

EDITOR'S FOREWORD

The Big Picture

Richard Grossinger

This is a book of John Friedlander's teachings. It was assembled from transcriptions of selected classes that took place between 2010 and 2019. In compiling this material, I have tried to distill the heart, meaning, and function of what John was saying—and channeling—to capture both its sense and spirit.

John says that Jane Roberts's channeling of Seth set up humankind's explorations for the next twenty-five hundred years. That may be hyperbole; I think that John meant it not literally or as prophecy as much as a statement of the radicalness and complexity of the transmission and its context. It will take twenty-five hundred years to get to the bottom of what it is saying and its implications. Even after twenty-five hundred years, it will still be saying new things and changing its energy apropos the universe.

Seth said that only Jane Roberts would channel him in her lifetime. I take that to mean that the entity—the Multipersonhood adopting the name Seth—would only appear as Seth through Jane. Seth was not the energy's name to itself or to others, so by definition Seth *could* only speak through Ms. Roberts. But Seth exists and transmits in other forms, by other names, and through other teachers, beyond time and space, and likely elsewhere in the multiverse.

John was also not channeling a single “personable” entity as much as a transpersonal spectrum of extradimensional intelligence with person-like foci. The beings used names just as other beings

coming through other channels have used names like “Seth,” “Abraham” and “Michael.” In classes, John naturally incorporated his own lessons, insights, and interpretations into those he was receiving. At most junctures it was as impossible as it was unnecessary to know *who* was speaking. The reader of this book won’t either. That is not a problem, and “Seth” or recentering “him” is not a problem. You can read this material as Sethian, post-Sethian, para-Sethian, or non-Sethian, and it will still be Sethian, by dint of John’s engagement with the Sethian locution.

John has recentered Roberts’s system by continuing to channel the greater Multipersonhood while fusing it with (1) traditional theosophy from Helena Blavatsky, Alice Baily, Annie Besant, Charles Webster Leadbeater, *et al.*, (2) the human-development course of Lewis Bostwick at the Berkeley Psychic Institute of the 1970s, and (3) Dzogchen Buddhist teachings—any of which may have been partially downloaded from the same intelligence field. John is also informed by his years of study at Harvard Law School and subsequent legal practice—human jurisprudence is a Physical-plane adaption of cosmic law. He may not have extended the warranty of Jane’s system beyond two and a half millennia, but he has begun the twenty-five-hundred-year deciphering project and added his own tensors of complexity.

That doesn’t necessarily make the system *more* complex—it was already as complex as it could possibly be, nests of probability states arising and expanding in all directions. What he did was limn the *actual* complexity of the system.

The transmission we are identifying as Sethian addresses humanity’s existential crisis at its core, including personal identity, world, climate, and civilization. John is neither fatalist nor apocalyptic regarding the plight of humanity and this planet—quite the opposite, he believes the universe can never be made less than it is, here and elsewhere. John’s classes offer unique perspectives for personal healing, transformation, service, and redemption of what is closest to the brink. Maybe we can’t fail in the long run, not if the universe is biased on our behalf, as John’s guides say; but there

are also many probable universes, and it would be nice to steward this one more effectively, and to understand more precisely where we are in the whole of things—the big picture—both morally and cosmologically.

Yes, class notes make for an uneven muddle, but that doesn't undermine the effectiveness or clarity of the material, and I believe that the spoken voice has a certain charm that a more conventional approach wouldn't. Plus, a more conventional approach wasn't available.

I undertook this project after acquiring and participating editorially in the production of a prior book that John co-wrote with his colleague Gloria Hemsher, *Psychic Psychology: Energy Skills for Life and Relationships*. Following its release, I tried to interest John in writing a book of greater Sethian ontology and cosmology. He knew that those elements of his teaching were mostly missing from *Psychic Psychology* and prior books, but he told me that he didn't want to undertake a massive project that would divert time and energy from his ongoing teaching and practice.

Something else had totally eluded me. I didn't realize before I began that much of John's teaching comes from his guides: from wisdom centers like Seth, Mataji, Yuktेशwar, and others. He is *channeling*. I knew that intellectually, but I didn't grasp its ramifications. John can't reproduce, or even sometimes remember, his teachings and responses outside the frequency of the workshop.

So, this is only partly a John Friedlander book; it is also a Seth or Mataji book in much the way that the various Jane Roberts transmissions from Seth make them Seth books as well as Jane Roberts books. That the circumstance is not exactly the same is partly a difference of forty or so years in the way that compound intelligences and higher-portal guides have entered our world. They are not entirely separate voices anymore; they are flowing into our voices. It is a characteristic of Multipersonhood that a channeled voice or spirit guide can elicit a facet of John without

losing its status as exogenous information. This operates as both an outer knowing and an inner experience of voices—a dance that John does elegantly enough that the presentation is seamless. I am reminded of the role of dark energy, junk DNA, and unconscious regions of the brain and mind in completing information sets that are simultaneously personal and transpersonal, individual and collective.

Knowing all this, John encouraged me to compile a book from his classes. I had been telling him that there was fantastic stuff there, and he hoped I would work on it long enough to catch the big fish.

As soon as I began, I discovered that most of the classes were only available as audio recordings, many with placeholder titles, or labeled with a month and a day but not a year. The seven or eight key classes I was looking for could not easily be identified. In the end, I listened through roughly two hundred hours of audio recordings for what I wanted, transcribing, abridging, synthesizing, and clarifying as I went. I organized and edited the entirety multiple times to make this book.

Though I have left major chunks of classes intact as they occurred, I also brought together transcriptions from widely separated classes and fused them as if a single thread. Will Ives and the mud run are two of my larger weaves. I took their main bodies from at least six different courses.

I purposely didn't revisit *Psychic Psychology* in the process because I wanted to excavate a new text and make a different book. I didn't want to have to eliminate material that was already in John's previous books or spend time sorting and framing against their backdrop, so there is duplication, sometimes word for word. Yet what you have here, in the replicates, is a different emphasis, context, and nuance, not unlike deleted scenes of a movie—a developmental or emergent set of meanings with their own trajectory and story.

I was interested in the universe that John was mapping: *this* universe, how and why it came into being, and how and why it op-

erates the way it does. Unlike in physics or science in general, here we get to ask *why* as well as *how*. Not all of that is explicit in the “Seth material” and its recentering, but it is implicit. The emphasis, no matter who is speaking (John or his guides), is on a mysterious arising, a metaphysical implicate order. It is a cosmogony of as much weight, in my opinion, as astrophysics’ Big Bang or biology’s genetic code; it is as groundbreaking as Einstein’s theory of gravitation, for it includes a way to live life. That sounds like a wild exaggeration or inflation but, after all, the Big Bang is still seeking a moral order, a why, and an ontological and moral background against which to impose its orthodox version of creation. General relativity, quarks, black holes, and DNA lack all three; they paradigmatically happen—the radical contribution of physics and microbiology—but they cannot be accounted for. Seth’s transmission accounts for them, and John recenters that accounting through his *own* relationship to Jane and Seth.

I have tried to preserve or recreate the vibration of class situations, but they are at a depth and veridicality that words cannot easily denote. Four- and five-dimensional logic doesn’t translate into a three-dimensional continuum that is made of group energy, a psychic field created by formal exercises and clairvoyant intuitions. In transcribing, I realized that these came and went in a flicker during the classes; they are caught and framed here like butterflies (though not killed and pinned). You get a glimpse as they flutter off.

For instance, what seems, at first, like a playful or circumstantial response to a student’s query or a trial-and-error attempt at explaining an exercise becomes a shape-changing crystal once it is pulled and isolated. The beauty of making this book was that an answer without its question often had a power and depth that wasn’t evident when John was responding to a student’s query. In that sense, I felt a hint of guidance in the transcription and assemblage, as if I was pulling Rosetta stones blindly out of rebuses.

I am reminded of pre-Socratic fragments, though John’s are neither fragmentary nor recovered. Their ellipsis represents a dif-

ferent internal difficulty, the transdimensionality of channeling.

At times I fancied myself capturing elements of a second class that John was also teaching for a constituency of invisible admirers on other planes. In that regard, John's teaching reminds us that we are *never* just talking to those who are present or apparent. The formation energy behind our syllables and concepts lies in *the necessity to create them*. The universe for which they were previously unspoken speaks them through people. People, at the same time, speak them for the universe. The universe itself arises from these "dialogues," most of them conducted by "beings" that are not human, terrestrial, or animate. In that sense, they are thoughtforms: intelligences giving rise to formations (atomicities) as atoms and molecules coalesce into the creatures transmitting those thoughts. Cause and effect blend, reverse, and synergize—that's what reality is.

Some of the concepts, like probable and sideways lives or Multipersonhood, may seem not only fantastic but logically impossible. They blow up (in both senses) all our ideas of who we are, the meaning of our lives, and the nature of reality.

These high transmissions could never *not* be spoken at some level, whether John voiced them or not. At the same time, they remain abeyant, in an unmanifested tongue like the Sumari language cited by Seth that was never used by any living group. John doesn't have to speak them for them to exist at large, and his speaking them does not encompass them—it archives them in the Akashic records. There they will continue to exist outside time—along with plays of Shakespeare and graffiti on tenement walls—even when our universe is gone.

My transcriptions mostly elide the remarks of John's co-teacher Gloria Hemsher, but not always. I picked a few places where her voice was essential, notably a key exchange with a student I re-named Vivian. Finding that exchange was my marker for when to end my transcription, for I refused to stop looking—listening—till I found it. It was too amazing to concede and, per emerald tablets in general, it was hidden in a place I least expected to find it. For

approximately my last seventy-five hours of transcription I was searching for it. It made the book richer, in itself and by leading me on a merry quest, for I found several other gems after I considered myself otherwise done.

I violated usual rules of book formation regarding repetition and redundancy, including multiple versions of the same material or *almost* the same material. If you read carefully, you will find that there are no pure repeats. They yield new layers of meaning at each repetition. In that sense, the script reads to me somewhat like a chorus of a song: it changes meaning even when it stays identical to its last refrain.

Occasionally I added a phrase, sentence, or, on a few occasions, a paragraph in John's voice to give continuity, clarify a point, or add a dimension. When I voiced my concerns about this to John, telling him that I was jumpy about taking liberties, he responded, "You have always understood not just what I am saying but why. You get the relative weight I always intended."

Thanks, John. Thanks then and thanks now.

The sections and paragraphs in this book could be arranged in many different orders and still provide a viable reading. Each potential organization of them within their own matrix highlights certain aspects of their reality. Likewise, one can pretty much enter *Recentring Seth* at any point but with the proviso that certain ideas pop in without complete explanation. For instance, in my sequencing you hear about making your crown neutral before you know what either the crown or neutrality is. You encounter references to the Seven Planes in explanations of the emotional aspects of the Astral, but the Seven Planes themselves are detailed much later. John adds, "I have used the Seven Planes belief system for fifteen years now actively to help me and my students gain some technical proficiency. Now much of my guides' work no longer fits inside the clear structure of the seven planes." Yet during most of the classes sourced here, the Seven Planes was a guiding construct.

If you find yourself clueless, confused, or lost in transmission,

the answer is always to read further, gaining clarity as you go. Alternately, try using this as a book of guideposts, selecting or dipping randomly as one would the I Ching. Everything works pretty much anywhere—starting anywhere and, likewise, concluding anywhere. John is proposing multidimensional realities as well as alternate probabilities, so what ties each concept or meaning to the next could lie in any of a number of those dimensions. Wormholes are implicit.

Remember, there was always an option to get these classes transcribed as they were given and then to run them chronologically or by topic. It would have been an interesting book but encyclopedic. To achieve anything like the honey gathered here would have required a dozen volumes. In this book you receive the distillate of two hundred hours.

John departs from the Buddhist canon, yet he departs from it in recognition that Buddhism, of all organized religions, approaches the truest picture of our reality. In his departure, he is following Seth in a view that human life is neither an accident nor a punishment. We are here not because our soul was stupid or miscreant or took a wrong turn. Life is a divine revelation, an invitation and enticement to experience, and an exquisitely designed format for souls and complexes greater than souls to experience their own paradoxes and ambiguities.

The Buddha premised that life is *dukkha*: dissatisfaction and suffering. If you don't get what you desire, you are unhappy and long for it; if you do, you are in constant peril of losing it and your happiness. The sole way out of suffering is to detach from the entire dynamic, to recognize the essential impermanence of all phenomena, including your own existence and ego. This obliges a neurological awareness of emptiness or nondual awareness, depending upon the school of Buddhism.

John's plan or life formula is the opposite of most Buddhist practice. His prescription is not to extricate ourselves from the pain of *samsara*, the cycle of death and rebirth, in order to enter enlightened consciousness, though that is our ultimate destiny. It is to

experience life in all its sacredness, depth, and poignancy, and thereby to have experiences that will be a major source of material and inspiration for the ever changing, ever expanding process that we are—through eternity. We have entered a body to experience an aspect of creation that spirit can't encounter as spirit alone. John's system is, paradoxically, both Buddhist and the antidote to Buddhist practices that leads back into the heart of the Buddha's message.

Any way you look at it, John's basic topic is the reality in which we find ourselves—how it formed, how we happen to be in it, what its uses and orientation are in relation to the greater universe of All That Is, and what our responsibilities to incarnation are. I do not want to imply teleology in a traditional sense, as if this is a *divine* plan or even a kernel of your soul's plan; it is more that things have come to exist in a certain way with particular rules. John comes at this from the standpoint that reality has an inherent sacredness, no matter how painful and temporally ugly, cruel, or random some of its emanations are. Much of his teaching is an attempt to look behind appearances and find switchbacks, alternate views, and counter-intuitions. Many common events can seem triflingly mundane, merciless, or misleading because of spurious values imposed by social norms and habits. Yet some of the most basic aspects of human (and animal) existence are the universe speaking directly, operating as a truth machine. Hopefully this text allows you to appreciate that machine and run it for yourself.

RICHARD GROSSINGER is the curator of Sacred Planet Books, a member of the Inner Traditions editorial board, the founder and former publisher of North Atlantic Books, and a founding copublisher of *Io*, a seminal interdisciplinary literary journal that ran from 1964 to 1993. He attended Amherst College and completed a Ph.D. in ecological anthropology at the University of Michigan. He has written more than thirty widely acclaimed books on alternative medicine, cosmology, embryology, and consciousness,

including *Dark Pool of Light: Reality and Consciousness*, *The Night Sky: Soul and Cosmos*, *Bottoming Out the Universe: Why There Is Something Rather Than Nothing*, and *Dreamtimes and Thoughtforms: Cosmogenesis from the Big Bang to Octopus and Crow Intelligence to UFOs*. He lives in Bar Harbor, Maine.

Preface

I have a distinct memory—maybe from one of the early Seth books, or from one of the Seth transcripts of classes that took place before I began attending, or from a live class I attended in 1974—of Seth saying that we, students of the Seth material, would be attracted to his material through a misunderstanding of what the material was really about. In Seth's early books, and even more in the classes, Seth exploded the usual understanding of the scope of our creativity and ability to affect our lives.

At the time, and even now, most people's understanding of the spiritual meaning of impediments and difficulties was that, primarily, any difficulties we encounter arise from our past in other lives or our current life. Usually this is explained as *karma*, the reaping of consequences of past actions. Before Seth, the common understanding of karma was that you mostly worked through it by expe-

riencing a set of automatic, hardwired outcomes that had been set in motion by your previous actions. Without some divine intervention of grace, unfortunate karma was something you endured and paid penance for in your suffering, not unlike a prison term. But Seth brought a groundbreaking way of framing some of the deepest mystical understandings and practices that were not widely known or appreciated, placing those insights in a dramatically different context. Through his explanation of simultaneous time and infinite probabilities, Seth was able to explain that, no matter what you had done in the past, you could actively change your life in the present.

The point of power is in the present, Seth said over and over. This gives you a way to commit to actively engaging and learning from your life rather than merely patiently enduring the ill effects of prior mistakes. Over and over in the classes, even more strenuously than in his books, Seth emphasized that each of us has the power to create our lives in this moment. I still believe this. I have seen that power over the decades in my life and others'. What didn't get emphasized is how profoundly the Seth material is best oriented to an active engagement with everyday life—an engagement that is not a set of commands you can issue simply by working on your beliefs, aligning your intent, visualizing, or even working on your dreams. All of those things can help, but they only help reliably if you also actively engage new life in the realm of ordinary human consciousness in the time you live. Only by allowing life to speak back to you, to surprise you, can you find ever-growing meaning and flow and a reliable path to happiness committed to experiencing the ordinary environment of human consciousness.

This commitment to engaging in a conversation with life took decades for me to understand. It seemed to so many of us reading and studying Seth that all we had to do was work on our beliefs and we would get everything that we wanted.

I asked Jane in class one night whether there would be a recession that year, and this story is told in more detail later in this book. In short, she responded, "Not for me," to the laughter and approval of the class. But there was a recession that year and while

Jane did prosper, I didn't. Years later, I came to understand and feel my hard times from 1974 to 1977 were, in the long run, one of the great gifts of my life. Those hard times fostered a radical change in attitude and direction when I was forced to engage life as I found it and created it. I and so many others had thought Seth's promise that we could create any reality just by working on our beliefs meant we could substitute a lucidity of mind for the give-and-take of life experience. Even Jane tried to deal with her rheumatoid arthritis without ever practicing yoga or tai-chi or modifying her diet. She also never followed up by diligently working with a psychic healing guide who spontaneously presented itself to her. I who had graduated from Harvard Law School, but couldn't write clearly and who had no common sense and who had no people skills, thought I could waltz into a law firm and make bundles of money just because I knew the secret Sethian knowledge. In fact, I was useless at that time to any law firm. Over the years and decades, I have encountered and continued to encounter friends and students who try to follow their bliss and make money without trying to learn how to do useful tasks or develop their people skills through experience. Instead, many of them try to just work on their beliefs or their intent or their visualization, and then try to use those techniques to win money by gambling or day trading or various other schemes. It isn't just in business that people try to step out of engaging the world that they have created, but also with health and relationships and any other part of their lives.

Even our desires themselves, by the nature of reality, contain tensions and contradictions. A simplified example of the intrinsic-tension in our desires is my youthful desire for great riches. When I was young, I wanted to be fabulously rich. But I also, without even particularly raising it to my attention, wanted to be happy. Only through life experience, as I pursued becoming fabulously rich in stupidly naïve and clumsy ways, did I begin to understand that I was lucky I hadn't become fabulously rich because most of the reasons that becoming fabulously rich appealed to me were unrecognized arrogance—at least, I didn't recognize it, although oth-

ers did—and control issues. Had I become fabulously wealthy, my arrogance and control issues would merely have grown. I would have alienated more people and would, surprisingly, have been less happy. Slowly over decades of experience, not just with friends and family, but in my practice of the law and other ways I tried to make a living, sometimes people would just fade away; sometimes they would expressly invalidate me. As I evaluated and attempted to understand my experience, I read the literature and got help from people like my friend Art Giser, Gloria Hemsher, my coauthor on my last two books and books to come, and most of all from my second wife, Pamela. I came to understand myself and relationships much better and have become happy. I wouldn't turn down being fabulously wealthy now, but the principal motives when I was young simply are not motivating anymore. My principal desires today are to achieve even more happiness by becoming ever more authentically kind and generous and, as is the case for many older people, better health. It's quite good for a seventy-three-year-old, although I wouldn't mind if it were better. But even that no longer has the kind of urgency that my youthful desires had.

So many students of Seth and New Agers in general thought we could avoid the tension, contradiction, and often messiness of life just because we had the secret. I'm certain that neither Seth nor Jane believed this even if Jane, too, narrowed her approach to life. When my then-wife left me, taking our one-month-old child, in March of 1975, I called Jane asking for advice. I had also recently been fired from my first job as a lawyer. She said, "John, you'll have hundreds of worse things happen to you in your life." That probably wasn't meant to be a prediction. My life has greatly and steadily improved over the following forty-six years. I think in a profound way she was educating me in the point this book is trying to present. She was saying life is not a victory march,* that it is important and meaningful and even sacred to engage the life we find ourselves in, *as that life is*; that we can find and create meaning in every moment in ways that fulfill the promise of our lives. Jane must have been in terrifying pain from her own crippling

rheumatoid arthritis; and I in my youth and given numerous privileges like my education probably correctly seemed to her to be overdramatizing my loss and the despair of my predicament, real and painful as it was. Jane was signaling to me that, even with her pain, her life had an extraordinary meaningfulness and beauty and was filled with her own thrilling adventures, all of which I think she experienced as a blessing. I know that her life and works are a continuing blessing for society.

Life is set up to give us back more than we can imagine. Just as the Tao sign contains two sections, one light and penetrated by a small spot of darkness and the other dark and penetrated by a small spot of light, so life itself contains a dynamic creative interplay of what you think you understand and what surprises you. When you jump into life, surprises constantly require you to enlarge your point of view.

I don't remember if Seth said these exact words, but Seth grounded the meaning and adventure of life in the fact that all consciousness expands in all directions. This implies, as we explore in several ways in the book that follows, that there are no dead ends. Even your worst mistake and even bad-faith action inevitably expands into unique and individualized sacred actions. The Buddhists are right that there are no permanent or fundamentally separate essences. But the fact that all consciousness expands in all directions, both inside and outside time as we understand time, leads to the exploration and centering of this book. Seth is not about turning your life into a victory march. It's about a sheer exuberant exploration of your own unique, though interdependent, creativity in the field of everyday consciousness and relationships. This exploration inevitably leads, with an absolute guarantee, though probably with many ups and downs, to your own divine conversation with people, with life, and with consciousness itself. Inevitably you will develop your own subjectivity that expands sacredly in all directions through all time and even beyond time.

WILL

My dear friend, Will, is mentioned often enough in this book that the editor suggested I say a little about him and his impact on me and this book.

In August of 1972, I returned from a summer law firm internship to the yoga ashram where I planned to live the next school year while I finished law school. Within a few minutes I was sitting around the kitchen table when Doug, a devoted yogi getting his doctorate in math from MIT, said with an excited smile I can still see in my mind's eye, "Wait 'til you read the books Will has," and several others joined in urging me to read those books. We were all young, sleeping three or four to a room on one-inch cushions on the floor. Will lent me his two books, *The Seth Material* and *Seth Speaks*, both of which had just been recently published by Prentice-Hall and were written by Jane Roberts. I started reading one of the Seth books that early afternoon and read the two of them straight through that day and the next, stopping only to eat, sleep, and walk down to Harvard square to buy copies of the books for myself. My life, which had been centered on my yoga practice, notwithstanding my studies to be a lawyer, changed that first afternoon. Ever since, it has been centered around engaging all experience from an understanding principally shaped by Jane Roberts's Seth, an understanding that naturally has changed, grown, and become considerably more subtle, and I hope, more kind, generous, and authentic in the almost fifty years since that encounter.

Will was the most notable figure in the ashram. He always had a calm, clear, precisely articulate viewpoint about whatever exciting idea we were discussing or exploring. We were quite close because I respected his ideas, but we weren't as close as we were to become in the Seth classes themselves. After I graduated from law school, I traveled to San Francisco to study with Lewis Bostwick who taught a form of meditation based on developing your ability to read auras, but I did not finish that course before I came to understand I needed more experience in ordinary life.

I decided I could study for the bar and practice law in New York State, while also studying with Jane Roberts and Seth if I moved to Ithaca, New York. I moved in January 1974 and started studying for the bar and attending Jane's classes. Will was already there, having moved there several months earlier. We became very close as both our lives centered on our spiritual journey and in particular on Seth. Eventually I got a job as a lawyer and moved away, but we continued to stay very close. I was married, but this was also the time when I lost my job after only a few months and my wife left me and took our one-month-old baby. So, I moved back to Ithaca and again Will and I spent a lot of time together. Both of us were trying to get jobs and get moving in our lives.

One day, we were sitting by a lovely stream, talking, and Will said to me, "John, if my life were as bad as yours, I would commit suicide." With Will, even to the very end, I never understood how distressed he was, because he always sounded perfectly assured and centered in the elegant way he held himself and his easy, articulate, kind, and insightful speech. Eventually I did get another job, while jobs in his field, teaching, were just not available in that area. We lost touch the last two months of his life; I was still struggling, and I think he knew I wasn't solid enough to help him. He drifted off into other directions. In early February 1976, he committed suicide. Even today, forty-five years later, I cannot talk about Will without tearing up or just crying; and I often get more than a little angry at him, though in the long run, I know he has found peace, meaning, and joy.

Slowly, steadily, my life got better, though there were two more moves for two jobs. I met my current wife in May 1976, finally got a job I didn't get fired from in 1977, eventually built my own law practice, and felt ready to move into full-time coaching, psychic reading, and teaching, when my wife and I moved to Ann Arbor, Michigan in 1989 for her to become a professor at the University of Michigan. I had an idea that Will had moved on into other incarnations, but I really had no idea that I would meet him again

and learn as much from him as I have ever learned from anyone.

Around 1992 or 1993, while meditating, I saw this beautiful, helical violet ribbon. The ribbon was conscious, it had an identity. I recognized it as Will, but a wise, calmly joyous Will. It is by interacting with this Will that I came to my current understanding of Seth's all consciousness expanding in all directions, because this "ribbon" is simultaneously, joyfully, and uniquely—or, as Jane would have said, idiosyncratically—participating in numerous realities, some of which I can track and some of which I cannot. One reality he participates in is as my constant companion, most of the time deep in the background of my mind.