

The Inner Senses – An Introduction & Overview

by Seth/Jane Roberts, compiled by Paul M. Helfrich

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Foreword

by Paul Helfrich

Jane Roberts and husband, Rob Butts, began their work on the Seth sessions during the Fall of 1963 in the relative isolation of their small apartment on Water Street in Elmira, New York. Thanks to the recent publication of the *Early Sessions* in nine volumes by Rick Stack and New Awareness Network, Seth readers can now follow the way in which Seth originally presented his ideas. As a result, Seth's ideas can be explored in greater detail than ever before, hence this compilation of material on the inner senses. However thorough, it is still not comprehensive as there is more material to be published (called the deleted sessions) and no completed master index of the material yet available.

Regarding the inner senses, Seth introduces this concept early on – in session 14 – and weaves it throughout his early discourses on the multidimensional nature of consciousness, perception, and reality. Though only outlined here, the inner senses are key concepts for understanding Seth's later ideas. It is highly recommended that you obtain the original books and read this material in its original context, as this provides a wider perspective that promotes deeper understanding.

When Seth talks about the inner senses he is talking about a type of subjective psychic perception that is a part of our genetic and spiritual heritage. It has been experienced in every culture since the beginnings of the species. In the West, we are culturally conditioned to believe that our five physical senses – sight, hearing, smell, touch, and taste – are the only scientifically valid means of perceiving reality. Organized religion, on the other hand,

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has imposed the straight-jacket of dogma upon acceptable and unacceptable experiences of a subjective and revelatory nature, false prophets and demons seem to abound.

Still, the human race continues to exhibit a wide spectrum of anomalous or paranormal phenomenon that falls outside of officially accepted scientific and religious belief systems. These include "psi" phenomena (telepathy, clairvoyance, precognition, and psychokinesis), near-death and out-of-body experiences, lucid dreaming, channeling and automatic writing/painting/music, the subtle human energy field, spontaneous healing, UFO sightings and abductions, stigmata, crop circles, levitation, teleportation, bilocation, remote viewing, the super and cosmic consciousness reported by mystics, miracles, and encounters with sentient entities (angels, demons, faeries, leprechauns, aliens, big foot, etc.).

Even though this wide spectrum of phenomena are now the subject of rigorous scientific and religious investigation, there is still a very human set of blinders involved that includes the limiting beliefs of scientism, materialism, superstition, ignorance, self-aggrandisement, and out-right fraud. So how do we separate the wheat from the chaff? Can these various phenomena, all reflected in ever-growing intensity in the popular imagination, be explained away as various personality disorders—the hallucinations of isolated ego selves seeking meaning and wish fulfillment in a meaningless universe, or the deluded murmurings of false prophets or those possessed by demons?

According to Seth, it all comes back to understanding the nature of personal reality; hence our answers are to be found in the direct experience of our own selves and the world around us. So this is our starting point, the arena in which we will discern what is true in terms of subjective perceptions like those available through the inner senses—deep intuitions or what's commonly called the sixth sense. These complement our five physical senses and are used primarily by a deeper portion of our psyche that Seth terms the inner ego. The inner ego originates outside of our familiar space-time framework and by definition survives physical death. In this view human personality and its range of perceptions are inherently multidimensional and thus, by conventional standards, transcendental in nature.

The outer ego is the aspect of the psyche, safely ensconced in space and time, that can learn to consciously manipulate the inner senses. In fact, the earlier alluded to paranormal phenomena – all of them – can be more fully understood within the context of Seth's inner senses. The reason there is so much confusion, dissonance, and disconnect between current scientific and religious interpretations of paranormal phenomena is that when they occur, really as waking bleedthroughs of full bore inner sense perceptions, the perceivers do not yet have an adequate conceptual framework in which to translate and interpret their experiences. Our consensus view of reality still offers limited and incomplete paradigms. And so we have a current hodgepodge of scientific and religious belief filters based upon incomplete models of the psyche, consciousness, god, and the universe that force our interpretations of these experiences into a tiny box that spits out the endless array of amazing stories that abound in the popular media.

I like to use the word "hyperception" to describe the inner senses in action. Hyperception is derived from the word "hyperspace," a word originating in mid-nineteenth century science fiction to describe a fictional space containing more than three dimensions that allowed for extraordinary events, such as faster than light travel. More recently hyperspace has been used by quantum physicists to describe theoretical multidimensional space-time

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frameworks. Most of us are familiar, for example, with television's Starship Enterprise as it engages its warp engines, enters hyperspace, and exits in another quadrant of the galaxy millions of light years away. Hyperception is the logical extension of this concept to describe the spectrum of subjective perception that results from the conscious use of the inner senses to transcend the limits of space and time.

The term "transpersonal" refers to the view that the human psyche is very similar to Seth's view—a multidimensional soul or energy personality gestalt that simultaneously exists in both physical and inner reality that also survives death. The transpersonal view is holistic. It conceives of the physical universe – its galaxies, solar systems, and planets – as consisting of interrelated systems that are inseparable; the whole always being greater than the sum of its parts. So it is within this context that we will find a deeper understanding of how our inner senses work.

Transpersonal psychologists like Stanislov Grof, Robert Assagioli, Abraham Maslow, Charles Tart, and Ken Wilber use the term "non-ordinary states" to describe what I'm calling hyperception. Perhaps the notion of a type of waking dream state is the closest analogy to describe it. Just as we click on hyperlinks to jump at the speed of thought to any page on the World Wide Web, so too can we use hyperception to instantly travel anywhere within our psyche and the universe. In similar fashion we move at the speed of thought in our dream and other altered states of consciousness. In fact, as we learn to use our inner senses, the concept of non-ordinary or altered states blurs into shades of gray. The concept of hyperception provides a wider, holistic view of human consciousness and perception as it includes the five physical senses, intellect, emotions, and other attributes of the outer ego.

When learning to consciously engage our inner senses we are not, however, talking about abandoning our intellect, skepticism, or losing our sense of identity. Far from it. Seth strongly encourages maintaining an equilibrium between our intuitions and intellect during this process. In fact, he strongly suggests that the self we know – the ego self – will be greatly expanded as it ventures more deeply into the subconscious and inner sources from which it springs. According to Seth, the human race is in the midst of a profound shift in consciousness in which we are just beginning to collectively learn the proper use of our inner senses in the waking state. Learning to incorporate these skills are a key element in the further development of our species. In other words, we are living in an era in which our species is evolving toward what has previously been the purview of adepts, sages, and mystics.

Moving on now to the Seth material on the inner senses, I also wish to add a note regarding what may be perceived as Seth's inherent bias towards the male perspective – what some may even term chauvinism – that is present throughout the sessions.

First, we need to remind ourselves that as soon as any words are committed to paper regarding the ineffable nature of metaphysical ideas they begin to lose some of their potency and utility. All written words will be filtered through the belief systems of the writer (and the reader) and contain the effects of what Jane termed "prejudiced perception" or the inherent distortions of subjective experience. In this case they reflect the paternal bias of Western culture that is still quite present as we begin the twenty-first century. Since we continue to grow and change in linear terms so, too, do our belief systems and the words we use that faithfully reflect them.

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Second, the majority of the Seth material used in this compilation was delivered in 1964-5, a time before the full emergence of the woman's liberation movement. So it was a natural convention to use terms like *man* and *mankind* when speaking in general terms about the nature of reality. It did not seem appropriate to edit and substitute these terms with *human beings* or *humankind*, though I don't feel that Seth or Jane would have any problem with that. And finally, it's important to keep our ever-changing perspectives on the bottom line intent behind the material itself: to provide a firm metaphysical foundation from which to further explore the nature of our own consciousness, individually and collectively.

The goal of this compilation, then, is to provide an introduction and overview to Seth's information on the inner senses. As such I've gathered material from a variety of sources while relying heavily on the *Early Sessions Books 1 & 2* and *The Seth Material*. Jane Roberts had the remarkable ability to question the nature of and interpret her own experiences with the Seth phenomenon, constantly seeking answers beyond the officially accepted belief systems offered by mainstream science and religion. So Jane's thoughts on the inner senses serve as wonderful introductions and summaries throughout. Sandwiched between them is the recently published, original material from Seth himself. It provides his unique perspective, revealing the teaching style used to originally present, develop, and weave his ideas into the fabric of the sessions and ultimately Jane's, Rob's, and ESP class member's every day experiences. Also included are six exercises that will allow anyone to begin their own practice and explorations. And since the Seth material focuses primarily on the nature of personal reality, this is the place where we will begin and ultimately end.

"We have never told anybody to do anything, except to face up to the abilities of consciousness." – *The Individual and the Nature of Mass Events*, Seth, April 19, 1978.

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Untitled

By Jane Roberts

Who do I share this image with?
What ghost haunts this house?
I smile and reach for a cup of tea
And motions beyond my will begin.
And lift the curving spoon
With just the proper touch
They pick the china saucer up.
Yet I have nothing to do with this.
Who moves the cup? Who moves?

And while I speak to you, my lungs
Rise and fall behind breastbones,
Fill their secret tissue mouths
With the air that swirls in this bright room.
They breathe for me the very breath
Upon which all I am depends,
Yet I do not know how this is done.
Who is this ghost?

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This other one?
Who moves the lung? Who breathes?

While I sleep and lie stretched out,
Eyelids closed and pupils dark,
Who walks wide-eyed downstairs
Through the door in the cold night air,
And travels where I have never been?
Who leaves clear memories in my head
Of people I have never met?
Who takes these trips while I
Never lift one inch from bed?
Who dreams?

The mover, the breather, the dreamer
Shares with me this fond flesh.
He is a twin so like myself
That I cannot recognize his face.
He goes his way and I go mine.
We never meet head-on, and yet
I am aware of this ghost
Behind my every word or act.
Who moves? Who breathes?
Who dreams?

— *Seth, Dreams, and Projection of Consciousness*,
Ch. 8, Some Experiences with the Inner Senses,
by Jane Roberts.

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Summary: Seth's Nine Inner Senses

by Paul Helfrich

Note: Words in *italics* represent key concepts in the Sethian worldview. Definitions can be found in the **Glossary of Seth/Jane Roberts-related Concepts** at the end of this webpage.

Speaking generally, the *inner senses* can be broken down into three primary aspects that work seamlessly in concert, just like our physical senses do:

1. empathically
2. conceptually
3. time-based

These are not hard and fast designations, for they ultimately blur into shades of gray as understanding and experience deepens. But they serve as a good place to begin our explorations.

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The empathic senses are not empathy or compassion, but involve a literal mergence with any object, creature, or person. In the case of a person, it means feeling their emotions, bodily sensations, and feeling tone of personality. A good example is the recent movie "Being John Malkovich," where people were able to enter a portal inside the actor's body and mind and share in his experiences for short periods of time. Another example is by science fiction author Robert Heinlein in *A Stranger in a Strange Land*. The lead character, Michael Valentine Smith, is a human being born on Mars, raised by an advanced Martian culture and returns to Earth where he "groks" things, empathically merging with various living things – grass, animals, or people.

The conceptual senses are also a type of mergence, but rather than merging with a "thing" where you experience the qualities of "thingness," you get inside of a *concept pattern* or multidimensional blueprint of an idea. A *concept pattern* is a potential for action that isn't limited by the boundaries of a "thing." An example of this would be merging with Jimi Hendrix's guitar playing style. With these *inner senses* you would be able to play guitar and compose songs that were based upon the same conceptual blueprints. These are also the *inner senses* used to merge in so-called god-communion, gnosis, or wholeness with All-That-Is.

The time-based senses involve experiences with forward, backward, shortened, stretched, and even sideways time sequences. An example would be experiencing the richness of a long life in a single day, or an hour that stretched for centuries through the lens of a snail's nervous system. They also serve as the gateway to other time frameworks and universes.

The following are in the order that Seth originally presented them in *The Early Sessions: Book 1 of the Seth Material*. I have noted under which of the three primary aspects – empathic, conceptual, time-based – each one falls (in parentheses). Again, these are not hard and fast designations, but a point of departure for further exploration.

1. **inner vibrational touch** (empathic) – used to merge with any object or thing in your sensory field, a kind of expanded super-touch-sensing. Leads to an expansion of experience, greater understanding, and compassion. Empathy is a superficial outer materialization of this inner sense.
2. **psychological time** (time-based) – used as a mental gateway, in alpha state, to the inner world, *inner self*, and other selves. All communications coming through the inner senses exist in psychological time. It's used in the dream state and is the starting point to learn more about the other *inner senses*.
3. **perception of past, present, and future** (time-based) – used to simultaneously perceive temporal aspects of any *concept pattern* or inner blueprint. Allows us to see through the apparent barrier of time, seeing things as they really are. This is used in precognitive experiences and by the *inner ego* and *entities* to directly experience *concept patterns*, freeing them from the limits of cause and effect.
4. **the conceptual sense** (conceptual) – used for comprehending the deeper essential nature of any concept or idea. It involves experiencing a concept completely, to the extent of being a concept completely. We cannot truly understand or appreciate any other thing

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unless we can become that thing. Otherwise we only receive an approximation translated through our the *prejudiced perception* of our physical senses.

5. cognition of knowledgeable essence (empathic) – a deeper, more abstract form of inner vibrational touch. It does not involve the cognition of a concept. If, for example, we wanted to understand a relative or friend, this inner sense would enable us to literally enter into our friend and share and perceive their essential feelings. These senses do not function until they can be handled correctly. This sense in no way involves invasion. It does not imply that one *entity* can control another. It merely involves direct, instantaneous cognition of the essence of living tissue.

6. innate working knowledge of the basic vitality of the universe (conceptual) – similar to instinct, only much deeper; it's the spontaneous inner knowing of how things work, the innate knowledge that makes manipulation of energy from one form to another possible. It is used constantly by the *inner ego* to create and maintain time frameworks—*camouflage*. It directs our physical growth, forms the cells of our physical bodies, and is the source of all revelatory knowledge, inspiration, and inventions.

7. expansion or contraction of the tissue capsule (empathic) – used to manipulate our energy field boundary – the *tissue capsule* – allowing us to change scale and merge with micro to macro aspects of self and the universe. It is used in projections of consciousness and lucid dreaming.

8. disentanglement from camouflage (conceptual) – used to temporarily break up *camouflage* patterns, for example, suspending the laws of physics via levitation, teleportation, or shapeshifting.

9. diffusion by the energy personality [essence] (time-based) – used by the soul or *entity* to initiate the birth of one of its personalities in physical life.

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Jane's and Seth's Introduction (1)



Jane says that, "My own experiences convince me that I am more than my normal self, the self I refer to as 'me.' In getting clairvoyant information, for instance, some part of me knows what the Jane-part ordinarily does not. This portion of me communicates the knowledge to the Jane ego. I believe that this happens not only in the case of ESP, but also in connection with artistic inspiration: we tune into more knowledgeable portion[s] of our own identities.

"Of course, these abilities don't mean much unless you learn to use them and experience them for yourself. Early in our sessions Seth described what he calls the *inner senses*—inner methods of perception that expand normal consciousness and allow us to become aware of our own multidimensional existence. It was some time before

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we fully understood what these meant, and how we could use them, and we are still learning to use them more effectively.

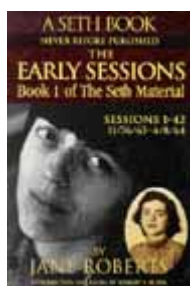
"... My experiences usually parallel whatever information Seth is giving. According to Seth, this involves the use of the *inner senses*, and my experiences are meant to point up the existence of these abilities not only in me, but as the latent capabilities of each personality.

"Seth says that the physical body and its senses are specialized equipment to allow us to live in physical reality. To perceive other realities, we have to use the *inner senses*—methods of perception that belong to the *inner self* and operate whether or not we have a physical form, Seth calls the universe as we know it a '*camouflage*' system, since physical matter is simply the form that *vitality* – action – takes within it. Other realities are also *camouflage* systems, and within them consciousness also has specialized equipment tailored to their peculiar characteristics. But the *inner senses* allow us to see beneath the *camouflage*.

"These *inner senses* belong to the whole selves of which we are part. Each whole self helps and inspires its personalities. Starting with the personality as we usually think of it, 'there is, after the operating ego, a layer of personal subconscious material. Beneath this, pure and simple, undistorted, there for the searching, absolutely free for the asking, is the knowledge inherent in the *inner self* pertaining to the inner universe as a whole, its laws and principles, its composition. '

"Here you will find, undistorted, uncamouflaged, the innate knowledge of the creation of the *camouflage* universe, the mechanics involved, much of the material that I have given you, the method and ways by which the *inner self* as a basic inhabitant of the inner universe, existing in the *climate of psychological reality* [*Frameworks 1, 2, 3, 4, ...*], helps create the various *planes* of existence, constructs *outer senses* to project and perceive the various apparent realities or *camouflages*, how the *inner self* reincarnates on the various *planes*. Here you will find your answers as to how the *inner self* transforms energy for his own purposes, changes his form, adopts other apparent realities, and all this free for the investigation.' (2)

"Quite a mouthful! What Seth is saying is that each of us can reach the *inner self*, that the *inner senses* help us to perceive other than three-dimensional reality, and that we can get to this knowledge with determination and training. We start with ourselves and travel through our own subjective experience, working from the ego inward. The physical senses help us to perceive the exterior reality that we know. The *inner senses* let us perceive the inner ones." [*The Seth Material*, Ch. 16, The Multidimensional Personality]



According to Seth the, "Perception of beauty through the senses is the trigger on your *plane* for subsequent inner perceptions. The two are so closely bound, through music for example, which can only be appreciated through the senses. Psychic actions take place which lead the individual beyond the senses. There is much more to be said here. There is a phrase which I will explain at a later date—*inner senses*—which you will find extremely interesting. By this I mean senses within the senses. I would use behind the senses but I believe this would lead to confusion.

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“Everything on your *plane* is a materialization of something that exists independent of your *plane*. Therefore within your senses there are other senses that perceive inward. Your regular senses perceive, or as Jane would like to say create, an outer world. The senses within them, that is within the recognizable senses, perceive and create an inner world, they perceive part of an inner world. This is difficult for me to explain to you. However as your regular senses are limited according to the *plane* which you inhabit—in your case dear friends on your *plane* extremely limited, I’m afraid—so are the corresponding *inner senses* limited.

“It is almost as if you could see, feel, touch and perceive so much outwardly and feel, touch, see and perceive so much inwardly, though much more exists in all directions, of which you are necessarily ignorant. Once you exist on a particular *plane* you must necessarily be attuned to it while blocking out many other perceptions.

“It is a sort of psychic focus, a concentration of awareness along certain lines. As your ability grows in relation with the environment of your *plane* then you can afford to look around, use the *inner senses*, and enlarge your scope of activity. This is only natural. Survival on a particular *plane* depends upon your concentration in that *plane*. Again, when survival is more or less satisfied by attention then you can avail yourself of the opportunity to turn your attention elsewhere.” [Early Sessions, Vol. 1, session 14]

“The *inner senses* are actually the channels through which the entire composition of any particular *plane* is appreciated and actually maintained. It is through the *inner senses* that the *mental enzymes* are enabled to act upon the *vitality* which is, as I have said, the structure of the universe itself.

“The *inner senses* in other words are the means, the *mental enzymes* are the tools, and the *vitality* is the actual material that forms the universe as a whole, the apparent divisions within it, the apparent boundaries of the various divisions, and the diverse material within each division. Again, the different materials within each division are only *camouflages* formed by the *inner senses* upon the material itself.” [Early Sessions, Vol. 1, session 16]

“*Mental enzymes* are the transformers, and as I have said they are extremely important. I have spoken of the *inner* and *outer senses* to make our discussion easier. However you must know by now that there is no actual distinction between inner and outer. The apparent *outer senses* are merely concerned with the particular *camouflage* of a particular *plane*. The *inner senses* are concerned with *vitalities* beneath the *camouflage*. These *inner senses*, if I may use an analogy again, are like hidden underground trains that carry important fuel from one country to another.

“In various countries the fuel may be used for different purposes. The inhabitants of these imaginary countries may change the appearance of the fuel, but the fuel is all derived from the same source and supplies each various country, while the train itself travels deeply within each country and finds no barrier to keep it out.

“I will go into this more deeply also. I am merely presenting a brief outline of the direction in which this material will go in the future. If you will ignore the apparent distinction between inner and *outer senses* you will get along at a faster rate. Even though they are not different things I must speak of them differently because they appear so on your *plane*.

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This is caused of course by the typical *camouflage* distortion effect, which occurs on almost every *plane* to some extent.

“The tree bark for example is not really divided from the rest of the tree, yet I must speak as if it were so divided because this is one of the apparent effects that you see, and I could not ignore what you insist was the evidence of your senses. The evidence of your senses is usually *camouflage*. Let that one sink in.

“The *inner senses* deal with what actually is. The *inner senses* are the carriers of our fuel, that is, they can be likened to the various cars of our imaginary train. It takes some doing to be aware of this fuel, since it is so instantly transformed by the *outer senses* into the stuff of *camouflage*. The process involved is *subconscious*. You can hardly catch yourself at it, and yet with training you will be able to catch yourself in the act.

“Almost but not quite, our invisible fuel carried to us by our *inner senses* could be likened to the air which you breathe, and which on a calm day is so difficult to perceive.

“You cannot see a handful of air though your hands may be full of it. You know its effects, you breathe it constantly, but consciously you do not realize what you are doing. You do not know how air tastes unless you really think hard about it. It is fuel to your physical body and the idea of it comes very close to this fuel of the *inner senses*, which is not a *camouflage* effect and which is our *vitality* unsolidified, or the little wires which make up our imaginary [inner] universe. In other words these little wires move along constantly like little individual railway cars carrying fuel, and also are composed of the very fuel themselves.”
[*Early Sessions*, Vol. 1, session 19]

“The trouble is in ESP investigations, that you are using the wrong tools again. You are taking this dual self for granted again. Until you realize that there is one self, and not one self who does and manipulates and another self who breathes and dreams, you will get nowhere quickly. Investigations carried on according to what is considered scientific precepts are doomed in a large measure to slow-motion tactics at best, and to complete failure at worst.

“This does not mean that evidence cannot be found, and overwhelming evidence, for the existence of the *inner senses*. It does mean that spontaneity must be allowed for. It is extremely difficult to relate data received by the *inner senses* into data that will be picked up by the *outer senses*.

“Again, at best you get something like a mirror image which must be deciphered. This is rather difficult to get across to you. However, data received by the *inner senses* will have its own discernible impact upon the personality receiving it, and this impact is as strong as any impact caused by *camouflage* stimuli.

“The fact is that when you insist upon evidence through the outside, regularly accepted senses, that you almost automatically turn off the *inner sense* apparatus. This is not necessary. Man to a large degree has set up this habit reaction. It is not a natural habit reaction. You must take the inner data at its face value, and this is what you will not do. Once you take this first step of spontaneity, you will actually receive evidence that even

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your *conscious mind* will be forced to accept. But the first step of such willingness must be made.

“If you once allow yourself to freely receive inner data in a spontaneous noncritical manner, you will see that this data is as legitimate, valid and varied, and as powerful as any outside stimuli. But to insist upon translating this data into channels that can first be picked up by the *outer senses*, and then expecting undistorted strong data, is asking the impossible.

“Again, the impressions received by the *inner senses* are actually concrete in a way that you do not yet understand. This data also has physical effects upon the brain. In the same manner that impressions received from outside stimuli affect the brain, they make their impression upon it. They change the personality as any experience changes a personality. To insist upon evidence in terms of outside sensual data is as ridiculous a notion as to expect a camera to play music.” [Early Sessions, Vol. 1, session 25]

“And again remember that these senses, these *inner senses*, operate as a whole, and that at least to some degree the divisions between them are somewhat arbitrary on my part, and are made for the sake of simplicity.

“... Direct experience of these *inner senses* will give you a much clearer picture of them than any words, even mine, can do. You understand however that any direct experience will be of very low power. I don’t want to blast you off your feet.” [Early Sessions, Vol. 1, session 38]

“You have no idea of the bulk of the material on the *inner senses* that is still to be covered and until you have learned much more about them we cannot even begin any real discussion of many other units of activity, because it would be incomprehensible.” [Early Sessions, Vol. 1, session 42]



Seth says that, “First, you must understand the nature of what you call reality. To some very small extent, I have begun to explain this in the Seth material. The five hundred and some odd sessions we have, however, barely represent an outline, but they are enough to begin with.

“The ideas themselves will start you thinking. Besides the outer senses that you take for granted, you have inner senses. These will enable you to perceive reality as it exists independently of the physical matter that you know. You must learn how to use, develop and recognize these inner senses. The methods are given in the material. But you cannot utilize the material until you understand it.

“The material itself is cleverly – if you will forgive the term – cleverly executed so that as you grapple to understand it you are already beginning to use abilities beyond those that you take for granted.

“You must first of all, cease identifying yourself completely with your ego. You must not just listen to my words but realize not only that you are more than your ego, but that you can perceive more than your ego perceives. You [must] demand more of yourself than you have ever demanded in your life.

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“This material is not for those who would deceive themselves with pretty, packaged, ribboned, truths – truths that are parceled out and cut apart so that you can digest them. That sort of material does serve a need, and there are many who give it and it is helpful for those who need it. This material demands more. It demands that you intellectually and intuitively expand it demands that you use your abilities.

“There are other ways far more difficult and you are not ready for those, but you are ready for the methods that I have given if you are willing to work. And yet by work, I mean a joyful endeavor, a spontaneous endeavor. You have simply to allow yourselves to be yourselves.” [ESP Class, October 21, 1969] (3)

Jane writes that, “The *inner senses* are not important because the release clairvoyant or telepathic abilities, but because they reveal to us our own independence from physical matter, and let us recognize our unique, individual multidimensional identity. Properly utilized, they also show us the miracle of physical existence and our place in it. We can live a wiser, more productive, happier physical life because we begin to understand why we are here, individually and as a people.” [The Seth Material, Ch. 19, The Inner Senses—What They Are and How to Use Them]

Seth says later, “Using the *inner senses*, we come conscious creators, cocreators.” [Seth Speaks, Ch. 2, My Present Work, Environment, and Activities, session 515]



“The physical senses are the extensions of the *inner senses* that are, in one way or another, a part of each physical species regardless of its degree. The *inner senses* provide all species with an inner method of communication. The cells then, possess *inner senses*.” [Dreams, “Evolution,” and Value Fulfillment, Vol. 1, Ch. 2, In the Beginning, session 886]

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Seth’s Nine Inner Senses:



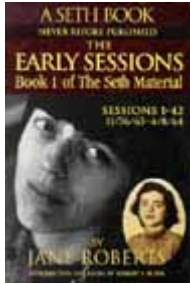
inner vibrational touch

Jane says that, “This sense [inner vibrational touch] is much like empathy, but far more vital. (Seth says that we can’t experience these *inner senses* in their full intensity now, because our nervous systems can’t handle that much stimuli.)

“Generally, though, this first *inner sense* can be extremely valuable, leading to expansion of experience, great understanding, and compassion. Using it, with practice, you can feel the living emotional element of any living thing,

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rejoicing in its vitality. It does not diminish individuality, and it does not imply psychic invasion. We are not to be psychic Peeping Toms, but should use these abilities only to help others or, joyfully, as we use muscles and bones. The intent is important, but I don't believe that you *can* use these senses wrongfully in any basic way; if you aren't ready to utilize them properly, your own personality will see to it that you don't use them consciously at all." [The Seth Material, Ch. 19, The Inner Senses—What They Are and How to Use Them]



Seth says, "I would like to make an analogy. Though in some cases it may fall down, overall it will make my point.

"Imagine a man standing on a corner [man A], looking down the street at a tree a block away. He need not walk that distance in order to know what is there since he can see everything between himself and the tree, at least as far as large objects are concerned. His sense of sight allows him this freedom.

"Imagine a man in an automobile [man B] who passes our man at the corner. Now when our man in the automobile reaches the tree he is further ahead, so to speak, in distance. [Man B] is also in some respects further ahead in time, yet actually he is not. That is, the man on the corner has watched him pass by. [Man B] is beyond the man on the corner in space. The man on the corner at the same time sees the motorist drive beyond. But although [man A] sees him pass in space he knows that they exist, he and the motorist, simultaneously even though usually the idea of passing on involves time.

"If you will imagine the rather odd picture of a solid beam extending from the body of the man on the corner to the tree, then this may help you to think of sight as a path.

"The reason I am using solidity here is that we are dealing with the world of *camouflage*, and sound waves and light waves are definite on your *plane* and can be measured. They are not solid as your tree is solid, but they are solid in degree. That is, they manifest themselves well enough to be recorded on your [scientific measuring] instruments.

"Now with that out of the way, we can consider the *inner senses* as paths leading to an inner reality. However, here we are not concerned with space or time. If you were, or if man A was blind, he would not see the tree in question. If he were deaf he would not hear the car. Let us pretend this state of events, and let us compare the physical objects between our man and his tree to points somewhat corresponding to the inner world. It would be as if instead of seeing the various houses or whatever, our man instead felt them. If you remember, I mentioned earlier that your *outer sense* of touch was extremely immediate, in a way that sight was not, and I also gave you immediacy as one of the qualities of the *inner senses*.

"Now our man would not vaguely sense these objects, he would feel them. He would be sensitive to them, in other words, while not touching them with anything like physical hands, as for example you feel heat or cold without necessarily touching ice or fire.

"This is one of the qualities belonging to the *inner senses*. I will go into it more deeply but you may call it the first *inner sense*.

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“It involves immediate perception of a direct nature, whose integrity varies according to what is being sensed. It involves instant cognition through what I can only describe as inner vibrational touch. This is, if you will excuse the pun, touchy, since I want to avoid any implication here of sloppy sentimental emotionalism; and the word vibrational is not the best.

“This sense would permit our man to feel the basic sensations felt by the tree, so that instead of looking at the tree his consciousness would expand to contain the experience of what it is like to be a tree. According to his proficiency, in a like manner, he would feel the experience of being the intervening grass and so forth. He would in no way lose consciousness of who he was, and he would perceive these experiences, again, somewhat in the same manner that you perceive heat and cold. In your *camouflage* pattern you must adapt yourself to the effects of heat and cold, but our man in the inner world would not be under any such obligation. I am speaking now only of our first inner sense.

“... The inner world of course is part of all *planes*. It is not so much that it exists simultaneously with the outer world, as that it forms the outer world and the outer world exists in it.

“When you receive more material on the *inner senses*, you can begin using them to a much higher degree than you do now. For those interested in inner reality the *inner senses* can be utilized, of course, to explore and perceive portions of this inner reality; and the inner reality is after all what you are after.

“I will have to go into what we will call for now *evolution* at some time to explain the influence of the inner world upon the outer world, because the species to which you have the honor of belonging is now moving in the direction of breakthrough discoveries, as far as inner reality is concerned. There is much more to be said here, and you can count on me to say it.” [Early Sessions, Vol. 1, session 21]

“... Empathy is an outer materialization, very superficial, of the first *inner sense* which we have discussed so briefly.

“Unless man learns to use this *inner sense* he may well lose whatever he has gained.” [Early Sessions, Vol. 1, session 23]

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psychological time [Exercise 1]



Jane says that, “Actually, in practice, psychological time leads to development of the other *inner senses*. In psy-time, as we call it, you simply turn your focus of attention inward. Sit or lie quietly and close your eyes. Pretend that there is a world within as vivid and real as the physical one. Turn off your physical senses. If you want, imagine that they have dials and you flip them off, one by one. Then imagine that the *inner senses* have

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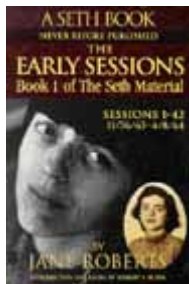
another set of dials. Imaginatively, turn them on. This is one method of beginning.

“You may, instead, just lie quietly and concentrate on a dark screen until images or lights appear on it. Do not concentrate on worries or daily trivia that may arise as soon as you block out physical distractions. If such thoughts do come to the foreground of attention, then you are not ready to proceed. First you must get rid of them.

“Since we can’t concentrate fully on two things at once, you may focus your attention on the screen again or on any imaginary image—this will banish the annoying worries. Or you may pretend that the worries themselves have images and the ‘see’ these vanishing away.

“At a certain point you will feel alert and conscious but very light. Within your mind you may see bright lights. You may hear sounds or voices. Some may simply be subconscious pictures. As you practice, you will learn to tell one from the other.

“Gradually as you progress, you will feel apart from time as we know it during the exercise. You may have various kinds of subjective experiences, from extrasensory episodes to simply periods of inspiration and direction. I sometimes have out-of-body travels, for instance, during psy-time. This sense leads to refreshment, relaxation, and peace. It can be used in many ways, for different purposes. Most of my students now utilize this sense quite well, and use it as a preliminary to other experiences.” [The Seth Material, Ch. 19, The Inner Senses—What They Are and How to Use Them]



According to Seth, “Time is one of your most obvious *camouflages*, and the study of time will lead you in a fairly direct manner from the camouflaged physical self to the *inner self*, which you ignore. Even now your psychologists speak of the difference between physical time, by which you set your clocks, and psychological time.

“Psychological-time so-called belongs to the *inner self*, that is to the mind. It is however a connective, a portion of one of the *inner senses*, which we will call for convenience the second *inner sense*.

“Outer physical time is a complete *camouflage*, unnecessary basically on your *plane*; but you have made it seem necessary because of your refusal to admit the *inner self* as part of your whole personality, and therefore you have not been able to utilize psychological time to its fullest advantage on your *plane*. Psychological time as I have said is a natural pathway, part of an *inner sense*, that was meant as an easy access from the inner to the outer world and back again. You do not use it as such.

“This is one of the reasons why breathing seems automatic, and why dreaming seems to confound your physical *camouflage* idea of time. It is perfectly within your present capabilities to understand that time, to your dreaming self, is very much like time to your waking *inner self*. But you must first disconnect the physical concept of time and watches.

“This concept is one of the easiest to explore, since as I have said your clock time is one of the most artificial of your *camouflages*. The time concept in dreams may seem far different than your conception of time in the waking state, when you have your eyes on a clock and are concerned with getting to some destination by, say, 12:15. But it is not so different

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from time in the waking state when you are sitting alone in a room with your thoughts, and with no particular need to get anywhere.

“You will I am sure see the similarity now between this inner, alone sort of psychological time, experienced very often in waking hours, and the sense of time experienced in dreams. This is meant to show you but one more point of similarity between the waking and sleeping selves. In other words it is meant as another proof that they are indeed but one self, and that any divisions between them are artificial.

“The intellect is extremely important in the manipulation of *camouflage* patterns once they are created. You have made your world, and your intellect should help you deal with what you have created. It has other vital functions which I shall enumerate at a later date. However, I cannot say this too often: You are more than your *conscious mind*, much more, and the self which you do not admit happens to be the portion of yourself which not only insures your own survival in the physical universe which it has made, but which is also the connective portion of yourself with inner reality. Which is, when all is said and done, the only basic reality; and which also continually enables you to create these *camouflage* patterns, and which contains knowledge and intuitions and memories which you need in a most desperate manner if you are ever to understand yourself, and if the race of mankind is ever to evolve to its fullest.

“It is only through the use of this inner man, though the recognition of the functions of this inner man, that the race will ever use its potential. The *outer senses* will not help man to achieve the inner purpose which drives him.” [Early Sessions, Vol. 1, session 23]

“Any such communications coming through the *inner senses* will exist in your psychological time. I have said also that this psychological time operates during sleep and during quiet times of consciousness. Now in dreams and in the dream framework you have the feeling of experiencing many hours, or even days. These days or hours that you seem to experience in dreams are not recorded by the physical body, and are outside of your physical time *camouflage*. If in a dream for example you experience within the framework two days, physically you do not age for these two days.

“I am sure you see the many places that this can lead us. For one thing, psychological time is so much a part of inner reality that even though your *inner self* is still connected to the physical body, you are in the dream framework free of some very important physical effects. Now as your dreams seem to involve you in duration that is independent of your clock time, and I have much more to say here, so can you achieve the actual experience of duration as far as your inner visions are concerned.

“But the minute, the physical minute, that you try to transpose these visions upon the physical minute, then you have lost them. Many times I am sure, in so-called daydreaming, you have lost track of physical time, and before you know it the experience of inner duration has entered in. Physical time so-called, that is clock time, is one of the latest and most artificial of your *camouflages*. It has nothing to do with your particular *plane*. It is a human invention of which your animals are blissfully ignorant.

“... Psychological time fits into physical time with little trouble. Originally this enabled man in many ways to live in the inner and the outer world with relative ease. Psychological time

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can be transposed onto physical time, but psychological time cannot flow unhampered or with any freedom through days chopped up into so many clock divisions. The clock time idea was invented by the conscious ego of man for many various reasons, with fear in the foreground.

“At another time we will have sessions dealing with *evolution*, and in these sessions we will cover the advent of clock time and its many ramifications. It is without doubt one of man’s tragedies, and it arose in large part out of this unpredictable dualism that befell him.

“Physical time, or that is clock time, was invented by man’s ego to protect the ego itself, because of the mistaken conception of dual existence—that is, because man felt that a predicable conscious self did the thinking and the moving, and an unpredictable almost automatic self did the breathing and dreaming. He set up boundaries to protect the predictable self from what he considered the unpredictable self, and ended up by cutting the whole self in half.

“Nor is the invention of clock time the only such mutilating device mistakenly invented and used to protect one part of the self from the other. You can almost trace back this fear through the legends and fantasies of the species.

“... Concepts fit together in patterns in order for there to be communication between us. I must disentangle a concept from its pattern, which is somewhat difficult. It is somewhat like having to disentangle a particular word from a strong emotional association. I experience patterns made up of concepts, and you use words in associations.

“When speaking through Ruburt [Jane] (4) I must disentangle the concept from the patterns, which sometimes leaves me with short ends because it is natural for me to experience the concepts in their entirety; and yet I must drop very important data by the wayside because you are not capable of handling it, except in consecutive form.

“One of the advantages of the *inner senses* as they operate together is this ability to experience whole entirety patterns, and it is difficult to dilute this, to drop it so to speak, drop by drop. I would like to say something about Joseph’s [Rob’s] experience the other evening [in which he experienced a wave of tingling over his whole body several times], but I also want to go into the invention of the soul.

“You see, to me these things are closely associated and connected in an overall *concept pattern*, and yet I must give them to you one at a time, and take pages to make the connection clear. One of mankind’s weaknesses has always been his impatience and his preoccupation with *camouflage* patterns on his *plane*. It is this impatience that made him attempt to know himself by examining the outside world, rather than exploring what was within himself.

“... I feel *concept patterns*, or at least that is the nearest I can come to explaining it to you, and this my dear friend will involve our third *inner sense* [perception of past, present, and future] when we really go into that discussion. It involves a different idea entirely from the first *inner sense* [inner vibrational touch], which somewhat corresponds on a different level to your empathy. There is a subtle distinction between the two senses that sets them apart.

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"I wanted to say a little more about duration, as far as communication from the *inner senses* are concerned. As I said, duration can be experienced in relation to psychological time and within its framework. The important thing here, and I'm afraid the difficult thing for you here, is the relaxation of the mind from clock time. And this is a freedom which you can and should allow yourself in such instances.

"It comes, believe it or not, quite naturally, and if you relax you will be aware of it in quite moments.

"... Incidentally again, hypnosis also helps you to use psychological time to a true advantage. The boundaries of clock time melt when psychological time is utilized. You can look through psychological time at clock time, and even use clock time to your advantage; but without the initial recognition of psychological time, then clock time is somewhat of a prison.

"Your physical time of seasons and tides, and night and day, is to me one of your most delightful *camouflages*, and if Ruburt [Jane] will excuse my clumsy attempt at being poetical, I will say that physical time is like a delightful flowing gown that clothes psychological time with many different colors and materials and designs. It is a most faithful reproduction of psychological time, and one of your truest *camouflages*.

"This is why psychological time seems to flow so easily when physical time is pursued and watched by a quiet 'I'. The one leads to the other and the *camouflage* is loose enough to let the inner form shine though. A proper use of psychological time will not only lead you into the inner world, but will also prevent you from being rushed in the physical world. Within it, that is within the framework of psychological time, you will discover a quiet and cool peacefulness. I tell you both this for your benefit, because both of you will gain much in the utilization of these added benefits.

"Psychological time adds duration. You will find something else here. From the framework of psychological time you will see that clock time is as dreamlike and fleeting as you once thought inner time was. And you will discover your whole selves in other worlds, peeping inward and outward at the same time, and finding that all time is one time, and that all divisions are illusion.

"... I cannot stress too strongly the benefits you will receive by using psychological time as I have told you. You know now what it is and how to use it to advantage. Not only will it help the physical and mental being on your *plane*, but it will enable you to meet the whole self.

"... The one point I would like to make, first, is this: Conscious fear is usually the main hindrance as far as data from the *inner senses* is concerned. Therefore, a realization that these senses belong to you and are quite natural will help you avoid the otherwise unavoidable, almost automatic closing off of such data by the consciousness.

"If you remember this, inner data will come through much more easily, and you will be able to control it. It is never of itself overpowering. There are abilities in which you can train yourself, in both recognition of data when it occurs, utilization, and control. This also implies to some degree utilization as far as duration is concerned. That is, within the framework of psychological time you can lengthen such experiences.

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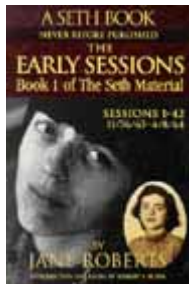
“You can never force them to exist for a specified period of clock time, nor for that matter can you do that to a dream. Though this may sound impossible as this stage, nevertheless you can control such data when in a waking state better than you can control a dream. Here you learn to use certain parts of the consciousness for the purposes of the whole self, but I will discuss this at a later date.” [Early Sessions, Vol. 1, session 24]

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perception of past, present, and future



Jane says, “Remember, according to Seth these *inner senses* are used by the whole self constantly. Since past, present, and future have no absolute reality, this sense allows us to see through the apparent time barriers. We are seeing things as they really are. Any precognitive experience would entail use of this *inner sense*. It is often used spontaneously when psy-time is practiced.” [The Seth Material, Ch. 19, The Inner Senses—What They Are and How to Use Them]



Seth says, “Now basically, consciousness itself is a type of barrier, and anything that has consciousness experiences time to some degree. This degree may be so slight that to you it would not seem to exist at all. Self-consciousness presents a larger barrier, therefore the sense of time is greater. Psychological time is the lowest common denominator, so to speak, from your viewpoint. That is, many of the barriers disappear. Psychological time represents on your *plane* the closest you can come to the experience of timelessness as far as your physical laws are concerned.

“You do experience time, but not time as it is bound by your *camouflage* patterns. As I have mentioned you can in a dream or daydream or through conscious use of psychological time experience many hours in a few clock minutes. This experience comes very close to the third *inner sense*. If you will remember again our imaginary experience through the *inner senses* as we looked down at the street, you will remember that I spoke of sensing not only the present essence of the living consciousnesses within a certain scope, but I also mentioned sensing their past and futures.

“This sensing would have been done by the third *inner sense*, in conjunction of course with other senses, and this perception of past, present and future would not take any clock time, at least not theoretically. You, I doubt, will ever have such an experience completely. There will always be some clock time involved for you.

“[O]ur imagined experience would depend upon all of the *inner senses* working together in a complex, near-perfect manner, that I doubt you could achieve at this stage. This experiencing of past, present and future would seem to be unwilling, almost automatic. If

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you were to have it or one like it, it would seem as if a door suddenly for no reason opened and then just as abruptly closed. This would not be the case however.

“The *inner ego* or the inner self-conscious self directs such experiences and uses the *inner senses* in much the same way that you use the *outer senses*, except that the *inner ego* knows all of the mechanics involved in the use of the *inner senses*, and you know little of the mechanics involved with the *outer senses*.

“You may have experiences through all of the *inner senses* but not at once. This is a great simplification. What I should perhaps add for the sake of clearness is that you will not as a rule be aware of data that comes to you through more than one sense, *inner sense*, at a time.

“The fact is that the whole self is constantly experiencing data from all of the *inner senses*. The *inner ego* is of course aware of this. The *subconscious* is sometimes aware of this, and the *outer ego* is aware of very little. I have explained the reasons for this in past sessions. The *outer ego* must concentrate much of its energy toward survival in and manipulation of the outer *camouflage* world. This world has already been created by the *inner self*, and its continuing existence is determined by the constant vigilance of the *inner self*.

“Only when a certain level of confidence is reached can the *outer ego* afford to become familiar with these inner workings, at least on your *plane*. Otherwise you would falter. As a rule, even though the whole self is capable of organizing the data from all of the *inner senses*, the *subconscious* can rarely receive such communications full blast; and the *outer ego*, concerned as it is with *camouflage* pattern[s], and really born to deal with *camouflage* pattern[s], simply could not stand the shock of realization that a complete set of *inner senses* would bring.

“This sort of experience will always be shielded from the *outer ego* of necessity. Even a watered-down version of a direct inner experience is a shock to the *outer ego* on your *plane*, since the ego imagines itself and its own perceptions to be supreme. You have no idea, even with what training you have, of how shattering such a complete experience would be to the *outer ego*, so we will take one *inner-sense* experience at a time.

“... Full use of the *inner senses* is not even for me yet. There is still a long way for me to go. We progress along these lines according to our capabilities and our own strengths. The conscious ego also develops in a strange manner through all this, as I will now attempt to explain.

“Through the various levels of existence the *inner ego* and *outer ego* come closer and closer together. The *subconscious* eventually disappears, as it is no longer needed as a necessary buffer zone. At your stage of development the *inner ego* is by far the most self-conscious part of the whole self, and has the greatest ability for perception and organization. It alone is capable of experiencing inner and basic reality directly and immediately. It alone can cope with the tumultuous nature of such direct reality experience.” [Early Sessions, Vol. 1, session 35]

“Before we close I want to mention the importance of the third *inner sense* with the experience of *concept patterns*. The third *inner sense*, involving what you would call

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perception of past, present and future, is the sense that enables the *inner ego* and *entities* to experience direct *concept patterns*, and free them therefore from successive cause and effect limitations." [Early Sessions, Vol. 1, session 36]

"I wanted to say more concerning the third *inner sense* in connection with concepts.

"With your clock time it is very difficult for you to conceive of large concepts to begin with. You are forced to think using word symbols strung one before the other, and therefore you are imprisoned by a *camouflage* of continuity.

"You find difficulty in escaping from time, as a rule, and therefore you are also imprisoned by past, present and future, in such a way that they appear to be walls which never can be climbed. Not only is it difficult for you to conceive of a large concept for these reasons, but also it is well nigh impossible to communicate such a concept to you.

"You insist upon a continuity and a seeming cause and effect because of the erected wall barrier that you yourselves have constructed. Concepts such as those I am referring to reach beyond your ideas of time and space.

"When and if you become proficient in the use of the third *inner sense*, then and only then will you be able to receive such concepts. When cognition is more or less spontaneous, then you can appreciate a concept on its own terms.

"When cognition is spontaneous or nearly so, then the idea can have freedom. You are bounded by your cause and effect theories. You believe in your ideas of time, and depend upon them to such a degree that it is impossible at this stage for you to conceive of a concept that has nothing to do with space or time.

"As an analogy, you live in a self-constructed box with certain self-constructed senses to enable you to perceive the boxworld that you yourself have created. Any true concept has its origins outside your box, and continues beyond it.

"It also riddles your box through. Nevertheless, with your *camouflage senses* you perceive only that part of the concept that happens to fall within your box, and even then you receive and interpret such a concept with your *outer senses*, and therefore distort it out of all recognition. (5)

"Unless you use the *inner senses* in the manner that I have and will prescribe, you will always receive but a glimmering of any true concept, regardless of its simplicity.

"The third *inner sense*, as I have told you, will enable you to some extent to free yourselves from the *constructions* of past, present and future, and will permit in theory instant cognition, but you will be able to set aside now and then the boundaries of time, and you will be able at least to glimmer the reality and the concepts of which I speak." [Early Sessions, Vol. 1, session 37]

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the conceptual sense [Exercise 2]



Seth says, "I went into the connection between the third *inner sense* and concepts for a reason, and this will now be an introduction into the fourth inner sense.

"... The fourth *inner sense* is the conceptual sense. Now you think of a concept in terms of an idea, which you can only understand in intellectual terms. However, the fourth *inner sense* involves again direct cognition, only now of a concept in much more than you would call intellectual terms.

"It involves experiencing a concept completely, to the extent of being a concept completely; and already I hear shouts of dissent. No, you do not leave what you are pleased to call yourself behind. You merely change what you are into a different pattern.

"Concepts have what we will term for now electrical and chemical components. Nothing exists in any universe or on any *plane* that does not have form of one sort or another. You may not be able to perceive the form but it always exists. Direct experience of a concept therefore involves the transformation of one pattern into another.

"The consciousness that directs this transformation knows what it is doing. The molecules and ions change into the concept, which is thereby directly experienced.

"... You are always receiving data from the *inner senses*. It is sifted through the *subconscious*, and when you receive it directly, or more or less directly for the first time, it can be frightening merely because of the unfamiliarity, and because of the unusual vividness. This is why I have said that the *inner senses* present their own evidence.

"Now returning to the inner conceptual sense. You cannot truly understand or appreciate any other thing unless you can become that thing. This is definite. Otherwise you only receive an approximation and a distortion.

"Your *outside egos* are constructed to enable you to deal with the *camouflage* world. It is necessary. It necessarily also narrows your concentration and your understanding. During your existence you are focused, you are stuck to, you are placed and centered in, your physical universe by the outside ego. It manages your manipulation of *camouflage* material.

"You cannot displace it completely, except at your own peril. Nevertheless you can learn to trick it. You can learn to cease focusing now and then and let the *inner senses* look out through the [*outer*] *ego's* eyes.

"And you miss the point, often, in that such trickery of the *outside ego* benefits the *outside ego*, and brings knowledge to it that it would not have otherwise.

[Exercise 2]

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“... When the fourth *inner sense* is exercised, and I will outline exercises and all three of you [Jane, Rob, and visiting friend John Bradley (*entity name* Phillip) would certainly benefit by following my suggestions, you will discover what an idea really is.

“You will discover this by experiencing the idea directly, and you can best achieve some approximation of accomplishment by using psychological time. Your idea of experiencing a concept is doubtlessly to follow it through from beginning to end. Sweet tootsies, there is no beginning or end, and this idea of yours is the result of a complete and utter concentration upon *camouflage* time.

“Nor does the *evolution* of either an idea or a species involve time. It merely involves time in your universe. You insist upon labeling as laws of absolutes what is actually your distorted and limited vision of concepts as they seem to appear to you. Using psychological time, sit in a quiet room; and I hope this is not impossible, when an idea comes to you, and I presume it will, do not play with it intellectually. You can dissect it to your heart’s content after the experience.

“Reach out to the idea intuitively. Do not be afraid of or reject unfamiliar bodily sensations. With practice, and to a very limited degree, you will find that you can become the idea. You will be inside the idea, looking out, not looking in. This is thought.

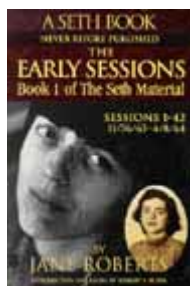
“If you think you think you are in for a surprise.” [*Early Sessions*, Vol. 1, session 37]

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cognition of knowledgeable essence



Jane says that, “This sense is a much stronger version of inner vibrational touch.” [*The Seth Material*, Ch. 19, The Inner Senses—What They Are and How to Use Them]



Seth says that, “As far as the *inner senses* are concerned, they merge smoothly, one into the other, operating as a unit in what I will call pure unhampered circumstances. They work that way for me, for example, yet I must attempt to list them separately for you.

“There are difficulties also. Not so much in interpretation as the fact that some terms may be negatively suggestive, or that you may put emotional

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connotations where they do not belong.

“For example as I have said, the fourth or conceptual sense ignores what you call past, present and future, and so can appreciate a concept in its entirety, can actually experience the concept in much the same manner that you might work out an idea through a drama, if you follow me.

“Only in this case the dramatization provides its own actors. I am going to leave further discussion of this sense until some later session, when after additional material you will be able to understand it more thoroughly. And again remember that these senses, these *inner senses*, operate as a whole, and that at least to some degree the divisions between them are somewhat arbitrary on my part, and are made for the sake of simplicity.

“The fifth *inner sense* carries us further along in this direction, and involves what I will call cognition of the knowledgeable essence. This sense differs from the fourth *inner sense* in that it does not involve the cognition of a concept.

“It is similar to the fourth sense in that it is free of course from the arbitrary past, present and future, and it is also similar in that it involves an intimate becoming, or a transformation of self into something else.

“In this case it would involve living tissue. The analogy is difficult on your terms. With your *outer senses* now, you attempt to understand a relative or a friend. Use of this fifth *inner sense*, were it available to you, and in its fuller sense—fortunately it is not—would enable you to enter into your friend.

“Now this certainly sounds not only unbelievable from your point of view, but probably undesirable, and if so I appreciate and understand your reactions. However, I certainly cannot let possible unfavorable reactions on your part govern what material I give you.

“This *inner sense* is not only an important one but is immensely beneficial, and is not misused in any way by those able to use it. Very simply, these senses do not function until they can be handled correctly. This sense in no way involves invasion. It does not imply that one *entity* can control another. It merely involves direct, instantaneous cognition of the essence of living tissue.

“I use the word tissue with some caution. Nevertheless all *entities*, except for a few important exceptions, are in one way or another enclosed within themselves, and also connected to others by some sort of capsule, and your word tissue would seem to be the closest I can come to this.

“This fifth sense, then, would enable you some freedom to cross this living tissue boundary into other living territory. Do not think of this living tissue necessarily as the flesh, since those who are capable of using this sense fully are not on your *plane* to begin with.

“Now this sense, like all other *inner senses*, is being used by the *inner self-conscious ego*, but the *outer ego* is not permitted awareness along these lines. A minimum amount of

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information from these *inner senses* is given to the *outer ego* after it is sifted through the *subconscious*. But only a minimum amount.

“Without any use of this fifth *inner sense* no man would even come close to understanding another. This is an extremely important point, and perhaps your phrase ‘to put yourself in someone else’s place,’ most clearly approximates this sense.

“Direct experience of these *inner senses* will give you a much clearer picture of them than any words, even mine, can do. You understand however that any direct experience will be of very low power. I don’t want to blast you off your feet.” [*Early Sessions*, Vol. 1, session 38]

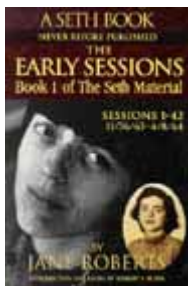
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innate working knowledge of the basic vitality of the universe (6)



Jane says, “Seth always maintains that the answers to our questions about reality lie within us. They reveal themselves to us when we turn our attention away from physical data and look inward; this is when the sixth *inner sense* comes into play. It also shows itself in inspirations, and episodes of spontaneous ‘knowing’. Surely this sense suddenly came into operation during my experience with ‘cosmic consciousness’ and was partially responsible for my ‘Idea Construction’ manuscript. (7) This sense gives rise to most experience of a revelatory character.

“The trouble is that we must somehow translate the data into terms that we can understand, explaining it verbally or with images—and distortions are bound to result. Some such experiences can’t be expressed physically, yet the individual concerned is convinced of their validity.” [*The Seth Material*, Ch. 19, The Inner Senses—What They Are and How to Use Them]



Seth says, “Now again, understand that I am breaking down an extremely complex concept into piecemeal data. There are again extremely subtle differences at times between these *inner senses*, although at either end of the scale there is great distinction.

“To complete our skeleton outline, and we will go much more deeply into all of the *inner senses*, I will give you some data on the sixth *inner sense*, which actually involves a knowledge or ability used by some of the others.

“As far as *inner senses* go, it is an extremely basic and rudimentary sense, containing within it the possibility of other *inner senses*. Although it is one of the most necessary senses, I could not give it to you first since you would not have understood it.

“This sixth *inner sense* is concerned with the *entity’s* innate working knowledge of the basic *vitality* of the universe, without which no manipulation of *vitality* stuff would be possible. As,

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for example, you could not stand up straight in your physical universe without first having among other things an innate sense of balance.

“The sixth sense is too important to skim over, and yet I wanted to mention it this evening because it fits in with our discussion. Without this sixth sense, and without its constant use by the *inner self-conscious ego*, you could not even construct the physical *camouflage* universe of your own *plane*. This sense, again, is used constantly beneath the *outer ego’s* awareness, and forms the basis for *camouflage constructions* on every *plane*.

“The material I am giving you here is very fragmentary. However, I want the outline to go along, and I will always continue to fill in. This sixth *inner sense* is so important that this material should be read thoroughly, as it will end up as one of the basic parts of our material from which many other important discussions will follow.

“And when I go more thoroughly into the actual manner in which man constructs his universe, this material will be basic starting point. I do not intend to leave material in a general, undifferentiated fashion, but will add details. But first you need the skeleton outline.” [*Early Sessions*, Vol. 1, session 38]

“As I mentioned, the sixth *inner sense* involves something that can be likened to what you call instincts, except that it is a property of the *inner self*. Consider a spider spinning a web. The web is a *camouflage* pattern that definitely exists on your *plane*. Here your simple spider is using his sixth sense, for these senses are the latent property of other living things, and not restricted to mankind.

What you have in the spider’s activity amounts to a demonstration of the sixth *inner sense* almost in its pure form. The spider has no intellect or *outer ego*, and his manipulations are the direct result of activities performed by pure and spontaneous use of the *inner senses*. They are unhampered and uncamouflaged to a great extent.

“All of the *inner senses* are not utilized to the same degree on any *plane*. Many *planes* are given over to the training in the use of one or two of the most important *inner senses*. I liked the analogy of the spider and his web because it is such a simple and uncomplicated example of *camouflage construction*, divorced from intermediaries such as ego or tools.

“Inherent, and I repeat inherent in the spider as in man, is the complete comprehension, or rather comprehension through direct experience, of the universe as a whole. In its particular existence the spider is not aware of all this knowledge, but it uses what is necessary of it to construct its web. It experiences directly. There is of course no ‘I’ consciousness, but there is direct consciousness, nevertheless, of the most intimate kind.

“Give the spider an ego and an intellect and you will see then how the picture would change. These would enable him to enlarge upon his scope of awareness and activity, but at the same time impediments would be placed so that the web *construction* would no longer appear either as direct as far as its source is concerned, nor as spontaneous.

“You construct your own *camouflage* existence as the spider constructs his web, but you are not aware of the threads. You do not understand that they originate within yourself although it is very simple to smile as the lowly spider weaves its web. The spider’s

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construction is severely limited to one *plane*, but this is not the case with your *constructions*, which may have reality on many *planes* at once, and in ways with which you are not familiar.

“It should be obvious that although an idea is born in time, after its conception it is free from time in a way that a spider’s web can never be free from time. To the extent that a *construction* exists as *camouflage*, to that extent it is bound by and vulnerable to physical laws.

“If energy is imprisoned or focused into the physical *construction* to the extent that a *construction* appears on your *plane*, while still not fully constructed, left incomplete in some aspects, to that extent the idea behind the *construction* is not bound by physical laws.

“... This sixth sense [of the innate working knowledge of the basic *vitality* of the universe] is one of the basic ones which makes use of the others possible. Mankind often confuses it with, and calls it, instinct. It is merely the innate knowledge which makes manipulation of energy from one form to another possible, and you use it constantly. The spider is more familiar with it in its pure form than you are. That is, than mankind is.

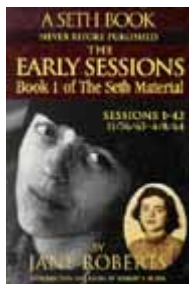
“It is this sense which directs your growth physically, and which forms the cells of your physical body and constantly changes the stuff of your body.” [*Early Sessions*, Vol. 1, session 40]

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expansion or contraction of the tissue capsule [Exercise 3]



Jane says that, “In psy-time this [*inner sense*] results in a peculiar ‘elephantiasis’ feeling: I feel as if I am expanding and yet getting lighter and lighter in weight. The sensation can also arise just before an out-of-body experience. I have felt this in reverse in several sessions with the other personality, *Seth Two*.” [*The Seth Material*, Ch. 19, The Inner Senses—What They Are and How to Use Them]



Seth says that, “The *tissue capsule* of which I have spoken earlier surrounds every living consciousness. To some extent it could be compared to an extra layer of skin surrounding the physical body, except that it is not constructed in the same manner upon your *plane*, and is invisible to you under ordinary circumstances.

“It is actually a field, that is energy field, boundary. It protects the *inner self* by acting as a barrier that keeps the whole self’s energy controlled, and

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keeps it from seeping away. At the same time it protects the whole self from certain radiations which do not here concern you. No living consciousness exists on any *plane* without this *tissue capsule* enclosing it.

“The capsule of course is not a solid on any *plane*. To some inhabitants of other *planes* that have access to your *plane*, all that can be seen of you is this *tissue capsule*, since such inhabitants have had no experience in your particular type of *camouflage construction*. Therefore your *camouflage* patterns are invisible to them, but the *tissue capsules* are not.

“These capsules can be seen by you under certain circumstances, and have been called astral bodies—a term which does not meet with my pleasure. I would like to repeat again the fact that in many instances, and with exceptions, ideas not fully constructed on your *plane* not only have great force but are also freer from the effects of physical laws. The idea has at its command then greater and varied methods of expression, and from it varieties of *construction* can be attempted. I have mentioned the advantages of a painting over a piece of sculpture, and an idea not fully captured will find further expression.

“This is not to say that perfection is not to be sought after. It is of course impossible to achieve but the almost-completed leaves room for further development of the idea, and the idea is not imprisoned.

“The portrait that you [Rob, who is a painter] sent to the gallery is evocative. It continues to grow. It is not completely at the mercy of a completed *camouflage*. The whole self is never completely constructed on your *plane*. At best it finds expression now and then. A *camouflage plane*, merely by being what it is, makes it impossible for the whole self to find expression. There is almost hypnotic focus of energy for a particular time for a particular reason.

“The *inner self* is always there. You are always aware of it in the same manner that you are aware of what is happening in a trance. This is another excellent analogy, if you’ll forgive me for patting myself on the back.

“... Your *plane* is a training place in the use of manipulation of energy. Your *plane* seems to deal with cause and effect, but this is in itself a necessary *camouflage*. In actuality there is no cause and effect as you think of it. There is only spontaneity. For a particular interval you must be taught as if there were cause and effect, so that the result of spontaneity would not end up as chaos. This statement may seem contradictory but later you will see that it is not.

[Exercise 3]

“Now we have briefly discussed the meaning of a *tissue capsule* I will go into the seventh *inner sense* a bit more deeply. This sense allows for an expansion or contraction of the *tissue capsule*. Theoretically there is no limit to the contraction or expansion allowed, but practically there are usually definite limitations.

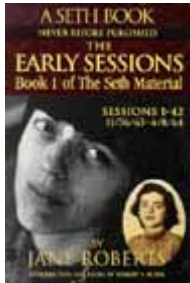
“I am only going to hint of something here. For fun, think of the expanding *tissue capsule* in terms of or in connection with, the theory of your expanding universe. Such contemplation

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should be excellent exercise. This is quite evocative, and I hope I can peek in sometime when you are trying to deal with it." [*Early Sessions*, Vol. 1, session 40]

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disentanglement from camouflage



Seth says, "We have not completed by any means our outline on the *inner senses*. When we have then some of this material will make more sense to you. Some data on the *inner senses* has to be withheld until you receive connecting information.

"Such effects as levitation and teleportation, however, are qualities belonging to our next *inner sense*, which involves a momentary or temporary breaking up of certain *camouflage* patterns. This particular sense, which I hope to discuss at our next session, is not however the only *inner sense* that is concerned with what you are pleased to call transportation. It merely involves one of the simpler methods, but there are others belonging to other *inner senses* which you are not prepared as yet to understand.

"I have been saving these. You might look over the little material that I gave you earlier, concerning my own entry into your *plane*, as a preliminary to a later discussion on the two other *inner senses* having to do with transportation. (8) At Wednesday's session I will go into the next sense having to do with what you will call teleportation and levitation.

"Any time, any one time, that you can behave in a manner that suggest that one of your cherished limited laws of the universe does not exist, then you can be certain that the so-called law does not exist, at least not in any basic manner.

"Your apparent laws of the universe have been broken in isolated instances often enough so that this point should certainly be clear, and yet your scientists constantly ignore such problems." [*Early Sessions*, Vol. 1, session 41]

"We shall call the eighth *inner sense* the sense of disentanglement; and it is one of the most basic *inner senses*. Complete disentanglement comes rarely on your *plane*, although it is possible to achieve it with training. Variations occur but usually some remnant of *camouflage* data is retained.

"Even here there are gradations. Consider again Ruburt [Jane] in one room with his eyes closed, 'seeing' the time by a clock in the other room. This clairvoyance is of the easier variety, and yet represents an important step in his development, and should in your own. He was concerned with a *camouflage* idea, that of time, and clock time at that, the clock itself being a *camouflage*. Clairvoyantly he merely disentangled himself enough to ignore some *camouflage* in order to perceive something that lay behind it, and this is a necessary first step.

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“Even for example, levitation is involved with *camouflage* to a large degree, in that the *camouflage* physical body itself rise, but we are still here using the *camouflage* physical form. Traveling without the *camouflage* physical form is a giant step, of course, but a possible one according to your development. Here you are traveling however through *camouflage* space. It is very difficult on your level to do without any *camouflage*, and yet it can be done; and here again the use of psychological time is extremely important, since when psychological time is utilized to its fullest extent, then *camouflage* becomes lessened to an almost astounding degree.

“I am not going to give you any lessons for levitation, any more than I gave Ruburt [Jane] lessons in clairvoyance. Your own development and your own rate of assimilation will be the rule, as far as the movement of *camouflage* objects through *camouflage* space is concerned. Again, you are dealing with *camouflage*. You move *camouflage* objects through the use of your *inner senses* constantly without your own conscious knowledge. The trick is not to learn how, but to recognize the occurrence, and with practice this is possible.

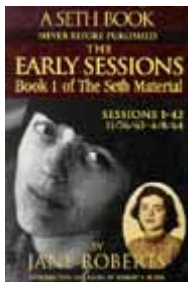
“... Briefly let me mention that transportation in the universe, that is transportation as such, is basically unnecessary. This is only a preliminary statement for other sessions, and I will not go into it deeply at this time.

“When, or by the time that transportation difficulties are solved, you will no longer need transportation. Use of the *inner senses* makes transportation as you think of it completely unnecessary, since complete use of the *inner senses* amounts to communication to a degree so near perfect and so independent of so-called space, that transportation through space in those terms becomes an outmoded method of communication.

“The *inner senses* provide their own ‘transportation,’ and put that in quotes. Transportation as such is valid only within a space framework and within a time concept, such as those on your own *plane*. The ‘transportation’ (in quotes) of the *inner senses* consists mainly of what you might call a changing of frequencies of vibrations or pulsations, a transformation of *vitality-form* from one particular pattern or aspect to another.

“The movement through space is a distortion. I expect to say much more about this in further sessions, as it is extremely important; and you can see now perhaps why our eighth sense, disentanglement, is so important, since the *inner self* must disentangle itself from a particular *camouflage* before it can change. It must ignore, so to speak, one set of *camouflage* and be able to either adopt another smoothly or to dispense with *camouflage* entirely.

“The grouping of *inner senses* with which we are now concerned deal with the disentanglement of one set of *camouflage* patterns and the taking up of another set. The grouping of *inner senses* most dependent upon the use of psychological time are those which involve a nearly complete disentanglement from *camouflage* pattern, without taking on other patterns, and these are perhaps the most important because they come closer to the direct experience of unveiled reality.



“In some ways you see, your dream world is actually much closer to the direct experience of reality than is your waking world, where the operation of

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the *inner senses* is shielded so from your own awareness. This is not to say that the dream world is more important to you in your present situation, merely that it contains more truth about the source of your own existence." [Early Sessions, Vol. 2, session 43]

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diffusion by the energy personality [essence] (9)



According to Jane, "What Seth is saying here is that the inner self uses this sense to initiate the birth of one of its personalities in physical life. It may also have a part to play in some personality who wishes to communicate, and it may be used in out-of-body experiences that involve other than physical reality." [The Seth Material, Ch. 19, The Inner Senses—What They Are and How to Use Them]

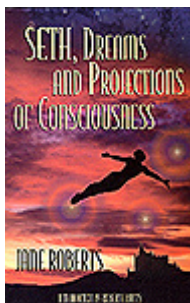
Seth says that, "The *energy personality* who desires to be materialized upon your *plane*, himself becomes part of this *plane* through the use of the *inner senses*. Through a process of diffusion—and this incidentally is our ninth *inner sense*—the *energy personality* first diffuses himself into many parts. Since entry into this *plane*, cannot be made in any other manner, it must be made in the simplest terms and be built up on your *plane*, your sperm being of course an entry in this respect.

"The energy of the personality must then be recombined and brought together as is done in the manner which I have specified. The *inner sense* of disentanglement, which I have mentioned briefly in the past, represents almost an opposing movement to the initial diffusion, and must be carried out to achieve any independence from your *plane*." [Early Sessions, Vol. 2, session 50]

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Additional Thoughts:

Projections of Consciousness



Seth says, "You remember that I listed briefly the three forms used during projections. In the first form, you usually use certain *inner senses*. In the second form, you use more of these, and in the third form you attempt to use all of them, though very rarely is this successful. You should notice the overall form of perception that you seem to be using. You automatically shield yourselves from stimuli that are too strong for your own rate of

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development. This kind of balancing can lead to an unevenness of experience, however, in any given projection.

“As you know, it is almost impossible for you to be aware of the full perceptions possible, for the [outer] ego would not stand for it. Often, even in simple dreams, however, you will feel concepts or understand a particular piece of information without a word being spoken. In some projections, you will also experience a concept, and, at first, you may not understand what is happening. In these, you experience as actual the innermost reality of a given concept.

“Ruburt [Jane] [in a dream given before this session] was in the third form, and he did project beyond your solar system. This was still a projection within the physical universe, however. He was given information that he did not remember. When you explore the inside of a concept, you act it out. You form a temporary but very vivid image production. If Ruburt' [Jane's] experience had been only this, it still would have been pertinent, for when you understand a concept in such a way the knowledge is never forgotten. It becomes part of your physical cells and your electromagnetic structure.

“I want to make this clearer, however. Suppose that you suddenly understand the concept of oneness with the universe, and that this *inner sensing* of concepts is to be used. You would then construct dream images, a multitudinous variety of shapes and forms meant to represent the complicated forms of life. You would then have the experience of entering each of those lives. You would momentarily be one. This does involve a projection of sorts, yet still must be called by contrast a pseudo-projection. A normal projection would involve one of the three body forms.

“Some experiences, then, will be simple attempts to use the *inner senses* more fully. They may appear to be projections, and as we go along, I will tell you how to distinguish between them.

“You will be able to look back and see your physical body upon the bed on some occasions, and in other cases you will not be able to do this. In the first body form, for example, you can look back and see the physical body. If you project from this form into the next, in order to intensify the experience, then from this second form you will not see the physical one. You will be aware of it, and you may experience some duality. In the third form, you will no longer be aware of the physical body, and you will not see it.

“In the third form, your experiences will be most vivid. They may involve you in other systems beside your own, and you will have little contact with the physical environment. For this reason, projections in the third form are the most difficult to maintain. There are dangers that do not exist when the other two forms are used.

“Using the third form, there could be a tendency for you not to recognize your own physical situation. It would be difficult to carry the memories of the present ego personality with you. This third form is the vehicle of the *inner self*. The disorientation that it feels is the same that it will feel when the physical body is deserted at the point of death. This disorientation is only temporary, and when at death the form is severed from the physical body then all the memories and identity within the electromagnetic structure become part of

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the *inner self*. This form is sometimes used for purposes of instruction, however, or to acquaint the whole personality with the circumstances that strongly affect it.

“Most of your projections will be in the first and second form, in any case. Usually you will project from the physical body into the first form and then, perhaps, into the second. Occasionally, this will happen and you will not know it, despite all your attempts to ascertain your circumstances.

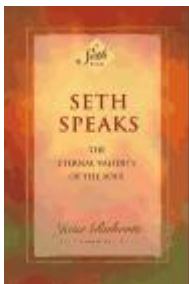
“There are ways of knowing when you switch form, of course, and we shall see that you get his information. You [Rob and Jane] should both have several projections within the first and second forms in the following months if your development continues at its present rate.

“I want to mention the difference in experience and sensation between projections from a dream state and those from the trance state and also what Ruburt [Jane] calls awake-seeming dreams, for there are many things here that you do not know and they are fairly important.” [*Seth, Dreams, and Projection of Consciousness*, Ch. 19, Out-of-Body Experiences, session 268]

“There are some notes I wanted to give you concerning dreams in which you feel certain you are normally awake. When these dreams are unusually vivid, then the [*outer*] *ego* is aware and participating, but generally it is not using its critical faculties. As you know, you can become critically alert, but when you do so, you realize that you are not in your normal waking condition.

“In awake-seeming dreams you are indeed awake, but within a different psychological framework, indeed, within a different framework of reality. You are operating at a high level of awareness, and using the *inner senses*. These enable you to perceive an added depth of dimension which is responsible for the vividness and sense of exhilaration that often occurs within [this] kind of dream. The next step, of course, is to allow the [*outer*] *ego* to awaken its critical faculties while within this state. You are then able to realize that while you are indeed awake as you seem, you are awake while the body is asleep.

“When this occurs, you will be able to use your normal abilities in addition to those of the dream condition. You will be certain of your identity, realize that the physical self is sleeping or in a dream state and that the *inner self* is fully awake. This represents a definite increase in the scope of consciousness and a considerable expansion over the usual limitations set by you upon yourself.



“Only then can you fully begin to manipulate the conditions that exist and communicate this knowledge that you receive to the [*outer*] *ego*. For the time, you see, the [*outer*] *ego* becomes a direct participator in such experience, at least to a degree.” [*Seth, Dreams, and Projection of Consciousness*, Ch. 20, More on Dream Projections, session 269]

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Becoming Conscious Creators, Cocreators

According to Seth, "The senses that you use, in a very real manner, create the environment that you perceive. Your physical senses necessitate the perception of a three-dimensional reality. Consciousness is equipped with inner perceptors, however. These are inherent within all consciousness, regardless of its development. These perceptors operate quite independently from those that might be assumed when a given consciousness adopts a specialized form, such as a physical body, in order to operate in a particular system.

"Each reader, therefore, has *inner senses*, and to some extent uses them constantly, though he is not aware of doing so at an egotistical level. Now, we use the *inner senses* quite freely and consciously. If you were to do so, then you would perceive the same kind of environment in which I have my existence. You would see an uncamouflaged situation in which events and form were free and not stuck in a jellylike mold of time. You could see, for example, your present living room not only as a conglomeration of permanent-appearing furniture, but switch your focus and see the immense and constant dance of molecules and other particles that compose the various objects.

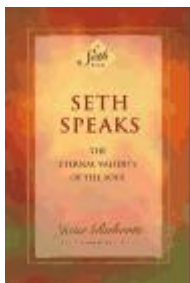
"You could see a phosphorescentlike glow, the aura of electromagnetic 'structures' that compose the molecules themselves. You could, if you wished, condense your consciousness until it was small enough to travel through a single molecule, and from the molecules' own world look out and survey the universe of the room and the gigantic galaxy of interrelated, ever-moving starlike shapes. Now all of these possibilities represent a legitimate reality. Yours is no more legitimate than any other, but it is the only one that you perceive.

"Using the *inner senses*, we come conscious creators, cocreators.

"... Creation and perception are far more intimately connected than any of your scientists realize.

"It is quite true that your physical senses create the reality that they perceive. A tree is something far different to a microbe, a bird, an insect, and a man who stands beneath it. I am not saying that the tree only appears to be different. It is different. You perceive it reality through one set of specialized senses. This does not mean that its reality exists in that form in any more basic way than it exists in the form perceived by the microbe, insect, or bird. You cannot perceive the quite valid reality of that tree in any context by your own. This applies to anything within the physical system that you know.

"It is not that physical reality is false. It is that the physical picture is simply one of an infinite number of ways of perceiving the various guises through which consciousness expresses itself. The physical senses force you to translate experience into physical perception. The *inner senses* open your range of perception, allow you to interpret experience in a far freer manner and to create new forms and new channels through which you, or any consciousness, can know itself.



"Consciousness is, among other things, a spontaneous exercise in creativity. You are learning now, in a three-dimensional context, the ways in which your emotional and psychic existence can create varieties of physical form. You manipulate within the psychic environment, and these manipulations are

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then automatically impressed upon the physical mold. Now our environment is in itself creative in a different manner than yours. Your environment is creative in that trees bear fruit, that there is a self-sustaining principle, that the earth feeds its own, for example. The naturally creative aspects are the materializations of the deepest psychic, spiritual and physical inclinations of the species, set up in your terms eons ago, and a part of the racial bank of psychic knowledge." [Seth Speaks, Ch. 2, session 515]

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Learning to Become Cocreators [Exercise 4]

"Now: You are learning to become cocreators. You are learning to be gods as you now understand the term. You are learning responsibility – the responsibility of any individualized consciousness. You are learning to handle the energy that is yourself, for creative purposes.

"You will be bound to those you love and those you hate, though you will learn to release and lose and dissipate the hatred. You will learn to use even hatred creatively and to turn it to the higher ends, to transform it finally into love...

"The settings in your physical environment, the sometimes lovely paraphernalia, the physical aspects of life as you know it, are all *camouflage*. Yet these *camouflages* are composed of the *vitality* of the universe. The rocks and stones and mountains and earth are living *camouflage*, interlocking psychic webs formed by minute consciousnesses that you cannot perceive as such. The atoms and molecules within them have their own consciousness, as do the atoms and molecules with your body.

"Since you all have a hand in forming this physical setting, and since you are ensconced yourself in a physical form, then using the physical senses you will only perceive this fantastic setting. The reality that exists both within it and beyond it will elude you. Even the actor [alluded to earlier, representing the *outer ego*] is not entirely three-dimensional, however. He is part of a multidimensional self.

"Within him there are methods of perception that allow him to see through the *camouflage* setting, to see beyond the stage. He uses these *inner senses* constantly, though the actor part of himself is so intent upon the play that this escapes him. In a large manner, the physical senses actually form the physical reality they seem to only perceive. They are themselves part of the *camouflage*, but they are like lenses over your natural inner perceptions that force you to 'see' an available field of activity as physical matter; and so they can be relied upon only to tell you what is happening in a superficial manner. You can tell the position of the other actors for example, or time by [a] clock, but these physical senses will not tell you that time is itself a *camouflage*, or that consciousness forms the other actors, or that realities that you cannot see exist over and beyond the physical matter that is so apparent.

"You can, however, using your *inner senses*, perceive reality as it exists apart from the play and your role in it. In order to do this you must, of course, momentarily at least turn your

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attention away from the constant activity that is taking place – turn off the physical senses, as it were – and switch your attention to those events that have escaped you earlier.

“Highly simplified indeed, the effect would be something like changing one set of glasses for another, for the physical senses are as artificial, basically speaking, to the *inner self*, as a set of glasses or a hearing aid is to the physical self. The *inner senses*, therefore, are but rarely used completely consciously.

“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.

“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.

“The soul or *entity*, then, is not the self that reads this book. Your environment is not simply the world about you as you know it, but also consists of past-life environments upon which you are not now focusing. Your real environment is composed of your thoughts and emotions, for from these you form not only this reality but each reality in which you take part.

“Your real environment is innocent of space and time as you know them. In your real environment you have no need for words, for communication is instantaneous. In your real environment you form the physical world that you know.

[Exercise 4]

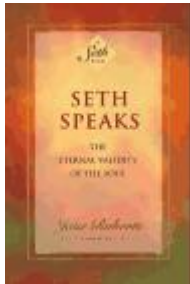
“The *inner senses* will allow you to perceive the reality that is independent of physical form. I will ask you all to momentarily forsake your roles, therefore, and to try this simple exercise.

“Now, pretend that you are on a lighted stage, the stage being the room in which you now sit. Close your eyes and pretend that the lights have gone out, the setting has disappeared and you are alone.

“Everything is dark. Be quiet. Imagine as vividly as you can the existence of *inner senses*. For now pretend that they correspond to your physical ones. Clear from your mind all thoughts and worries. Be receptive. Very gently listen, not to physical sounds but to sounds that come through the *inner senses*.

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“Images may begin to appear. Accept them as sights quite as valid as those you see physically. Pretend that there is an inner world and that it will be revealed to you as you learn to perceive it with these *inner senses*.



“Pretend that you have been blind to this world all your life and are now slowly gaining sight within it. Do not judge the whole inner world by the disjointed images that you may at first perceive, or by the sounds that you may at first hear, for you will still be using your *inner senses* quite imperfectly.

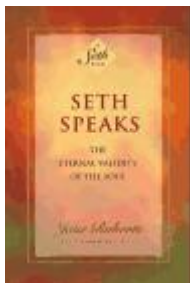
“Do this simple exercise for a few moments before sleep or in the resting state. It may also be done even in the midst of an ordinary task that does not take all of your attention.

“You will simply be learning to focus in a new dimension of awareness, taking quick snapshots, as it were, in a strange environment. Remember that you will only be perceiving snatches. Simply accept them, but do not attempt to make any overall judgement or interpretation at this stage.

“Ten minutes a day to begin with is quite sufficient. Now the information in this book is being directed to some extent through the *inner senses* of the woman who is in trance as I write it. Such endeavor is the result of highly organized inner precision, and of training. Ruburt [Jane] could not receive the information from me, it could not be translated nor interpreted while she was focused intensely in the physical environment. So the *inner senses* are channels that provide communication between various dimensions of existence. Yet even here the information must be distorted to some extent as it is translated into physical terms. Otherwise it would not be perceived at all.” [*Seth Speaks*, Ch. 4, Reincarnational Dramas, session 522]

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“Death” Conditions in Life



“First of all, you just realize that [other quite valid realities] exist. As a preliminary to the methods I will give later, it is a good idea to ask yourself now and then: ‘What am I actually conscious of at this time?’ Do this when your eyes open, and again when they are closed.

“When your eyes are open, do not take it for granted that only the immediately perceivable objects exist. Look where space seems empty, and listen in the middle of silence. There are molecular structures in every inch of empty space, but you have taught yourself not to perceive them. There are other voices, but you have conditioned your ears not to hear them. You use your *inner senses* when you are in the dream state, and ignore them when you are waking.

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“The *inner senses* are equipped to perceive data that is not physical. They are not deceived by the images that you project in three-dimensional reality. Now, they can perceive physical objects. Your physical senses are extensions of these inner methods of perception, and after death it is upon these that you will rely. They are used in out-of-body experiences. They operate constantly beneath waking consciousness so that you can even become familiar with the nature of perception after death, now. Period.

“In other words, the environment, conditions, and methods of perception will not be alien. You are not suddenly thrust into an unknown; that unknown is a part of you now. It was a part of you before this physical birth, and will be after physical death.” [*Seth Speaks*, Ch. 10, “Death” Conditions in Life, session 539]

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Questions and Answers

“(Seth paused, so I [Rob] asked him a second question from M.H.: ‘Is experiencing [the first inner sense of] inner vibrational touch akin to reading an aura?’)

Seth responds, “No. Inner vibrational touch is a much more personal experience, more like ‘becoming a part of’ that which you perceive, rather than for example a reading of an aura.

“... (‘In Ch. Nineteen of The Seth Material you gave a list of the inner senses. Are there more of these that you haven’t told us about?’)

Seth responds, “There are indeed. They have to do, however, with experience that you will not normally encounter in your particular system, that lie latent.

“Almost any cell has the capacity for growing into any given organ, or forming any part of the body. It has the capacity for developing sense organs that, practically speaking, will not be developed if the cell becomes an elbow or a knee, but the capacity is there. This applies not only to your own species but in many cases between species, and there are basic units in all living matter capable of forming animal or vegetable life, capable of developing the perceptive mechanisms inherent in any of these.

“It is therefore theoretically possible for you to see the world through a frog’s eye, or a bird’s or an ant’s. We are speaking here of physical senses. The *inner self* has also latent *inner senses* beside the ones that it normally uses while the consciousness is tuned into a particular *camouflage* system.

“Some, however, are inexpressible in physical terms, and only analogies could be used to hint of their nature. In this book there is no need to discuss them. They belong in a book given more specifically to interior methods of perception.” [*Seth Speaks*, Ch. 20, Questions and Answers, session 581]

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On Christ and the Year 2075

“The historical Jesus knew who he was, but he also knew that he was one of the three personalities composing one entity [John the Baptist, Jesus of Nazareth, and Saul of Tarsus who took the name Paul after his conversion]. To a large extent he shared in the memory of the other two.

“The third personality, mentioned many times by me, has not in your terms yet appeared, although his existence has been prophesied as the “Second Coming” (Matthew 24). Now these prophecies were given in terms of the current culture at that time, and therefore, while the stage has been set, the distortions are deplorable, for this Christ will not come at the end of your world as the prophecies have been maintaining.

“He will not come to reward the righteous and send evildoers to eternal doom. He will, however, begin a new religious drama. A certain historical continuity will be maintained. As happened once before, however, he will not be generally known for who he is. There will be no glorious proclamation to which the whole world will bow. He will return to straighten out Christianity, which will be in a shambles at the time of his arrival, and to set up a new system of thought when the world is sorely in need of one.

“By that time, all religions will be in severe crisis. He will undermine religious organizations – not unite them. His message will be that of the individual in relation to All-That-Is. He will clearly state methods by which each individual can attain a state of intimate contact with his own entity; the entity to some extent being man’s mediator with All-That-Is.

“By 2075, all of this will be already accomplished.

“You may make a note here that Nostradamus saw the dissolution of the Roman Catholic Church as the end of the world. He could not imagine civilization without it, hence many of his later predictions should be read with this in mind.

“The third personality of Christ will indeed be known as a great psychic, for it is he who will teach humanity to use those inner senses that alone make true spirituality possible. Slayers and victims will change roles as reincarnational memories rise to the surface of consciousness. Through the development of these abilities, the sacredness of all life will be intimately recognized and appreciated.

“Now there will be several born before that time who in various ways will rearouse man’s expectations. One such man has already been born in India, in a small province near Calcutta, but his ministry will seem to remain comparatively local for his lifetime.

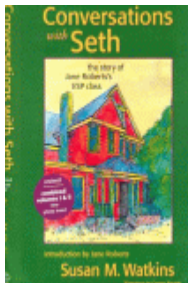
“Another will be born in Africa, a black man whose main work will be done in Indonesia. The expectations were set long ago in your terms, and will be fed by new prophets until the third personality of Christ does indeed emerge.

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“He will lead man behind the symbolism upon which religion has relied for so many centuries. He will emphasize individual spiritual experience, the expansiveness of soul, and teach many to recognize the multitudinous aspects of his own reality.” [*Seth Speaks*, Ch. 21, The Meaning of Religion, session 586]

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Using Alpha 1 [Exercise 5]



Sue Watkins writes, “In any case, a year and a half [of ESP classes] passed by. We told our secrets. The reincarnational dramas were running their brief course. Class dreams were increasing in frequency and detail. We played with different stages of alpha consciousness (10) [detailed in *Seth Speaks*] and became pretty adept at changing focus. Seth and Jane led us through expansion-of-consciousness exercises, using alpha states to perceive probabilities, meet various portions of the self, or just to get the ‘feel’ of our own minds.

“One Tuesday in June of 1971, Seth came through and suggested that we close our eyes and try to imaginatively follow his voice. ‘In alpha 1 you are used to one short adjacent step away from what you call your consciousness,’ he said during the long, soothing soliloquy. ‘Now I want you to take one step beyond this. I want you to realize that you are indeed highly perceptive, that around you and about you in all directions, the *inner senses* reach; that you are in the midst of other realities, you are in the habit of blocking them out, and you are now learning to accept them; to open doors that have been closed...

“Beyond that door are realities of which you have always known and people with whom you have always been acquainted. I want you to freely open the inner eyes and see their faces. Open the inner core and hear their voices.

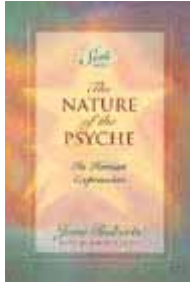
“I want you to walk freely and with joy within these other realities that exist now as surely as this room exists... I want you to realize that you are getting glimpses of a reality that exists now, in your terms; that existed in the past; and in your terms, will exist in the future...’

“After about fifteen minutes of these smoothly delivered directions, Seth told us, ‘Return fondly to your image and the knowledge of it, to the intimate knowledge of flesh and bone and cell; to the intimate knowledge of the earth from which now at least you spring... trust it and open your eyes and return your attention to the room.’” [*Conversations with Seth*, Ch. 10, The Experiment Continues]

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Children, Adults, & Dreaming [Exercise 6]



Seth says, "You have *inner senses* that roughly correlate with your physical ones. These, however, do not have to be trained to a particular space-time orientation.

"When children dream, they utilize these *inner senses* as adults do, and then through dreaming they learn to translate such material into the precise framework of the exterior senses. Children's games are always 'in the present' – that is, they are immediately experienced, though the play events may involve the future or the past. The phrase 'once upon a time' is strongly evocative and moving, even to adults, because children play with time in a way that adults have forgotten. If you want to sense the motion of your psyche, it is perhaps easiest to imagine a situation either in the past or the future, for this automatically moves your mental sense-perceptions in a new way.

"Children try to imagine what the world was like before they entered it. Do the same thing. The way you follow these directions can be illuminating, for the areas of activity you choose will tell you something about the unique qualities of your own consciousness. Adult games deal largely with manipulations in space, while children's play, again, often involves variations in time. Look at a natural object, say a tree; if it is spring now, then imagine that you see it in the fall.

"Alter your time orientation in other exercises. This will automatically allow you to break away from too narrow a focus. It will to some extent break apart the rigid interlocking of your perception into reality as you have learned how to perceive it. Children can play so vividly that they might, for example, imagine themselves parched under a desert sun, though they are in the middle of the coolest air-conditioned living room. They are on the one hand completely involved in their activity, yet on the other hand they are quite aware of their 'normal' environment. Yet the adult often fears that any such playful unofficial alteration of consciousness is dangerous, and becomes worried that the imagined situation will supersede the real one.

"Through training, many adults have been taught that the imagination itself is suspicious. Such attitudes not only drastically impede any artistic creativity, but the imaginative creativity necessary to deal with the nature of physical events themselves.

"Man's creative alertness, his precise sensual focus in space and time, and his ability to react quickly to events are of course all highly important characteristics. His imagination allowed him to develop the use of tools, and gave birth to his inventiveness. That imagination allows him to plan in the present for what might occur in the future.

"This means that to some extent the imagination must operate outside of the senses' precise orientation. For that reason, it is most freely used in the dream state. Basically speaking, imagination cannot be tied to practicalities, for when it is man has only physical feedback. If that were all, then there would be no inventions. There is always additional information available other than that in the physical environment.

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“These additional data come as a result of the brain’s high play as it experiments with the formation of events, using the *inner senses* that are not structured in time or space.” [*The Nature of the Psyche*, Ch. 10, Games That Anybody Can Play, Dreams and The Formation of Events, session 793]

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In the Beginning



“Now: In the beginning, there was not God the Father, Allah, Zoroaster, Zeus, or Buddha.

“In the beginning there was instead, once more, a divine psychological gestalt—and by that I mean a being whose reality escapes the definition of the word ‘being,’ since it is the source from which all being emerges. That being exists in a psychological dimension, a *spacious present*, in which everything that was or is or will be (in your terms) is kept in immediate attention, poised in a divine context that is characterized by such a brilliant concentration that the grandest and the lowliest, the largest and the smallest, are equally held in a multiloving constant focus.

“Your conceptions of beginnings and endings make an explanation of such a situation most difficult, for in your terms the beginning of the [universe] is meaningless—that is, in those terms (underlined) there was no beginning.

“The [universe] is, as I explained, always coming into existence, and each present moment bring[s] its own built-in past along with it. You agree on accepting as fact only a small portion of the large available data that compose any moment individually or globally. You accept only those data that fit in with your ideas of motion in time. As a result, for example, your archeological evidence usually presents a picture quite in keeping with your ideas of history, geological eras, and so forth.

“The conscious mind sees with a spectacular but limited scope. It lacks all peripheral vision. I use the term ‘conscious mind’ as you define it, for you allow it to accept as evidence only those physical data available for the five senses—while the five senses, of course, represent only a relatively flat view of reality, that deals with the most apparent surface.

“The physical senses are the *extensions* of the *inner senses* that are, in one way or another, a part of each physical species regardless of its degree. The *inner senses* provide all species with an inner method of communication. The cells then, possess *inner senses*.

“Atoms perceive their own positions, their velocities, motions, the nature of their surroundings, the material that they compose. [Your] world did not just come together, mindless atoms forming here and there, elements coalescing from brainless gases—nor was the world, again, created by some distant objectified God who created it part by part as in some cosmic assembly line. With defects built in, mind you, and better models coming every geological season.

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“The universe is formed out of what God is.

“The universe is the natural extension of divine creativity and intent, lovingly formed from the inside out—so there was consciousness before there was matter, and not the other way around.

“In certain basic and vital ways, your own consciousness is a portion of that divine gestalt. In the terms of your earthly experience, it is a metaphysical, a scientific, and a creative error to separate matter from consciousness, for consciousness materializes itself as matter in physical life.” [*Dreams, “Evolution,” and Value Fulfillment*, Vol. 1, Ch. 2, In the Beginning, session 886]

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The Nature of Inner Light



“When I speak of an inner psychological universe, it is very difficult to explain what I mean. In the reality, however, psychological activity is not limited by any of the physical laws that you know. Thought, for example has properties that you do not perceive – properties that not only affect matter, but that form their own greater patterns outside of your reality. These follow their own, say, laws of physics. You add on to, or build up your own reality, in other dimensions throughout your physical life.

“The paintings that you [Rob] have envisioned [based upon dream imagery], for example, exist there, and they are every bit as real as the paintings in your studio. I am not speaking symbolically here. There is indeed light that you do not see, sound that you do not hear, sensation that you do not feel. All of these belong to the realm of the *inner senses*. The *inner senses* represent your true powers of perception. They represent, say, your native nonphysical perceptive ‘equipment.’ The physical senses are relatively easy to distinguish: You know what you see from what you hear. If you close your eyes, you do not see.

“The *inner senses*, though I have in the past described them by separating their functions and characteristics, basically operate together in such a way that in your terms it would be highly difficult to separate one from the others. They function with a perfect spontaneous order, aware of all synchronicities. In that psychological universe, then, it is possible for entities ‘to be everywhere at once,’ aware of everything at once. Your world is composed of such ‘entities’ – the *units of consciousness* that form your body. The kinds of conscious minds that you have cannot hold that kind of information.

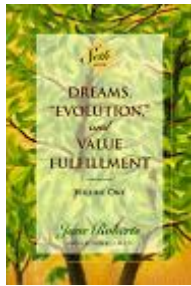
“... These *units of consciousness*, however, add themselves up to form psychological beings far greater in number than, say, the number of stars in [your] galaxy (over 400 billion of them), and each of those psychological formations has its own identity – its own soul if you prefer – its own purpose in the entire fabric of being.

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“That is as far as we can carry that for this evening. We need some new carriers for the concepts. But the light [discussed earlier in greater detail] itself represents that inner universe, and the source of all comprehension.” [*Dreams, “Evolution,” and Value Fulfillment*, Vol. 1, Ch. 5, The “Garden of Eden,” session 900]

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The Reasoning Mind and Direct Cognition



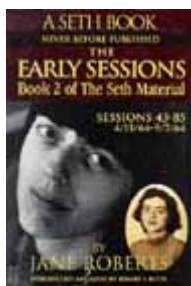
“Direct cognition is an inner sense. In physical terms you might call it remote sensing. Your physical body, and your physical existence, are based upon certain kinds of direct cognition, and it is responsible for the very functioning of the reasoning mind itself. Scientists like to say that animals operate through simple instinctive behavior, without will or volition: It is no accomplishment for a spider to make its web, a beaver its dam, a bird its nest, because according to such reasoning, such creatures cannot perform otherwise. The spider must spin his web. If he chooses not to, he will not survive. But by that same reasoning – to which, of course, I do not subscribe – you should also add that man can take no credit either for his intellect, since man must think and cannot help doing so.

“Some pessimistic scientists would say: ‘Of course,’ for man and animal alike are driven by their instincts, and man’s claim to free will is no more than an illusion.

“Man’s reasoning mind, however, with its fascinating capacity for logic and deduction, and for observation, rests upon a direct cognition – a direct cognition that powers his thoughts, that makes thinking itself possible. He thinks because he knows how to think by thinking, even though the true processes of thought are enigmas to the reasoning mind.” [*Dreams, “Evolution,” and Value Fulfillment*, Vol. 1, Ch. 6, Genetic Heritage and Reincarnational Predilections, session 908]

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Closing Thoughts



Seth says that, “Without the determination of the *inner ego*, cohesion of identity would be impossible. The self as you know it is many things, and contains many more vestibules and rooms than you now imagine. Even the *outer ego* contains multitudinous chambers and interconnections of which you are unaware.

“The important point here is that identity cohesion is projected upon the human physical structure from within, that is, from the *inner ego* by way of the *inner senses*. This of course includes the consciousness also, that is inherent in the separate molecules and atoms that compose the cells.

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“The physical structure alone is simply not divided from other structures in the manner which you perceive it to be through use of the *outer senses*. The *outer senses* are usually considered mainly as perceptive organs, enabling you to experience reality as it is. My dear friends, I have been waiting to tell you for some time that in a very true sense, the *outer senses* can be regarded as inhibitors.

“The fact remains that the *outer senses* induce a conscious focusing along certain limited lines, grouping perception and comprehensions in a narrow fashion, and limiting the practical and imaginative range that consciousness might otherwise take. With these sessions you are yourselves broadening the range of your own consciousness, and therefore of your own abilities, with my help.

“Using the *outer senses*, you are more or less forced to conceive idea groups only within the scope of perceptions received by the *outer senses*. It is true that use of the *outer senses*, and full joyful use, is necessary on your *plane*. Not only necessary but beneficial, and the means toward various kinds of *value fulfillments*. Nevertheless, their range is severely limited.

“It is as if you were sent into some strange and fascinating meadow, and given only the sense of sight. Imagine what you would miss: the odor of the fresh earth, the sounds, the touch of earth beneath your feet, of sun upon your back; using only the sense of smell, you would also be severely limited.

“Yet you are more limited than this by far. It is important for the race of men now to begin to use and experiment with the *inner senses*, since for the potentialities of humanity to be fully realized, new concepts must arise which cannot arise in the limited scope he now permits himself. Because the cells and molecules in general have consciousness, because they contain within themselves a capsule comprehension of the universe as a whole, and because they contain the ability to form into an almost infinite variety of form, there is a kinship between every atom and molecule, a basic enduring connection, regardless of the separate appearance which is seen using the *outer senses*.

“... The boundaries, limitations, extent and vistas of the self are merely arbitrary. In a very true sense each self is infinite, unbounded, connected in a most intimate way to all other things in the universe on your *plane*; and through the *inner senses* and the *inner ego* connected also in a most intimate way to the unknown and unseen inner universe.

“... Man, staying within the core of his arbitrarily designated selfhood, can in truth be compared to early physical man, cowering within his cave. You have learned to venture forth into the physical universe. You have not learned to venture forth from an arbitrarily designated selfhood, into an extended environment that knows no space or time. Such a possibility, such a future development in no way involves a denial of self, a dissolving or seeping away of self, an annihilation of self.

“Many cavemen doubtlessly feared for their personal survival when they ventured forth upon the earth in daylight. They feared that their selves would be annihilated. Such a development as we are considering involves instead an expansion or extension; in the same manner that the expanding universe takes up no space, but expands in terms of *value fulfillment*, so the expanding consciousness would take up no space, but would also expand

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in terms of *value fulfillment*. This is your new frontier, your new challenge." [Early Sessions, Vol. 2, session 55]

"All of our material should be of great practical value. Remember that the *subconscious* is at the outer end of the *inner senses*, and the *inner senses* create physical *constructions*. Once you learn how to handle and communicate with your *subconscious*, then you will be able to create more constructive *constructions* because you will understand that fearful expectations greatly color your perception of reality, and your construction of it." [Early Sessions, Vol. 2, session 67]



Finally, Jane summarizes, "What is the point in learning to use the *inner senses*? Seth spoke about some of the benefits in the recorded session he gave for [a] college psychology class. He said, 'You will not be swallowed by subjectivity. You will learn what reality is. ...What is not understood is that self-investigation initiates states of consciousness with which you are usually not familiar. Now these can be used as investigative tools.

"In the sort of exploration of which I am speaking, the personality attempts to go within itself, to find its way through the veils of adopted characteristics to its own inner identity. ...The inner core of the self has telepathic and clairvoyant abilities that greatly affect family relationships—and your civilization. Now you are not using them effectively. These are precisely those abilities that are needed now. If there is to be any hope of world communication, then each of you must understand where your potentials are as individual subjective creatures.

"Books cannot tell you this. Even if you discover, through psychoanalysis, where your neuroses lie, you are in very shallow water. You are still exploring the topmost levels of your personality, and you do not have the benefit of those altered states of consciousness that occur when you look into yourself in the manner I have prescribed.

"There is a condition of consciousness that is more awake than any you have ever known—a condition in which you are aware of your own waking and dreaming selves simultaneously. You can become fully awake while the body sleeps. You can extend the present limitations of your awareness.'

"What Seth is alluding to is that the practice of psy-time does stretch normal consciousness. All kinds of previously inhibited inspirations, hunches, and helpful extrasensory information now come into conscious awareness. When you do psy-time regularly, you become alert to data that comes through the *inner senses*. You react to the data and learn to handle a larger amount of stimuli than before.

"This intuitional alertness carries over into daily life and into the sleeping state. Through instructions given by Seth I've learned to come fully awake while dreaming, as mentioned earlier. In this state you recognize your dreams *as* dreams and can manipulate them more or less at will. You can leave your body safely sleeping, for a projection of consciousness. All of this involves work, however—at least on my part. You must learn through experience, to maintain the proper level of consciousness, and there is always the possibility of falling back to the usual dream state.

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“These levels of consciousness are only preliminaries to another state that I have reached but seldom. In this state your intellect, intuitions, and entire being operate at a level that is really supranormal. Your senses are almost unbelievably acute. This state can occur whether you are normally awake, ‘awake’ in the sleep condition, or in a trance. But you feel as if you have lived your life in a dream and are now awake. Momentarily you are aware of your multidimensional reality. Once you have had this experience you never forget it.

“These achievements begin with the simple practice of psy-time. They begin when you turn your focus of attention away from physical reality for a few moments a day. Each person will experience the *inner senses* in a different way, since perception of any kind is highly individual. It is extremely difficult to use the other *inner senses* without first using psy-time, however. In fact some of my students ‘turned on’ their other *inner senses* spontaneously when doing psy-time. Some have used psy-time to receive information concerning their past lives; in this case, they used many of the *inner senses* together to search out the data they wanted.

“Taken together, the *inner senses* will give each individual a picture of reality as it exists independently of physical matter, an image of the inner identity that is his own. They will automatically increase concentration and release abilities that will give daily life additional meaning, vitality, and purpose.” [*The Seth Material*, Ch. 19, The Inner Senses—What They Are and How to Use Them]

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End Notes

(1) All excerpts, unless otherwise indicated, are from *The Early Sessions, Book 1 & 2 of the Seth Material*, New Awareness Network, 1997 and *The Seth Material*, Ch. 19, originally published by Prentice Hall, 1970 by Jane Roberts.

(2) Jane includes an edited version in the original excerpt from Ch. 16 of *The Seth Material*. I have included the original version, taken from *The Early Sessions: Book 2 of the Seth Material*, session 45, p. 21.

(3) Jane originally used an edited version of this ESP Class session in Ch. 19 of *The Seth Material*. I have included the original version copied from The Sterling Archives, Yale University, New Haven CT.

(4) Seth also uses what he terms “entity names” to describe our inner ego. As you read the Seth books you’ll notice that he refers to Jane as “Ruburt” and Rob as “Joseph.” This practice often strikes a new reader as unusual and it is always footnoted and explained at the beginning of every book. Seth’s intent in using entity names is to get us to recognize how conscious and aware our inner egos really are, even though they seem mysterious and, for the most part, silent to us. According to Sue Watkins, the former ESP class member, family friend, and author, entity names:

“... are supposed to express a person’s whole self, or ‘the image of the sum of your various personalities in the past and future,’ as Seth explains in *The Seth Material*. ‘The names are a sound that you make – that your mind makes, when it meets with the universe, as the leaves each have a sound that they make as they move against the sky,’ Seth added in an informal class gathering in 1979. ‘So, your mind sounds. And that sound has a certain identification. It is the sound of the movement of the leaves of your mind.’ ”

Susan M. Watkins, *Conversations with Seth: The Story of Jane Roberts’s ESP Class*, Ch. 7, “The Sumari (And Others) Come Home,” Moment Point Press, Portsmouth, New Hampshire, 1999, p. 141.

http://www.cafemuse.com/sethnet/The_Inner_Senses.html

(5) Not to belabor the point but this information strongly supports my contention in the Foreword that the majority of paranormal phenomena – particularly aliens, UFO abductions, and angel encounters – are really badly distorted translations of deeper multidimensional events or *concept patterns* that don't fit into the narrow confines of our present consensus view of reality. It would seem that learning to consciously use our *inner senses* is the only way in which we will ever learn to understand the multidimensional nature of ourselves and reality.

Doubtlessly our very definitions and conceptions of "self," "consciousness," and "reality" will drastically alter and widen as we go along. For example, two hundred years ago the thought of people flying in airplanes, playing golf on the moon, or navigating the World Wide Web would have seemed far-fetched lunacy.

(6) Jane edited Seth's original, admittedly wordy, term for this inner sense to *innate knowledge of basic reality* in *The Seth Material*, Ch. 19, *The Inner Senses: What They Are and How to Use Them*. However, I am using Seth's original words here – innate working knowledge of the basic vitality of the universe – as he often uses the word "*vitality*" to express the foundational concept of pure, sentient source energy. Other esoteric traditions use their own words – *prana, chi, and lung* – to describe something similar.

For more information, see the **Glossary of Seth/Jane Roberts-related Concepts** under *vitality*.

(7) In September, 1963 while sitting at her writing desk, Jane Roberts went into an altered state that lasted approximately three hours. When she returned to her normal waking state, she realized that she had, through automatic writing, composed an essay called *The Physical Universe As Idea Construction*. It captured some of the ideas that she experienced during those three hours. She described the physical universe as consisting of *idea constructions* in which *vitality* or pure source energy is translated into the forms of matter and energy by consciousness itself. Seth later said that this inspired state was among his first attempts to consciously contact her.

(8) More information is available in Appendix 18 of *The "Unknown" Reality*, Vol. 2, Amber-Allen, San Rafael, California, 1996 by Jane Roberts. This appendix is a compilation of material detailing the complex relationships between Seth/Jane/Ruburt. In particular, notice the material from sessions 22, 24, 27, 28, and 33.

(9) I have added the word "essence" to the end of this title as Seth variously describes himself as an energy personality essence or energy essence personality. This is just Seth's clarification for what is conventionally meant by the words "soul" and "spirit." We are all physically focused aspects of these multidimensional source selves.

(10) Seth introduces the concept of alpha states in *Seth Speaks*, Ch. 19, *Alternate Presents and Multiple Focus*. This spectrum of altered neurological focus goes hand in hand with the practice of the inner senses. It also provides the simplest of roadmaps of the psyche. Seth details five main regional areas:

A1a (enhanced creativity, concentration, study, refreshment, rest, meditation)
A1b (horizontal into alternate realities)

- Group/mass probabilities, racial matters, civilization

A1c (greater mobility, moving further "away" from present physical laws)

A2 (reincarnational selves, issues, and beliefs)

A3 (mass issues, geographical histories, racial info, species of animals)

A4 ("beneath" matter, source of civilization-changing inspiration, available in sleep state, personal conversions originate here)

A5 (seldom reached, meeting ground of clear communication for any aspect self, no-time, out-of-body experiences can occur here, interaction with Speakers imaged as angels, gods, disciples)

Notice that this roadmap does not imply a linear progression to the available spectrum of consciousness, like climbing up and down a ladder, but more multidimensional, sideways, rightways, leftways, topways and bottomways paths.

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Sleep researchers list four main brain states in which the brain operates: beta, alpha, theta, and delta. They cover a range from the highest, the waking state at approximately 12-24 cycles per second down to the deepest, dreamless sleep state of approximately 4-8 cycles per second. Alpha is considered the state we use just before we fall asleep, and according to Seth provides the natural gateway to the inner self through the inner sense of psychological time.

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Glossary – ABCs of Conscious Creation According to Seth/Jane Roberts

The following presents a conceptual overview of the main tenets that I have gleaned from the published material to date. However, since all of the Seth material has yet to be published, this overview will be updated to reflect any new ideas and understandings as they emerge.

Tip: press the Ctrl+F keys to search by keyword(s).

2075 probabilities – a transition or shift in collective human consciousness toward greater use of inner senses and a more individualized type of spirituality – without “outside” mediation – by the year 2075. This is one of the few predictions in the Seth material couched in terms of a religious and spiritual reformation intended to push calcified translative religions toward authentic transformational formats. Seth Discussed in detail in [Seth Speaks: The Eternal Validity of the Soul](#).

All-That-Is – God/Universal

Whole/Tao/Suchness/Gnosis/Wholeness/Shunyata/Consciousness/Great Chain of Being as an Eternal Process and not a “thing” separated from its parts. It is both immanent (in Framework 1) and transcendent (not limited to Framework 1). It is the Primal Cause of all processes and perspectives in the physical field of consciousness (Framework 1). Therefore, all space-time and energy-matter in Framework 1 is sentient and experiences in some way.

CUs (consciousness units) are the causal “force” of All-That-Is within the causal field that forms the subtle field, EEs (electromagnetic energy units) are the causal “force” within the subtle field that forms the physical field, and quantum fields are the form taken by CUs and EEs in Framework 1. Thus, All-That-Is creates all Its reality simultaneously through interpenetrated causal, subtle, and physical fields via CUs-as-EEs-as-quantum-fields.

Seth also used the terms Primary Energy Gestalt, Pyramid Energy Gestalt, Primary Pyramid Gestalt. Discussed in detail in [The Seth Material](#) and [Dreams, “Evolution,” and Value Fulfillment, Vol. 1](#).

Alpha States – Seth outlined a “map” of a spectrum of altered neurological focus to consciously access “hidden” aspects of our psyche.

There are five main regions:

A1a (enhanced creativity, concentration, study, refreshment, rest, meditation)

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A1b (horizontal into alternate realities – group/mass probabilities, racial matters, civilization)

A1c (greater mobility, moving further “away” from present physical laws)

A2 (reincarnational selves, issues, and beliefs)

A3 (mass issues, geographical histories, racial info, species of animals)

A4 (“beneath” matter, source of civilization-changing inspiration, available in sleep state, personal conversions originate here)

A5 (seldom reached, meeting ground of clear communication for any aspect self including those from probable and alternate systems, no-time, out-of-body experiences can occur here)

This is not a strictly linear progression through a spectrum of consciousness, like climbing up and down a ladder, but a more multidimensional, sideways, rightways, leftways, topways and bottomways cluster or nest. In other words, you don’t necessarily move through one to get to the next one. If you think of your conscious mind as a radio that receives and translates energy transmissions from your inner self over a spectrum of “stations,” you can simply change to any station by changing your attention to match the appropriate frequency.

Also, the alpha states outlined here do not map directly to those of current dream researchers who define the alpha state as the relaxed state that precedes sleep, occurring in the brain over a spectrum from roughly eight to fourteen cycles per second. So Seth’s use of alpha states should not be confused with the more popular scientific system of alpha states. Still, Seth’s A1-A5 offers a “map” in which to interpret paranormal experiences in terms of lucid dreams, projections, near-death experiences, trance, and other altered states.

Dream research remains in its infancy in the West, having only recently acknowledged lucid dreaming, but mostly from a modern materialist perspective. To date researchers have mapped four main brain states, though there may be others that current equipment can not yet detect:

1. **Beta** – 14-100 cycles per second, normal alert waking state. Higher range associated with anxiety, dis-ease, fight or flight conditions.
2. **Alpha** – 8-13.9 cycles per second, just below the normal state of alertness. Associated with light relaxation, daydreaming, and self-reflection. A non-drowsy, yet relaxed, tranquil state of inward awareness that occurs before sleep. Beginning access to subconscious mind.
3. **Theta** – 4-7.9 cycles per second, deep relaxation, reverie, lucid dreaming, mental imagery, meditation, increased memory and focus, deep-rooted memories, and inspiration. Characterized mainly by light sleep, rapid eye movement (REM) dreams, and hallucinations. Hypnogogic imagery, deep meditation, access to subconscious mind.

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4. **Delta** – .1-3.9 cycles per second, the deepest, most rejuvenating stage of dreamless, non-REM sleep and deep meditation. It also produces stress reduction, which can promote healing of the body. Human growth hormones released and loss of body awareness.

The scientific alpha state is what we use as we relax and fall asleep. According to Seth the alpha state provides the natural gateway to the inner ego through the inner sense of psychological time. Discussed in detail in [Seth Speaks: The Eternal Validity of the Soul](#) and [Conversations with Seth](#).

American Vision – Jane Roberts’s vision of a future in which no single person, group, family, corporation, government, religion, or ideology holds exclusive rights for owning and offering Truth or The Way. A decentralized, democratic vision driven by an innate moral intuition that promotes the individual, unalienable right to define Truth for ourselves, based upon a direct, individual connection to God or All-That-Is without intermediaries adding layers of interpretation and “thou shalt.” No one is to be considered an infallible source. Discussed in detail in [The God of Jane: A Psychic Manifesto \(An Aspect Psychology Book\)](#).

Aspect Psychology – Jane Roberts’s theory to explain her extraordinary psychic abilities that involved a variety of altered states including channeling Seth, Seth II, automatic writing, Sumari singing, projections of consciousness, Helper, worldview books, psychic library, heroic dimensions and personages, and more. Jane synthesized Seth’s ideas on the multidimensional psyche into a theoretical framework that is similar to contemporary Transpersonal and Integral Psychology. In her view, the psyche is considered a source self in the subtle field, a bank of infinite potentials constantly seeking expression and fulfillment in terms of forming new personalities in the physical field, which Jane terms *focus personalities*. Both are considered aspects, hence the terms Aspect Psychology. Aspects are not discrete entities but holonically nested aspects within All-that-Is. The primary aspects of any human being according to Seth are the *outer ego*, *subconscious*, *inner ego*, and *pyramid energy gestalts*. Jane used the terms *focus personality*, *nuclear self*, *source self*, and *pyramid energy gestalts* to map the same spectrum of consciousness. Discussed in detail in [Adventures in Consciousness: An Introduction to Aspect Psychology](#).

“Before the Beginning” – a metaphor within Seth’s creation mythos that claims there was no absolute beginning or end to our universe, and that creation or cosmogenesis actually occurs in every instant. “Before the beginning” explains how foundational creative forces called CUs (consciousness units) in the causal field created blueprints in the subtle field that precipitated the Big Bang. This is a form of *involution*, or nonphysical acts of creation that precede the Big Bang. Further, CUs and EEs continue as involutory forces within causal and subtle fields as evolution unfolds in the physical field. Discussed in detail in [Dreams, “Evolution,” and Value Fulfillment, Vol. 1](#).

Belief systems – the fundamental psychological filters we use to create our perception. Many times what we consider to be Absolute Truths and Laws are only beliefs relative to the physical field. Related ideas include *bridge beliefs*; beliefs used to identify core beliefs that bridge contradictory and conflicting beliefs we often hold simultaneously. *Core beliefs* are those central beliefs that attract subsidiary, or satellite beliefs. For example, the core belief system of relationships creates our sense of self-esteem, adequacy, self-worth, value in the community, and much more.

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Learning to dig down and identify, change, and neutralize core belief systems also changes satellite beliefs. This process can be used to heal ourselves of psychological and physical dis-ease. Many times the process of identification is invisible – still a subconscious process. So a goal is to learn how to make our subconscious conscious through introspection, contemplation, and dream work. Once we learn to consciously recognize our many invisible, satellite, bridging, and core beliefs, we can neutralize their hold on us, create new choices, and promote personal growth. Discussed in detail in [The Nature of Personal Reality](#).

Blueprints for reality – each Framework 1 is a probability system that has its own set of inner blueprints in Framework 2. They define freedoms and boundaries that create the most favorable structures capable of value fulfillment. They exist for as individuals, as well as the collective. These are similar to Platonic Forms, but Seth says they are not perfect and static, but dynamic and change with creativity and fulfillment. They exist at every level: physical, biological, psychological, and spiritual. Their Framework 1 aspects are found in our genes and chromosomes. Further, humans are not simply trying to imitate perfect forms in Framework 2, but directly, dynamically shape individual and collective blueprints through creativity on physical, biological, psychological, and spiritual levels. Discussed in detail in [The "Unknown" Reality, Vol. 1](#).

Bridge Personality – a term to describe the temporary psychological bridge structure formed when Jane goes into trance, and Seth comes through. The bridge personality is a hybrid, and is neither purely Jane nor purely Seth. For example, Seth was limited to Jane's vocabulary, memories, emotions, etc. and other aspects of her body/mind. So the Seth persona could never fully express all of the Seth personality's multidimensional aspects. It's like a galaxy squeezing itself through a straw. There is only so much that could be translated, or come through in any given session. Discussed in detail in [The "Unknown" Reality, Vol. 2](#).

Camouflage – our physical universe is constantly created in each moment by an inner, nonphysical source reality that consists of subtle and causal fields of consciousness. In this multidimensional context, the effects of quantum fields – matter, linear time, space, gravity, the electromagnetic spectrum, the weak and strong nuclear forces – are a camouflage or construction. Jane Roberts also used the term *idea constructions* to represent the same concept. This has similarities to the Hindu concept of *maya* and Buddhist concept of *samsara*. However, physical reality is not an illusion to be avoided or renounced, just understood in relation to causal and subtle source realities. Discussed in detail in [Seth Speaks: The Eternal Validity of the Soul](#).

The Codicils – appendices to the human will that serve as alternate hypotheses for private and public experience based upon Jane's theory of Aspect Psychology. This theory organizes the "paranormal" capabilities of the human psyche into various aspects that reflect its true multidimensional nature. Discussed in detail in [Psychic Politics: An Aspect Psychology Book](#).

1. "All of creation is sacred and alive, each part connected to each other part, and each communicating in a creative cooperative commerce in which the smallest and the largest are equally involved.
2. "The physical senses present one unique version of reality, in which being is perceived in a particular dimensionalized sequence, built up through neurological

patterning, and is the result of one kind of neurological focus. There are alternate neurological routes, biologically acceptable, and other sequences so far not chosen.

3. "Our individual self-government and our political organizations are by-products of sequential perception, and our exterior methods of communication set up patterns that correlate with, and duplicate, our synaptic behavior. We lock ourselves into certain structures of reality in this way.

4. "Our sequential prejudiced perception is inherently far more flexible than we recognize, however. There are half steps – other unperceived impulses – that leap the nerve ends, too fast and too slow for our usual focus. Recognition of these can be learned and encouraged, bringing in perceptive data that will trigger changes in usual sense response, filling out potential sense spectra with which we are normally not familiar.

5. "This greater possible sense spectrum includes increased perception of inner bodily reality in terms of cellular identity and behavior; automatic conscious control of bodily processes; and increased perception of exterior conditions as the usual senses become more vigorous. (Our sight, for example, is not nearly as efficient as it could be. Nuances of color, texture, and depth could be expanded and our entire visual area attain a brilliance presently considered exceptional or supernormal.)

6. "Each person is a unique version of an inner model that is in itself a bank of potentials, variations, and creativity. The psyche is a seed of individuality and selfhood, cast in space-time but ultimately independent of it.

7. "We are born in many times and places, but not in a return of identity as we understand it; not as a copy in different clothes, but as a new self ever-rising out of the psyche's life as the new ruler rises to the podium or throne, in a psychic politics as ancient as humanity.

8. "Civilizations both past and present represent projections of inner selfhood, and mirror the state of the mass psyche at any given time. We hold memory and knowledge of past civilizations as we hold unconscious memories of our private early current-life experiences.

9. "From our present, we exert force upon the past as well as the future, forming our ideas of the past and reacting accordingly. We actually project events into our own new past.

10. "Each generation forms such a new past, one that exists as surely as the present; not just as an imaginary construct but as a practical platform – a newly built past – upon which we build our present.

11. "Options and alternate models for selfhood and civilizations exist in a psychic pattern of probabilities from which we can choose to actualize an entirely new life system."

Concept patterns – a metaphor used by Seth to describe aspects of his native mode of perception that incorporates full use of the inner senses in relation to the process in which he prepares information about to be translated into terms that Jane's nervous system can manage. Since Seth's reality is "outside" of space-time, he is aware of the past, present, and future aspects and conceptual intent in consciousness underlying these multidimensional patterns.

Jane writes about how, during session breaks, she often senses entire blocks of material available for her to tap into. This was how she perceived concept patterns as they wait for Seth to translate them into linear, physical terms through spoken language. Discussed in detail in [*The Early Sessions: Book 1 of the Seth Material*](#).

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Conscious creation – the phrase “conscious creation” has been used for decades, possibly longer. Applying the term to the Seth Material can be traced to Lynda Dahl, who published three books in the 1990s that used “conscious creation” to mean “you create your own reality.” The latter phrase was coined by Jane Roberts in *The Nature of Personal Reality* (1974). It went on to become a New Age mantra most recently uttered by Amit Goswami in the New Age hit *What the F%#? Do We Know?* (2004). So it’s popular in the Seth community to use the phrase “conscious creation,” and sometimes YCYOR (you create your own reality) to represent the core ideas in the Seth material.

However, this concept has been around for millennia. It’s traceable back to the New Thought movement founded by Phineas Quimby in mid-19th century America. Moreover, it extends all the way back in some form to the Idealist philosophers, from Plato to Plotinus and Nagarjuna, onwards to Fichte, Schelling, Schopenhauer, Hegel, Berdyaev, and others. Seen in this light, Jane Roberts’s *The Physical Universe as Idea Construction* (1963) is actually a variation of Western idealism. Thus, the Seth material is a form of idealism found in twenty-three Seth-dictated books (1970-2004). As such, the phrase “conscious creation” doesn’t accurately define what makes the Seth material unique from or related to other bodies of work.

Therefore, I define conscious creation more broadly to include two foundational concepts:

1. All-That-Is as physical, subtle, and casual fields of consciousness.
2. All-That-Is as Primal Cause through the action of involution/evolution.

In this context, conscious creation cannot be limited to only the Seth material, because the basic ontology of concept 1 above is found in some variation in all premodern gnostic traditions. Though they use different words, they define the entire “You” who creates its own reality to include an:

1. Outer ego (physical field).
2. Inner ego (subtle field).
3. Causal Consciousness (causal field).

Thus, “conscious creation” applies to any premodern, modern, or postmodern body of work that explores the simultaneous action of involution/evolution in physical, subtle, and causal fields. For instance, postmodern examples include the information offered by Elias and Mary Ennis, and the Kris Chronicles published by Serge Grandbois and Mark Bukator. Premodern examples include Vedanta Hinduism and Vajrayana Buddhism.

Regarding concept 2 above, involution/evolution is the action of Causal Consciousness that creates All-That-Is. The action of involution outlines how All-That-Is acts as Primal Cause to create causal, subtle, and physical fields. For example, Seth used consciousness units (causal CUs) and electromagnetic energy units (subtle EEs) in this way in *Dreams*, *“Evolution,”* and *Value Fulfillment* (1986). Sri Aurobindo used the Hindu Vedantic version of involution in *The Life Divine* (1949).

Originally introduced in [*Seth Speaks: The Eternal Validity of the Soul*](#).

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Conscious mind – Seth distinguishes three primary qualities of the conscious mind – the outer ego, the subconscious, and the inner ego. Each is fully conscious, aware, and sentient but based upon its own unique order of perception. Seth consistently refutes the idea that anything is *unconscious*. The outer ego uses outer senses and reason, the subconscious uses outer and inner senses, and the inner ego uses inner senses. Further inward, the conscious mind taps into pyramid energy gestalts. Discussed in detail in [The Nature of Personal Reality](#).

Consciousness units (CUs) – the foundational “causal force” or Primal Cause within All-That-Is; Seth’s metaphor for pure source energy in the causal field. CUs are ubiquitous, faster than light, nested “units” of awareized, not humanized, energy imbued with a propensity for creating gestalts of action, energy, and matter. Their unique characteristics include dreaming and inner sensing. Discussed in detail in [The “Unknown” Reality, Vol. 1](#).

Constructions (Primary, Secondary) – a metaphor used by Seth to explain how the inner ego creates the outer ego, which in turn creates its own perception. The outer ego in the physical field (Framework 1) is a primary construction of the inner ego. The outer ego, in turn, creates secondary constructions through its perception in the physical field. So the “you” who creates 100% of your reality includes the outer and inner ego.

Constructions are also related to Seth’s use of the term [camouflage](#) and [divine camouflage](#), and Jane’s [idea constructions](#). Discussed in detail in [The Early Sessions: Book 2 of the Seth Material](#).

Coordinate points – the means of energy exchange between the physical field (Framework 1) and subtle field (Framework 2). There are three kinds: absolute, main, and subordinate. Gestalts of CUs that form into electromagnetic energy units (EEs) that blink on/off beyond the Planck speed – $10^{(-44)}$. These are the instrumental “black/white holes” that facilitate the actual translation of subtle field source energy – EEs – into physical constructions. In other words, they are key aspects in the mechanics of how we create our physical reality through a psychological, inner “action of translation.” Discussed in detail in [Seth Speaks: The Eternal Validity of the Soul](#).

Cordellas – the inner “organizational units from which ... all [physical, biological, and psychological] alphabets are born.” In other words, they function as communications blueprints for “translating” all source energy from its potential subtle Framework 2 state into physical Framework 1 constructions. These “languages of translation” provide “the inner support for the communications and recognized happenings of conscious life,” including quantum fields, biological life, and human perception.

Cordellas also form the basis for the Sumari trance language. Discussed in detail in [Adventures in Consciousness: An Introduction to Aspect Psychology](#).

Counterparts – simultaneous “reincarnational selves” that share or overlap within the same periods of history. For instance, we can have four or more lifetimes that share this PRESENT/present, and simultaneously four more that may have been born decades before our birth but died in our PAST/present or are still alive, and four more who will be born during our PRESENT/present but continue after we die in a FUTURE/present. This thesis, as Robert Butts called it, further expands how Seth defines reincarnation more as simultaneous

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multiple incarnations. Seth also hints that there can be temporary counterpart relationships between people that do not share the same entity. Discussed in detail in [The "Unknown" Reality, Vol. 2](#).

Dis-ease – good health is one of our most cherished states of being. If you believe that you create ALL of your reality, then you begin to question the mechanics and purposes of any ill health situation. Dis-ease has many purposes, some of which are restorative to a more balanced state, some initiate the death experience, and some, for example birth “defects,” are for the purity of the experience. If the purpose of experiencing physical reality is to drink deeply of its rich potentials and we experience multiple simultaneous lifetimes, then it makes sense that certain extreme conditions are a pre-birth or involutory choice of experience, not a punishment from God, bad karma, or the result of natural selection and “bad” genetics.

Dream-Art Science – emerging disciplines that integrate multiple ways of knowing, that is, integrate the conscious use of the eye of empiricism (five senses), eye of rationalism (logic), and eye of mysticism (inner senses):

- **dream art scientist** – a generic scientist. [[The "Unknown" Reality, Vol. 1](#)]
- **true mental physicist** – a physicist. [[The "Unknown" Reality, Vol. 1](#)]
- **complete physician** – a healer. [[The "Unknown" Reality, Vol. 1](#)]
- **dream archeologist** – a psychologist or psychiatrist. [[Oversoul Seven and the Museum of Time](#)]
- **the gifted amateur** – an expert in any field without the dogmatic limitations of calcified organizational cultures. [[The Afterdeath Journal of an American Philosopher: The World View of William James](#)]

Electromagnetic energy units (EEs) – faster than light particles within the subtle field (Framework 2) earmarked for physical manifestation that “slow down” to form all matter, guided by the conscious mind and the pineal gland in the brain. Millions compose each atom. EEs are made up of the even “smaller,” more fundamental, consciousness units (CUs). Discussed in detail in [The Seth Material](#).

Energy personality essence – used by Seth to describe the multidimensional nature of the human psyche as soul, source, or spirit in the subtle field. It includes the inner ego, an aspect of the conscious mind (outer ego, subconscious, inner ego) that is simultaneously focused in the subtle field.

The inner ego transcends physical death and is the source of all focus personalities. In Seth’s terms, then, we are all physically focused aspects of an energy personality essence. The inner ego is that aspect “beyond ” gender and sexual preference, though when it expresses itself into physical terms it adopts the physical traits designed into any particular physical field of consciousness. Seth also describes himself as an “energy personality essence no longer focused in physical reality.”

Seth also discussed pyramid energy gestalts that held wider awareness than him. These are focused in the causal field, and appear as ancient and developed beyond comprehension. Discussed in detail in [The Seth Material](#).

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Entity – another term for psyche, soul, or spirit, but expanded to include the inner ego that is simultaneously focused in the subtle field. Other synonymous terms include inner self, inner ego, source self, and energy personality essence. Discussed in detail in [The Seth Material](#).

Entity name – a designation used by Seth that recognizes each individual’s inner ego as a multidimensional source self consisting of simultaneous, multiple personalities. As you read the Seth books you’ll notice that he refers to Jane as “Ruburt” and Rob as “Joseph.” Seth used entity names for help students open to their multidimensional nature beyond sole identification with the outer ego. Discussed in detail in [The Seth Material](#).

Evolution – Seth consistently refutes the belief systems of cause and effect, closed energy systems, and linear time as Absolute Universal Truths. Since Consciousness is Primal Cause, there are inner source realities, the causal and subtle fields, from which our physical universe constantly springs. Thus, matter and energy don’t evolve solely according to Darwinian definitions, because there are also involutory actions within the subtle and causal fields, within EEs (electromagnetic energy units) and CUs (consciousness units).

Still, Seth does not deny that change, growth, and development occur in the physical field. In his creation myth, found in [Dreams, “Evolution,” and Value Fulfillment](#), Seth is clear that there is an order of play that maps generally to physical (physiosphere), biological (biosphere), and then self-reflexive mental (noosphere) emergence in the physical field.

While this is a hierarchical unfolding that transcends and includes but not vice versa, Seth is also aware that distorted interpretations of involution/evolution have led to dominator hierarchies that deny the growth and health. And he appropriately critiques those elements of social Darwinism that led to the horrors of the Robber Barons, Nazi Germany, Stalinist Russia, Maoist China, and so on. Seth also stresses *cooperation* over competition and defines *value fulfillment* as a foundation creative principle or natural law that informs all involutory/evolutionary actions in the physical field of consciousness. Discussed in detail in [Dreams, “Evolution,” and Value Fulfillment, Vol. 1](#).

“Families” of consciousness – Seth introduced the “families of consciousness” in sessions 732-740 in *The “Unknown” Reality*, Vol. 2 (1979, 1996). The idea of “families” is symbolic for something beneath physical appearances, a nonphysical source attribute that reflects the innate *intention* of individualized consciousness, as The One (All-That-Is) creates the many in the subtle and physical fields.

Since we can “slice the pie” of human intention any way we want, the concept of the nine “families” is just an orienting generalization that outlines intentionality within a collective that now exceeds six billion people. For example, as a prism breaks white light into component colors, so too does the “families” metaphor break the collective into a spectrum of innate intention designed to promote maximum value fulfillment. When we look at the “rainbow of intention” from a distance, systemically, there is an appearance of nine distinct colors. Yet when viewed up close, it is impossible to clearly discern where one color stops and another begins; they blur into each other. Thus, the “families” work the same way. They are not discrete, separate, or fixed qualities. Instead, they are nested, merged qualities that dynamically change in space-time, even though their source is “outside” of space-time.

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As such, it is possible to have *subdivisions* of the nine primary intents given by Seth that allow for countless variations, permutations, and hybrids. For example, the healing intent can subdivide to specialize in interpersonal relationships, specific areas of human anatomy, or surgery, etc. Or the healing intent can combine with the teaching intent to specialize in teaching the art of healing, or surgery, etc. A simple mathematical way to imagine these permutations is to multiply $9 \times 8 \times 7 \times 6 \times 5 \times 4 \times 3 \times 2 \times 1$ (called nine factorial). The result yields 362,880 possibilities. That's a lot more than just nine. But since that example deals with discrete numbers, and intention isn't really quantifiable, the possibilities beyond the primary nine are literally infinite.

Within my **Integral Conscious Creation** matrix, then, the "families" form a typology, the result of a pre-birth or involutory choice. Thus, we hold a "family" intent as we develop over the course of a lifetime, and there will be in utero, infantile, juvenile, adolescent, adult, and senior variations. Since intention is qualitative and not quantitative, it may alter during the course of a lifetime depending on the complex dynamics of overall life conditions and choices.

Also, notice that the "families" concept is a worldcentric view of intention that doesn't privilege any race, creed, or ideology, and applies equally to all focus personalities. It thus includes other species in addition to Homo-sapiens, for example, Neanderthal, Cro-Magnon, and possibly others. Elias, for example, has claimed that whales and dolphins recently evolved into focuses of essence. So these "families" of intention would apply to them, too.

Finally, the specific words Seth used to point out the primary nine intents are secondary, so take them with a grain of salt. Regardless of the words we use, the underlying conscious intentions they describe are easily discernable.

The nine basic "family of consciousness" intents:

Sumafi (Su-ma'-fi)

SETH: deals primarily with teaching, passing on their knowledge or that of others.
ROB: to transmit "originality" through teaching.

Milumet (Mil'-u-met)

SETH: composed of mystics, most of their energy is directed in an inward fashion, deeply involved in nature, in that sense more highly attuned psychically than most.
ROB: to mystically nourish mankind's psyche.

Gramada (Gra-ma'-da)

SETH: specializes in organization, founders of large businesses, statesmen, politicians, vital, active, creatively aggressive.
ROB: to found social systems.

Vold

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SETH: primarily reformers, activists, revolutionaries, with excellent precognitive abilities in terms of probabilities, one purpose in mind: to change the status quo in whatever the area of primary interest.

ROB: to reform the status quo.

Ilda (Il'-da)

SETH: they deal primarily in the great play of exchange and interchange of ideas, products, social and political concepts. They are travelers, carrying with them ideas of one country to another, mixing cultures, religions, attitudes, political structures. Seth has great affection for these folks!

ROB: to spread and exchange ideas.

Sumari (Sum-mar'-i)

SETH: innovators, naturally playful, humorous, relatively unfettered. They are impatient however. They will be found in the arts and in the less conventional sciences.

ROB: to provide the cultural, spiritual, and artistic heritage for the species.

Tumold (Tu-mold')

SETH: primarily devoted to healing, though don't have to literally be practicing medicine, found as psychics, social workers, psychologists, priests/shamans, florists, politicians, royalty in past history.

ROB: to heal, regardless of individual occupation.

Zuli (Zu'-li)

SETH: involved mainly with the fulfillment of bodily activity, athletes, dedicated to perfecting the beautiful, elegant, and performance capacities of the body, often appear at the beginnings of civilizations where direct physical bodily manipulation within the environment was of supreme importance.

ROB: to serve as physical athletic models.

Borledim (Bor-le'-dim)

SETH: deals primarily with parenthood, often have large families, focus on nurturing healthy children with brilliant minds, healthy bodies, and strong clear emotions. Their ideas often spring to prominence before large social changes, and help initiate them. Closest to Sumari.

ROB: to provide an Earth stock for the species through parenthood.

Discussed in detail in [The "Unknown" Reality, Vol. 2.](#)

Feeling tones – every aspect of All-That-Is is conscious and has its own inner tone. Just as a clarinet, violin, and electric guitar each have their own timbre when playing the same musical tone, we each have our own personal resonance or feeling tone that is unique to

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each of us. Learning to consciously resonate with and tune into our own feeling tone helps us connect to our own direct source, entity, or inner self. This provides a gateway, along with our inner senses, to further understand our deeper, inner nature. Discussed in detail in [The Nature of Personal Reality](#).

Fifth dimensional space – used to describe the vastness of inner reality with a focus upon the subtle field. Actually looking at the actions of simultaneous time, Frameworks of Consciousness, and All-That-Is from a different angle. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material](#).

Focus personality – a term used by Jane Roberts to describe each individual human personality within the context of the larger multidimensional psyche. That is, the psyche actually consists of multiple simultaneous focus personalities. Jane used this term in her theory on multidimensional personality called *Aspect Psychology*. Discussed in detail in [Adventures in Consciousness](#).

Frameworks of Consciousness – a metaphor to explain the multidimensional nature of our universe – Framework 1 represents the physical field, Framework 2 represents those aspects of the subtle field earmarked for physical manifestation in terms of collective consciousness and all probable source events. Framework 2 is “hidden” from our physical senses. Most of Framework 1 is also hidden from our physical senses. For example, the electromagnetic spectrum covers a range of radiation that far exceeds the limits of our optical and auditory systems.

Physicist David Bohm, a student of Einstein’s, postulated the same idea but used the term “explicate order” to describe physical reality and “implicate order” to describe the source reality. Quantum physicists theorize that vibrating “strings” now provide the source energy for our universe. Also, that our space/time universe consists of ten or more dimensions, most of which remain hidden to our physical senses. Discussed in detail in [The Individual and the Nature of Mass Events](#).

Framework 1 – physical field of consciousness in all of its immaculate wonder.

Framework 2 – subtle field; the state of collective consciousness where all probable source events earmarked for physical manifestation exist.

Framework 3 – subtle field; another source dimension even further removed from physical reality. It was briefly mentioned, but never elaborated upon by Seth. According to Elias, the action of afterdeath transition occurs here.

Framework 4 – subtle field; yet another source dimension even further removed from Frameworks 1-3. It was briefly mentioned, but never elaborated upon. According to Elias, his native focus of attention exists here.

The God of Jane – a personalized version of our own psyche as the mediator to All-That-Is. The God of Self is local, intimate, and provides us each with a direct connection to our Primary Source. As such, all our answers to good health, spiritual and financial abundance, moral dilemmas, and satisfying relationships are directly available by searching within and

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getting to deeply know ourSelf. Discussed in detail in [The God of Jane: A Psychic Manifesto \(An Aspect Psychology Book\)](#).

Heroic Personalities, Dimensions – Jane's perception of personality aspects within the subtle field (Frameworks 2-4...) in which she sensed vast psychological structures or selves that seemed to straddle entire worlds. Discussed in detail in [Psychic Politics: An Aspect Psychology Book](#).

High Intellect – a superb blend of deep intuitions (inner senses) and intellect that forms a higher cognitive faculty. This approach to knowledge and wisdom integrates multiple ways of knowing that include the eye of empiricism (five senses), eye of rationalism (logic), and eye of mysticism (inner senses). Introduced in [The "Unknown" Reality](#), Vol. 1.

Idea constructions – there are inner source realities, the causal and subtle fields, in which all ideas originate. Ideas are transformed by the subtle inner ego into physical constructions—any physical form of matter and energy. Jane Roberts wrote an essay in an inspired state called *The Physical Universe As Idea Construction* (1963) in which she described the physical universe as *idea constructions*. Seth later said that this inspired state was his first attempt at consciously contacting her. Discussed in detail in [Seth, Dreams, and Projection of Consciousness](#).

Impulses – an innate inner language of the psyche designed to lead us to our own deepest *value fulfillment*. However, they can be repressed, dissociated, or blocked on individual and collective levels. These repressions, dissociations, and blockages can have disastrous results, for instance, addictive, violent, and abusive behavior on individual and collective scales.

Conventional, modern definitions claim that most impulses are chaotic and bad – a primary cause of dysfunctional and anti-social behaviors like addiction, rape, murder, and others. In Seth's definition, blocking our impulses actually results in dysfunctional and anti-social behaviors. So the goal is to learn to accurately discern and integrate our true impulses and recognize when they become blocked. Discussed in detail in many books; check any index.

Inner ego – if we use an iceberg analogy to represent the psyche, then the inner ego would be that vast portion which is submerged and provides the stability and subtle source energy for the tip or physical ego. Other terms used to describe the same concept include inner self, entity, source self, and soul. Discussed in detail in [The Seth Material](#).

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Inner senses – deep intuitions or what's commonly called the "sixth sense" that complement the five physical senses. Used primarily by the inner self at full strength, the waking ego can learn to manipulate these through a spectrum of altered neurological focus that results from any authentic yoga. I sometimes use the term *hyperception* to indicate full bore use of the inner senses in waking state.

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1. inner vibrational touch
2. psychological time
3. perception of past, present, and future
4. conceptual sense
5. cognition of knowledgeable essence
6. innate working knowledge of the basic vitality of the universe
7. expansion or contraction of the tissue capsule
8. disentanglement from camouflage
9. diffusion by the energy personality [essence]

Discussed in detail in [The Seth Material](#).

[Find out more about The Inner Senses – An Introduction & Overview.](#)

Integral Conscious Creation – while the premodern traditions had an understanding of involution – the action of Consciousness as Primal Cause – what’s missing is an understanding of evolution; Consciousness unfolding in broad stages of increasing complexity over time in the physical field, or what Seth called Framework 1. I’m not talking about the crude distortions of Social Darwinism used by Robber Barons or Nazi Germany to justify economic inequalities or genocide, but the kind of evolutionary theories found in Aurobindo, Radhakrishnan, Chauduri, Gopi Krishna, Teilhard de Chardin, Fichte, Schelling, Hegel, and Wilber. These modern and postmodern thinkers all show the driving “force” behind evolution, natural selection, genetic mutations, etc., to be none other than All-That-Is, not chance, chaos, or randomness.

However, premodern forms of idealism have tended to demean the physical. Since they correctly intuit that Consciousness is Primal Cause, and not material quantum fields, idealists tend to reduce everything to Consciousness, which is no-thing and immaterial. This has led to extreme asceticism, denial of the flesh, and other “sinful self” ideologies that marginalize the physical as secondary. On the other hand, modern materialist science claims that everything is reducible to quantum fields, and consciousness is a mere after effect or epiphenomenon of matter. This has led to alienation, fragmentation, and dissociation from Causal Consciousness that marginalizes consciousness as secondary. The two camps have been at odds for the past four centuries, and have yet to find a viable middle ground.

Therefore, part of what defines postmodernism are attempts to find that middle ground – ways to more adequately situate inner and outer, the ideal and material aspects of reality. Give each its place and don’t reduce one to the other, situate the physical and nonphysical as nested, interpenetrated fields within All-That-Is. Postmodernism attempts to bring Consciousness, which was present in premodern worldviews, back into the picture while acknowledging the advances and limits of modern science. However, this requires a type of cognitive development that can situate multiple contexts, some even contradictory, as all true but partial pieces of a larger puzzle. When taken together, we begin to hone in on more true and less partial explanations. It also requires a paradigm which can disclose and enact data through the use of physical senses, reason, and inner senses. Ken Wilber’s integral approach did just that in *Sex, Ecology, and Spirituality: The Spirit of Evolution* (1995).

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Thus, when I combine Wilber's integral approach with the above definition of conscious creation, we get *Integral Conscious Creation*. Integral simply means balanced, inclusive, and comprehensive. It doesn't attempt to reduce inner to outer, or vice versa, but properly situates all dimensions of being in the world. We can have Causal Consciousness and quantum fields jointly creating and co-creating. Though integral theory has a lot of bugs to be worked out, it is the first viable postmodern theory of consciousness that doesn't reduce all reality to the random, meaningless effects of quantum fields. The integral approach allows us to more adequately explore the physical, subtle, and causal fields of consciousness and the action of involution/evolution. No small feat! As such, it helps us further understand the riches in the Seth material in relation to other premodern, modern, and postmodern gnostic traditions. Discussed in detailed in [***Integral Conscious Creation: Rocket Science for the Soul***](#).

"Laws" of the inner universe – Universal Truths that impact all aspects of All-That-Is:

1. value fulfillment
2. energy transformation
3. spontaneity
4. durability
5. creation
6. consciousness
7. capacity for infinite mobility
8. changeability and transmutation
9. cooperation
10. quality depth

Discussed in detail in [*The Early Sessions: Book 2 of the Seth Material*](#).

[Find out more about Seth's Laws of the Inner Universe.](#)

Life Clouds – a metaphor to explain how our Framework 1 was "initially" seeded. "Dream cloud" could serve as well. Seth introduce this term at the end of Dreams, "Evolution," and Value Fulfillment to help wrap up his "conscious creation myth." Life clouds emerge from the our own subjectivity and exist in the subtle field (Frameworks 2-4). They seek out probabilities for maximum value fulfillment in which to "seed" its creative contents and contain ever-freshening sources of creativity. When we dream, sleep, or think we add to other dimensions of a life cloud. As such, life clouds are powerful progenitor "clusters of consciousness" that literally seed universes. Discussed in detail in [*Dreams, "Evolution," and Value Fulfillment, Vol. 2*](#).

The magical approach – a life style more in tune with the rhythms of the natural world and multidimensional psyche. The magical approach includes the use of reason and intellect but is not to be confused with childish prerational magic, for instance, the moon is made of cheese. It is a form of authentic transpersonal, transrational magic that holistically promotes health, creativity, relationships, abundance, and fulfillment. Discussed in detail in [*The Magical Approach: Seth Speaks About the Art of Creative Living*](#).

Master events – involutory actions created by our inner egos in Framework 2 that fuel all mass events constructed in Framework 1. This does not mean that Framework 1 events

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are predetermined, but that Framework 2's function is to explore incredibly complex probable events that seek expression in Framework 1. Master events also factor in the nature of simultaneous time, reincarnation, time overlays, life clouds, and natural laws like value fulfillment. Discussed in detail in [Dreams, "Evolution," and Value Fulfillment, Vol. 2](#).

Mechanics of Transition (afterdeath experience) – the process the outer ego encounters after physical death in Frameworks 2 & 3. Similar to the Tibetan Bardo, it is a process that involves taking stock of the previous life, opportunities to remanifest as a new personality in the physical field or transitioning toward an inner ego in the subtle field. In any case, death is not annihilation nor is it the end, but a continuation. Thus, there are moral implications that reinforce the idea that every action, decision, and creation in physical life matters and is known within the subtle field. However, there is no threat of eternal punishment as a deterrent, only an innate moral intuition based upon our overall stage of development. Discussed in detail in [Seth Speaks: The Eternal Validity of the Soul](#).

Mental enzymes – enzymes are complex proteins produced by living cells to catalyze specific biochemical reactions. So mental enzymes are an inner counterpart used by the inner ego to initiate various involutory actions that fuel physical constructions in Framework 1. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material](#).

Mental genes – genes are a specific sequence of nucleotides in DNA or RNA that is the functional unit of inheritance controlling the transmission and expression of one or more traits. So mental genes are an inner counterpart used by the inner ego as involutory blueprints for the creation of physical constructions in Framework 1. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material](#).

Moment point – a perspective defined by the present Now within the spacious present or simultaneous time. An energy personality essence like Seth, as well as each one of us, live in the moment point, limited only by our abilities to focus all of our senses, inner and outer. Discussed in detail in [How to Develop Your ESP Power: The First Published Encounter With Seth](#).

Natural aggression – is simply the power to act creatively in the moment. In purely human terms, it is a natural psychological mechanism whose intent is to communicate feelings of transgression in order to avoid violence. In larger terms, a flower bursting forth from its bud, a butterfly emerging from its cocoon, or a human birth all involve a natural aggression which is the creative impetus toward action, growth, and fulfillment.

Natural aggression is an innate part of the conscious mind and our free will. It is not to be confused with artificial or pseudo-aggression and the related violent outbursts of blocked impulses. When natural aggression, in terms of emotions and feelings, is blocked by the conscious mind to any great extent the result are pathologies like neurosis, psychosis, violence, and war. Discussed in detail in [The Nature of Personal Reality](#).

Natural grace – a condition in which all growth is effortless. It is a transparent, joyful acquiescence that is an essential part of all existence. Our bodies grow naturally and easily from the time of birth, not expecting resistance but taking their miraculous development for granted; using all of itself with a great, gracious, creatively aggressive abandon.

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We are all born into a state of grace. Therefore, it is impossible for us to ever leave it. We share this blessing with the animals and all other living things. We cannot 'fall out of' grace, nor can it ever be taken from us. Discussed in detail in [The Nature of Personal Reality](#).

Natural guilt – our innate moral intuition that holds the corporeal sense of justness, mutual understanding, and integrity that leads to maximum value fulfillment between all living creatures. It is our innate knowing that there is never a need not kill or destroy more than we need for physical sustenance. When we violate this integrity, we experience an inner knowing that the next time a similar situation occurs that we need not repeat a previous action.

Natural guilt does require penance or punishment, just a knowing that we crossed a line and should not repeat the behavior. Ignoring, blocking, or repressing natural guilt creates behaviors that lead to a host of imbalances such as war, pandemics, the destruction of environmental resources, and other species. Our conscious minds are graced with the ability to poise and reflect upon any decision or course of action we choose. So natural guilt is an innate mechanism meant to lead us to a sense of balance and equilibrium within All-That-Is.

Artificial guilt is similar to natural guilt in that is also is the result of a moment of reflection. However, it is far more rigid, dogmatic, and inflexible resulting in a set of "thou shalt" that lead to all sorts of imbalances, dysfunctional behaviors, pathologies, and dis-eases. These result in strong beliefs in absolute definitions of right and wrong, good and evil, best or worst that create shame, low self-esteem, and the need for punishment. Our conscience is thus the result of artificial guilt. It is not to be confused with the innate, inner knowing that is natural guilt. Discussed in detail in [The Nature of Personal Reality](#).

Natural hypnosis – the acquiescence of the subconscious to conscious belief as the subconscious accepts those orders given to it by the conscious mind. We constantly serve as our own subject and hypnotist, giving ourselves suggestions that constantly reinforce our belief systems. What we believe to be true, is true for each of us. For example, money is the root of all evil, I need a flu shot to protect me during flu season, my body is dirty, ugly, or fat, etc.

When we have our own undivided attention we can use our ability to concentrate our intention and focus our conscious minds to reinforce and affirm any new beliefs that we wish. Five to ten minutes is all you need to accomplish this each day. When selected new beliefs don't conflict with others and resonate strongly with your own natural intent, the resulting changes in our lives can be immediate and startling. Discussed in detail in [The Nature of Personal Reality](#).

Natural law – a related concept derived from the laws of the inner universe. These are not the scientific laws of nature like gravity, but based upon the inner laws of the universe that are intended to guide all aspects of All-That-Is to their maximum value fulfillment. It stresses cooperation over competition, safety, love, and compassion as traits intended for individual and collective balance, harmony, and equilibrium. Discussed in detail in [The Individual and the Nature of Mass Events](#).

Natural time/clock time – we live in a universe, a galaxy, a solar system, a planet with a moon that all follow certain rhythms reflecting the great dance of All-That-Is. Natural time

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guides the seasons, letting the flowers know when to bloom, the trees to sprout leaves and drop their seeds. The seasons guide the birds to know when to migrate to warmer climates with better food supplies, the farmers when to plant their crops, and on and on. Sunrise and sunset mark the boundaries of countless human activities. Following the rhythms of natural time allows us to be in touch with our planetary, seasonal rhythms, all of which reflect the manifestation of inner rhythms that are geared to promote the deepest value fulfillment in all species.

Clock time or assembly line time is an artificial, manmade creation that is the result of the outer ego's fear that it is at the mercy of the elements, needing tools to better predict and control its environment. According to Seth, this was one of the most disastrous inventions in human history and has forced the species into an array of artificial habits that are not in sync with the planet, climate, weather, and environment. Time is inherently flexible and plastic, not absolute and clock time provides a false sense of stability where none is really needed.

This concept is not couched in a "back to nature" or "return to innocence" sensibility, but in a forward looking manner that is of critical importance for collective fulfillment and mutual understanding on a global scale. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material](#).

Official line of consciousness – there's an aphorism that sex, politics, money, and religion are the source of most of our human conflicts. From small communities to large societies there is a natural process in which people align with commonly held belief systems to form a consensus reality. Peer pressure often results to force those holding different beliefs conform to its conventions. Most social upheaval occurs when underlying assumptions, called core beliefs, change. Most social harmony occurs when consensus is reached by a large majority. History is an ongoing pendulum that swings back and forth reflecting the natural process of mass belief systems aligning, then changing, then aligning, then...

As cultures evolve over time, a center of gravity or collective worldview emerges that embraces all the belief systems considered normal and abnormal, good and bad, healthy and pathological, etc. Historically, this center of gravity has evolved from foraging, to horticultural, to agrarian, to industrial, to informational. Each period of history, then, consists of belief systems that form the consensus reality of the culture. Discussed in detail in [Psychic Politics: An Aspect Psychology Book](#).

Outer ego – if we use an iceberg analogy to represent the psyche, then the outer ego would be that surface or physical portion which "protrudes" into the physical field of space and time, drawing upon the source energy of the inner ego through the inner senses. This aspect of the psyche relies upon the outer senses to manipulate in physical reality. It forms our sense of individuality, our center of gravity of a multitude of personality traits, discerns conditions in the physical world and makes decisions accordingly. Prominent psychological qualities include thoughts, intellect, language, emotions, expectation, desire, and belief systems. Discussed in detail in [The Seth Material](#).

Outer senses – the senses of smell, taste, touch, hearing, and sight used by the outer ego to create its perception of the physical world.

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Plane – what we conventionally consider the physical universe is but the thin outer “crust” of an infinite multiverse. The term plane describes this outer crust in relation to the vast unseen, unknown causal and subtle realities from which it all springs. Other synonymous terms are alternate, parallel, or probable universe. All hint at the multidimensional nature of physical reality. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material](#).

The Practicing Idealist – Seth combines the insights from *Personal Reality* and *Mass Events*. Taken together, they include four moral imperatives:

1. “Thou shalt not violate” (Nature of Personal Reality)
2. “We have never told anybody to do anything, except face up to the abilities of consciousness.” (Mass Events)
3. A call to Practicing Idealism (Mass Events)
4. “The ends don't justify the means.” (Mass Events)

The first and fourth are the innate, natural deterrents that let us know when not to repeat behaviors that violate. The second and third are clarion calls to personal growth, realization, and transformation toward worldcentric and postmodern worldviews. The former entreat us to act in harmony with natural law, the laws of the inner universe, and the latter to avoid fanaticism, murder, and other violations to achieve our goals in life. Scale that up to six billion people in varying stages of moral development, and we have a frothy mix indeed.

Seth does not provide a complete moral theory in these two books, because he couldn't possibly explore every variation, but instead presented a general outline. However, when we integrate his cosmology (involution/evolution in physical, subtle, and causal fields), epistemology (high intellect that combines physical senses, reason, and inner senses), ontology (**I-I-I**), moral imperatives, along with research on moral development, we find a broad framework in which to adequately outline a moral and ethical approach. Discussed in detail in [The Individual and the Nature of Mass Events](#).

Probable realities, probable selves – the multidimensional psyche exists as multiple lifetimes within simultaneous space/time frameworks. Each personality creates probable selves that split off into parallel dimensions. In this sense, the psyche is not a singular linear phenomenon, but a multidimensional “cloud” of personality potentials. Discussed in detail in [The “Unknown” Reality, Vols. 1/2](#).

Psyche – another term for what is conventionally called the soul or spirit. The psyche is the bank of potentials from which all of our physical personalities emerge. It consists of a series of interpenetrated fields that include outer ego, inner ego, and Causal Consciousness. There is no aspect of the psyche is unconscious, as each one holds its own order of perception and memory. All orders of perception are available to the outer ego through the inner senses. Since the psyche is also innately bisexual, gay, lesbian, and heterosexual choices are all normal, natural, and healthy expressions of the psyche.

Levels of Selfhood	States of Consciousness	Levels of Reality
1. outer ego	waking self	Framework 1 (physical energy body)

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2. inner ego/energy personality essence	dreaming self	Frameworks 2, 3, 4... (subtle energy bodies)
3. Primary Pyramid Gestalt	sleeping self	Primary Pyramid Gestalt (causal energy "bodies")
4. All-That-Is	nondual	All-That-Is (physical, subtle, causal bodies)

Taken together, *all of these aspects* form the holonically nested conscious mind. Though the specifics are new, the underlying ideas are *not new at all*. They can be found in premodern works of the perennial wisdom traditions. For example, if we add the Buddhist and Hindu formulations to the above, we get:

Levels of Selfhood	States of Consciousness	Levels of Reality
1. Seth's outer ego (Buddhist five senses vijnanas, Hindu pranamayakosha)	waking self	Framework 1 (physical energy body, nirmanakaya)
2. Seth's inner ego/energy personality essence (Buddhist manovijnana, Hindu manomayakosha)	dreaming self (savikalpa samadhi)	Frameworks 2, 3, 4... (subtle energy bodies, sambhogakaya)
3. Seth's Primary Pyramid Gestalt (Buddhist alayavijnana, Hindu anandamayakosha)	sleeping self (nirvikalpa samadhi)	Primary Pyramid Gestalt (causal energy "bodies," dharmakaya)
4. Seth's All-That-Is (Buddha-nature, Hindu Atman)	nondual (sahaja samadhi)	All-That-Is (physical, subtle, causal energy bodies, nondual svabhavikakaya)

Taken together, they all point to the same underlying principles that have been known for millennia. Therefore, conscious creation is much more than just a thought process, visualization, affirmation, emotional affectation, belief system, perception, or cognition. That is only one third of the story! All the former are *affects of the outer ego only*, all of which, however, are made possible by the inner ego (subtle) and Causal Consciousness (causal) levels of selfhood.

As Seth states repeatedly, we are really conscious CO-creators. Any definition that doesn't include the inner ego and Causal Consciousness levels of selfhood is really an egocentric and incomplete view. Put another way, only by learning to become consciously aware of our inner ego and Causal Consciousness will we truly become causal co-creators in concert with All-That-Is. Discussed in detail in [The Nature of the Psyche: Its Human Expression](#).

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Psychic Manifesto – a lengthy poem in which Jane Roberts declared her psychic independence from modern science and premodern religions. Really a postmodern critique of their inadequacies to adequately describe her lifetime of transpersonal experiences. Published in [The God of Jane: A Psychic Manifesto \(An Aspect Psychology Book\)](#).

Primary Energy Gestalt, Pyramid Energy Gestalt, Primary Pyramid Gestalt – another set of terms to describe All-That-Is. See [All-That-Is](#).

Reincarnation/Reincarnational Selves – the human psyche is a source self capable of manifesting multiple lifetimes. In the context of a multidimensional universe that has multiple, parallel dimensions and space/time frameworks, the psyche manifests simultaneous incarnations, not reincarnations. Since the psyche is also immersed in simultaneous time – Frameworks 2, 3, 4, and “inward” – this means that there is no finished past or preordained future, no cause and effect, no linear reincarnations (but simultaneous manifestations that affect each other), and no karma in the premodern sense. Discussed in detail in [The Seth Material](#).

Root assumptions – the term used for what we conventionally believe to be universal laws or scientific laws, but are actually only local to Framework 1 constructions. Discussed in detail in [The Nature of Personal Reality](#).

Seth as a fallible source – no one source of information can be considered absolutely infallible. Seth mentions unequivocally in session #47 that he is not to be considered an infallible source. This statement is in no way intended to diminish to depth, subtlety, and richness of the material, but cast it in a postmodern light that reveals its authentic nature and tremendous potential for practical application in a variety of every day situations. Discussed in detail in [The Early Sessions: Book 2 of the Seth Material](#).

Seth material – the name given to the twenty-four books by Jane Roberts that were dictated by a transpersonal source named Seth and transcribed and edited by husband Robert F. Butts. Conventionally called a channeled body of information, Jane, Seth, and Rob all felt that this term was too narrow to capture the deep psychological connections involved.

In addition to the Seth-dictated books are fifteen books of fiction, poetry, and Aspect Psychology written by Jane Roberts that explore the implications and depth of the concepts offered by the Seth personality.

Jane Roberts lived from 1929-1984 and spent most of her life in Elmira, New York. She began channeling the Seth personality in December 1963 and continued until her passing in September of 1984. Taken as a whole, their life-long collaboration forms a contemporary expression of the perennial philosophy of unparalleled depth and richness in the Western postmodern world. It is consistently referred to as one of the top sources of metaphysical information by numerous scholars (Klimo, Hastings) and lay folk alike.

The Seth material is the second most visited collection and the only metaphysical body of work to be archived in Yale University’s Sterling Memorial Library in New Haven, Connecticut.

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Seth Two – Jane Roberts was a psychic virtuoso, holding the ability to experience a wide variety of non-ordinary states well documented in body of the Seth material. The Seth personality that she channeled was only the best known one. Seth Two is another personality further “removed” from physical reality who came through on occasion. Seth Two’s characteristics included a monotonal, emotionless voice that seemed somewhat alien to those who encountered “him.” Seth Two said that he did not understand our physical reality in any direct sense, but that he was intimately involved in nurturing and maintaining the inner realities that support it. Discussed in detail in [The Seth Material](#).

Sexuality, Gender, Orientation – the inner ego is the *transsexual source of all gender and sexual orientation* – “a bank from which sexual affiliations are drawn.” Since physical manifestation often includes hundreds of simultaneous lifetimes there are many permutations of gender, including male, female, and in between. As such, sexual orientation for each outer ego includes the potential for heterosexual, bisexual, homosexual, and other choices. This means that all outer egos are inherently bisexual *by design* to some degree (thinking also of Carl Jung’s *anima* and *animus*). Therefore, gay and lesbian orientations are not pathological, but inherent choices for physical experience. In other words, heterosexual orientation, while certainly required for procreation in our Framework 1 is not the only orientation available. Discussed in detail in [The Nature of the Psyche: Its Human Expression](#).

Simultaneous time – a paradoxical metaphor used to describe how multiple linear space/time frameworks can co-exist in parallel dimensions. Also, how the psyche can manifest multiple simultaneous personalities throughout the physical field. In the context of Frameworks 1 and 2, there are nine dimensions available within any moment point:

PAST/past	PAST/present	PAST/future
PRESENT/past	PRESENT/present	PRESENT/future
FUTURE/past	FUTURE/present	FUTURE/future

One way to understand this seeming paradox is to imagine each of the nine aspects of linear space/time as “dimensions.” Each dimension has its own integrity and a psychological “boundary” formed by our physical and inner senses. It is possible to “cross” these boundaries through the conscious use of our inner senses. Discussed in detail in [The Nature of Personal Reality](#).

Sleepwalkers – Seth’s mythic, archetypal expression of the origin of all physical species and our universe *literally dreaming itSelf into existence*. The sleepwalkers are subtle field, energy personality essence progenitors that created the blueprints for the physical field “before the beginning.” After the beginning they support and maintain our universe as evolution unfolds. Discussed in detail in [Dreams, "Evolution," and Value Fulfillment, Vol. 1](#).

[Find out more about Seth on “The Origins of the Universe and of the Species” – A \(Conscious\) Creation Myth.](#)

Spacious present – another term used to describe the vastness of causal and subtle fields of inner reality. Actually looking at the actions of simultaneous time, Frameworks of Consciousness, and All-That-Is from a different angle. Discussed in detail in [The Seth Material](#).

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Subconscious – if we use an iceberg analogy to represent the psyche, then the subconscious portion is that buffer zone between the air (outer ego) and water (inner ego) that provides a psychological gateway through the inner senses between the outer and inner egos. Its primary job is to support the outer ego by handling the vast amounts of physically related data, like digestion, skin cell growth, breathing, heart rate, etc. that would otherwise overwhelm it. The subconscious also serves to translate inner source energy in the form of innate impulses, impressions, intuitions, and intention into cognitive formats the outer ego can understand such as thoughts, intellect, language, emotions, expectation, desire, and belief systems.

Seth uses this term differently than philosophers like Berdyaev and Wilber. The latter use subconscious to apply to early hominid development that was prepersonal and pre-egoic in the physical field. Seth's definition applies to a mediating structure between physical and subtle fields. So Seth's subconscious exists in the subtle field, and Berdyaev and Wilber's subconscious exist in the physical field. Thus, they describe different, though complementary structures of the psyche. Discussed in detail in [The Seth Material](#).

The Sumari development – a trance “language” expressed as poetry, singing, pantomime, and math. Sounding like a Romance language, its purpose is to structure inner experience in such a way as to resist being translated into stereotypical belief systems. Discussed in detail in [Adventures in Consciousness: An Introduction to Aspect Psychology](#).

[Find out more about Thought-Bird Song – a Sumari poem by Jane Roberts.](#)

“The Point of Power is in the present” – all action really occurs in what Seth terms, the Spacious Present – i.e. there is no finished past or preordained future. So our real power lies in our ability to exercise our ability to make choices and take action now in any area of our lives. Discussed in detail in [The Nature of Personal Reality](#).

Tissue capsule – the inner, subtle energy boundary found in each individual's energy field. This energy field is well documented in Eastern metaphysical traditions and recent scientific investigations. Einstein's famous equation – $E=MC^2$ – reflects that all matter is essentially a super-dense form of energy or light. Thus human body can be thought as a complex energy form with its own boundaries. Each one of us has a physical (outer) and psychic (inner) boundary that helps us maintain the form of our physical bodies. Discussed in detail in [The Seth Material](#).

Value climate of psychological reality – describes the vastness and quality of casual and subtle fields. Actually looking at the actions of Frameworks of Consciousness and All-That-Is from a different angle. Discussed in detail in [The Early Sessions: Book 2 of the Seth Material](#).

Value fulfillment – a natural law, or law of the inner universe according to Seth. It is a foundational principle in which all consciousness works together in a cooperative venture to allow for maximum development of each individual consciousness in relation to All-That-Is. In other words, individual growth, happiness, abundance, and value are innately nurtured by the universe itself but not at the expense of other life forms, instead, in full cooperation toward the maximum benefit of one and all. Discussed in detail in [Dreams, “Evolution,” and Value Fulfillment, Vol. 1](#).

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Vitality – causal energy in its most basic context that provides the inexorable impetus for the becoming, unfolding, and development of all aspects of consciousness—All-That-Is. Seth later went on to describe this foundational creative force as *consciousness units* (CUs) in *The "Unknown" Reality*, Vol. 1. Discussed in detail in [The Early Sessions: Book 1 of the Seth Material](#)

World views – “a living psychological picture of an individual life, with its knowledge and experience, that remains responsive and viable long after physical life is over.” While physical, our world view is an action – the living lens through which we each perceive the world. It’s the psychological filter that contains all of our belief systems and experiences about God, life, the universe, and everything. The deepest aspects of our outer egos and inner egos thus express themselves through our world views. Changing any belief alters our world view and changes the way in which we perceive reality.

Nonphysically, world views are that aspect of the outer ego that survives physical death that can contact the living, though according to Seth, contact with a nonphysical world view is not the same as a living world view. Jane Roberts autotyped three books that explored world views of a “dead” artist, [The World View of Paul Cézanne: A Psychic Interpretation](#), and philosopher, [The Afterdeath Journal of an American Philosopher: The World View of William James](#).

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Session 501

Out-Of-Body Experience Of Sound And Color

... Now I will tell you, you have never seen the colors of a rainbow unless you have seen them from an out-of-body state. If you want to see the colors of a flower, or my dear friends, of an apple, you must get out of your body to do so. ... Your own abilities are here to be used also, and in your own unique fashion.

You have never seen what design is until you see a spider’s web when you are out of the body. You have never seen what design is until you see a spider’s web from the spider’s viewpoint. Now you can learn to do this. You can use your psychic abilities, to throw your consciousness into the spider. Your body is a very handy mechanism and I do not suggest that you step out of it too long. However, as the earth’s atmosphere hides the conditions in the universe from your scientists, so also do the conditions of the body blind you to true color and design. Now you can develop in this way.

You can also develop along the same line in the dream state if you give yourself the suggestion that when you are dreaming you will see color truly and remember the colors that you have seen. You will remember them, and you can try to reproduce them. Now these colors are like nothing in this world.

So do not feel that these abilities are his only or that you do not have a part, for you have your own abilities and you can use them for your own purposes. You can be partners in these endeavors, as you are partners in other endeavors. You need not lag behind.

Now you have some latent inclinations of a musical nature as I mentioned earlier having to do with past-life experiences. Now simply in a spirit of fun, you see, you can use your abilities, and I will give you hints if you

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request them. You can use your abilities to hear the kind of music with which you were one time acquainted. This music is part of your experience though you have forgotten. Now: when you hear this music, in your mind try to translate it into color and design. And when you think of color, then, sense its motion.

Motion does have a sound though you may not hear it. Motion does have music though you may not hear it. The very motion of atoms and molecules has music. When you think of color then, try to hear it, you try to sense the motion, then you can use such experiences in your art work. You can also suggest dreams in which you will hear the sort of music, with which you were acquainted.

Now the sound of the music will suggest colors to you and the colors themselves may appear in your mind as designs. Now all of this involves use of the inner senses, it involves an examination of the inner world. You must look inward with as much wonder as you look outward, and then the two worlds merge.

Now since this new venture is a partnership then also remember that in these psychic endeavors there must be a partnership and there will be no difficulty. Also the energy involved in your particular field (*Tam's*) and her particular activities will benefit you both. You will each add to the experience of the other.

... Now: it is quite possible for you at this point now to visit this room. Give yourself the suggestion.

(*[Tam:] "Oh, great."*)

Place your emphasis upon being in this room, and the trip will take care of itself. You will be able I believe to do it now. (*To Tam.*) and you (*to Eve*) may be able to do it now. If you choose the proper circumstances and get the idea when the conditions are good, then you can do it now.

I simply want you to know that all kinds of energy and vitality are possible, that there are all kinds of possibilities for your own development, that there is energy available to you and you can tap it; and knowledge available that you can use. Such knowledge can be highly practical and in many instances, the dreamer is the most practical individual. You do not have to fear that this sort of experience will take you away from reality. It will show you a greater reality than you imagine.

It will enlarge your concepts, change your ideas of what is real and what is not real and what can be and what cannot be; and what you are and what you can be. You can both discover the greater identity that is your own, and step out of your own shadow image. For you identify with a very small portion of your true identity. And when you use the word "I" you do not realize the "I" of which you speak.

There are other portions of your personality that have knowledge that you can use. There are advantages and they are these: as you become acquainted with these other portions of your own identity, your own capacities for understanding and learning expand. In one lifetime's work you can learn what it might otherwise take three reincarnations to learn. You are all involved basically with one thing. You are learning to use energy creatively. You are trying to discover how much energy you can direct, what you can create. You can discover these answers for yourselves. You cannot discover them through reading, you must look within yourselves and open your own doors. This is a joyful endeavor.

You should begin it as a child wakes up in the morning. It should not be sober. You make your own reality as I have said, even more times than I wish to remember. This also applies to your inner senses. The more you use your inner senses, the more date you have at your command.

Now I speak through Ruburt. Looking at him you cannot see me and yet you know that I am here.

The energy that sweeps down through this frame is but a small shadow of the energy that is at my command and at your command. This energy can be translated into knowledge, and when it is translated into knowledge it must also

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be translated into behavior, then it becomes a psychic adventure. Then you begin to use your consciousness as you should use it.

You are a you who has a consciousness and you can use this consciousness as you will. You can send it out, use it like a flashlight. You can light a universe with it. You are not your consciousness. You are a self who is conscious and has a consciousness. Now I want all of you, including my friend here (*Rob*) to contemplate the part of you who has this consciousness to use. There will seem that there is no place to go beyond that point. And there will appear an apparent dilemma. And yet the dilemma will lead to a further discovery. And by the time you know enough to throw the question back at me, that I have just asked you, then I will have more to tell you concerning the initial creative dilemma of which I have spoken.

And I want you both to know if you do not already know that the creativity and the joy and the wonder that is inherent in each consciousness is present not only in your minds and in your consciousness as you think of it, but also in the smallest cell within your fingertips.

And I want you all to know that this is no recording and I have not prepared my lesson ahead of time. I have indeed come for a personal encounter, and to greet our guests and you must admit that for a gentleman as old as I there is some vitality left in me yet.

You have no idea of how Ruburt could use this vitality if only he knew how to do so. Our friend has seen how this vitality can be translated into a hearty roar, or to fuel other furnaces and to make other connections, how it can be used as a fuel. There are always translations of energy.

Session 503

Projections And Thought Forms

The energy Ruburt felt, and feels, is his own. He is now literally raring to go, to operate at full capacity again, which is why I gave you this evening's earlier material, so you would know best how to help.

He will help you in your out of body episodes. And show you what he knows. Then you will have your own methods, and will be able to return the help as you share your experience. You have also been sending thought forms out – and this is different, than an astral image.

Some of the models for your paintings have been of thought forms sent out by others. Some, of personalities between reincarnations.

Astral Form Of A Fetus

... (“Can you say a little bit about Sue’s first question, about the astral body of the fetus?”)

The fetus does have its own astral form. Now, this astral form belongs to the individual, the personality as it will be in this life. It is not the astral form that existed in a previous reincarnation, for example.

There are many complicated issues here. I will try to put them simply. There is great energy connected with the fetus. At no time in physical life is so much energy utilized so purposefully, so well directed. It is this charge of energy, of truly cosmic proportion, that allows for this initial breakthrough into matter.

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The personality is busy transforming literally infinite data. Much of this work has already been done by the third month of pregnancy. As quickly as the new data forms the fetus and the physical structure, the self from the previous reincarnation must begin to withdraw its hold. It enters briefly then into this process. It does not become the new individual however.

It helps form the new individual, and then it must withdraw. The new self unit must be free and not hampered by the demands that could otherwise be put upon it. The new individual has a deeply buried memory of its past lives, but the personal consciousness of the last reincarnated self must not be superimposed upon this new identity. The new personality, in its small astral body, does visit the other portions of the entire identity. It is even given lessons of a kind, but it is very much its own self.

("Does it project when Sue does, for instance?")

It may or it may not. It does not have to. It may project to other areas entirely, while Sue is somewhere else in her astral form. There is at this time however a very strong connection between the two. On a deeper level they are aware of their locations. The mother knows where the child is, even though she is not conscious of this. The mother may even go out after the child in projection, and bring it home.

Many abortions, natural ones, are caused when the new personality is having difficulty constructing the new form, projects to others for advice, and is advised not to return.

Session 504

Astral Form Of A Fetus (2)

The fetus sees the physical environment. The cellular structure at that point responds to light, and activates latent abilities in the cellular structure of the mother's body. Quite literally he sees through her body, and with the aid of her body.

These are not sharp images, but he already begins to build up ideas of shape and form. It goes without saying that the eyelids are also thus equipped. He can see through closed eyelids in other words. He is aware of light and shadow, of shape and form, though he must learn to distinguish those portions of the available field of reality that you accept as objects, from the available field that you do not accept as objects.

He sees more than you do, or more than his mother does, because he does not yet realize that you only accept certain patterns and reject others. By the time he is born he has already learned to accept his parents' idea of what reality is. In a large sense he begins to train himself to focus only upon what you would call physical reality, though he still partially perceives other fields that you do not accept.

He is only recognized and his wants satisfied when he focuses in one particular reality. He learns quickly then to discard the others, for they do not meet his physical ends.

Now the fetus also hears, and the same thing applies here. He hears while within the womb, sounds from the physical environment, but also sounds within the available range of reality that are not accepted as such. When the infant is born he still hears these sounds and voices, but again they do not meet his physical needs nor bring him milk when he cries, and gradually he discards them, focusing upon that data which best serves his physical purposes.

For sometime he literally perceives many levels of reality at once, and part of what seems to be disorientation is simply the result of early confusion with so much data. According to the situation and the individual, the fetus may

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still be receiving messages from those he has known in the past. This adds to the confusion, and it is a matter of physical survival that he largely ignores these messages while he learns to focus in physical reality.

He is quite aware of temperature changes for example, and the weather. He is telepathically in communication with animals and other people, and on a different level he is in a kind of communication with plants and other such consciousnesses.

Plants will react quite sharply to an abortion. The fetus however will also react to the death of an animal in the family, and will already be acquainted with the unconscious psychic relationships within the family, long before it reaches the sixth month.

The plants in a room, or in a house, are quite aware of the growing fetus; the plants will also pick up the fact that a member of a family is ill, often in advance of physical symptoms. They are that sensitive to the consciousness within cellular structure. Plants will know whether a fetus is male or female, even if the mother does not.

Electromagnetic Structures Carrying Perception

... Now. There are electromagnetic structures, so to speak, that are presently beyond your instruments. Units that are the basic carriers of perception. They have a very brief life in your terms. Their size varies. Several units may combine for example, many units may combine. To put this as simply as possible, it is not so much that they move through space, as that they use space to move through. There is a difference.

In a manner of speaking, thermal qualities are involved, laws also of attraction and repulsion. The units charge the air through which they pass, and draw to them other units. The units are not stationary in the way that a cell, say, is stationary within the body, generally speaking.

Even a cell, for example, only appears stationary.

These units have no home. They are built up in response to emotional intensity. They are one form that emotional intensity takes. They follow their own rules of attraction and repulsion. As a magnet, you see, will attract with its filaments, so these units attract their own kind, and form patterns, which then appear to you as perception.

Now the fetus utilizes these units. So does any consciousness, including that of a plant. Cells are not just responsive to light because this is the order of things, but because an emotional desire to perceive light is present.

The desire appears on this other level in the form of these electromagnetic units, which then cause a light sensitivity. These units are freewheeling. They can be used for normal perception, or in what you call extrasensory perception.

I will discuss more about their basic nature either this evening or at another session, and I would like to tie this in with the fetus, since the fetus of course is highly involved with perceptive mechanisms.

It is not that you cannot devise instruments to perceive these. Your scientists are simply asking the wrong questions, and do not think in terms of such freewheeling structures.

Session 505

Electromagnetic Structures Carrying Perception (2)

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Now. These units of which we spoke earlier are basically animations arising from consciousness.

I am speaking now of the consciousness within each physical particle regardless of its size; of molecular consciousness, cellular consciousness, as well as the larger gestalts of consciousness with which you are usually more familiar.

Because of Ruburt's limited scientific vocabulary, this is somewhat difficult to explain. Also some of the theories I will present in this discussion will be quite unfamiliar to you.

Now these emanations arise as naturally as breath, and there are other comparisons that can be made, in that there is a coming in and a going out, and transformation within the unit, as what is taken into the lungs, for example, is not the same thing that leaves the lung on the exhale stroke.

You could compare these units, simply for an analogy, to the invisible breath of consciousness. This analogy will not carry us far, but it will be enough initially to get the idea across. Breath is of course also a pulsation, and these units operate in a pulsating manner. They are emitted by the cells, for example, in plants, animals, rocks, and so forth.

They would have color if you were able to perceive them physically.

They are electromagnetic, in your terms, following their own patterns of positive and negative charge, and following also certain laws of magnetism. In this instance, like definitely attracts like.

The emanations are actually emotional tones. The variety of tones, for all intents and purposes, are infinite.

These units are just beneath the range of physical matter. None of them are identical. However, there is a structure to them. The structure is beyond the range of electromagnetic qualities as your scientists think of them.

Consciousness automatically produces these emanations, and they are the basis for any kind of perception, both sensory in usual terms, and extrasensory.

I am beginning this material. Later you will see I am making it simple for you, but you will not understand it unless we begin in this manner. I do intend to explain their structure to you.

These emanations can also appear as sounds, and you will be able to translate them into sounds long before your scientists discover their basic meaning. One of the reasons why they have not been discovered is precisely because they are so cleverly camouflaged within all structures.

Being just beyond the range of matter, having a structure, but a nonphysical structure, and being of a pulsating nature, they can expand or contract. They can completely envelop, for example, a small cell, or retreat to the nucleus within. They combine qualities of a unit and a field, in other words.

This is another reason why they remain a secret from Western scientists. Intensity governs their activity, and their size, since we must use that term.

Intensity not only governs their activity and size, but the relative strength of their magnetic nature. They will draw other such units to them, for example, according to the intensity of the emotional tone of the particular consciousness at any given "point".

These units then obviously change constantly. If you must speak in terms of size, then they change size constantly, as they contract and expand. Theoretically there is no limit, you see, to their rate of contraction or expansion. They are also absorbent. They do give off thermal qualities, and these are the only hint that your scientists have received of them so far.

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Their characteristics draw them toward constant interchange. Clumps of them will be drawn together, literally sealed, only to drop away and disperse once more.

Now. They form, their nature is behind, what is commonly known as air, and they use this to move through. The air in other words can be said to be formed by the animations of these units.

I will try to clear this later, but the air is the result of these unit's existence, formed by the interrelationship of the units in their positions and relative distance one from the other, and in what you could call the relative velocity of their motion. Air is what happens when these units are in motion, and it is in terms of weather that their electromagnetic effects appear most clearly to scientists, for example.

These units – let us discuss them as they are related, for example, to a rock. The rock is composed of atoms and molecules each with their own consciousness. This forms a gestalt-rock-consciousness.

These units are sent out indiscriminately by the various atoms and molecules, but portions of them are also directed by the overall rock consciousness. The units are sent out then from the rock, informing the rock as to the nature of its changing environment, the angle of the sun, and temperature changes for example as night falls; and even in the case of a rock, they change as the rock's loosely called emotional tone changes. As the units change they alter the air about them, which is the result of their own activity.

They constantly emanate out from the rock and return to it, in a motion so swift it would seem simultaneous. The units meet with, and to some extent merge with, other units sent out, say, from foliage and all other objects. There is a constant blending, and also attraction and repulsion.

Session 506

Electromagnetic Structures Carrying Perception (3)

The units (*electromagnetic*) about which I have been speaking do not have any specific, regular, preordained “life”. They will not seem to follow many scientific principles. Since they are the intuitive force just beyond the reach of matter, upon which matter is formed, they will not follow the laws of matter, although at times they will mimic the laws of matter.

It is almost impossible to detect an individual unit, for in its dance of activity it constantly becomes a part of other such units, expanding and contracting, pulsating and changing in intensity, in force, and changing polarity. This last is extremely important.

With Ruburt's limited vocabulary, this is rather difficult to explain, but it would be as if the positions of your north and south poles changed constantly while maintaining the same relative distance from each other, and by their change in polarity upsetting the stability of the planet –except that because of the greater comparative strength at the poles of the units, a newer stability is almost immediately achieved after each shifting.

The shifting of polarity occurs in rhythm with changing emotional intensities, or emotional energies, if you prefer. You may use EE.

The “initial” originating emotional energy that sets any given unit into motion, and forms it, then causes the unit to become a highly charged electromagnetic field, with those characteristics of changing polarities just mentioned.

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The changing polarities are also caused by attraction and repulsion from other like units, which may be attached or detached. There is a rhythm that underlies all of this changing polarity and changing intensities that occur constantly. But the rhythms have to do with the nature of emotional energy itself, and not with the laws of physical matter.

Without an understanding of these rhythms the activity of the units would appear haphazard, chaotic, and there would seem to be nothing to hold the units together. Indeed, they seem to be flying apart at tremendous speeds. The “nucleus” – now using a cell analogy – if these units were cells, which they are not, then it would be as if the nucleus were constantly changing position, flying off in all directions, dragging the rest of the cell along with it.

The units obviously are within the reality of all cells. Now. The initiation point is the basic part of the unit, as the nucleus is the important part of the cell. The initiating point is the originating, unique, individual and specific emotional energy, or EE, that forms any given unit. It becomes the entryway into physical matter.

It is the initial three-sided enclosure, from which all matter must spring. The initial point forms the three sides about it. There is an explosive nature as the emotional energy is born.

The three-sided effect, instantly formed, leads to an effect that is something like friction, but the effect causes the three sides to change position, so that you end up with a triangular effect, closed, with the initial point inside the triangle. Now, you understand this is not a physical form.

The energy point, the EE point, from here on, constantly changes the form of the unit, but the procedure I have just mentioned must first occur. The unit may become circular, for example. Now these intensities of EE, forming the units, end up by transforming all available space into what they are. Certain intensities and certain positions of polarity between and among the units, and great groupings of the units, compress energy into solid form.

The emotional energy within the units is obviously the motivating factor, and you can see then why emotional energy can indeed shatter a physical object.

(... Jane made it a point to mention that in regard to the switch in polarities of the ELM units: “This isn’t only with north and south switching, but opposites anywhere on the rim of the circle I used as illustration – such as east and west reversed, etc.”)

Now. The intensity of the original emotional energy controls the activity, the strength, the stability, and the relative size of the unit; the rate of its pulsation, and its power to attract and repel other units, and its ability to combine with other units. Now the behavior of these units changes in the following manner. When a unit is in the act of combining with another unit, it aligns its components in a characteristic way. When it is separating itself from other units it will align its components in a different way. The polarities change in each case within the unit itself.

It will alter its polarities within itself, adopting the polarity-design of the unit to which it is being attracted, and will change its polarity away from that design upon breaking contact.

Take for example five thousand such units, aligned together, formed together. They would still of course be invisible. But if you could view them each individual unit would have its poles lined up in the same manner. It would look like one single unit – say it is of circular form – so it would appear like a small globe, with the poles lined up as in your earth.

If this large unit were then attracted to another larger unit, circular, with the poles running east and west in your terms, then the first unit would change its own, and all of the units within would do the same.

Now the energy point would be halfway between these poles regardless of their position, and it forms the poles. They revolve therefore about the energy point. The energy point is indestructible basically.

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Its intensity however can vary to amazing degrees, so that it could, relatively speaking, be too weak, or fall back, not strong enough to form the basis for matter; but to project into another system perhaps where less intensity is required for “materialization”.

Now these units may also gain so in intensity and strength that they form relatively permanent structures within your system, because of the astonishing energy behind them. Your Stockridge ...

(Seth paused; Jane frowned, as though groping for a word.

“Oak Ridge?”)

No. The remains of temples ...

“Oh. Baalbek?”)

... These were places for studies concerning the stars.

“Observatories?”)

Observatories.

The units so charged with intensive emotional energy, formed patterns for matter that retained their strength. Now these units, while appearing within your system, may also have another reality outside of it, propelling the emotional energy units through the world of matter entirely.

The energy units, as I told you, are relatively indestructible. They can however lose or gain power, fall back into intensities beneath matter, or go through matter, appearing as matter as they do so, and projecting through your system. We will deal with that portion of their activity separately. In such cases however they are in a point of transition obviously, and in a state of becoming.

(After we had talked a bit I deduced that Seth/Jane had been trying for the word Stonehenge – meaning the ancient Druidic stone monoliths, arranged in a circle in England, etc. Jane then said this was the word Seth had been trying to get her to say. She didn’t know why she couldn’t say it while in trance, since she knows the word and what it stands for, etc.)

Session 507

Comments on a Portrait of Joseph and Ruburt

The portrait is of Joseph and Ruburt. These are not portraits of yourselves as past personalities in your terms, or of particular reincarnational selves. They are pictorial representatives of the whole selves that you are. In your terms the selves that are the sum of your reincarnational personalities. These whole selves then are a part of your entity. Your probable selves are also a part of your entity, however. If you want to think in terms of guides, “angels”, then you have the reality behind those terms. Ruburt and Joseph are the names I use for you, for these names themselves imply your greater goals. These personalities are aware of your present existence, and give you advice when you are in the sleep state. They are a source of strength. You can draw upon their knowledge, and you can also draw upon the knowledge of your own reincarnational selves, “past” and “future”.

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As that newspaper portion was a whole of the entire paper, and there to be read, so is the whole self present in the portions of your personality that you know.

Natural Inclinations Affect Perception

... (*... I talked about cases we had read about, where hypnosis was used to get the subject to focus only upon the test item, ignoring any other data even if relevant. The discussion veered around to our wondering how Jane would do under such conditions, when Seth abruptly resumed.*)

That course would not give the results you might think with Ruburt, or anyone else. When that course works it is because knowingly or unknowingly the suggestions given follow the natural inclinations. In extrasensory perceptions, so to speak, as in so-called normal perception, the natural inclinations of the personality dictate the kind of information that will be sought from any available field of data. The basic inclinations can be extended, for example, but not completely redirected, unless there is an extraordinary impetus.

There are many areas of knowledge in which any given individual is uninterested. He will not bother to use normal perception to obtain it. Much of the material dealing with perception that I have given makes this point quite clear. Ruburt is correct. I give him access to large fields of focus, I help him change the energy that he uses in perception into other directions, to turn it inward. I made information available to him. Then according to his basic characteristics, he used that information accordingly. I gave him nudges to lead him in the proper direction.

Session 509

Electromagnetic Structures Carrying Perception (EEU) (4)

(Today Jane had been reading Experimental Psychology, by C. G. Jung)

Now. There is one large point, underestimated by all of your psychologists, when they list the characteristics or attributes of consciousness. I am going to tie in this material with our discussion on what you call our EE units (*electromagnetic*), as there is a very close connection.

Now let us start with Jung for a bit. He presumes that consciousness must be organized about an ego structure. And what he calls the unconscious, not so egotistically organized, he therefore considers without consciousness, without consciousness of self.

He makes a good point, saying that the ego cannot know unconscious material directly. He does not realize however, nor do your other psychologists, what I have told you often – that there is an inner ego; and it is this inner ego that organizes what Jung would call unconscious material.

Again, when you are in a state that is not the normal waking one, when you have forsaken the daily self, you are nevertheless conscious and alert. You merely block out the memory from the normal waking ego. So when the attributes of consciousness are given, creativity is largely ignored. It is assigned instead primarily to the unconscious. Creativity is one of the most important attributes and aspects of consciousness. We will differentiate between normal ego consciousness then, and consciousness that only appears unconscious to that ego.

Now the inner ego is the organizer of experience that Jung would call unconscious. The inner ego is another term for what we call the inner self. As the outer ego manipulates within the environment and physical reality, so the inner ego or self organizes and manipulates that physical reality with which the outer ego then deals.

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Now all the richly creative, original work that is done by this inner self is not unconscious. It is purposeful, highly discriminating, performed by the inner conscious ego, of which the exterior ego is but a shadow, and not you see the other way around.

Jung's dark side of the self is the ego, not the unconscious. The complicated, infinitely varied, unbelievably rich tapestry of Jung's "unconscious" could hardly be unconscious. It is the product of an inner consciousness with far more sense of identity and purpose than the daily ego. It is the daily ego's ignorance and limited focus that makes it view so-called unconscious activity as chaotic.

The conscious ego rises indeed out of "the unconscious", but the unconscious being the creator of the ego, is necessarily far more conscious than its offspring. The ego is simply not conscious enough to be able to contain the vast knowledge that belongs to the inner conscious self from which it springs.

It is this inner self, out of the massive and unlimited scope of its consciousness, that forms the physical world, that provides the stimuli to keep the ego constantly at the job of awareness. It is the inner self, termed here the inner ego, that organizes, initiates, projects, controls the EE units of which we have been speaking lately, transforming energy into objects, into matter.

The energy of this inner self is directed and used by it to richly form from itself, from components and inner experience, a material counterpart in which the outer ego then can act out its role. The outer ego is most in the role, acting out a play that the inner self has written.

This is not to say that the outer ego is a puppet. It is to say that the outer ego is far less conscious than the inner ego or the inner self, that its perception is less, that it is far less stable, though it makes great pretense at stability; that it springs from the inner self, and is less rather than more, aware.

Now. The ego is spoon-fed, being given only those feelings and emotions, only that data, that it can handle. This data is then presented to it in a highly specialized manner, usually in terms of information picked up by the physical senses. The inner self is obviously not only conscious, but conscious of itself, both as an individuality apart from others, and as an individuality that is a part of all other consciousness.

In your terms it is continually aware, both of this apartness and unity-with. The outer ego is not continuously, in your terms, aware of anything. It frequently forgets itself. When it becomes swept up in a strong emotion it seems to lose itself. There is unity then but no sense of apartness. When it most vigorously maintains its sense of individuality it is no longer aware of unity-with.

The inner ego however is always aware of both aspects of its reality. In the deepest sense, this inner self is organized about its primary aspect, which is creativity. It constantly translated the components of its gestalt into reality, either physical reality through the EE units I have mentioned, or into other realities equally as valid.

Now. The EE units are the forms basic experience takes when directed by this inner self.

These then form physical objects, physical matter. Matter is the shape that basic experience takes when it intrudes into three dimensional systems. Matter is the shape of your dreams. Your dreams, emotions, feelings, thoughts are transformed into physical matter purposefully by this inner self.

An individual inner self, then, through constant massive effort of great creative intensity, cooperates with all other inner selves to form and maintain the physical reality that you know, so that physical reality is an offshoot or by-product of the highly conscious creative inner self.

Buildings appear to be made of rock or wood or steel. They appear fairly permanent to the physical senses. They are actually oscillating, ever-moving, highly charged gestalts of EE units, organized and maintained by collective

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efforts on the part of inner selves. They are solidified emotions, solidified subjective states, given physical materialization.

The powers of consciousness are clearly not understood then, nor its multidimensional aspects. As I have told you, the self is literally unlimited. Each individual has his part to play in projecting these EE units into physical actuality. Therefore physical matter can be legitimately described as an extension of the self, as much as the physical body is a projection of the inner self.

Now it is obvious that the body grows up about the inner self, and that trees grow out of the ground, whereas buildings do not ordinarily spring up like flowers of their own accord; so the inner self has various methods of creation, and uses the EE units in different ways, as you shall see as we continue with this discussion.

Having determined upon physical reality as a dimension in which it will project itself, the inner self therefore first of all takes care to form and maintain the physical basis upon which all else must depend – those physical properties of earth that can be called natural ones.

We have to a very brief extent begun to explain that phenomena in a recent session. The inner self has a vast and infinite reservoir from which to draw knowledge and gain experience. All kinds of choices are available, and the diversity of physical matter is a reflection of this deep source of variety.

With the natural structures formed and maintained, other physical secondary properties, secondary constructions, are projected. The deepest, most basic and abiding subjective experience is translated however into those natural elements, the ample landscape that sustains physical life.

Now we will continue with this discussion at our next session. Jung enlarged on some of his concepts shortly before he died. He has changed a good many of them since then.

Suffice it to say however that in the future what I am telling you will be more generally known. Men will become familiar to some extent with their own inner identity, with other forms of their own consciousness.

Throughout the ages some have recognized the fact that there is self-consciousness and purpose in certain dream and sleep states, and have maintained, even in waking life, the sense of continuity of this inner self. To such people it is no longer possible to identify completely with the ego consciousness. They are too obviously aware of themselves as more. When such knowledge is gained, the ego can accept it, for it finds to its surprise that it is not less conscious, but more conscious, that its limitations are dissipated; now it is not true, and I emphasize this strongly, that so-called unconscious material, given any freedom, will draw energy away from the egotistically organized self in a normal personality.

Quite the contrary, the ego is replenished, and rather directly. It is the fear that the unconscious, so-called, is chaotic, that causes psychologists to make such statements, and there is also something in the nature of those who practice psychology, a fascination, in many cases, already predisposed to fear the so-called unconscious in direct proportion to its attraction for them.

The ego maintains its stability, its seeming stability, and its health, from the constant subconscious and unconscious nourishment that it receives. Too much nourishment will not kill it.

Only when such nourishment is for some reason cut off to a considerable degree, is the ego threatened by starvation ... We will have more to say concerning the ego's relationship with the so-called unconscious. In a healthy personality the inner self easily projects all experience into EE units, where they are translated into actuality. Physical matter therefore acts as a feedback.