



Commentaries on  
Lyricus Discourses 1-6

By

John Berges

## Commentaries on the Lyricus Discourses

### Preface

These are commentaries on the discourses of the Lyricus Teaching Order. They are offered as supplements to the originals and should not be substituted for reading and studying the original discourses. I have numbered each “Student” “Teacher” line of the discourses in order to facilitate this study. These numbers are based on the original pdf documents which can be downloaded at Lyricus.org or Wingmakers.com. Therefore, section titles of these commentaries are designated by two page numbers and a paragraph range. For example in commentaries for Lyricus Discourse 3 “43 (13) Paragraphs 132-56” indicates that the paragraphs from 132 through 156 begin on page 43 of the combined set of six discourses and on page 13 of the individual discourse.

In addition, I have numbered the title of each discourse according to the order in which they were published on the WingMakers and Lyricus web sites. This is simply to help identify each discourse more easily and has nothing to do with the order in which they can be read.

It is my hope that these commentaries contribute to a better understanding of the information contained in these discourses. May they inspire and strengthen each individual’s desire and determination to always seek the truth about life, consciousness, and the cosmos in which we dwell.

John Berges

My Gratitude to  
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The goal of this discourse is to redirect the student's aspiration from the impossible desire to experience the inmost self (Wholeness Navigator\*) while in a human instrument, to the achievable goal of expressing the qualities and attributes of the Wholeness Navigator, which it transmits to the human instrument at all times. Sensitivity to the inmost self can be contemplated through meditation and reflection, but cannot be directly experienced as a dominant reality.

1 (1) Paragraphs 1-34 Sensory Restraints

The first point of interest in this discourse is that "sensory restraints" were built into the human instrument in order to maintain its focus in the physical world.

Additionally, an instinctual fear of being displaced from the dominant reality of the physical world is built into the Genetic Mind of the human species.

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. 33.

4 (4) Paragraphs 35-54 The Unreachable Self

The student then complains that if he could get in touch with his inmost self he could bring more understanding to the world.

The teacher states that such is not the case and then he asks the student why he believes that getting in touch with the inmost self will be helpful to others. The student admits that he is not sure why.

The next point is that no one can fully experience the inmost self while living in a human instrument. No master has ever done so.

6 (6) Paragraphs 55-64 Qualities of the Inmost Self

The student asks why he (and many others) have this desire to experience the inmost self if, in fact, we cannot do so.

Before addressing this question the teacher points out that even though we cannot have a direct experience of our inmost self, we can contact many of its qualities. Using the metaphor of experiencing wind and rain in order to better understand a hurricane, the teacher explains that we touch the outlines and features of the inmost self through experiencing the qualities of "unconditional love, supernal beauty, harmony, reverence, and wholeness." 62.

7 (7) Paragraphs 65-78 Reality Check

In this key section the teacher points out that those who have achieved some degree of brief contact with the inmost self realize that they cannot know that self in its

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\* NOTE: In the first discourse, the terms Wholeness Navigator and soul are interchangeable with the term inmost self.

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fullness. More importantly perhaps, they realize with complete certainty that what they CAN do is transmit and express the spiritual qualities of that contact within the dominant reality in which their human instrument exists.

At this point the teacher answers the student's question with a metaphor of a flying fish. The fish's natural habitat, its dominant reality, is the sea, yet it has the natural instinct to break the surface of the water and "fly" briefly in the world of "air-breathers." While in this new environment it experiences an entirely different reality from the sea, yet knows next to nothing about this different reality. We pick up the dialogue from paragraph 68:

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.* [Emphasis mine.]

Student: So you don't feel this way? 68-75.

Key response:

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.* 76-8. [Emphasis mine.]

### 8 (8) Paragraphs 79-80 Live In This World

The student asks how he is to control this desire to seek the inmost self.

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. 80.

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8 (8) Paragraphs 84-90 Right Action

Learn to recognize the things that can be changed and the things that can only be experienced.

9 (9) Paragraphs 92-98 The God-fragment

The teacher adds that discretion and discernment are important tools for living life in a state of fulfillment or frustration.

The student then applies this principle to the idea that he must accept the fact that the inmost soul or God-fragment cannot be known by the human mind. (By implication however, the inmost soul's qualities can change the human instrument.) See paragraph 62 on p. 1.

The lesson of this discourse 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. 96. [Emphasis mine.]

The power of the God-fragment does not lie in experiencing it as a dominant reality, but by contemplating its nature. Through this meditative approach the God-fragment communicates the objectives of First Source and the human instrument comes into contact with energy qualities of the inmost self. Thus, the will of the God-fragment is externalized in this world.

Summation

Human instruments are designed with sensory restraints which focus and maintain the consciousness of each individual in the dominant reality of the time-space dimension.

No human, no matter how advanced, can fully experience his or her inmost self (the Wholeness Navigator) while incarnated within a human instrument.

Apparently, those who report experiences of nirvana, cosmic consciousness, satori, etc. have not tapped into the inmost self completely, but have only touched the fringes of it. Despite this, just a small degree of contact with the inmost self allows the individual to realize that the true nature of the inmost self is so profound and grand that it transcends the descriptive capacities of the human instrument. It is this very lack of such capacity which has led those in the past (and present) to falsely conclude that they have contacted the inmost self, soul, or Wholeness Navigator to its fullest extent.

The individual cannot maintain that intense contact for more than a brief time, but

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must return to the dominant reality in which he or she is living.

The individual then channels the contacted energies of the inmost self into the dominant reality of the human instrument rather than into the world of the Wholeness Navigator. The task of the individual is to express (in the manner of his own choosing) the qualities and characteristics of the Wholeness Navigator in this dominant reality, in contrast to spending one's energy learning how to leave this dominant reality in search of the Wholeness Navigator elsewhere.

The qualities of the inmost self, the Wholeness Navigator, are to be expressed in this world to the fullest extent possible.

This is expressed at the end of the discourse as follows:

- 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.
- 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.

### Conclusion

We have an inborn instinct to seek our highest self, the soul, inmost self, or Wholeness Navigator, but no matter how we try we can never experience it fully while incarnated in the time-space reality. Our human instruments are designed to experience and explore this dominant reality not that of the soul. We can visit the reality of the inmost self, but not stay there.

We are urged to meditate on the inmost self with the understanding that we visit the soul's habitat in order to bring back whatever knowledge, wisdom, and insight we can apply to our dominant reality on Earth. These qualities are specifically described as "unconditional love, supernal beauty, harmony, reverence, and wholeness."

Commentaries on Lyricus Discourse 2  
Calling Forth the Wholeness Navigator  
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11 (1) Paragraphs 1-68 Creation of the Seven Archetypes

The discourse begins with a discussion of the physical manifestation of God as seven genetic archetypes. These seven archetypes next created seven sub-races, which are collectively known as the Central Race or WingMakers. This was done in succession, from the first archetype to the seventh. The first sub-race then created the soul carriers which could explore physical universe number one. This process continued for each universe. Earth's humanity thus represents those entities inhabiting the seventh universe using soul carriers (human instruments) created by the seventh sub-race. These soul carriers allow humans to explore the seventh physical universe.

Teacher: There are genetic archetypes that reside within the physical manifestation of God, and these archetypes are seven-fold. 30.

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.36.

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. 38.

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

Teacher: Correct. 41-2.

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. 45-8.

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. 58-60.

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

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Teacher: They were created in succession the same way a family is created. 63-4.

Section Summary:

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. 68.

17 (7) Paragraphs 69-96 Creation of Life

Following the description of the creation of the seven physical archetypes of First Source, this section describes the creation of life in each of the seven universes.

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. 70-76.

At this point the student asks why this is so. The teacher explains that the soul carriers (human instruments) all contain the unification instinct which inevitably leads the soul or Wholeness Navigator back to First Source. 77-82.

19 (9) Paragraph 86 The Five Rings of Life

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

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three rings of life: the seven Archetypes of First Source, the Central Race, and the individuated spirit-essence, or Wholeness Navigator. 86.



First Source (innermost ring)  
Seven Archetypes  
Central Race  
Wholeness Navigator  
Source Intelligence (outermost ring)

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. 94-5.

20 (10) Paragraphs 96-129 The Human Situation

The following exchange marks a distinct shift in this discourse. The dialogue moves from a cosmic perspective to an individual one.

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: 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. 96-8.

At this point (103) the student oversimplifies the process of reunification with First Source. He describes it as an awakening of the "Source vibration" which "causes the human instrument to evolve in the direction of the Wholeness Navigator." 103.

Using the metaphor of building a fire, the teacher illustrates that this process of return is not as simple as it appears. This is not done to discourage the student, but simply to make him or her aware of the realities of the process of return. 104-128.

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23 (13) Paragraphs 129-133 The Complexities of the Evolutionary Path

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. 129.

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.

At this stage the student is led to ask what *can* catalyze the evolutionary path. Apparently, it is not achieved through manipulating the mechanisms of the complex systems upon which evolutionary circuits depend.

24 (14) Paragraphs 134-155 Overcoming Separation

How do we leave our state of separation and return to First Source? What does it take to catalyze or mobilize the evolutionary path? The teacher convinces the student that the mobilizing factor is *trust* in one's entire self, meaning the *soul* as well as the *soul carrier*.

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. 155.

26 (16) Paragraphs 156-161 Seeking Help

Sometimes it is appropriate to seek help from others.

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. 161.

26 (16) Paragraphs 162-171 Inspiration Is Key

Just as the body "asks" for food when it requires nourishment and the eyelids close when the body needs sleep, the fuel needed for one's evolution as a Sovereign

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Integral is inspiration. This is the cause of our desire to seek the Wholeness Navigator.

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. 169.

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. 171.

27 (17) Paragraphs 172-193 Purity of Motive

Student: Are there techniques to accomplish this?

The teacher suggests that it is as simple as extending an invitation to someone you wish to meet.

Teacher: ...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. 191.

Student: Is there a better way to extend this invitation than simply asking in prayer? 192.

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. 193.

29 (19) Paragraphs 194-203 Role of the Wholeness Navigator

The student wonders why the Wholeness Navigator cares about the qualities and motives of the individual.

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. 197.

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

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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.

This is a refreshing new perspective on the relationship between the human instrument and the Wholeness Navigator. Rather than describing the Wholeness Navigator as a pure entity that will not “dirty” itself with an impure, inferior, selfish human instrument, we are given a positive explanation for this potential relationship.

The Wholeness Navigator’s goal is to extend its vision into the world of the human instrument. If it is invited to enter into a conscious relationship with an individual with selfish motives, the Wholeness Navigator will end the relationship as soon as it realizes that it’s vision of wholeness and unity cannot be expressed. In other words, the relationship is not ended as retribution or punishment, but simply because the Wholeness Navigator has no outlet for its expression of unity and wholeness.

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

The result is transformation of the human instrument. This is described as follows:

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.

### Summation

This discourse consists of two distinct sections. Paragraphs 1-96 describe the phases of creation starting with First Source and ending with the human instrument or soul carrier. Having taken the general description of the creation of life from First Source to the level of the human instrument, the teacher introduces (Paragraphs 96-203) the fundamental paradox of the human instrument—namely, its inborn instinct toward separation from First Source.

The individuated consciousness experiencing life through the human instrument is in a state of perpetual devolution. (Although not discussed in this particular discourse, the Chamber Philosophies explain that the human experience of separation from First Source is an important aspect of the Grand Experiment.)

The discourse next points out that there are two primary factors which lead the human instrument past the stage of separation toward the expanded awareness of the Sovereign Integral. These are trust and inspiration.

Trust in one’s complete self is of prime importance. We can trust in teachings and teachers to a point, but eventually we all must find our own way forward by trusting our own inner wisdom.

The element of inspiration is of equal importance. In fact, trust and inspiration feed one another. Although recognizing inspiration is of some value, the important thing is to feel its presence and welcome it (171).

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Conclusion

The foundational lesson of this discourse is that we “call forth the Wholeness Navigator” through trusting in the core qualities of our essential being. These have been described in Lyricus Discourse 1 as “unconditional love, supernal beauty, harmony, reverence, and wholeness.” We get in touch with these qualities in various ways. Music, art, and contact with nature are examples; learning to practice meditation is another. For example, in “Message From James” he describes an exercise in which we visually create our personal Chamber of Self where we go within and seek insights concerning the deep questions of life.

This trust leads to inspiration. By establishing the entire basis of our life on the qualities of the inmost self, soul, or Wholeness Navigator, we call it forth and are subject to its inspiration. This strengthens our trust in the process and in our core wisdom which, in turn, leads to more inspiration. This continuous calling forth of the Wholeness Navigator eventually transforms the human instrument. Staying aligned with our true feelings and maintaining purity of motive are the foundational determining factors. Using these as a foundation for everything else, we can then develop specific techniques for transforming our human instrument into the Sovereign Integral.

Commentaries on Lyricus Discourse 3  
The Nature of Knowledge  
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31 (1) Paragraphs 1-82 Gaining the Knowledge of God

This discourse opens with the student asking the teacher whether there is a technique for gaining the knowledge of God. The teacher states that there are no techniques. Then through a series of questions directed at the student, the teacher makes it clear that the power of God is complex and too unwieldy for human beings. This leads to the following exchange:

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*. [Italics mine.]

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. 54-62.

The final remark of the teacher in this section is very interesting. It indicates that the true nature of God (God's knowledge and power) is beyond the range of human understanding and the only knowledge of God we *can* have is that of the "human-imagined God." This is a "God" of our own creation, a God formed from the knowledge gained by humans through our experiences in the world of time and space. Basically, the fundamental nature of the human instrument through which we experience the universe creates the very conditions which prevent our direct experience of the knowledge and power of God. We only contact the concepts of God which we have created through our human instruments.

At this point the student asks: "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?" 63.

The teacher elucidates further by explaining that human beings cannot control the spontaneous generation of thoughts and emotions and if one had the power of God this would be harmful. In other words, humans are not designed to express the power and knowledge of God.

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.

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Student: Why?

Teacher: Because your 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.

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

Teacher: Correct. 77-82.

38 (8) Paragraphs 83-132 Right Perspective

This section of the discourse is difficult to define, but its general theme deals with freedom from limitation and correct perspective. At this point in the dialogue the student is quite frustrated by the limitations imposed on him by the universe and God. In response, the teacher points out that "limitation is liberating."

Through a few exchanges the teacher suggests that "understanding the will of God is one and the same as possessing the knowledge of God." 98. The student replies:

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. 101.

We next learn that God wants us to be free from limitations, to be liberated. Yet, this liberation must have some meaning—liberation into what? Nirvana? Apparently not, for the teacher asks:

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? 110.

The student has no answer to this question and the teacher proceeds to explain that there is a plan for "*the collective unfolding of souls to realize the singular nature of universehood as an undivided process.*" [emphasis mine] 118.

This brings us to a key point in this section and this discourse. The student immediately wants to know how he can know this plan. The teacher says the student cannot. The student is once again frustrated and the teacher retorts:

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. 122.

Let's put this into perspective. Here is how the teacher described this plan:

Teacher: 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

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collective unity.

And 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. 118.

So, we see that the teacher is describing a process that unfolds in stages over enormous spans of time and space and dimensions of consciousness. The student, however (like so many of us) immediately focuses on the *end of the process*, completion of the plan.

This is the key point in which *correct perspective* or a *right sense of proportion* is needed. Here is the advice on this point:

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.* 124. [emphasis mine]

42 (12) Paragraphs 125-31 First Things First

In this section the teacher is more explicit about this propensity to seek the ultimate answer to the purpose of the universe before exploring the more immediate situation of one's own life circumstances. The fact of the matter is that we experience the time space dimension through a physical body, emotions, and mind. This human instrument or soul carrier is the key to gaining the knowledge of God.

Because God is everywhere and in everything, the knowledge of God is available at all times and in every aspect of life that we experience. The important point here is that everything we experience in life comes through the soul carrier. Hence, the teacher advises the student to:

Understand the soul carrier before you seek to know the soul, and that you understand the soul before you seek to understand its creator. 130.

Paragraph 130 is key because it explains that seeking to understand God before understanding the soul carrier leads to partial knowledge which distorts understanding of the soul carrier and the soul. It might be likened, for example, to using the sophisticated controls of an expensive camera without first learning the basics of photography such as lighting, exposure, focus, etc.

The implications of the teacher's recommendations are deceptively profound, however, for he is saying that the soul carrier contains all the necessary components for exploring the multiverse once those components are truly understood. And furthermore, one cannot understand them fully and clearly by focusing exclusively on the mystery of God's nature, knowledge, and purpose. The human instrument—the soul carrier—is the key to these greater mysteries.

Teacher:...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. 128.

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Thus, the knowledge of God can be accessed in stages and in right proportion to our capacity to understand and apply what we learn. We have been provided with everything we need to accomplish this because it has all been built into the DNA which comprises our soul carriers.

43 (13) Paragraphs 132-56 The Phantom Core

This section of the discourse introduces the phantom core. This is one of the six components of the individuated consciousness. The teacher introduces the phantom core in order to make the important point that the human instrument is worthy of our study because it is “an amazing composite of miraculous connections between the material and non-physical worlds.” Our efforts to understand these connections will lead to our understanding of the human soul. (132). At this point in the discourse the teacher has redirected the student’s energies away from questions about the ultimate purpose and nature of God, which can never be answered, to inquiries directed at one’s own human instrument. It is through these studies that the knowledge of God can be acquired, because our own soul carriers have been designed to provide progressive answers according to the developmental levels of our own consciousness.

We next learn that the phantom core is not the chakra system, but it is that which “weaves together the physical body with the non-physical bodies.” Then follows this exchange which defines 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. 137-40.

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. 144.

It is explained further that the phantom core records all the experiences of the human instrument and transfers these to the soul. Through this process:

[The] 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 Source. 144.

In paragraph 156, we are given the following advice on how to go about studying the phantom core:

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.

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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. 156.

In the middle of this explanation the teacher provides more information about the phantom core, and at the same time, he gives more information about the soul and the Wholeness Navigator. Here is the exchange:

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. 156--58.

46 (16) Paragraphs 156-62 Phantom Core, Soul, Wholeness Navigator Compared

The phantom core is

- the shadow of the soul
- the “first perceiver and transmitter” of an individual’s experience.
- the continuity of the undivided process within the material realms.

The soul is:

- the continuity of the undivided process within the non-physical realms.

The Wholeness Navigator is:

- the interlock between the worlds of time and the worlds of non-time.
- the fusion of the soul and the phantom core.

The Wholeness Navigator serves a vital function in relation to the entire process in which the phantom core transfers the experience of the human instrument to the higher frequency of the soul.

The Wholeness Navigator:

- integrates “this vast experiential storehouse of data.”
- making it coherent as a force of transformation.

In order to perform this function the Wholeness Navigator is fused to the phantom core and the soul—it interlocks both components.

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The student expresses his feelings about the length of time involved in studying the connections between the various parts of the human instrument. The teacher reiterates the need to study these deep subjects in the right order:

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. 160.

This leads the student to ask about the Wholeness Navigator's function as transformer. He says, "Transformation of whom and for what purpose?" Now comes another key element of this discourse that addresses one of the great questions of life, "What is life all about? What are we trying to achieve by all this and why?"

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. 162.

48 (18) Paragraphs 167-87 Hidden Anatomy of the Human Instrument \_\_

After urging the student to collaborate with fellow students in his investigations (166) the discourse turns to a more detailed description of the connections within the human instrument.

These connections are described as threads which make up the fabric of the phantom core. These connecting threads make up the pathways between the four main components of the human instrument. These are the physical body, emotions, mind, and genetic mind. 168.

This paragraph goes on to describe the human instrument as a layered mechanism. Just as the physical body has various systems such as the skin, skeleton, and nerves, the other three components of the human instrument each contain sub-systems or sub-layers.

Teacher: The connections between these layers or strata of the human instrument, which number 24 primary systems, each originates from the Wholeness Navigator. In other words, these threads have a common ground and spiral out touching each of the 24 primary systems, binding them together in a holistic system. 168.

The student naturally asks what the 24 systems are. The teacher explains that it is not important to recognize them, or necessary to understand them, but simply to know that they exist in order to gain an appreciation for the complexity and miraculous nature of the human instrument.

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The teacher continues to explain that most cultures around the world hold the human instrument as an inferior object and think of it as a “lesser or lower self.” By studying its components, however, the seeker learns that this “sacred vessel” houses the immortal soul as it explores the “worlds of time and space.”

Finally, the student summarizes the teacher’s discourse concerning the phantom core and the human instrument:

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 24 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 24 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. 186-7.

Section Summary:

- The phantom core connects the 24 levels of the human instrument.
- It is the observing consciousness of the worlds of time and space for the human soul.
- The phantom core has multiple threads.
- 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.
- [The soul]...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.

51 (21) Paragraphs 188-208 Individual Techniques of Attainment

This section concludes the third discourse. The teacher asks the student if he now believes there is a technique for gaining the knowledge of God. The student answers by saying that he does not believe there is an answer to that question.

The teacher replies by saying that there is such a technique, but that it is different for every human being who has ever attempted to gain such knowledge.

Teacher: 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. 200.

Thus, the student’s original question has been validated within certain limitations. Yes, there is a technique for gaining the knowledge of God, but that technique will be unique to each individual. Although there are general guidelines to the process, every person must create his or her own path of enlightenment—a wisdom path—leading to the knowledge of God.

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Another key element of this subject is the nature of the knowledge of God. Of what does such knowledge consist and do we receive it all at once, in one gigantic ball of light? No, we receive such knowledge in proportion to the degree of our consciousness development as immortal souls. We refer to the previous section:

Teacher: ...it is not necessary to understand all of 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.* 184. [emphasis mine.]

In paragraph 184, the teacher is *only* referring to the 24 systems within the human instrument, let alone the multiverse at large. And so, the discourse ends with the following exchange:

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. 203-8.

### Summation

This discourse is organized into four main sections. The first section, paragraphs 1-82, deals with the desire of spiritual students to gain the knowledge of God. The student wants to know what techniques are available to attain this knowledge.

Through a series of exchanges the teacher makes clear that it is not possible to attain the knowledge of God through any technique. The fundamental misconception being addressed in this section is that the achievement of enlightenment means that a person is now all-knowing and God-realized on a universal scale. The teacher is quick to point out that any so-called knowledge of God is only knowledge of the God that humans have created in their own minds.

The second section, paragraphs 83-131, realigns the student's focus on what is attainable. This section introduces the key concept that the knowledge of God is *scalable*. In other words, the knowledge of God that we can gain is proportional to our conscious development as human beings. Some portion of the knowledge of God is available at every step of the process in accordance with our own degree of unfoldment and understanding of our own lives.

The third section, paragraphs 132-87, is dense with information. It introduces the phantom core and its relationship to the human instrument. This is a component of our consciousness that connects the physical body, emotions, mind, and genetic mind

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to our foundational consciousness, the soul or entity. Here we learn that we can only truly gain the knowledge we seek by starting with our own human instrument. And, apparently, the phantom core is the key to gaining this knowledge. The journey in consciousness must begin with ourselves.

More specifically, we are advised to study the human instrument's internal circuits. What parts are connected and which are not. For example, what parts of the nervous system connect to the respiratory system, or what connection might exist between the sense of smell and memory. In other words, there are circuits connecting systems *within* each of the four parts of the human instrument, and there are circuits connecting systems *between* the four components. The teacher suggests that a study of these connections—made possible by and mediated by the phantom core—will provide clues to the nature of the soul.

The fourth section, paragraphs 188-208, wraps up the entire discourse with the insight that there are as many varied techniques for attaining the knowledge of God as there are unique individuals in the multiverse. There may be general guidelines at the beginning stages, but ultimately, each person must create his or her own pathway technique to gaining the knowledge of God.

#### Conclusion

When we desire to gain the knowledge of God we must understand that such ultimate knowledge cannot be gained by any human being. In a subtle way, this discourse is telling us that we are asking the wrong question because we don't understand our place or function in the multiverse. We are designed to react spontaneously and creatively to the world around us. If we had the knowledge of God we would know everything already and would not function in a truly creative manner. Additionally, we learn that the knowledge of God also includes the will of God, thus reducing any hope of spontaneity and creativity even further.

The point is that human beings are designed to be creators, thus mirroring the Creator, First Source. We create by exploring and discovering new things. And our uniqueness is generated by the uncertainty present in our own lives and in the world we live in. We *don't know* and therefore we seek knowledge and understanding. If we knew everything there would be no point in exploring the myriad worlds surrounding us. Yet, herein lies the paradox of our seeking, because the knowledge of God is not found in the worlds surrounding us, but is found in the multi-dimensional aspects of our own human instruments. Why? Because the human instrument is an externalized expression of the soul, which is a God-fragment. Thus, the clue to the knowledge of God is contained within our own being. In light of this, the correct question is, "How can I find the technique that will help me explore and understand my own multi-dimensional human instrument? The answer is that we must create our own technique because we create the world that we perceive. Put more specifically, we create the *interpretation* of the world we perceive. Our view of the world is uniquely our own and therefore, we must learn how to create those techniques which will serve to clarify, prove or disprove those interpretations. Then the knowledge of God that we attain will be the knowledge of our own selves—the God-fragments that we are.

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54 (1) Paragraphs 1-37 No Technique

This discourse opens with what is now becoming a familiar theme, namely, the desire of the student to experience the Wholeness Navigator. The student is looking for a technique which will allow him to have such an experience. The teacher informs the student that no such technique exists. No technique exists because none is necessary.

The teacher explains the student's misguided desire in terms of a metaphorical bridge and the following exchange ensues:

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. 12-17

Here we find that the connection the student seeks already exists, but he simply does not recognize it. The assumption is that the experience of the Wholeness Navigator will make the inner, hidden knowledge of the multiverse available to him in his everyday waking consciousness. This is not the case, however.

This false assumption is a major distraction which creates a belief in the student that he or she can never teach or help another student until the Wholeness Navigator is experienced:

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? 29.

Due to this false assumption the student devalues all his talents. The teacher points out that students focus on what they *don't have* instead of appreciating and using (in service to self and others) the talents they *already possess*.

Student: I believe that when I have the experience of the Wholeness Navigator, it will supercede 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. 30.

The student then expresses his belief that all great teachers must have a direct experience of the soul, that they must be conscious of their own souls, for how else could they be such great teachers?

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.

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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. 33-37.

This is a very important point in this discourse. The teacher is saying that we are *all* experiencing the Wholeness Navigator, but we cannot detect it with our human instruments. But, more importantly, *we don't have to*. It is not necessary to have a direct experience of the soul in order to advance spiritually.

Briefly, we might wonder how such an idea fits in with that of the Grand Portal. As many students of the WingMakers material know, the Grand Portal is the irrefutable scientific discovery of the human soul. This is projected to occur by the third quarter of this century. This seems to contradict this entire discourse (as well as others). We cannot yet fathom all there is to know about the Grand Portal, but for now, an analogy may temporarily satisfy this apparent contradiction.

Astrophysicists, claim the existence of black holes, yet tell us that it is impossible to see a black hole. Why? Because the gravity surrounding a black hole is so powerful that it prevents light from reflecting off the black hole (a collapsed star). Black holes are, however, detected because of the effect they have on the space surrounding them.

In the same way, our future discovery of the soul may come about through our detection of the effects surrounding it rather than through our ability to detect it and know it with our senses. Yet, paradoxically, the teacher states that we are experiencing the soul or Wholeness Navigator all the time. How? Through the effects of its qualities on our human instrument. Those qualities were listed previously in paragraph 29:

- Knowledge and discipline
- Intuition and insight
- Initiative and cunning
- Power of will and persistence

Here are several more from Lyricus Discourse One (paragraph 62):

- unconditional love
- supernal beauty
- harmony
- reverence
- wholeness

All these qualities are possible of expression in every person and thus, we *all* experience the effects and qualities of the soul or Wholeness Navigator.

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56 (3) Paragraphs 38-53 Disillusionment

In this section of the discourse the teacher reluctantly disillusiones the student by explaining the true nature of the subjective experiences of mystics and saints. This portion of the discourse is important to understand because it reveals a common misconception about the quest for spiritual knowledge. Therefore, it is worthy of closer study.

The exchange begins when the student asks whether his desire for objective contact with his soul is “unfounded.” The teacher explains that it is natural for him to have this desire, but it is impossible to fulfill. The student expresses his sense of incompleteness, his feeling that something vital is missing from his nature, and that his unanswered questions are holding him back from fulfilling his spiritual path. Then comes a key concept in this discourse:

Teacher: 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. 41.

This is an important point because the vast majority of religious and mystical philosophies known to humanity teach that the “inner, hidden worlds” contain the secrets of life, the keys to spiritual enlightenment—enlightenment that can liberate humans from the harsh, material world. The implications of this tenet strongly suggest that unless one can claim awareness of the subjective, hidden realms and dimensions which contain this higher knowledge, one is not qualified to lead, teach, and inspire others. The teacher, thus begins to lay bare an illusion of the spiritual path. The student is naturally puzzled by this statement and next follows the disillusionment:

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. 43-5.

The student is taken aback by this seemingly radical description of the subjective experiences of mystics and saints. Here we must be cautious, because the teacher is not saying that these subjective worlds don't exist. Nor is he saying that all the information is false or worthless. He is simply saying that the content of these inner dimensions is based on the individual, subjective interpretations of those who have experienced these worlds. The inner worlds do exist; these inner realms can be experienced; but the reported experiences are filtered through the human

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instruments of those mystics who have undergone the journey. For the most part, their reports are honest, subjective interpretations and not reproducible by others because everyone interprets his experiences differently. The teacher explains this with the following metaphor:

Teacher:...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? 47-9.

Now the student is really feeling despondent and confused about the spiritual path. What follows is a subtle, but powerful concept about the nature of consciousness, and especially our individuated consciousness.

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.

This is all about possessing a correct attitude toward the exploration of the so-called spiritual dimensions. The “best teachers” acknowledge the possibility that they may have experiences with inner dimensions, but do not feel that such experience is a prerequisite for their own spiritual evolution. They do not feel “disqualified” as teachers who can serve humanity just because this experience is missing from their lives. Most importantly, perhaps, they do not feel inferior or deceptive due to this apparent “lack.”

We might ask ourselves what qualifies them as the “best teachers.” How are they any different than other teachers who have the same general knowledge and experience as they, and additionally, may have actually experienced those other dimensions? The difference is that the “best teachers” have made their human instruments transparent to the light, love, and wisdom streaming from their own souls. The best teachers allow the qualities of the human spirit to mix with and express through the unique personality created by the intersection of the Wholeness Navigator and the human instrument.

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?

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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. 50-3.

These last remarks by the teacher are truly profound. The root or core consciousness of our being is multi-faceted. Its scope is beyond the grasp of the human mind. This is apparently the true nature of our individuated consciousness which manifests at the highest vibrational level as the soul and Wholeness Navigator. No wonder we cannot know the Wholeness Navigator, but only feel its effects from within the human instrument.

It is in the realization of this knowledge and in the context of this overarching reality that the best teachers perform their service. It should be pointed out that teachers are also students and therefore all are urged to *appreciate* the fact of the *presence of consciousness* as the ground of our entire existence as living entities. Appreciate means to cherish, love, respect, and hold in high regard.

Furthermore, consciousness is absolutely fundamental and foundational to all life. Consciousness IS. It does not require evolution—it is our appreciation of this fact that requires evolution. The student is told to *evolve* this appreciation, to develop gratitude in knowing the true nature of his own being. (Gratitude is one of the three most important qualities of the Sovereign Integral. See Philosophy One.)

Once this truth is appreciated, the teacher exhorts the student (and all who read these discourses) to instruct others in applying this appreciation of consciousness as a source of guidance and inspiration.

From this we learn that we cannot evolve or develop our consciousness, but we can and must develop our ability to be *present* to consciousness. This is the key element of this section of the discourse. Consciousness does not need to develop, but it does need to expand. What does need to develop, however, are our ideas, concepts, knowledge, and understanding. These might be thought of as the contents of mind which accompany consciousness. (On a universal scale, the contents of universal consciousness are the multi-dimensional worlds and the life-forms and civilizations developing within them.)

58 (5) Paragraphs 54-63 Desire Is Not a Directive

At this stage of the discourse, the student wants to know how he can learn to appreciate this consciousness if he cannot experience it. Again, the teacher explains that the student is asking for something that cannot be experienced. He tells the student that he must direct the universe by telling it what he wants to appreciate:

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. 57.

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The teacher also points out that “Desire is not a directive” (59). Therefore, simply desiring or wishing for something will not bring it about. We must tell the universe exactly what we want.

A short sub-division at 60-63 addresses the idea that when individuals give the universe “higher dimensional directives” it delivers them, but the perceptions of the human instrument are too limited to detect their “delivery.” Consequently, students feel that the universe is “indifferent” to them or “purposely non-responsive” even though most students feel that the breakdown in communication is their own fault.

59 (6) Paragraphs 64-73 Directing the Universe

This is the “how to” section of the discourse. How does one direct the universe?

According to the teacher, the first step in directing the universe is understanding and “internalizing” the principle that we are each responsible for creating our “wisdom path.” The individual “may tap resources like teachers or books, but the creation of the path is their own.” 65.

The second step is described as the “informed assignment of priority” (65). Here is how the teacher explains this second step:

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. 67.

First, we are told that to comprehend our identity “as a human being and a spirit-fragment of First Source” we must break our “goal into

- component building blocks and
- see the order within the process.”

From this brief description it is clear that this exercise requires deep and careful thought. How do we go about comprehending our identity as a human being and a God fragment? Most people define themselves in terms of their career or job, family role, nationality, ethnic background, religion, etc. Underlying these “forms” of life expression which we identify as ourselves is the more essential, and from the spiritual angle, more permanent definition of who we are.

No matter what the details may be in regard to our identities, the point here is that this process of defining is a statement to the universe about who we are, or think we are. The subtlety here, is in clearly comprehending the component building blocks which comprise the edifice we identify as ourselves. Paraphrasing an old saying found in many spiritual traditions, “In order to walk the spiritual path, one must become that path.” In other words there is truly no spiritual path until a person

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begins the journey. The journey creates that path, the person is that path. And because each person is unique, every path is unique.

This adage is another way of expressing what is found earlier in this discourse: “By your selection the universe knows you.” In other words we define ourselves to the universe through the choices and actions of our lives. The challenge of spiritual development is for each individual to direct his or her life rather than have the circumstances of life direct and thus, define each individual.

The spiritual path is all about being aware, being present or awake to ourselves and to the life around us. Admittedly, this takes constant practice and effort, but it is not possible to break our “goal into component building blocks, and see the order within the process” without learning to stay present with ourselves. This effort is the very act of defining ourselves.

Understanding our component building blocks and comprehending the order within the process of our lives requires a real sense of awareness, honesty, and clarity of thought. This is the process of defining. In effect, when we are capable of doing this, we are broadcasting a clear, strong, and distinct signal to the universe. The defining process generates a signal so strong and distinct, a frequency of vibration so high, that it stands out from the background noise of the universe. But such an effort on our parts must be persistent. The teacher continues:

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. 67.

In other words, we must continue to broadcast a strong signal that clearly defines our presence or we will fall back into the general background noise generated by the billions of life forms who have not yet reached the stage of self-definition.

As an aid to working with this process the teacher continues with the following advice:

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. 67.

Again, the idea here is that we are actively engaged in the defining and directing process. We hold the attitude that the universe is very much aware of what we are up to because we are making our presence known. The universe has no choice but to support the energy of our signal because we are now part of the creation process of the universe itself.

The student then wants to know how to avoid creating unwise plans that the universe will respond to, but which might be harmful to others as well as oneself. The teacher answers:

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. 73.

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This information about our “original voice” is very important because it is the key to discovering our soul, or Wholeness Navigator. As we will find in Lyricus Discourse 6, the original voice is the voice of the soul that comes to us through the pathway of the “energetic heart” (see Lyricus Discourse 6, p.4).

60 (7) Paragraphs 74-97 Seeking the Advice of Teachers

This section deals with the natural tendency of students to turn to the wisdom and knowledge of teachers instead of learning to seek the wisdom and knowledge of their own souls. This is about establishing a balanced approach to life and learning. This attitude creates optimal *universe relationship*.

This particular exchange is prompted when the student replies to paragraph 73 above by saying:

Student: But there are so many more insightful than I. Why would I listen to my own voice amidst those of my teachers? 74.

The key point made in this section is that through habit we all tend to take on particular roles according to the situation. We have family roles, work roles, and more. In this case, this student has gone to an ashram seeking knowledge and wisdom from teachers. The teacher is attempting to inform this student that he must become his own teacher and create his own relationship with the universe. In order to do this, he must give the universe directives based on his original voice. For instance, the universe will supply transformational knowledge:

Teacher: The knowledge that will transform you derives from your personal experience of two fundamental phenomena: the Light and Sound vibrations of First Source. 85.

This is apparently difficult for the student to believe, for he replies:

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. 86.

The teacher pushes back hard:

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? 87.

The overall challenge here is to break free of the idea that we are frozen in particular roles within our various social relationships. Within the context of this discourse the teacher is telling the student that he has the tools at hand to be his own teacher and learn directly from the universe. The problem is that we simply get lazy and are in the habit of asking “experts” questions that, with thought and effort, we might very well answer for ourselves. Of course, there are times when we simply don’t have the expertise necessary to solve a problem or answer a question. But again, if we set up the right conditions in our attitude and relationship to the

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universe, it will provide us with the knowledge we have directed it to give. Thus, this exchange:

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 right 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. 94-95.

Almost lost in this issue of the teacher/student relationship is the student's realization that he must become an "active partner with the Universe" (92). The teacher responds:

Teacher: Add responsibility and acceptance of your capacity to partner with the Universe, and you have properly evaluated my instruction. 93.

This is a good example of how vital information is sometimes inserted into the middle of an exchange where one would least expect to see it. Thus, the three components for creating right universe relationship are:

1. Acceptance of one's capacity to be a partner with the universe
2. Responsibility
3. Actualizing the partnership

62 (9) Paragraphs 98-113 Listening to the Original Voice

The discourse approaches its conclusion when the student finally asks:

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. 98-101.

Please note that the key to directing the universe has *nothing to do with the logical mind*. It is all about *feeling*. A feeling of union, harmony, and immersion in the Universe. It is also about *trust*. This means that we may not always know with certain knowledge the course and circumstances of our lives, but we move forward nonetheless. This is an attitude—a relationship—we demonstrate in matters large and small. With this as a foundation, you are then in a position to articulate "the

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highest possible expression of your deepest heart.” And how? By listening to your original voice.

This is an important clue to the components of the human instrument related to the feeling sense. The voice relates to sound. The *original* voice implies a connection to the innermost self, the soul. Feelings relate to the heart; not the physical heart, but to what is called the “energetic heart” in the sixth discourse. This is a large topic which goes beyond the scope of this commentary, but it should be pointed out that the creative power of sound clearly demonstrates the importance of the WingMakers’ music as a central pillar in the structure comprising the WingMakers materials.

Returning to the conclusion of this discourse, the student inquires about the role of our thoughts and prayers in relation to the universe. The teacher points out that it is possible to attract prosperity and material things into one’s life through such means, but that material things come from the genetic mind of humanity rather than from the universe. The universe is indifferent to material needs, but if we have established right universe relationship, material prosperity may also come along with (via the genetic mind) the spiritual prosperity we have evoked from the universe at-large.

#### Summation

Individuals do not need to have phenomenal experiences, visions, epiphanies, and cosmic encounters in order to progress in their spiritual development. Inner dimensional experiences are not necessary to be a good teacher and inspiring leader. Expressing such qualities as love, beauty, harmony, discipline, and insight signal the presence of the soul’s influence within the human instrument.

The reports of many mystics and saints represent their subjective experiences and do not necessarily reflect an inner landscape which others can experience in the same way. The inner worlds are psychological realms molded by the quality of consciousness interacting with them. Thus, there are no maps of these inner dimensions which are useful to other “travelers.”

A key point is that consciousness does not need developing. Consciousness IS. We need to appreciate this fact, evolve our understanding of consciousness and instruct others in how to apply consciousness as a source of guidance and inspiration.

This is achieved by right universe relationship. This means giving the universe clear directives. Desiring is not enough, we must accept the universe as an active partner and state exactly what we desire. The universe knows us by our selections. The clearer we know ourselves, what we want, where we want to go, and what we want to accomplish, the more efficiently the universe can respond.

The most important factor for giving the universe clear and accurate directives is our feeling nature. Contact with our feeling nature is linked to listening to our inner voice—our original voice. And this voice emanates from the soul or Wholeness Navigator. Our efforts to express the qualities of the soul activate our hearts and increase our sensitivity to the sound of our original voice.

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Conclusion

The lesson of this discourse is that we create our own wisdom path through right universe relationship. We may seek teachers and gurus, sacred texts and books, but in the end it all comes down to our self and the universe. The reports of others' journeys and experiences in so-called higher dimensions assure us that there is more to the world than the cold matter of the physical plane. But the promise of higher worlds and hidden dimensions of enlightenment are reports unique to the individuals who experienced them. The subtle planes conform to the impact of our consciousness. We create our own unique psychological landscapes in these hidden dimensions. Thus, there are maps of these subtle worlds, but they contain directions which are only usable for the travelers who made the original journey. We may visit that pathway, but our experience will not match the experience of that path's creator.

Only we can create our own path and the "map" depicting our journey. We may explore others' maps in order to gain an understanding of the nature of traveling and mapmaking, but ultimately we must set out on our own journey, find our own way and make our own path. Any maps we choose to create should be for documenting the events of our journey rather than as pathways for others to follow.

The universe is our servant, waiting for orders, standing by ready to carry out our directives. The universe will feed back in direct proportion—in quality and quantity—to what we send out. We are known by our selections. The universe recognizes us by our choices and our choices are reflections of our desires. We can desire all we want, but if we do not state what we want, the universe will not respond.

Right and wrong selections based on desires are not morally or ethically judged by the universe. It simply responds to our selections and directives. Thus, wrong selections reflect a misuse of energy and resulting chaos, while right selections reflect an efficient use of energy and resulting harmony. Either way, the universe still makes use of everything. The former generates new, unforeseen possibilities and uniqueness, while the latter generates an ordered move to a new, more expanded level of consciousness, knowledge, and understanding.

More specifically, wrong selections result in pain and suffering and *repeated* wrong selections result in *needless* pain and suffering. Good selections result in love, joy, and a feeling of unity with all things. In order for us to give the universe directives based on right selections and right desire we must get in touch with our original voice.

To achieve this we must train ourselves to become sensitive to the spiritual qualities emanating from our souls. We don't need to travel to the inner dimensions to gain this knowledge. The fundamental qualities symbolized by the human heart are loving kindness, a desire for harmony, and the urge toward oneness. Direct the universe to supply these qualities to your life and you begin the process of building a foundation for ever expanding universe relationship.

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64 (1) Paragraphs 1-20 Distractions and Fears

This discourse opens with the student complaining about all the distractions that interfere with his meditation. The student wants to improve his concentration. The teacher shifts the focus of the discussion from distractions to the purpose of the student's meditation.

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? 3-4.

As this dialogue continues the teacher explains that the world of phenomena is not a distraction, but is simply "vibrations traveling in the ethers from sources you have no control over" (8). The teacher goes on to point out that it is not the world of phenomena that is the problem, but the mind's reaction to that world.

Continuing, the teacher points out that fear is another distraction, but that it also has the important function of short-circuiting our "tendency to lapse into complacency" (18). The conclusion is that negative emotions and fears can be perceived as distractions, but they can just as well be seen as "catalysts and instigators of action" (20).

66 (3) Paragraphs 21-36 The Spiritual Person

The conversation now shifts to the characteristics of a spiritual person. This is prompted by the student's reaction to the teacher's comments about the function of distractions. The student is lamenting the fact that his reactions to distractions are causing him to react in ways not consistent with a spiritual person. Naturally, the teacher asks how a spiritual person should 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. 23-4.

The student asks what this has to do with his problem with distractions and the teacher replies that it has to do with trying to live up to an unrealistic image of a spiritual person. By creating the perfect ideal of the spiritual person, the student is setting himself up for failure because this ideal is not realistic.

The student then asks if that means he should "temper" his expectations and thus reduce his frustrations. Here again, the teacher points out that frustrations are part of the experience of life and that the peace and contentment desired by most students of spirituality (and people in general) is not the goal of life.

Teacher: Spiritual values are as much about turmoil and stress as they are about

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peace and contentment. Spiritual values are not monotonic nor are they benign. 32.

We now approach the major point of these opening paragraphs—namely, we block our own development by too narrowly defining spiritual qualities and values. Furthermore, we have created unrealistic images of the sages and saints who supposedly exemplify these spiritual characteristics.

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. 36.

68 (5) Paragraphs 37-68 The Interface Zone

There are various definitions and descriptions of the Interface Zone scattered throughout the discourse. I have extracted these as follows and they are all given by the 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... 38.
- The Interface Zone is like a computer on a network...The Interface Zone requires that you bring your attention to it in order to access this network that spans the entire species. 42.
- 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. 44.
- 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. 56.
- The Interface Zone is the access point to activating the group consciousness of humanity. 74.
- 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. 76.

Please note that in order to hold the focus on the Interface Zone itself, I excluded a few items from the above paragraphs. Now we will go back and fill in some details. In paragraph 38 the teacher goes on to explain that our DNA “acts as a node within a vast network that is ultimately connected to First Source.” Quite naturally, the student wants to know what this vast network is. The teacher replies:

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. 40.

At this point we know that the Interface Zone is physically located in our DNA and that it is an aspect of our DNA that is the “originator of language.” The teacher:

This means that the human DNA brings language to the species and *receives*

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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. 44-6.

The student finds this hard to believe and the teacher responds with a rhetorical question regarding the physiological effects of affirmations and mantras on the human body. The student understands this, but is having a problem grasping how such vibrations effect changes beyond the physical body. Here is the teacher's reply:

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? 50-1.

And thus we return to the Interface Zone definition given previously:

Teacher: The Interface Zone is the equivalent of a computer node and it requires software and activation in order to access the network. 52.

It should be mentioned here that when the teacher says that the Interface Zone is the originator of language, he means this in a much broader sense than the sounds of words. We find his description later in the discourse in paragraph 84:

...language is not necessarily constructed of words. It can be visual and it can be musical as well, consisting of tempo, frequency, modulation, etcetera. 84.

We see, therefore, that the teacher's use of the term "language" extends beyond words to also include images and sounds.

Returning to the this section of the discourse, the teacher describes the Interface Zone as the "gateway from the individual to the species" (56). We next learn that we humans have sealed this gateway and thus cut ourselves off from the genetic mind, which is the accumulated knowledge repository of the human species. This applies not only to humans of Earth, but of human beings throughout our universe. (For a detailed review of the genetic mind see the WingMakers glossary and Chamber Philosophies 2 and 3. Also see Q & A Session 3 on the WingMakers web site, numbers 64, 71, and 72. Lyricus.org has information on the genetic mind in several of the articles available there.)

Apparently, the genetic mind accumulates all knowledge and experience, whether that data is true or false, truthful or distorted. In a way, the internet could be thought of as an outer rendering of the genetic mind. In any case, through millennia of human activity the genetic mind has become polluted by faulty reasoning, false conclusions, illusions, misinformation, and manipulation through disinformation, propaganda, and deliberate distortions of facts.

Teacher: Thoughts are the only real form of pollution to the human species. Beyond

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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. 62-4.

Wrong identification between the soul and the soul carrier appears to be an important factor in the discovery of the Grand Portal. This misidentification theme began appearing in WingMakers and Lyricus material released in late 2003 and 2004. It should be noted that, generally speaking, the differentiation between form (soul carrier) and consciousness (soul) has been of primary importance in spiritual, philosophical, and psychological studies (both East and West) for at least 2500 years. A close examination of the WingMakers/Lyricus materials indicates that this distinction between soul and soul carrier will be a key factor for the scientific investigations of multi-dimensional reality and the nature of the soul.

Although it is not an essential point for understanding this fifth discourse, paragraphs 65-6 are puzzling. The student asks who sealed the gateway (Interface Zone) and the teacher says that humanity *unconsciously sealed it* in order to “prevent irreversible damage to the genetic mind” (66). I won’t take the time to investigate this any further here, but it is definitely something worth thinking about and, commenting on in a discussion of the Genetic Mind.

One portion of paragraph 66, however, *can* be understood in the context of the Lyricus mission to Earth:

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. 68.

These “select individuals” are probably a combination of Lyricus teachers, Earth teachers, various visionaries and pioneers in the fields of science and culture on Earth now. To these we must add the next three generations of souls who James identifies as follows:

Within the next three generations, an influx of advanced souls will be incarnating within terra-earth. We call this influx: Symmetry of Spheres. These advanced souls (most from outside this solar system) will be encoded with predispositions of transformation. By the year 2080, they will be over 200 million strong. These are the transformers who will bring symmetry to the asymmetrical physical and emotional realms. It will be the leaders of this movement that will be responsible for the discovery and irrefutable proof of the human soul. Q and A Session 3, 17.

This passage places the importance of the Interface Zone in the larger context of the Grand Portal discovery. Together, they form a yet to be discovered system of human access to other worlds and dimensions beyond our planet.

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71 (8) Paragraphs 69-80 The Purpose and Results of Accessing the Interface Zone

The student is now trying to put all these pieces of information together and asks the purpose of it all. The teacher explains that the activation of the DNA network is necessary in order for humanity to discover the Grand Portal. Here are the relevant statements of the teacher relative to this unsealing and purpose of the Interface Zone. (Note that some of these paragraphs appeared earlier in this commentary.)

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. 70.

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. 74.

Teacher: The Interface Zone is an important component of the Grand Portal discovery and it [Interface Zone] 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. 76.

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. 77-8.

Before continuing it should be made clear that the DNA network and the genetic mind are one and the same. This is not obvious in the course of the dialogue, but upon closer examination it appears that the term "DNA network" is a description of the genetic mind. Although there is some repetition here, the following excerpted paragraphs make this clear:

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. 40.

This paragraph makes clear that DNA is a network within the individual body and a node within the genetic mind. The second sentence in paragraph 40 then refers to the genetic mind as a network.

This is followed by descriptions of the Interface Zone as a "gateway" between the individual and the species (56). We then learn that the gateway was sealed in order to reduce damage to the genetic mind (60 and 66). Thus, the Interface Zone is a gateway (or doorway, 79) between the individual's DNA network and the collective DNA network otherwise called the genetic mind.

Teacher: There are select individuals who will open this *gateway* for the purpose of transforming the *genetic mind* of the species. 68

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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... 70.

Finally, paragraph 70 probably provides the clearest evidence that DNA network and genetic mind are mutual terms simply because the sentence only makes sense in this context.

What follows are the specific paragraphs related to accessing the Interface Zone. This section contains specific instructions for practicing this technique.

73 (10) Paragraphs 85-100 Accessing the Interface Zone—Preparatory Thoughts

This section begins with the teacher explaining that language consists of more than words; it can be “visual” and “musical” (84). The student then asks:

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. 86

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 spacetime. 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 spacetime 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 spacetime 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.

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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 of 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. 100.

(The foregoing paragraphs provide the information necessary to practice a meditation exercise for accessing the Interface Zone. I have provided a meditation outline at the end of this commentary.)

In effect, the teacher is explaining how to visualize the individual DNA network in terms of “wormholes” which respond to sounds and rhythms. In this context, I recommend those interested in this material to read the article, “Coherence of the Evolutionary Consciousness.” This article concerns the power of sound in the evolutionary process of consciousness expansion. The article is directly related to the music of Hakomi 4-6 and it can be found at [www.wingmakers.com/music-hakomi4-6.html](http://www.wingmakers.com/music-hakomi4-6.html). (The end of the article also mentions a Lyricus Discourse related to the Interface Zone and this is that discourse.)

At this stage of the discourse, the student quite naturally asks the teacher if there is some “specific word or sound” which he can say that will increase his sensitivity to the genetic mind and allow him to gain access to it. Rather than give the student a yes or no, the teacher engages the student in a dialogue based on a computer metaphor.

75 (12) Paragraphs 102-26 Computer Network Metaphor

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.

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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.

The essence of the preceding metaphor is that the human species is a vast living conscious network and every individual is a potential node on that network (the DNA network or genetic mind). The goal of individuals is to activate themselves on the network, which means becoming conscious of one's inherent connection to it. There is an activation "password" in everyone's possession, but the vast majority of humans do not realize that they already have it.

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77 (14) Paragraphs 127-44 The Affirmation and Password

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....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. 130.

- 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. 132. [My italics 130 and 132.]

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. 138.

This is, perhaps the most critical portion of the entire discourse. Here we learn that there is an affirmation which will activate the Interface Zone. We also learn that the affirmation is encoded and is more than mere words.

The words are important in terms of the sounds which are produced when they are read aloud. They are also important in terms of the emotional and mental responses triggered in our minds when we recite silently. A vibration is then set up in a subjective area of consciousness. The power of the affirmation is in our ability to be present and focused when we activate it through our outer voice and/or our inner voice. (Another aspect of this idea concerns the place or location of our consciousness when we activate the affirmation. Are we centered in our heads, our hearts, our solar plexus, or nowhere in particular? Lyricus Discourse 6 will bring this aspect of energy work into clear focus.)

Additionally, we learn that a *particular phrase* within the affirmation is encoded. This is revealed after the student asks the teacher the meaning of “the mind of one.”

Teacher: The mind of one is you....

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

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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. 142-44. [My italics.]

The subject of coding is very much present throughout the WingMakers materials. In fact, James, makes a point of mentioning this in many instances. In response to a question put to him about coded information, James responded as follows:

We are in the habit of encoding information for the purposes of discretion. When the habit is so well formed and the work is so important, as is the case with the Tributary Zones, we naturally encode information in numerological, symbolic, language undertones, mantristic rhythms, color frequencies, and musical frequencies. All of these aspects are woven into a deeper meaning that reflects the cosmological and multiverse structures that bind human consciousness to the Wholeness Navigator. [www.wingmakers.com/answersfromjames.html](http://www.wingmakers.com/answersfromjames.html), #3.

This answer from James gives us a more comprehensive idea of what the teacher means by “encoded.” That is, vibrational frequencies are set in motion through sound and thought. These frequencies, in turn, activate pre-determined areas of our DNA.

In addition to the coded nature of the affirmation, this passage reveals that the genetic mind is not one homogenous mass of abstract thought, but apparently contains aspects. These might be considered sub-dimensions of the genetic mind comprising data-bases of knowledge covering a myriad of topics. I suspect this is far more than encyclopedic factual information, however. Other “aspects” of the genetic mind likely contain all the wisdom and understanding garnered by the human race throughout its vast experience on this planet and beyond.

I say beyond because, in the context of the WingMakers-Lyricus teachings, it is logical to extend the notion of the genetic mind well beyond our Earth to any area of the multiverse in which humans live at this moment. Furthermore, recalling the ideas that the WingMakers are the first humans created by First Source, the genetic mind must ultimately contain the most advanced knowledge, wisdom, and understanding in the multiverse.

Having said this, however, there is something much more subtle here, concerning the affirmation—it is a coded word and sound structure designed to alter our egotistic attitudes towards life. However, it is preparatory in nature. Recall earlier in paragraphs 129-32 the teacher says the affirmation and the student asks, “Is this the password?” The teacher responds, “It is an encoded affirmation...” (130) The student says, “But the password is something else? (131) And finally the teacher says, “You are looking for the key to turn the lock when you haven’t yet found the door.” (132)

*The affirmation is the door and the password is the lock* that must be turned in order to open the door. The password is *not* a “magic word or mantra or affirmation.” The affirmation prepares us to sound the password effectively. The password is only

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usable when we find the door or in other words, find and use the affirmation. It is then a matter of unlocking the door.

However, this lock cannot be turned when the door is found because we still lack the key. The key is the transformative power of the “body-heart-mind system.” Through the proper use of the body-heart-mind system the affirmation is transformed into the password. Metaphorically, the lock of the door is turned by the key of our transformed heart and mind allowing us passage into the genetic mind.

Penetrating the deeper meaning of the words transforms the affirmation into the password. This can only be done through the compassion and understanding of the heart and mind. That is why the teacher says:

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. 138.

### Summation

This fifth discourse begins with the student bemoaning the distractions of life which interfere with his meditation. The teacher says that they are not distractions, but simply “catalysts for learning.” He then goes on to describe these “distractions” in scientific terms, stripping them of negative labels placed on them by personal opinions.

This leads to a discussion of what it means to be spiritual. Again, the student has put much stock in the qualities and values humans have identified with spirituality. Although this is quite natural for the aspiring student, the teacher quickly points out that the student has described a “mythological saint” not a spiritual person. He then describes spiritual people simply as “truth-seekers.” If the student persists in over-idealizing the spiritual person, he will meet with frustration at not being able to live up to such high (unrealistic) standards.

This is all a prelude to the primary subject of this discourse which is the Interface Zone. Ignorance, selfishness, unhealthy living, chaotic environmental conditions (physical and psychological), as well as illusions about the spiritual path all prevent access to the Interface Zone and consequently, the genetic mind. Access to the Interface Zone is critical for the well-being and advance of humanity because it is the bridge connecting the individual to the group consciousness of the human race.

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. 74.

### The Interface Zone:

- Interacts between the individual and the species.
- Is in our DNA.
- Requires our conscious attention.
- Is the originator of language.

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- Is the meeting place of the physical and energetic levels.
- Is the access point to activating the group consciousness of humanity.
- Is an important component of the Grand Portal discovery.

Next follow instructions on how the individual can access the Interface Zone. One of the most important factors is to develop a clear conceptual picture of the Interface Zone. Along with persistent practice in visualizing the Interface Zone, the student is also given a coded affirmation. The effort to visualize and comprehend the Interface Zone along with integrating the affirmation into one's heart and mind results in an ever increasing ability to penetrate the genetic mind (also called the DNA network).

As mentioned earlier, the music CD, Hakomi 4-6, is especially designed to clarify the Interface Zone. Therefore, combining the music with the visualization and affirmation exercise should result in a potent tool for clearing the Interface Zone and learning how to gain access to it.

To reiterate an earlier point, I also recommend studying the essay, "Coherence of the Evolutionary Consciousness" as a supplement to this commentary. This essay was written and published along with the Hakomi 4-6 CD and is available at [www.wingmakers.com/music-hakomi4-6.html](http://www.wingmakers.com/music-hakomi4-6.html).

### Conclusion

This discourse is clearly a step in the direction of encouraging students to engage in specific visualization and meditation practices. This fact greatly enhances the entire Lyricus/WingMakers initiative because it extends the material beyond theory into practice. It activates the experiential component of the psychological and spiritual theories, thus allowing the individuals to test the practicality of the materials for themselves.

For those who have studied the Lyricus/WingMakers materials more closely, this discourse begins to fill in the details of how various pieces fit together. Although previous writings have stated that the genetic mind and the Grand Portal are related, this discourse makes their relationship seem more significant because we are told that we can access the genetic mind—we have a password. We are told what prevents our entry into the genetic mind and are given instructions on how to clear the barriers.

Both the connecting link and its functioning are within our very bodies—in our DNA. Our human instrument is a DNA network and, just as significant, we are a miniature replica of the DNA network of the human race. We are a node on a network—we interface it—but we must activate ourselves by giving it the energy of our *conscious attention*.

We interface through our DNA, which contains zones that bridge to the collective DNA of all humanity. Thus, in order to participate in the human DNA network we must utilize the wormhole interfaces contained in each and every cell of our bodies, via the DNA. Collectively, all these wormhole interfaces are called the Interface Zone.

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The Interface Zone is the door between the “room” of our individual human instrument and the “great room” of the DNA network of humanity. This is also identified by the more familiar term—*genetic mind*. This door within ourselves has a lock which must be turned with the proper key. The key that will fit this lock is the body-heart-mind system.

Of course, the metaphorical door, lock, and key really symbolize our self-initiated efforts to comprehend the nature and purpose of our lives. This discourse aids us in this quest. Our very bodies contain all that we need to penetrate the mystery of ourselves. Hidden within our bodies, in the tiniest cells, our creators have placed an amazing multi-dimensional mechanism called DNA. It has been pre-programmed to respond to sound and a meta-language in which words play a partial, not a primary role.

Hence, we are given a coded affirmation which, when recited through the voice or mind, stimulates aspects of our DNA. Furthermore, a largely unexplored energy system described as the body-heart-mind system, is now revealed to play an intrinsic part in our awakening process. Although various spiritual practices, both Eastern and Western, have incorporated similar techniques involving the heart and mind throughout the centuries, this is the first effort to present such teachings without the trappings of religious dogma.

Additionally, specific music is being composed which activates and enhances the awakening process even more. All these resources are revealed to us here and it is up to us to pursue them or not. WingMakers/Lyricus philosophy, mythology, art, and music is now being integrated into a practical system for our further consciousness evolution and transformation. This becomes even more evident when we turn to Lyricus Discourse 6, Techniques of the Intuitive Intelligence.

The use of sound is being increasingly intensified as the Lyricus Discourses are published. Coded music is being combined with coded affirmations which are recited with the outer voice as well as the inner, original voice. In fact, the sound of the voice is the primary instrument of transformation. The affirmation is sounded with the outer voice, gradually integrated by the inner voice of the mind and heart, and transformed into the password. In effect, we become the password. Our lives are meant to be a living example of the *affirmation of words* transformed into the *password of action*. Thus, the lives we then lead are the living password that swings open the door dividing the genetic mind from our individual mind. It is then that “the mind of many holds sway over the mind of one.”

### **Interface Zone Outline and Meditation Exercise**

The following outline is a modified version of the preceding dialogue between the student and teacher. This outline is specifically focused on the passages related to the Interface Zone.

DNA can spontaneously configure wormhole-like structures.

**These structures are:**

- Extra-sensory.
- Do not conform to three-dimensional constructs of space-time.
- Rise and fall in their configurations in spontaneous reaction to a variety of stimuli, such as the use of affirmations and mantras.
- 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.

**The following elements enhance the picture of the process** (by which DNA configures wormhole-like structures):

- 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.

This conceptual framework must be intensified even further—

- Picture it in your mind's eye.
- Contemplate the wondrous mechanics of this process.
- Visualize the DNA as tendrils of an enormously complex organism that energetically lives outside of the human body.

**DNA also has—**

Three-dimensional counterparts that

- Communicate
- store
- process

information that resides mostly in the intuitive structure of the body-heart-mind system.

### **Meditation Outline**

Sit in a relaxed position prior to the start of the music.

As you listen to this description of the Interface Zone hold its picture as clearly as possible when the Hakomi Chamber music begins. As you become more familiar with this meditation this picture of the Interface Zone will grow in clarity and power. The music of Hakomi 4-6 is especially suited to clearing the Interface Zone of emotional debris. After using it for awhile you might want to use this meditation with selections of other music by the WingMakers.

When the music begins:

1. Visualize the millions of DNA lattices comprising your human instrument. See your DNA network spontaneously generating wormhole-like structures in response to the melodic and rhythmic flow of the music.
2. See these wormholes in your mind's eye—floating, moving, and undulating to the impact of the music, dissolving and reappearing as the music continues.
3. These minute wormholes collectively form the Interface Zone. This is the bridge between your human instrument (body-heart-mind system) and the inner dimensions of the soul. Feel yourself passing through the Interface Zone and entering into the genetic mind of humanity.
4. Picture your entire human instrument as a miniature DNA network. See yourself as a distinct node connected to the vast DNA network of the human species.
5. Hold this image steady in the mind's eye as you listen to the password affirmation:

*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.*

This affirmation is most effective when used silently. Repeat it to yourself as often as you feel necessary during the meditation.

This “password is only a metaphor for accepting this basic attitude and allowing it authority in your heart of hearts and mind of minds.”

- You are connected, not isolated.
  - An integral point of group consciousness, not a judge of human imperfection.
  - Offering your talents to this consolidated being, not to the God of your image.
6. While you listen to the instructions, you can, if you want, stand and move to the music for whatever amount of time feels right.

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81 (1) Paragraphs 1-20 The Inner Voice

This sixth discourse begins with a discussion of the inner voice. We learn that there are two voices that speak to us—the voice of the world and the inner, original voice of the heart.

The student understands that the voice of the heart is not just about words, but is largely composed of feelings—all kinds of feelings—from hope to despair and from love to hate. However, according to the teacher, the inner voice of the heart has many levels:

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. 4.

So the teacher makes it very clear that despite the multi-leveled nature of the heart, the inner voice can easily be identified because it expresses a balance between compassion and understanding. This simple definition is the best guide for assessing whether we are listening to the voice of the heart or the voice of the ego.

The main difficulty, of course, is that our egos drown out the sound of our inner voice. This inner voice is always present. This is made clear in the remaining paragraphs of this opening section. The imperfections of our human instruments (physical flaws, various weaknesses, bad habits, emotional and mental hang-ups, defense mechanisms, etc.) combine to cut us off from the intuitive intelligence emanating from the higher dimensions of the heart. The teacher describes this simply as the “imperfections of the human instrument colliding with the imperfections of the three-dimensional environment.” 8.

The teacher offers us hope, however:

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

Teacher: Yes. 11-12.

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. 20.

83 (3) Paragraphs 21-30 The Energetic (Quantum) Heart

This short section describes the heart. (Note, that later in the discourse the teacher also refers to the energetic heart as the quantum heart.)

First we learn that the physical heart is the material manifestation of the energetic heart. Our most vivid sense of the physical heart is the bodily sensation and sound of the heart continuously pumping blood throughout our bodies. Obviously, when the heart ceases, the physical body dies. Yet, according to the teacher, this outer, physical heart, is the more visible part of the energetic heart that continuously pumps intuitive intelligence into the mind. (28.) This is a vital point to remember

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whenever we become aware of the beating heart and pulsing blood of our physical bodies.

Beyond this interesting point, we find that the energetic heart is the “source template of the physical heart” (26). Thus, the energetic heart is not only an invisible aspect of the physical heart, but the energetic heart is the *source* from which the physical heart is constructed. Even more significant, perhaps, is what the teacher says next about the energetic heart:

It is the point of connection to the highest form of consciousness from which your inner voice arises. 28.

We will soon learn what this highest form of consciousness is, but first (paragraph 30) the teacher gives a general overview of the 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 also the gateway to the compassion frequency of love—the purest force of the multiverse. 30.*

84 (4) Paragraphs 31-42 The Compassion Frequency of Love

The teacher then explains that love exists as different frequencies which are also described as forms of intelligence. This unique concept confuses the student because he has always thought that the individual determined the quality of love’s expression. The teacher quickly points out that the student’s misconception is due to a lack of knowledge concerning the nature of emotions:

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. 38-42.

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Let's bullet these items to make them easier to understand. 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.

86 (6) Paragraphs 43-48 The Heart—Gateway to the Multiverse

The next few paragraphs are tremendously important. We learn that the heart functions as a cosmic decoder of emotional frequencies emanating from the various levels of the multiverse. It absorbs these frequencies and steps them down so that they can be expressed through the three-dimensional human instrument.

The student is surprised by this explanation because of the generally accepted idea that the brain is the "supreme organ of the human instrument." The student continues by mentioning the crown chakra and the third eye as being closely connected to the brain. Therefore, should they not be more closely connected to First Source than the heart?

The teacher responds by explaining that the heart operates at the highest frequency within the human instrument. Emotions are faster than the speed of thought and "they operate outside of time/space when they are in resonance with the higher circuits of the multiverse."

This final point indicates how emotions and feelings transcend the three-dimensional world in which we live. The highest, most refined, and beautiful emotions we experience through our human instruments, may pale in comparison to the source of these feelings. For example, what might the original vibration of a great symphony feel like prior to its expression through the human mind and heart of the composer, or shall we say translator? These types of emotions operate outside of time and space. Metaphorically speaking, the heart functions as the lightning rod of the highest emotional energy attainable and as the translator of cosmic feeling into sublime human emotion and uplift.

Finally, we read this exchange which reveals the power of the heart's emotions in relation to spiritual experience.

Student: If the heart operates at the highest frequency then emotions are more

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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.

This response by the teacher clearly delineates the two primary modes by which humans process information—through the heart's emotions and through the mind's thoughts. Questions such as, "What do you think about this?" and "What are your feelings about this?" demonstrate the continuous conflict between head and heart, logic and gut, reason and emotion. The important element introduced here is that both head and heart are forms of *intelligence*.

We are all familiar with the intelligence quotient or IQ, which measures our ability to use reason and logic in problem solving. Within the past few years, however, various researchers in the psychological field have begun to identify another type of intelligence called *emotional intelligence*.

Our Western society has been so taken with the reasoning power of the mind and the science and technology which it has spawned, that the power of the emotions has been marginalized. We are learning that there must be a balance between these two powerful forces of human psychology. Much could be written here about this fundamental duality of "head and heart," but the important point to understand in the context of this discourse is that the heart and brain are meant to operate in a coordinated way—they are a team, they are *one system*. This is an exciting discovery and key to accessing our inner voice or intuitive intelligence.

At this point in the discourse the teacher begins to give the techniques of the intuitive intelligence in the form of four specific steps. However, the style of the dialogue between student and teacher interweaves these four steps with other, vital information pertaining to these steps. Therefore, I have provided an instructional outline of the four steps at the end of this commentary in order to focus more on the details upon which the steps are based. In other words, there are the practical steps themselves, but also the principles underlying those steps.

86 (6) Paragraphs 49-68 Visualization and Imagination

The object of the exercise being introduced here is to clear emotional debris from the brain and neural network. The teacher clearly points out that these emotional blockages are not in the heart, but are in the brain. The key to their removal, however, resides in the quantum heart.

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. 50.*

This "command" or affirmation establishes the connection between the heart and the head. It also joins the elements of light and forgiveness. We don't know what the light of the heart is in terms of energy, but it does appear to be connected with a

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frequency or rate of vibration and thus, is related to the multi-dimensional quality of the heart.

Forgiveness is also an energy or force that apparently has a frequency. So, if we liken emotions to a specific band of vibrations, forgiveness is a compassion frequency falling within the wider spectrum of emotions. Following through on this idea, we might surmise that there is also a specific range of frequencies related to thought, with particular frequencies that identify logic, reason, and other elements.

Next, the teacher makes an interesting statement, “While this invocation is being said, you can listen carefully to the words and allow them to form visual pictures in your heart” (50). The student has always heard about picturing images in the head, but never anywhere else in the body, particularly the 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. 52-4.

It should be fairly obvious by now that these techniques of the intuitive intelligence are not mystical reveries or efforts to relax and drift off to some semi-conscious state of bliss. No, although the exercises are simple, they involve complete attention, alertness, and active participation in visualization and in the directing, or projection of thought to specific areas of the body.

Practitioners are taking responsibility for invoking forgiveness, leading to compassion, in order to rewrite their past experiences. In a curious way, this is a form of time travel. We might ask, who is the projector? Who is the director, the visualizer? The human instrument is being acted upon by “you,” who is “watching outside” the body. We must assume that this individual consciousness is some aspect of the soul or Wholeness Navigator, which is beyond time and space and is in a position to rewrite the past.

The point here is that the time and space-based ego personality cannot perform this exercise with success. That is why, later, the teacher tells us that these techniques must be applied for thirty days or more. Ironically, it takes time for the effects of the practice to establish themselves within our human instruments. We are learning to activate our heart-brain systems from outside the time-space psychological framework of the ego personality. In the process of doing this, we are re-establishing our consciousness on an expanded platform of operation that transcends but includes the ego-personality. This *new perimeter* of consciousness activity now extends into the higher frequencies of the Wholeness Navigator.

The discourse now proceeds to the second step. Here the teacher describes this light.

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

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your emotional history. 58.

Here we learn that this light is a refined mist of yellow-gold suspended within and around the head. This is what we must learn to visualize. Further, we are instructed to sense that this light possesses an intelligence that can totally alter our emotional history. So, not only should we work to visualize this light, but we begin to work with the idea of sensing the intelligence of this light.

Now, the visualizing aspect is specifically oriented to the mind and brain. This is a mental component. The sensing part (sense that this movement...) is much more diffuse as opposed to the sharp focus required to visualize. This sensing component is of the heart. It suggests sensory tendrils extending out into the environment in order to collect information that can then be processed. In an interesting way, the first component is yang-like masculine and the second is yin-like feminine. Again, the integration of both components is necessary for a complete and balanced expression of wholeness.

The student is eager to plunge in and evaporate the clouds of emotion blocking the sunlight of the heart, but the teacher reiterates the vital importance of visualization and imagination in the process. Admittedly, most, if not all of us, require training in visualization, imagination (creating images), projection, and sensing. Generally speaking, we may think we are proficient in these skills, but sitting and practicing the techniques will reveal our capacities. This is why the teacher recommends a minimum of thirty days of persistent practice before any changes in our attitudes toward life may manifest. Naturally, some individuals may be quite proficient in these areas, but there is always room for improvement.

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. 61-2.

In this exchange and those immediately following we learn that the brain works best with images sent to it by the heart which are clear and precise. These images are described as signals. The clearer the signal the more potent it is. It is this potency which allows the higher brain to respond.

The qualities of these heart signals are described as "visual energy" and "emotional authenticity." The higher brain is only capable of detecting signals of this quality.

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.* 66 [Italics mine.]

#### 89 (9) Paragraphs 69-84 The Heart-Brain System

Teacher: Just as the physical heart has an energetic or quantum counterpart, so does

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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*. 70 [Italics mine].

Up to this point it has been unclear what the teacher is referring to when he mentions the “higher brain.” Some brain researchers describe three brains—the first reptilian brain, the second mammalian brain, and the third primate brain. This third brain is what separates humans from all other animals. It is reasonable, perhaps, to call this the higher brain. However, the first sentence in paragraph 70 refers to a *quantum brain* which is a counterpart to the quantum heart comprising the heart-brain system. This quantum brain may be the higher brain to which the teacher is referring. Consequently, any further references to the brain or higher brain should be thought of as including the quantum brain as well.

The knowledge that the brain and the heart form one unified system which continuously recycles energy, information, and intelligence is powerful and critical information. Just as important is the last sentence in paragraph 70, which extends the qualities of compassion and understanding from a subjective, personal feeling level to a more objective, scientific knowledge level. In this context compassion and understanding are presented in terms of energies with specific frequencies.

The student next asks for more details about the phrase “emotional authenticity.” This question adds more to the scientific approach to understanding the heart-brain system. The teacher explains that the brain has been deliberately *designed* in such a way that it is tuned to specific core heart frequencies. In this case these are compassion and understanding.

Apparently, there are emotions born of the three-dimensional environment and which comprise our emotional history. These lower frequency emotions are not conducive to the smooth and healthy functioning of the heart-brain system. These are the source of the metaphorical clouds which block the emotions of *authenticity* continuously emanating from the quantum heart.

This brings us to the final paragraph of this section on the heart-brain system. Lost in much of this discourse is the reason why we should learn to use the heart-brain system. Yes, we know that our inner voice is important for our spiritual guidance, but there is more to it than that. This is revealed in paragraph 84.

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. 84.

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This information clearly identifies the crucial importance of the heart-brain system—*it is our means of contact with the genetic mind*. Lyricus Discourse 5 explains the important role of the genetic mind in the discovery of the Grand Portal and paragraph 84 illustrates how the prophets and philosophers of the past were able to bring great wisdom to humanity through their ability to enter the genetic mind. Significantly, without the proper functioning of the heart-brain system these “wisdom bearers” would not have been able to penetrate the genetic mind.

91 (11) Paragraphs 85-96 Who is Eligible to Receive this Knowledge?

Obviously, somewhere in the development of these sages, prophets, and masters, they learned how to utilize the heart-brain system in order to enter the genetic mind and intelligently communicate their knowledge and wisdom to humanity. Various traditions, both Eastern and Western, tell of mystery schools where such knowledge was taught to those willing to enter them and undergo the disciplines (physical and psychological) required to access the genetic mind.

The student is aware of these schools and therefore indicates to the teacher that such knowledge is probably only available to certain people, thus excluding others. We pick up the dialogue here:

Teacher: Should anyone be excluded?

Student: What about those who knowingly practice evil?

Teacher: A lifetime of 4000 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. 88-92.

This is a significant passage because the teacher is explaining that we cannot judge evil by the relatively short span of a human lifetime (4000 weeks equals roughly 77 years). We are, by nature, spiritual beings living in unusual conditions at the physical, three-dimensional time-space level of the multiverse. Hence, we are going to make many mistakes as we learn to negotiate the challenges and pitfalls of life on the physical plane. The accumulation of such mistakes results in tragic acts of evil committed by many, but as has been pointed out elsewhere in this material, evil is defined as ignorance and is inevitably overcome by knowledge, understanding, compassion, and wisdom. This is why we have a built-in heart-brain system within the human instrument.

Thus, it is our birthright to gain access to the so-called “spiritual” dimensions of the soul and Wholeness Navigator. It is then our role to inspire others with the knowledge and wisdom that we have experienced in these higher vibrational realms of existence. Apparently, the first one of these areas that we encounter is the genetic mind.

After explaining to the student that the teaching of esoteric techniques of liberation in the old mystery schools was based on a reward of loyalty, the student asks a very

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good question:

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.* 95-6. [Italics mine.]

With this answer the teacher is clearly stating that there is a fail-safe built into the heart-brain system and consequently, any higher powers achieved through such practices can only be used to benefit “the mind of many.” Emotions and desires engendered within the three-dimensional environment and accumulated as emotional history cannot activate the heart-brain system.

93 (13) Paragraphs 102-110 Release and Surrender

The next phase of this discourse is about the third step of the intuitive intelligence techniques. This is identified as *release*. What does this mean? Release concerns the attitude we maintain toward our “progress and success” in achieving the goal of the technique.

The teacher states that the student (and all who read these discourses) must “adopt an inner attitude of surrender and release” (104) to the results of practicing the technique. The student responds with a seemingly logical deduction that the effort to practice the techniques demonstrates surrender to the process. The student has missed the point, however, because it is not about surrendering to the technique, but to the *results* of the technique.

Many readers may be familiar with this idea. It appears in many self-help books in the form of “being attached to the outcome.” We all know the anguish of experiencing a loss, whether it is a sporting event, an election, a test result, or a myriad of other instances.

Although this may appear obvious and therefore of little importance, it is especially important in relation to the techniques described in these discourses. These exercises involve subtle, but powerful forces, which lie at the very core of our existence as human beings. We are working with the fundamental structures of our human instruments. This includes our physical, energetic, emotional, and mental forms. In this regard, our desires can have an overwhelming effect on subtle energies and forces we are attempting to activate within the heart-brain system. This is not the same as rooting for the home team with all the emotional desire for victory that such events evoke. It goes without saying, that if this were not an important issue, this third step would not be included in the technique.

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. 108.

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94 (14) Paragraphs 111-122 Release and the Ego-Personality

This is an interesting section because the teacher explains the role which the ego-personality plays in practicing these techniques. The ego-personality is an aspect of our overall consciousness which is oriented to working in the three-dimensional world of time and space—and more importantly, *surviving* in that world. Relatively speaking, this is a good thing. However, at a certain stage of consciousness development the strategies employed by the ego-personality to ensure its survival run counter to the plans of the larger soul consciousness. Hence, when individuals are inspired by higher aspects of their own consciousness to move beyond survival to transformation by initiating techniques of intuitive intelligence (or other forms of spiritual practice), the ego-personality quite naturally feels threatened. This is why step three is included in this discourse.

Because the ego-personality survives through competition, it is naturally filled with desire for victory over the “other” and is attached to successful outcomes. Thus, at the beginning of any kind of practice, material or spiritual, it will bring this desire for success to the forefront of consciousness.

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. 114.

Eventually, however, the ego-personality recognizes that a higher form of energy is being invoked and generated by the heart-brain system. These energies run counter to the lower frequencies of the ego-personality.

Teacher:...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 eyebrian’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. 118-20

The last thing to be said about this relationship between the ego-personality and the forces of the intuitive intelligence is that the ego-personality is not to be eliminated. It plays a vital function in establishing an entity as an individual being who is unique among all other beings. Individuality forms the basis of the enormous diversity exhibited in the multiverse. It is the source of the endless beauty and creative expressions honed out of the primordial matter of creation by humanity.

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Paragraphs 124 to 128 contain the instructions for Release. This is a breathing exercise combined with visualization. Details of the exercise are contained in the full outline at the end of this commentary. Before continuing on to the final section of the discourse we should consider two aspects of the exercise.

The first is a statement made by the practitioner at the point of exhaling. The words are “*Leave it in the mystery to shine of its own light.*” The teacher offers no explanation of this statement and it doesn’t need much explanation except to say that these words express a true sense of neutrality. This attitude of detachment is important, because it neutralizes the ego-personality’s desire for winning. This statement expresses a contentment within ourselves to allow the lower forces to simply exist in their own light without any desire on our part to control them, destroy them, or influence them in anyway, except to simply let them go. This attitudes fosters a real sense of liberation within ourselves.

The second point concerns the teacher’s remarks about the technique as follows:

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.

Beyond the obvious point that we should practice this technique, the two factors of *emotional authenticity* and *visual energy* are necessary. Both require real effort on our part to improve our skill in making these effective.

Visual energy is more accessible to us in that we can see in the mind’s eye how clear we are picturing or visualizing the quantum area of the heart and the energies arising within it as they meet the incoming forces of the ego-personality. Some practitioners are naturally better at visualizing than others, but nonetheless, the effort to direct conscious attention to particular locations in the body does have its effects and it is simply a matter of persistent and consistent practice.

Emotional authenticity is somewhat different. This factor is less about the mind and visualization and is more about the heart itself and getting in touch with our feelings. In the same way that some have difficulty visualizing, others have difficulty contacting and expressing emotions. And I don’t mean the emotional reactions we display through our everyday reactions of anger, irritation, envy, frustration, etc. These are of the ego-personality. I mean the ability to tune into the more subtle emotions emanating from the heart. The idea here is to increase our sensitivity to the emotions and deep feelings emanating from the quantum heart.

Emotional authenticity is all about honesty and integrity toward ourselves. We must acknowledge and identify the emotions of the ego-personality and also become sensitive to the deeper feelings of compassion and understanding that are present in the heart, but obscured by the heavy emotional clouds of the ego-personality. By increasing our sensitivity to the emotions of the heart, we activate them within ourselves and learn to dissipate the harsher emotions of the ego-personality. We thus, become emotionally authentic.

Emotional authenticity is also about intention. What is our motive for engaging in these practices? Have we honestly examined our purpose for practicing the

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techniques of intuitive intelligence? Such questions are not a litmus test of worthiness, but an act of taking stock of who we are and what ideas and emotions we have accumulated on our journey through life. It's another way of examining what we have inscribed in the book of our emotional history. It is about authentically turning our attention to the lives we live without judgment or blame. Although none of this is explicitly present in these techniques, emotional authenticity is the bedrock upon which we stand as we perform the exercises. In a sense, by our simple, direct, and blameless acknowledgement of our life accumulations "*we leave it in the mystery to shine of its own light.*"

96 16) Paragraphs 129-68 Light Distribution

These final paragraphs of the discourse encompass step four of the intuitive techniques. It is known as light distribution, although the teacher likes to call it light connection. (130) He describes this process as follows:

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. 132-34.

So, the human instrument is held together by a grid of some type. This grid carries a form of light energy that is able to unify a quantum field which operates independently of the multiverse. This individuated grid is the "expansive you."

In the following paragraphs the teacher informs the student of the importance of turning attention to the fact that we are an individuated energy grid into which light is continuously flowing via the quantum heart.

The student is puzzled by the need to turn one's attention to something that is occurring quite naturally, even without one's knowledge. This seems like a reasonable consideration, but the teacher points out that this process really needs to be helped along because our interaction with the physical environment degrades the flow of light into our human instruments.

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

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- rhythmic
- 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
- 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 to synchronize its energy with the deeper, sub-quantum structures upon which you depend. 145-50. [Italics mine.]

The interesting aspect of this fourth step (and the others) is the premise that we can effect matter by turning our attention, our conscious awareness to specific energy structures. This fourth step involves little more than rapidly visualizing light flowing throughout our quantum heart system and into the physical system. We might ponder upon the mysterious power of conscious attention and its effects on matter and energy. Note also that emotional authenticity still plays a role in the process. The visual energy part is the active element, while the emotional authenticity part is the steadfast, foundational element.

In paragraph 154 the teacher describes the dynamic relationship between the quantum heart and the vast light grid surrounding it. The quantum heart is pulsating, just like the physical heart, but the quantum heart is pumping light energy into the human instrument. It is circulating, distributing, and collecting light. The outline contains the entire section but in part the teacher describes it thus:

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. 154.

The discourse comes to a close with the teacher explaining that this technique cannot be done too often. "It can be done twenty times each day for the rest of your life" (158).

### Summation

This discourse opens by defining two voices within each of us. There is the voice of the world, the voice of the ego-personality and there is the inner voice, the voice within the heart. This inner voice is our intuitive intelligence. Thus, the techniques explained in this discourse are exercises designed to bring the inner voice into the range of our consciousness.

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This inner voice is always present, like the sun in the sky, but it is obscured by the overshadowing clouds of the three-dimensional environment in which we live. It is this condition which sustains the ego-personality.

The intuitive intelligence is contacted via the quantum or energetic heart. Our physical heart is an outer extension of the more vital quantum heart. This heart is multi-dimensional and is the gateway to the multiverse and to the higher, more expansive consciousness of the soul or Wholeness Navigator. Hence, our inner voice has its origin in the habitat of the soul and is accessible through the quantum heart. The ability to speak with the inner voice allows entry into the genetic mind of humanity. Through this ability the individual is able to uplift and inspire humanity through literature, sacred texts, art, music, and scientific discoveries.

The techniques of the intuitive intelligence depend upon particular essential factors for success in increasing our ability and capacity for contacting our inner voice. These key elements are:

- Visualization
- Emotional Authenticity
- Release and Surrender
- Persistence in Practice

*Visualization* requires **practice** and results in **clarity of vision**.

*Emotional Authenticity* requires **honesty** and results in **purity of heart**.

*Release and Surrender* require **acceptance** and results in **equilibrium**.

*Persistence in Practice* require **discipline** and results in **steadfast purpose**.

Knowledge and understanding of the heart-brain system are also vital for improving our skills in working with intuitive intelligence. We learned that the counterpart to the quantum heart is the quantum brain. These are two components of one energy system underlying their physical counterparts. The ability to join our consciousness to this energy system induces effects in the entire human instrument. The effectiveness of this focused, purposeful attention is dependent on the four elements mentioned above.

Finally, this discourse reveals that we are individuated energy grids that are connected to the energy grid of the multiverse. This grid pulses light energy into our smaller grid which is responsible for maintaining the structural integrity of our human instruments. The heart-brain system is the interface between these two grids. Although this light energy sustains us, its potency can be greatly enhanced if we consciously turn our visual energy and emotional authenticity to this vital connection. The three-dimensional world of time and space is continuously draining the energy of the human instrument and interfering with the emotional frequencies emanating from the quantum heart. By disciplining ourselves to practice widening this connection, we can increase our ability to hear our inner voice and penetrate the genetic mind of humanity which contains great wisdom and borders the realm of the soul and Wholeness Navigator.

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

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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. 166-8.

### Conclusion

The information about the heart brain system stands out the most prominently in this sixth discourse. So much of our current civilization is based on the brain, the mind, logic, and reason. Intelligence is almost exclusively associated with the reasoning power of the mind and not with the feeling sense. The assertion that there is an entirely different “species” of intelligence related to the intuitive energy of the energetic heart is refreshing indeed. It adds an important, missing piece to the puzzle of our psychological composition.

This discourse raises the level of the WingMakers/Lyricus material to new heights by introducing practical means of activating the entire array of psychological resources present—but latent—within our individuated consciousness. The paper entitled, “Excerpts from Liminal Cosmogony” mentions “activation resources” that will be made available to all those resonating with this material. I believe these discourses, especially five and six, represent the beginning stage of presenting these activation resources to those individuals who feel aligned with this material.

A truly empowering concept introduced here is that of consciousness itself. The notion that we can direct our conscious attention to the energetic heart and activate this system for our benefit is powerful information. The exercises are simple and direct, only requiring our dedication to their practice. Patience and attention to detail will yield results and the absence of any religious vocabulary eliminates dogmas, but retains the natural spiritual energy present in all things. Examples are love expressed as compassion and understanding, light moving within us, the cultivation of a neutral or detached attitude, the use of the breath (the word “spirit” derives from the Latin *spiritus* or breath), emotional authenticity, and the creative use of the imagination through visual energy. All of these elements are psycho-spiritual tools of transformation which do not need religious beliefs or dogmas for their successful implementation.

Another point of real significance in this discourse is that the ego-personality is not destroyed, but is transformed by the mediating and persistent influence of the soul or Wholeness Navigator as it stimulates the heart-brain system into activity. This sudden introduction of the Wholeness Navigator into the discussion may seem unwarranted, but we should inquire, “Who is the one that seeks to contact the intuitive intelligence or inner voice? Who is doing the exercises? Can it be the ego-personality? No because its domain is restricted to the outer, material world. Can it be the Wholeness Navigator or soul? Yes it can, but only indirectly through such emanating qualities as compassion, understanding, wholeness, and harmony.

Recall the early discourses in which the teacher states that we cannot experience the Wholeness Navigator directly, but we can and do experience it through the expression of love, beauty, harmony, reverence, and wholeness. Most importantly, underlying all these factors is that of *trust*. Without trust in the process and trust in

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the material we would not and could not work with it successfully. And this trust comes from an even deeper level of trust in our own internal sense of alignment to, resonance with, and recognition of our path of truth seeking. This trust comes from the Wholeness Navigator and leads to the inspiration required to move forward with that to which we have been called. In this particular instance it is the information provided in these Lyricus Discourses.

Thus, we have within us, built into the very core of our human instruments, everything we need to expand beyond the limiting perimeters of our three-dimensional world. We are now being provided those activation resources that can lead us to the discovery of our own souls and break forever the bonds that tie us to time and space alone.

**Outline of  
Emotional Clearing Exercise And  
Light Distribution  
Prepared by Darlene Berges**

“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.” *Lyricus Discourse 6, Lyricus Teaching Order*

The following is an outline of an exercise given in Lyricus Discourse 6 for clearing emotional “debris” accumulated in the human instrument. This outline is meant to be used in conjunction with Lyricus Discourse 6 and is not a substitute for studying the original.

**Invocation Step 1**

*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.

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 projections can be outside of your body watching from a distance of a few meters.

Student: Who is watching outside my body?

Teacher: You are.

**Imagination Step 2**

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.

Teacher: ...visualization and imagination are vital elements of this process.

Teacher: Whatever images are projected upon the heart region, they are energized. To the degree that 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.

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### Release Step 3

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: **How do I perform this release...**

Teacher: After you have completed the first two steps,

- a. Center your attention on your breathing.
- b. Imagine that your in-breath brings desires of your ego into an interior chamber of your quantum heart.
- c. Then imagine this desire for achievement—in the form of an inbreath—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.
- d. Now, expel this newly energized breath back through your heart area.
- e. Each time as you exhale, repeat the phrase: ***“Leave it in the mystery to shine of its own light.”***
- f. Do this six to eight times.

### Light Connection Step 4

How to create the Light Connection.

Teacher: Imagine the same function (circulatory system) 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; 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.

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

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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.

NOTE: Steps 1-3 should be done for at least 30 days or more:

“Teacher: ...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.”

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**Steps for the  
Emotional Clearing Exercise  
And  
Light Distribution**

Its purpose is to help the practitioner to recast his or her 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.

**Step 1 Invocation**

*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.*

Listen to the words as you say them.

Visualize the light in the area of the heart and see it flow up into your head filling it with light and extending beyond and around your head.

**Step 2 Imagination**

Allow this light to settle in.

Perceive the light as a very, very **refined mist of yellow-gold**, suspended yet moving at a level beneath perception.

This **light inside your** head possesses intelligence—capable of **rewiring, rewriting, adapting your emotional history.**

When you feel ready, you may want to imagine seeing yourself sitting in meditation with the yellow-gold mist around your head.

**Step 3 Release**

Teacher: After you have completed the first two steps,

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- a. Center your attention on your breathing.
- b. Imagine that your in-breath brings desires of your ego into an interior chamber of your quantum heart.
- c. Then imagine this desire for achievement—in the form of an inbreath—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.
- d. Now, expel this newly energized breath back through your heart area.
- e. Each time as you exhale, repeat the phrase: ***“Leave it in the mystery to shine of its own light.”***
- f. Repeat this six to eight times.

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.

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.

This is a process that requires a consistent practice for a period of time—typically thirty days or more.”

#### **Step 4. Light Distribution.**

Step 4 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.

This step in the process is important because it helps the heart to synchronize its energy with the deeper, sub-quantum structures upon which you depend.

Just as your heart is beating in your chest distributing oxygen to your body and brain system, imagine this same function is occurring in your quantum or energetic heart.

Filaments of light diverge from your quantum heart and connect you to a broader grid. This grid is the source of your existence as a physical being. 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.

Feel this energy structure that surrounds you. Imagine that your heart is “plugging in” or connecting to this structure.

If you cannot visualize it, then 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.

*This fourth step is also a technique which 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.*

## Discourses Overview

### **Discourse 1 Experiencing the Wholeness Navigator**

We can never directly experience the Wholeness Navigator while living in a human instrument.

We can only experience the Wholeness Navigator through our effort to meditate and reflect on the nature of the soul and its core qualities.

Some of these are unconditional love, understanding, compassion, beauty, reverence, and wholeness.

### **Discourse 2 Calling Forth the Wholeness Navigator**

By trusting in these core qualities, we call forth the energy of the Wholeness Navigator.

The energetic presence of the Wholeness Navigator inspires us and this leads to a foundation of trust upon which we transform our human instrument.

This continuous calling forth of the Wholeness Navigator transforms the human instrument so that it can eventually express the Sovereign Integral state of consciousness.

### **Discourse 3 The Nature of Knowledge**

We can never possess the same knowledge possessed by God.

We *can* gain the knowledge of God's creation.

Reading and listening to what others have discovered about God's creation will not lead to our direct experience of those discoveries. The discoveries of these truth seekers serve as examples and guidelines for our own discoveries.

There are general techniques for beginning our own search for truth.

After practicing these techniques for a time we move to a new level.

At the higher level we adapt these techniques to our own unique consciousness.

We then create our own wisdom path, joining the truth seekers who have gone before us.

### **Discourse 4 Universe Relationship**

The key to constructing a wisdom path is by right universe relationship.

We desire and ask what we want the universe to supply.

We then direct the universe to supply it.

The universe responds to our choices.

## Discourses Overview

The clearer and more precise the choices and directives the clearer the responses.

The more vague and chaotic our choices and directives the more chaotic the responses.

The quality of our choices is based on our sensitivity to our original voice.

The original voice is heard by becoming sensitive and aligned to the core qualities of the soul.

These core qualities of the soul are related to the heart.

### Discourse 5 The Interface Zone

Our personal attitudes and prejudices shut down the inner, energetic gateway between ourselves and the collective genetic mind of humanity.

This gateway is called the Interface Zone.

We can change this attitude through the use of an affirmation.

*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.*

When we have absorbed this affirmation into our hearts and minds—beyond the surface of its words—it becomes a password.

This password is a metaphor signaling our new attitude toward life.

This transformation clears the Interface Zone and allows us free passage to the genetic mind.

### Discourse 6 Techniques of the Intuitive Intelligence

The emotional debris of our lives accumulates and is recorded in our brain as our emotional history.

This emotional debris and history blocks the Interface Zone and prevents us from accessing the genetic mind and ultimately the soul and Wholeness Navigator.

Our original or inner voice is also known as our intuitive intelligence.

There are techniques of the intuitive intelligence that can rewire, rewrite, and adapt our emotional history.

These techniques can clear our emotional history and restore the Interface Zone to its proper functioning as the gateway to the genetic mind.

## **Discourses Overview**

The intuitive intelligence or inner voice emanates from the highest form of consciousness.

Our physical heart is an outer expression of the energetic or quantum heart.

The energetic heart is directly connected to the highest form of consciousness.

The physical brain is an outer expression of the energetic or quantum brain.

The heart-brain system is an energy structure underlying the physical heart and brain.

The energetic heart is connected to the vast energy grid of the multiverse.

Knowledge and right use of the heart-brain system is a key factor for establishing right universe relationship and access to the genetic mind via the Interface Zone.