

# Manifesto of the Sovereign Integral



## Manifesto of the Sovereign Integral

- There is no space more sacred or powerful than another.
- There is no being more spiritual than another.
- There is no thing more divine than another.
- There is no tool or technique that accelerates the unfoldment of consciousness.
- There is no truth that can be written, spoken, or thought unless it is conceived and expressed through the Language of Unity.
- First Source transcends Wholeness.
- All the fragments of philosophy, science, and religion, even when unified, represent but a fractional picture of reality.
- The mysteries of your world will never be understood through inquiries that are based in the language of the mind.
- Perfection is a concept of wholeness misunderstood.
- The conditions of peace, beauty, love, and security are merely signposts to wholeness, as are their counterparts.
- To live in the Wholeness Perspective is to value all things as they are and to bear witness to the unity of their expression.
- No being requires knowledge other than their unique Wholeness Perspective.
- There is no hierarchy. There is only One That Is All.
- There is no model of existence outside of the model of self-creation.
- True Freedom is access to First Source.
- A being cannot get closer to First Source than in the existence of a moment.
- The sovereign being and First Source are reality.
- Having a physical body does not limit you, anymore than having legs on an eagle prevents it from flying.
- All conditions of existence are facets of the one condition of the reality of unlimited self-creation.
- There is no pathway to First Source.
- Unfoldment, evolution, growth/decay cycles and transformation are all bound to the same premise of separation in linear time.
- The hidden harmony is found with joy, while the obvious brings indifference.
- The farther you enter into the Truth the deeper your conviction for truth must be.
- There is understanding of the world precisely to the degree that there is understanding of the Self.



## Commentary on the Manifesto of the Sovereign Integral



*The Sovereign Integral is the transparent Being of expansion, uniquely fit for the era in which we have begun to enter.<sup>87</sup>*

### Introduction

Instead of commenting on the twenty-four bulleted items in their order within the manifesto, we are going to examine them according to the themes they present. The groupings I have created are only one example of how the statements of the manifesto can be interpreted. You may see these arrangements differently, which is fine because each of us can only seek the truth from the standpoint of our own experiences and views of the world. Nevertheless, the more we attempt to live according to the manifesto and the other characteristics of the Sovereign Integral, the clearer our understanding of the statements will be because they are inherent to the Sovereign Integral itself.

With this in mind, I encourage you to study them and formulate your own understanding of their meanings and how they may apply to your everyday life. After all, the downpouring of insights that we all experience from our exposure to the teachings of Lyricus contribute to the collective understanding of these materials for others, and thereby contribute to the Genetic Mind—the collective consciousness of humankind.

If we are going to work toward establishing ourselves in the awareness and behaviors of the Sovereign Integral, then we will be well served by reflecting on their meanings. Guidance and facilitation have their place in psycho-spiritual study

87. *Collected Works of the WingMakers Vol. II, Part IV, Sec. One, Project Camelot Interview.*

and practice, but in the end, each individual is left with their own actions, feelings, and ideas. The contents of consciousness, stored in the mind and accessed through the brain, represent our experiences in the world around us. Consequently, these emotional reactions and stored memories manifest and form our individual personalities. This being so, the Human Instrument becomes the vehicle for a persona largely constructed from our relationships with our parents, extended families, friends, teachers, and co-workers. In most cases, until we *turn within* to examine our egoic tendencies, beliefs, prejudices, and stances relative to the world around us, we will have difficulty comprehending the nature of the Sovereign Integral, not to mention the other five components, including the Spirit Intelligence of First Source,<sup>88</sup> the Remnant Imprint, the Wholeness Navigator, the Phantom Core, and the Human Instrument.

As we turn within, reflecting on our subjective lives, we will likely encounter a vivid contrast between the *inner world* of the Sovereign Integral and the *inner world* of the ego with its well-established thoughtforms, beliefs, and attitudes generated from contact with the objective, outer world. Therefore, an examination of the twenty-four points of the Manifesto offers another opportunity (in addition to the other WingMakers/Lyricus resources) to expand our awareness to incorporate the Sovereign Integral's wider and deeper awareness into our everyday consciousness. The outcome of our efforts ultimately shifts from taking on the qualities of the Sovereign Integral to actually *becoming* the Sovereign Integral.

At this point, after reading the Manifesto, you may be wondering how mere words on a page can put you in touch with such an abstract concept as the Sovereign Integral. This is a good question, especially when we realize that words and language are double-edged swords in that they can clarify as well as mask the many abstractions of psychology and spirituality. For some insight into this point is the following quotation:

The substance of your design is awakened with the words that form the concepts of your enlarged self-image. And these words are not merely spoken, but they are seen, felt, and heard as well. They lead you to the tone of equality and the perception of wholeness. Allow these words to wash over you like a gentle wave that brings you buoyancy and movement. It will sweep you to a new shore, and it is there that you will begin to uncover your true nature and purpose.<sup>89</sup>

This passage strongly suggests that words can fulfill a purpose beyond that of the clarifying or masking comprehension and understanding. The extract implies that words can be encoded in such a way as to direct the influences of the higher frequencies, vibrations, or tones emanating from the level of the Sovereign Integral.

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88. James identifies this as the Human Soul, or Entity consciousness in "Anatomy of the Individuated Consciousness." It might be more clearly defined as a replica of Source Intelligence, or Spirit.

89. "The Blueprint of Exploration," p. 650.

In other words, the statements in the Manifesto may very well be coded in a fashion similar to the paintings, poetry, music, and philosophy being brought forth by James. Armed with this possibility, let's move on to an examination of the Manifesto.

### Reflections on the Manifesto

**The Tone of Equality**—*First Source is present in all. And all are able to contact First Source through this tone-vibration of equality.*<sup>90</sup>

1. There is no space more sacred or powerful than another.
2. There is no being more spiritual than another.
3. There is no thing more divine than another.
4. There is no hierarchy. There is only One That Is All.

The tone of equality emanates continuously from First Source. And because our Sovereign Integrals are individualized fragments of First Source, the Sovereign Integral also emanates this tone, or vibration of equality. The Sovereign Integral reflects this tone as part of its nature.

The origin and destiny of existence is the tone of equality in life. Listen for this tone—this frequency of vibration—and follow it back into the very foundation from whence all things arise and return.<sup>91</sup>

Obviously, the foundation “from whence all things arise and return” is First Source—but what about Hierarchy, item four above? As briefly mentioned in the introduction to the Manifesto, as well as in other places in this compendium, hierarchy is interwoven into all levels of the multiverse. So why doesn't the Sovereign Integral recognize this? Maybe the following quotation can help understand item four above:

The Hierarchy is the vessel of the collective ego-personality tinged with the energetic impressions of its soul carrier. Fear is the base frequency of this macro entity and it is this that creates the structure of protection (safety in numbers) and the collective purpose and common good that harmonizes diffusion and misalignment. It is the vehicle of orderly evolution, though sometimes it appears to be the epitome of chaos.<sup>92</sup>

As a topic of discussion,<sup>93</sup> Hierarchy is complex and cosmic in its scope. Because this Manifesto is directed at planet Earth and current planetary conditions, we should reiterate that hierarchies are not inherently bad or evil. Yet, this is the case on our planet when they are corrupted by greed and unwarranted control in order to maintain their power. We really don't have an example of extraterrestrial civilizations whose populations have attained the Sovereign Integral level of living.

90. WingMakers' glossary, p. 666.

91. “The Shifting Models of Existence,” p. 643.

92. Email from James to John Berges 8-27-08.

93. See “Hierarchy” in the WingMakers glossary and in the Introduction to the Four Philosophy Papers.

In all likelihood, these civilizations are post-Grand Portal planets. Now we must assume that these planets have hierarchies, but because they are created by Sovereign Integrals, these hierarchies may be completely different than the hierarchies presently dominating our planet, which is in a pre-Grand Portal environment.

Having said this and interpreting Hierarchy in relation to our current world, the key to this quotation is that the hierarchies of earth are the containers, or forms through which the “collective ego-personality” manifests. Consequently, at least relative to our planet, global hierarchical structures are personality-based, and embedded in the space-time dimension. Therefore, from the transcendent non-space-time dimension and perspective of the Sovereign Integral, there is no hierarchy because it is vibrating to the tone of equality. Hence, human hierarchies based on a spectrum comparing best and worst individuals do not enter into the Sovereign Integral’s perspective.

**The Time Factor**—*Time establishes separation of experience, and the perceived discontinuity of reality.*<sup>94</sup>

1. There is no tool or technique that accelerates the unfoldment of consciousness.
2. A being cannot get closer to First Source than in the existence of a moment.
3. There is no pathway to First Source.
4. Unfoldment, evolution, growth/decay cycles and transformation are all bound to the same premise of separation in linear time.

Techniques, pathways, and unfoldment are time-based processes and therefore not aligned to the Sovereign Integral’s experience of reality. It is fair to say that while we are still not at the Sovereign Integral stage of awareness, we need guidance for achieving this level. After all, James is providing such guidance through concepts and techniques delivered to us over time, for the *Collected Works of the WingMakers* represent at least ten years of unfolding information designed to accelerate and expand our consciousnesses to that of the Sovereign Integral.

The second item above makes it clear that we do not get closer to First Source through a progressive process stretched over time, but simply by recognizing that each moment is a continuum of consciousness not subject to the past or future, rather—*First Source is continuously available in every instant*. This is not a new concept, but nevertheless it deserves our attention because this is the natural state of existence for the Sovereign Integral, and if we wish to become a Sovereign Integral, the all-important practice of staying in the moment is imperative. This is a well-recognized principle underlying Buddhism, the philosophy of Krisnamurti, and in The Course in Miracle’s “holy instant,” to name a few. James describes this experience as dwelling in the “Quantum Presence” of the Sovereign Integral—a fragment of First Source.

Further, we can appreciate the limitations of language here by my use of “each” and “every” moment. Even the word moment implies a distinct object of time—a

94. “Life Principles of the Sovereign Integral,” p. 627.

particle of time, if you will. From the standpoint of the Sovereign Integral, there is no stream of discrete moments, but only the continuous Presence of All That Is.

Finally, on a more practical level, we might say that even though Sovereign Integrals can live and function in time, they are not of time. We, at present, are actors on the stage of a play based on a time-based culture. We have forgotten, however, that we are only playing roles. Sovereign Integrals, on the other hand, know that when they are incarnated within a Human Instrument, they are acting in a very real play, but nonetheless, they know that the play and the stage are only a small part of their wider existence beyond the space-time theatre.

**The Underpinnings of Reality**—*The consciousness of the Sovereign Integral is the destination that beckons the human instrument inward into the reality of First Source.*<sup>95</sup>

1. The mysteries of your world will never be understood through inquiries that are based in the language of the mind.
2. There is no truth that can be written, spoken or thought unless it is conceived and expressed through the Language of Unity.
3. All the fragments of philosophy, science, and religion, even when unified, represent but a fractional picture of reality.
4. The sovereign being and First Source are reality.
5. There is understanding of the world precisely to the degree that there is understanding of the Self.

The first two items above distinguish the language of the mind from the Language of Unity. Here are several quotations pertaining to this dichotomy:

Language is seductive to the ego's drive for power and control, as well as the mind's inclination to surrender to, and believe in, the language of externals. . .

No one is able to articulate life's dimensional depth and breadth with the tools of language. They can only, at best, describe their interpretation or their impressions. . . .

Source Reality is the dwelling place of First Source, and it dances outside of the constructs of any language. It is complete within itself, and has a singular purpose of demonstrating the collective potential of all species within the Universe of Wholeness. It is the archetype of perfection. It is the standard bearer of each entity's innate design and ultimate destiny. ITS essence is so far beyond conception that the human instrument's tendency is to resort to the language of externals—and ultimately the hierarchy—to define Source Reality.<sup>96</sup>

95. "The Shifting Models of Existence," p. 632.

96. *Ibid.*, p. 633, 635, 632-633.

The first two extracts are obviously referring to the language of the mind, whereas the third passage hints at the Language of Unity. We say, “hints at” because we can only assume that anything emanating from Source Reality, the dwelling place of First Source, can only be expressed in the Language of Unity.

Perhaps we can draw closer to an understanding of the Language of Unity by the following quotation:

The language of the mind is words. The language of the heart is feelings. But the language of our Presence is behaviors, or activity. If you stay in the intelligence of your Presence, by giving it your attention, then the things that come within your local multiverse that have a lower density, they will have minimal effect, as you can— from the empowerment of your Quantum Presence—transform them with ease.<sup>97</sup>

The Quantum Presence is the Sovereign Integral, and it expresses the qualities of Oneness and Unity in its behaviors. We could say then, that the Language of Unity is the language of the Sovereign Integral.

In the preceding quotation and in the EventTemples documents on the heart, James introduces the idea of behavioral intelligence. Although there is much more about the heart later, for now we can define behavioral intelligence as the *intelligence of the heart*. This heart intelligence is implemented through the expression of the six heart virtues of appreciation, compassion, forgiveness, humility, understanding, and valor. You can think of these virtues as the fundamental qualities of the Entity expressed through the Sovereign Integral.

Following this reasoning, we suggest that by living within the Presence of the Sovereign Integral, and by default First Source, we can speak the language of Unity through the Sovereign Integral’s portal, the energetic heart. Like learning any new language, it takes consistent practice, patience, and perseverance to learn the Language of Unity. But because it is the native tongue of the Sovereign Integral, this language is actually our first language and the language of the mind is our second. Thus, re-learning our native language of the Sovereign Integral may very well be easier than learning a foreign language of the third dimension. As we work to achieve a Sovereign Integral level of living, we are re-connecting and remembering our core linkages to the larger self.

Beyond what has been surmised here, it is quite possible that there is an actual Language of Unity, comprised of words, grammar, and syntax, that exists in higher dimensional realms. This writer asked James if the glyphs appearing in his paintings were examples of the hidden language of initiates, known as Senzar, mentioned by H.P. Blavatsky in her book *The Secret Doctrine*. In answer to this question is the following comment from James:

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97. *Collected Works of the WingMakers Vol. II*, Part IV, Sec. One, Mark Hempel Interview with James, Session Three

Senzar, besides being an alphabet of its own, can be rendered in cipher characters, which correspond to the nature of ideographs rather than of syllables. Senzar, as a language, was brought by the Central Race to earth. The reason is quite simple. Ideographic language can convey a tremendously complex concept in a single character...

Senzar is a language that flows between alphabetic characters, mathematical symbols, and musical notes. It is an integrated language, sometimes referred to as the Universal Language of Light, or the Insignias of First Source.<sup>98</sup>

Even though James doesn't identify Senzar as the Language of Unity, they may be the same or, at the least closely, related. The name "Insignias of First Source" especially suggests a Language of Unity. Merriam-Webster's defines insignia as a "distinguishing mark or sign." So, Senzar can be described as a language bearing the signs of First Source. James gives an example of Senzar in the Chamber Twenty-four painting.

In other words, you can look at a specific symbol of the twenty-fourth Chamber Painting (e.g., the second, primary character in the vertical matrix in the upper left section of the painting). If taken out of its framework, this particular character means one thing, which would transpose to Sanskrit, but when viewed in its contextual matrix, it is elevated to Senzar, where its meaning is encoded as representing the Wholeness Navigator within the human instrument.<sup>99</sup>



98. *Collected Works of the WingMakers Vol. II, Part IV, Sec. Two, Top. Arr. of Qs and As, Ques. 34-S3*

99. *Ibid.*

By describing the symbol in Chamber Twenty-four, James is confirming that these symbols are Senzar, the Universal Language of Light, or the Insignias of First Source.

Finally, we are told in point three that reality, understood from the unified standpoints of philosophy, science, and religion, will only reveal a fraction of reality. In other words, the search for the ultimate reality of existence may be beyond our capabilities as long as our search is based on a space-time viewpoint and is within the purview of the ego-personality.

Statement four then explicitly states that the Sovereign Integral and First Source are the keys to reality. Consequently, our search for reality without their inclusion will always be incomplete. The fifth statement reinforces this assertion with the statement that we can only understand the world—or reality—to the extent that we understand the “Self,” or Sovereign Integral. The Sovereign Integral speaks the Language of Unity through its portal of the heart, which allows love and its six virtues to flow into our world. As we develop the higher mind of spirit, or Source Intelligence, it is also possible that we will learn the Insignias of First Source, a language born from the reality of the Sovereign Integral and First Source Itself.

Putting these pieces together with the concept of the Grand Portal discovery, strongly suggests that we will not truly grasp the nature of reality until we achieve it.

**Wholeness**—*The Sovereign Integral consciousness can be envisioned as the connective “glue” that unifies each of us into wholeness.*<sup>100</sup>

1. The conditions of peace, beauty, love, and security are merely signposts to wholeness, as are their counterparts.
2. To live in the Wholeness Perspective is to value all things as they are and to bear witness to the unity of their expression.
3. No being requires knowledge other than their unique Wholeness Perspective.
4. Perfection is a concept of wholeness misunderstood.
5. First Source transcends Wholeness.

The first two statements are probably the most difficult to manifest in practical terms because we are living in one of the most polarized times in history. Whether in religion, politics, or culture; physical, emotional, and mental conflicts prevail. As a result, the counterparts of peace, beauty, love, and security; war, ugliness, hate, and insecurity, stand in opposition to one another, as dogmas, beliefs, selfishness, and ignorance fan the flames of polarization.

As paradoxical as it sounds, observing the polarities of the world from a perspective of wholeness expands and lifts our worldviews to the Sovereign Integral level. From this vantage point of consciousness, we can see the world through a wider lens. In this state of awareness, we see the battlefield of world conflict within a larger framework. An analogy to this is how the Entity looks at each of its

100. *Collected Works of the WingMakers Vol. II, Part III, Sec. Three, “The Temple of Spiritual Activism.”*

incarnations, with all the conflicts, as a metaphorical chapter in its book. It grasps the larger plan and detailed blueprint it has created. This is the theme and plot of the story, and the Entity may author other books.

Moving to the collective level, the current chapter of global conflict can be understood in psychological terms as coaxing the shadow side of humanity into the light of our awareness. The shadow is that part of the ego that contains conflicts that are too troubling to consciously address. Consequently, these conflicts are repressed, and stored in our sub-conscious. At the risk of stretching this analogy too far, the “therapist” facilitating this enormous and complex situation could be thought of as the collective consciousness of humanity, as it writes its story about the human species of planet Earth in its pre-Grand Portal phase of evolution.

At the individual micro level, many of our surface anxieties and stresses are manifestations of unresolved subconscious conflicts. As long as they are not uncovered and brought into awareness, our mental and physical health suffer and deteriorate.

The same general idea applies to global disharmony. Seething, unresolved resentments, hatred, and differences between groups and nations need to be resolved before they can be eliminated, or at the very least, recognized, but respected by one another. The only way to do this is to acknowledge their existence and work toward neutralizing them.

From the wholeness perspective of this wider view, it is possible to view the world, with its warring factions, as ongoing psychological therapy. The process involves resolving conflicts and reordering society in a way that respects the *sovereign* aspect of individuality and the *integral* necessity of global cooperation. This rebalancing of individual and group differences could be looked at as the emergence of the *collective* Sovereign Integral of humanity. And maybe this is what the Grand Portal will reveal.

Point three adds to the discussion of the first two points by placing the acquiring of the Wholeness Perspective ahead of the acquisition of knowledge. Our knowledge will not save us as long as we view the world in the duality of polarization. (This viewpoint is reflected in the Ancient Arrow story when the WingMakers say that our technologies will not save us from the Animus.) Conflicts will continue, and knowledge, along with its technological advances, will most likely be used for weapons of warfare. The ability to step out of the ego-personality’s separative perspective into the Sovereign Integral’s Wholeness Perspective is the key to acquiring knowledge of reality beyond the limited time-bound world reality we presently inhabit.

Will this mean a perfect society? Not according to point four above, which is telling us not to mistake wholeness for perfection. For instance, we can view a condition, such as world peace, as creating the perfect society, but this doesn’t necessarily mean that it is whole. This is because the blueprint of exploration will continuously drive us to new discoveries and possibly even new conflicts with other civilizations that we may encounter as we explore the dimensions of the multiverse. The knowledge we gain from these discoveries, even from a perspective of wholeness, may very

well expose us to re-evaluations of our own civilization that show imperfections in the light of new discoveries. Such imperfections are actually new, more expansive frameworks that indicate incompleteness, and consequently a not-so-perfect estimation of our civilization when compared to older, more advanced ones.

Finally, the bottom line is that First Source exists beyond our concept of wholeness, apparently including the Wholeness Perspective itself. Essentially, this means that everything created by First Source exists as Its manifested form, even in non-space-time dimensions. This idea is roughly similar to the Sovereign Integral externalizing a Human Instrument constituted by its multidimensional components. The Sovereign Integral, in this case, transcends the wholeness of the Human Instrument. The Human Instrument is only whole relative to itself, but the Sovereign Integral transcends that wholeness, and exists prior to the forms it manifests in the multiverse.

As far as we can tell, this is true of First Source. As the Pythagoreans and other Greek philosophers taught, the number one does not signify a divine singularity or a Creator, but is only the first manifestation of a Creator. In a similar way, the Hindu trinity of gods—Shiva, Vishnu, and Brahma are the manifested outpouring of a transcendent Being that exists prior to these three aspects. The same holds true for First Source. The wholeness of all life, as a self-contained multiverse, is a projection of First Source, Who exists prior to all conceptions of wholeness, unity, oneness or whatever other terms we can conceive.

**The Freedom of Self-creation**—*[T]hese life principles are the tools to accelerate the emergence of the Sovereign Integral and feel its perspective, its insights, and its empowered abilities to create new realities and shape them as learning adventures that liberate and expand consciousness.*<sup>101</sup>

1. There is no model of existence outside of the model of self-creation.
2. All conditions of existence are facets of the one condition of the reality of unlimited self-creation.
3. Having a physical body does not limit you, anymore than having legs on an eagle prevents it from flying.
4. The hidden harmony is found with joy, while the obvious brings indifference.
5. True Freedom is access to First Source.

If you have already read the introduction to the four philosophies and the Chamber Two paper “The Shifting Models of Existence” you know that the Entity Model is the primary model operating in the universe. So the first two items above give us pause. Can there be two primary models? It does not seem so according to the philosophy papers, but so much of the Lyricus teachings are new to us that it is being spoon-fed to us so that we can digest it and integrate it into our view of the multiverse. So, it is

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101. “Life Principles of the Sovereign Integral,” p. 631. Note that the life principles are Universe relationship through gratitude, Observance of Source in all things, and Nurturance of life.

possible that there is an Entity Model and a Self-creation Model operating in tandem.

Alternatively, the Model of Self-creation can easily be viewed as a synonym for the Entity Model. This seems the most plausible explanation from my viewpoint, but I cannot and will not say that this is the only explanation, for many of you may have your own insights into this apparent dilemma, as well as others that present themselves in various areas of these collected works. Having said that, let's move on.

According to the Entity Model, individuated consciousnesses are created with free will. Consequently, we live in a free will universe, which allows relatively total freedom of expression. This means that First Source does not, to our knowledge, subject the good and the bad behavior of human beings to divine intervention. That does not mean, however that we have not been given principles to live by that educate us in conduct that contributes to the betterment of ourselves and to others, and also instructs in those behaviors that foster hurt and harm.

We can say then, that we are inherently creatures with free will to follow the principles of living handed down to us from the ancient world, along with the accumulated knowledge and wisdom we have garnered for ourselves as a result of experience. We could say that our self-discovered principles of living represent a "facet of unlimited self-creation."

Self-creation is simply the creative expression of the Entity through the Sovereign Integral. As mentioned in other places of this collection, First Source has given us free will so that we can learn to create in all areas of life. Whether driven by the need for survival or the need to express a concept or feeling through artistic means, the creativity of the Sovereign Integral is extant in every field of exploration.

The blueprint of exploration is the driving force behind self-creation. As early man wondered what lay beyond the ocean's horizon, men built vessels that could navigate the deeper waters. When these efforts failed, they were still driven to improve their shipbuilding skills and technologies to overcome their limitations. This is but one example of self-creation. Without too much effort, we can all find examples of such efforts, for they are a natural part of who we are. We were created for this explicit purpose—to explore the universe and create whatever means were necessary to achieve the goals.

The third statement then tell us that the physical body does not limit our ability to self-create, despite the difficulties and travails of living on the physical plane. On the contrary, the difficult roadblocks to survival thrown up by nature are the very whips that drive us forward, despite the pain of their stings. Armed with the freedom to explore and create, humanity inevitably advances and contributes to the purpose and plan of First Source.

What all this implies, is that the creativity of humanity is an expression of the Sovereign Integral as it is passed down to the Remnant Imprint, which is the source of inspiration within the Human Instrument. (See discussion of the Remnant Imprint in the introduction to the music of Hakomi Chamber Three and James' article "Anatomy of the Individuated Consciousness.") After all, this is a manifesto of

the Sovereign Integral, and therefore these items pertain to its reality.

Self-creation also applies to the Entity, which is continuously creating new Human Instruments for universe expression. The Entity is totally free to plan when and where it will self-create the Human Instruments that will best contribute to its evolution. As the Entity gains more experience in the timespace universe, its contributions or creations are increasingly turned from the personal to others. Both are important. For instance, it can be said that we can best help others when we have helped ourselves. If we have problems that need addressing, then it is essential that we create the ways and means to overcome our weaknesses. Some can do this themselves, but most of us require some form of help. No matter, the point is that self-creation also applies to those thoughts, feelings, and attitudes that we create for our own advancement and improvement.

Whether we are self-creating through new thoughts about self-improvement or creating a groundbreaking philosophy or technology, they are a form of service. Thus, we move from service to self to service to others. From service to self, service to family, service to society, we self-create as we produce the ways and means to improve our service.

When we self-create under the inspiration of the Sovereign Integral passed on to its agent the Remnant Imprint, we experience joy. Joy radiates from contact with the higher frequencies of the Wholeness Navigator and the Sovereign Integral. Through these contacts, we experience joy. It might be said, that happiness lies within the realm of the ego-personality, where life can turn from happiness to sorrow in an instant. But joy comes from increasing contact with Sovereign Integral and is carried into the personality. It is then that our indifference to the obvious is replaced with a joy for all life. This joy coupled with the Sovereign Integral's transcendence of the polarities of the world, bring a harmony to our lives that has the power to staunch the flames of conflict that too often inflict us with hopelessness and bewilderment, and as a result sever or greatly reduce our ability to re-align with the spiritual side of our beingness.

Finally, when we become aware of the power of self-creation with its opportunities for service, and the inflow of spiritual joy that brings harmony, we enter into a new freedom that gives us access to First Source. This can happen because at that growth stage of consciousness we are connected and aligned with our true spiritual center, which is inherently immersed in the highest vibrations of First Source.

- The farther you enter into the Truth the deeper your conviction for truth must be.

This twenty-third statement seems a fitting end relative to the other statements we have already examined, for the bottom line to the Sovereign Integral's manifesto is how truthful we believe them to be. Can we trust these statements as facts?

At this point it might prove helpful to re-introduce two manifesto statements already discussed. The first statement is:

- There is no truth that can be written, spoken or thought unless it is conceived and expressed through the Language of Unity.

Put simply, the only way to test the truthfulness of the manifesto is to work with the statements, for these represent the Language of Unity. If we can escape from our ego-personality, knee-jerk reactions to our surroundings—personal situations, relationships, news events, etc.—and begin to view them according to the manifesto, we can transform our entire psychological landscape from the narrow space-time ego vantage point to the wide panorama of the Sovereign Integral. Metaphorically, this might be likened to moving from analog, black and white television to digital, color high definition reception.

This is a journey in consciousness from one truth to another. Speaking strictly subjectively, the truth of our reality as five year olds is much different than the reality we experience as adults. The world of the child, the truth of their reality, expands enormously as they grow older. In a way, our bold desire to explore a greater reality, lying outside the narrow confines of space-time, is similar to that of a child's continuous adjustments to the more expansive realities of reaching puberty, becoming a teenager, and crossing over into adulthood. With each new phase of awareness, we can say that the child's reality is changing, and many of the truths that the child believed in must be expanded in order to incorporate the realities of adult life.

At the danger of oversimplifying something we don't fully comprehend, namely the reality of the Sovereign Integral stage of consciousness, we can apply the child example to our spiritual search for new realities beyond the one we presently experience through our five senses. And just as children might very well be frightened by the realization, for instance, that their parents are not perfect and will someday die, this new concept of death is definitely a new reality for a child—a new truth. Hence, our own explorations into the truth may very well challenge our worldviews and, and if not managed wisely, could cause psychological damage. Instances of this effect are common in spiritual and metaphysical literature, and therefore cautionary warnings are extant in relation to encounters with subjective dimensions. Here is a lengthy quotation from James on the pitfalls of seeking deeper realities and the problem of verifying your experience:

A radiant ball of energy (like the sun) burns underneath all concepts related to First Source. Around this energy are thousands of layers of interpretation—some of these are words, some symbols, some emotions, some mental constructs, some are pictures, some are dreams, some are hopes, etc. However, every level contains some of the light and energy of that radiant ball of energy, and because of this, it magnetically pulls the consciousness of the individual deeper into awareness.

Verification is only accessible in personal experience, and even

this is temporary within the three-dimensional world. I have known students, who have been granted wonderful exposure to these “radiant balls of energy,” and they often fall into doubt and even depression after the experience because they cannot sustain their belief that the experience was authentic.

In other words, even verification or personal experience is overrated. It only matters how you transfer your level of experience and knowledge into works that are aligned to the objectives of First Source and live your life according to the life principles of the Sovereign Integral.

If you have a very basic knowledge of these concepts, but you live according to the principles of the Sovereign Integral and you produce expressions aligned to First Source, you have your verification in your words and deeds, and you add to the radiant energy system of these concepts.

The keyword is add to the radiant energy system, not experience them for purposes of verification. I know you might think that by verification or personal experience you would be better able to add to the radiant energy system, but only in rare instances is this true. For most, they become unbalanced and seek more experiences. Their desire to experience overpowers their desire to practice the simple, but powerful principles of the Sovereign Integral.<sup>102</sup>

So, there is nothing wrong with seeking and gaining knowledge of other realities, as long as we do not get caught up in what James calls “information greed.” Whatever knowledge we gain is only valuable to the extent that we use it in service to human betterment and in service to First Source. Verification of higher knowledge is not of value in and of itself. Rather, we “verify” the progress of our spiritual journey by living life according to the principles of the Sovereign Integral and not by displaying the knowledge we have of higher worlds and other dimensions.

Returning to statement twenty-three, it indicates that the further we delve into the truth, the more conviction we must have for the truth. Conviction means that we are convinced that something is true, even though it is still unproven. Such indications often come to us through the intuitive intelligence of the heart, not the head. We are so attached to the analytical modality of the mind that we tend to be insensitive to our feelings and even mistrusting of them.

Seeking truth in the area of spirituality, however, requires a certain amount of open-mindedness and a willingness to immerse oneself in that which is not immediately verifiable in the same way as the simple observation of the weather outside your window. Seekers of truth must have the desire, curiosity, and courage to explore areas beyond the range of the five senses. What we encounter in these

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102. *Collected Works of the WingMakers Vol. II, Part IV, Sec. Two, Top. Arr. of Qs and As, Ques. 42-S3*

explorations, as implied by the twenty-third statement, will become stranger and stranger the further we explore.

The second statement is:

- All the fragments of philosophy, science, and religion, even when unified, represent but a fractional picture of reality.

Consequently, we must maintain our convictions—our faith—in truth seeking. The ego-personality will not help us here, but our continued alignment to the virtues of the heart and to the principles of the Sovereign Integral are the loyal guardians that will guide us along the Way.

