



Introduction to the Lyricus Discourses

Excerpt from the *Collected Works of the WingMakers Vol. 2*

John Berges Commentary

There are many techniques that will be released in the years ahead related to the Lyricus discourses. However, the WingMakers' Materials in their physical format are like the shadows of a greater body of work that is contained within the Galactic Tributary Zones.¹

The Lyricus Discourses are a series of dialogues between a teacher and a student. There are many of these discourses, but as of this writing James has released only six of them. These discourses apparently form part of the instructional curriculum of the Lyricus Teaching Order (LTO).

Like the four chamber philosophies, the discourses released to date were most likely carefully selected to introduce fundamental concepts regarding spiritual practice and humanity's place and role in the multiverse. We might think of these discourses as a compendium of knowledge and wisdom garnered by the LTO's vast experience guiding the human species to Sovereign Integral consciousness and ultimately to the Grand Portal. Before going further, it is important to point out that James has translated these discourses from the originals, and they are not his personal writings. In this regard, the discourses are similar to the translations of the WingMakers' philosophy papers, glossary, and materials taken from *Liminal Cosmogony*.

Following are the titles of the six discourses:

1. Experiencing the Wholeness Navigator
2. Calling Forth the Wholeness Navigator
3. The Nature of Knowledge
4. Universe Relationship
5. The Interface Zone
6. Techniques of the Intuitive Intelligence

In this introduction, I am only giving a brief description of each discourse. I feel that to do more could detract from the impact your direct experience of reading them may have. In addition, I offer this brief comment by James in regard to the discourses:

These are carefully constructed to bring insight. I merely performed the translation. It is helpful to read these aloud, as if you are rehearsing a script, and play the role of the teacher and student. Feel the perspective as deeply as you can.

¹ Topical Arrangement of Qs and As

Experiencing the Wholeness Navigator—No teacher within a human instrument on earth at this time, or any previous, has the ability to live as a human and simultaneously live as a God-fragment. Nor does any teacher juggle between these realities with certainty and control.²

The first discourse addresses our human desire to experiencing the God-fragment within us. This quest lies at the heart of most spiritual seekers—we want to experience God and draw closer to God. Curiously, there is no mention of the Wholeness Navigator in this discourse even though the term appears in the title. For all intents and purposes, the Wholeness Navigator is the God-fragment within us. Here is a partial description of the Wholeness Navigator taken from the WingMakers' glossary:

This is not a state of being that the human instrument will attain. Rather, it is a feeling of oneness and wholeness that the human instrument can glimpse momentarily and, as a result, transform its understanding of its purpose. The Wholeness Navigator pulls the human instrument into alignment with the entity consciousness where it can view its role as an extension of the entity consciousness into terra-earth, and the entity consciousness as an extension of the human instrument into Source Reality.³

Essentially then, the Wholeness Navigator is not a state of being, or consciousness, but a feeling of Oneness and Wholeness. These two qualities are the most important factors to keep in mind when contemplating the nature of the Wholeness Navigator.

This discourse introduces a concept that punctures a hole in our God-seeking balloons. The teacher explains to the student that it is impossible to experience God while in a Human Instrument. In fact, this very point is stated in the first sentence in the above quotation. (Interestingly, this assertion was introduced in the WingMakers' glossary prior to the publicizing of this first Lyricus Discourse in late 2001. This suggests a definite plan and consistency to the release of materials by Lyricus.)

So, even though individuals believe they have had a direct experience of God or that they can attain this experience, this is a misconception because all our experiences are mediated by the brain and it is inherently limited in this regard, as will be explained shortly.

At first this proposition seems totally unfair because our desire to seek God is built into our very natures. It is natural for us to wonder how we came into existence, who created us, and why we feel separated from our creator.

The teacher goes on to explain that although we were designed to ask such questions and seek the answers, we are created with constraints that limit our ability to

² Experiencing the Wholeness Navigator

³ WingMakers' glossary

fully experience God. The implication is that we are thoroughly immersed in the familiar world of space-time, not unlike fish in the sea, but if we were to fully experience God our familiarity with our world would be altered to such a degree that we would be unable to function on this plane in accordance with our natural design. Recall that we are specifically created to explore the space-time dimension as part of First Source's blueprint. Even though we may also explore and experience other dimensions in the future when we discover the multi-dimensional nature of the multiverse, for now at least, our primary base of operations and field of exploration is the physical dimension—it is our dominant reality.

Therefore, seeking to experience the God-fragment within is futile and if persisted in becomes a major distraction from our real purpose. The teacher concludes this discussion with the following:

The concept of the God-fragment within you has power. It can be contemplated, but it cannot be experienced as a dominant reality in a human instrument. Through this contemplative approach you can learn discernment, and through this discernment you will learn how to navigate in the world of shadows and echoes in such a way that you bring changes that are in accord with the objectives of First Source. You externalize the will of the God-fragment, rather than seek its experience. In so doing, you eliminate the fear and frustration energies that flow through your mind.⁴

Calling Forth the Wholeness Navigator—*Trust your self-knowing and its ability to guide you in the ascending spiral of your journey.*⁵

The second discourse could be described as two discourses in one, the first part cosmological and the second part personal. It opens with a lengthy discussion describing the cosmological nature of the Grand Universe. This Grand Universe consists of seven universes separated in space, along with a Central Universe. There are, therefore, eight components constituting the Grand Universe. All of these universes are multi-dimensional, but this discourse focuses on the physical dimension of each, but especially ours. This is why we are referring to them as universes rather than multiverses.

Just as in the first discourse, this one introduces another rather startling idea, that First Source manifests *physically* through seven archetypal soul carriers, one for each of the seven universes. In other words, there are seven physical incarnations of First Source within each universe.

Having laid this groundwork, of which there are more details, the discourse makes an abrupt shift to the spiritual evolution of individuals within the universe. This occurs

⁴ Experiencing the Wholeness Navigator

⁵ Calling Forth the Wholeness Navigator

on page eight. Here is an extract from that page:

Teacher: The Grand Universe is a vast network of life-bearing planets that enable the individuated spirit consciousness, housed within a soul carrier, or human instrument, to interact with the limitations that physical worlds—by their very structure—impose. By interacting with these limitations, the genetic structures evolve, and in this evolution, they become unified.⁶

The dialogue then continues along the line of our separation from First Source and the complexities of the evolutionary process, whereby we establish our actual connection to First Source within our soul carrier consciousness (Human Instrument). Paradoxically, the difficulty lies in the fact that our Human Instruments exist in a devolved state due to our immersion in the low vibrations of the physical universe. The paradox then, is that First Source desires that we explore the physical portion of Its creation even though a real sense of separation is engendered by this blueprint. Yet, despite this state of affairs, we have been given the means to experience life in the physical worlds as beings firmly grounded in the high vibration of First Source.

And what is our inherent means of achieving this goal?—it is the Wholeness Navigator, the God-fragment. The discourse thus reaches the subject of its title, calling forth the Wholeness Navigator. This involves at least three factors.

The first is *trust*. Once again, the issue of trust emerges as a prerequisite of spiritual approach. The teacher explains that the divine instruments of First Source never reject our desire to draw closer to First Source. We must have trust in the power of spirit to guide us from separation to unity. The second factor is *inspiration*. Inspiration can come from past spiritual masters, from nature, from art, and from contact with the Wholeness Navigator itself. The third element is *attitude*. An example of attitude is then offered, using the example of prayer.

It is not your words that will be heard. It is your feelings and the purity of their motivation. You could be drunk from wine and swearing in your loudest voice, but if your innermost feelings were pure, sincere, humble, and motivated by love, your invitation would be answered. . . .

If the human instrument is impure with thoughts of materiality, motivations of self-aggrandizement or actions of hatred, it makes the soul carrier less receptive to the vibrations of the Wholeness Navigator.⁷

Finally, the teacher offers no specific techniques to employ for evoking the Wholeness Navigator, but if we adhere to the three factors given in this discourse—

⁶ Calling Forth the Wholeness Navigator

⁷ Ibid.,

trust, inspiration, attitude—we can create those techniques that are best suited to our personal states of awareness.

The Nature of Knowledge—*Don't profess to need the knowledge of God before you have the knowledge of your earth world or the knowledge of your human instrument. Frame your knowledge in the context of your design.*⁸

The title of the third Lyricus discourse is slightly misleading, for the nature of the knowledge concerns God, or First Source. The student, in this case, is inquiring how one attains the knowledge of God. The teacher soon puts an end to this desire of the student by explaining that the knowledge of God is unattainable for human beings. This seems to fly in the face of all the spiritual teachers who have written treatises on the knowledge of God. We might ask what the knowledge of God might entail. For starters, it involves what God knows about everything in the multiverse. It involves detailed knowledge of how the formation of the worlds was brought about, the knowledge sought by astrophysicists. It involves knowledge of whether there was a multiverse before the present one. It encompasses the details of how the creation of the individuated consciousnesses—ourselves—was accomplished. It relates to how the WingMakers learned about DNA in order to create the Human Instrument. Further, this begs the question of how First Source created DNA in the first place. And ultimately it involves how to wield power. We could go on, but I think you get the idea.

Naturally, the student wants to know why we cannot have the knowledge that God has. The teacher's answer is that we were not designed to attain such knowledge because we are simply not God. Consequently, we cannot know what God knows nor what it is even like to actually be God. The complexities are light years beyond our highest capacity. The only possibility we do have for grasping the knowledge of God is through our Human Instruments. This means that our grasp of god's knowledge is always relative to our perspective within the confines of our minds, feelings, and perceptions of the worlds we contact. But perspective is only part of it.

The teacher explains that the Human Instrument is designed so that our perceptions are immediately converted to emotions and thoughts. So, if we had the same knowledge that God has, this knowledge would still not give us control over thoughts and feelings due to our inherent design. This section closes with this:

Teacher: [Y]our dominant reality is that of a human being with all of its weaknesses and foibles. You are designed to have spontaneous thoughts and emotions. You have instincts that respond to stimuli, and you *cannot* control your natural thoughts or emotions. You can suppress them. You can ignore them. You can even extinguish them, but only for a period of time.⁹

⁸ The Nature of Knowledge

⁹ Ibid.,

At this point, the discourse shifts to that of right perspective. If we were to continue pursuing the knowledge of God, our search would encompass our entire life, diverting us from learning to live in the world, exploring the world, and developing the knowledge, skills, and resources to advance society. And as mentioned many times already, this is the purpose for which we were designed.

The student is then advised to adjust their perspective from the ultimate desire for God's knowledge to the realization that knowledge is attained through a gradual process, step-by-step. Consequently, we cannot climb an entire stairway in one leap, but by lifting our way upward one step at a time, and it begins with where we exist and within our own Human Instruments

Teacher: Define the knowledge that you need to accomplish each step of your process. Don't profess to need the knowledge of God before you have the knowledge of your earth world or the knowledge of your human instrument. Frame your knowledge in the context of your design.¹⁰

Accordingly, the dialogue shifts to the subject of gaining knowledge of ourselves. We are then told that the knowledge of God is actually given to us as we proceed to study ourselves. Every stage of this study reveals a new bit of information related to the knowledge of God.

This process of self-study also has definite steps. We are urged to study the Human Instrument before we try to grasp the nature of the soul itself. And we must understand the nature of all the components of our individuated consciousness before we can journey further in trying to understand our creator.

Previously, we have explored the Sovereign Integral and its agent the Remnant Imprint, and in this discourse the teacher offers more details about the Phantom Core. (See introduction to Hakomi Three and "Anatomy of the Individuated Consciousness.") Here we find out that the Phantom Core is that part of the individuated consciousness that connects the Human Instrument to the soul. The Phantom Core transmits the experiences of the Human Instrument to the soul.

The phantom core is the super consciousness of the human instrument. It is separate from the soul, and is considered the soul's emissary to the natural world in which the human instrument must interact.

It is through this awareness that soul experiences the natural world of limitation and separation, drawing in the experiences that help it to build appreciation for the Grand Multiverse that is the garment of First

¹⁰ Ibid.,

Source.¹¹

This discourse ends with the teacher reminding the student that at the beginning of their dialogue he (the student) wanted to know what technique he could use to achieve the knowledge of God. By this time, if you have become more acquainted with Lyricus' teaching methodology, you probably already know the answer to the question: there is no one technique for accomplishing the goal. Yes, there are techniques employed for Lyricus students, which are designed, like signposts, to point us in the right direction, but as we firmly enter the stream of spirituality we move and more zero in on those techniques unique to our own stage of consciousness.

Teacher: All beings approach their creator in a unique path that has never been navigated before. . . .

Teacher: Only if you grossly simplified it would you see any similarity in the paths of the ascending souls to their Creator's realm. Truthfully, we are each as unique as the planets that number the Grand Universe, and it is precisely this uniqueness that prevents a universal technique from ever becoming the magical pill of enlightenment.¹²

Universe Relationship—*By your selection the universe knows you.*¹³

The fourth discourse is about our relationship to the universe, and more specifically, the exploration of other dimensions, dependence on the knowledge gained from exploration as a prerequisite for teaching, directing the universe, and listening to our inner voice. In addition to these themes, the discourse begins with a student asking if there is a technique for experiencing the Wholeness Navigator. At this point, we know that we cannot experience the Wholeness Navigator itself, but we can express its qualities of oneness and unity through its radiating influence.

This issue of experiencing the Wholeness Navigator is carried a step further than previous discourses when the teacher explains that the bridge between the Wholeness Navigator and the Human Instrument already exists, so techniques for creating this connection are not necessary.

Students are under the illusion that because they do not possess the experience of the Wholeness Navigator, they cannot teach others. The teacher then informs the student that they already possess the qualities for teaching others. These qualities are knowledge, wisdom, insight, intuition, initiative, cunning, willpower, and persistence. Hence, armed with these many qualities, the student has everything needed to qualify as a teacher. Experiencing the Wholeness Navigator, even if it were possible, does not

¹¹ Ibid.,

¹² Ibid.,

¹³ Universe Relationship

confer a special knowledge that will propel a person to enlightenment.

Lyricus Discourse One also adds unconditional love, a sense of beauty, harmony, reverence, and wholeness to the qualities above. The presence of these qualities is a sure guide to transmitting the energies of the Wholeness Navigator to the world.

The teacher then reinforces and extends this entire issue further by sharing a “secret.”

Teacher: I will share a secret with you. It is not something I do with satisfaction but rather a sense of duty. The accounts of the other worlds are clothed in the very same fabric as dreams. The mystics, saints, and even some of the greatest teachers of the human species lived in bodies with the same limited range of perception as you and I. Their sometimes-spectacular accounts of other dimensions and planes of existence were subjective, non-replicable lucid dreams that were retold as objective worlds of splendor . . .

The point I’m making is that those who speak loudest of their experiences of the human soul and the worlds in which it resides are often seeking to describe their own glory more than an objective reality.¹⁴

Thus, the experiences of these saints and mystics are based on their personal, individuated states of consciousness. The discourse illustrates this further by metaphorical maps created by mystics, yogis, etc. that can guide others through the subjective worlds. When others follow these maps, they are not helped at all because they only represent the experiences, encounters, and subjective landscapes generated from the unique consciousness of each explorer. Yes, there are maps, but they are not reliable maps.

The teacher acknowledges the existence of teachers, but he states that the best teachers realize that they may have experiences of inner dimensions, but if they have not, they don’t believe this lack disqualifies them from serving others through teaching. In other words, exotic visitations to other dimensions does not qualify us as teachers, but the inculcation of the qualities emanating from the Wholeness Navigator, and eventually the Sovereign Integral, are the keys to the service of teaching.

The last five pages of the discourse are devoted to how to interact with the universe. Basically, it says that as long as we send forth our “questions, hopes, and prayers,” the universe will not respond because we must carefully frame our spiritual desires as specific and clear directives. If this is done with persistence, the universe will respond through an alignment of circumstances that clear the path for what we ask for.

Further, it is pointed out that directives asking for material things and prosperity are met with indifference by the universe, but these might be conferred by the Genetic Mind. To grasp the meaning of this, refer to definitions and descriptions of the Genetic

¹⁴ Ibid.,

Mind.

Finally, the point is reiterated that the student must create his or her unique wisdom path and methodologies for the successful acquisition of his or her directive. Again, even though there are general principles to this procedure, these are fundamentals that apply to everyone. Having incorporated these basics, individuals must then use their creativity to produce a tailored approach that fits their personal and distinctive understanding of the way forward. This understanding is accessed through our ability to listen to the inner voice of the heart. This voice of the heart is explained in the sixth discourse “Techniques of the Intuitive Intelligence.”

The Interface Zone— *The Interface Zone is the access point to activating the group consciousness of humanity.*

We now come to the fifth discourse “The Interface Zone.” This is a critical discourse to understand because it is key to accessing the Genetic Mind, and accessing the Genetic Mind is key to the eventual discovery of the Grand Portal around 2080.

I am spending more words on this discourse because it is the first one in the series that zeros in on a process directly related to the Grand Portal discovery. This being so, this discourse begins the disclosure of the rudimentary tools required to train those individuals who can play a role in this discovery, if they so choose. Perhaps you are one of these individuals. You will know this by your resonance with the entire WingMakers/Lyricus presentation.

The discourse opens with the student complaining to the teacher that it is difficult to meditate because of the outer distractions of his fellow students. The teacher explains that it is not so much the distractions themselves that are the problem, but the student’s *reactions* to them. The student then points out that, as a result of his reactions he is not acting like a spiritual person.

This leads into the question of what exactly a “spiritual person” is. The answer is interesting and worth quoting here:

Teacher: And how does a spiritual person behave?

Student: They are poised and benevolent. They are tranquil in the face of distractions and fears. They exude peace and exemplify compassion. They express divine love to all.

Teacher: You have adequately described a mythological saint, but you have not described a spiritual person. Even in total darkness, a spiritual person can discover light. They are truth seekers and they wear the countenance of a thousand different personalities. They are not truth tellers. They are not truth expressers. They are not saints. They are truth seekers.¹⁵

¹⁵ The Interface Zone

Interestingly, the teacher goes on to explain that spiritual students have a misconception of so-called “saints” and that they hold the standard too high.

Teacher: If you define too narrowly what actions and activities constitute spiritual behavior, you will become not only a judge of yourself but all others as well. You unwittingly close down your Interface Zone.¹⁶

And this opens up the main subject of this discourse, the Interface Zone.

As you may have already read in the introduction to Hakomi 4-6 and in “Coherence of the Evolutionary Consciousness,” the Interface Zone is a very important topic. Its importance will become clear here and especially as you read and study discourse five.

So let’s begin with some definitions:

1. *Teacher:* The Interface Zone is the aspect of your consciousness that interacts with the species with which you share a common biology. It is physically contained in your DNA, which acts as a node within a vast network that is ultimately connected to First Source.
2. *Teacher:* DNA is both a network within the individual body as well as a node within the species’ collective “body,” or genetic mind. The human species is connected through this network, which is made possible through the DNA.¹⁷
3. *Teacher:* The Interface Zone is the originator of language – all languages. Language is encoded into this aspect of the DNA and it bubbles to the surface of human expression. This means that the human DNA brings language to the species and receives language from the species. It is a doorway that opens in both directions.
Student: Are you saying that I can communicate with my fellow species—at the level of DNA—through words?
Teacher: Yes.¹⁸
4. *Teacher:* The Interface Zone is the meeting place of the physical and energetic levels. It is the transport of language between the two vibratory worlds. It is the gateway from the individual to the species. It is highly relevant in most biological species, but humans have sealed this gateway through the expression of their individuality and the pursuits of their

¹⁶ Ibid.,

¹⁷ Ibid.,

¹⁸ Ibid.,

ego.¹⁹

5. *Teacher:* The Interface Zone is the access point to activating the group consciousness of humanity. If humanity can operate as a collective consciousness, while its members remain anchored in the fullness of their individuality, humanity will be able to rebalance the earth and operate as co-creators of a new earth with influence that would extend to galactic levels.

Student: How? How does this all happen?

Teacher: The Interface Zone is an important component of the Grand Portal discovery and it will become known as the connecting element of the human species that unifies its genetic mind, and in this unification, unleashes its power and capability to create solutions to the natural challenges of planetary life.²⁰

Let's examine these five items one at a time.

The first definition establishes that the Interface Zone is physically based and part of our DNA. It links us to our fellow humans on earth and elsewhere in the universe (which you will see as we go further into the discourse), and all the way to First Source.

Definition two adds to point one that DNA is a network within individuals, and that it is a node on the collective network body of humanity. This collective network is equated with the Genetic Mind. This idea is most interesting because it implies a progressive link from the Interface Zone of individuals to the macro-link of the Genetic Mind, which means that individuals can gain access to the collective knowledge and wisdom contained within the Genetic Mind. This information also clarifies the term Genetic Mind by equating it with the genetic network within each individual's DNA. As a result, we have the microcosm within the macrocosm, which follows the hermetic axiom: "As above, so below."

Number three then informs us that the Interface Zone is the originator of languages. Later in the discourse the teacher explains that "language is not necessarily constructed of words. It can be visual and it can be musical as well, consisting of tempo, frequency, modulation, etc."²¹

The fourth definition re-emphasizes that the Interface Zone is the gateway from the individual to the collective, but it is also the interface between the physical and energetic dimensions. The final part of item four, and probably the most important, is that the Interface Zone is shut down by the ego-personality and is therefore preventing our communication with the Genetic Mind.

Definition five completes the circle, so to speak, by explaining that the activation

¹⁹ Ibid.,

²⁰ Ibid.,

²¹ Ibid.,

and use of the Interface Zone is the key to rebalancing the chaotic and distorted nature of our present world. This harmony will somehow lead to our influence on a galactic scale.

Presently, we have a fragmented and distorted Genetic Mind. Even though it contains critical knowledge and wisdom accumulated over the centuries, it is also constituted of falsehoods. In a way, the Internet is an externalized version of the Genetic Mind, for it too contains truths and falsehoods, the beautiful and the ugly, the uplifting and the degrading. In effect, both exhibit the best and worst of humanity. And just as we can choose where we surf through the *virtual* space of the Internet, we will probably also be required to learn discernment as to the information we encounter when we are able to explore the *energetic* space of the Genetic Mind.

Completing this final definition, we learn that the Interface Zone is a critical component of the Grand Portal's discovery. The implication is that we, as individuals, can contribute to the Grand Portal discovery by activating our Interface Zones, thereby accessing the Genetic Mind or collective un-conscious of humanity and working to harmonize the planet. Further, the fragmentation and distortions of the Genetic Mind can apparently be eliminated, thereby restoring its health through the knowledge gained by the Grand Portal's discovery.

As a topic of study, the Genetic Mind is a complex one, but as you will learn as you read this discourse for yourself, access to the Genetic Mind by a growing number of individuals is somehow necessary, and consequently critical to discovering the Grand Portal.

Apparently, the Genetic Mind is vulnerable to pollution in the same way our physical planet is. Considering the assertion that the Genetic Mind represents the collective body of humanity, this might mean that our contact with spirit via the Genetic Mind can be severed, thus plunging our planet into a psychological crisis of overwhelming proportions. Perhaps, the analogue to this is the theorized tipping point of the world's climate when it becomes beyond our control to reverse.

The severing of our access to the Genetic Mind then, would likely delay our discovery of the Grand Portal, and this is possible according to "Excerpts from Liminal Cosmology."²²

Now that we have some idea of the nature of the Interface Zone, the discourse turns to the method for activating it. We are told that this involves turning our attention to it and using a "password" that will activate the Interface Zone.

Using the necessities for accessing the Internet as an analogy, the teacher explains that in order to access the Internet, we must have a computer, an Internet connection, a browser, and in many cases, a password. Like the tools for accessing the Internet, he states that we already possess all the means for re-establishing contact with the Interface Zone.

This involves re-programming our DNA by visualizing "wormhole" structures that

²² Excerpts from *Liminal Cosmology*

can be created in the DNA by visualizing them. The teacher gives some of the characteristics of these wormholes to help in the visualization. This visualization is then to be accompanied by the use of an affirmation (the metaphorical password). Here is that section of the discourse.

Student: Can you tell me what this password is?

Teacher: You must have the conceptual picture [the wormhole visual cues] and you must hold the following affirmation clearly in your mind and heart:

I am forever connected to my brothers and sisters of all time and space. What is known by them I can know. What is found by them I can find. What is to come from them I can be. In all that I do may the mind of many hold sway over the mind of one.

Student: This is the password?

Teacher: It is an encoded affirmation. It activates the Interface Zone within you. It stimulates the connection between you and the genetic mind of humanity.²³

Reciting this affirmation, or mantra, is only a part of its use however, for if we don't incorporate its meaning into our consciousness as an attitude toward life, it will not be effective.

The password is only a metaphor for accepting this basic attitude and allowing it authority in your heart of hearts and mind of minds. This attitude must hold primacy in your being.²⁴

Teacher: The password is not a magic word or mantra or affirmation. It is the construction, over time, of an attitude that becomes intrinsic to your character. When you can cite the affirmation I gave you and know in your heart and mind that you have truly lived this for a period of months, perhaps years, you will have the transparent access to the genetic mind that you seek.²⁵

In simple terms, the password is not a literal magic word mantra or affirmation. The “password” might be construed as one of the above descriptions by the *form of the words*, but we are exhorted to identify with the *inner spirit of its words*.

This advice is important, and it applies to many spiritual techniques. Unless we

²³ The Interface Zone

²⁴ Ibid.,

²⁵ Ibid.,

change our attitudes in conformity to the heart and spiritual mind principles and influences of spirit, all the spiritual techniques in existence will not gain us expansion of consciousness to that of the Sovereign Integral—and this is the goal for all individuals of the space-time worlds.

Before completing comments on this discourse, there is one more thing to mention, and it is quite interesting. This has to do with a phrase in the affirmation—"the mind of many."

The student believes that "the mind of one" is First Source, but the teacher corrects him by stating that the mind of one represents the mind of each human being. First Source is "the mind of all." The mind of many is equivalent to the Genetic Mind. What's more, the teacher then reveals that this phrase—the mind of many—is encoded in our DNA. Once again there are no details offered on how this is possible. We are only told that this affirmation will help us gain access to a specific area of the Genetic Mind that relates to the discovery of the Grand Portal.

NOTE: The Exercises and Meditation section of the *Collected Works of the WingMakers* provides a meditation for the Interface Zone.

Techniques of the Intuitive Intelligence—*The voice of this world can be traced to the ego-personality, while your original voice whispers and nudges from the depths of your heart.*²⁶

The sixth Lyricus discourse introduces the concept of the heart-brain system. As you will discover, learning to work with this system is of paramount importance relative to establishing a working relationship with the Sovereign Integral, even though these two all-important elements are not directly addressed in this discourse.

Teacher: Just as the physical heart has an energetic, or quantum counterpart, so does the brain. These two organs and their peripheral systems—at both the physical and quantum levels—are completely integrated, in a manner which science is only now beginning to understand.²⁷

Also, this discourse asserts that those who have *mastered* the heart-brain system enabled them to access the Genetic Mind. These individuals are described as the "prophets and philosophers" who were "the wisdom-bearers that elevated all humanity."²⁸ Whether there are contemporary wisdom-bearers is not disclosed.

The discourse opens with a discussion of the inner voice that all humans possess. This voice is distinctly different from the voice of the outer ego. The inner voice, also

²⁶ Techniques of the Intuitive Intelligence

²⁷ Ibid.,

²⁸ Ibid.,

described as our original voice, is spoken by the heart.

Generally, the heart is understood as a symbol for our feelings, and this also applies to the many references to the heart in the Lyricus teachings. These teachings are quick to point out however, that the heart is multidimensional like the multiverse. Therefore, the feelings we generate span many levels, from feelings of hatred to feelings of love and compassion.

Teacher: Like the universe, the heart is multi-leveled. The heart of which I speak is adept at expressing intuitive intelligence in the spirit of compassion and understanding. When you hear a voice within that strikes this balance, you have found your inner voice.²⁹

So, at the very beginning of the discourse a baseline is established for our inner voice. Obviously, this is crucial for assessing which voice we are listening to.

Notice above that the voice of the heart is also termed our original voice. In a fashion similar to the shutdown of the Interface Zone, our original voice is largely shutdown also. Hence, the intuitive techniques are designed to re-establish the original voice of the heart that lies beyond the ego-based feelings that mute the heart's voice. Importantly, this voice never stops "speaking" but the metaphorical noise of the outer world and our attachment to it, drowns it out.

Having established the inner voice idea, the teacher then explains that the physical heart is simply the lowest manifestation of the energetic, or quantum heart. Lowest, in this case, means third-dimensional and physical. Here is a list of the many functions of the energetic heart.

- The heart is dimensional and multi-faceted
- It expresses emotional currents
- Regulates physiological functions
- Activates certain brain chemistry
- Communicates throughout the body and mind
- Receives precognitive impressions from your future environments
- Connects you to all other states of being
- The heart is the gateway to the compassion frequency of love—the purest force of the multiverse

The final characteristic in this list occupies the next part of this discourse. Surprisingly, the dialogue turns technical here, for one would think that love and compassion are pure feelings, which are not normally described in a scientific and technical sense. This confluence of objective science and subjective emotions is what makes the WingMakers/Lyricus teachings attractive to many people who resonate to this

²⁹ Ibid.,

material.

This can also be thought of as a confluence of the brain and heart or reason and intuition. This integration of two primary aspects of human psychology foreshadows the development of the multi-dimensional science that will be a by-product of the Grand Portal discovery. Below is a summation of the technical aspects of the heart's energetic environment.

The multiverse consists of:

- Eleven holographic spheres of consciousness.
- Each interpenetrating the one that is more inward.
- The outer sphere contains all spheres, and this is the consciousness of First Source.
- The innermost sphere is the consciousness of inanimate objects like a stone or seashell.
- Love is separated into frequencies that resonate in harmony with each of these “spheres,” or domains of consciousness.

The heart consists of:

- Different layers of consciousness, and each “layer” has an intelligence of perception and expression.
- This intelligence is linked to the brain and higher mind.
- Hence, the Human Instrument is capable of expressing from any dominant frequency, or sphere of the multiverse, and this includes First Source.

As you can see, from the standpoint of the knowledge base of Lyricus, the multiverse is a creation amenable to scientific study at dimensional levels that our physicists are only beginning to touch upon. Again, the difference here is that the psychological component is soundly embedded as a key factor of the multiverse.

We next learn that the heart is the “gateway to the multiverse” because

...of its ability to decode emotional frequencies from the highest levels of the multiverse and express them into three dimensional environments through a human instrument.³⁰

The discourse now turns to the technique that will clear the heart of the emotional debris accumulated by the ego-personality. The most important factor is forgiveness, which blossoms into compassion. Here is the affirmation for this technique:

As the light of my heart brightens, so does my capacity to forgive. As forgiveness flows into my heart it moves upwards, filling my entire head with the most delicate and

³⁰ Ibid.,

refined light imaginable, and from this light, a compassion for my past settles in, and all that has occurred is rewritten in this light.³¹

The teacher adds that as we listen to the words, we should observe pictures that appear in the heart. We are used to thinking that the internal images we form are confined to the area of the head where the brain is located, and by default, the mind. The teacher, however, tells the student that we can move images to other areas of our bodies, in this case, the heart.

The purpose of this technique is to clear one's negative, unhealthy emotional history. The effectiveness of it is dependent upon the abilities of visualization and imagination. The teacher adds that these two abilities "engage the heart's core intelligence and the brain's receptivity is a result."³²

Put succinctly, the clearer the imagery we form, the more potent the result will be. But there is also another key element in this process, that of "emotional authenticity." Unless we are honest with ourselves regarding the negative emotions we all have, what the discourse calls the higher brain, will not respond. The effect of this breakdown in the heart-brain system means that the individual is not able to actualize the psychological clearing that will free him or her from the prison of the past.

Now this is where the discourse gets even more interesting, for we learn that the brain is designed to receive only *specific* frequencies from the heart. It must be understood here that just as the heart is multi-dimensional, so is the brain. These other dimensions of the brain are not delineated, so the discourse simply designates these with the loosely framed term—the higher brain. From this designation, it is reasonable to assume that the higher brain is a counterpart to the higher mind, but this assumption is not backed up in this discourse.

Teacher: Just as the physical heart has an energetic, or quantum counterpart, so does the brain. These two organs and their peripheral systems—at both the physical and quantum levels—are completely integrated, in a manner which science is only now beginning to understand.

It is not that the heart transmits an order to the brain, and the brain, detecting the potency of the directive elects to act on it or not. The heart and brain are a unified system that cycles and recycles energy, information, and intelligence within the human instrument. *This system operates with greater effectiveness, in terms of expressing its innate intelligence in three-dimensional environments, when it is entrained to the core heart energy of compassion and understanding.* [Italics mine.]³³

³¹ Ibid.,

³² Ibid.,

³³ Ibid.,

I have italicized the last sentence in this quotation in order to bring out one more point. There is a definite connection between the heart and the mind. This is blatantly obvious by the thoughts and actions produced by the emotions. When our emotions are the result of the influence of the ego's defense systems we are likely experiencing the heart-brain system operating at its lowest frequency. Consequently, the system is ineffective in its ability to free us from negativity, but quite effective in producing "solutions" that keep us imprisoned within the ego's illusory world.

However, by the infusion of what the discourse refers to as the heart's core frequencies of compassion and understanding, the heart-brain system is completely upgraded, resulting in its functioning at the performance level for which it was designed.

The higher brain system is designed to scan the emotional data incoming from the heart system and determine if the textures and subtleties of the data are derived from the core heart frequencies or are derivatives of the three dimensional environment and/or emotional history.³⁴

This passage makes it clear that as long as we continue to send the brain low signals derived from our interactions with the physical world along with emotions derived from our emotional history, the heart-brain system does not operate according to its design.

At this stage of the discourse, the student asks if anyone can work with the heart-brain system and the teacher answers in the affirmative. The teacher goes on to reiterate the necessity of utilizing the core frequencies of compassion and understanding for the proper functioning of the system. He adds that the techniques of intuitive intelligence offered in this discourse will not be effective if we are not engaging the heart's core frequencies.

Now the student asks for a review of the technique. It consists of four steps. The first is the sounding of the affirmation and the second is the visualization, which we have already covered. The third step is release. We might expect this release to involve surrendering the negative emotions to which we are probably attached.

Instead, we are instructed to release, or surrender our expectations for the results of the practice. This involves trust, a word that comes up fairly often in relation to spiritual practices, as well as in relation to the WingMakers/Lyricus materials. In any case, trust is needed in order to release the ego-based emotions that are the chains preventing us from rising to higher, more expansive levels of consciousness.

The fourth step is "light distribution" or as the teacher likes to think of it—"light connection." I will leave it to you to absorb the details of this fourth step, as well as the entire technique.

³⁴ Ibid.,

In closing, it should be pointed out that in the context of releasing his translations and personal writing, this last discourse was a prelude to James' detailed focus on the heart virtues and living from the heart. These materials directly relate to the EventTemples website and the meditations offered there. Thus, the overarching plan of James' work as a Lyricus teacher has become clearer as this work continues to unfold.

NOTE: The Exercises and Meditations section provides a complete outline for the Intuitive Technique.



Discourse 1

Experiencing the Wholeness Navigator

Student: What prevents me from experiencing my innermost self?

Teacher: Nothing.

Student: Then why don't I experience it?

Teacher: Fear.

Student: So, then fear prevents me?

Teacher: Nothing prevents you.

Student: But didn't you just say that fear is the reason I can't experience this state of consciousness?

Teacher: Yes, but it does not prevent you.

Student: Then what does?

Teacher: Nothing.

Student: Then what role does fear play?

Teacher: If you are in prison, what do you fear most when you dream of being liberated?

Student: Returning to prison... So, you're saying that I fear experiencing my inmost self because I will return to my ignorance.

Teacher: No. I am saying that your fear of ignorance holds you in ignorance.

Student: I'm confused. I thought you were saying that I feared the experience of my highest self, but now it sounds like you're saying that I fear my human self. Which is it?

Teacher: You fear the return to your human self after experiencing the God-fragment within you.

Student: Why?

Teacher: If you are thirsting in the desert, what is it that you desire above all else?

Student: Water?

Teacher: So if I gave you a glass of water, you'd be satisfied?

Student: Yes.

Teacher: For how long?

Student: Okay. I see your point. What I would desire above all else is to be near water so I could drink whenever I wanted, or better yet, I would want to leave the desert entirely.

Teacher: And if you loved the desert, wouldn't you fear to leave it?

Student: You're saying that I fear the experience of my inmost self because I would want to leave this world behind, but how can I fear this when I have no experience of it whatsoever?

Teacher: This is not the fear that floods your body when someone is about to kill you. It is the fear of a shadow so mysterious, ancient, and primordial that you know immediately that it transcends this life and this world, and its knowing will change you irrevocably.

Student: So it's really this change that I fear?

Teacher: It's the irrevocability of the change that you fear.

Student: But how do you know? How do you know I fear this so much that I cannot experience my inmost self?

Teacher: In order to keep the human instrument in stable interaction with its world, the designers of the human instrument created certain sensory constraints. Because these were not absolutely effective, there was also designed into the Genetic Mind of the human species an instinctual fear of being displaced from its dominant reality. For these two reasons, I know.

Student: But this isn't fair. You're saying my capacity to experience my inmost self has been diminished by the very beings that designed it. Why? Why should I be continually frustrated to know I have a God-fragment inside me, but not be allowed to interact with it?

Teacher: Do you love this world?

Student: Yes.

Teacher: You are here as a human instrument to interact with this world and attune to its dominant reality, and bring your understanding of your inmost self to this world even

if this understanding is not pure, strong, or clear.

Student: But if I had this experience of my inmost self, couldn't I bring more of this understanding into this world?

Teacher: This is the fallacy that frustrates you. Do you think the experience of this sublime energy and intelligence can be reduced to human translation?

Student: Yes.

Teacher: Then how?

Student: I can teach others how it feels to be in rapport with their souls. I can bring more light to this world and inspire others to seek this out within themselves. Isn't this what you do?

Teacher: Have I taught you how to achieve this state?

Student: No. But you have inspired me.

Teacher: Are you sure? Haven't I just told you that you can't experience this state in the human instrument? Is that inspiration by your definition?

Student: I didn't mean in this specific case, but you inspire me to think deeper into the issues or problems that confront me.

Teacher: If you want to bring more light into this world, why will interaction with your inmost self enable you to do so?

Student: That's just it. I don't know if it will. It just seems logical that it would. Don't all good teachers have this insight? Don't you?

Teacher: It's true that there are teachers who can switch their dominant realities, and have learned to integrate this in their life without losing balance or effectiveness in this world, but they are extremely rare.

Student: I know this. But this is what I aspire to learn. It is learned isn't it? Can't you teach me?

Teacher: No, it is not learned. It is not teachable. It is not acquired through instruction, esoteric technique, or revelatory process.

Student: Then how do those teachers who have this ability acquire it?

Teacher: No one acquires this ability. That's my point. No teacher within a human instrument on earth at this time, or any previous, has the ability to live as a human and

simultaneously live as a God-fragment. Nor does any teacher juggle between these realities with certainty and control.

Student: I'm surprised to hear this. Why is this so?

Teacher: For the same reasons I told you earlier. Do you not think this applies to all humans?

Student: Even Jesus?

Teacher: Even Jesus.

Student: Then why do I have this desire? Who put this notion into my head that I should be able to experience this inmost self or God-fragment?

Teacher: If one experiences the wind, do they not understand something of a hurricane?

Student: I suppose.

Teacher: And if they experience the rain, don't they understand even more about hurricanes?

Student: Yes.

Teacher: If you never experienced a hurricane, but you experienced wind and rain, might you be able to imagine a hurricane better than if you never experienced wind and rain?

Student: I should think so.

Teacher: Such is the case of the God-fragment within the human instrument. You can experience unconditional love, supernal beauty, harmony, reverence, and wholeness, and in so doing, you can imagine the features and capabilities of the God-fragment within you. Some teachers have simply touched more of the edges of the God-fragment than others, but I assure you, none have entered into its depths while living in the human instrument.

Student: But don't some teachers travel outside their body?

Teacher: Yes, but they are still living in a human instrument whilst they travel. Everything I said still applies.

Student: So what do I do? Give up the desire to have this experience?

Teacher: There is a fish that can leave its underwater world upon the equivalent of

wings. While it is only for a short time, it experiences the realm of the air-breathers. Do you think this flying fish ever desires to touch a cloud, climb a tree, or venture into a forest?

Student: I don't know... I doubt it.

Teacher: Then why does it fly above the water?

Student: I suppose it's an instinct, something of an evolutionary imperative—

Teacher: Exactly.

Student: So you're saying this is true of humans as well. We strive to experience our God-fragment out of an evolutionary imperative or compulsion?

Teacher: Yes, and like the flying fish, when we break from our world it is only for a short time and we fall beneath the surface once again. But while we are above the surface of our world, we momentarily forget we are just a human with a beginning and an end. Yet, when we do this, we do not imagine that we can touch the face of God within ourselves.

Student: But I do. I feel that I can, and even should, touch this God-fragment.

Teacher: You think this way because you have the hopeful exuberance and naïveté of a person unacquainted with the experience of First Source.

Student: So you don't feel this way?

Teacher: Anyone attuned to the highest vibrations of their innermost self will feel this and be guided by it. The only difference is that I am content in knowing that I will not experience it while I am embodied in a human instrument.

Student: And what does this contentment provide you that I don't have?

Teacher: The ability to channel my energy into this world rather than to apply it in the pursuit of another.

Student: But I thought you said it is an evolutionary imperative? How do I control this desire or ambition?

Teacher: Live in this world with all your passion and strength. See the God-fragment in this world, even if it is only a diminished beacon or tired light. See it! Nurture it! Do not be so quick to look for it in the depths of your heart or mind where you believe it might be.

Student: It's hard not to be disheartened at the sound of these words. It is like someone

telling me that the vision I had was merely a mirage, or a trick of the light.

Teacher: This is a world of shadows and echoes. You can chase the source of these if you desire, but you will likely do so at the loss of living in this world. You will diminish your experience of the shadows and echoes, and this is the very reason you incarnated upon this planet at this time.

Student: But it sounds so passive, as if I should settle for *experiencing* this world, and not try to *change* it. I feel like I'm here with a mission to improve it, to change it for the better, and I'm missing some experience, some capability to do this. What is it I feel and why?

Teacher: When you experience the warmth of the sun, do you change the sun?

Student: No.

Teacher: And if you hold a piece of ice in your hands, do you change it?

Student: Yes. It begins to melt.

Teacher: So there are some things you can only experience, and there are some things you can change.

Student: And I should know the difference.

Teacher: It helps.

Student: I know this. It's elementary. I'm not sure it helps me feel less disheartened.

Teacher: You know this, I agree, but you have not necessarily practiced it. It is a principle of life to practice discretion and discernment, and while people will think this concept elementary, it is a critical difference in living life in a state of fulfillment or, as you put it, frustration.

Student: So I can't change the fact that the God-fragment within me is unknowable to my human mind, and I need to accept that. Is that the lesson to be learned here?

Teacher: No.

Student: Then what is?

Teacher: The concept of the God-fragment within you has power. It can be contemplated, but it cannot be experienced as a dominant reality in a human instrument. Through this contemplative approach you can learn discernment, and through this discernment you will learn how to navigate in the world of shadows and echoes in such a way that you bring changes that are in accord with the objectives of First Source. You

externalize the will of the God-fragment, rather than seek its experience. In so doing, you eliminate the fear and frustration energies that flow through your mind.

Student: Thank you. Your teaching just struck the chord I have been seeking since I found this path, and I feel its resonance.

Teacher: In resonance you will be guided.



Discourse 2

Calling Forth the Wholeness Navigator

Student: Is God a physical being?

Teacher: Are you?

Student: Of course.

Teacher: Then doesn't it stand to reason that God is as well?

Student: I don't know...

Teacher: Can a dead man govern a city?

Student: No.

Teacher: Then how does First Source govern the Grand Universe that is—at its most coarse expression—a physical manifestation?

Student: First Source inhabits a body like you and me?

Teacher: Can any person upon earth create something more magnificent than their human instrument?

Student: I can't think of an instance.

Teacher: So, within this world, the human instrument is the highest expression of materiality?

Student: I think so.

Teacher: And whatever a human creates, its creation is less magnificent than it is.

Student: Unless it is a child.

Teacher: And who is the child of First Source?

Student: We are.

Teacher: No. Humans are thousands of generations removed from First Source. Who was the original child or first creation of God?

Student: I don't know. Source Intelligence, or Spirit?

Teacher: Source Intelligence isn't a creation of God; it is the mobility and presence of God.

Student: Then I'm afraid I don't know.

Teacher: When a cloud emerges from a blue sky, there are specific conditions that create the cloud. It appears from the sky, but does not resemble the sky in color, scale, texture or scope. And yet, is it not accurate to say that the cloud was a child of the sky?

Student: I suppose, but what does this have to do with the physical body of God?

Teacher: Think of First Source as the sky, and the physical body of First Source as the cloud.

Student: So, the first child of God was the physical body of God?

Teacher: Yes.

Student: First Source created the conditions whereby its physical counterpart could manifest to govern the physical universe. Then which came first, the physical universe or the physical expression of God?

Teacher: Do you elect a president before you have a nation?

Student: Okay, I see your point. Is it true that we were created in the image of God?

Teacher: There are genetic archetypes that reside within the physical manifestation of God, and these archetypes are seven-fold.

Student: So there are seven manifestations of God? Are they all physical?

Teacher: They can be summoned physically at will, but God appears to each of his seven offspring in the form they will recognize as their father.

Student: Are you referring to the seven root races of earth?

Teacher: No. The seven races of humankind are part of the most ancient genetic line of the universe in which earth is an infinitesimal component. I'm referring to the seven genetic archetypes that reside within the Seven Tribes of Light that are known as the Central Race. They are sometimes referred to as the Elohim, Shining Ones, or WingMakers.

Student: And you're saying that these beings are separated into seven genetic groups?

Teacher: The Grand Universe consists of seven universes, and each of these converges in the central-most region of the Grand Universe. It is within this region that the seven physical manifestations of First Source live, each an archetype of the human instrument

designed for the universe of its destiny.

Student: Are you saying there are seven versions of God?

Teacher: There is only one God, but there are seven human instruments—each with different attributes and capabilities—that the one God inhabits. Our universe is associated with the Seventh Archetype, and it is this expression of First Source that interacts with, and governs, our universe.

Student: Are all seven universes like our own?

Teacher: The physical worlds are similar in all material respects, but the life forms that populate them possess different genetic capabilities, forms, and expressions, each based on the archetype of First Source.

Student: A human instrument from universe one would not be similar to a human instrument from any of the other six universes?

Teacher: Correct.

Student: But isn't this true even within our own universe? Not all humanoid life forms look the same?

Teacher: This is not a matter of appearance. You are 98 percent identical to a chimpanzee—genetically speaking—and yet you undoubtedly consider yourself quite different in appearance.

Student: What you're saying is that all humanoid life forms, regardless of where they are located within our universe, are genetically linked to the Seventh Archetype of First Source?

Teacher: Correct, but you can extend this to include a broad spectrum of other life forms as well. In other words, it's not just the human instrument.

Student: Then in the other six universes, each has its own archetype that is embodied by God, and the life forms of these universes conform to this archetype—at least from a genetic perspective, if not in appearance. Is this accurate?

Teacher: Yes.

Student: Then the obvious question is why? Why does First Source divide itself into seven genetic universes?

Teacher: When you approach a vast mystery, a mystery as infinite as the Grand Universe, what do you, as the creator, desire above all other things?

Student: Assurance that the universes will not be destroyed.

Teacher: Assume that you have no doubt of this—so perfect is your plan.

Student: Then I would probably want to inhabit what I created and explore it.

Teacher: And how would you do this?

Student: I would need to travel somehow.

Teacher: Assume that you are the Seventh Archetype of First Source. You are alone in your universe, and the universe is populated only with celestial bodies. There are no sentient life forms and no method of travel.

Student: But isn't that what Source Intelligence is for? Doesn't First Source utilize Source Intelligence for its travel or omnipresence?

Teacher: Let me remind you that we are discussing a physical expression of God. The Seventh Archetype of First Source is not able to travel about the universe independent of the laws of the universe. You may think of these seven Archetypes as the Human Instruments of First Source, and attribute similar characteristics and limitations to them, as we ourselves must bear.

Student: So, the physical archetypes of First Source do not share the omnipresence and omniscience of their Father?

Teacher: They do not.

Student: Do they operate as a team, or are they independent?

Teacher: They operate in cooperation and collaboration, but they exercise their sovereign wills as it pertains to the universe under their charge.

Student: Were the archetypes of First Source created right after the creation of the Grand Universe?

Teacher: They were created in succession the same way a family is created.

Student: Why?

Teacher: There is much to learn from the creation of one that can be passed on to the next.

Student: I want to see if I understand this correctly. At some point in time there was a Grand Universe created by First Source, consisting of seven universes, each governed by a physical expression of First Source. The universes were devoid of life other than celestial bodies like stars and planets. Is this correct so far?

Teacher: Yes.

Student: And then the creation of life occurred. How?

Teacher: First Archetype of First Source created life forms, what we shall call the Central Race of First Universe. These beings were very powerful and not unlike their creator in function and form. They, in turn, created the genetic structures that became the first, pure physical soul carriers that housed the individuated spirit energies of First Source.

Student: And this repeated itself six more times?

Teacher: Each universe was populated with genetic structures that were based on the Archetype of First Source for that particular universe. Each genetic structure had unique capabilities that were suited for the exploration and colonization of their particular universe.

Student: So, there are seven different genetic structures of soul carriers exploring the Grand Universe. For what reason? Why does First Source design the universe this way?

Teacher: The Grand Universe is a vast network of life-bearing planets that enable the individuated spirit consciousness, housed within a soul carrier, or human instrument, to interact with the limitations that physical worlds—by their very structure—impose. By interacting with these limitations, the genetic structures evolve, and in this evolution, they become unified.

Student: Are you saying that evolution's final form is unity?

Teacher: Not in all species, but in the most advanced formats of physical existence, unity is the outcome of evolution.

Student: Why?

Teacher: When you create something that is in your image, what do you think is the most difficult thing to do?

Student: Let it go?

Teacher: Correct. You want your creation to explore and colonize the universe, but you also want your creation to return. Thus, you instill a fundamental instinct within your creation to desire to return to their place of origin. This is the unification instinct and it is one of the most powerful instincts designed into the soul carriers, of which the human instrument is one.

Student: Then human-like, soul carriers exist throughout the Grand Universe, and all of

them are designed to explore the expanding universe, but also to return to the central-most region after they're done. This doesn't make a lot of sense.

Teacher: It is not the soul carriers that return. These are physical-based vehicles that, like all physical matter, decay and transform. Only the Wholeness Navigator within the soul carrier neither decays nor transforms. It remains everlasting, and within this specific element of humanity it is designed to return to its origins.

Student: Where does one draw the line between First Source and other life forms?

Teacher: How do you mean this?

Student: Are the Archetypes of First Source separate from First Source. In other words, do they have their own identity, or do they think of themselves as First Source? In the same way, what about the Central Race?

Teacher: There are five rings of life that comprise First Source. At the center is the consciousness of First Source. At the whole is Source Intelligence. In between are three rings of life: the seven Archetypes of First Source, the Central Race, and the individuated spirit-essence, or Wholeness Navigator.

Student: And each of these rings of life draws their identity from First Source?

Teacher: Yes.

Student: What you're really saying is that all of these life forms are threaded together as one consciousness?

Teacher: No more than a family is one consciousness.

Student: They are separate?

Teacher: They are both separate and unified.

Student: How?

Teacher: The five rings of life are distinct forms of consciousness. In the formless state, each ring of life is aware of its unity, purpose, and inherent kinship with the others. In the physical realms, where consciousness is expressed through a dimensionally focused soul-carrier, they have a diminished awareness of this connection. Thus, they are both separate and unified, depending upon which strata of consciousness the entity is focused.

Student: Then you're saying that even the Archetypes of First Source, since they have a physical body, operate in the three-dimensional world without a strong sense of connection to First Source? It hardly seems possible.

Teacher: No one within the Central Race pretends to know the degree in which the Archetypes of First Source have a diminished capacity to recall their Source vibration. However, those within the Central Race are well aware of how the soul carriers of three-dimensional substance, create the condition of separation in which divine recall is reduced to such a degree that the entity regards itself as separate from First Source, and therefore its capabilities.

Student: Separate from the capabilities of First Source?

Teacher: If you believe you are an ant, how do you behave differently than an eagle?

Student: But an ant is not an eagle.

Teacher: But the Wholeness Navigator is First Source. If the ant were an eagle, in every respect except form, but associated its capabilities with that of an ant, the eagle would slowly lose its ability to fly, its entire physical body, mind, and emotional make-up would change. Its soul carrier would literally devolve.

Student: Our bodies cause our souls to devolve?

Teacher: No. Our sense of separation from our Source vibration causes our human instrument to remain devolved. The devolution has already occurred; it is merely perpetuated.

Student: Then the goal is to awaken this Source vibration and begin to re-associate with its divinity—this is what causes the human instrument to evolve in the direction of the Wholeness Navigator?

Teacher: If you are going to start a fire, what do you need?

Student: Dry wood, kindling, and a lot of work generating sufficient heat to combust the kindling.

Teacher: And what is the most critical of these?

Student: I suppose the kindling.

Teacher: Can you start a fire without any of the elements?

Student: No.

Teacher: Are you sure?

Student: Well, I could start a fire with the kindling, but without the dry wood, it won't last very long.

Teacher: Aren't they all critical then?

Student: Yes.

Teacher: And if I had all the critical components to start a fire, but I had no experience, would I be able to produce fire?

Student: Probably not.

Teacher: I might not even know, if someone were to give me all of these items, that their purpose was to create a fire. Correct?

Student: Correct.

Teacher: So we can add experiential knowledge as a critical component.

Student: Yes.

Teacher: And what if I didn't see the need for a fire?

Student: Okay, so you also need a reason or desire.

Teacher: Yes. Desire and purpose are critical.

Student: Okay, I agree we can add that to our expanding list.

Teacher: And if we were outside and it was raining and our kindling became wet—

Student: I understand, conditions must be right.

Teacher: So conditions are important also?

Student: Yes, but where are you going with this? I don't understand how this applies to my question about what causes the Wholeness Navigator to evolve?

Teacher: You simplified your question to the extreme. The equations of evolution are so complex that they are invisible to the mind of the human instrument. It is not merely the re-association with the Source vibration or God-Fragment that draws the Wholeness Navigator to its divinity and re-asserts its capabilities as a replica of First Source. This equation carries thousands upon thousands of critical elements bundled in a coherent, carefully orchestrated path. I wanted you to remember this.

Student: But isn't it necessary to simplify in order to approach the subject? How can anyone give all of these factors equal weight and still have an intelligent discussion?

Teacher: That's my point. You cannot.

Student: So we can't even discuss it?

Teacher: No, not with any degree of accuracy. Evolutionary circuits are dependent on complex systems, and these systems are so vast and multifaceted that words—when applied to depict them—only serve to bring focus on one element and this element is never—in itself—powerful enough to catalyze or mobilize the evolutionary path.

Student: So what does?

Teacher: If you had a magical friend that was infallible in her judgment; perfect in her decisions because she saw clear to the destination of First Source and therefore knew how to travel the landscape to achieve her reunion with God. What would you do with this friend?

Student: I'd listen to them. I'd ask them for directions and guidance. I'd follow as closely behind them as I could.

Teacher: Even if they led you to a cliff and jumped off.

Student: Well, if I really believed they had this infallible judgment as you put it, yes, even if they jumped off a cliff. Somehow I'd trust that I would be okay if I followed them over.

Teacher: What if they didn't know you were following and they had capabilities that you did not? In this example, they could fly, but you could not.

Student: I guess I would have made a terrible mistake in following them, and I'd die as a result.

Teacher: So your friend's judgment, even though it was infallible for herself, led to your own destruction.

Student: Yes.

Teacher: So who then do you offer your trust to?

Student: Myself.

Teacher: And why?

Student: Because I know my own limitations.

Teacher: So what do you think is the mobilizing factor for one's evolutionary path to Wholeness and unity?

Student: You mean if I could sum it up in a single concept—despite the fact you showed me earlier that it couldn't be done?

Teacher: You're learning very well.

Student: It would be to trust myself.

Teacher: What part of your self?

Student: The soul.

Teacher: And not the carrier?

Student: Okay, I would need to trust the whole of me.

Teacher: Trust the parts and the whole. Trust the connection of these to First Source. Trust the God-Fragment that orchestrates all of this complexity into coherent experience and knowledge that assures the recollection of your divinity. Trust the evolutionary process defined by First Source. Trust each of these above the external voices that meet you, no matter how infallible they may appear to be. Trust your self-knowing and its ability to guide you in the ascending spiral of your journey.

Student: Even though I am but a student?

Teacher: Are we not all students?

Student: But there are those who know more than me. I don't feel like I know that much to trust myself. How can I overcome this self-doubt?

Teacher: It is not something to overcome. If it were, would you then require trust?

Student: I suppose not.

Teacher: When you grapple with the finer distinctions of a concept, you invariably come to a wall that defines the limits of your memory or experience. When you find this wall, there is nothing wrong with seeking help from others, but remember that you are the entity that is most aware of your own needs. The wall that you find may be precisely what you need at that time.

Student: Then it seems that I need to become more aware of my self-interests and needs.

Teacher: The needs that you have that fuel your evolution as a Sovereign Integral. If you are hungry, your stomach will remind you. If you are tired, you will yawn and your eyelids will become unbearably heavy. What is the equivalent for your evolution as a Sovereign Integral?

Student: It's an interesting question. I don't know.

Teacher: What causes you to search for your higher self?

Student: I guess unanswered questions. Not knowing who I am, where I am going or why I am here.

Teacher: Really? Unanswered questions awaken you to your highest self-interests?

Student: I can tell by your question that I answered wrong. What is it then?

Teacher: It is inspiration! Inspiration from the spiritual masters who came before you. Inspiration from Nature. Inspiration from art. But most importantly, it is the inspiration that enters from the realm of the Wholeness Navigator within you, into your human instrument and then tirelessly kindles your desire to recollect the reality of the God-Fragment stored inside you.

Student: How do I recognize this inspiration?

Teacher: It is not important to recognize it. It only matters that you feel it and welcome its presence because this is how you develop self-trust and self-knowing.

Student: Are there techniques to accomplish this?

Teacher: Of course.

Student: What are they?

Teacher: You haven't invented them yet?

Student: I thought you might know some that you could share.

Teacher: I know my own. I do not know yours.

Student: They're different for everyone?

Teacher: I don't know.

Student: How did you create your own techniques?

Teacher: If you want to establish a relationship with someone that you want to know, what are some of the things you do?

Student: I might invite them for a conversation over tea, or possibly write them an introductory letter describing my wish to meet them.

Teacher: And if they don't respond.

Student: I will probably assume that they are too busy, or more likely, not interested in meeting me.

Teacher: Then this is the problem.

Student: What?

Teacher: The human instrument gives up too easy, if it invites the Wholeness Navigator into its realm at all.

Student: I think we're all sensitive to rejection.

Teacher: Do you think it's possible to be rejected by the divine instruments of First Source?

Student: I never thought about it before. Maybe?

Teacher: It is not. The divine instruments of First Source are ever vigilant for sincere prayers, and never reject the offer to extend their presence within the human instrument of an entity that desires to ascend in consciousness. This is an immutable law of the universe.

Student: Is there a better way to extend this invitation than simply asking in prayer?

Teacher: It is not your words that will be heard. It is your feelings and the purity of their motivation. You could be drunk from wine and swearing in your loudest voice, but if your innermost feelings were pure, sincere, humble, and motivated by love, your invitation would be answered. In contrast, you could be meditating for days, striving to be of perfect character, and asking in the quietest whisper of a clear mind, but if you were tainted with the motivations of honor and pride, your invitation would most likely be declined.

Student: Why would the Wholeness Navigator, or any divine instrument of First Source, care?

Teacher: Why do you care if the food you eat is served on a clean plate or a dirty floor?

Student: I don't understand the comparison.

Teacher: The human instrument is a vessel, or soul carrier. Upon your planet, it houses the pure and perfect instrument of First Source: the Wholeness Navigator. If the human instrument is impure with thoughts of materiality, motivations of self-aggrandizement or actions of hatred, it makes the soul carrier less receptive to the vibrations of the

Wholeness Navigator. In some cases, the Wholeness Navigator, if it enters into such a vessel and offers its capabilities, these very capabilities are corrupted for selfish purposes.

Student: So the Wholeness Navigator does not want its capabilities to become contaminated by an impure soul carrier?

Teacher: This is partially true, but it is more that the God-Fragment within you chooses to expose its energies to a human instrument that has invited it to share its vision and understanding. Once it is invited, it will monitor the response of the human instrument to its presence. If the invitations are repeatedly extended, the God-Fragment will continue to materialize as an infused, spirit-led consciousness that directs the human instrument in its earthly mission.

Student: It sounds like the God-Fragment takes over. Is that how it is?

Teacher: The God-Fragment injects divine perspective into the human instrument. It enables the soul carrier to become the soul's vision in service to First Source. In doing this, the human instrument is transformed.

Student: I understand. I think I need some time to sort all this out. Thank you for sharing your perspective and helping me with my understanding.

Teacher: You are very welcome.



Discourse 3

The Nature of Knowledge

Student: Is there a technique to gain knowledge of God?

Teacher: What God do you speak of?

Student: The one and only source of all.

Teacher: No.

Student: Why then are there some who seem blessed with the knowledge of God, and some that seem completely ignorant of his presence and value? Surely those who are enlightened discovered a technique to secure their knowledge.

Teacher: There are no techniques. This is the great fallacy that has swept across the universe of sentient beings. We persist in our belief that there is a formula or ritual or teacher that can bring us enlightenment—or the knowledge of God.

Student: If there is no technique or teacher, then why does all of this exist? Why do you, my teacher, sit before me? Or why are there books and learned masters here, in this instructional setting? Are you telling me they're all worthless?

Teacher: When there are questions there are answers waiting to be heard. All this exists for the questions of people such as you. If these questions did not exist, *this* would not exist.

Student: But what's the point if the answers are not bringing me closer to the knowledge of God?

Teacher: Why doesn't the knowledge of destruction lay in the hands of the many instead of the hands of the few?

Student: What do you mean?

Teacher: Why is the knowledge of how to destroy humankind—on a mass level—so carefully safeguarded?

Student: You're talking about weapons of mass destruction?

Teacher: Yes.

Student: Naturally the technology is so destructive it needs to be managed and controlled by responsible governments.

Teacher: Why is it controlled?

Student: If it were in the power of any one person to destroy the lives of many, he or she might do so if they became sick of mind.

Teacher: Is the knowledge of mass destruction the opposite of the knowledge of mass enlightenment?

Student: I don't know.

Teacher: What if you were given the power to enlighten the masses of humanity or destroy humanity? Would you not be the most powerful person on earth?

Student: I can't imagine how I could be more powerful.

Teacher: How would you choose to wield your power?

Student: I suppose I'd have to have many advisors helping me to make the right decisions in order to build a great society that was rich in culture and learned citizens.

Teacher: What if the citizens that you ruled rebelled? What if they chose to be independent of your power? What would you do then?

Student: But if I had the power to enlighten them, why would they rebel? They would be enlightened and, as a result, they would choose to live harmoniously.

Teacher: But some might not want to be enlightened. Perhaps they feel that they know what is best for their development and would resist an outside source, no matter how benevolent and wise.

Student: Then I would let them have their own way.

Teacher: Even if they killed themselves and behaved in decadence?

Student: I would try to teach them how to behave properly so they would learn to live harmoniously.

Teacher: Do you think they would listen?

Student: If they didn't, I'd place the good and respectful people separate from those that were warring and cruel.

Teacher: I see. So you would divide your citizens into two groups?

Student: It would be the only way to bring harmony to some, if it couldn't be brought to all.

Teacher: And if the warring and cruel citizens ultimately had children that desired to live in harmony, what would happen then?

Student: They would only need to ask and they could rejoin the society.

Teacher: So the citizens of your society would accept them without any problem and confer upon them the same social benefits that they themselves enjoy?

Student: Yes.

Teacher: And if they didn't?

Student: I would have to order it—make it a law—I suppose. But again, if I had the power to enlighten my citizens, they surely would forgive those that were led astray by their parents, and let them re-enter the broader society.

Teacher: And what would be the result if one of these new citizens murdered someone within your enlightened society?

Student: They would be expelled and punished.

Teacher: Not enlightened?

Student: I would assume they were not able to be enlightened.

Teacher: So your power to enlighten was not perfect.

Student: I guess not.

Teacher: And what if the decadent society decided that the enlightened society should be conquered?

Student: Why would they attack if they knew I had the power to annihilate them?

Teacher: Perhaps they believed you didn't actually possess the power, or if you did, that you would never use it.

Student: We would then have to defend ourselves and capture the decadent society's leaders and lock them up until they changed their ways of thinking and acting.

Teacher: Then your power to destroy was not perfect either.

Student: Not in the same way I thought it was.

Teacher: You have answered these hypothetical questions wisely. Do you see how

power complicates?

Student: Yes.

Teacher: Do you understand that having the power to enlighten or destroy is a type of power that most people consign to God?

Student: Yes.

Teacher: So I was asking you to play God, hypothetically.

Student: I understand, but how does that answer my question about gaining the knowledge of God?

Teacher: It may not. I simply wanted you to have a glimpse of the perspective of the human-imagined God.

Student: Why?

Teacher: If you want the knowledge of God, you must have some perspective on the position of a God.

Student: But I didn't mean that I wanted to have the knowledge of the God that humans have created.

Teacher: It's the only knowledge you can have.

Student: Why can't I obtain the knowledge of the true God, First Source? Why isn't there a technique that I can use to find and acquire this knowledge?

Teacher: Let's return to our hypothetical scenario. Suppose that your power to destroy was simply a thought away. If you became angry, your power to destroy would be unleashed and the recipient of your anger would be obliterated.

Student: Would it work the same way for enlightenment? In other words, would I be able to enlighten with a simple thought?

Teacher: Yes.

Student: Okay.

Teacher: How many times a day do you have an angry thought and a thought to enlighten someone?

Student: I don't know. On a good day, I don't have any angry thoughts.

Teacher: On a bad day?

Student: Maybe three or four.

Teacher: Each time you have these thoughts, if you were angry with a person, your anger would harm the object of your rage.

Student: What about the other side of the coin. What if I were loving and kind, would my thoughts enlighten them as well?

Teacher: Precisely.

Student: So, with nothing but my thoughts, I can harm or help a person.

Teacher: Yes.

Student: Then wouldn't it make sense that if I had the knowledge of God, I would also have the discipline to control my thoughts and emotions?

Teacher: No.

Student: Why?

Teacher: Because your dominant reality is that of a human being with all its weaknesses and foibles. You are designed to have spontaneous thoughts and emotions. You have instincts that respond to stimuli, and you cannot control your natural thoughts or emotions. You can suppress them. You can ignore them. You can even extinguish them, but only for a period of time.

Student: And this is why I can't have the knowledge of God?

Teacher: Correct.

Student: Then every human is sealed inside a world of limitation because they have this inability to control their impulses—be they thoughts or emotions? It seems unfair.

Teacher: Perhaps, but this same limitation is liberating.

Student: In what way?

Teacher: Do you know the will of First Source?

Student: No, but I think I have an idea of what is aligned with the will of God and what is not.

Teacher: If you truly know what is aligned and what it not, then you would need to

know the will of First Source, would you not?

Student: I mean that I know the general direction, or intention of God's will.

Teacher: But not the details?

Student: Correct. I know that what is of love and light is aligned with the will of God, and what is of evil and darkness is not. But I might not be able to distinguish between the more subtle shades of light and darkness or good and evil.

Teacher: I see. And how did you arrive at this conclusion?

Student: It is what I have been taught.

Teacher: And who taught you this?

Student: My teachers, the books I've read. Everyone believes this don't they?

Teacher: And because you have been taught that the will of God is knowable, you believe you can make the judgment that a loving act is aligned, but an evil act is not.

Student: Basically, yes.

Teacher: What if I suggested to you that understanding the will of God is one and the same as possessing the knowledge of God?

Student: I'm not sure I understand what you mean.

Teacher: What do you think I mean? Make an effort to express your thoughts, no matter how murky they may be. Sometimes the fog lifts only when you struggle to see through it.

Student: I have the sense that you're suggesting that if I understand what the creator desires from his creation, I would also understand a key component of the knowledge of God. In other words, in order to have the knowledge of God, I must know what God wants from me, what he desired me to become.

Teacher: And what do you think God wants you to become?

Student: Liberated.

Teacher: From limitation?

Student: Yes. Exactly.

Teacher: First Source desires that you live without limitation, but creates a soul carrier

and a setting for that soul carrier to live within that is rooted in limitation. Why do you think it is the will of God that you shrug off your limitations?

Student: Because if I have no limitations, I am liberated of the things that reduce my spiritual awareness.

Teacher: And what will you do then—when you are free of all limitation?

Student: I'm not exactly sure, but it will be blissful and likened to what Buddha called Nirvana—freedom from desire.

Teacher: Why would your Creator create you, set you in a soul carrier that was bound to a reality of limitation, construct an elaborate universe school to educate you, and commission a vast array of instructors, only to enable you to pass into Nirvana, or a blissful state?

Student: I don't know. That's in part what I'm trying to understand.

Teacher: Are you sure?

Student: Well it's certainly one of the things I'm trying to understand.

Teacher: If you're trying to understand this, then answer my question.

Student: But I don't know the answer.

Teacher: Try to articulate it as best you can.

Student: I agree it doesn't make sense that God would have me educated in the ways of the universe and then leave me to simply enjoy it, but I don't know what else I would do. No one paints this picture very clearly.

Teacher: The picture, as you put it, is found in the service to a plan. The plan is the collective unfolding of souls to realize the singular nature of universehood as an undivided process.

We move from neighborhoods to cities, to states, to nations, to continents, to hemispheres, to planets, to solar systems, to galaxies, to local universes, to superuniverses, to the Grand Multiverse—the all-encompassing structure of our collective unity.

And at every step we emerge the victor of the lesser state of being in that our lives increasingly exemplify the presence of our collective perception of what is best for the evolutionary course set forth by First Source for the Grand Multiverse.

Student: Okay, so this is the reason? To simply be able to hold the perspective of what

is best for the Grand Multiverse? How can I ever know such a thing?

Teacher: You cannot.

Student: So again, I'm frustrated in ignorance. This seems to be the theme of spiritual matters.

Teacher: It is only because you take the undivided process and leap to its end, wishing to bring it closer into your reality of now. Your patience is exceeded by your vision of what is to be.

Student: I know. But what can I do about it?

Teacher: Define the knowledge that you need to accomplish each step of your process. Don't profess to need the knowledge of God before you have the knowledge of your earth world or the knowledge of your human instrument. Frame your knowledge in the context of your design.

Student: How do you mean that?

Teacher: You are a physical body with complex, emotional impulses and instincts; you are also a system of nerves and data collectors that feed your consciousness and brain. Moreover, you are a collective of consciousnesses that span your entire species and time. These elements comprise your human instrument.

Like most seekers, you try to understand the mysterious substance of your inmost spirit—the Wholeness Navigator—before you understand your human instrument. And even more to the point, you seek to understand the Creator and sustainer of the Wholeness Navigator before you understand your inmost spirit.

You have intuited the undivided process because it is stored within you, but if you stretch the reach of your understanding it is because you seek to know the stars before you know the planet upon which you stand. And I ask you, what good is the knowledge of the stars when your home is misunderstood?

Student: You're saying that I need to study my body and mind before I study the soul?

Teacher: No, I'm saying the knowledge of God that you seek is contained in every step of the undivided process. It is not realized in some sudden, elusive revelatory experience at the end of your journey. It is found in every step along the way.

Student: Yes, I understand this in concept. I've heard this many times before, but I sense that you're making a different distinction here.

Teacher: Perhaps. I'm only recommending that you understand the soul carrier before you seek to know the soul, and that you understand the soul before you seek to

understand its Creator. Otherwise, if you first channel your energy into understanding the Creator, you will see it marginally, and this partial knowledge will deform your understanding of the soul carrier and the soul within it.

Student: But how will I know that my understanding of the soul carrier is adequate so that I can embark on the understanding of my soul?

Teacher: The human instrument is an amazing composite of miraculous connections between the material and non-physical worlds. When you understand these connections, they will guide you to your understanding of the soul within you.

Student: So then I should really be asking you about how I can gain the knowledge of these connections. Is that correct?

Teacher: Yes.

Student: So how do I? Is it the chakras that are key?

Teacher: Much has been said and written about the energy centers that are revealed within the human instrument, but these energy centers are not the connections between the physical and non-physical realms.

What weaves together the physical body with the non-physical bodies is what we refer to as the phantom core.

Student: What is this composed of?

Teacher: The phantom core is not composed of anything material. It is like a shadow of soul consciousness that can move between the realms of the human instrument.

Student: So it can operate equally well within the mind and body?

Teacher: The phantom core is the consciousness that moves between the body, emotions, mind, and genetic mind at speeds greater than light. Yet it is a point of awareness that distributes the experiences of the human instrument to the soul.

Student: Does it embellish the experiences or simply report them like a recorder?

Teacher: It reports everything in extraordinary terms.

Student: How do you mean?

Teacher: Even in the quiet moments of your life when you are staring through a window or reading a book, there is a great universe of experience that is perceived by this phantom core, and every miniature detail is faithfully recorded and transmitted to the soul.

The phantom core is the super consciousness of the human instrument. It is separate from the soul, and is considered the soul's emissary to the natural world in which the human instrument must interact.

It is through this awareness that soul experiences the natural world of limitation and separation, drawing in the experiences that help it build appreciation for the Grand Multiverse that is the garment of First Source.

Student: Why have I never heard of this before?

Teacher: Who should tell you?

Student: You, for one.

Teacher: I just did, were you not listening?

Student: Yes, but I've been your student for two years and this is the first I've heard of this phantom core. Why?

Teacher: We teach through association and metaphor. You have been taught about the phantom core, you just haven't heard its name before now. And now that you have its name, it crystallizes in your mind a clearer picture of its design and purpose.

Student: But two years it takes for me to know its name?

Teacher: For some it is two hours, for some it a lifetime. It depends on the person and how they arrive at their answers. You sought the unknowable before you sought what is to be known in your present life—where your consciousness resides now.

Student: Okay, we've established that I'm a dreamer—

Teacher: There's nothing wrong with seeking the unknowable. I am not suggesting that you have wasted your time in the pursuit of a dream.

Student: But it seems that I need to place more time in understanding this phantom core. What do you recommend I learn in this regard?

Teacher: Learn all that you can about the human body, emotions, and mind. Make it the focus of your study for a period of time—perhaps a year or two, depending on the availability of your time.

As you do this, take notes about the features of the human instrument that either seem connected or anomalous. For example, the brain is dominated by the data received from the eyes. Why do the eyes not dominate consciousness?

As you produce your notes, organized around connections and anomalous phenomenon, begin to define the structure of the human instrument as one would if they were making a map of the interaction between the body, emotions, mind, and genetic mind. Remember that the phantom core is the shadow of the soul and operates seamlessly between the folds of the human instrument. It is the first perceiver and transmitter of the experience that consumes the human instrument of a specific individuality. It is the continuity of the undivided process within the material realms, while the soul is the continuity of the undivided process within the non-physical realms.

Student: And what about the Wholeness Navigator?

Teacher: It is the bridge of continuity between these two worlds. The Wholeness Navigator is the interlock between the worlds of time and the worlds of non-time. It is the fusion of the soul and the phantom core, integrating this vast experiential storehouse of data, and making it coherent as a force of transformation.

Student: It will take me a long time to create this picture and understand the connections.

Teacher: It will take you a lifetime, if you are fortunate. However, if you set forth upon the path of First Source without first understanding the fundamental structures within which your soul operates, you will pursue a mirage. God will appear and disappear, and doubt will shake you every time a new occurrence crosses your path. It will seem that all is impermanent, even the face of God.

Student: You said a moment ago that the Wholeness Navigator uses the experiences of the soul carrier and soul as a force of transformation. Transformation of whom and for what purpose?

Teacher: The transformation is of the individual personality—the God-fragment that sojourns in both the worlds of time and non-time, and is devoted to the One Plan that embraces all forms, personalities, and opinions therein. This personality is the identity that endures the shape shifting of forms and the ceaseless churning of time to become a conscious extension of the One Plan.

The purpose of this transformation is to explore the Grand Multiverse as emissaries of First Source, creating new opportunities for the expansion and ongoing evolution of the One Plan.

Student: I suspect you purposely gave me an abstract answer as a way of reminding me of the task ahead.

Teacher: I gave you what is available to be given. Words themselves are an abstraction, are they not?

Student: If you don't mind, I want to return to my task: studying the human instrument.

Is there a model I can use so I can compare my approach with others?

Teacher: There may be some who would gladly share their research and findings. I would encourage you to collaborate with your fellow students. It is a very useful practice.

Student: You spoke of connections in the human instrument and anomalous phenomenon. Can you please elaborate on these?

Teacher: The connections of the human instrument are the threads that make up the fabric of the phantom core. These threads weave the pathways between the physical body, emotions, mind, and genetic mind. Within each of these are sub-layers, just as the skin of the human body is different than the nervous system, which is different than the skeletal structure.

The body is therefore made up of many layers and sub-components that comprise the total structure. This is equally true for the emotions, mind, and genetic mind.

The connections between these layers or strata of the human instrument, which number twenty-four primary systems, each originate from the Wholeness Navigator. In other words, these threads have a common ground and spiral out touching each of the twenty-four primary systems, binding them together in a holistic system.

Student: What are the twenty-four systems? Do I know them?

Teacher: It is not important to recognize each of them individually. Some have not been discovered in the world of time and space. I only mention the number so that you can know the depth of the human instrument and its impeccable and miraculous structure.

Student: Why is this so important?

Teacher: The human instrument is regarded by most cultures as a body that is vulnerable and fragile. It is considered flawed and imperfect because it degenerates over time and is susceptible to disease. In some areas, it is considered nothing more than an animate object for the sensing of pleasure or pain. It is held in low regard, and even those who feel a spiritual imperative, regard it as the lesser or lower self.

Student: But it is the lower self isn't it?

Teacher: It is the vessel of the transcendent soul. When you see a vessel of beauty, do you wonder what is inside it?

Student: I guess when I see a beautiful vessel—like a work of art—I assume the vessel is for appreciation, not utility.

Teacher: It doesn't require a utilitarian function because its beauty is sufficient a

purpose. Correct?

Student: Exactly.

Teacher: The human instrument is the same way. It is a beautifully conceived creation; so much so that most believe it is empty. Its purpose is in itself. They do not see the twenty-four strata, they perceive only the five dominant strata: skin, muscle, bones, emotions, and mind.

Student: Why? Why do we only see these five and not the whole twenty-four?

Teacher: You are taught these perceptions by your educational indoctrination and society as a whole, and conversely, you are not taught to appreciate and understand the other nineteen strata. In most cases, these strata require more vigilance and persistence to understand and appreciate.

Student: So how do I learn about the other dimensions of the human instrument?

Teacher: You study the human instrument. You study the body, emotions, mind, and genetic mind. You learn to understand this sacred vessel for what it truly is: the exploratory, albeit temporary, vehicle of your inmost, immortal consciousness in the worlds of time and space.

Student: But if you gave me information about the twenty-four strata, wouldn't it help me in my studies?

Teacher: Perhaps, but it is not necessary to understand all these levels with the human mind. And here again, you seek to know the staircase before you understand the first few steps. It is the function of time to make the staircase comprehensible in steps, not singular revelations.

Student: I understand.

Teacher: I have highlighted the universal path; now tell me what you have learned.

Student: Okay, I'll do my best. The phantom core connects the twenty-four levels of the human instrument, and is the observing consciousness of the worlds of time and space for the human soul. The phantom core has multiple threads, for lack of a better description, that weave these twenty-four levels together, and it uses these connective threads like pathways to move—as a consciousness—from one level to the next at quantum speeds. It then passes this experiential information to the soul, which then processes this incoming data in order to evolve its understanding of how to align with the One Plan and increasingly bring light to the darker outposts of the Grand Multiverse.

Teacher: Take a deep breath. You have listened well.

Student: Did I get it right?

Teacher: Are you concerned about being right or are you interested in learning?

Student: Are they so different?

Teacher: They can be polar opposites.

Student: I'm interested in learning and being right.

Teacher: You asked me at the beginning of this dialogue, as to whether there is a technique to gain the knowledge of God. Do you remember?

Student: Yes.

Teacher: And have you discovered your answer?

Student: No. I don't think there is an answer.

Teacher: Perhaps there's an answer, but it is different for every human. All beings approach their Creator in a unique path that has never been navigated before. If you stitched together the vast reservoir of your experience in the worlds of time and space, do you think it has ever been replicated?

Student: I don't know. I've never thought about it before. Perhaps at a basic level it has.

Teacher: Only if you grossly simplified it would you see any similarity in the paths of the ascending souls to their Creator's realm. Truthfully, we are each as unique as the planets that number the Grand Universe, and it is precisely this uniqueness that prevents a universal technique from ever becoming the magical pill of enlightenment.

Student: I understand this. Was this done as part of the design?

Teacher: Yes.

Student: I guess the real question is what knowledge is required in order to construct my own techniques for gaining the awareness of my own, multi-layered self?

Teacher: You are on your way if it is your practice to make this inquiry every morning that you arise, and you feel yourself a magnet attracting this very knowledge into your life through every facet of your experience.

Student: Does it help if I believe that the phantom core is present within me and absorbing this knowledge even if my conscious mind is not?

Teacher: It does and it is.

Student: I am grateful.

Teacher: You are most welcome.



Discourse 4

Universe Relationship

Teacher: And so you desire to experience the Wholeness Navigator. Have you decided how?

Student: This is why I wanted to meet with you. I thought you could instruct me on a method, or technique to achieve this.

Teacher: If I could do this, wouldn't all that exists here (the ashram) be obsolete? Wouldn't all of your education fall to yourself? Wouldn't all of your connection to people erode into an existential journey of self-knowledge?

Student: I don't understand.

Teacher: You have assembled the inner and outer knowledge like a bridge without a middle, and the missing middle section is your experience of that which confirms that the two ends do indeed join; that there is cohesion between these worlds; that the bridge has function. Yes?

Student: Yes.

Teacher: If you found this middle section within your experience, your bridge would be built and you could pass between the inner and outer worlds unencumbered and independent. You would desire to then teach others how to build their own bridges. Yes?

Student: Exactly.

Teacher: Do you think any of the teachers that have lived on earth have built this bridge and not shared it with others?

Student: No.

Teacher: Then where is this technique you speak of? Is it hidden so well that none of the world's finest teachers can articulate it into a sensible methodology?

Student: Are you saying that none have built this bridge?

Teacher: No. I'm saying that none have wanted to build this bridge.

Student: Then why does it consume me so?

Teacher: Because you believe it can be built by answers, by experience, and by initiative.

Student: And it can't?

Teacher: It cannot be built anymore than you can build something that is already built.

Student: What do you mean?

Teacher: Can you build this rock? (I was holding a rock I had gathered from the ground.)

Student: Do you mean can I build an exact duplicate?

Teacher: No, I mean this rock?

Student: No. It's already built.

Teacher: So is your bridge.

Student: Okay... I understand this in concept, but if you've never experienced it, what good is it if it's built?

Teacher: That depends on you.

Student: In what way exactly?

Teacher: Do you see what's present more than you see what's missing?

Student: I don't know... I'm not sure what you mean.

Teacher: You have knowledge and discipline. You have intuition and insight. You have initiative and cunning. You have power of will and persistence. Are these more important to you than the missing conscious experience of the Wholeness Navigator?

Student: I believe that when I have the experience of the Wholeness Navigator, it will supersede these other things or it will put them in some kind of collective order and I will be a better person and therefore a better teacher because of it.

Teacher: But if you cannot build something, how do you teach its construction?

Student: But then you're saying that I already have this experience and so does everyone else; it's just that we don't know it. And again, I realize this in concept, but it seems like some do have this experience.

Teacher: Even at this moment you are having this experience, as am I.

Student: Yes, but you're probably conscious of it, I'm not.

Teacher: No, I'm conscious of us. I'm conscious of wherever and whatever I turn my attention to. I cannot turn my attention to the Wholeness Navigator because it is of an energetic frequency that is out of the range of the senses of this body and mind.

Student: So you're saying that the Wholeness Navigator, or human soul is invisible to our human senses no matter what we do? There isn't any technique that will allow us to attune to it, or it to us?

Teacher: Correct.

Student: So my desire is unfounded?

Teacher: Your desire is natural and well founded; it is just that it will not culminate in the experience you hope for.

Student: Then why do I feel like something vital is missing? Why do I have this nagging belief that my unanswered questions hold me back from my rightful path?

Teacher: As I said before, your attention shifts to what is missing because you have invited the impossible into your world and idealized what others before you achieved in the sharing of their knowledge. You believe that great knowledge can only come from the experience of the unknown, hidden worlds in which the human soul lives, and without this experience you are unable to fulfill your promise.

Student: But many of the greatest teachers shared their vision of these inner worlds and dimensions of which the Wholeness Navigator is a part. If I cannot explore these worlds as they, how can I hope to expand the consciousness of my time?

Teacher: I will share a secret with you. It is not something I do with satisfaction but rather a sense of duty. The accounts of the other worlds are clothed in the very same fabric as dreams. The mystics, saints, and even some of the greatest teachers of the human species lived in bodies with the same limited range of perception as you and I. Their sometimes-spectacular accounts of other dimensions and planes of existence were subjective, non-replicable lucid dreams that were retold as objective worlds of splendor.

Student: Are you saying that the accounts of mysticism are fabrications?

Teacher: Some are. Some are misinterpretations of lucid dreams. Some are encounters with the meta-dimensional worlds of the future multiverse. Some are encounters with off-planetary beings. Some are planned deceptions. The point I'm making is that those who speak loudest of their experiences of the human soul and the worlds in which it resides are often seeking to describe their own glory more than an objective reality.

Student: This will take me a moment to absorb. You seem to be impugning my own teachers, with whom I hold the greatest of respect.

Teacher: I told you that I take no satisfaction in this. Nor am I trying to discredit any teacher. Let me describe it this way. If I discovered a place upon earth that no one else had ever come upon, and I made a map with coordinates of this discovery, I would be able to explain to anyone who can read a map how to find this same place. I could also lead people to it based on my experience.

Why then are there no maps of the inner worlds? And before you answer, remember that while there are maps, they are not consistent in scale or measure, and thus, they do not describe the same inner geography.

Student: I agree there is incongruity about the structure of the multiverse, but this doesn't necessarily mean that it doesn't exist.

Teacher: I'm not suggesting that it doesn't exist. There is no map! There are no cartographers of these worlds because these worlds are infinite in scope. How do you map the infinities of First Source? With paper and pen? How do you reduce the extraordinary vision of our collective Creator to words and methodologies?

Student: Are you saying it's all impossible—this desire to experience the inner dimensions of my being?

Teacher: The best teachers allow for the possibility, and at the same time never consider it missing in their lives. The fascination of phenomenon is replaced with the consent of the real qualities of the human spirit to shine through their countenance, words, and deeds, and to do so with their unique personality intact.

Student: How then can the consciousness evolve if every generation teaches nothing new about the inner worlds? Or worse yet, only adds to the confusion of how these worlds operate within our consciousness?

Teacher: As I said before, the bridge, or consciousness, in this case, is built. It cannot be evolved, improved or enhanced. It is a multi-faceted consciousness that is as far beyond the human mind as the boundaries of the universe are beyond earth. The *appreciation* of this consciousness is what requires evolution; and its application as a source of guidance and inspiration is what requires instruction.

Student: Exactly what I wanted to get to. This is precisely what I want to teach, but if I myself have no experience of this super-consciousness, how can I help others to evolve their appreciation?

Teacher: You have been asking for help to experience something that cannot be experienced, instead of choosing to tell the universe what you want to appreciate.

Student: I don't understand.

Teacher: The universe responds to your *directives*, not your questions, hopes, and prayers. If you choose to define your future by *telling* the universe what you desire to experience and appreciate, and you hold these thoughts in your mind with fierce persistence, the universe—by its own design—will respond accordingly. If, on the other hand, you ask questions and pray for answers, the universe will respond with a deafening silence because you have not given it direction.

Student: This is the co-creative process you speak of, and I understand the principles of this, but how does it relate to my desire to expand my understanding of consciousness and teach this understanding to others?

Teacher: Desire is not a directive. Simply desiring to achieve something does not engage the universe; it engages your personal power and applies your will to achieve a goal. Praying, as it was originally intended, held two complementary purposes: To demonstrate to the universe that an individual made choices regarding their destiny, and expressing gratitude to the universe for its unfailing support.

Student: Given what you've said, I assume it doesn't make sense to make a directive to the universe that I want it to bring me the personal experience of the Wholeness Navigator?

Teacher: You can make any directive you select. The universe is not obligated to respond, it simply does. By your selection the universe knows you. You are revealed in this simple act, and through this intimacy, the universe will respond in kind and reveal itself.

If you direct the universe to bring you the experience of the Wholeness Navigator, it will bring you this experience, but you will not have consciousness recollection because, as I've said before, the signature vibration of the Wholeness Navigator is not perceptible to the human senses or mind. There is no method to capture the experience—the mind is like a camera, but the senses—the film—are not present.

Student: So the universe responds according to the directive, but I may think it wasn't listening because I don't recall the experience?

Teacher: Yes. It is a frequent occurrence with higher dimensional directives, something akin to a perceptual omission. The condition can create resentment and an uneasy sense that the universe is indifferent or even malfunctioning, despite the fact that most individuals consider the breakdown to be their own fault—at least consciously. However, in most students, lurking below the guilt of the conscious mind is the sense that the universe is indifferent, or even worse, purposely non-responsive.

Student: How do I direct the universe? Is it a forceful command?

Teacher: Each individual is a creator of his or her wisdom path. As such, they must create the priority and structure of their path on their own. They may tap resources like teachers or books, but the creation of the path is their own, regardless of the external circumstances such as religious conformity. Once this is understood and internalized, it becomes the foundation from which you operate. This is one's spiritual duty, and it is the first step on the path of co-creation with the universe.

The second step upon this path is the informed assignment of priority. There is a sequence to all directions—an order in which they build to an end goal or achievement.

Student: Please explain how this applies to spiritual revelation?

Teacher: When you have a goal to comprehend your identity—not only as a human being but also as a spirit-fragment of First Source, you must break your goal into component building blocks, and see the order within the process. Underlying this order is the fluidity that provides for rapid transformation and adaptation. Once this is defined you direct the universe to respond to this plan by the simple and persistent act of defining and, most importantly, re-defining it. The thought uppermost in your mind is that the universe is “eavesdropping” on your plans, and shifting, or re-arranging your material, emotional, mental, and spiritual environments in direct response to its observations. It does this without regard to what you would call your worthiness. It does this because it is its nature.

Student: What if my plans are just plain wrong or ill conceived?

Teacher: You will most likely be frustrated or unsatisfied by the events that unfold.

Student: Can you give me an example?

Teacher: If someone plans to begin their teaching profession before they have adequately trained as a student, and the universe responds in kind by providing them students, they may perpetuate their own misunderstandings upon those they teach. This is a common example for would-be teachers of the spiritual arts.

Student: But what you said earlier, about defining your plan and its order, if you truly did this properly would you not avoid the ill-conceived plan?

Teacher: The universe watches faithfully your every movement and emotional connection to your goal. The ability to avoid the ill-conceived plan rests mostly in the discovery of your original voice—sorted out from the thousands of voices that have influenced you—and to allow this voice to define and direct your approach to your divinity. It is this voice and the judgment and insight behind it that places you and retains you in the security of the universe.

Student: But there are so many more insightful than I. Why would I listen to my own voice amid those of my teachers?

Teacher: Do you listen to your teachers, or do you compare their words with what resonates with what you sense is true?

Student: To be candid, I compare their words with my own sense of truth.

Teacher: So you already listen to your own voice?

Student: In a way, I suppose. But I use my voice as a ruler, measuring the words of my teachers with my intuition or... or some related faculty. I don't originate the thought or idea—I simply evaluate it.

Teacher: And why do you do this? Why do you assign yourself the diminished role of measuring and analyzing instead of creating and invention?

Student: Because I am inexperienced and lack knowledge.

Teacher: But you just agreed that you have experience in evaluating the substance of your instruction—that you can perceive the truth and value of an instruction, principle or suggestion.

Student: Yes, but it is one thing to have the knowledge and skill of evaluation, and quite another to be able to invent or perceive the knowledge of truth within oneself.

Teacher: Why?

Student: I'm not sure that I know how to explain this.

Teacher: The knowledge that will transform you derives from your personal experience of two fundamental phenomena: the Light and Sound vibrations of First Source.

Student: Exactly, and how to achieve this experiential knowledge of the Light and Sound requires expert instruction—the kind that only the highest spiritual teacher can supply.

Teacher: Do you appreciate the transformation of consciousness? Is it something you have directed the Universe to supply, or are you waiting for a teacher to take you by the hand and lead you to the Light and Sound? In other words, are you waiting to evaluate the instruction of a human being, or are you directing the Universe to supply this experience?

Student: I came here, to this ashram, to learn how to experience the Light and Sound of First Source so I can bring this knowledge to others.

Teacher: So you are waiting for a human being.

Student: Perhaps this is the way the Universe would respond to my directive, to bring me a teacher who can show me the way.

Teacher: The Universe and you *are* the teacher. Together you are the active, unswerving, tireless, ceaseless, on-demand pathway that can provide the direct experience. Or, you can wait for the Universe to send you messengers clothed in human form who are less active, direct, energized, responsive, and enduring—if that is your choice... your directive.

Student: So you're telling me to become more of an active partner with the Universe.

Teacher: Add responsibility and acceptance of your capacity to partner with the Universe, and you have properly evaluated my instruction.

Student: But I feel as if you're suggesting that teachers do not serve a role in this process. Is this true?

Teacher: Everyone upon your life-path will serve a role in this—teachers included. The Universe will arrange the right words, the rights sounds, the right light, the right meaning to enter your life-path, and these will come through nature, humans, animals, technology, and combinations thereof. The process, the Universe, and you are inseparable when properly directed.

Student: So the real knowledge is knowing how to direct the Universe?

Teacher: It is the one relationship you will have that is responsive to the impressions of your thoughts and the expressions of your heart. You can direct it and it will respond.

Student: What is the key to directing the Universe?

Teacher: To feel in union and harmony with the Universe. To truly feel that the Universe flows through you and in doing so creates the life-path upon which you walk.

To trust this life-path, knowing it is a co-creation between you and the Universe, and to demonstrate this trust in matters small and large. Assuming all of these foundations are in place, then it is merely articulating the highest possible expression of your deepest heart.

Student: How do I come to know this?

Teacher: You listen to your original voice. You allow it to be expansive, mysterious, paradoxical, boundless, and joyful. When you give this part of you an opportunity to express itself, it will articulate the innermost yearning of your heart and soul, and it is to these yearnings that the Universe is most attuned to hear and respond to.

Student: But doesn't the Universe also respond to our thoughts and prayers?

Teacher: There are those who will tell you that you can ask the Universe for abundance, health, good relations, new job, and anything else your mind desires, and it will respond to your wishes. The Universe is neutral to your material status within the worlds of form. How successful you are as a human being—measured by the system of men—is not the concern of the Universe, it is the concern of the socially trained mind and ego.

Student: But there are practical implications of this partnership with the Universe aren't there?

Teacher: If your highest aspirations from the deepest part of you are being supported by the Universe, you are more likely to succeed in your material quest for prosperity and right relations—for the two are related, are they not?

Student: Yes.

Teacher: However, those of power devise the system within the worlds of form, and it is this power that dictates the definition of prosperity. The Universe is not involved in these matters, it is humans in power who define such things, and the Universe is not aligned to these definitions.

Student: So the two paths are not compatible?

Teacher: What two paths are you referring to?

Student: The petitions of human prosperity and practical survival, and the aspirations of my highest self.

Teacher: There is no inherent incompatibility. It is simply a matter of where you place your focus and how you define prosperity, right relations, success, and so forth. If you try to direct the Universe toward the field of human prosperity and material concerns, do so with the understanding that the Universe is indifferent about these concerns, and you are really petitioning the Genetic Mind, not the Universe. You may receive some support from the Genetic Mind and psychic influences therein, but generally it does not supplant the time-honored system of practice, persistence, creation, evolution, and patience.

Student: I think I understand your counsel. Thank you for your advice.

Teacher: You are most welcome.



Discourse 5

The Interface Zone

Student: I was meditating this morning and found myself distracted by the sounds of my fellow students. Is there a technique to block these distractions so I can concentrate better on my meditation?

Teacher: What do you hope to accomplish with this improved concentration?

Student: I'll perform my meditations with greater clarity, and this in turn will result in deeper insights.

Teacher: I see. Does any of this deeper insight include the perception that the outer world is not a distraction to the inner world, but rather a catalyst for learning?

Student: So you're saying that I shouldn't worry about distractions when I perform my meditations?

Teacher: Isn't worry the source of your distraction?

Student: I suppose it is. But if these distractions—

Teacher: They are not distractions. They are phenomenon of the outer world—vibrations traveling in the ethers from sources you have no control over. That and nothing more.

Student: But these vibrations influence my mind and my ability to concentrate. Isn't concentration a vital component of successful meditation?

Teacher: Again, what influences your mind are not external vibrations, but your reaction to them.

Student: So how do I change my reaction so I can be more successful in my meditations?

Teacher: Is this issue only relevant to your meditations?

Student: It's during my mediations that I notice it the most.

Teacher: Do you notice the fear or stress that the external world brings you as well?

Student: Yes.

Teacher: Isn't this fear akin to a distraction?

Student: I suppose.

Teacher: Yet without it, wouldn't you have the tendency to lapse into complacency?

Student: I don't think so.

Teacher: Fear, and all the so-called negative emotions, can represent distractions, but they are catalysts and instigators of action just as well. Are they not?

Student: I see your point, but these distractions and fears are leading me away from my spiritual studies and cause me to behave in a manner not consistent with a spiritual person.

Teacher: And how does a spiritual person behave?

Student: They are poised and benevolent. They are tranquil in the face of distractions and fears. They exude peace and exemplify compassion. They express divine love to all.

Teacher: You have adequately described a mythological saint, but you have not described a spiritual person. Even in total darkness, a spiritual person can discover light. They are truth seekers and they wear the countenance of a thousand different personalities. They are not truth tellers. They are not truth expressers. They are not saints. They are truth seekers.

Student: My definition is a little idealistic, I'll admit to that, but why is this important to the discussion around fear and distractions?

Teacher: Isn't your concern related to your view of what constitutes a spiritual person's behavior and your perceived shortcomings relative to that image?

Student: You're suggesting that all of this can be traced to this fundamental misperception?

Teacher: Yes. It is a significant part of what energizes your reaction to fear and distractions. It is a form of self-judgment that defines your response to the external world. As you cling to the image and behavior of what you believe defines a spiritual person, so do you adjudicate your comparative performance, and in this regard, you will dependably fall short.

Student: But if I'm frustrated as a result of my idealistic image of how I think I should behave, are you suggesting I only need to temper my expectations and my frustration will end?

Teacher: Why should your frustrations come to an end? For what purpose do you choose to experience contentment and calm? Did you incarnate into this world for the purpose of composure and regal repose?

Student: I'm only saying that I desire to demonstrate spiritual values—of which peace and contentment—

Teacher: Spiritual values are as much about turmoil and stress as they are about peace and contentment. Spiritual values are not monotonic nor are they benign.

Student: But you speak like spiritual values are undefined and encompass... anything.

Teacher: You started this dialogue with the opinion that you were frustrated with external noise that prevented your successful practice of meditation. I pointed out to you that the issue was not noise or distraction, but your narrow perception of what behavior constitutes spiritual conduct and what does not.

Student: Yes, and I agree, but still spiritual behavior is not about anger, hatred, and greed. You agree with this much don't you?

Teacher: If you define too narrowly what actions and activities constitute spiritual behavior, you will become not only a judge of yourself, but all others as well. You unwittingly close down your Interface Zone.

Student: What is the Interface Zone?

Teacher: The Interface Zone is the aspect of your consciousness that interacts with the species with which you share a common biology. It is physically contained in your DNA, which acts as a node within a vast network that is ultimately connected to First Source.

Student: And what is this vast network?

Teacher: DNA is both a network within the individual body as well as a node within the species' collective "body" or genetic mind. The human species is connected through this network, which is made possible through the DNA.

Student: So you're saying that what happens inside me is transmitted to all other humans?

Teacher: The Interface Zone is like a computer on a network. You are not aware of the network unless you are interfacing with your computer. To access the network and retrieve and share information, you must be present at your computer. Similarly, the Interface Zone requires that you bring your attention to it in order to access this network that spans the entire species.

Student: You're saying that I can communicate with everyone who is human?

Teacher: The Interface Zone is the originator of language—all languages. Language is encoded into this aspect of the DNA and it bubbles to the surface of human expression. This means that the human DNA brings language to the species and receives language from the species. It is a doorway that opens in both directions.

Student: Are you saying that I can communicate with my fellow species—at the level of DNA—through words?

Teacher: Yes.

Student: This is a little hard to believe.

Teacher: Isn't this what mantras and affirmations do within your body? Don't these words and frequencies alter you, even physiologically?

Student: Yes, I believe that based on my experience, but you're saying that these same words communicate beyond my body into the species at large. This is a hard concept to understand let alone believe.

Teacher: It does not automatically communicate to the DNA network anymore than your thoughts are automatically communicated to the computer network. On the computer network you must convert your thoughts to words and enter them via a keyboard into your computer, and then select the path to send your thoughts to the network.

Student: I understand how this applies to the computer network, but how does this work on the DNA network?

Teacher: The Interface Zone is the equivalent of a computer node and it requires software and activation in order to access the network.

Student: And what is the software and how do I activate it?

Teacher: You desire to know this before you desire to understand why you would want to have access to the DNA network?

Student: My curiosity leapt ahead of my logic. Can you tell me why I would want to establish an Interface Zone?

Teacher: The Interface Zone is the meeting place of the physical and energetic levels. It is the transport of language between the two vibratory worlds. It is the gateway from the individual to the species. It is highly relevant in most biological species, but humans have sealed this gateway through the expression of their individuality and the pursuits of their ego.

Student: You're speaking of group consciousness... like ants and bees?

Teacher: Yes, but there are countless species that have this capacity and exercise it.

Student: If humans have sealed this gateway, there must be a reason.

Teacher: It is the act of polluting the genetic mind that has kept this gateway sealed.

Student: Polluting the genetic mind?

Teacher: Thoughts are the only real form of pollution to the human species. Beyond purely instinctual expression, thoughts assemble language and language assembles behavior. This behavior can be destructive to the genetic mind of the species and can place severe limitations on its capacity to discern the soul from the soul carrier.

Student: So humans learn to identify with the soul carrier and not the soul?

Teacher: Yes.

Student: And who seals the gateway?

Teacher: Humans... subconsciously they know it is in their best interest to close this doorway in order to prevent irreversible damage to the genetic mind. Intuitively they know that a time will come when it will be reopened and the Interface Zone will once again be accessible to humanity.

Student: And how will it be unsealed?

Teacher: There are select individuals who will open this gateway for the purpose of transforming the genetic mind of the species. These individuals embody what is to come, relative to the human species. In a sense, they are time travelers who bring the future of human capacities to the present-day. They transmit the future vision first, and then the tools to activate others.

Student: I still don't feel I understand the purpose of all this.

Teacher: It is largely through the activation of the DNA network that humankind will discover the Grand Portal because access to the genetic mind is essential to this discovery, as is the extra-sensory communication between those destined to assemble the discovery's component parts and piece together the seven-fold puzzle.

Student: How does one gain access to the Interface Zone?

Teacher: Do you want to know how to access it before you understand the effect this access will have on you?

Student: Again my impatience gets the best of me. I am interested in understanding what this access will mean to me. Please explain.

Teacher: The Interface Zone is the access point to activating the group consciousness of humanity. If humanity can operate as a collective consciousness, while its members remain anchored in the fullness of their individuality, humanity will be able to rebalance the earth and operate as co-creators of a new earth with influence that would extend to galactic levels.

Student: How? How does this all happen?

Teacher: The Interface Zone is an important component of the Grand Portal discovery and it will become known as the connecting element of the human species that unifies its genetic mind, and in this unification, unleashes its power and capability to create solutions to the natural challenges of planetary life.

Student: How does this relate to an individual like me?

Teacher: In choosing to consciously access the Interface Zone, you tap into the genetic mind with greater clarity. This results in more vivid thought processes and enhanced intuition. It also improves extra-sensory perceptions that enable remote healing and remote communication.

Student: What about the communication into the genetic mind? You mentioned that the doorway opens in both directions.

Teacher: This is a far more sensitive disclosure and one that I will not make until you have advanced further in your training. I think we can begin with the receptive mode before we investigate the transmit mode.

Student: How do I move into the receptive mode?

Teacher: It is through natural language. As I said, the Interface Zone operates within the constructs of language since it contains all language archetypes.

Student: Then what words do I speak?

Teacher: First, language is not necessarily constructed of words. It can be visual and it can be musical as well, consisting of tempo, frequency, modulation, etc.

Student: Which is more effective?

Teacher: The most effective is to begin with a clear conceptual picture of the Interface Zone and how it can be activated to be more receptive as a carrier wave of the genetic mind.

Student: How do I do this?

Teacher: Remember how I said the DNA could spontaneously configure wormhole-like structures?

Student: Yes.

Teacher: These structures are extra-sensory, and do not conform to three-dimensional constructs of space-time. They rise and fall in their configurations in spontaneous reaction to a variety of stimuli.

Student: Like affirmations and mantras?

Teacher: Yes. They are like programming pods, in one sense, because the individual can reprogram their cellular DNA in such a way that it enhances their intuition or access to the genetic mind.

Student: How is this done precisely?

Teacher: The imagery of the wormhole structure, its impermanence and spontaneity, the manner in which this occurs outside of three-dimensional space-time structures, the way in which the energy exchange is reciprocal, the image of DNA as an inter-species network—all of these elements enhance your picture of the process.

Student: I have a conceptual picture of this, but it's by no means clear.

Teacher: You cannot have a clear mental picture of something that operates outside of space-time structures. However, if you compare the picture you have now with the one you had ten minutes ago, it is infinitely more precise, wouldn't you agree?

Student: I suppose, since I didn't have any picture before.

Teacher: Exactly.

Student: This conceptual picture—vague as it is—is sufficient for me to begin?

Teacher: No. You need to picture it in your mind's eye and contemplate the wondrous mechanics of this process. How the DNA is like tendrils of an enormously complex organism that energetically lives outside the human body, but also has three-dimensional counterparts that communicate, store, and process information that reside mostly in the intuitive structure of the body-heart-mind system.

Student: But is there some specific word or sound I need to make in order to activate or enhance my reception of the genetic mind?

Teacher: If you have a computer that is not connected to the network, what is required?

Student: A port, or connection.

Teacher: And software?

Student: Yes, an interface of some kind.

Teacher: And you need a password.

Student: Sometimes.

Teacher: And why is a password required in some instances?

Student: Because the information is confidential or only meant to be accessible to certain individuals.

Teacher: So you can have a computer, a connection, and a software interface, and if you want to get the information you might need a password.

What about the information that is available to everyone without a password. Is it useful?

Student: It could be.

Teacher: If everyone can get this information is it vital, potent, and catalytic?

Student: I suppose not.

Teacher: Why?

Student: Because it's not protected.

Teacher: I see. So the most vital and potent information would be withheld from all people because it could not be protected from the unscrupulous individuals who would pervert and use this information improperly?

Student: Yes.

Teacher: Imagine that everyone within the human species, independent of age or social status, had a computer. Each person could access their computer, but only some had a connection to the network. Of these, some had a software interface. Of this group, a small percentage had developed content to place on this network, and of these, a very small fraction had created content that could be defined as inspiring to those who ventured onto the network.

Now, a higher authority—let's call it God—inserts information onto this network, but protects it with a password. Who do you think God will provide the password to?

Student: The group that developed the inspiring content and have access to the network.

Teacher: There is truth to this analogy and there is a gentle deception as well. God is not interested in protecting the truth about the DNA network. Humans do this themselves.

All people have the “password” as surely as they each can breathe, but most believe they are in the group who lacks a computer connection to the network, so they don't even try to access the network. The small fraction that knows of this network, believes it to be password protected.

Student: But if we have the password, we don't use it?

Teacher: We don't know how.

Student: Why?

Teacher: As I said before, humanity has forgotten this capability because it is more interested in the exploration of the individual ego than the formation and evolution of the group consciousness.

Student: Can you tell me what this password is?

Teacher: You must have the conceptual picture and you must hold the following affirmation clearly in your mind and heart:

I am forever connected to my brothers and sisters of all time and space. What is known by them I can know. What is found by them I can find. What is to come from them I can be. In all that I do may the mind of many hold sway over the mind of one.

Student: This is the password?

Teacher: It is an encoded affirmation. It activates the Interface Zone within you. It stimulates the connection between you and the genetic mind of humanity.

Student: But the password is something else?

Teacher: You are looking for the key to turn the lock when you haven't yet found the door. Be patient. All matters of the spirit are a process of interchange between the world of the body-heart-mind system and the inner dimensions of the soul.

The Interface Zone is the connecting bridge between you and the species. What you desire is to connect, not isolate. To step forward into the group consciousness, not judge its imperfection. To offer your talents to this consolidated being, not the God of your image.

The password is only a metaphor for accepting this basic attitude and allowing it authority in your heart of hearts and mind of minds. This attitude must hold primacy in your being.

Student: But doesn't it already?

Teacher: By the very nature of your first statements in this dialogue, it does not.

Student: Why? What did I say that makes this so evident?

Teacher: You looked upon your fellow students as distractions to your study. Do you not remember?

Student: I see your point.

Teacher: The password is not a magic word or mantra or affirmation. It is the construction, over time, of an attitude that becomes intrinsic to your character. When you can cite the affirmation I gave you and know in your heart and mind that you have

truly lived this for a period of months, perhaps years, you will have the transparent access to the genetic mind that you seek.

Student: Thank you for your insight. I understand what I came to learn this day. I have only one remaining question.

Teacher: What is your question?

Student: The affirmation says that whatever I do may the mind of many hold sway over the mind of one. Isn't the mind of one a metaphor for First Source? And if this is the case, why should I place my trust upon the genetic mind instead of the ultimate Creator of all life?

Teacher: The mind of one is you. First Source is neither the mind of one nor the mind of many. It is the Mind of All... to the degree that First Source can be referred to as a mind.

Student: So the mind of many is a metaphor for the genetic mind of humanity?

Teacher: Yes. It is an ancient term that is encoded. Your DNA actually "hears" this affirmation, and the "wormholes" of connection spontaneously form as a result.

First Source and those concerned about the evolutionary path of humanity are encoding an aspect of the genetic mind to be a tool useful in the discovery of the Grand Portal. This particular affirmation is useful in accessing this specific part of the genetic mind. It is not resonant with all aspects of the genetic mind.

Student: I understand. Thank you.

Teacher: You are most welcome.



Discourse 6

Techniques of the Intuitive Intelligence

Student: How does one discern their inner voice from the voice that has been learned from this world?

Teacher: The voice of this world can be traced to the ego-personality, while your original voice whispers and nudges from the depths of your heart.

Student: But the voice of my heart is not necessarily formed of words, but rather feelings. And these feelings are subtle and constantly changing. Hope can turn to despair, or love to hate in a mere flash of time.

Teacher: Like the universe, the heart is multi-leveled. The heart of which I speak is adept at expressing intuitive intelligence in the spirit of compassion and understanding. When you hear a voice within that strikes this balance, you have found your inner voice.

Student: Does everyone have this inner voice and the ability to express it?

Teacher: No.

Student: Why is this limitation bestowed on human nature?

Teacher: It is simply an outgrowth of the imperfections of the human instrument colliding with the imperfections of the three-dimensional environment.

Student: And these imperfections subdue the heart's expression and diminish its voice?

Teacher: No more than the clouds control the sun and lessen its warmth.

Student: So the inner voice continues to express itself even though the imperfections make its voice inaudible?

Teacher: Yes.

Student: Using your analogy, how does one eliminate the clouds?

Teacher: You can't eliminate imperfections, but you can achieve supremacy over them for periods of time. Imagine if the sky were always shrouded in clouds. The telescope would not exist, would it?

Student: I suppose not.

Teacher: Suppose that the clouds would disappear, but for only one day each year, and it was only on this day that you could see the vastness of the universe. Do you suppose the telescope would be invented?

Student: Perhaps...

Teacher: The answer is, *yes*. The moment the human spirit understands the depths and heights of its universe, the will to apprehend it—to study it—is engaged.

Student: But how does this relate to the heart's inner voice?

Teacher: The imperfections of the human instrument and the three-dimensional world are like clouds that obscure the depths of the heart. If you can see beyond these clouds, if only for a short time, you will try to access and understand your inner voice and express it fully in your life despite the imperfections.

Student: Again, using your analogy, what is the “telescope” as it relates to the heart’s deepest expression?

Teacher: They are the techniques of the intuitive intelligence.

Student: Can you explain them to me?

Teacher: There is a component of the human instrument known poetically as the Heart’s Scribe. Your emotional history—every nuance—is recorded and inscribed within the circuits of your heart. This, in large measure, is the source of the “clouds” we spoke of earlier.

Student: And they need to be cleared. How do I do that?

Teacher: First and foremost, it is vital to understand the heart. The heart is so much more than a physical muscle pumping blood. This is only the surface manifestation of nothing less than the source of your intuitive intelligence. The energetic heart is the source template of the physical heart.

Student: The source template?

Teacher: As the physical heart distributes life-giving oxygen to the body, so does the energetic heart distribute intuitive intelligence to the mind. The energetic heart is the source template for the formation of the physical heart, and more than this, it is the point of connection to the highest form of consciousness from which your inner voice arises.

Student: My physical heart is based on an energetic heart, and this energetic heart is what I want to have access to?

Teacher: Think of it this way. The heart is dimensional and multi-faceted. It expresses emotional currents; regulates physiological functions; activates certain brain chemistry; communicates throughout the body and mind; receives precognitive impressions from your future environments; and connects you to all other states of being.

The heart is also the gateway to the compassion frequency of love—the purest force of the multiverse.

Student: I've never heard of this before. What do you mean by the compassion frequency of love?

Teacher: Love, like all things dimensional, can be separated into a spectrum of frequencies—each frequency a part of the wholeness, but each possessing a different intelligence.

Student: Intelligence?

Teacher: Are all forms of love the same?

Student: Of course not.

Teacher: Love imbued with compassion and understanding is different from love that is stubborn and selfish, is it not?

Student: Yes... but I don't think of it as a difference in intelligence in the love itself, but rather the person expressing it.

Teacher: That is because you don't understand that emotions have an embedded intelligence based on their frequency and how the frequency resonates with the higher circuits of the multiverse.

Student: I don't understand.

Teacher: Think of the multiverse as eleven holographic spheres of consciousness, each interpenetrating the one that is more inward. Only the outer sphere contains all spheres, and this is the consciousness of First Source, while the innermost sphere is the consciousness of inanimate objects like a stone or seashell.

Love is separated into frequencies that resonate in harmony with each of these “spheres” or domains of consciousness. Similarly, the heart itself consists of different layers of consciousness, and each “layer” has an intelligence of perception and expression. This intelligence is linked to the brain and higher mind, so that the human instrument is capable of expressing from any dominant frequency or sphere of the multiverse.

Student: Including the level of First Source?

Teacher: Yes.

Student: So the heart is the multiverse inside each of us?

Teacher: It is the gateway to the multiverse because of its ability to decode emotional frequencies from the highest levels of the multiverse and express them into three-dimensional environments through a human instrument.

Student: I thought the brain was the supreme organ of the human instrument. The crown chakra, the third eye... aren't these associated with the brain and the higher mind? Aren't these more closely connected with the First Source vibration than the heart?

Teacher: The heart operates at the highest frequency within the human instrument. Emotions are even faster than the speed of thought. They operate outside of time/space when they are in resonance with the higher circuits of the multiverse.

Student: If the heart operates at the highest frequency, then emotions are more certain to be the catalysts that awaken us to our true selves?

Teacher: Yes, this is why the most profound spiritual experiences are woven from the textures of the heart's emotions rather than the thoughts of the mind.

Student: Okay, so how does this all relate to clearing the emotional debris that's been inscribed upon my heart?

Teacher: It is not the heart itself that it has been inscribed upon. The emotional debris is passed from the heart to the brain and the neural network that surrounds it. Thus the clearing takes the same route and is a process, not an event.

It begins with the compassion frequency of the emotion called forgiveness. This frequency can be evoked within your heart through this command:

As the light of my heart brightens, so does my capacity to forgive. As forgiveness flows into my heart it moves upwards, filling my entire head with the most delicate and refined light imaginable, and from this light, a compassion for my past settles in, and all that has occurred is rewritten in this light.

While this invocation is being said, you can listen carefully to the words and allow them to form visual pictures in your heart.

Student: That's interesting. I've always been taught to form pictures in my mind, but never in my heart.

Teacher: Visualization is not confined to a specific position in the body or head. It can be placed anywhere by projection. Simply project the pictures to the area in the center of your chest. The one who views the projection can be outside of your body watching from a distance of a few meters.

Student: Who is watching outside my body?

Teacher: You are.

Student: Is this one of the techniques you referred to as techniques of the intuitive intelligence?

Teacher: Yes, but this technique has additional facets to it. When you have completed this first step, three remain.

Student: What are they?

Teacher: The second step is to allow this light to settle in. It requires that you perceive the light as a very, very refined mist of yellow-gold, suspended, yet moving at a level beneath perception. It is important to sense that this movement of the light inside your head possesses intelligence—capable of rewiring, rewriting, adapting your emotional history.

Student: And by performing this technique I can begin to clear the “clouds” of my emotional history?

Teacher: Yes, but visualization and imagination are vital elements of this process. Again, I want to stress that this is a process that requires a consistent practice for a period of time—typically thirty days or more.

Student: Why are visualization and imagination so important to this process?

Teacher: They engage the heart’s core intelligence and the brain’s receptivity is the result.

Student: You’re saying that the brain interprets the heart’s signals based on their... clarity?

Teacher: The higher brain is designed to “read” the heart’s signals based on how well defined they are in terms of their visual energy and emotional authenticity.

Student: Visual energy?

Teacher: Whatever images are projected upon the heart region, they are energized. To the degree you can visualize the image clearly, project it to your heart area and imbue it with your heart’s core emotions, you will send a more potent signal to your higher brain. It is this potency that the higher brain responds to.

Student: In what way?

Teacher: In the context of this dialogue, it facilitates the course of action to rewrite your emotional history in the frequency of compassion and understanding.

Student: So the heart and brain are partners, but ultimately the brain decides whether to act on the signal... or the directives from the heart?

Teacher: Just as the physical heart has an energetic or quantum counterpart, so does the brain. These two organs and their peripheral systems—at both the physical and quantum levels—are completely integrated, in a manner which science is only now beginning to understand.

It is not that the heart transmits an order to the brain, and the brain, detecting the potency of the directive elects to act on it or not. The heart and brain are a unified system that cycles and recycles energy, information, and intelligence within the human instrument. This system operates with greater effectiveness, in terms of expressing its innate intelligence in three-dimensional environments, when it is entrained to the core heart energy of compassion and understanding.

Student: You speak about compassion and understanding, but isn't unconditional love the core heart frequency?

Teacher: I choose to refer to these core frequencies in terms that are not so misunderstood, as is the term *unconditional love*.

Student: You also mentioned emotional authenticity was a key element in how the brain responds to this technique. Can you expand on this?

Teacher: When you see a piece of cloth from a distance of twenty meters, what distinguishes it?

Student: Its color.

Teacher: And when you are able to hold this same cloth and examine it closely, what then?

Student: I suppose texture becomes more important... how it feels.

Teacher: And the subtly of the design?

Student: Yes, I suppose at twenty meters one would not be able to see any subtle designs that had been woven into the fabric.

Teacher: Emotions are imbued with texture and subtlety. The higher brain system is designed to scan the emotional data incoming from the heart system and determine if the textures and subtleties of the data are derived from the core heart frequencies or are derivatives of the three dimensional environment and/or emotional history.

Student: The higher brain makes this determination? How does it know?

Teacher: Have you noticed my use of the word “Designed”?

Student: Yes, but I'm not sure I interpreted it the way you meant it.

Teacher: The heart and brain systems were *designed* to enable those who were able to apply their imaginations from the core heart frequencies to access the higher frequency, higher intelligence of the genetic mind. This access made them the prophets and philosophers of humanity—the wisdom-bearers that elevated all of humanity.

Student: So only those who had this knowledge would be able to access this higher state?

Teacher: No. Everyone is able to.

Student: Everyone?

Teacher: Should anyone be excluded?

Student: What about those who knowingly practice evil?

Teacher: A lifetime of four thousand weeks to explore and understand the infinite cosmos is the explanation of evil.

Student: I don't understand?

Teacher: We are good, spiritual beings, not by the expression of our behaviors, but by our intrinsic nature—our origin. We are each allowed access to this higher knowledge not by how we act, but by simply being what we are.

Student: Okay, I think I understand, and on some level, I'm relieved to hear this. However, all my life I've lived with the conviction that divinity is something earned. Those who were weak and easily led astray by the dark forces were not allowed access to the techniques that would empower their greed, hate or evil tendencies. What you're now telling me is that the techniques of the intuitive intelligence are available to any and all.

Teacher: They are. This conviction you speak of is an artifact of the mystery schools and the esoteric practices that use techniques of liberation as rewards of loyalty.

Student: But won't some people abuse these techniques, using them for selfish or even evil purposes?

Teacher: I just explained that the heart and brain are an integrated system designed to activate, access, and express the higher frequencies of compassion and understanding, and that the brain serves the role of assessing the emotional authenticity of the heart. This skill, intelligence, insight, whatever you choose to call it, is absolute and inborn within all higher life forms. No one can utilize the techniques of the intuitive intelligence if their heart is passing data to their brain that is derivative of emotional distortions common to three-dimensional environments.

Student: I still don't understand how the brain *knows* how to do this, but let's move on.

Can we review the technique you started to explain?

Teacher: There are four steps to this particular technique. Its purpose is to help the practitioner recast their emotional history into the compassion frequency, and by so doing, gain a deeper access and more fluent, on-demand expression, of their inner voice, or intuitive intelligence.

Student: Does this technique have a name?

Teacher: Only if you give it one.

Student: And you've disclosed only two of the four steps thus far?

Teacher: Yes, the first two we have covered: the invocation and imagination steps. The third step is to *release*.

Student: How is this accomplished?

Teacher: When you fine-tune your imagination and you see the refined light frequency within your head area and you allow this—in a sense—to take up residency, you must adopt the inner attitude of surrender and release.

Student: To what?

Teacher: To the results of the technique. To the fact that the emotional history that you have stored in your neural and quantum network called the human instrument, may undergo change or modification.

Student: But if I'm practicing the technique haven't I already surrendered to the results? I mean, why would I be practicing it if I weren't sincere?

Teacher: Your desire for the end benefit, in this case, a more profound connection to your intuitive intelligence, can overshadow your willingness to see the wisdom in the process and delay gratification for the thing you desire.

Student: You mean that I may become impatient?

Teacher: It is more likely that you will be less inclined to allow the first two steps in this process to unfold organically—in their own time—for the purpose of recasting your emotional history. This is why this third step is designed into the process.

Student: How do I perform this *release* as you call it? Is there a specific technique?

Teacher: It is simple, and yet difficult at the same time. To release is to trust. To trust is to believe in the intelligence of both your innermost self, as well as the origin from which it arises. This is the simple part. The difficult part is to understand that the judgment of the ego-personality is impaired, and in some measure antithetical to the intuitive intelligence.

This stage of the technique is to release judgment of your progress within the bounds of the process.

Student: How do you mean this? I'm not sure I understand.

Teacher: If by clearing the clouds of your emotional history you improve access to your intuitive intelligence, or inner voice, the ego will search for evidence of your progress in order to satisfy its innate hunger for achievement.

The ego is not something to be banished, ignored or faulted for this attitude, but rather it is to be refined.

Student: Is this part of the release technique?

Teacher: Yes.

Student: How?

Teacher: Release is a psychological imperative when an individual aspires to access and express their intuitive intelligence. Your ego is adept at operating within the lower, outer forces, in much the same way as your heart is adept at operating within the higher, inner forces.

As you seek to align to these inner forces, your ego will perceive the effort and the process therein as a trivial distraction to the real world problems that press upon you. The instinctual response of the ego-personality, in this case, is to perceive the focus on your core heart frequencies as misdirected.

Student: Why?

Teacher: Because the ego resides within the lower mind and its attachment to the physical body is mainly through the eye-brain's perception of its dominant reality—the three-dimensional world. To the pure ego, the heart is simply a bothersome appendage of the physical body that displays weakness.

Student: Okay, I think understand the reason that release is the third step, but how do I specifically perform this step in the process?

Teacher: Breathing through your heart region is the method to intermix the desires of the ego with the capacities of the heart, and this is the method of release.

Student: How do I do this?

Teacher: After you have completed the first two steps, center your attention on your breathing. Imagine that your in-breath brings the desires of your ego into an interior chamber of your quantum heart. Then, imagine this desire for achievement—in the form of an in-breath—is suspended within this interior chamber by holding your breath. As you do so, your breath is intermixing with the inflow of compassion that arises from your quantum, or energetic heart. Now, expel this newly energized breath back through your heart area, and each time, as you exhale, repeat the phrase: “Leave it in the mystery to shine of its own light.” Do this six to eight times.

Student: That's all?

Teacher: Yes.

Student: I was expecting the release part to be more complicated and difficult.

Teacher: The difficult part is when you lack the technique for release or you practice the technique without emotional authenticity and visual energy.

Student: What is the fourth and final step of this process?

Teacher: It is sometimes referred to as *light distribution*, though I prefer to think of it as *light connection*.

Student: How does it work?

Teacher: Just as the physical heart distributes oxygen via the blood to the periphery of the physical body, the quantum heart distributes light via visual energy and emotional authenticity to the borders of the human instrument. The light distribution technique is to imagine light circulating—unimpeded—throughout the *expansive you*.

Student: I'm not sure what that means.

Teacher: The human instrument consists of the physical body, emotional system, and the facets of the mind. The grid that interconnects these elements and causes them to operate efficiently as a system is similar to the veins and arteries of the physical body. This grid conveys light that in turn unifies a quantum field and allows it to operate independently of the multiverse. We sometimes refer to this individuated grid as the *expansive you*.

Student: So I am this loose confederation of light particles that somehow manages to coalesce into a body and mind, and to this I need to visualize light being distributed without blockages or interruptions. Is this the idea?

Teacher: You simply need to place your attention on the reality of what you are. It only takes a few

moments, but it is critical that you practice this technique frequently and in a specific manner.

Student: How frequently?

Teacher: That is up to you, but you cannot do it too much.

Student: Why do I even need to be conscious of this? It seems that the light flows just fine without my direction.

Teacher: It does, but you are not directing it, you are accessing it, touching into this holographic gridwork of light that is the fundamental structure of your existence in the three-dimensional environment.

Student: Maybe you should just explain the technique, and I'll stop asking questions.

Teacher: If you could concentrate this grid of light—make it brighter, more intense; what do you think the result would be?

Student: More energy?

Teacher: No. It can actually have the opposite effect in the sense that the body is fatigued and weakened.

Student: So distributing light is not about concentrating it?

Teacher: No. It's balancing the light quotient within the human instrument and ensuring it is coherent, rhythmic, and free flowing.

Student: It sounds like you're describing the physical heart again.

Teacher: This is the natural state of the heart and the entire human instrument, but in the day-to-day interactions with the three-dimensional environment, the human instrument can lose this balance and slip into an incoherent, arrhythmic, and entangled state of existence.

The heart perceives this state and, without knowledge of the proper techniques, responds in kind, fueling the mental dysfunction and physiological inefficiency with its energy.

Student: More "cloud" cover?

Teacher: Precisely. This is why this step in the process is important because it helps the heart synchronize its energy with the deeper, sub-quantum structures upon which you depend.

Student: What do I do?

Teacher: Can you visualize your heart beating in your chest distributing oxygen to your body and brain system?

Student: Yes.

Teacher: Imagine this same function is occurring in your quantum, or energetic heart, and that instead of veins and arteries, there are filaments of light that diverge from your quantum heart and connect you to a broader grid. This grid is the source of your existence as a physical being.

Now, you can think of these filaments as both roots and wings. Roots in the sense that they anchor and ground your existence; and wings in the sense that they provide uplift and expansion to your life.

Throughout the day, simply feel the energy structure that surrounds you. When you do this, imagine that your heart is “plugging in” or connecting to this structure, even if you cannot visualize it, feel its presence like a primordial soil of life-giving energy. Feel this connection as a rhythmic pulsing of light, flowing from the grid into your heart system and then flowing out from your heart to the rest of your body.

Student: I felt this just listening to you.

Teacher: That is the technique for the fourth and final step.

Student: Should this fourth step be performed in concert with the other three techniques?

Teacher: It is not necessary to perform this when you act upon the other three steps. This fourth technique can be performed throughout the day and only takes a matter of seconds. It can be performed twenty times each day for the rest of your life. It is a technique to rebalance and replenish your core heart frequencies and to ensure they are being distributed throughout the human instrument. It activates the inner currents.

Student: What are those?

Teacher: When a river loses its current what happens?

Student: It slows down and becomes stagnant.

Teacher: Clarity and tempo are related, are they not?

Student: I think this is true as it relates to rivers, but I assume you’re talking about the human system as well.

Teacher: Correct.

Student: So the techniques of the intuitive intelligence are really multi-faceted in what they bring to the individual?

Teacher: If you can access your intuitive intelligence, in a sense, increase the bandwidth of your connection to the light energy grid that supports you, a single word can catapult you into understanding, when before a hundred books left you in ignorance.

Intuitive intelligence is the potency of the quantum heart trickling into the three dimensional world. It is the key to the knowledge that matters. For this knowledge changes everything in the dimensions of the past, present and future.

Student: I will faithfully practice it. Thank you for sharing this with me.

Teacher: It is my honor.

