



News and Views

Consciousness is every(wh)eness, expressed locally: Bashar and Seth

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Abstract – The article provides a comparison of the two cosmologies of Bashar and Seth. Both sources of information are not real from our point of view, the information is channeled. According to them, however, it is rather our own reality that is not really real. It is a projection of consciousness within consciousness, similar to a dream, constantly being recreated at the rate of Planck time. What we perceive as outer reality reflects our own state of being. Time and space do not exist. They are an illusion. But the illusion of time and space does exist to allow us to experience a 3d reality game in an individualized and unique way. The experiences that we generate as players in our lives are our own indelible contribution to creation.

Keywords – Unknown reality, Multiverse, Bashar, Seth, Holographic Universe, Virtual reality.

“You are All-that-is. But you are changing your perspective of where you are within All-that-is, within the All-that-is that you are. You are looking from another perspective from within All-that-is at itself [1].”

“When man realizes that he himself creates his personal and universal environment in concrete terms, then he can begin to create the private and universal environment much superior to the one that is the result of haphazard and unenlightened constructions. This is our main message to the world, and this is the next line in man’s conceptual development, which will make itself felt in all fields...[2].”

“There is nothing outside of ‘All-that-is’. You are a co-dreamer with an autonomous nature. If you are standing in a hall of mirrors, they are all reflections of you, but nevertheless they are still individuated, even though they are all reflections of you (the ‘One’). From your physical space-time perspective, you are you, you will never be anything else, you have never been anything else. But there are an infinite number of parallel versions of this life that people may recognize as ‘you’ that are not actually ‘you’ [3].”

On the following pages some of the core elements of the teachings of Bashar will be compared to the Seth material, in particular to the information provided in ‘Unknown Reality’ (Volumes I and II) [4]. Background and rationale of this juxtaposition is a statement of Bashar that ‘everything that Seth is saying is correct’ [5], leading to the justified assumption that both sources are describing in a way the same cosmology, even if the terminology used and the angle from which the respective teachings are provided may and do differ.

Bashar is a channeled entity, allegedly living several thousands of years in the future on another planet (E’sassani)

in another dimension. His information is transmitted by Darryl Anka, a cousin of the singer Paul Anka, in an altered state of consciousness. The transmissions are organized with the help of April Rochelle from 'Bashar Communications'. According to Bashar she is an extension of the same oversoul from which his daughter on Sassani is a current offspring. He claims to be a future self of Darryl Anka [A1], hence Darryl being one of his past selves. The contact with our planet is however older and has a representation in history in form of the Sasanian Empire in the Middle East founded by a member of Bashar's society in ancient times [6].

The information provided by Bashar revolves around three topics: the 'Formula' [A2], the 'Five Laws of Creation' [A3] and the window of open contact (with their civilization and others). Reality is not 'real', but a projection of consciousness within consciousness, similar to a dream. What we perceive as reality reflects our state of being, constantly being reproduced at the rate of Planck time.

According to Bashar everything in creation is formed by one single particle, the 'Prime Radiant'. It is one single particle, not one single category of particles. It is travelling at infinite speed and it is not subject to time and space. Time and space are subject to it. As it is travelling at infinite speed it can be 'everywhere' at the same 'time'. It is constantly crisscrossing, transforming frequencies into matter at the points of intersection. The more often it crosses itself the denser the matter becomes at those points. It is 'made of' pure consciousness, it is pure consciousness. As it is creating everything that is, everything that does exist is necessarily conscious, including rocks, but also intangible categories such as thoughts which are certain patterns formed by the particle [A4] - basically everything. Every belief is a specific frequency of vibration [7]. And everything is necessarily 'here and now', as the Prime Radiant is not subject to time and space. Thus, everything in creation is conscious, as it is made out of pure consciousness, and everything is 'here and now', including all other lives and incarnations. Explaining creation as patterns of frequency and vibration formed by the Prime Radiant is still an approximation or an analogy, but it is being seriously discussed in scientific circles as 'M-Theories', 'String Theory', the 'Single Electron Theory' etc. There is no 'objective' reality 'out there'. Everything is a certain frequency or vibration [A5, A6].

We are creating our own universe, our own individualized version of our reality, 'billions' of times per second (actually 10 to the power of 43 times a second) [A7]. Reality constantly collapses to a neutral 'zero point' [A8], just to be constantly re-created again in its entirety "true neutrality - all bets are off - zero, the slate is clean with every neutral collapse, nothing remains of the old reality [8]." But after the recreation, one unit of Planck time later, there is a completely new universe/multiverse. We are no longer in the 'old' one. And we are no longer the same person. We only think we are. We are constantly re-creating new realities in line with the vibrations of our belief systems, looking then for a brief moment through the eyes of 'our' body that is already 'there'. But everything is a projection of consciousness within consciousness. This is the 'reality production mechanism' according to Bashar, the 'structure of existence', moment for moment for moment reflecting to us the frequency at which we operate as an artificial construct, based on our specific beliefs, emotions and thoughts. They generate the illusion of a 3D reality 'outside' [A9]. "What you call your physical personality is just a construct. It's an artificial construct, composed of definitional beliefs, emotions, and thought patterns, and actions. [9]."

What we put out - in terms of vibrations - is what we get back. We cannot perceive what we are not the vibration of. Raising our vibration will bring us into the reality we say we prefer. We are then a new person in a newly (re-) created reality, but on a different timeline facing new events different from the ones we would have experienced hadn't we changed our vibration by adopting a new set of belief systems with their related emotions and thoughts. Without (the vibration of) belief systems there are no universes (Bashar). Everything is a projection of consciousness and a reflection of the specific level of vibration we are operating on, at any given moment. If we don't like what we see it's up to us to change. The reflections will change as well, but we have to change first. The reality production mechanism is in and of itself neutral, it has no built-in meaning. Nothing happens to us, it happens through us, to the extent we allow it happen [A10]. "A belief is part of the personality structure that allows you to experience physical reality as if it's solid. It reinforces itself with emotions, thoughts and behaviors, because if it didn't do that you wouldn't have an experience of physical reality as being 'real'. So, you have to have a belief system as part of your personality structure in order to think of yourself as a physical being, otherwise you couldn't [10]."

We are constantly navigating through an infinite number of reality frames that we activate, similar to the frames on a film strip as they are illuminated by a projector light. The frames that we activate, each one corresponding to an entirely different parallel reality, an entirely different universe, are passing through our consciousness at the rate of

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Planck time. Every single frame represents a different moment from a different perspective, but it is static and has no motion in it, like a frozen snapshot. All frames are different, sometimes just by one atom [11], but they all exist in the timeless 'now'. What we experience as space-time, movement, and - hence - events, is the result of moving the focus of our attention through a large number of those reality frames [A11]. By matching them with our vibration we select and align the activated frames in a logical order that makes sense from our perspective. Currently we are only perceiving a small subset of the overall amount of parallel reality frames, on average just about 60 flickers per second. When we expand our consciousness and operate on a higher level of vibration we will be able to perceive around 300 flickers per second. The enhanced synchronicity that goes with it will allow for the manifestation of more miraculous and magical events and experiences [12].

We could be moving e.g. through frames no. 5, 10, 15, 20, 25, etc., activating them by passing them through our consciousness, looking for a short moment through the eyes of 'our body' that is already there (contained in any of the frozen snapshots), thereby creating the illusion of movement, time, and continuity, and the presence in a specific and unique reality. With a different vibration, induced by different belief systems, we could be activating frames no. 6, 11, 16, 21, 26, etc. We would be in a different reality, a different life in a parallel reality, not knowing anything about the initial one (no. 5, 10, 15, 20, 25, etc.). We would be a different person on a different timeline, parallel to the current one.

When fully understanding the structure of existence and the mechanism of projecting 3D-realities in space-time, we would be able to move more consciously through this process - which is taking place anyway, moment for moment for moment - and select the parallel reality frames that we prefer in a much more targeted way instead of generating a reality randomly. We would then be consciously aware of our role as co-creators of 'reality', of the process itself as well as the changes we are making with a view to the different timelines on which we operate. We could designate such a conscious process as 'shifting'. Actually, we are not only constantly creating our own universe, consciously or randomly, we are also the only one in our own reality, creating our own versions of other people with whom we then interact and communicate. "What appears to be a common reality actually isn't. It's an agreement between different consciousnesses to each experience a similar reality, but only to a point. But each of you are experiencing literally your own reality and to further that illustration, how many you ever are in the room you are in, you are actually each in a different room. You are actually each in a different YOU-niverse [13]."

According to this cosmology we are the only one in our own reality, constantly creating and re-creating our own version of everything in it, including our own version of all the other people with whom we interact. All the other people are also each creating and re-creating their own individualized universe with their own version of everything and everybody in it. The energy of those other consciousnesses (the other people) may or may not be involved in the projection of our own universe, or just to a certain degree (e.g. 10, 40, 70 per cent). The illusion of a single, commonly shared outer reality, as we are used to think of, is a reflection provided to us by our own higher mind. The actual interaction with the other consciousnesses takes place on a higher level. Technically it is the same principle we apply in converting and re-converting acoustic signals in our voice telephony [A12, A13].

Every reality we can imagine or think of does exist and is actually 'here and now'. This includes all our parallel lives, every alternative version of earth, all our past and future incarnations, all timelines in different dimensions. They all exist at the same moment, right here, right now, together (in parallel) with our own reality. If we cannot perceive it, or if we are not a part of it, it is because we operate on a different level of frequency. But everything is 'here and now', and everything, physical or non-physical, is created by the same mechanism, up to the level of the 'One' [14]. The non-physical realities operate on a higher frequency and the frames based on which they are formed contain more information, as if they were double-exposed [15]. This is why beings in the non-physical world are said to perform activities which we classify as supernatural or miraculous, e.g. bi-location. It is just that they have more information at their disposal which they can make use of. If frames are double-exposed, bi-location becomes a feat that is more rational and less miraculous. This applies to all other synchronous events as well, which could become part of our life in case we match the frequency of those frames with our own vibrations. We don't have to perform arduous exercises to 'attract' desired events or circumstances into our lives. Everything is already 'here and now'. We just have to let it in.

The knowledge of the structure of existence and the mechanism of 'reality production' enables us to shift more consciously into the realities we say we prefer and in a more targeted way. Following our passion every moment, to

the best of our abilities, without assumption or insistence as to the outcome, and remaining in a positive state no matter what the circumstances or the current events are, will help us raise our vibration. This is Bashar's mantra, but in conventional terms it is basically about approaching all our life events with a constructive attitude. Positive events provide for positive experiences, negative events should be used to learn from and nevertheless distill some kind of constructive message or lesson. Circumstances per se have no built-in meaning. It is up to us to assign meaning to specific circumstances. Basically, it is about understanding that we are the creator of our own reality and what we perceive in the 'outer' reality is always a reflection of our current state of being.

By constantly navigating as a consciousness through a large number of static parallel reality frames, thus creating the illusion of motion and time, we generate a unique and specific chain of experiences (e.g. no. 5, 10, 15, 20, 25, etc.). We tend to structure these experiences in a logical order in line with our understanding of 'cause and effect', and we recollect them in that order from 'the past' to 'the present' as our memory. But as everything in creation exists at the same moment, because everything is created by the same 'Here and Now'-particle, there is actually no 'past', there is only 'now'. The past is simply a belief system, though a very practical one, for our purposes in space-time. All of the frames in existence are 'here and now', all at the same time, including the frames we activated in the specific past that we think we are familiar with. According to Bashar the past is technically created from the present. It is also re-created 'billions' of times per second (at the rate of Planck time) with every collapsing of our reality to a zero point [A14]. With each such contraction we make new connections to the other frames of existence [16] including newly created links to the frames of our specific 'past'. But we are doing that from the present [A15, A16].

We create our own individualized versions of the universe and our own unique series of experiences in it that we arrange in a consecutive order and perceive as a structured timeline. There are individual timelines, one for every person, constantly re-created as a chain of 'now-moments', composed of a specific selection of frozen parallel reality frames. But there are also collective timelines representing specific versions of earth on which we currently operate as a consciousness. There are versions of earth that have already completely destroyed themselves, even ones that do no longer occupy the same position in space. And there are versions that can be described as 'Heaven on Earth'. And everything in between. There is a version of earth where the Roman Empire continued to the present, one where J.F. Kennedy served two terms and lived to 1985, and one where peace was brokered in the Middle East in 1967 [17].

Referring to the 'Many Worlds Theory' that our physicists are pondering, Bashar emphasizes that the fracturing of the space-time continuum and the constant splitting of reality into an infinite number of different timelines, is the mechanism how existence works [18]. It forms the matrix which allows us to generate experiences in a 3D reality illusion game, an individual dream within a collective dream that we perceive as real. Those experiences are real and valid, the solidity of the objects in the 'outer reality' is not. Our specific experiences are unique and new. They are our contribution as consciousness to creation. In that sense we are co-creators within All-that-is. We are co-dreamers of All-that-is. "You are the only thing in your reality. You are All-that-is in your reality. Everything you perceive in your reality is made out of your own energy, your consciousness. It reflects another aspect, another perspective, of another point of view of you. And this is true for all of you, and all of us, and every being in creation. [19]."

The Seth material has been transmitted by Jane Roberts and produced with the help of her husband Robert Butts. Between 1963 and 1984 (Jane Robert's death) she transmitted information from a discarnate entity who called himself Seth. From 1970 onwards, Seth began to dictate his own books, which were then produced in parallel to the books produced by Jane Roberts herself on various metaphysical topics, including the world view of specific deceased persons (Paul Cezanne and William James) in addition to her lyrics and poetry.

Seth's 'own' books started with 'Seth Speaks' [20], and include 'The Nature of Personal Reality', 'Unknown Reality I and II', 'The Nature of the Psyche', 'The Individual and the Nature of Mass Events', 'Dreams, 'Evolution' and Value Fulfillment I and II', just to name some of the most important ones. All in all there seem to be around 40 books that are commercially available now (Jane Roberts and Seth) while some of the unpublished and deleted sessions are still waiting for publication (and/or translation), e.g. materials on extraterrestrials [A17].

Seth, Jane Roberts and her husband are part of the same entity, a higher form of consciousness organization [A18], in spirit. During the channeling sessions she did also transmit information from Seth's future version, 'Seth Two', as well as from the entity itself [21]. "Seth, as you know him, is a medium through whom we speak, as Ruburt is a medium through whom Seth as you know him speaks [A19]. This is simplified, but basically an adequate explanation.

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Seth's intellect and abilities are far beyond Ruburt's, and with Seth as you think of him, I can to some degree directly communicate. We dwell in dimensions that are far beyond your comprehension (...) The speaker at your end must necessarily do the translating, and the purity of translation, relatively speaking, is determined by the speaker's own development. Such sessions as yours aid in such development, and automatically begin to alter certain electromagnetic patterns inherent in the personality: so that in your terminology the circuit can receive greater charge quite safely [22]." [A20, A21].

The main issues covered by the Seth material are that everybody is creating their own reality, that creation is nested, and that consciousness acts and operates in form of 'gestalts' of - interacting - 'fields of consciousness', rather than waves and particles. Reality is not 'real' but camouflage. It is the result of a certain focus of consciousness without which it cannot be perceived. "There is no outside [23]." "The effects of objectivity are caused as the psyche projects its experience into inner dimensions that it has itself created [24]." Furthermore, the universe is continually being created [25], and it is always coming into existence [26]. "No particular physical particle exists for any amount of time. It exists and disappears and is constantly replaced by another [27]." The physical body seems permanent, but it is nevertheless in a constant state of pulsation [28], it is actually 'blinking off and on', hence, '...physically, you are 'not here' as often as you are' [29]. Seth did not mention Planck time.

There are many universes and probable realities [30]. There is actually an infinite number of other realities and an infinite number of versions of yourself [31]. The 'basic reality', i.e. the one perceived as 'real' is the one that the observer is vibrationally focused on at any given moment. It constantly changes [A22]. From that point of view the surrounding 'reality' seems to be constant and the only 'valid' one, all others would be deemed to be 'peripheral', 'unreal', or subject to imagination and fantasy. When the focus of awareness is altered, i.e. following unofficial orientations, the exterior reality that is perceived/perceivable is altered as well [32]. The different realities that can be perceived correspond to different states of the psyche, projected 'outward' [A23], materialized and experienced [33]. The different states of the psyche are journeyed through by modifying the focus of awareness - slightly or significantly. A slight modification would be achieved when day-dreaming, a significant modification would bring in glimpses of other, equally valid realities, other worlds in other universes or dimensions. There is an infinite variety of ways to experience self-awareness, i.e. to manifest a surrounding 'reality' for perception [34].

There is a reality where Robert Butts died as a child in an operation and another one where he died as pilot in WWII. In one probable reality Jane Roberts became a nun, somewhere else she was a (kind of) scientist. That enabled her to carry out with ease the 'experiment for the month' which she received on a regular basis in form of a little kit from a science club in 'our' reality. One probable self of Robert Butts is (was) a medical doctor in his reality (Dr. Pietra) and older than Robert Butts was in this reality at the time of the transmission. As a physician he was experimenting with mind-altering substances and he was painting in his leisure time. Dr. Pietra believed that he had a probable self and was developing specific drugs in an attempt to contact his probable version in this reality, i.e. 'our' reality, the version of Jane Roberts and Robert Butts. These two people, Jane Roberts and Robert Butts that the readers of the Seth books are convinced to be familiar with, moved to a house on a hill, the 'Hill House'. In another probable reality they decided in favor of another house, the 'Foster Avenue House'. In our reality the two volumes of 'Unknown Reality' are the version that we officially recognize as real. There are, however, other versions of this manuscript in other probable realities, 'other books as real as the official one', 'not mere versions, but variations'. In one reality the work was finished at the Foster Avenue House [A21].

Furthermore, what we perceive as a commonly shared reality, i.e. one world, one universe, is not so commonly shared at all as it is less homogenous than it appears to us. What we perceive is what our senses tell us about our reality. And what our senses tell us about our reality is what the very same sense apparatus determines - neurologically - what the 'outer' reality will look like. "The physical world that you recognize is made up of invisible patterns. These patterns are 'plastic', in that while they exist, their final form is a matter of probabilities directed by consciousness. Your senses perceive patterns in their own way. The patterns themselves can be 'activated' in innumerable fashions [35]."

Only in that sense, there is - ultimately - something 'out there' in form of an 'objective' reality, i.e. the subjectively projected materialization ('visibiliti-zation') of specific versions of otherwise invisible patterns [A24]. These specific versions are activated by the corresponding vibration of our thoughts, emotions and belief systems when they match the frequency of specific series of events, while omitting all others which then remain invisible. The body itself is an

electromagnetic pattern, a projection from 'source reality' [A25], i.e. the inner universe [A26] into the three-dimensional field experienced as corporeal within the physical framework. "You tune yourself into a highly specific dimension of reality. You form a physical structure that will have existence within that intensely concentrated area, that will have validity and actuality – that will come alive with those 'frequencies' [36]." [A27].

The physical world is "the result of a certain focus of consciousness, without which that world cannot be perceived". "The physical environment is real in different terms to an animal, a fish, a man, a rock, for example, and different portions of that environment are correspondingly unreal (to each of those forms). This is highly important [37]." Thus, each person perceives reality different from other life forms, but it also experiences a reality that is unique and different from any other individual's reality [38]. "Basically, each individual inhabits a completely different world...(but)...the camouflage patterns within your own physical universe are coherent enough so that all individuals of a given species appear to perceive more or less the same surroundings. [39]."

Seth explained the construction of what we perceive as a single, commonly shared 'outer reality' using the cat Willie and a bug at the wall in Jane Robert's and Robert Butt's apartment as an example. The bug created by the cat Willie was larger and lived longer than 'the same' bug created by Jane Roberts or by Robert Butts in either of their own separate constructions of physical reality. The cat created by the bug was not even a complete cat, rather just a single giant head surrounded by a blurred cat image in 'infrared solidity', but nevertheless 'efficient and valid for his own purposes' [A28]. The bug created by Robert Butts was smaller in size. It was better detailed, more precisely drawn and even slightly different from the one created by Jane Roberts. Thus, there were actually four entirely different and independent constructions of the bug and the cat...and the chair, and the table, and the apartment, and the house. Four completely separate constructions of energy into matter, coordinated telepathically to such a degree that they provided for the illusion of commonality despite remarkable differences in detail.

Thus, according to Seth, reality is not 'real'. What we perceive as 'outer reality' has no solidity and no durability. It is a projection of our consciousness. The physical framework with everything in it is constantly being recreated in a consecutive series of now-moments [A29]. There are an infinite number of other realities with an infinite number of versions of ourselves, and even the 'single' one we think we are familiar with is not a homogenous, solid rock planet. Actually, earth does not exist at all [40], nor do we - in the way we are used to think we do. The body is an electromagnetic pattern as a result of a certain focus of awareness, a focus of consciousness without which the 'outer' world cannot be perceived.

And what is actually 'perceived' is a selection of probable events from a field of infinite probabilities, in and of themselves all equally 'real', but latent until chosen, i.e. until the selection is made. What is not chosen – selected and materialized by the 'person' we think ourselves to be, is manifested and materialized by other versions (of ourselves) in other probable realities. Ultimately "all probabilities of any given action are actualized in one reality or another [41]." [A30].

Seth: "In your terms probable events are brought into actuality by utilizing the body's nerve structure through certain intensifies of will or conscious belief. These beliefs obviously have another reality beside the one with which you are familiar. They attract and bring into being certain events instead of others. Therefore, they determine the entry of experienced events from an endless variety of probable events [42]."

The concept of simultaneously and concurrently existing alternative timelines (Bashar) is actually part of the Seth material as well, but he does not use the term 'timeline'. The concept is rather captured as 'multiplication of time from within'. "Time not only goes backward and forward, but inward and outward [43]." Each moment, each year has other dimensions we are not aware of, yet. Every year comes with its own lines of probabilities according to Seth. And the (actuality of any given) year does not 'vanish', once it is over, i.e. 'finished' from our linear space-time perspective - forward and backward. We could decide to be born five times in 1940 [44], and we could decide to be born in 1940 'now', but into a different version of 1940 with a different line of probabilities than the one usually associated with lives beginning in 1940 (WWII, cold war, Kennedy, etc.). Thus, the concept of different timelines existing concurrently at the same 'time' is part of the Seth material as well. And as every version of 1940 (as an example) comes with its own line of probabilities, all the persons who live on earth who have been born in 1940 (or 1960, or 1980) may experience slightly or completely different realities even while they are sharing the same reality generating platform in 3D.

The greater being that we are, our multidimensional self [A31] (Seth) can decide to have a life in 1940 – now, tomorrow, or at any other ‘time’. It can also opt for five entirely different and independent incarnations, each one with a birthday in 1940, if five incarnations are deemed necessary for the exploration of a specific topic from all its specific angles (e.g. being poor, being rich, being oppressed, being an oppressor, etc.). Any one of those five individualized personalities would or could act as a counterpart, experiencing specific limited, but complementary aspects of a larger, more comprehensive activity, which is as such ‘physicalized’ across a range of various independent incarnations. Under normal circumstances none of these persons would be consciously aware of the existence of any of the others, although they can physically meet [A32]. The exploration of the specific topic (e.g. dealing with authorities) could be personified and thus implemented as a gestalt of five concurring incarnations, five ‘players’, each one living in the same century, or it could be spread across a wider time period as it seemed to be the case with Robert Butts, whose entity had several lives as Roman officers but also as a black woman in the 19th century who was involved in the rebellion against the British occupation of Jamaica.

Any pattern of complementary life-events could also be had by the entity by means of projecting segments of itself as individualized consciousnesses into a wider spectrum of probable realities and dimensions, e.g. the life of Dr. Pietra whose reality was from our point of view ‘further away’ from Robert Butts than the pilot who died in WWII. Instead of sending five individual persons into the version of the year 1940 we are familiar with (WWII, cold war, Kennedy, etc.) they could be sent into five completely different lines of probabilities of the same year, including the one where the Roman Empire continued to the present, the one where Kennedy served two terms and lived to 1985, and the one where peace was brokered in the Middle East in 1967. A specific topic or activity could thus be captured more fully in experiential terms [A33, A34].

The multiplication of time from within would be in line with the ‘Many Worlds Theory’ and also correspond to the idea of the ‘glass wall’ in Bashar’s teachings. On an individual basis you may hear and read about a war or something else currently going on somewhere on the planet, but you are not affected, because your (genetically) built in triggers [A35] react to a different line of probabilities which are germane to a specific variant of 1940 (or 1960, or 1980), a different ‘version’ of the same calendar year in Seth’s terminology. The principle of time multiplying ‘from within’ would then of course equally apply to every month, every day, every hour, and every single moment. It would also equally apply to every version of any event, action and activity that are composed of alternative versions of the same single moment, the spacious present. Finally – and necessarily - it would apply to consciousness itself. “In terms of energy, this multiplication of selves is a natural principle [45].”

There is an infinitude of probable ‘you’s (probable selves), all of them experiencing the versions of reality that have been left unchosen by you as a person at any specific decision-making point, i.e. the ones you ignored or rejected [A36]. Those probable selves all exist with their own ‘I’-identity. They all consider themselves to be ‘the real you’. From their point of view, you - the reader of this text - would just be a ‘probable you’, provided that they are prepared at all and willing to take the concept of probable lives and parallel reality seriously into consideration. While we are familiar with events in our history such as Austerlitz and Waterloo, there is a version of Napoleon who managed to conquer Europe completely [46]. Obviously, that version of earth has a different history now and the repercussions of Napoleon’s victories in Europe were affecting and shaping that timeline up until the present. Therefore, what we perceive to be a given historical event on our own timeline, ‘Waterloo’, appears to be only a small part of a larger gestalt of activity, encompassing other branches of probability and alternative timelines with varying outcomes of any given specific event or completely different events altogether. All probable systems exist at the same ‘time’. They all exist and co-exist simultaneously, as is the case with any past, present, or future event. They all exist in the ‘spacious present’, they all exist ‘now’. Time does not exist, the physicalized illusion of time does [A37].

It is our own neurological construction that allows us to experience a specific series of physically manifested ‘now’ moments in a linear fashion with a seemingly given past and with a future than can be extrapolated in a plausible way from the present [A38, A39].

According to Seth’s cosmology we constantly change our past in the same way as we make selections from probable future events. Both, past and future are created in the ‘now’, even though our scientists are not yet aware of this time phenomenon. “The past and the future ripple outward from any event [47].” From our point of view, past events are facts, historically fixed and as such undisputable and irrevocable, even though we have the impression that we can alter the way how we approach and judge past events ‘over time’. For us the past is the bedrock of our present, the

cause of the effects in the 'now'. It brought us to the point where we are. Actually, this impression of a linear space-time continuum is provided by the physical structure of our nerve apparatus and the specific pattern in which data and signals are neurologically transmitted and processed. Thus, we are used and conditioned to perceive and recall a given set of events in a logical, linear order. At any moment they appear to be valid and historically fixed, but they are nevertheless continuously being created and re-created by us in the present, and they can be changed. Normally we would not recognize that. "You change your past continually. It does not appear to change to you, for you change with it...you alter your future in the same manner [48]." "The 'you' that you presently conceive to be represents the emergence into physical experience of but one probable state of your being, who then directs corporeal life and 'frames' and defines all sense data. When your ideas about yourself change, so does your experience [49]."

At this point the teachings of Bashar should be revisited: we are constantly recreating our own reality in line with the frequencies of our belief systems, billions of times per second (at the rate of Planck time). As we are shifting across parallel realities, we find ourselves in a new universe from moment to moment to moment as a new person who has a new past. Because we make new connections to the reality frames that constitute our past. It is interesting that in this context Seth was also using the term 'frames' for his own description of the creation of time experiences in the spacious present. Thus, the parallels between the two cosmologies are significant and it is no real surprise that according to the information provided by Seth we can actively change our past by changing our belief systems in the present. Healing in form of spontaneous remissions by establishing a strong faith in health would be such a case in point. Thus, the past can be consciously changed on an individual level, but it can also be modified on a collective level [A35, A40].

All the different probabilities and timelines represent various angles and perspectives of a multidimensional, infinite act, i.e. Seth's definition of the soul. Multidimensional events and activities are conceptualized, organized and implemented by this larger entity and then physicalized and experienced by us and through us on its behalf as individual projections in a 3D reality game. We are players, taking on crucial functions, but as long as we are incarnate we cannot understand the dimensions of the larger, encompassing activities, nor the division and assignment of our parts leading to our personal life experiences [A41]. "The soul could be considered as a prime identity that is in itself a gestalt of many other individual consciousnesses – an unlimited self that is yet able to express itself in many ways and forms and yet maintain its own identity, its own 'I am-ness', even while it is aware that its I am-ness may be part of another I am-ness [50]."

While being involved in the transmission of the Seth material for 'Unknown Reality' (Vol. 1 and 2) Jane Roberts accomplished other works in parallel, including her own books on 'Adventures in Consciousness' and 'Psychic Politics' [A42]. Parts of those books have been produced in a trance state as well, where she received information from various sources (including Seth who was occasionally prompting her) which was then used for the development of her own theory of 'aspect psychology'. Certain concepts introduced by Seth in 'Unknown Reality' are on the other hand advanced versions of some of the ideas developed by Jane Roberts. The production and the content of all the publications at that time were to a certain extent intertwined and interwoven, like counterpart endeavors, up to the point that Seth was occasionally making use of specific terms introduced by Jane Roberts in her own books, such as 'prejudiced perception' [A43].

As long as we are incarnate we are preoccupied beings, trained and conditioned to focus exclusively on a specific line of probabilities while omitting all others. We have a prejudiced perception, limiting and censoring available information automatically through our mental and neurological habit. The very perception of space-time itself is connected to and a function of our official neurological pulses [51]. Actually, we are not only neurologically prejudiced, we are neurologically blind to all other lines of probabilities, other dimensions, other selves, other realities in which we play an equal part as segments of the larger, multidimensional 'I' that we are. Even though these other realities cannot be perceived with our normal senses, they do exist. And they exist horizontally as well as vertically. We are consciousness within consciousness, pattern within pattern, self within self, entity within entity, action within action, person within greater personage, identity within identity, gestalt within gestalt, becoming within becoming. Ad infinitum [A44, A45].

Modifying our mental and neurological habit would enable us to tune in to different realities and dimensions. We could then build bridges to the state of mind of other entities or persons, living or dead, by matching the frequencies of their thoughts, emotions and experiences. Each person has a specific world view and the world view of any individual, even of those not yet born, exists. "Each world view exists in its own particular 'frequency' and can be

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tuned in by those who are more or less within the same range [52]” - even without that person’s knowledge of what is going on.

By altering the state of her consciousness Jane Roberts (Ruburt) was able to tune in to the world view of the philosopher William James. She had access to an unwritten book that he could have written after his death when he was reflecting on his own life experiences and examining the validity of his own thoughts as a scientist during his life time. The concept for the book he could have written in the afterlife has its firm place in the ‘timeless now’ as “a psychic reality, a plan or a model existing in the inward order of activity [53].” [A46].

The dead philosopher was not even aware that someone ‘from outside’ managed to get access to one of his probable future works. Nevertheless, using her modified state of awareness, Jane Roberts could have ‘downloaded’ the whole book in an instant and compared its contents with the books and ideas William James did produce and did publish during his lifetime in our reality [A47]. Thus, concepts, ideas and plans do exist in the timeless now, the spacious present, in their own right, in an ‘inward order of activity’. They have their own reality independent of their materialization through individualized consciousnesses in physical reality. They even exist in their own right independent of any personalized consciousness in non-physical reality. The version of the world view Jane Roberts (Ruburt) was able to plug in was the version of the world view of William James that existed 64 years after his physical death. It may be different from the version he held or could have held ten years earlier, or 50 years later. It was obviously different from his worldview at the time of his death. The book he could have written in the afterlife had even a slightly modified title: ‘The Varieties of the Religious States’ [A48]. In her altered state Jane Roberts could see a version of the book structured, written, produced and ready for distribution. It was a paperback “very small, almost microscopic...and printed on grayish-type paper [54].”

After death the ego of a deceased person does not disappear but it is assigned a kind of subordinate role by the inner self. The non-physical personality continues with its own development and leaves the ego and the world view of the physical person behind. The disincarnate consciousness maintains its sense of ‘I am-ness’ and individuality that will never be destroyed, dissolved or annihilated, not even by integration. “All-that-is is the creator of individuality, not the means of its destruction [55].” The former ego takes a back seat within the various layers and components of the self, similar to the role of our subconscious during physical existence, but it can be temporarily re-activated in case of communication between incarnate and disincarnate persons [56].

According to Seth it is the very process of choosing and selecting probable events - as individualized focus of awareness - by drawing them from the vast bank of unpredictable actions for manifestation and materialization that provides for the sense of “I am-ness [57],” seemingly constant, from one moment of creation and actualization to the next. [A49].

Therefore, the personality seems to be the result of a specific focus of consciousness, projecting itself into physical reality that then – by means of that very specific projection – becomes aware of itself in outer reality as a self, as an identity. A different focus of awareness would experience itself as a different personality with a different identity, possibly living in a different world. There are no limitations but it is necessary to understand that this process is self-referential: consciousness becoming aware of its awareness. Even Seth was struggling at this point when searching for an appropriate analogy: “The physical self as you know it is a focus of consciousness that forms a personality in response to that focus [58].” In dealing with this paradox he provided the following explanation: “When I used the word ‘conscious’ (or ‘consciousness’) I meant it as I thought you understood it. I thought that you meant: conscious of being conscious, or placing yourself on the one hand outside of your consciousness – viewing it and then saying, ‘I am conscious of my consciousness’ [59].”

The paradox can be depicted in form of a spotlight enabling an observer to perceive a limited segment of reality in the darkness and thus become aware of it. When the position of the spotlight is altered, a different portion of the darkness is illuminated, providing for a different range of perception and awareness. It is important to understand that there is necessarily a driving force involved in positioning the light which corresponds to a ‘decision-making’ level from which the physical ‘reality generating process’ is being operated. The operator, i.e. the observer, cannot be separated from the spotlight or the reflections. To be more accurate: the spotlight and the process of becoming aware of the surroundings cannot be separated from the operator and the level from which the observer operates. That’s the paradox. “Now I tell you that while the perceiver is changed by what he perceives, he also changes that

which is perceived. Perceiver and perception, in a basic manner, are one and the same [60].” “Identity may be termed action which is conscious of itself. For the purposes of our discussion, the terms ‘action’ and ‘identity’ must be separated, but basically no such separation exists. An identity is also a dimension of existence, action within action, an unfolding of action upon itself – and through this interweaving of action with itself, through this reaction, an identity is formed. The energy of action, the workings of action within and upon itself, forms identity. Yet though identity is formed from action, action and identity cannot be separated. Identity, then, is action’s effect upon itself. Without identity, action would be meaningless, for there would be nothing upon action could act. Action must, by its very nature, of itself and its own workings, create identities [61].”

At this point, finally, it makes sense to refer again to Bashar. As a matter of course, he is struggling with the same paradox but his explanation is different. It may thus help shed additional light on the issue: “You are All-That-Is. But you are changing your perspective of where you are within All-that-is, within the All-that-is that you are. You are looking from another perspective from within All-that-is at itself [62].”

Thus, you are You on all levels, the personality level, the level of the higher mind, the soul level, the level of the oversoul, etc. [63]. You are an eternal, indestructible part of All-that-is, i.e. your ‘I’-version of All-that-is, having taken the decision to deliberately forget who you are in order to rediscover who you are from a new perspective. In doing so and by immersing yourself in a specific 3D ‘reality generating process’, created and maintained by the physicalized reflections of your beliefs, emotions and thoughts, you contribute a series of individual experiences that All-that-is otherwise wouldn’t have had, thereby enriching and augmenting creation in a unique way.

The static reality frames that we activate, moment for moment for moment, work as a reflective mirror, a reference point to have something to compare us to. They inform us accurately about our current state of being by providing a picture of our current beliefs, emotions and thoughts. But in a more basic sense they allow us to become aware of ourselves as independent consciousness within All-that-is (Bashar), as ‘I am-ness’ (Seth), consciousness being aware of itself in creation as creator. The frames project the illusion of an ‘outer reality’ that we recognize as separate from us, as ‘other’, as ‘not-self’, and it is this state of awareness of an ‘other’ that allows us to have the idea, the concept, of ‘self’, in the sense of ‘not-otherness’. ‘Consciousness is literally self-reflection, self-awareness, the ability to know the self by knowing what is not the self [64].”

According to Bashar, existence itself is one homogenous, unbroken unity, the ‘One’. There is nothing outside of existence, non-existence doesn’t exist. As there is nothing outside of existence, the ‘One’ doesn’t know itself as itself, as there is no reference point, no reflection for it. But a part of the ‘One’ became that version of existence that does know itself as existence, as being everything in existence. It is aware of itself as existence by creating a reflection of itself within itself. It is aware of itself as All-that-is. By creating patterns of resonance of energy, All-that-is creates ‘otherness’ within itself and thus becomes aware of itself by comparing itself to the reflection of itself that it creates. Thus, All-that-is is the first reflection within the ‘One’ of itself to itself. It is where consciousness and awareness come from. Without the reflection, there is no expression of consciousness, there is no self-awareness. “You have no sense of self unless there is a sense of other. So, the idea is that the reflection is what creates self-awareness. Without the reflection there is no self-awareness, there is no expression of consciousness. The ‘One’, the unbroken ‘One’ has no self-awareness, but the first reflection of itself to itself is where consciousness and awareness come from. And that’s what we call All-that-is. It’s the portion of the non-experiential, unaware ‘One’ that is actually aware of itself as everything [65].” And in the terms of Seth: “All energy is not only aware-ized but the source of all organizations of consciousness, and all physical forms [66].”

Both, Bashar and Seth describe a hologram from the inside. While Bashar is referring explicitly to the holographic structure of existence, Seth does so rather indirectly when mentioning the nested character of creation. But even without using the terms ‘holographic’ or ‘hologram’ the idea that all of the information of the whole (All-that-is) is contained in and available to its tiniest parts, is clearly the bedrock of Seth’s metaphysical teachings. And these infinitesimal parts, the units of consciousness, are in turn able to make full use of this information even to the point of fully reconstructing the whole [A50]. “If – and that is impossible – all portions but the most minute last ‘unit’ of All-that-is were destroyed, All-that-is would continue, for within the smallest portion is the innate knowledge of the whole. All-that-is protects itself, therefore, and all that It has and is and will create [67].”

The holographic principle is characterized by Seth as a security mechanism permeating the entirety of creation to

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ensure that no part of existence can ever be inadvertently lost or forgotten. All-that-is protects itself and therefore all of its creation could be re-established from the innate knowledge of the whole that is indelibly enshrined in its smallest portions, the units of consciousness that are the building blocks of creation. This principle applies to all levels in creation, including cells and molecules [A51]. They are conscious entities [A52] that possess individuality [68]. In a kind of self-organizing process consciousness structured itself and aggregated into more complex entities and gestalts while forming different systems of reality. In the beginning, ‘atoms dreamed the cells into physical being and cellular consciousness dreamed of the myriad organizations’ that could then emerge [69]. “You think of one I-self as a primary and ultimate end of evolution. Yet there are, of course, other identities with many such I-selves, each as aware and independent as your own, while also being aware of the existence of a greater identity in which they have their being. Consciousness fulfills itself by knowing itself. The knowledge changes it, in your terms, into a greater gestalt that then tries to fulfill and know itself, and so forth [70].” [A53].

The body is therefore composed of conscious cells and molecules that are aware of themselves. The self, using the body, is growing and evolving in terms of value fulfillment. It is actually unlimited and connected to the rest of creation. Being a fragment of All-that-is “the self could theoretically expand his consciousness to contain the universe and everything in it [71].” Thus, with that kind of information provided by Seth over years, Robert Butts and Jane Roberts were definitely open to the idea of a holographic universe, but Seth had never been clearly using related terminology in his transmissions. [A54].

Bashar describes the structure of existence explicitly as holographic. We are all individualized and autonomous ‘I’-aspects of All-that-is, expressing ourselves currently in a limited form as parts of All-that-is. Every part contains the whole and all the parts together form the whole. No part can be left outside. Otherwise All-that-is would not be All-that-is, it would be incomplete, ‘not-all-that-is’. But there is no space for any part outside of All-that-is. All-that-is is existence itself and non-existence doesn’t exist. He illustrated this principle occasionally by referring to an ancient Vedic symbol called Indra’s net, an infinitely large grid of pearls where each pearl is at any moment perfectly reflecting the image of all the other pearls and vice versa. When you put a black dot on one of the pearls, all other pearls are immediately ‘affected’ in that they automatically contain that specific additional piece of information and shine it back [A55]. Thus, Indra’s net is an ancient representation of the idea of a hologram, using mechanical means. We are all individualized ‘pearls’, informational nodal points, containing the knowledge of the whole about all of its parts, all other aspects of creation. But we do have our own perspective and our own identity, and we always will. At all levels.

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Appendix

[A1] Bashar claims to be 137 years old, living 2700 years in our future. Bashar (2007). Matter of Faith Intensive. (Channeled by) Darryl Anka. Video at 00:03:50. Bashar Communications (Ed.). Available at www.bashar.org.

[A2] ‘Act on your highest excitement to the best you can, every moment, with no insistence as to the outcome, and remain in a positive state, no matter what the outcome is’.

[A3] Law no. 1: ‘You exist’; Law no. 2: ‘Everything is here and now’; Law no. 3: ‘The ONE is all, the all are ONE’; Law no. 4: ‘What you put out is what you get back’; Law no. 5: ‘Everything changes except the first four Laws’.

[A4] Bashar: “Thoughts are consciousness and, in that sense, consciousness is the particle, is what creates the particle. Thoughts are the particle moving in a certain pattern, within the matrix that makes you up.” Bashar’s Lab (2008). Video (Vol. 1) at 0:26:00.

[A5] Bashar: “Now, this concept, ‘Prime Radiant’ is based on the idea that many of your scientists, many of your physicists have begun to explore now for quite some time, the idea has been termed in your society ‘The Unified Theory’, ‘M-Theories’, String-Theory, many different things, and they are approaching an understanding of this concept, as we know it. The idea basically being that you can render everything down to its simplest possible component, that everything that seems to be different things are actually expressions of one thing.” Bashar’s Lab (2008). Video (Vol. 1) at 0:15:00.

[A6] Bashar: “The Prime Radiant in our ancient language but in your scientific jargon it’s called ‘the Single Electron Theory’. You can look it up.” Mirror, Mirror (2021). Video (Vol. 1) at 1:07:00.

[A7] If one single unit of Planck time was stretched to one second, one real second would last longer than 100 000 000 000 000 000 000 000 000 000 000 000 times the age of the universe.

[A8] Bashar: “You collapse to the zero point, the neutral point.” Diving Deeper into the Nine Levels of Consciousness (2011). Video (Vol. 1) at 1:00:00.

[A9] Bashar: “We understand that the word ‘particle’ is just a euphemism. It is energy, it is consciousness, it can represent itself as a particle, as a wave, as mass.” Bashar’s Lab (2008). Video (Vol. 1).

[A10] Bashar: “Allow yourself to find out what the underlying belief mechanism is that gets you to think that that’s the thing to choose. And then, once you know that, you won’t choose that anymore, but you have to start by letting it be alright to have chosen it and not be angry with yourself for having chosen it and not be angry with yourself for being angry. Because you are only heaping more incapability to understand why the mechanism is there by choosing the negative energy instead of the positive. It doesn’t happen to you, it happens through you.” The Span (2009). Video.

[A11] Bashar: “The idea is very similar, as we have often explained to the analogy of what you call your motion picture film which is composed of several frames, each of which onto itself exhibits no motion whatsoever. But when you run it through your projector and when you pass the light through it onto the screen you get the illusion of motion by picturing one frame at a time in what you call a sequence. Reality is actually structured that way.” Shifting through Infinity (2010). Video (Vol. 1).

[A12] Bashar: “But as we have for many, many, many years now talked about the idea that physical reality is a reflection, it seems very interesting that none of you have actually asked: ‘Bashar’ - ‘Yes’ – ‘what is actually doing the reflecting?’ – ‘oh that’s a very interesting question, because if there is really nothing ‘out there’, what is actually reflecting back these experiences to us?’ – that is also a very good question. What is reflecting back is your higher mind. Your higher mind in a sense vibrationally creates the effect of wrapping or surrounding or encasing or immersing your physical personality in a bubble of energy, a frequency that allows the higher mind to actually function as a reflective surface, as a mirror.” Resonance and Reflection (2012). Video (Vol. 1) at 0:20:00.

[A13] Bashar: “On the higher spirit level you interact directly. But physical reality is a simulation, it’s a projection of consciousness. Therefore, you are creating simulations of beings that exist on a higher level and they are creating their version of you. You are interacting directly on a higher level. But the idea of the physical beings is similar to the idea of interacting with people over your telephone. You are not hearing their actual voice. You’re hearing what was an actual acoustic voice translated into electronic signals and converted back into an acoustical sound. Therefore, you are not interacting with them directly when you talk with them over the phone. So, it’s simply a larger version of that idea when you are creating your version, your simulation of them, because they are projecting from a higher level, and so are you.” *The Two Paths to AI* (2023). Video. (Vol. 1) at 0:55:00.

[A14] Bashar: “A zero point only experiences its own existence. It is as close as you can come to the concept of non-existence, because it cannot become non-existent. But it is as close as you can get within existence. It is the zero moment of existence itself, the very essence of existence itself, the ‘I am’ – realization.” *Matter of Faith Intensive* (2007). Video (Vol. 2) at 0:11:00.

[A15] Bashar: “In a space-time frame reference, in order to be whoever, it is you’re defining yourself to be now, that person has to have had a specific kind of past in order to be that person because you believe that the past creates the present. So, use that belief to your advantage by knowing that if you change the person you are, you are also allowing yourself to change the past that will then allow you to be the person you want to be in the present.” *Beyond the Secrets* (2007). Video (Vol.2) at 0:50:00.

[A16] Bashar: “Not only are you collapsing inward and outward in any given series or sequence of parallel realities, you are also collapsing and shifting sideways, forward and back, up and down in a multitude of dimensions which is represented by all the other lives that are projections of the oversoul, because as you collapse you are connecting to the oversoul and connecting through the oversoul to all the other lives that are also collapsing and expanding simultaneously, billions of times a second.” *Nine Levels of Consciousness* (2011). Video (Vol.3).

[A17] Such as session no. 604.

[A18] Jane Roberts and Robert Butts are counterparts.

[A19] i.e. Jane Roberts. ‘Ruburt’ is the name of her own entity which is predominantly male by character according to Seth.

[A20] Seth: “I have my own identity. Yet that identity is composed of other identities, each independent, as the mountain is composed of its rocks and could not exist without them, even while it rises up so grandly above the plain. My understanding rests upon what I am, as the mountain’s height rests upon what it is. I do not feel invaded by the selves or identities that compose me, nor do they feel invaded by me – any more than the trees, rocks, and grass would resent the mountain shape into which they have grown.” Session No. 725. December 11, 1974.

[A21] Seth ‘Two’: “The Seth personality has been an intermediary and a legitimate one. The information already given to you regarding the nature of personality gestalts should make this development a fitting one. Seth is what I am, yet I am more than Seth is. Seth is, however, independent, and continues to develop as I do. In the Spacious Present we both exist.” In: Roberts, Jane (1970). *The Seth Material*. Reprinted 2001. New Awareness Network. ISBN 978-0-9711198-0-2.

[A22] Seth: “Your bodies are probable constructs in that they exist only because of the atoms’ appearance at certain points of probability,” in: Session No. 694. May 1, 1974.

[A23] Inside consciousness.

[A24] Seth: “Everything on your plane is a materialization of something that exists independent of your plane.” Session No. 14. January 8, 1964.

[A25] Seth: “The source reality out of which all else springs.” Session No. 685. February 25, 1974.

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[A26] Seth: “Any investigation of the basic inner universe which is the only real universe, must be done as much as possible from a point outside your own distortions, but the only way open for you to escape the distortions of your own physical universe is to journey inward. To get outside your universe, you must travel inward, and this represents the only perspective free of distortive elements, from which valid experimentation can be carried out. Your so-called scientific, so-called objective experiments can continue for an eternity, but they only probe further with camouflage instruments into a camouflage universe.” In: Session No. 45. April 20, 1964.

[A27] Seth: “You are in physical existence to learn and understand that your energy, translated into feelings, thoughts and emotions, causes all experience.” Session No. 614. September 13, 1972.

[A28] Seth: “...significant to the bug in terms quite incomprehensible to you”. Session No. 64. June 24.

[A29] Seth: “Although time does not basically exist as you ‘know’ it, you are neurologically forced to perceive your life as a series of passing moments.” Session No. 656. May 23, 1973.

[A30] Seth: “In your terms, the world is intensely different from one moment to another, with each smallest portion of consciousness choosing its reality from a field of infinite probabilities.” Session No. 733. January 27, 1975.

[A31] Seth is using a variety of different designations for the ‘decision-making-level’ with regard to individual incarnations, such as ‘entity’, ‘psyche’, ‘greater you’, ‘greater self’, or ‘greater identity’: “So this hypothetical greater identity also chooses to be born in different time periods, historically speaking; and the same pattern appears in which counterparts are born as individuals, each biologically and spiritually connected, but with great intertwinings and variations, as with a physical family tree.” Session No. 724. December 4, 1974.

[A32] As was the case with Jane Roberts and Robert Butts.

[A33] Seth: “In greater terms it is impossible to separate one physical event from the probable events, for these are all dimensions of one action. It is basically impossible to separate the ‘you’ that you know from the probable you’s of which you are unaware, for the same reasons.” Session No. 567. February 17, 1971.

[A34] Seth: “The soul can be described for that matter, as a multidimensional, infinite act, each minute probability being brought somewhere into actuality and experience; an infinite creative act that creates for itself infinite dimensions in which fulfillment is possible.” Session No. 565. February 1, 1971.

[A35] Seth. Session No. 910. April 23, 1980. Roberts, Jane. *Dreams, ‘Evolution’ and Value Fulfillment: A Seth Book. Volume 2.* Prentice Hall. 1986. ISBN 0-13-219460-0. See also Sessions No. 729 and 731.

[A36] Seth: “Now, you move through probabilities in much the same way that you navigate in space. As you do not consciously bother with all of the calculations necessary in the process of walking down the street, so you also ignore the mechanisms that involve motion through probable realities. You manipulate through probabilities so smoothly, in fact, and with such finesse, that you seldom catch yourself in the act of changing your course from one probability to another. Take a very simple action: You stand at a corner, wondering which direction to take. There are four streets involved. You briefly consider streets One and Two, but rather quickly decide against them. (...) While you stand almost equally attracted by streets Three and Four, you then send out mental and psychic energy in those directions. (...) Say you choose Street Four. Physically you begin to walk in that direction. Street Four becomes your physical reality. You accept that experience in your prime sequence of events. You have, however, already sent out an energized mental image of yourself into Street Three and you cannot withdraw that energy. The portion of you that was attracted to that route continues to travel it. At the point of decision that alternate self-made a different conclusion: that it experiences Street Three as physical reality. The self as you think of it is literally reborn in each instant, following an infinite number of events from the one official series of events that you recognize at any given ‘time’”. Session No. 741. April 14, 1975.

[A37] Seth: “Your idea of time is false. Time as you experience it is an illusion caused by your own physical senses. Your physical senses force you to perceive action in certain terms, but this is not the nature of action. You must perceive what you do of reality through your physical senses, but your physical senses distort reality. They present

reality to you in their own way. The physical senses can only perceive reality a little bit at a time, and so it seems to you that one moment exists, and is gone forever, and the next moment comes, and like the one before it disappears. But everything in the universe exists at one time, simultaneously, and the first words ever spoken still ring throughout the universe; and in your terms the last words ever spoken have been said time and time again, for there is no ending and no beginning. It is only your perception that is limited. Reality is not limited. There is no past, present and future. These only appear to those who exist within three-dimensional reality. Since I am no longer within it, I can perceive what you do not see. But there is a part of you that is not imprisoned within three-dimensional reality, and that part of you knows that there is no time, that there is only an eternal now; and that part of you that knows is the whole self, the inner personality that knows all of your lives. When I tell you that you lived for example in 1936, I say this because it makes sense to you now; but you live all of your reincarnations at once. Only you are not aware, and you cannot understand within the framework of three-dimensional reality. Pretend that you have seven dreams at once, and you the dreamer know that you are dreaming. Within each dream 100 earthly years may pass - but to you the dreamer no time has passed, and there is no time to pass, for you are free of the dimension in which time exists. The time you seem to spend within the dream, within each life, is only an illusion, and to the inner self no moment has passed, and to the inner self there is no time.” ESP Class Session, February 8, 1968 (published in: Session No. 393, February 14, 1968).

[A38] Seth: “It goes without saying that the inhabitants of these other probable systems are every much as real as the inhabitants of your own system. They would consider your own system as a probable universe. They dream as you dream. They utilize atoms and molecules as you do. The systems are divided, but not separated by space and time. They coexist but they cannot meet naturally. (...) The spacious present obviously contains all of these systems, and these systems are open systems, for the energy that composes them is the same.” Session No. 248. April 4, 1966.

[A39] Seth: “A new belief in the present can cause changes in the past on a neuronal level. You must understand that basically time is simultaneous. Present beliefs can indeed alter the past. In some cases of healing, in the spontaneous disappearance of cancer, for instance, or of any other disease, certain alterations are made that affect cellular memory, genetic codes, or neuronal patterns in the past”. Session No. 654. April 9, 1973.

[A40] Seth: “Those principles which I gave you as applying to the individual must obviously apply to nations and to peoples. Therefore, if the individual can change his own past then it must follow that a people can change its past, that a nation can change past events.” Session No. 248. April 4, 1966.

[A41] Source: “The psyche is awareized energy, in a state of constant creativity; a psychic pattern multidimensionally expressed; each point within it changing in relationship to all other points, and thus altering the entire pattern or model. Each self is immersed in the psyche, yet immersed in its own individuality simultaneously, experiencing reality in time and out of it at once.” Source Information. Roberts, Jane (1976). *Psychic Politics. An Aspect Psychology Book*. Prentice-Hall. ISBN 013-731752-2. Chapter 14, p.166.

[A42] Roberts, Jane (1975). *Adventures in Consciousness. An Introduction to Aspect Psychology*. Prentice-Hall. ISBN 0-13-013953-X. Roberts, Jane (1976). *Psychic Politics: An Aspect Psychology Book*. Prentice-Hall. ISBN 0-13-731752-2.

[A43] Seth: “In his own new book (Politics) Ruburt has his own personal way of explaining what he is experiencing and since he shares the same reality with you, then you will be able to relate – perhaps better, even – to his explanations than to mine.” Session No. 718. November 6, 1974.

[A44] Seth: “The unknown reality appears invisible only because you do not accept it in your prime series of events (...) The self as you think of it is literally reborn in each instant, following an infinite number of events from the one official series of events that you recognize at any given ‘time’.” Session No. 741. April 14, 1975.

[A45] Seth: “Take for example, Event X. This probable event will be experienced by the various portions of the self in their own way. When it is experienced by your ego, it is a physical event. When it is perceived by other portions of the self, the ego does not know of it. It is actual(ly) all the same and is experienced in variation. The whole self perceives and is affected by probabilities, then, and perceives these as actions whether or not the ego has chosen to accept any given event as physical. The time sequence also varies. Past, present, and future are realities only to your

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ego.” Roberts, Jane. *The Seth Material*. Chapter 15.

[A46] Seth: “Ruburt tuned in to that unwritten book. It carried the stamp of James’ emotional state at that ‘time’, when he was viewing his earthly experience, in your terms, from the standpoint of one who had died, could look back, and see where he thought his ideas were valid and where they were not. At that point in his existence, there were changes. The plan for the book existed, and still does. In Ruburt’s ‘present’, he was able to see this world view as expressed within James’s immortal mind.” Session No. 718. November 6, 1974.

[A47] William James (1842-1910) was a philosopher, historian and psychologist. He is considered to be one of the most influential philosophers of the United States and the ‘Father of American psychology’ (Wikipedia).

[A48] The title of the book William James published in our reality during his lifetime was ‘The Varieties of Religious Experience’. London 1908.

[A49] Seth: “You have a greater identity outside of your context, yet a part of it is inside your context, as you. Your youth is your significance, a focus of awareness, conscious of itself, that seeks out and views experience with its own unique propensities. The existence of probable realities and probable selves in no way denies the validity of your own experience of individuality. That rides secure, choosing from unpredictable fields of actuality those that suit its own particular nature. (...) That selfhood jumps in leapfrog fashion over events that it does not want to actualize, and does not admit such experience into its selfhood. Other portions of your greater identity, however, do accept those same events rejected by you, and form their own selfhoods.” Session No. 682. February 13, 1974.

[A50] Seth: “Each portion of consciousness is a part of All-that-is (...) and each portion of consciousness carries within it indelibly the knowledge of the whole.” Seth Session No. 882. September 26, 1979.

[A51] Seth: “Each portion, by whatever name, contains within it the latent potentials of the whole.” Session No. 735. February 3, 1975.

[A52] Seth: “We have said that to some degree even atoms and molecules have consciousness and each those minute consciousnesses forms its own dreams, even as on the other hand each one forms its own physical image.” Session No. 698. May 29, 1974.

[A53] Seth:” There is a portion of All-that-is directed and focused within each individual, residing within each consciousness. Each consciousness is, therefore, cherished and individually protected. This portion of overall consciousness is individualized within you.” Roberts, Jane (1970). *The Seth Material*. Chapter 18.

[A54] Jane Roberts: “Right now I think I’m getting that everybody on the face of the Earth is related – that your consciousness is in an ant, or a rock or a tree, but that we’re not used to thinking this way. Not that one is superior to another – just that we are all connected- that there is some kind of weird familiarity, biologically and psychically, that we have never gotten consciously”. In: Session No. 725. December 11, 1974.

[A55] “You are All-that-is, each of you is All-it-is, expressing itself as a part of All-that-is. This is what you call the holographic principle in your new technological language. Every part contains the whole, every part contains the whole. The whole can create itself to be experienced as parts, but every part contains the whole. This was illustrated as we have talked about before in the past as a symbol called ‘Indra’s net’ which is like looking at a lattice work of perfectly round reflective pearls. Each pearl reflects every other pearl in the net. So, in order to gain access to all the information of the entire net all you actually have to do is look at any one pearl. You can see all the other pearls in it. Every single one of you is such a pearl. You reflect all the other pearls.” Bashar (2007). *Matter of Faith Intensive*. Video.