality.

(10:01.) From any given point of your existence, however, you can glimpse other probable realities, and sense the reverberations of probable actions beneath those physical decisions that you make. Some people have done this spontaneously, often in the dream state. Here the rigid assumptions of normal waking consciousness often fade, and you can find yourself performing those physically rejected activities, never realizing that you have peered into a probable existence of your own.

→ If there are individual probable selves, then of course there are probable earths, all taking roads that you have not adopted. Beginning with an act of imagination in the waking state, you can sometimes follow for a short way into the "road not taken."

Go back to our man at the telephone, mentioned earlier. Let us say that he tells his friend he will not go. At the same time, if he imagines that he took another alternative and agreed on the engagement, then he might experience a sudden rift of dimensions. If he is lucky and the circumstances are good, he might suddenly feel the full validity of his acceptance as strongly as if he had chosen it physically. Before he realizes what is happening, he might actually feel himself leave his home and embark upon those probable actions that physically he has chosen not to perform.

(10:12) For the moment, however, the full experience will rush upon him. Imagination will have opened the door and

given him the freedom to perceive, but hallucination will not be involved. This is a simple exercise that can be tried in almost any circumstance, although solitude is important.

Such an experiment will not carry you too far, however, and the probable self who has chosen the action that you denied, is in important respects quite different from the self that you know. Each mental act opens up a new dimension of actuality. In a manner of speaking, your slightest thought gives birth to worlds.

This is not a dry metaphysical statement. It should arouse within you the strongest feelings of creativity and speculation. It is impossible for any being to be sterile, for any idea to die, or any ability to go unfulfilled.

(10:19.) Each probable system of reality, of course, then, creates other such systems, and any one act, realized, brings forth an infinite number of "unrealized" acts, that will also find their actualization. Now all systems of reality are open. The divisions between them are arbitrarily decided upon, as a matter of convenience, but all exist simultaneously, and each one supports and adds to the other. So what you do is also reflected to some degree in the experience of your ^{OTHER} probable selves, and vice versa.

To the extent that you are open and receptive, you can benefit greatly by the various experiences of your probable selves, and can gain from their knowledge and abilities. Quite spontaneously, again, you often do this in the dream state and often what seems to you to be an inspiration, is a thought, experienced, but not actualized, on the part of another self. You tune in, and actualize it instead, you see.

Ideas that you have entertained and not used may be picked up in this same manner by other probable you's. Each of these probable selves consider themselves (the real you), of course, and to any one of them you would be the probable self; but through the inner senses all of you are aware of your part in this gestalt.

You may take your break.

(10:26 to 10:41.)

^{SELF}
Now: The soul is not a finished product.

In fact it is not a product in those terms at all, but a process of becoming. All That Is is not a product, finished or otherwise, either. There are probable gods as there are probable men; but these probable gods are all a part of what you may call the soul of, or the identity of, All That Is; even as your probable selves are all a portion of your soul or entity.

The dimensions of actuality possible to All That Is of course far exceed those presently available to you. In a manner of speaking, you have created many probable gods through your own thoughts and desires. They become quite independent psychic entities, validities in other levels of existence. The one All That Is is aware not only of Its own nature and of the nature of all consciousness, but is also aware of Its infinite probable selves. We go here toward subjects in which words become meaningless.

The nature of All That Is can only be sensed directly through the inner senses, or, in a weaker communication, through inspiration or intuition. The miraculous complexity of such reality cannot be translated verbally.

Now give us a moment. End of dictation.

(Pause at 10:49. Jane's pace had been slower since break. Seth now proceeded to give some material for her regarding her writing.)

("Thank you.")

And we will have book dictation Wednesday, with any personal material at the end.

("All right. Good night, Seth." End at 11:02 P.M.)

SESSION 566, FEBRUARY 15, 1971,
9:19 P.M. MONDAY

(For the last two weeks we have been busy with affairs related to the recent death of my father.)

Good evening.

("Good evening, Seth.")

Now: For a change we are going to have some dictation, though I may make a few remarks at the end of our session to you both.

Dictation then: Probabilities are an ever-present portion of your invisible psychological environment. You exist in the middle of the probable system of reality. It is not something apart from you. To some extent it is like a sea in which you have your present being. You are in it, and it is in you. Occasionally at surface levels of consciousness, you might wonder what might have happened had you made other decisions than those you have; chosen different mates, for example, or taken up residence in other portions of the country. You might wonder what would have happened had you mailed an important letter that you subsequently decided not to mail; and in such small wonderings only, have you ever questioned the nature of probabilities. But there are deep connections between yourself and all those individuals with whom you have had relationships, and with whom you were involved in deep decisions.

(9:28.) These are not nebulous. They are profound psychological interconnections that bind you each to each, particularly in a telepathic framework, though this may be beneath normal consciousness. The unrealized physical connections that might have occurred, but did not, are (worked out) in other layers of reality.

The invisible environment within your mind is not as lonely as you might think, and your seeming inner isolation is caused by the ego's persistent guard. It sees no reason, for example, why you should be informed of information that it does not consider pertinent to day-by-day daily activity.

(9:31.) I do not like the phrase, "to advance", yet in your terms "to advance" as a consciousness is to become more and more aware of these other materializations of your own identity. The probable selves are to gain awareness of the other probable selves, and realize that (all) are various manifestations of the (true identity)

They are not "lost", buried or negated in some superself, without free will, self-determination, or individuality. Instead the identity is what they are, with full freedom to express all probable actions and developments, both in this reality and in others that you do not know.

As you sit reading this book in your present moment of time, you are positioned in the center of a cosmic web of probabilities that is affected by your slightest mental or emotional act. (Pause at 9:36.) Your thoughts and emotions, therefore, go forth from you not only in all physical directions, but in directions that are quite invisible to you, appearing in dimensions that you would not presently understand. Now you are also the receiver of other such signals, coming from other probabilities, that are connected with your own, but you choose which of those probable actions you want to make "real" or "physical" in your system, as others also have the freedom of choice in their systems.

You originate ideas, then, and receive them, but you are not forced to actualize unrealized probable acts that come to you from other probable selves. Now there is a natural attraction between yourself and other probable selves, electromagnetic connections having to do with simultaneous propulsions of energy. By this I mean energy that appears simultaneously both to you and probable selves in other realities; psychic connections having to do with a uniting, sympathetic, emotional reaction and a connection that shows up very strongly in the dream state.

DREAMS

In that state, with the functions of the ego somewhat stilled, there is some considerable communication between various portions of the entire identity. In dreams you may have glimpses of probable roads that you might have taken. You may think that these are fantasy, but instead you may be perceiving a legitimate picture of events that did occur within another system of probabilities.

Now you may take your break.

(9:45. Jane was surprised at the "little" amount of material

delivered. She said she thought she'd "really been flying," with some great new material. Resume at 10:00.)

Now: One event can be actualized by more than one probable self, however, and you will resemble some probable selves more than others. Because you are involved in an intricate psychological gestalt such as this, and because the connections mentioned earlier do exist, you can avail yourself to some extent of abilities and knowledge possessed by these other probable portions of your personality.

P

The connections make for quite constant "bleed-throughs." Once you are aware of the probable system, however, you will also learn to become alert to what I will here call "benign intrusive impulses." Such impulses would seem to be disconnected from your own current interests or activities; intrusive in that they come quickly into consciousness, with a sense of strangeness as if they are not your own. These can often offer clues of various kinds. You may know absolutely nothing about music, for example, and one afternoon while in the middle of some ~~mundane~~ activity be struck by a sudden impulse to buy a violin.

(*Pause at 10:06.*) Such an impulse could be an indication that another probable portion of your identity is gifted with that instrument. I am not telling you to run off and buy one, but you could however act on the impulse as far as is reasonably possible—renting a violin, simply acquainting yourself with violin concerti, etc.

You would learn the instrument far quicker, you see, if the impulse was originating with a probable self. It goes without saying then that probable selves exist in your "future"; as well as your past. It is very poor policy to dwell negatively on unpleasant aspects of the past that you know, because some portions of the probable self may still be involved in that past. The concentration can allow greater bleed-through and adverse identification, because that part will be one background that you have in common with any probable selves who sprang from that particular source.

*

(10:12.) To dwell upon the possibility of illness or disaster is equally poor policy, for you set up negative webs of probabilities that need not occur. You can theoretically alter your own past as you have known it, for time is no more something divorced from you than probabilities are. Time

* The past existed in multitudinous ways. You only experienced ^{OF MANY} one ^{ONE} probable past. By changing this past in your mind, ^{PAST} now, in your present, you can change not only its nature, but its effects and not only upon yourself, but upon others.

* Pretend a particular event happened that greatly disturbed you. In your mind imagine it not simply wiped out, but replaced by another event of more beneficial nature. Now this must be done with great vividness and emotional validity, and many times. It is not a self-deception. The event that you ^{NEW} choose, will automatically be a probable event, which did in fact ^{ONCE} happen, though it is not the ^{SAME} event you chose to perceive in your given probable past.

(10:24.) Telepathically, if the process is done correctly, your idea will also affect any people who were connected with the original event, though they can choose to reject, as well as accept, your version.

This is not a book on techniques, so I will not go into this particular method deeply, but merely mention it here. Remember, however, that in a most legitimate way many events that are not physically perceived or experienced are as valid as those that are, and are as real within your own invisible psychological environment.

There are, in your terms, then, unlimited probable future events, for which you are (now) setting groundworks. The nature of the thoughts and feelings you originate, and those that you habitually or characteristically receive, set a pattern, so you will choose, from those ^{ALL} probable futures, those events that will physically become your experience. (Pause.)

Because there are bleed-throughs and interconnections, it is possible for you to tune into a "future event", say of an unfortunate nature, an event for which you are headed if you

continue on your present course. A dream about it, for instance, may so frighten you that you avoid the event and do not experience it. If so, such a dream is a message from a probable self who did experience the event.

i → (10:30.) So can a child then in a dream receive such communications from a probable future self, of such a nature that its life is completely changed. The entire identity is being now. All divisions are merely illusions, so one probable self can hold out a helping hand to another, and through these inner communications the various probable selves in your terms begin to understand the nature of their identity.
COMMON

* (Now this leads to other adventures in which whole civilizations may be involved, for, as individuals have their probable destinies, so do civilizations, nations, and inhabited planetary systems. Your historical earth, as you know it, has developed in many different ways, and there is a deeply unconscious connection that unites all such manifestations.)

ATOMS In their own way, even atoms and molecules retain a knowledge of the forms through which they have passed, and so the individuals that compose any given civilization contain deep within themselves the inner knowledge of experiments and trials, successes and failures, in which the races have also been involved at other levels of reality. You may take your break.

(10:39 to 10:55.)

TRUTH In some probable realities, Christianity, as you know it, did not flourish. In some, males did not dominate. In others the makeup of physical matter simply followed different lines. Now all of these probabilities are in the air about you, so to speak, and I describe them as faithfully as I can, but I must relate them with concepts with which you are somewhat familiar. To some extent, then, the "truth" must be sifted through your own conceptual patterns in order for you to comprehend it at all.

R Suffice it to say, you are surrounded by other influences and events. Certain of these you perceive in your three-dimensional reality. You accept them as "real," without realizing that they are only portions of other events. Where your vision fails, you think

reality ceases, so again you must train yourselves to look between events, between objects, within yourself when you do not seem to be doing anything. Watch out for events that appear to make no sense, for they are often clues to larger invisible events.

End of dictation.

(Seth then briefly answered a couple of personal questions.)

So, if you have no more questions or comments . . . *(I shook my head.)* I intend to finish this chapter on Wednesday. My heartiest good wishes and a fond good evening, and when we get settled we will start on you.

("Okay. Thank you very much, Seth. Good night." 11:06 P.M.)

SESSION 567, FEBRUARY 17, 1971,
9:14 P.M. WEDNESDAY

Good evening.

("Good evening, Seth.")

Now: We will resume dictation.

The nature of matter itself is not understood. You perceive it at a certain "stage." Using your terms now and speaking as simply as possible, there are other forms of matter beyond ^{MATTER} those you see. These forms are quite real and vivid, quite "physical," to those who react to that particular sphere of activity.

In terms of probabilities, therefore, you choose certain acts, unconsciously transform these into "physical" events or objects, and then perceive them. But those unchosen events also go out from you and are projected into these other forms. Now the behavior of atoms and molecules is involved here, for again ^{ATOMS} these are only present within your universe during certain stages. Their activity is perceived only during the range of particular vibratory rhythms. When your scientists examine them for example, they do not examine the nature, say, of an atom. They only explore the characteristics of an atom as it acts |||

or shows itself within your system. Its greater reality completely escapes them.

MATTER (9:24.) You understand that there are spectrums of light. So are there spectrums of matter. Your system of physical reality is not dense in comparison with some others. The dimensions that you give to physical matter barely begin to hint at the varieties of dimensions possible.

Some systems are far heavier or lighter than your own, though this may not involve weight in the terms with which you are familiar. Probable actions emerge, then, into matter-systems quite as valid as your own, and quite as consistent. You are used to thinking in single line thoughts, so you think of events that you know as complete things or actions, not realizing that what you perceive is but a fraction of their entire multidimensional existence.

(9:30.) In greater terms, it is impossible to separate one "physical" event from ^{all its} the probable events, for these ^{are} all dimensions of one action. It is basically impossible to separate the "you" that you know from the probable you's of which you are unaware, for the same reasons. There are always inner pathways, however, leading between probable events; since all of them are manifestations of (an) act in its becoming, then the dimensions between these are illusions.

MIND
BRAIN The physical brain alone cannot pick up these connections with any great success. The mind, which is the inner counterpart of the brain, can at times perceive the far greater dimensions of any given event through a burst of sudden intuition or comprehension that cannot be adequately described on a verbal level.

TIME (Pause at 9:35.) As I have said frequently, time as you think of it does not exist, yet in your terms, time's true nature could be understood if the basic nature of the atom was ever made known to you. In one way, an atom could be compared to a microsecond.

ATOMS It seems as if an atom "exists" steadily for a certain amount of time. Instead it phases in and out, so to speak. It fluctuates

in a highly predictable pattern and rhythm. It can be perceived within your system only at certain points in this fluctuation, so it seems to scientists that the atom is steadily present. They are not aware of any gaps of absence as far as the atom is concerned.

ATOMS

(9:41.) In those periods of nonphysical projection, the off periods of fluctuation, the atoms "appear" in another system of reality. In that system they are perceived in what are "on" points of fluctuation, and in that system also then the atoms (seem to) appear steadily. There are many such points of fluctuation, but your system of course is not aware of them, nor of the ultimate actions, universes, and systems that exist within them.

Now the same sort of behavior occurs on a deep, basic, secret, and unexplored psychological level. The physically oriented consciousness, responding to one phase of the atom's activity, comes alive and awake to its particular existence, but, in between, are other fluctuations, in which consciousness is focused upon entirely different systems of reality; each of these coming awake and responding, and each one having no sense of absence, and memory only of those particular fluctuations to which they respond.

Now you may take your break.

(9:47 to 10:06.)

Now: Resume dictation. These fluctuations are actually simultaneous. It would seem to you as if there would be gaps between the fluctuations, and the description I have used is the best one for our purposes; but the probable systems all exist simultaneously, and basically, following this discussion, the atom is in all these other systems at one time.

TIME

ATOMS

Now we have been speaking in terms of fantastically swift pulses or fluctuations, so smooth and "brief" that you do not notice them. But there are also "slower," "more vast," "longer" fluctuations from your end of the scale.

(10:14.) These affect entirely different systems of existence than any closely connected with your own. The experience of

such kinds of consciousness is highly alien to you. One such fluctuation might take several thousand of your years, for example. Those several thousand years would be experienced, say, as a second of your time, with the events occurring within it perceived simply as a "present period."

Now the consciousness of such beings would also contain the consciousness of large numbers of probable selves and systems, experienced quite vividly and clearly as multiple presents. These multiple presents can be altered at any of an actual number of infinite points; infinity not existing in terms of one indefinite line, but in terms of numberless probabilities and possible combinations, growing out of each act of consciousness.

(10:25.) Such beings, with their multiple presents, may or may not be aware of your particular system. Their multiple present may or may not include it. You may be a part of their multiple present without even being aware of it. In much more limited terms, your probable realities are multiple presents. (Long pause.) The image, for an analogy, of an eye (spelled out) within an eye within an eye, endlessly repeated, may be useful here. End of that chapter.

(Pause at 10:29. Jane's delivery had been smooth and easy, seemingly effortless. I told her the material was excellent. I found statements like, "In one way, an atom could be compared to a microsecond," particularly evocative.

(After a very short break Jane gave several pages of material for us. The session ended at about 11:25 P.M.)

CHAPTER SEVENTEEN

—Probabilities, The Nature of Good and
Evil, and Religious Symbolism

SESSION 568, FEBRUARY 22, 1971,
9:19 P.M. MONDAY

(Jane felt very relaxed and sleepy by session time, yet she didn't want to miss a session. She began speaking at a slower pace than usual.)

Good evening.

("Good evening, Seth.")

Now: Dictation.

The chapter heading: "Probabilities, the Nature of Good and Evil, and Religious Symbolism."

Christian dogma speaks of the Ascension of Christ, implying of course a vertical ascent into the heavens, and the development of the soul is often discussed in terms of direction. To progress is supposedly to ascend, while the horror of religious punishment, hell, is seen at the bottom of all things.