

[00:00:00] J: This tape represents the beginning of the chronicles of what might be called trance mediumship or contact with the spirit world, our experiences, Kay and Jan Shinol in contact with Peter Neffler who is our teacher. Our first session with Peter was on the evening of Thanksgiving Day on 1971, the date, 25 November 1971. The approximate time was 10 pm PST or Greenwich Mean Time would have been 0600.

Our first contact on our first attempt was by using the Ouija board, and the first attempt was aborted. The second attempt which took place the same evening, we did make contact with Peter. At this time I will try to reconstruct what took place.

Kay and I both placed our hands on the Ouija board and I asked "Are there any spirits here?" And the reply was "I am here." And then I asked "Who are you?" and after some difficulty the spirit spelled out the name "Peter." The reason for the difficulty was explained to us in the second session which we will talk about a little later. Then I asked Peter, "Why are you here?" And his answer was "I am your teacher." I then asked "Both of us?" and Peter's answer was "Yes."

At that time we were both a little bit anxious and took a break and then came back and we attempted to do it with just Kay manipulating the pointer and it did not work. Then we both returned to the pointer and I asked Peter if it was easier with both of us, and he replied, "Yes, it is." And then I explained to him that Kay was apprehensive about what we were doing. And he replied, "Tell her to relax and not to watch." Meaning not to watch the pointer spelling out the words. And since that time Kay has not watched.

And then I asked Peter, "Is there anything for us to do tonight." And his answer terminated the first session, his answer was "Until today I have waited. Now there is much time." And then I bid him good evening and he said "Goodbye."

In analyzing the first session, the only thing we did notice in the last reply "Until today I have waited. Now there is much time." We established in the second session that Peter was German. And this reply seems to indicate German construction of sentences. This would support what we learned in the second session.

The second session took place the next evening, 26 November, 1971, and the time was approximately 10:30, 2230 in the evening. The questions that were asked and the answers that were given were not in any order. I did not write them all down nor did I write down all the replies. So what I'll try to do here is give a general summary of what took place the second evening.

We learned that Peter's full name was Peter Knivfler. I asked him, I suggested that he had difficulty spelling his name and asked if that was because he spelled it differently than we would spell it. His reply was "Yes." Then I asked him to spell his name as he spelled it. And the spelling is as follows: Petester Knivfler. We learned that he was born in 1867, died in 1947. And that he lived in Hamburg, Germany. He was married to Katrinka, we did not ask her last name, but she was born in 1872 and died in 1957. He had four children. His eldest son, the eldest of his children, was born in 1921 and was also named Petester. They called him Peterkins. Their second child was Winifred. They called her Wendy. She was born in 1922. And then they had a son, Samuel, born in 1924. A son, Michael, born in 1926, and a son Robert born in 1934. This data seems that it might not be as valid as one might hope it would be. For instance, Robert the youngest son was born in 1934 at which time Katrinka was 62 years and Peter was 67. So this data is questionable -- the validity of it.

[00:06:05] Of his children, Robert is the only one who has passed over. He died in 1948 in an automobile accident. He was driving and when Peter was asked, "Was this not a little bit strange since he was not old enough to drive?" The answer was "Yes, it was strange. He was driving. He had stolen the car from his mother

while she was shopping." We haven't decided yet whether to pursue this to determine whether this data is valid or not. But this is what we have been told.

Peter has given us the names that he knows us by. Kay is known as Lucet and I am known as Harris. We have also established that Kay is the contact, or medium. And I am the speaker, or individual who asks the questions. These roles cannot be reversed. They are the roles we must assume. Lucet must always be the contact and Harris must also be the speaker. I then asked if Peter was aware of some activities which were going on simultaneously of which I was a witness namely experiments or experiences in trance mediumship that fellow classmate at school, Wayne Hatfield, is undertaking. He is a licensed hypnotist and recently picked up a book on the subject of trance mediumship and began also delving into this area. He found Mary Moore who, it turns out, is a medium or contact. And Mary also experiencing this type of activity. Peter indicated that he was aware of these activities. I asked him then if he was a witness to this proceedings and his answer was Yes, when I, Harris, was also a witness. So apparently he witnessed it only at those time when I witnessed it.

We asked Peter why he thinks of us as Lucet and Harris. Why does he use those names for us? And his reply was, "Your names are given by the Maker."

[00:09:13] We asked him then how he had died. And he indicated, "I died an old man of natural causes." He was 80 years old when he died so that would make sense. At one point in the conversation Kay interrupted me and told me to ask Peter something.

Kay: We were trying to establish what his last name was. You thought it was a nationality and I said, "Perhaps it's Jewish."

Jan: Oh yes, we asked what nationality he was. He was from Hamburg, but the name didn't necessarily appear to be German so we were curious about that. We asked Peter if he was German and then Kay was curious as to whether he might not be a German Jew. So she said, ask him if he was Jewish. So I did. And the reply was, "No." And then he elaborated and said, "Tell Lucet to stop putting words in your mouth. Or I will start putting them in hers." So this established even more strongly that her function is that of contact, and mine that of speaker. Peter does have a sense of humor.

[00:10:39] I asked Peter why it was that I felt or anticipated the answers as they were being spelled out on the board. And Peter's reply was, "You are a very excellent speaker and can feel the answer as I try to write it."

Peter was also asked if he wanted to tell us anything. And he replied, "Yes, I have much to tell, but this way is so slow." So we asked him if there were not another, an easier way to communicate. And he said, "Yes." And then I asked, can we use it and he replied, "Not at this time, but later."

[00:11:31] I don't remember his exact words but they indicate that some time in the future we will use another method of communication and it appears to be a function of Kay's acceptance, or Lucet's acceptance of this whole activity. And when she is receptive to the degree necessary then the contact can be made through another method. Probably using her voice and her body to communicate, to speak. We don't know at this time.

[00:12:12] This activity was started with the sessions I witnessed with Wayne Hatfield and Mary Moore and after telling Kay about it over the phone she went out and found some books and read them. One particular book she was reading was The Seth Material, was the title of the book. So we asked several questions about this particular book and one of the questions we asked was, in the book the two people who were contacting Seth scheduled their sessions. And we asked if this would not be appropriate with us as well. I asked, "Should

we schedule our sessions as Seth did with his students?" and Peter answered, "No, we should talk as often as possible if you are willing." Then we had an interlude during which Peter allowed Seth to speak to us.

[00:13:21] Kay: Might I just say one thing, mentioning the book was not your ... you didn't mention the book. You asked him if there was anything we could do to prepare this vocal communication. And he said "Read the book Lucet has given you." He actually referred to the book rather than you first.

Jan: Well, yes, that's true.

Kay: Because we didn't even realize it had any significance.

Jan: I asked the question, "How can we speed up the time, reduce the time until Lucet is ready to receive Peter." And his reply was that I should read the book that Lucet gave me.

[00:14:03] Kay: And then you talked about Seth.

Jan: This brought up the subject of Seth and we asked about scheduling the sessions and got the answer I just gave. Then Peter acquiesced and allowed us to speak with Seth. There was an interesting experience while Seth was with us. Lucet noticed that she felt warmer. She felt more hyperactive. I think it would probably be best at this time to let her explain her feelings.

[00:14:47] Jan: No, you're doing fine. That's the way I felt. I was more alert, it seemed. It was as though somebody had given me a shot of adrenaline, you know, everything was kinda speeded up.

Jan: I noticed that the writing on the board was more rapid, less hesitant in going from one letter to another and the session seemed to pick up. I did notice however, whereas with Peter I could anticipate the phraseology or the idea. I could often predict what was coming, I knew what was going to be written out and in many cases could finish the sentence for him to speed things up. But with Seth I had no feeling whatever. It was completely blank. I didn't know what was coming, and I didn't know what to expect. So there was a difference between the two personalities.

[00:15:57] One interesting thing that did come out when we asked Peter to explain the activities with Seth, I asked him a particular question about scheduling, I believe it was. And he couldn't give the name of the contact in the book. Her name is Jane or the name that Seth calls her is Rubert. And he fumbled with that. So then when he allowed Seth to come on, Seth spelled out the name as he went through explaining why he scheduled the sessions with the two of them. And he spelled out the name Rubert. But consciously I could not remember the name Rubert so it was spelled out for us. Another affirmation of what was happening.

[00:16:57] At any rate, the reason given by Seth for the scheduling was that Rubert was very busy, was and is very busy is the reason that they schedule sessions. And the book confirms this.

At any rate, there was a difference between the two personalities. I also asked Seth why it was that he worked more rapidly than Peter. I asked him if it was a function of the fact that his native language was English and that of Peter was German. And Seth's reply was "Yes." And also Peter was concerned that if he misspelled words we wouldn't understand his message. And so I asked Seth to assure Peter that Lucet had difficulty spelling as well so I could probably interpret what he was going to say and what he wanted to say.

Throughout all of this there is a touch of humor at times, and at other times it is just a straightforward question and answer period. As of yet, we haven't encountered a comment made by Peter that was not the direct reply to a question or in some cases an indirect reply to a question.

[00:18:25] Although he did come out and instruct Lucet to not watch the board at one point, and then at another point told her to shut up.

[00:18:37] When I asked him several questions including why is it that I can anticipate the answers, he explained that I was an excellent speaker and could feel the answer. And then I asked, "Is the reason we must use the board to confirm the telepathy?" In other words to prove to us that we are really receiving ...

Kay: It's not just in our mind.

Jan: ... the message and Peter's reply was, "Yes, you are not sure even now. But you will come to accept later. Meaning that we're not sure of exactly what's happening. Or I'm not sure. I don't know whether to believe or not. And this is true.

[00:19:23] Peter was then asked if he, well, the question was, "Peter do you teach spirits on that plane also?" His reply was, "Yes." "Do you teach other mortals?" "Yes." "Will we ever meet any of them?" "Yes, but you will not know them unless they tell you." In other words unless they tell us their teacher is Peter we will not know that they are Peter's students.

And the last question that I have written down here is, "Will we ever be able to help as Wayne and Mary do?" Their function is not only that of students, but they are helping troubled souls to pass over. Those who are so bound to the mortal world that the other side cannot contact them telepathically to get them across. And they are in a limbo world in between. So I would like to do this kind of work as well. Peter's answer was, "Yes, when Lucet is able to accept my spirit we will be able to do this as there are many who need help to pass over."

[00:20:58] Then, finally, an interesting sideline. It was decided to terminate the session so Peter said goodbye. Of course, the ouija board has a phrase at the bottom that says "Goodbye." Well, in the previous session after it was over, Lucet or Kay had expressed concern that goodbye was so final and she didn't like to use that word. So Peter calmed her to some extent. His reply was, "Goodbye," and then he decided to finish up and said something to the effect, "Good be with you is a beautiful phrase."

Kay: He said, "It is not final, God be with you ...

Jan: Oh, he said, "It is not final, God be with you is a beautiful saying." And those are his words. Then he said, finally finishing up with Goodbye again. And this was to allay Lucet's concern about goodbye being final.

[00:22:12] This was an interesting finish to the last session.

Now we're going to try to tape the third session. And this is 27 November, 2125 hours and we will begin shortly. [NOTE: Using the Ouija board not trance channeling]

[00:22:40] Jan: Peter, are you there?

P: I am here, good evening.

Peter, are you aware of our intent to record these sessions?

P: Yes.

J: Do you object?

P: No.

J: Peter, would you object at a later time to our friends witnessing these proceedings?

P: No, you may have many here.

J: Thank you, Peter. Do you know why we asked this question? Were you present when we discussed Lucet's concern over your privacy and the rest of the discussion?

P: Yes.

J: OK, Peter, is that ... is Peter the name given you by the Maker?

P: It is.

J: Then Petester is the name you had in your last mortal lifetime.

P: Yes.

J: Ok, Peter. Now I understand the confusion in the first session of spelling out your name. Peter, are you aware of all we are thinking and everything our senses tell us is going on while you're with us?

P: Yes.

J: You are. Then you are aware of questions that enter Lucet's mind. Is it possible that you might answer them if they are important enough to her?

P: ??????

J: You cannot answer them because she is the contact rather than the speaker. Is that right?

P: Yes.

J: Then you could answer those questions that enter my mind without my actually verbalizing them?

P: Yes.

J: As long as the questions come from the speaker you can answer the question.

P: Yes.

J: Ok. Why does Lucet not anticipate your answers as I do?

[00:28:00] P: She does not feel them because she is not with us completely.

J: Is that because her conscious must depart to some extent so that you can work through her to operate the Ouija board and answer the questions?

P: Yes.

J: Thank you, Peter. Peter, have we three known each other in previous lifetimes?

P: Yes.

J: We have. What was our relationship?

P: [00:30:00] I was your daughter and Lucet was a friend of yours.

J: Yes. Peter, is it possible to explain why we can take on either gender, either male or female gender?

P: It would not make sense to us at this time.

J: Ok, Peter. Thank you. Is it possible that we will learn this later?

P: We will.

J: Peter, will you be our only teacher, the only teacher we ever speak to.

P: No.

J: You will not. But you are our primary teacher and you are the one who decides what other teachers or what other people we speak to.

P: Yes.

J: Peter, is Kosang aware of these proceedings tonight? Is he with you now?

P: Yes.

J: Could we speak to him?

P: He wishes to speak to you.

J: Thank you, Peter. Kosang, are you there?

P: I am here.

J: Kosang, do you have anything to tell us this evening?

[00:33:20] [00:33:35] [00:33:44]

J: Goodbye Kosang. "I am very sorry." Kosang's reply was "I am very sorry but Lucet does not wish me here." Kay, can you describe the feeling that you had while Kosang was here and why you wished he was not here?

[00:34:16] K: Consciously I have no explanation at all. There was no different feeling except it seemed more difficult to move the thing. But I'm sure you recognized that too. It seemed as though we stumbled a lot, there was more force. But physically I felt no difference. And consciously there is no reason I can think of.

J: There was no apparent physical effort in moving the pointer. In fact, it seemed to move a little more quickly than it did with Peter. But there seem to be contortionist movement of the fingers. You seemed to tighten up. You seemed to get a very concerned look on your face even when I mentioned a desire to speak to Kosang. Apparently your receptivity to Kosang is not as good as it was with others. I had the distinct impression that we were rushing to conclude what Kosang had to say so that he could get off the air because you didn't want him

there. And this was why I said goodbye and finished it up quickly. But his reply was, "I am very sorry, but Lucet does not wish me here." So apparently you were not receptive to him.

[00:36:08] Kay: I wonder why.

Jan: I don't know.

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[00:36:22] Kay: In two nights I feel as though I've gotten to know Peter. I knew Seth because I read the book. But Kosang I don't know at all. And it wasn't that I didn't want him here, I just felt very strange. I don't know how to describe it. There is a fear of everything. The fear is less with Peter because I've know him now for these few days. Kosang, I suppose, heightened that fear. It was difficult to move the marker, my hands kept slipping over it. I didn't feel necessarily rigid but I knew there was a perplexed look on my face like, "Help!" Or something silly like that. My feeling was very childish. I am eager to learn. But I suppose the fear is greater than my desire to learn right now.

Jan: Well, the fear of Kosang is possibly understandable because you've heard it describe that Mary is not exactly receptive to Kosang. It appears that Kosang is a stronger personality than Peter. Not stronger ... he comes on stronger. Apparently there is more ...

Kay: Energy. Output or something.

Jan: ... energy or force applied and it's difficult to accept. Kosang appears to be the type that would be better accepted by a male because he seems to have a dominant male personality. Whereas Peter and Seth are not weak, but more attuned to the female that they are using as the contact. Kosang appears to come on a little strong. I think maybe we can talk to Peter about this and he might be able to explain it to us.

Kay: One thing I'd like to ask you.

Jan: Yes.

Kay: Is this communication, then, since you found out that it is my conscious self that has to move. Then this communication is through my subconscious.

Jan: That is what Seth explained, yes. And that is the case, it is through your subconscious that the contact is made because your subconscious is closer to the entity, Lucet, which is your whole self. In fact the subconscious is not really a part of Lucet, except as all of your physical self is a part of Lucet. In other words, Lucet can't be defined as your subconscious. She is more than that.

[00:39:28] Kay: But she's everything but my conscious.

Jan: No she is your conscious as well.

Kay: My conscious tells me I'm Kay.

Jan: She is your conscious, yes. But not in the sense of your ego.

Kay: I see, my waking self as opposed to my who-I-am-self.

Jan: Your sensory perceptions are sensory perceptions of Kay and Lucet. Kay uses them in her living. Lucet merely records them.

[00:40:18] Kay: Then why did I not want Kosang? Was it the Kay me or the Lucet me? He said, "Lucet does not wish me here."

Jan: It was Lucet who did not.

Kay: Then Lucet is the child in me who has the childish fear.

Jan: No, no, no.

Kay: I don't understand.

Jan: Kay had stepped aside. So the concern was Lucet's.

[00:40:51] Apparently because Kosang's method of teaching involves inhabiting your body to a greater degree than Peter. And this concerned Lucet because it meant that Lucet would have to step aside. Not only your conscious but Lucet as well.

[00:41:15] Kay: I see. Like the deep trance that Mary has to go into.

Jan: She isn't in a deep trance necessarily, no. It's not a function of depth of trance, it's just a fact that Kosang is so dominant he must take over the mortal form at the expense of the spirit that inhabits that form.

Kay: Does Kosang have the energy or the force to do that if I'm not willing? If Lucet says no?

Jan: He did apparently do that to some extent, but did not desire to do it against your will. And made it known to me that it was against your will so that I could let him go. In other words, I called him up. I was the only one who could release him.

Kay: Oh really.

Jan: Yes.

Kay: Hmm.

Jan: And he took that very quickly and made it known to me that you did not desire it so that I would let him go. And I had the feeling when we started. In fact, what was interesting about that was that I could anticipate what he was going to say as well. But because the message didn't really connect, didn't really seem plausible, I had to follow it on to conclusion. And then when I got the entire answer I released him immediately.

Kay: Then Lucet must be at a real low level of training.

Jan: No, not necessarily.

Kay: Just the human form she has now.

Jan: It's just that she has attached herself to this mortal form and at this point in time is not that interested in the astral.

Kay: That's not true.



Jan: Well, it may not be true consciously, but it is in the subconscious.

Kay: I'm still afraid.

Jan: You fear.

Kay: Yes.

Jan: And Lucet fears also.

Kay: No, when I say I fear, Kay doesn't fear, but I know down in there someone ...

Jan: Kay consciously doesn't but Kay subconsciously ...

Kay: ... somewhere down there I know that it's fear. And that's a terrible thing to admit because I'm dreadfully embarrassed.

Jan: There's no reason to be embarrassed.

Kay: Yes there is because to me ignorance and the desire for ignorance is intolerable.

Jan: No, this has nothing to do with ignorance.

Kay: Yes it does. Fear is ignorance.

[00:44:19] Jan: No. Fear is not ignorance. The purpose that Lucet has now would be aborted if she left the mortal form and could not return. And she fears as does Kay. She fears abandoning the moral form.

Kay: Death.

Jan: No, not death. Abandoning a living mortal form. Never to return.

Kay: I see.

Jan: Which is not death. In other words she fears the astral right now. Just don't worry about things.

Kay: Can somebody help me?

Jan: I've got everything under control. Just let it go, alright?

Kay: Ok.

Jan: Peter are you still there. OK, Peter, you heard our discussions here about what happened with Kosang. Is at least most of what I explained to Kay and Lucet true?

[00:47:03] P: Yes, Kosang is very strong and Lucet does fear the consequences of astral wandering.

J: Peter, were you witness to our discussion of religion this afternoon? Can you elaborate on the direction of our thinking? Is there anything faulty in our reasoning? or is there anything you can tell us about that?

[00:48:51] P: You are very perceptive. The answers you devolved are basically correct.

J: Peter, is there anything that was discussed that should be corrected? Is there any place we need to correct our thinking?

[00:49:38] P: No, you are very far along.

J: Peter I think at this time it might be very appropriate to leave you temporarily and insert here what we discussed this afternoon. Are you agreeable?

P: Yes.

J: Ok, Peter, goodbye for now.

P: Goodbye, Lucet, god be with you.

Jan: OK, our discussion of religion this afternoon, we discussed the requirement for religion, why it exists, why the teachings, why the rigidity, why the ritualism. We came to the conclusion, although I don't think that we were final in the conclusion, we really didn't decide yes, that's it, there is no other. But we felt that religion, ritualistic religion, was necessary for those who had not and could not develop a degree of self awareness that would allow them to develop their own religion. Our basic tenet was that awareness of self is the basic ingredient necessary to true religion.

Kay: You better define self.

Jan: Self being the recognition of the individual by the individual. An awareness of what he is, what he has become, where he is going.

Kay: Not in biological terms, in terms of how he fits in the scheme of things.

Jan: No, this is a mental development. The individual accepts himself, recognizes to the necessary degree, however infinitesimally that might be. He recognizes his position in the universe, his purpose, and can accept this position. He doesn't need the church to explain things to him and tell him that which he does not understand must be accepted on blind faith. He has reached the point where he cannot necessarily rationalize what he has learned from religion, but he can accept and reject based on his ability to add or detract. In other words, the religious beliefs that are taught are either accepted or they are not. Not because someone says they are so, but because the individual can say yes, that is, or no, that isn't. Not necessarily "knows" but can accept. The example both Kay and I felt the ritualism was so important to religion that we rejected religion for that reason, the formalized religion. Because many of the questions we were asked were answered, "You must believe on faith." And we could not accept that answer. And in the discussion we agreed that the reason the answer was given was that the teacher was accepting that particular thing on faith and therefore the only answer that the teacher could give was you must accept on faith. Mention cases especially in not the new religion, but Catholicism, for instance, where the younger priests and the younger nuns have reached the point where they too are self aware to the extent that they possibly don't question religion or what they are taught but -- the term rationalize doesn't seem fair, but that's the most appropriate term -- they can rationalize the religion. Therefore teach it other than blind faith. They can believe.

[00:55:32] Jan: That's basically ... I'll let Kay give her impressions of the afternoon sessions because as we have learned from the book, each individual is self aware in different degrees and in different areas and the being, the perception of each individual, is the manifestation of his own ideas. So, Kay go ahead and describe your ...

Kay: There is one area that I recall that we differed in, I think this is when we were making conclusions. In terms of the nature of things, I think Jan was basing his conclusions -- well, conclusion is a bad word because that has a final note to it and nothing we say is final at this point by any manner of means. But, he felt that the nature of things, the nature of the energy-giving force, call it god or the Maker or whatever term you want to call it -- could be described as a pyramid where you have at the base and filtering toward the top that living force in the universe, call him Man, call him Martian, whatever, that living force. And the living force which develop into people or things spend eternity in their strive ... striving ever upward through learning more, advancing, and so forth, progress, whatever you want to call it. And at the top of the pyramid you have the divine being, the energy giving force, the god, or whatever.

And I on the other hand felt that it is all of this life giving force, all of this spirit, if you will, that make the god. That he is not separate. That he is more like an atom, the god is. Wherein you have many electrons going in different paths and a nucleus where you have a different stage of development composed of different parts. But it takes all of it to be the god, rather than his being at the top ... or not at the top ... rather than his being a separate part of the whole I considered as being the whole.

[00:58:18] Jan: Well, even in the pyramid concept, my conceptualization was that he was a part of the pyramid, not a separate thing sitting at the peak, but rather that part of the pyramid that forms the point. And still all of the spirits, souls, beings, non-corporeal beings, being a part of that pyramid and therefore a part of god. But because of his previous position as the maker he has a position of prominence. And this prominence would most easily correlate as the peak of the pyramid. But the other souls are a part of him.

Kay: Yes, just as the stones of a pyramid even at its base are an integral part in both the structure remaining erect and its very being. Like I said, you move one brick and kaplouey.

Jan: We have conceptualized it differently.

Kay: And in a sense it is similar.

Jan: Peter took no exception with either one although he may not remembered that specific reference or that particular part of the conversation. I had forgotten it and we got indications tonight that Peter's contact with us is through Kay but that my mind forms the basis for the answers that he provides. So it's possible that we should at this point ask Peter if he sees any basic difference in the two conceptualizations or whether he feels they are two explanations of the same philosophy and whether or not then this philosophy is correct.

Kay: But any discussion of the nature of god or the maker or whatever term organized religions may choose to call him, however you conceptualize it, isn't it basically the same thing?

Jan: To the extent that it is conceptualized not by the conscious, by the ego, but by other than the ego. And whether or not our conceptualization was our ego or other than our ego we don't know at this point. It's very probable that each individual spirit has its own construction of the universe or of the godhead or of the entire concept. And it would be I expect a function of the teaching. And therefore a function of the conceptualization of the teacher. And since we have many teachers, it would change slightly with each individual.

Kay: I can't imagine, I can imagine, either being wrong. I can ...

Jan: Basically no.

Kay: I can imagine perhaps they lead in different directions.

Jan: Well, the concept of the atom is introspective. That god is the center of all things which in a sense is more meaningful because as the god, as defined by former religion, he is the center from which all things came and therefore that concept does make sense. But on the other hand that does not establish his relative position above others which seems to have validity as well, at least in my conceptualization of god it does. So Basically ....

Kay: I see him as being above all others only that he is the composite of all, all that is good.

Jan: Well he is that. He is the composite of all.

[01:03:15] Kay: I had trouble accepting religion. So I have further to go than you.

Jan: I indicated in the discussion this afternoon that accepting religion was difficult. And that the only way I could accept formalized ritualized religion was by adding to it my own definitions where I disagreed with the formal teachings. It's not necessarily a disagreement, but in those cases where I was told to believe in blind faith, I had to find something other than blind faith.

Kay: Yes, but you were never an agnostic.

[01:04:00] Jan: No.

Kay: Well, I think I can say that I was.

Jan: The ego might have been. The conscious might have been.

Kay: Or perhaps my conclusions came from something within me.

Jan: I've never heard you say that you did not believe in an organizer.

Kay: Well, when we first met and started talking as I told you before, that was one area I learned, as Peter says, I should keep my mouth shut. Because I also feel that one person does not have the right to tell another you're wrong, or I won't believe it unless you prove it to me. Because this is something that cannot be proved, it must be felt. And when you're dealing with something as nebulous as feelings, you know, they're hard to define, to describe, and to deny or admit.

[01:05:19] Jan: At what point in our relationship did you become a non-agnostic.

Kay: I think when I realized that there was such a thing as love. You see, the god I had been taught to know was one who was loving, but he also could punish. And there was a judgment day when there was punishment. And I couldn't understand that. Because a god who could make a tree, and a flower and the sky and the air, and all the beautiful things I saw around me, I could not understand and I could not accept that he was a punishing god. So I said, well, I just believe it is all biological and all physical and until somebody can prove to me that somebody was behind evolution, well, just forget the whole thing.

Jan: Well ...

Kay: And then I met you, and I realized that there is a deep feeling, that I can experience very deeply. And this has to be a part of something bigger than both of us. When we became as one, and yet we weren't as one because we occupied two separate physical spaces, there had to be something linking us together. And I knew

this because I felt it. And so I thought, perhaps there is a god. And I've experienced a part of him because I've learned that I am capable, and I do love.

[01:06:54] Jan: I don't think you ever rejected god as an entity.

Kay: No, I wasn't an atheist. I was an agnostic. I just didn't believe.

Jan: Right. You took the attitude, "prove it".

Kay: If you can prove it to me I'll buy it. Otherwise I'll just go along, neither denying or affirming. And this was contrary too, because I had been brought up in church.

Jan: It wasn't contrary. It was just the opposite. I think in our discussion this afternoon we indicated that exposure to formal religion for people who are self aware or who later become self aware is a frightening experience because it's a need to accept religion, to have religion. But the formalized ritualistic religion with its teachings is not appropriate. It's frightening to the ego because the ego or the subconscious is self-aware and can't accept these teachings which are contrary to its own knowledge.

[01:08:18] So it's a frightening experience and rejection as a result. And you don't get rejection without exposure.

Kay: Yeah, that's true. You can't reject something you don't know.

Jan: Right.

[01:08:33] Kay: Well, I tell you, I think the nature of any questions I may have of Peter until I learn a great deal are going to be so asinine, if you'll pardon the expression, so idiotic that I'll just breeze along with the breeze, and you go ahead.

Jan: They won't be idiotic or asinine they are just too general for right now. We need answers to specific questions. We need direction more than anything else. We need to continue to do this, really, for no other reason than to help you develop the senses you need to go further. We need you to accept what's happening, for what it is, to the point where you will step aside, where your ego will step aside.

Kay: May I tell you one other fear I have.

Jan: Yes.

Kay: It's the fear that ... I don't know how to say this in a pleasant way. It's the fear that people who become involved with the spirit world will lose contact with the world they are in presently. And what would be the result of this? I mean we have to be here for a purpose, do we not? And if we lose ... and I've always felt I'm the type of person who plunges into one thing wholeheartedly and perhaps that's why I'm the contact and you're the speaker. Do you see what I mean?

Jan: Hmm.

Kay: And yet each time I have found myself looking forward to these sessions, enjoying the chance to discuss and to learn. And that in a sense frightens me too. Does it not you? Do you not share any apprehension in that?

Jan: This is a part of my reluctance to jump right into this and continue. We're both that type that will jump in wholeheartedly. You keeping asking, "Well, why don't you want to do it?" Well, I'm fascinated by it -- that's not the proper term because that really gives a carnival atmosphere to it that I don't feel. But I'm concerned that we'll go overboard and neglect the children, neglect other things that we should do. We do have our mortal lives to live. There's nothing silly about it. In fact, even in the book this is brought out as well, that we must continue to live our normal lives free of the interference of Peter, if you want to call it that. Free of Peter's influence.

And I also feel that we've got to make sure that these contacts don't lead to the point where we depend on Peter to help us direct our lives. Our purpose on this earth is not to have the teacher tell us where to go.

Kay: But is not his function to direct? Is that not what a teacher is?

Jan: To teach our spirits yes, but not to tell them how to live. They have already been taught their mistakes from previous lifetimes and they're here to atone for those mistakes. I don't ...

Kay: You mean this is punishment? Living here?

[01:12:32] Jan: No, not punishment?

Kay: Retribution?

Jan: No.

Kay: Rehabilitation?

Jan: That's probably the closest term for it.

[01:12:42] This is a part of our development. As Seth says in the book we develop on many planes in many different ways. And even while we're here we develop on other planes as well. Dreams for instance. Any dreams that we have create an existence on another plane that does continue, that is real on that plane. And so, we are not just living our mortal lives. Our awareness is of this life, but there is an existence on other planes.

[01:13:29] Does that make sense?

Kay: One other thing since we have made contact with another plane, shall we say, are the ideas that we come up with when we are discussing, are they a product of Jan and Kay on this earth in 1971 or are they a product of Harris and Lucet in 1971 but based on both the influence that Peter may have on us because he now can come through to us. Of course he can't ...

Jan: when we accept him...

Kay: Yeah, that's true.

Kay: But i wonder if those ideas are ... in other words, are we capable of producing ideas. Of thinking, of free will I suppose you could call it. Or is this controlled by extraneous forces. I don't know how to say it, but you see what I'm getting at.

Jan: I'll ask him.

[01:14:44] Kay: Let me make something clear. I don't want you, I don't want to put words in your mouth.

Jan: No, you're not putting words in my mouth, our discussions lead to the questions that I ask. Some of the questions I reject on the surface. Some of the questions I want answers to so that you're more comfortable in your role. Some of the questions I also wonder at the answers. So I sort them out and ask the questions. Don't you worry about anything except your role as a contact. We have to discuss because we're both being taught, we're both students. And what you want to know is just as important as what I want to know.

Kay: Ok, when we discuss like this, can Lucet and Harris hear what we're saying. Are they learning too? Or is this just Jan and Kay?

Jan: Well, that's part of the question, "Are our questions and discussions a function of conscious?" That's all a part of it. I suspect, I had the eerie feeling that I already have the answer.

Kay: I got a couple of chills my spine too when I was blabbing off my mouth. I hope Peter understands that if we seem infantile ...

Jan: We are. He knows that. He's been waiting all this time for us and we finally reached the level of consciousness or unconsciousness, I don't know, where he could contact us. And now he's ready, and really his function is to teach us what we want to know.

[01:16:43] Kay: I wonder what the destiny of spirits is. An eternity of learning. Well, that certainly fits into my idea of a good time. No, I'm being ... enough levity. But you understand what I mean.

Jan: Levity has a place in the proceedings.

[01:17:04] Kay: Sometimes it's easier for me to express myself that way as you know.

Jan: The thing is that if you take this too seriously you can definitely run into the problem that we just discussed. Humor is necessary to slow down the thoughts and organize them, really.

Kay: On the other hand, I wonder if a more serious degree is not required to make vocal communication.

Jan: No, it's not. In fact in the Seth chronicles ... in the Seth whatever ... Rob is a humorist to take Jane off the serious connotations of everything. He jokes with her to get her out of moods that could end up in depression. So that's one of the functions of humor. And he directs it specifically at her. I don't think there's any harm in humor.

Kay: And that's contrary to my religious upbringing too.

Jan: Well, that's one of the problems I found with formalized religion. It was too serious.

Kay: That's right. And stilted. No place for humor.

Jan: Formal.

Kay: And no place for "I don't know" which would have been a simple, acceptable answer.

Do you suppose we can change anything?

Jan: I don't know if it is our role to change anything. Our role is to learn.

Kay: And help others learn, perhaps.

Jan: To the extent that we can, I suppose, yes. But this has never been accepted by the masses. Wayne and I discussed this.

Kay: More so now than 100 years ago.

Jan: Yes, but that's a function of education level, I think.

[01:19:26] Kay: Perhaps so.

Jan: In the far east it might be a function of the fact that people have accepted the teachings of the very educated, as we accept religion. And therefore, they're further along. That would make sense also.

Kay: Also their religions weren't as stilted nor as ritualistic, or they have evolved to that point. But Confucius and Buddha himself never proclaimed themselves prophets or demanded obedience or servitude or money or anything else. They went around teaching love and kindness, and they were naturalists. And this you can accept because you can see the beauty in a flower.

Jan: Are you ready?

Kay: Yeah.

[01:20:20] Kay: I have such a good feeling, you know? Oh well.

Jan: I know. That's one of the purposes of this.

J: Peter, are you there?

P: Yes.

J: Peter you heard our discussion, you heard Lucet express the concern of us going overboard on this. Can you allay this fear of hers?

P: We must continue to live our normal lives.

J: Are there any specific instructions you can give us, Peter? Would scheduling these sessions help to do that? Or scheduling our lives? Or is the general statement 'we must continue to live normally' you feel is sufficient for us?

[01:22:23] P: We will be able to recognize the symptoms ourselves.

J: Ok, Peter. Do you have any instructions for us as to how we might develop our mortal lives to prevent over-dependence on these contacts?

P: We will not accept over-dependence.

J: Yes, that is correct. You want me to tell Lucet to concentrate and stop laughing. [Jan to Kay: You got that?]

OK, Peter, Lucet understands.

P: Thank you.



J: You're welcome.

Peter, you heard our discussion, another question Lucet wanted to ask and I felt was a valid question also, are our questions and our discussions a function of our conscious minds, our ego, our external self (Kay and Jan), or are they the subconscious or are they a combination? Can you explain?

[01:25:03] P: You are experiencing an awakening of your whole selves.

J: OK, thank you, Peter. Then that answer means our conscious, our subconscious, our spirit, all of our selves are involved in this process of discussion and questioning, etc.

P: Yes.

J: I have noticed that many ideas, many concepts, that have been in my conscious for many years are now becoming much more clear. I have a much more clear picture, well, a much greater self awareness. Is this a part of that awakening?

[01:27:22] P: You are now beginning to learn with your whole selves.

J: Yes, thank you, Peter.

Peter, in the previous discussion, at one particular point, at one particular question we asked, in fact the question I just asked you, we both experienced what seemed to be an answer to the question I just asked. Have you been dabbling with our minds?

P: You have been trying to establish communications without using the board.

[01:28:51] J: Yes, thank you, Peter.

We'll be back, we're going to rest now, Peter.

Alright, Peter.

[01:29:15] Jan: You have a puzzled look on your face, why, dear? Why are you puzzled?

Kay: I don't know.

Jan: What do you feel right now?

Kay: Could you feel the warmth coming from the board.

Jan: No.

Kay: Well, perhaps it was a product of my imagination, but the past ... before the last break I think it started and I could feel warmth coming from the board. What did he say at the end?

Jan: Warmth coming from the board?

Kay: Yes, it seemed as if heat was rising from the board. When the thing would move I could feel it coming up.

Jan: What did he say?

Kay: Yes, at the end.

Jan: He said, alright, when I said we're going to take a break.

Kay: He's been trying to establish communication with us through something other than the board.

Jan: Right.

Kay: You didn't question him further on that.

Jan: No.

Kay: Because you know what the answer is.

Jan: I just asked him. We both felt the answer before I asked the question of the board, and we both knew what he was going to answer. At least I did. And I asked him, have you been dabbling with our minds. And he said, yes, he was trying to establish communication without the board. So, that explains why ... or at least I had the sensation. You had chills, you had a feeling. I don't know if you had the actual telepathy. Based on what we've experienced so far it seems yours would be a feeling and mine would be ...

Kay: a knowing.

Jan: .... a visualization or a knowing or an understanding of it. Is that all you had -- was a feeling, the chills? Was there any conscious awareness of what was happening?

Kay: No.

Jan: It doesn't seem that there would be because your function is through the physical senses.

[01:31:41] Kay: I did notice the heat. But my hands are cold. But I did notice the heat.

Jan: Yes, your hands are cold.

Kay: As usual, but that's nothing unusual.

Jan: Well, nothing unusual for the sessions.

Kay: Yeah.

Jan: But it is unusual for your normal physical condition.

Kay: Well,

Jan: Your nose gets cold, and your feet get cold. But your hands don't get cold that frequently.

Kay: Well, my hands get cold too.

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J: Peter, you heard our discussions of the difference between our sessions and those of Seth in the book, is Lucet, in fact, transferring your teachings to Harris for verbalization?

P: Yes.

J: Is this because she does not fully accept our proceedings yet?

P: Yes.

J: Peter, since our first contact, I have expressed many ideas and concepts with complete assurance as to their validity even though I have never before even considered them. Is this because you're there putting the words in my mouth, so to speak?

[01:33:33] P: Yes, you are communicating with our whole selves.

J: Yes. The next question, Peter, I don't know if you can answer. You heard our discussion of Kosang's answer to Wayne's question, "Why does Mary not remember the proceedings?" His answer was, "The mind cannot accept two spirits in one corporal body." Did he mean that Mary's mind could not accept?

[01:34:39] P: Yes, he did not feel she was ready for that yet.

J: Ok, Peter. Peter do you know the names assigned to Wayne and Mary, their spirit's true names, or the names that correspond to Lucet and Harris?

P: They are known as Paul and Solomon.

J: Which is which? Is Wayne Paul?

P: Yes.

J: Then Mary is Solomon.

P: Yes.

J: Thank you, Peter. Just a minute.

Kay: Wayne has never asked.

Jan: Uh-huh. Those are interesting names.

[01:36:27] Kay: Do you have more questions?

Jan: Yes.

Peter, this brings up an interesting question. Is there any relation between these two names and your name and Biblical characters?

P: No, except as the maker allowed those names to be used by other spirits for their mortal selves.

J: Ok, Peter, thank you. I'd like to confirm something you just told us. It seems strange to me still that I'm able to finish the sentences for you before you're able to write them out. Is this because Lucet is rejecting the words and transferring them to me and I then can verbalize them?

P: Yes, she is not ready to verbalize yet.

[01:38:32] That is right. Yes.

J: Thank you Peter.

Peter, another question on the subject of acceptance. Would acceptance be easier for Lucet if she were to learn when and how you will communicate with us after the board.

P: It would.

J: Can you tell us when and how?

P: She will learn much from reading, while you [Jan] are away. She will be receptive to Peter when we resume these sessions after your [Jan's] return.

J: Thank you, Peter.

P: Ok.

Jan: Was that on the 'k'? I've stopped actually looking. It's just a proximity type thing because I'm getting the messages and you know, the board is just confirming what I'm getting.

Kay: I'll do my reading. May I tell you something that I thought of.

Jan: Yes.

[01:42:08] Kay: It's strange because I do accept this as happening. And yet when he said, 'while you are away' and this thought came into my mind, "Gosh, he knows you're not going to be here." And then I thought, "Well, you ninny, of course he knows he's not going to be here." But it was very strange. So apparently, I do have some. And then my next question was, "What do I read?" And the first thing that came into my mind was, "The Bible."

Jan: Then that's what you should read. You accepted that.

Kay: I heard that. No, I was asking in my mind, "I wonder what I should read?" and then I said, "The Bible?" Like that. And I don't know why.

[01:43:01] You know, I expected to think of the book on relaxing, how to completely relax.

Jan: I'll confirm this. I know it's true, but let's ask this question.

J: When you indicated that Lucet will do much reading while I'm gone, she got the distinct impression that she should read the Bible. Was this your instruction?

P: It was.

J: Thank you, Peter.

Jan: So you accepted that.

Kay: Yeah. You know what I'm trying to do?

Jan: You professed to being an agnostic and yet, accept the Bible where you do not accept the rest of this.

[01:44:08] How do you feel right now?

Kay: Confused. I think I want to cry.

Jan: OK.

Kay: I even know what I'm supposed to read. It's in the new testament.

Jan: OK, then read it while I'm gone. Is it in Peter?

Kay: I don't know?

Jan: But you can find it.

Kay: Yes, it's the life of Jesus, when he was here.

[01:44:54] I think that's what I'm supposed to read. Or at least when I was thinking, "I wonder what I'm supposed to read ... the Bible" then in my mind flashed this thing and I saw love and kindness and Jesus came to my mind when he was walking on earth. I didn't verbalize any of that.

Jan: And he got through your rejection. You accepted that. And that is the key to unlocking it all.

Kay: But that wasn't your question. I said in my mind ...

Jan: That doesn't make any difference. He knows. Remember, we asked the question, is he aware of what we're asking, of what we're discussing, of what we're thinking. And he is. And in this one case because your question wasn't a part of your function as a contact, he gave you the answer, the Bible. Because your question did not concern these proceedings. You were asking for instruction.

Kay: That's true.

Jan: And he gave you the instruction.

[01:46:08] Kay: Because I was thinking, I often start thinking as I told you when you ask questions. And I was thinking when you said ... I don't even remember the sequence of events, but I remember while the board was spelling something I was thinking, "What should I read?" And the Bible came into my mind like that <snap>. And I thought, "How strange." And then the vision, and then after we stopped and broke the communication I thought, "Well, perhaps a book like the Seth Material, or a book on hypnotism."

Jan: That was your conscious taking over.

Kay: Yeah.

Jan: He broke through to your subconscious.

Kay: That is very strange. I've never denied that the Bible is the Bible. But I don't agree with a literally translation of it.

Jan: I don't see that his instruction to you to read the Bible is to get you to accept the Bible, but to accept him, to accept love, to accept what is happening. Earlier you said you denied God as a vengeful being, but could accept him for the live. And this is basically what the Bible teaches.

Kay: And perhaps Peter recognizes too that that's my favorite part of the Bible -- stories of Christ when he was on earth.

Jan: Because it expresses the love.

Kay: And I think one thing that I have always felt very deeply is the bit about the golden rule, do unto others. And I've always bent over backwards to follow that because I think that's the most beautiful thought man ever had. Because if you'll just stop and think before you act, you know, "Well, would I appreciate it if somebody did that to me?" What a beautiful world it would be. So it wasn't strange to me that that's what I would be referred to.

Jan: I'm sure we have a Bible here somewhere.

Kay: Oh yeah, we have three Bibles.

[01:48:14] Jan: Are you satisfied with tonight's instruction?

Kay: And he said yes to that, huh? When you said, "Was it the Bible?"

Jan: He said yes. And he finally broke through to your subconscious in that case. Because I didn't get that, but everything else I've been getting. And I think that's probably why I didn't get anything when Seth was on.

Kay: Why's that?

Jan: Because you didn't have to transfer it. You could accept Seth because you read about him.

Kay: Fear of the unknown as opposed to ...

Jan: ... the known.

Kay: It could be. And perhaps the picture I have of Wayne and Mary's teacher ... perhaps the picture is darkened by my own morbid imagination.

[01:49:26] Jan: I don't think so, I think it's just that Kosang is that type of entity, being. I would say personality, but ...

Kay: I think you could call it that. I think spirits have personality.

Jan: Well, it's not really a personality though, it's a force, a life force or a force. And his force is such that he comes on strong.

[01:49:57] Jan: I don't even want to ask the question, but I've got to ask it and get the answer.

Kay: Ok. Write down some others then ...

Jan: I'm going to write down the answer this time.

Kay: Well, don't force the little marker.

Jan: I won't. In fact, you can do this by yourself.

Kay: I don't think I can.

Jan: Yes, you can. You CAN do it by yourself and you can watch.

Kay: How do you know all that? I've been told not to watch.

Jan: You've been told NOW to watch, and you've been told to do it yourself.

Kay: What's the question?

[01:50:55] Jan: Here, I'll turn it around so you can read it and you tell me what it says.

Kay: I'll have to turn it this way so I can read.

Jan: Ok.

J: Peter, is there anything more tonight?

[01:51:13] P: There is.

J: What else can we do this evening?

[01:52:18] P: Concentrate, Lucet.

[01:52:40] Kay: I don't believe it when it starts to move. Isn't that weird?

Jan: No, it's not. You can do it by yourself. You will do it by yourself for this. Peter insists.

Kay: May I close my eyes, Peter?

Jan: No, you watch. This is a proof, a test. And you can do it.

Kay: Ok, Peter ... oh, I'm not supposed to say anything.

Jan: No, you're not. Lucet, concentrate.

[01:53:47] Jan: Ok, Lucet. That was a test of how well you test, how far you've gone. Ok, Lucet.

J: Peter, is there anything more we can do tonight?

Jan: [Note: Jan or Peter??? unclear] : Stop fighting, Lucet.

Jan: Ok, did you read all that?

Kay: No, I couldn't follow it all.

Jan: Ok, he said, "You have done well tonight. Good evening friends."

Kay: Oh.

Jan: Were you able to read it?

Kay: I got words of it and when I was starting by myself I got 'you have' and I just couldn't believe it. But I got the 'you'. I went over to the 'y' but I couldn't make myself go any further because ... what if it was me?

Jan: It wasn't you, dear.

Kay: But I got 'you have.'

[01:56:19] Jan: Ok.

Kay: Oh, gee.

Jan: Ok.

Kay: Shouldn't we say good evening to him?

Jan: Do you see what I've got written down here?

[01:56:38]

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[01:56:42]

J: Good evening, Peter. We tried, but Lucet still does not accept.

Jan: Did you get that?

Kay: "She will..." Well, what I got ...

Jan: "She will. Be patient."

Kay: I got "she will" and then I guess I added my own "come to know."

Jan: You don't accept yet. So, you know what you have to do while I'm gone and I know what I'm to do. I'm to relate my experiences to Wayne and to Mary so that Mary can accept what she's doing -- to help her. And also to help me through instruction. But by telling them and these names will provide a check that they can make along with the other things that we've learned here. This will help them and will help us and will help Mary to accept. It will help me to be a better speaker. So we both have our assignments. Ok?

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Jan: Ok, do you remember what we were talking about?

[01:59:09] Kay: Many things. You mean about the trance.

Jan: Yes, you were in a trance, a hypnotic trance.

Kay: And I can be a contact.

Jan: You are a contact. An excellent contact. And the degree of your receptivity is best demonstrated by the fact that you can be a contact even though you completely reject.

Kay: Completely?



Jan: Completely right now. If you accept it at all, then the test would have shown that you did accept. The test being the assignment to write the answer by yourself without my hands on the pointer. If you had been able to do that or even a part of that then you would have shown a partial acceptance. But you completely rejected the fact that it was you who was the contact, who was actually making the pointer move. Not completely. I make it easier to move the pointer because I provide an additional force and between us it makes it easier for us to move the pointer. But the pointer can be moved by you alone, but not by me.

[02:01:09] Jan: The fact that you couldn't move it at all means that you completely reject right now and this is the reason for the transference. This is the reason for the dual role of speaker and contact that I have to perform, a completely alien speaker-contact operation. It's not authorized. It's not supposed to happen. But it was the only way a contact could be established and so it was allowed. And the reason it was allowed was because over Thanksgiving vacation we were to make contact. And then while I'm gone you will come to accept all of this, and can function properly as the contact -- completely.

[02:02:02] Kay: What is the nature of my rejection? What is it I reject? The fact that Peter is?

Jan: No. No. You reject your role in these occurrences. You reject the fact that you are a contact. You will not accept it. But as I indicated, the proof that you are an excellent contact is the fact that your subconscious was dominated by your conscious which, again, is another role that does not occur.. Any domination is of the conscious by the subconscious. In this case the roles were reversed and your conscious dominated your subconscious.

[02:03:12] In other words, you willed it to be. You wanted to make contact. And so the contact was almost through the conscious instead of the subconscious.

Kay: And yet, I didn't know what he was saying.

Jan: No, no. Because the conscious, rather than the subconscious, got the message and immediately transferred it through ESP to Harris. So to give it a straight explanation, it was almost a Kay to Harris transfer rather than a Lucet to Harris transfer. it is Lucet who rejects, not Kay.

Kay: And I couldn't change my identity, huh?

Jan: They are parts of your whole self and will become one. The conscious identifying with Kay and the subconscious. Not really the subconscious, but that which you think of as subconscious identifying with Lucet. Lucet will accept.

Kay: You're sure.

Jan: Yes.

Kay: And Peter's sure.

Jan: No, I am sure because Peter tells me it is so. I can't know, obviously. Consciously I cannot know that you will accept. But you will.

Kay: But how do I teach a part of me that I didn't even know ...

Jan: You don't teach, you learn.

Kay: Ok. Reprimanded two times in a row.

Jan: No, it's not a reprimand. This is a part of the teaching for Lucet. This is part of her learning.

Kay: Not Kay.

Jan: No, only as Kay is a part of the whole self.

[02:05:40] Jan: In that sense, yes, teaching Kay. But Kay doesn't have to accept, she does accept, intellectually.

Kay: That's true.

[02:05:53] Kay: That's true. I get a big lump in my throat.

Jan: And that is why the contact could be made because Kay does accept intellectually the possibility. And her ego is so strong that she was able to dominate the subconscious. And the strength of her ego is based on love.

Kay: But we don't need to reinforce the ego.

Jan: No. But the love of the ego will dominate the subconscious and transfer the love necessary for acceptance to the subconscious. Lucet loves and accepts love. But not the type of love necessary ... love of self.

Kay: Love of self.

Jan: Yes.

[02:07:07] Jan: Which is the last love that can be nurtured. Love of others is easy. Love of self is very difficult. You've always loved others. Always rejected self-love or self-pity. And until you achieve the complete awareness of self that comes with self-love you won't be able to function as a contact. But be prepared in the next three weeks you will learn self love. And now you have a feeling of a great lifting, dancing six feet off the pavement.

Kay: A sad job.

Jan: Yes, sad because you've lost a bond, a rope has been untied. You have to leave a crutch behind. But joy that you've lost the crutch or can leave it behind. You are thinking now of Tiny Tim.

Kay: Not consciously.

Jan: Yes, you are.

Kay: I wasn't aware.

Jan: Again your conscious dominating your subconscious.

[02:09:13] Jan: It went from the conscious to the subconscious where Peter read it and then the subconscious held it and the conscious left it there. But the thought started in your conscious.

Kay: My wires are crossed, huh?

Jan: No.

Kay: Would it be possible the first time I do communicate with Peter to block my hearing? So that I won't hear what is said?

Jan: It won't be necessary.

Kay: I won't know what is said.

Jan: You will know what is said. You will accept it.

[02:10:05] Jan: You can't believe that now. It frightens you.

Kay: Yes. Who am I to say words? You know?

Jan: You won't be saying the words, Peter will. <sound of coughing kid in the background> And now it is time to quit and go check on the kids.

----- tape turning on/off -----

[02:10:46]

Jan: Session #4 took place 15 December and consisted of an attempt by Lucet to speak for Peter. Although the attempt itself was unsuccessful and she did not speak for Peter, she and Peter had a long discussion within her mind and she learned many things that needed to be learned before any sessions of the type where she would speak for Peter could be held.

Session #6 took place on the 17th of December and was a combination of the ouija board and again an attempt by Lucet to speak for Peter. The ouija board portion was carried out by Lucet on her own and she also had more discussion with Peter in her mind. And again, the attempt to speak for Peter was unsuccessful.

On 18 December we had several friends over, Jim Burk and his roommate Gary. And they were invited over for dinner and I had told Jim about what we had been doing and he was interested, and he brought Gary because Gary is also interested in this type of thing. So after dinner we sat down and chatted for a while and then got out the ouija board and did some experimenting with the ouija board. First Kay and I sat down and worked the ouija board and then we passed it around so that all the possible combinations were carried out. And we found in experimenting that the only meaningful conversation was with me on one end and any one of the other three on the other. And this was explained by Peter that all three of them were contacts and I was functioning as speaker for all three. So we continued with our experimentation and then later on in the evening as a test, we tried having me look away from the board and the other person on the pointer looking at the board to see if it was possible to spell out something when I was not looking. And this turned out to be a not possible thing. It could not be done that way. We could not get anything meaningful from the board. And after Jim and Gary left we learned that the reason for this was that the only reason for the contact or the only reason the contact was possible was the strength of my believe in what was happening. This was the reason I had to look at the board in order to get anything spelled out.

We did learn in the process of the context that Jim's other name is James ...

Kay: His teacher's name.

Jan: Oh, I'm sorry. Jim's teacher's name is James. James Hughes who lived his last life in Hamilton Ontario and died in 1958 at the age of 68 ... 67 I think it was. But this could probably be confirmed if it were felt necessary to pursue it.

We also learned that ... well, Jim was curious as to what his spirit or soul's or whole self's name was and he was told that he was not ready to learn that at that particular time.

And then Gary learned that his teacher's name is Jonathan. And Jonathan's last lifetime was lived in Hungary.

Kay: He died at the age of 25 in 1936.

Jan: Ok. He was 25 when he died and he died in 1936. His name was very unusual and I don't remember know what it was.

Kay: I don't remember either.

Jan: It was a very strange name. Something like Vanadium. I don't remember now but the first four letters were v-a-n-a then came a d and then e-r-e or something. In any case it was a very unusual name and one that I'd never seen before.

[02:17:21] Gary was also told that he was not ready yet to learn his ... the name of his inner self. We learned after the session, well, one of the observations Kay made was that Jim Burke was very very much concerned about what was happening and was frightened by ... or was afraid of what was happening. On the other hand, Gary was much more receptive to it. In fact, he had told Kay before the session began that several members of his family were apparently very sensitive and he felt that he believed in this type of things.

One of the questions that we asked his teacher was the question "Why are so many members of his family sensitive and was this hereditary? And the answer was that it was hereditary in the sense that the spirit or inner self chose the family to which he was born, and that this sensitivity within the family was one of the things that was desirable. The session was rather interesting. At the point in time that the test was made and when I was looking away from the board, that reduced the credibility of the whole session for everyone present including myself. Because it seemed that I was probably the one creating everything that was happening, causing it to happen. Although I did test especially when Gary was the other individual on the pointer. I loosened my pressure on the pointer to the point where it actually tipped toward Gary to try to prove to myself that the greater pressure being applied was by the other person, and therefore that other person was responsible for what was happening. Which is the way it was supposed to be if I was merely the speaker in each case.

Well, the degree of my doubt was such that after Jim and Gary left Peter for the first time was able to speak to us directly through Lucet without the use of the ouija board. And this happened for two reasons. Number one, Lucet needed the session that we had on Saturday night, the session I just described with Jim and Gary, to see that she was much more advanced than they were and had conquered her fears to the point that she could accept at least some of what was going on and could at least operate the pointer by herself which they were unable to do. And during the time that she was not working with the pointer and was sitting back observing, she received messages, or had a conversation with Peter and learned other things that were necessary. This was one reason for Peter's success for speaking to us.

And apparently the other reason because of the results of the tests I was beginning to have some doubts as to what has been going on in all of our sessions and what had happened in the sessions last night with Jim and Gary. Because the sessions at this time, at least, depend on my belief, the doubt could not be allowed to linger. So, apparently Lucet consented to allow Peter to speak so that my doubts could be eliminated.

At any rate, the session last night was not taped, unfortunately. Before I try to recall some of the questions and answers, just a general description of what did take place. At the time we decided to start the session after Jim and Gary left, Kay disdained to use the board and sat back and after a very short period of time, maybe 40 or 50 seconds, her eyes took on a glassy appearance. Very dazed. I was lying on the floor in front of the couch and she was semi-reclined on the couch. And we were talking and suddenly this glazed appearance came over her eyes and her face decomposed, lost all expression. And she started speaking with no intonation, just one word tumbling out after another. No inflection, no animation whatsoever. And at that point I realized it must be Peter speaking. But because of the attempts that had been made in the past I didn't want to shock Lucet by making her aware that Peter was speaking. So I just allowed it to continue.

[02:23:59] We continued the discussion and this is where we learned of Harris' beginning to doubt and the need for this to happen now so that Harris would no longer doubt because his strength of belief was needed to continue the sessions until Lucet could provide the link herself.

We also learned that what had happened in the sessions and the way it had happened was because I provided the strength to make all the links possible last night. And we learned that both of them ... well, I'm not sure that we did. <to Kay> Did we learn that both of them would continue?

Kay: You did ask at one point about Gary's future and he <Peter> said he must find a speaker.

Jan: During the session with Gary he wanted to know if Jonathan could tell him anything about his future. And the answer was yes, and he was told that he would continue with this type of activity but that he must find a speaker.

[02:25:31] But that did not come through Peter. That came during the session with Gary.

[02:25:43] I'll see if I can reconstruct the session now.

Ok, a little bit more about some of the impressions from last night. First Kay and I were talking and apparently was receiving the thoughts and was expressing them herself, and then finally this glassy-eyed appearance took over and the verbalization was Peter's. As it went along the sentences got longer and longer and the phraseology became more complete, I guess you would call it. And the facial expressions became other than Kay's. In fact at one point, I asked the question and made the comment that Kay had developed a tick in the side of her face. And I asked whether this was Peter's tick or Kay's tick. And he gave me some answer about the body being ... I don't recall exactly. But something about the body being unimportant, or not unimportant, but control of the body being an item that was not something to be concerned about. And then he said, the tick has stopped now. And at that point the tick stopped and never came back during the session again.

Kay: That was strange, the feeling there too. Because it was there and there was a tenseness kinda all over me and it relaxed when ... just before he said "it's gone now" or whatever he said. Everything relaxed and then he told you, "well, it's gone now."

Jan: That's right the whole body relaxed and then the tick disappeared. At any rate, the facial expressions were other than Kay's and were interesting. I think I said later that my impression of the thing is that Peter reminded me of my idea of an old German schoolmeister or schulemesiter with a hickory stick in one hand and the book

from which he was teaching in the other. And this, actually, was an unfair impression because I had barely seen anything of Peter as he came through Kay. But at any rate, it was an interesting first impression.

I think the things we discussed last night were important but I don't recall exactly what it was we talked about. There was a lot of personal instruction. At one point I mentioned the fact that at one point, I mentioned the fact that a lot of the things that were coming to mind as questions were trivial and I was told that nothing was trivial, it was all a part of our learning.

But I think Kay mentioned there were times when the strength of the effort, or the force, or whatever, seemed to ebb when the question that was asked did not have as much significance or importance as another question that I might ask. So, there is some apparently some degree of importance in the questions that are asked and Kay can feel the difference. Well, I think it is probably a function of the degree of effort required in answering the questions. Some questions require a yes or no answer, some questions don't require much concentration for Peter to explain the answer. And other questions require a lot of effort to make certain that the idea that is being expressed is expressed so that we understand it properly.

[02:30:33] Kay: May I make a comment here? Since it's difficult to remember exactly the meat of the conversation, why don't you describe Peter's personality in terms of what you observed about him.

Jan: It's difficult ...

Kay: you said the schoolmaster, but ...

Jan: It's difficult to give an overall impression of what Peter come on like. We at one point talked about Seth and how his appearance, or his activity was that of a ... what was the word ... Peter just provided the word "showman." He acts the part, he not only verbalizes but plays the part of an actor when he's bringing himself in. And we asked Peter what type of personality we could expect from him. And his answer was, "We will see." And Kay, to give this answer ... well, I think it would be best for her to describe her feeling when this answer came across.

You want to come over here so we can hear it?

Kay: I snapped back in and I said, "Well, that sure wasn't my answer!"

Jan: It came through very quickly and very strongly before she really had anything ... you could consider what was being said. My impression was that, well, first of all, Peter seems to be happy to be here. At this point is taking the position of ... he comes on a little bit strong in some areas. In other words, the schoolmeister type of figure. Because, well, he is dealing with first or second graders because we are learning. And he emphasizes the point with his facial expressions and with the way he puts what he's saying to make sure that we do understand. And to make it strong enough to get through.

[02:33:26] But he wants to make sure that we attach the importance to it that should be attached to it. This is all feelings that I've gotten. I can't confirm or deny that what I feel is actually true, but it certainly seems that way. His speech is flowing, but clipped, if that makes any sense. In other words, he moves rapidly through what he wants to say but it is very clipped. During this evening's session I'm sure you'll notice this.

The facial expressions are those of a quick wit, a very witty person a person who is able to express himself very well, or clever, but that seems to be a little cheap word... in a witty but meaningful way. It's very easy to tell when his next comment will be witty because he draws up one side of his mouth in a ... well I suppose I'd have to call it a sneer. But it's not really a sneer because sneer has a sinister feeling, or a sinister emotion attached.

And it's not sinister at all. It's the kind of expression you have to laugh at, you know something funny is coming, and you want to laugh before you even know what it is that is said. It's that type of expression.

[02:35:25] He spoke to us last night with his eyes almost closed, looking down his nose at it is the easiest way to describe it, but there's no holier-than-thou in Peter that I can detect. Apparently it is easier to see us that way. I got the impression he felt he was wearing pince nez glasses because he was looking down the way you would through that type of glasses.

As far as what was said last night I think possibly we might be able to reconstruct some of it in our discussion tonight, but most of what happened last night was instructional for Harris. And the reason for last night was explained to us as being necessary to quell any doubts that were starting to arise within Harris and give him instruction on his role in this now that Lucet is starting to accept her role, it is time to break Harris in, so to speak. I think at this point we're probably ready to have a session, or we're calling it a session.

Kay: We're going to see what happens.

Jan: We're going to sit here and talk and see what happens. This is actually what happened last night. I don't think either of us expected to have Peter come and speak with us. We just sat down to have a cigarette before we went to bed, this was 11:30. About 11 o'clock before Jim and Gary left and we came in to have a cigarette and then go to bed. And we talked while we were having a cigarette we started talking and suddenly Peter was with us. So it came on us quite unexpectedly because the two previous evenings since I've been home that we've attempted to make contact we were unable to do so. And this time we weren't really trying and it happened. So it was a shock to say the least.

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[02:37:56] Kay: Start talking.

J: Good evening, Peter.

Kay: He's with us, but that's the wrong way to start. Ok?

Jan: Oh, ok. The wrong way to start.

Kay: Well, not it's not the wrong way to start, but uh ...

J: Peter, are you there?

P: Yes. Good evening.

J: Good evening, Peter.

Peter, much of our conversation, Lucet and mine, since these sessions as I call them, has been about religion and its place in the lives of mortals or ... I guess mortals. Is ... and, of course, last night you mentioned one question or reprimanded me in a sense, that the inner truth, or the inner comfort that's derived from those who are deeply religious is important. I'm not sure I understood what you meant by that. That their belief in anything that led them toward God or led them down that path was important to their inner selves. Is that what you meant by that?

P: Belief is a step in learning. Belief comes in many forms. Belief as you mean it, for those, it is their learning. The inner self learns through believing. But recognition of the inner self comes in knowing. And it is the knowing toward which we strive.

J: But then it would appear the belief must come before the knowing can be achieved. Is that right?

P: Yes, it must come before the knowing. Belief and knowing are like [02:42:32] ... belief and knowing are like atoms. They are closely related and yet different by nature.

J: So, my mind can conceive of a difference. The knowing is related to the belief, and the belief is related to the knowing.

P: Yes. Related, but not the same.

J: I understand that. The knowing comes from accepting belief.

P: Belief is a feeling. Feelings come from a part of the inner self and knowing is from a part of the inner self which you would related to your intellect. If we can see your body as if it were an inner self, belief would be emotion, knowing would be intellectual. They are both part of the whole being. But related and not the same.

J: And both are equally important to the whole self.

P: Yes, because they are related they are both important. You can't have a wagon and no horse to pull it.

J: True. You can have both but they don't either function as well without the other.

[02:44:40] Then religion ... well, religion does provide the whole self with some of each though.

P: Religion as you know it provides a guide, a guide down the path of belief. It can only point the way, the feeling must come from within. The feeling is not in the religion. The doctrines in your religions are like a road map down which the inner self may travel. And the town at the other end is belief.

J: I see. There are many organized religions.

P: Yes.

J: The teaching of each though, the ultimate goal though is belief in something. And in almost every religion, well every religion that I know of, the belief is in God or a supreme being.

P: The maker.

J: The maker, yes. So this, then is a product of our inner selves in the sense that our whole self our inner self is aware of the maker.

P: Yes, aware, but when you take on mortal form so much is forgotten and so much must be learned anew. Belief is necessary before knowing once more can be accomplished.

[02:47:03] Religions that have as their basis the maker or god, or deity or whatever term they may use to describe the all-powerful one. Religions based on this are ... were developed because the inner self of man, of men, know this is true. But when men inner selves take mortal form they stop knowing and must learn to



believe. It's like a child growing up and growing old and growing wise, and then starting all over again. Can you see?

J: Yes. As mortals then, we must learn to believe...

P: Belief cannot be learned. That is the problem. Belief must be felt. Man guards his feelings so carefully, as though they were precious stones. These feelings are the key. These feelings are his release. These feelings are the most important things he has. When these feelings are released they ... then belief is possible. Belief then is a function of feeling.

J: Seth speaks of reality to each individual as a creation of his mind. Reality is his ideas looking back at him, his feelings being perceived again by him. A very difficult concept. Can you explain how the feelings enter into this?

P: Do you want to know what is reality? Or what part feelings play in your definition of reality?

J: I think both. First, what is reality ...

P: Reality is for you to understand. Reality is not what you see or feel in your mortal form. Reality is more than that. Reality is a part of your inner self and your inner self is feeling. Feelings ... not tasting, not that.

J: Emotion-type feelings.

P: Yes. [sigh] The words. Reality is what your inner self feels, knows, experiences. And this is not what your body knows, experiences or feels, necessarily. So when you say, "What is reality?" Reality is for you one thing, for me another. In progressing, in learning, reality changes too. Reality is not an absolute, that is why your mortal body can never perceive what is real because your body absolutely sees, absolutely hears, absolutely smells, etc. But your inner soul can do more ... more things. Reality then is deeper, if you will.

[02:52:34] Does that make sense to you?

J: Yes. I was looking then for a definition of reality to my mortal self which is bounded, defined. And, reality then as you explain it, is that which I perceive with my senses and that is not a valid definition of a complete reality even for myself.

P: Reality for your inner self. The true reality of which we will be learning is not bounded. It is infinite in nature. And this is difficult to accept and understand, I know. But if you just believe for now, you will see later.

J: You find it difficult to tell me to just believe because you know my feelings about what I learned in religion. But I can just believe for now, although I did not understand it when Seth explained it, and I know I need more teaching before ...

P: Did you understand what I said?

J: Yes, I did understand that.

[02:54:01] P: You will experience reality of your inner self, but this takes time. Belief is only a tiny step. There is much to do.

J: Yes, I understand that.

[02:54:26] J: I had planned to talk about religion at some length, but I don't see that that is necessary. Religion, like time, is a man-made device to assist in living as a mortal. Of course, religion was designed to do a little bit more although man may not have realized that. Is that not true? It was designed to help the inner self towards consciousness.

P: Yes.

J: Awareness, knowing, beyond believing. Ok. I mutter a lot. I'm still at the point where I'm getting answers to questions before I ask them.

P: You are gathering your thoughts together and that is good.

J: It's difficult to understand that I do know so much, understand so much that I've never even thought about before.

P: It is a part of the awakening.

J: And it's unsettling.

[02:56:02] It's a rude awakening you might say. Although it is not an unpleasant feeling.

In the same context, there are other things that people believe in that I've called crutches in that past. Last night I mentioned astrology, fortune telling. And I don't mean to lead down a road that would seem to imply that this is related to any of the things that I want to talk about, but is belief in these things the same type ...

P: Yes. It is another toward the town of belief. I knew your question and had my answer formulated before you got more than three words out.

J: I felt that too.

P: These other man-made devices are all to help him toward belief toward awakening his true self. Inner selves differ as men, women, children differ. For some one form is needed, one path is needed. For others another form, another path is needed. To pick one and ignore another is part of free will.

J: In each of these paths there seems to be a danger. Not necessarily of going overboard. Well, the best example I can think of, and this may be unfair. It's not intended to be a criticism. In astrology, for instance, people accept belief to the point that they allow these horoscopes to affect their lives. They allow the horoscopes to happen so to speak. Is this because their free will must be bounded? Not bounded ...

P: No. I think I know what you're asking now to ... and the answer is difficult. If you don't understand please stop me and question further. The inner self of all knows no bounds. It is related to the universe. Fortunetelling, reading from the stars, can do no more than a good talk with yourself could do. You ... anyone ... can know his inner self, can know his future. And if knowing makes it happen, then knowing makes it happen. But knowing it will happen does not ... is not the stimuli...the stimulus. It is not the force. The force is in the inner self. Can you see?

[03:00:41] J: Yes, that answers a part of the question. I think the other part of the question was ... no, I guess that does take care of it all. Then the danger is not there. I've always been hesitant to accept some form and I guess that's a choice of my free will.

P: Yes, you spoke of danger. I can see no dangers when one is experiencing awakening, when one is following a path toward belief. When one is learning of one's true self there is no danger. This knowledge can only come after belief is achieved. And no other way can it come. There is no danger in believing.

J: No, the danger to me was apparently a part of my rejection of particular paths to follow. I decide on my free will which path was the one for me, and rejected the others as being too dangerous, apparently. That must be the reason.

P: You know that answer better than I.

J: Yes, I was just trying to explain myself which is becoming increasingly more difficult with each day suddenly.

P: But necessary.

J: Yes.

[03:02:58] J: I'm at a loss for words. I thought I had a lot of questions to ask, but with one answer you've completed ...

P: You spoke of danger. There are some who would see danger in what you and Lucet are doing now. But you do not fear. You question, but you do not fear. So it is a matter of choice. But to say one is harmful, is misleading.

J: Yes. This was my intellect making a decision when I was experiencing those particular types: astrology, the other paths. I just didn't want that path and therefore said it was dangerous.

P: As picking one doctrine, one religious doctrine over another. One is not wrong. One is not right. It the one chosen leads to belief, leads to the awakening of the inner self, then it was not harmful, it was not wrong. To pick one and ignore another is a function of each inner self.

J: But the choice of the path is not important as long as it achieves the awakening of the inner self.

P: Yes, but often it does not.

J: Is this further along the path of awakening? This type of activity? Or would this be impossible if we had not already been awakened? Or are we not awake yet?

P: You are aware. Awareness must come first. Then belief. Awareness is difficult to explain because it too is a feeling. In mortal form you must become aware that inside you is your true self, that your body is not your true self. So awareness must come first. Awareness has been achieved and belief to a degree. It is difficult to speak of these in terms of degree. But there are degrees of belief as there are strengths of feeling: love intensely, love a little bit. Can you see?

J: Yes, because belief is a feeling also.

P: Yes. The inner self is feeling. You are feeling. But not emotion. Not what you know as feeling or emotion. Not uncontrolled. Not haphazard, illogical. Not that feeling. Feeling ... I am searching for the words ...feeling that is certain, feeling that is safe, feeling that is knowing. Feeling near absolute... this feeling. Your inner self is feeling. It ... must become aware through feeling. But there is the barrier -- your body. After awareness is

achieved it knows of its own existence, but it must believe its own existence. And this you might say is a deeper awareness. Can you see.

J: You say our inner selves must not only become aware, but be certain of our bodies. Which is it, you said body?

P: No. Your body is the obstacle. We are speaking now of the inner self. Your body can be an obstacle unless it carries you to church, each Sunday or some such ... to your fortuneteller. Your body can be an obstacle in knowing your inner self because your body thinks it is you. But it is not you. When a body is aware that there is an inner self, that awareness is deepened with belief because belief forms a tie, a tie with something beyond the inner self, beyond the body. Can you see?

J: Something beyond the inner self?

P: Yes, with the maker. The tie is made with the maker, whatever term you choose to call him. Or in whatever form you recognize him. The tie is made, the awareness is deepened because of the belief. It is the adhesive, the strength of the body.

[03:11:23] Awareness deepens through belief. With more awareness and more learning through feeling comes knowing. Knowing is also in degrees: little bit, little bit, little bit. Not all at once. But with each little bit, little bit, little bit, the awareness, the belief, the knowing is bound closer together. This is the process for advancing.

You asked where what you are doing here, where would this be located. It is one way of learning little bit, by little bit, by little bit. Can you see?

[03:12:49] J: No, I didn't. Where ...

P: You were wondering where in the whole of things what you are doing with me, where it would be located. Is it like religion for some, astrology for some.

J: I see.

P: It is but one way of becoming aware, of believing, of knowing, of binding. Can you see?

J: Yes, so it has no relative position in a hierarchy, it's just

P: There is not one better, one less better way.

J: The important thing is the awareness.

[03:14:03]

--- end tape ---

