

What Makes the Subtler Worlds Become Real?

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...You are surrounded by such forces, such entities, such personalities, that often are available for contact, or can be seen by those you refer as having mediumistic qualities, or such talents, such abilities. That you may understand the working of such phenomena, it is necessary, then that you understand those laws by which it occurs, and see it in this manner, that in perceiving, by sight, in your material plane, you make use of those energies that are projected from the sensory mechanisms, or the eyes, those being trained, then, to focus, to fall upon and to be returned by those manifestations of a vibratory rate that you consider of solid or material objects.

These untrained, or undeveloped, will not be stopped by, or returned by, those objects of vibratory rates of other levels of manifestation, or other energies, other such rates that you consider not solid or material. It is, however, available to the mind of any man as focused upon such energies of another plane, that the mind, operating on that plane, or attempting to perceive on that plane, will focus such energies on those energy fields that are perceived or looked for by the mind. It is, therefore, within the self, within the mind, that such sight would at times when there is the belief.

Understand, it is no mistake or error that folk tales, fairy tales throughout time, and even the teachings of the Master of Masters, required belief that you see those things on subtle planes. Then it is that belief (though the word inadequate) or that intent that, "I focus on other planes that would allow that light as sent forth from the eyes to be bounced, as it were, by such energies as I look for and focus on."

Is it not well on your plane that you see what you focus on, what you intend to see? Does not the mind often blot out that not intended, or not ready for, you see?

Then as the mind is prepared and there are those conditions present you are able to see, to perceive those phenomena that the mind was attuned to because of surrounding conditions and intent within the self, and the use, then, of the sensory mechanisms. So it is with the ears, so it is with the intuition, these being trained then on the object of the desire, focus thereon. If there is the searching in material and focusing on material, then such will be taken. If that sight become singular and searching for that on higher, or subtle, planes of other vibratory rates, then that rate of the light emitted from the eyes, or transmitted, will change to that rate as required by the mind, the mind being the adjuster, you see.

That belief, that element of belief, that intent, can change the vibratory rate of those light forces emitting from the eyes. So then, they are struck by objects of less density, or higher rates of vibration, and are returned. Therefore, these being existent already, it is not that action of the spirit, or that action of the entity, the personality, the energy force, that would make itself visible to one or another. That activity is in the mind, the eye of the beholder, you see. It is his attunement that makes the subtler worlds become real.

So it is that there was momentary attunement, or a crossing of the threshold at those times and the hearing of those things, the perceiving, you see, in those moments, that is not always a possibility for the difference in the focusing of the mind, the intent.

There is comment here that such experiences were allowed for the orientation or that you might be aware that other such worlds, such forces, exist. Yet we would not refuse to call these hallucinations, for what is hallucination but perception of those on subtle planes, or that the mind has focused upon. Then, it is as real as the experience will allow that it be taken.

Q-2. In what way can I expand my awareness and understanding?

A-2. For this one, there is a difficult challenge of the soul itself as we see, for the soul has remained in this time for a culmination of that intent for the walking, for the sojourn, you see, for this one came in this day, in this time, with a searching mind. One, then, that looked in those far fields for understanding of the nature of man and the growth patterns, and yet in the observation, in the learning of such, in the viewing of this and that philosophy and manner of approach to growth and to the value of life, or making value of life, this one has been as observer, as reporter, as gatherer of facts, and little has been the application.

This is not meant as criticism, but rather that you look in this manner: that the soul has chosen a time here when there would be the intent of the open mind, or approaching this or that, informing of all that is available, and has rather contented the self with such, or opening the self to these possibilities.

It is absolutely necessary for the soul, then, in its progress at this time, to make application, personal application, of that seen, or commitment to that seen as purpose for soul and soul development. These cannot be given from another plane, but within the self, that there be the application of that I am. We see a difficulty here in that soul passing without the satisfaction of that urge, the adoption, then, of that "I see as meaningful to self, a commitment, then."

Q-3. In what way or ways is this present life of mine related to past lives?

A-3. That we see might be interpreted as reaction to dogma, in this manner, that this one has been, as would be described, crusader, crusader in that sense, then, of having adopted religious view and requiring of others that they would match, or meet. There is the entering in this time with such determination that there would be viewed with skepticism, as might be described, such views of dogma, or refusal, then, to subscribe to such from having been chained, or this one breaks free, then, from those requirements of being chained to doctrine, to dogma, in the growth. Almost rebellion within against such in this time, for the memory, you see, for this one has grown past and has experienced many cultures on this level, on this plane, and yet in coming in the early settlement of this country as a preacher, was somewhat given to persecution of others for the narrowness of the doctrine, the belief.

Then that soul, that greater soul not limited to the single lifetime, then has rebelled against that karma, and has entered here with determination to find those broader answers, or to bring together, to search among the cultures the teachings, for that meaningful within the self, and the intent of the soul would then be to bring these together, or synthesize for the self into that meaningful within the self, and yet there is a rebellion within the self against that that would cause these to become doctrine or dogma, you see. Yet there is need.

Then begin examining that with the self. Important, and “make for myself a way that I step, then, into heaven, or work out the salvation of self as has been described or written, for there must be a commitment to that I am, that I see for the development of self”. There must, then, be application of that found, you see, as we are saying, then awareness of, there must be the understanding, the application.

Q-4. How have I deal with my karmic opportunities in this life?

A-4. That brought as intent has been accomplished in that way as we see, for the gathering of that to be synthesized, to be brought together, for this is a culmination, a time of culmination, or the bringing together of all that “I would see as self.” Begin, then, to know the self and put these things down, make these available. There are those who would need that understanding, or the bringing together, of such knowledge, or the taking of the broadness, you see, of the understanding of this one.

Then spend this time not so much for the comparing of this or that, but the extracting of this important to self, “to me”. Bring a synthesis. Will be of great value in expressing what will make of worth to others.

Q-5. I am now sixty years old. Is there still some work or activity which I have an obligation to be involved in?

A-5. Only as given only to self. That obligation, as we see, karmically, within the family and those around, or those involvements as are even a portion in this time, or that of the interest of self, yet that obligation only within the self, that there be dealing with the soul, or the satisfaction of self, the preparation of self, the dealing with self, not in outer activities, not that can be done, that can be accomplished, for these are only reflections of the growth within.

That growth, that commitment within the self, then, important. These others would follow, would fall into place. That obligation is not there in the activities or that to be done for others, but in the meeting of self.