

Outer Events Reflect Self-Creation: Three Stages of Consciousness

Study Guide for Online Meetings on PL 211

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Week 1: Three Stages of Consciousness

Week 2: Connecting the Dots

Week 3: Increasing Both Inner and Outer Awareness

Week 4: Following Inner Movement

Week 1: Three Stages of Consciousness

Stage 1: All events seem totally disconnected from you.

Stage 2: You easily / more easily see the outer events as a result of your attitudes

Stage 3: Attitudes, actions, intentions, and feelings have become sufficiently purified, realistic, and productive, so that you create mostly positive life experiences.

Exercise 1a: Where do you feel you are in terms of these three stages? Does your perception vary depending upon who you are interacting with, or what aspect of your life (personal, professional, familial, or societal) you are experiencing in the moment?

A lot of human misperception stems from a very one-sided focusing and conditioning.

The mind conditions its own beliefs, perceptions, observations, and perpetuates them as long as these self-conditioning processes are not being challenged or questioned. But as long as they are being taken for granted as the truth, the mind remains in a box. So, in order to gain a deeper understanding and a clearer picture of reality, you must first know that you brainwash yourself continuously.

This occurs particularly in relation to your experiences in life. As long as the connection between inner reality, inner conditions, inner landscape, and outer experience is as tenuous as it is now in most human beings, the nature of life and the relationships between life and self are totally distorted. The box the mind finds itself in becomes painfully narrow and limited. All perceptions are untrustworthy because the main perception of life and self are off center.

The illusion that outer life imposes experience on you is so widespread that the brainwashing is very difficult to stop. In this lecture, I would like specifically to discuss three basic stages in growth and development seen from the point of view of your life experience.

At the same time, this human mind is capable of infinite expansion and of transcending its present limitation. The specific limitation of the mind must and will eventually be transcended in order to realize its total scope.

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Only when your consciousness expands can you sense the oneness of this tremendous mind power and the energy it sets in motion. This works both in a constructive and a destructive way.

[Energy and Consciousness in Distortion](#) PL 197

Exercise 1b: Notice how on a global scale we are constantly having to adjust established theories because of new information. On a human scale, a single overlooked or misinterpreted detail can completely change our understanding of an event or process. Soap operas, crime dramas, and science fiction often exploit our tendency to pre-judge based upon incomplete information to create surprise plot twists.

Consider what it might be like to completely free of fear and apprehension, by living with an open attitude, eagerly embracing new information. Try this attitude on for an hour or two! Notice if anything seems to change (or be affected) solely by your taking on a positive attitude towards reality.

Limitations of the Human Condition

The human mind is squeezed into a narrow box, as it were. It is in a box of misperception and limited perception. Only as you know yourself do you gradually gain a proper perspective and perception of life and its relation to your inner self-creation.

The perception of the human mind is specifically faulty in that you take what you see as the whole. Yet you only see small segments. This then alters the nature of the perceived aspects of reality. It sheds a totally different picture on life, on creation, and on the processes of life and creation.

Imagine as an analogy that here is a vast picture, but you only glimpse a small aspect of it through a narrow opening because the rest of the picture is covered. What you see then is only a part of reality, but if you believe it is the whole, your entire perception and understanding are faulty. It is the same way with the human mind and the human perception in regard to the real world.

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“Everything happens for a reason.

It’s just a matter of moving your point of view around until you see it.” Anonymous

Stage 1: All events seem totally disconnected from you.

The stage that is farthest removed from reality, broadly speaking, would be when all events seem totally disconnected from you. The world seems, as I have often said, a fixed place in which your personal experiences come to you as a result of pure chance, hazard, luck, or misfortune. But in the curve of growing there occurs a progression. You begin to distinguish events that you have created, perhaps not consciously, deliberately, but nevertheless you know you have caused the results you now experience.

However, you still cannot see this when it comes to "outer" events which seem to have nothing to do with you. When events of such a nature affect your state of happiness and peace, then you are still very much removed from your center. The outer event then becomes removed and only symbolically reflects your inner state or aspects of your inner self you are supposed to deal with but have refused to pay attention to until now. This refusal and self-imposed blindness again and again removes you from the point of self-creation to such an extent that the results of your creation not only seem, but actually are, removed from you and appear disconnected from your volitions processes.

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The Greatest Human Hoax

This is a very painful state because what happens to you appears "undeserved," and life becomes very frightening in its apparently unpredictable character. You truly seem to be a victim of circumstances beyond your own sphere of influence. This causes a great deal of fear and distrust in life.

It also perpetuates the greatest human hoax: man is a victim. No "game" is deadlier and more painful. Yet no resistance is greater than the one to give up this hoax, to take the blinders off and see beyond this so very limited vision. PL 211

Exercise 1c: Begin, here and there, to experience that what seems absolutely and incontrovertibly a fixed outer event into which you are haphazardly put, or which comes to you.

This is really a very logical extension of your own inner attitude and explicit intentionality. It reflects specific distorted ideas which then "require" specific and distorted action, reaction, and volition.

When this bridge is established, an entirely different world view comes into being. Slowly, little by little, the false focus straightens itself out, and the vision of life moves into a clearer perspective. PL 211

Three Spheres of Consciousness

The Human Condition is of limited human perception misunderstood / misinterpreted as reality, differing levels of perception between individuals, and an over-reliance upon 'objective' validation of such limited, subjective perceptions. As we develop, we are invited to enlarge our perceptions to include a greater awareness of reality and of our own limited abilities.

Individual Self Sphere (ISS, 100/100, Dualistic thinking)

Least developed perception
Child consciousness = 'mine!'
Sees 'Here and now' as the only reality
Personality-based
Over-identification with personal needs
Thinks in dualistic terms featuring 'OR' of 'all or nothing', 'mine or yours', 'win or lose'

Universal Self Sphere (USS, 50/50, Unitive Thinking)

More able to see other points of view Adult AND Child consciousness, 'ours'
Accepts limits of human perception Humanity-based
Considers that there may be a larger reality that cannot be fully known yet may be experienced occasionally
Willing to consider thinking in terms of 'mine and yours', 'win/win', featuring 'AND'

Universal Sphere (US, 100, US, Unitive)

Not based upon Human Reality
ALL consciousness
Not based upon our sense of Ego Self
Experienced (for only a few moments at a time) as a sense of peace and safety without the need for struggle
Spiritually based / Enlightenment

Worksheet based on [the 50/50 work](#) of Bert and Moira Shaw

Week 2: Connecting the Dots

As you know, connecting of inner attitudes requires courage, humility, and honesty. It demands the utter integrity of self-responsibility. But the relief, the safety, the new energy and creative strength that accrue cannot be measured in mere words. Many of you are moving continuously in this direction. And as you go on, the resistance to make these connections diminishes. The stake you have in maintaining the fiction of being a victim of life diminishes by the ratio in which your self-responsibility increases and becomes so pleasurable that you would not exchange it any more for the untruth of victimization.

The more you enter this new state, the less will events occur so far removed from you that they can only be symbolically interpreted -- and then incontrovertibly recognized -- as your creation. The more often you establish these connections and thus see your own hand in shaping your life experiences, the less will events occur that are so far removed from you that you can only draw the connecting link by using the event as a symbolic out-picturing of an aspect of your inner landscape. This brings you to the second stage in this progression.

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Exercise 2a: ‘Triads’ such as these 3 stages are used to differentiate a range of attitudes, just like we differentiate red, blue and yellow when they are all part of a continuum. If the terms and definitions start to feel overwhelming, imagine you are at a buffet or smorgasbord, and explore only what resonates with your life experience or observations.

Stage 1: All events seem totally disconnected from you.

Stage 2: You see the outer events as a result of your attitudes

In the second stage you can relatively easily see the outer event as a result of your attitudes. This does not mean that you can immediately cease these particular creations, for you need to gather a great deal of self-understanding and need to expose and release much pent-up energy and stagnant feelings before you begin to recreate your life.

However, experience is now mostly obviously a result of your attitudes, intentions, beliefs, and feelings. You can see how this or that experience is a specific result of commensurate desires, defense mechanisms, destructive actions, clinging to negative behavior patterns, etc. Needless to say, in this stage it is impossible to feel quite so helpless, anxious, afraid, victimized, and hopeless. Even if the personality still doubts, at this point, his own capacity to change these specific attitudes and patterns because a still deeper level of negative intentionality (not wanting to change them) has not been uncovered, at least the world no longer appears such a chaotic place. This represents a great step forward on the evolutionary scale.

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Exercise 2b: Notice where you feel are in Stage 2 in some ways/aspects of life, Stage 1 in others.

Each Human Being’s Inner Reality is a Vast Universe

In this context, once again, when I speak of inner reality, I do not merely refer to a psychological or emotional state. The inner reality is the wide, vast universe, and you, as a personality, stand on the borderline between this wide, vast, endless, infinite inner "space" of creation in which every conceivable state of consciousness, expression, and condition exists.

On the other side exists the outer void that has to be "filled" with consciousness and light, with love and life. The material body is the boundary, the border state. The consciousness behind the body is the carrying agent whose task it is to bring inner reality into a void. The only problem is that in this border state, it is often forgotten that the inner reality is the real world, or even that there is such a world.

You also know that your consciousness is not just one unified state. You consist of many aspects of consciousness which may often be in total disagreement among themselves and whose state of development may vary very much.

When the real self takes on a task before it goes into an embodiment, it chooses to take certain aspects "along" with it, if I may put it this way. On the path you are helped to fulfill this task to bring unification between these disconnected aspects of your consciousness; to refine; to re-educate; to purify these divergent aspects -- a task the real self has undertaken to fulfill. Your active, determining outer consciousness, or your ego, if you will, can choose to seek the connecting understanding or to evade it. This ego consciousness is the borderline between the inner light world and the outer void. As I said, when the mind becomes involved in the partial reality of three-dimensional consciousness, it can easily forget the task, and it requires struggle to reawaken consciousness. I might also add here that man receives a great deal of spiritual guidance and help, if only he wants to perceive it.

In the darkness of the limited mind, it is almost impossible to conceive of an actual world existing within or through you, leading to infinite "spaces." You can conceive of space only in terms of the outer, reflected reality. Only the space of the three-dimensional state of consciousness appears "real." Yet, even your physicists know today that the relationship of time/space/movement knows infinite variety, that the time/space/movement continuum of your world (i.e., your state of consciousness) is relative and only one of many possibilities and not a fixed, exclusive "reality" applicable to all states.

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Exercise 2c: Do you resonate with the description of how inner reality becomes 'filled' with consciousness and light? Remember, this is a gradual process; just as stages of consciousness may vary from one life experience to another, your sense of your inner reality will vary.

Three Levels of Reality

You struggle against the fulfillment of being your true self as if this were the most horrible fate in the world. If the illusion about the separation between your true being ^[I]_[SEP] and your momentary consciousness, or the separation between the universe and yourself, would not exist, there would be an instant awakening - a "click," as it were -- and you would know who you are and what life is.

1. *What you think exists.* This concept, and the way you experience yourself in relation to life, is your real difficulty. This is what makes the path so difficult and laborious - nothing else.

Conscious and unconscious influences on what you think exists include:

- Taking refuge in collective, oversimplified labels
- Fear of change and a vested interest in avoiding change
- Beliefs and impressions you assume to be true to some degree.
- Beliefs you may sense are somehow false, but you do not wish to alter them.

2. *What actually exists.* The level of what actually does exist is always an enormous relief as compared to what you believe exists. Truth is never, never anywhere near as threatening as the foggy half-truths and evasions, no matter what it is. In a mundane psychotherapy, the highest obtainable goal is usually the level of reality, what actually exists, at which a patient is successfully dismissed as cured.

3. *What is possible.* This is only where our spiritual path begins. As you move into the third level of reality, your intellect cannot help you. It is then that the inner guidance comes forth. This inner guidance will be unobstructed when you have moved from the outer level of haze and fog, where you do not know what is going on in you, to the level of what you believe exists, to the level of what actually exists in comparison, and, further, to opening your way into the third level, *of what could exist*.
[Three Levels of Reality for Inner Guidance](#) PL 162

Just as time, space, and the relationship of movement within this specific space-reality are results of a specific state of consciousness, so are landscapes, objects, conditions, natural laws, the atmosphere, the climate, and relative reality also results of specific states of consciousness. Your inner world is thus a total product of your overall state of consciousness.

In this inner world you connect with others whose overall state of consciousness approximates your own so that you share a commonly created sphere of temporary reality. The same applies of course to this earth sphere, with the only difference being that the inner states are externalized in a way that is often more difficult to discern.

When a human consciousness "dies," as it were, what actually happens is that it withdraws from its shell into another time/space/movement continuum, which is the inner world.

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Exercise 2d: Connect the Dots using Daily Review

I have advised you again and again, as a tool of the pathwork, to use what I call a daily review. Go through the days in terms of the various moods that "overtook" you during this specific day. PL 211

Now I say "overtook" in quotation marks because it is again an illusion. It is as if you looked through the wrong end of a telescope. You produce it, but you do not know it. It is a movement in you, it is an aspect in you. It is your landscape. The mood expresses a specific meaning, and it is up to you to allow your inner self to produce the answer, to bring these various moods into the pathwork activity, and follow through these patterns at various times and phases. If you observe them, you will derive a tremendous meaning from them.

Your disconnectedness from the meaning of the mood makes it appear as if it "overtook" you in a similar way as the outer event appears to you independently from anything you have produced. As long as you do not know -- and do not want to know -- that part in you which is compatible with the mood that created it, that attracted it, that is an energy field which inevitably drew this outer event to you and you to it, you will feel disconnected from it.

PL 211

Suggestions for Daily Review PL 28 : <http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Week 3: Increasing Both Inner and Outer Awareness

When the mind forgets and is disconnected from the truth of being, the conscious ego self, at times, temporarily identifies with the aspects to be re-educated and purified so that it then loses a sense of its real identity. This is always an extremely painful state, but happens only when pride, self-will, and fear are allowed to rule the consciousness.

The moment the aspects one had exclusively identified with and therefore struggled against seeing are exposed, owned up to, and realistically evaluated; this shameful isolation ceases and the aspects are seen exactly for what they are -- simply aspects of the total self.

It is therefore extremely important in your pathwork that you explore yourself and stop hiding, concealing the negative part of yourself. For the more you hide it, the more you lose yourself in it, and the greater the desperation of the illusion becomes. Only when you take the courage, and adopt the humility, to again and again and again acknowledge and expose the negative parts of yourself, does the miracle occur.

You then no longer identify (secretly) with the parts that you wish to hide.

-- Paradoxically as this may seem at first glance, the more you expose the destructive part, the more you know of your true creative self.

-- The more you expose the ugliness, the more you know your beauty.

-- The more you expose the hatred and all its derivatives, the more you know of your already existing state of love that can then shine through.

PL 211

Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

Step 5 of all 12 Step Programs

Exercise 3a: Start developing an awareness of what the Guide is talking about by considering a fault, flaw, or misjudgment from your past that were unable to admit or explore at the time. See if you can now recognize / associate this as having been fueled by Pride, Self-Will, or Fear [Ref PL 30]. Practice talking about your process of becoming aware of this dynamic to your Real Self (the divine in you). Then, consider sharing this with one other person.

Just imagine, my friends, the incredibly painful predicament you put yourself in when you hide that which you are most ashamed and afraid of. It is precisely because of this hiding that you compound the very attitudes you most hate in yourself. You make them infinitely worse through the concealment and then become more and more convinced on deep levels of your consciousness that this is your real being. That is the vicious circle that makes you more determined to hide and therefore more isolated, more negative and destructive due to the methods of hiding (hiding always requires projecting your real guilt on others, blaming, self-whitewashing, hypocrisy, etc.). Therefore you become more convinced that this hidden part is the ultimate you for which there is no hope. The true task must begin by exposing all of you.

I have said it so many times, there just is no way around this aspect of spiritual development. All the seekers of spiritual growth who avoid this delude themselves and must at one time or other encounter a rude and painful awakening. You must go through it. You must expose it all.

And that brings in its wake that the worst opinion of yourself is never justified, no matter how ugly the traits and attitudes may be that you have hidden. They are never justified because these parts are only isolated aspects of the total consciousness your real self has taken charge of.

As you go through these steps, you become aware of your higher self, not as a theory or philosophical premise but as a stark reality right here and now. You experience yourself as the real entity you are, you have always been, and will always be, no matter what the isolated aspects of consciousness fabricate in delusion and folly. This is indeed a great wonderful task! In the process of it, you learn of your inner reality and all its various aspects and levels of consciousness. You see the outer event in perspective to the inner landscape. The inner landscape is then no longer some symbolism or a colorful analogy. It is indeed stark reality.

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Exercise 3b: Is there anyone you fully accept just as they are today? Children and pets qualify for this exercise, as neither consistently behaves according to rules and ideals. Notice how different it is to simply accept what IS in any given moment, vs. feeling that you have to approve it. Then, for one entire day, give your imperfect, incomplete self the gift of unconditional acceptance. Accept that you will not be able to do this perfectly, and accept your best efforts as enough for now.

Stage 1: All events seem totally disconnected from you.

Stage 2: You see the outer events as a result of your attitudes

Stage 3: You create mostly positive life experiences.

In the third stage in this progression, your attitudes and actions, your intentions and feelings have become sufficiently purified, realistic, and productive that you now create mostly positive life experience. Outer events fall more and more into place. As I discussed in the last lecture, you are moving into a new self-generative process of positive creation and experience.

But you are not yet completely purified. Your mind is now much more aware of its own pitfalls and is thus capable of quickly penetrating the veil of illusion. But clouds still remain. Thus you occasionally suffer from your own moods, from fluctuations of moods which sometimes seem to come and go without any outer "reason."

PL 211

Exercise 3c: Although you may shift in and out of different stages throughout each day, notice where you have created mostly positive life experiences = are living Stage 3.

In Stage 3 you are still a victim to the fluctuations of your own moods.

Here you can no longer deceive yourself that someone or something else is doing it to you. You know it is your mood. Of course, sometimes you may say that your dark mood is a result of so and so having done this or that to you. And this may well be true. Then, such an occasion does not belong in the third category; it belongs in either one or two, depending on your vision of it.

What causes those inner clouds suddenly covering up the inner sun may vary, of course. It may be that you repress a certain feeling, a certain perception in those around you because you are unwilling to deal with the pain or the frustration involved. Or you may simply experience the inner movement of your path which inexorably reveals deeper material for you to deal with as you go on. Those moods are then signposts for you, enabling you to pay attention to something in you that could otherwise never become known to your conscious mind.

Stage three means that you know your mood is not caused by any outside factor, but simply occurs in you without outer provocation or reason. It is as though a cloud has come over the sun, and you do not yet know why, but you do know it is in you. This third stage is least removed, but it is still removed. By this I mean that the manifestation moves steadily closer into you as a result of your having established the links in the previous stages.

PL 211

New Realizations about Cause and Effect

Once you have reached the second stage, in which you begin to recognize experiences as products of your attitudes, soon you will have more and more experiences where this is easy to detect and fewer and fewer experiences that are a total outer projection and symbolization of inner reality.

You may still be stuck here or there, and find yourself consciously resisting positive creation. But this affords you the opportunity to focus your efforts, your attention, your energies on becoming conscious of further buried material that causes this blockage. Now, at least, you know where you are stuck and why. You can choose and direct your focus in a meaningful way.

Often the creative power for thought, intent, emotional attitudes is ignored because of time interval. The childish mind sees effects of causes only in an immediate, obviously apparent, close together unit. Only the more mature mind can discern an effect removed from a causal agent. When negative intentionality exists, the mind remains proportionately childish, and blind, and perceptions are commensurately limited.

As you work along the precepts of this path and establish the connections between you and the events, no matter how remote from your volition and your responsibility they may seem, a curious reversal begins to take place in your vision of self and life. What first seemed cause (outer event) now becomes effect and vice versa. What first seemed merely symbolic analogy (the inner landscape) is now stark reality, while the outer events become symbolic representations of the inner reality.

This new perception brings about a whole gamut of new reactions to life. A deep inner sense of security arises because now thoughts and desires, feelings and attitudes are seen as the creative agents. Thus thoughts, opinions, beliefs, feelings, attitudes are no longer irresponsibly handled on the delusion that they do not count and are of no consequence. This new awareness brings with it a sense of your being a creator in the scheme of things.

If you do not resist to go beyond the faulty, limited logic of materialistic consciousness in which life appears a given, fixed thing into which you are put, you will experience the cohesion between the outer event and the inner life. The peace, joy, security, sense of oneness with all of life that are the inevitable result make the past resistance against this state seem utterly ludicrous.

PL 211

Exercise 3d: I advise all my friends to specifically commit themselves more and more to seeing their lives in these terms. What is lacking and how do you create it? How much are you willing to be in truth with yourself? All the way? That is the great question. PL 211

Week 4: Following Inner Movement

If you learn to tune in, to listen into, and to follow the inner life stream in a very focused and attentive way with your finest inner perceptions, you cannot fail to perceive that there is a constant inner movement.

The analogy is often used, in dreams as well as in other symbolic language, that man's sojourn in the human body is a journey. This analogy has often been made throughout spiritual history. It reveals a profound truth: the inner path is in constant movement through the stages of soul matter that have to be traversed.

This journey is indeed not just a word. It is a constant flowing movement. And so is your own personal path. It is a movement. It carries you through your landscape. It carries you through the landscape of your higher self, which is beautiful and brilliant.

But if the task you have come to fulfill is left behind, you will not experience this beautiful landscape too often because then you stay in the landscapes of those other aspects of your consciousness which you have come to unite and integrate with the real self.

PL 211

Personality Aspects that Prevent Loving

-- **Superimposing Outer Values:** relying upon established social or religious values vs. exploring or honoring your personal experiences.

-- **Disconnecting:** rejecting an emotional experience by withdrawing into intellectualism.

-- **Going into Overwhelm;** embracing (or not resisting) a sudden onset of confusion (submitting to fear), or lack of understanding (justifying avoidance)

[*Three Aspects that Prevent Loving*](#) PL 107

Instead of struggling against the darkness, accept it as a temporary state and move with it. By fighting it, you stop the movement. By accepting it, you follow the movement. It will then carry you through. If you accept the pain and consciously connect with its meaning, it ceases to be pain. And so it is with the bleak or dark or negative mood. See it as a cloud, and follow the movement that carries you, with the aim to comprehend its meaning. Each cloud is a meaning. Commit yourself to comprehend the meaning of the mood. And your inner path will reveal the answer.

PL 211

Exercise 4a: Notice if you use any of the defenses that prevent loving [PL 107] to banish or defeat negative thoughts and feelings. Instead, see if you can allow moods to flow through you.

Using Spiritual Reality as a Practical Guideline

You all know that, as a rule, psychological reality stops short at the self-creating aspect of your inner being and your life. It ignores the self-responsibility of you in all things.

You also know that, as a rule, spiritual reality in the way it is mostly spoken about on earth does not provide you with the psychological means to make practical use of the creative truth. Spiritual activity then becomes an escape from psychological factors.

But it is equally true that the way psychology proceeds today, it, too, becomes an escape from man's deepest self-responsibility, and thus robs him of his capacity to create and recreate... The present tendency is that the suffering person is seen as an innocent victim. Self-responsibility is confused with previous blaming, arrogant, punitive attitudes. Thus man is weakened and misled about his own potentialities. Psychology ignores the important factor of real guilt, that must be recognized for what it is, behind every so-called neurotic and unjustified guilt.

Only now, in the evolutionary spiral movement of mankind as a whole, does man become capable of assuming responsibility without distorted blame. Now he can find the way to own up to his negativities without despairing because he can transcend his limited consciousness at this stage. His journey has taken him sufficiently far so that he has spiritually matured and is ready to find the balance, to find the love and the truth of creative self-responsibility. Now, the truth of self-responsibility can be regained on a new level. Instead of using this truth against others (so as to set up the little ego) it can be used on the self. The truth of self-responsibility can be practiced not as a punitive accusation, but as the highest form of dignity of man.

Only when you want to be in truth about your negativities and destructiveness can you find the grandeur of your creative self and know that you are a creator and a god, a "God-carrier," as it were. The pendulum must swing until love and self-responsibility are no longer split into apparently mutually exclusive opposites but become one comprehensive whole.

PL 211

Exercise 4b: How do you feel about being (or becoming) self-responsible?

When a human consciousness "dies," as it were, what actually happens is that it withdraws from its shell into another time/space/movement continuum, which is the inner world.

What happens when you withdraw after a lifetime into the inner universe with these various aspects? You live in them alternately. The aspects you have not succeeded to make one with the higher self remain separated fragments in their own self-created worlds. You must occasionally reside in these separate worlds, the amount of "time" (for lack of a better word) depending on the intensity of each state.

But only in the highest world of your developed consciousness will you know that the other worlds are not your ultimate worlds, not the only worlds. While your consciousness is focused in any of these other worlds, you forget your real identity, just as while you are a human being, you do not know your real identity while you identify with the less developed aspects of your being. Only when you are in the greater reality of your light world do you know that the only final reality is beauty, love, truth, light, and bliss. All other states are temporary.

My dearest friends, I bless all of you from the world of love, truth, and vital energy. Use this energy, as you so often do, to go deep into yourselves and become one with one another.

PL 211