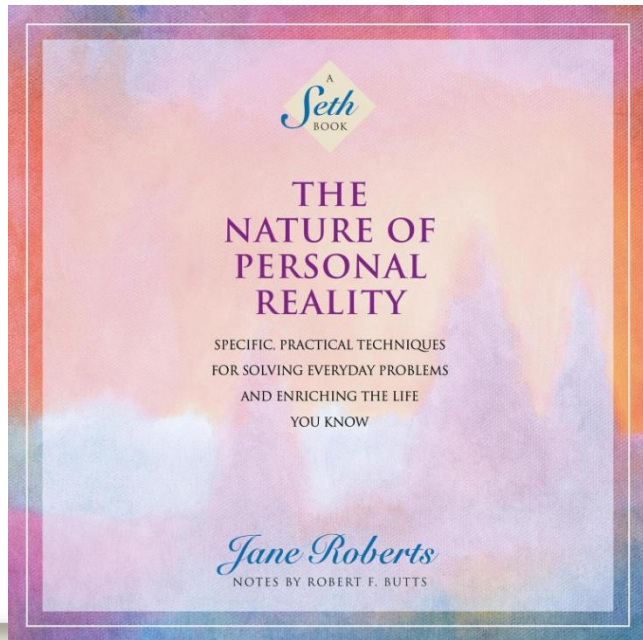


Affirmation, Love, Acceptance, And Denial



Chaper 21
Pages 400 Through 413

- Chapter Twenty-one: "Affirmation, Love, Acceptance, and Denial." That is the heading.
- Now: Affirmation means saying "yes" to yourself and to the life you lead, and to accepting your own unique personhood.
- That affirmation means that you embrace the life that is yours and flows through you. Your affirmation of yourself is one of your greatest strengths. You can at times quite properly deny certain portions of experience, while still confirming your own vitality.

- You do not have to say “yes” to people, issues, or to events with which you are deeply disturbed. Affirmation does not mean a bland wishy-washy acceptance of anything that comes your way, regardless of your feelings about it. Biologically, affirmation means health. You go along with your life, understanding that you form your experience, emphasizing your ability to do so.

- Affirmation does not mean sitting back and saying “I can do nothing. It is all in Fate’s hands, therefore whatever happens, happens.” Affirmation is based on upon the realization that no other consciousness is the same as your own, that you abilities are uniquely yours and like no other’s. It is the acceptance of your individuality in flesh. Basically it is a spiritual, psychic, and biological necessity, and represents your appreciation of your singular integrity.

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- An atom can take care of itself, but atoms themselves are somewhat like domesticated animals; joining in the biological family of the body, to some extent they become like friendly cats or dogs under your domain.
- Animals pick up the characteristics of their owners. Cells are highly influenced by your behavior and beliefs. If you affirm the rightness of your physical being, then you help the cells and organs in your body, and without knowing it treat them kindly.

- If you do not trust your physical nature you radiate this feeling also, regardless of what health procedures you may take. The cells and organs know that you do not trust them, even as animals do. In a way you set up antibodies against yourself, simply because you do not confirm the rightness of your physical being as it exists in space and time.
- You can affirm your uniqueness quite properly at times by saying “no.”

- Individuality grants you the right of making decisions. In your terms this means saying “yes” or “no.” By implication, to always acquiesce may very well mean that you are denying your own personhood.
- “I hate.” A person who says “I hate” is at least stating that he has an “I” capable of hating. The one who says, “I have no right to hate,” is not facing his own individuality.

- A man or woman who knows hate also understands the difference between that emotion and love. The ambiguities, the contrasts, the similarities, the affirmation of the creature self, allows for the free flow of emotion. Many disavow the experience of feelings they consider negative. They try to “affirm” what they think of as positive emotions. They do not permit themselves the dimensions of their creaturehood, and by pretending not to feel what they feel, they deny the integrity of their own experience.

- Many disavow the experience of feelings they consider negative. They try to “affirm” what they think of as positive emotions. They do not permit themselves the dimensions of their creaturehood, and by pretending not to feel what they feel, they deny the integrity of their own experience.

Comments:

“Fake it until you make it” approach:

Impedes your ability to create and manifest desired outcomes because the action of disallowing the emotional dimensions of your physical existence denies the affirmation of the self which blocks your ability to achieve higher frequencies of love in your physical body.

Nothing destroys self-worth,
self-acceptance and self-love faster
than denying what you feel.
Without feelings you would not
know where you are in life.

Nor would you know
what areas you need to work on.

**HONOR YOUR
FEELINGS.**

Allow yourself to feel them.

— Lynda Vanzant

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Toxic Positivity

(noun)

The overgeneralization of a
happy, optimistic state that
results in the denial,
minimization and invalidation
of the authentic human
emotional experience.

@thepsychologygroup

**Honor Your Emotions =
Honoring Yourself**

- The emotions follow beliefs. They are natural ever-changing states of feeling, each leading into another in a free flow of energy and activity – colorful, rich, glowing tints that bring variety to the quality of consciousness. Such states of personality can be compared to colors alone, bright and dark, the strong patterns of energy that always represent motion, life and variety.

- To refuse them is futile. They are one of the means by which physically attuned consciousness knows itself. They are not destructive. One emotion is not good and another evil.
- Emotions simply are. They are elements of the power of consciousness, filled with energy. They merge into a powerful sea of being when left alone. You cannot affirm one emotion and deny another without setting up barriers.

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- You try to hide what you think of as negative feelings in the closet of your mind, as in the past they closeted insane relatives. All of this because you do not trust the aspects of your individuality in flesh.
- Affirmation means accepting your soul as it appears in your creaturehood. I said this earlier (*in chapter Seven, Nine, etc.*), but you cannot deny your creaturehood without denying your soul, and you cannot deny your soul without denying your creaturehood.

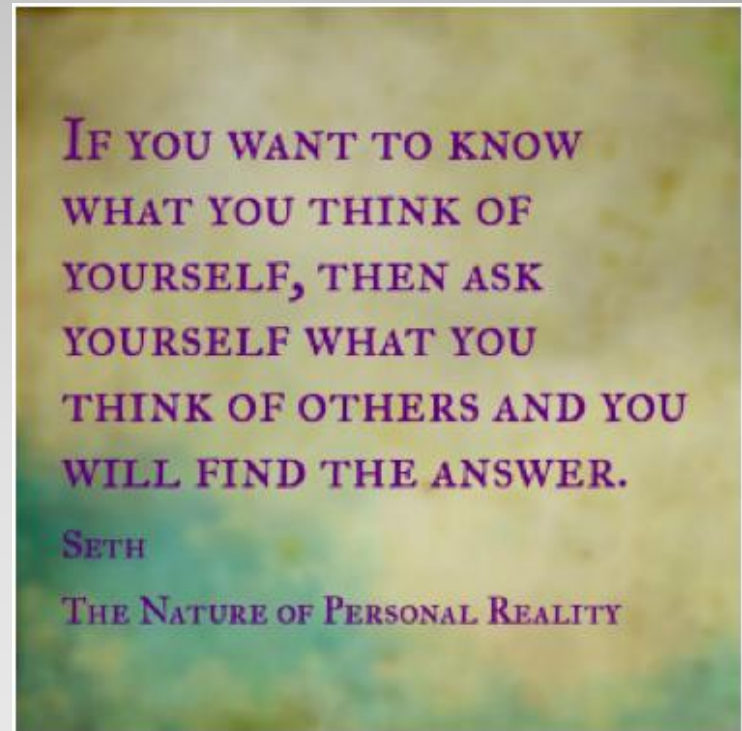
- Now: Dictation. Left alone, hate does not last.
- Often it is akin to love, for the hater is attracted to the object of his hatred by deep bonds. It can also be a method of communication, but it is never a steady constant state, and will automatically change if not tampered with.

- If you believe that hate is wrong and evil, and then find yourself hating someone, you may try to inhibit the emotion or turn it against yourself – raging against yourself rather than another. On the other hand you may try to pretend the feeling out of existence, in which case you dam up that massive energy and cannot use it for other purposes.
- Class Comment: Denying what you hate turns that emotion on yourself. Acknowledge, examine why, and alter the belief.

Acknowledge & Examine



Alter The Belief



The hater is attracted to the object of his hatred by deep bonds

- In its natural state, hatred has a powerful rousing characteristic that initiates change and action. Regardless of what you have been told, hatred does not initiate strong violence. As covered earlier in this book, the outbreak of violence is often the result of a built-in sense of powerlessnessness. Period. (*See sessions 662-63 in Chapter Seventeen*)

- Many who unexpectedly commit great crimes, sudden murders, even bringing about mass deaths, have a history of docility and conventional attitudes, and were considered models, in fact, of deportment. All natural aggressive elements were denied in their natures, and any evidence of momentary hatred was considered evil and wrong. As a result such individuals find it difficult, finally, to express the most normal denial, or to go against their given code of conventionality and respect. They cannot communicate as, say, even animals can, with their fellow men as far as the expression of a disagreement is concerned.

- Psychologically, only a massive explosion can free them. They feel so powerless that this adds to their difficulties – so they try to liberate themselves by showing great power in terms of violence. Some such individuals, model sons, for example, who seldom even spoke back to their parents, were suddenly sent to war and given carte blanche to release all such feelings in combat; and I am referring particularly to the last two wars (*the war in Korea, 1950-53, and the war in Vietnam, 1964-73*), not the Second World War.

- In these wars aggressions could be released and codes still followed. The individuals were faced, however, with the horror of their violently released, pent-up hatreds and aggressions. Seeing these bloody results, they became even more frightened, more awed by what they thought of as this terrible energy that sometimes seemed to drive them to kill.

- On their return home the code of behavior changed back to one suited to civilian life, and they clamped down upon themselves again as hard as they could. Many would appear as superconventional. The “luxury” of expressing emotion even in exaggerated form was suddenly denied them, and the sense of powerlessness grew by contrast.

- Give us a moment... This is not to be a chapter devoted to war. However, there are a few points that I do want to make. It is a sense of powerlessness that also causes nations to initiate wars. This has little to do with their “actual” world situation or with the power that others might assign to them, but to an overall sense of powerlessness – even, sometimes, regardless of world dominance.

- In a way I am sorry that this is not the place to discuss the Second World War (1939-45), for it was also the result of a sense of powerlessness which then erupted into a mass blood bath on a grand scale. The same course was followed privately in the cases of such individuals as just mentioned.

- Give us a moment ... Without going into any detail, I simply want to point out that in the United States strong national efforts were made after World War II to divert the servicemen's energies into other areas on their return home. Many who entered that war feeling powerless were given advantages after it was over – incentives, education, benefits they did not have before it.

- They were given the means to power in their own eyes. They were also accepted home as heroes, and while many certainly were disillusioned, in the whole framework of the country's mood the veterans were welcomed.
- I am speaking generally now about the war under discussion, for there were certainly exceptions, yet most of the men involved in it learned something from their experiences. They turned against the idea of violence, and each in his own way recognized the personal psychological ambiguities of their feelings during combat.

- They were told by politicians that it was to be the last war, and the irony is that most of those in uniform believed it. The lie did not become truth but it became more nearly so, for despite their failures the ex-servicemen managed to bring up children who would not go to war willingly, who would question its premise.

- In an odd way this made it even more difficult for those who did go into the next two, less extensive wars, for the country was not behind either one. Any sense of powerlessness on the part of individual fighting men was given expression as before, this time in a more local blood bath, but the code itself has become shaky. This release was not as accepted as it had been before, even within the ranks.

- By the last war (in Vietnam), the country was as much against it as for it, and the men's feelings of powerlessness were reinforced after it was over. This is the reason for the incidents of violence on the part of returning servicemen.*

- *According to Seth, then, feelings of powerlessness would have much to do with the especially high rate of violence-even to the death- among American servicemen who had once been prisoners of war. A government study of those who had been held captive in the Far East during World War II and the Korean War, for instance, shows that 40% of all the deaths that took place in the group between 1945 and 1954 resulted from murder, suicide or accident.

- Hate, left alone then, does not erupt into violence. Hatred brings a sense of power and initiates communication and action. In your terms it is the build up of natural anger; in animals, say, it would lead to a face-to-face encounter, of battle stances in which each creature's body language, motion, and ritual would serve to communicate a dangerous position. One animal or the other would simple back down. Growling or roaring might be involved.

- Power would be effectively shown, but symbolically. This type of animal encounter occurs infrequently, for the animals involved would have had to ignore or short-circuit many lesser preliminary anger or initiation encounters, each meant to make positions clear and to ward off violence.

- Another small point here: Christ's dictum to turn the other cheek (Matthew 5:39, for instance) was a psychologically crafty method of warding off violence – not of accepting it. Symbolically it represented an animal showing its belly to an adversary. The remark was meant symbolically. On certain levels, it was the gesture of defeat that brought triumph and survival. It was not meant to be the cringing act of a martyr who said "Hit me again," but represented a biologically pertinent statement, a communication of body language.

- Give us a moment ... It would cleverly remind the attacker of the “old” communicative postures of the sane animals.
- Now: Love is also a great inciter to action, and utilizes dynamos of energy.

- Now: Love and hate are both based upon self-identification in your experience. You do not bother to love or hate persons you cannot identify with at all. They leave you relatively untouched. They do not elicit deep emotion.
- Hatred always involves a painful sense of separation from love, which may be idealized. A person you feel strongly against at any given time upsets you because he or she does not live up to your expectations. The higher your expectations the greater any divergence from them seems.

- If you hate a parent it is precisely because you expect such love. A person from whom you expect nothing will never earn your bitterness.
- In a strange manner, then, hatred is a means of returning to love, and left alone and expressed it is meant to communicate a separation that exists in relation to what is expected.

- In a strange manner, then, hatred is a means of returning to love; and left alone and expressed it is meant to communicate a separation that exists in relation to what is expected.
- Love, therefore, can contain hate very nicely. Hatred can contain love and be driven by it, particularly by an idealized love. You “hate” something that separates you from a loved object. It is precisely because the object is loved that it is so disliked if expectations are not met.

- You may love a parent, and if the parent does not seem to return the love and denies your expectations, then you may “hate” the same parent because of the love that leads you to expect more. The hatred is meant to get you your love back. It is supposed to lead to a communication from you, stating your feelings – clearing the air, so to speak, and bringing you closer to the love object. Hatred is not the denial of love, then, but an attempt to regain it, and a painful recognition of circumstances that separate you from it.

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- If you understood the nature of love you would be able to accept feelings of hatred. Affirmation can include the expression of such strong emotions. Give us a moment
- Dogmas or systems of thought that tell you to rise above your emotions can be misleading – even, in your terms, somewhat dangerous. Such theories are based upon the concept that there is something innately disruptive, base, or wrong in man's emotional nature, while the soul is always depicted as being calm, "perfect", passive and unfeeling.

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- Only the most lofty, blissful awareness is allowed. Yet the soul is above all a fountain of energy, creativity, and action that shows its characteristics in life precisely through the ever-changing emotions.
- Trusted, your feelings will lead you to psychological and spiritual states of mystic understanding, calm, and peacefulness. Followed, your emotions will lead you to deep understandings, but you cannot have a physical self without emotions any more than you can have a day without weather.

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- In personal contact, you can be quite aware of an enduring love for another person, and still recognize moments of hatred when separations of a kind exist that you resent because of the love you know involved.
- In the same way, it is possible to love your fellow human beings on a grand scale, while at times hating them precisely because they so often seem to fall short of that love. To deny the existence of hate then is to deny love.

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- It is not that those emotions are opposites. It is that they are different aspects, and experienced differently. To some extent you want to identify with those you feel deeply about. You do not love someone simply because you associate portions of yourself with another. You often do love another individual because such a person evokes within you glimpses of your own “idealized” self.

- The loved one draws your best from you. In his or her eyes you see what you can be. In the other's love you sense your potential. This does not mean that in a beloved person you react only to your own idealized self, for you are also able to see in the other, the beloved's potential for idealized self. This is a peculiar kind of vision shared by those involved – whether it be wife and husband, or parents and child.

- This vision is quite able to perceive the difference between the practical and the ideal, so that in ascendant periods of love the discrepancies in, say, actual behavior are overlooked and considered relatively unimportant.
- Love is of course always changing. There is no one [permanent] state of deep mutual attraction in which two people are forever involved. As an emotion love is mobile, and can change quite easily to anger or hatred, and back again.

- Yet, in the fabric of experience, love can be predominant even while it is not static; and if so then there is always a vision toward the ideal, and some annoyance because of the differences that naturally occur between the actualized and the vision. There are adults who quail when one of their children says, "I hate you." Often children quickly learn not to be so honest. What the child is really saying is, "I love you so. Why are you so mean to me?" Or, "What stands between us and the love for you that I feel?"

- The child's antagonism is based upon a firm understanding of its love. Parents, taught to believe that hatred is wrong, do not know how to handle such a situation. Punishment simply adds to the child's problem. If a parent shows fear, then the child is effectively taught to be afraid of this anger and hatred before which the powerful parent shrinks. The young one is conditioned then to forget such instinctive understanding, and to ignore the connections between hatred and love.

- Now: Often you are taught not only to repress verbal expression of hate, but also told that hateful thoughts are as bad as hateful actions.
- You become conditioned so that you feel guilty when you even contemplate hating another. You try to hide such thoughts from yourself. You may succeed so well that you literally do not know what you are feeling on a conscious level.

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- The emotions are there, but they are invisible to you because you are afraid to look. To that extent you are divorced from your own reality and disconnected from your own feelings of love. These denied emotional states may be projected outward upon others – an enemy in a war, a neighbor. Even if you find yourself hating the symbolic enemy, you will also be aware of a deep attraction.

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- A bond of hate will unite you, but the bond was originally based upon love. In this case however you aggravate and exaggerate all those differences from the ideal, and focus upon them predominantly. In any given case all of this is consciously available to you. It requires only an honest and determined attempt to become aware of your own feelings and beliefs. Even your hateful fantasies, left alone, will return you to a reconciliation and release love.

- A fantasy of beating a parent of a child, even to death, will if followed through lead to tears of love and understanding.

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- Affirmation means acceptance of your own miraculous complexity. It means saying “yes” to your own being. It means acquiescing to your reality as a spirit in flesh. Within the framework of your own complexity, you have the right to say “no” to certain situations, to express your desires, to communicate your feelings.

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- If you do so, then in the great flow and sweep of your eternal reality there will be an overall current of love and creativity that carries you. Affirmation is the acceptance of yourself in your present as the person that you are. Within that acceptance you may find qualities that you wish you did not have, or habits that annoy you. You must not expect to be "perfect." As mentioned earlier, your ideas of perfection mean a state of fulfillment beyond which there is no future growth, and no such state exists. (*See the 626th session in Chapter Five, for instance*)

- “Love your neighbor as yourself.” Turn this around and say, “Love yourself as you love your neighbor,” for often you will recognize the goodness in another and ignore it in yourself. Some people believe there is a great merit and holy virtue in what they think of as humility. Therefore to be proud of oneself seems a sin, and in that frame of reference true affirmation of the self is impossible.

- Genuine self-pride is the loving recognition of your own integrity and value. True humility is based upon this affectionate regard for yourself, plus the recognition that you live in a universe in which all other beings also possess this undeniable individuality and self worth.

- False humility tells you that you are nothing. It often hides a distorted, puffed-up, denied self-pride, because no man or woman can really accept a theory that denies personal self-worth.
- Fake humility can cause you to tear down the value of others, because if you accept no worth in yourself you cannot see it in anyone else either. True self pride allows you to perceive the integrity of your fellow human beings and permits you to help them use their strengths.

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- Many people make a great show out of helping others, for example, encouraging them to lean upon them. They believe this to be a quite holy, virtuous enterprise. Instead they are keeping other people from recognizing and using their own strengths and abilities.
- Regardless of what you have been told, there is no merit in self-sacrifice. For one thing it is impossible. The self grows and develops. It cannot be annihilated. Usually, self-sacrifice means throwing the “burden” of yourself upon someone else and making it their responsibility.

- A mother who says to her child, “I gave up my life for you,: is speaking nonsense. In basic terms such a mother believes, no matter what she says, that she did not have that much to give up, and the “giving up” gave her a life that she wanted.

- A child who says, “I gave up my life for parents and devoted myself to their care,: means, “I was afraid to live my own life, and afraid to let them live theirs. And so in ‘giving up’ my life I gained the life I wanted.

- Love does not demand sacrifice. Those who fear it affirm their own being also fear to let others live for themselves. You do not help your children by keeping them chained to you, but you do not help your aged parents either by encouraging their sense of helplessness. The ordinary sense of communication given you through your creaturehood, if spontaneously and honestly followed, would solve many of your problems.

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- Only repressed communication leads to violence. The natural force of love is everywhere within you, and the normal methods of communication are always meant to bring you in greater contact with your fellow creatures.
- Love yourselves and do yourselves just honor, and you will deal fairly with others. When you say "no," or deny, you always do so because in your mind and feelings, a present situation, or a proposed one, falls far short of some ideal.

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- The refusal is always in response to something that is considered, at least, to be a greater good. If you do not have too-rigid ideas of perfection, then ordinary denial serves a quite practical purpose. But never negate the present reality of yourself because you compare it to some idealized perfection.

- Perfection is not being, for all being is in a state of becoming. This does not mean that all being is in a state of becoming perfect, but in a state of becoming more itself. All other emotions are based on love, and in one way or another they all relate to it, and all are methods of returning to it and expanding its capacities.
- Now throughout this book I have purposely stayed away from the word “love,” because of various interpretations often placed upon it, and because of the errors frequently committed in its name.

- You must first love yourself before you love another.
- By accepting yourself and joyfully being what you are, you fulfill your own abilities, and your simple presence can make others happy. You cannot hate yourself and love anyone else. It is impossible. You will instead project all the qualities you do not think you possess upon someone else, do them lip service, and hate the other individual for possessing them. Though you profess to love the other, you will try to undermine the very foundations of his or her being.

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- When you love others, you grant them their innate freedom and do not cravenly insist that they always attend you. There are no divisions to love. There is no basic difference between the love of a child for a parent, a parent for a child, a wife for a husband, a brother for a sister. There are only various expressions and characteristics of love, and all love affirms. It can accept deviations from the ideal vision without condemning them. It does not compare the practical state of the beloved's being with the idealized perceived one that is potential.

- In this vision, the potential is seen as present, and the distance between the practical and the ideal forms no contradiction, since they coexist.
- Now: Sometimes you may think that you hate mankind. You may consider people insane, the individual creatures with whom you share the planet. You may rail against what you think of as their stupid behavior, their bloodthirsty ways, and the inadequate and shortsighted methods that they use to solve their problems.

- All of this is based upon your idealized concept of what the race should be – your love for your fellow man, in other words. But your love can get lost if you concentrate upon those variations that are less than idyllic.
- Class Comment: Viewing other people less conditionally allows you to see them more fully through the lens of love

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- When you think you hate the race most, you are actually caught in a dilemma of love. You are comparing the race to your loving idealized conception of it. In this case however you are losing sight of the actual people involved.
- You are putting love on such a plane that you divorce yourself from your real feelings, and do not recognize the loving emotions that are the basis for your discontent.

- Your affection has fallen short of itself in your experience because you have denied the impact of this emotion, for fear that the beloved – in this case the race as a whole – will not measure up to it. Therefore you concentrate upon the digression from the ideal. If, instead, you allowed yourself to free the feeling of love that is actually behind your dissatisfaction, then it alone would allow you to see the loving characteristics in the race that now escape your observation to a large degree.

Up Next: Ch 21 Pgs 400-413

Thursday, Sept 3rd at 6:30 pm

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