

# Behind the Incarnating Soul

## Penetrating the Mystery

Desires, Feelings, Thoughts: whence and wherefore? These questions get to the core of the false self—the core conclusions, the core compensations and their defenses.\* The desire of desires for the Incarnating Soul is to be done with the false, karmic self and overcome these core issues, but as long as the false self is maintained, the fear-motivated primary desire (false need) is to continually validate the core conclusions.

Core conclusions are about self, other, the world and God, and their inter-relations. Basically you feel/think/conclude you are either OK or not OK, and the same goes for other people and the world though the answer can be different in each case. And you also deep down feel/think/conclude either God exists or doesn't exist. Your Incarnating Soul comes in with these conclusions; your early childhood experiences and the way you respond to them recreates these core conclusions in your new bodymind psychology. The not OK conclusions require some sort of compensation to deal with the resultant feelings and give you a hopefully stable identity, and the OK ones are conditionally OK, so they also require a compensation to keep it OK. Since we are talking about core conclusions and identity, it all needs defending because it all has to be so, at the risk of non-existence. And it is all automatic and unconscious unless and until ...

The Stages, Needs, Attitudes and Abilities of the prior 6-structure chart can be viewed as some fundamental conclusions about oneself—either you have them or you don't, either you are OK in this regard or you are not—and the paired Dramas and Defenses seen as some compensations and defense strategies. Taking the first need of safety as an example, if you basically feel you are not safe with other people or in the world (both of them being not OK because they have failed you in this fundamental human need), you can compensate by withdrawing and being a loner, and perhaps your main way of defending yourself in the world is through avoidance. Or/and you could prove to the world that everyone is unsafe. Or/and you could go all out to make it safe and project the threat to safety onto anyone and anything, defining yourself by this crusade. Curiously enough, if you were conditionally safe you might have similar strategies though you'd feel and act more stable and secure within your conditional boundaries.

Addressing the core conclusions, compensations and defenses of the false, karmic self in the Gross world clears your access to the Incarnating Soul. Upper and Lower Triads can then function with much less distortion. Certain key questions, if honestly and repeatedly asked of oneself, can open the door to this self revelation. A similar process can occur with the previously and briefly mentioned Yogic Self, the drop soul's embodiment for the Subtle sphere as the Incarnating Soul is it's embodiment for the Gross sphere; and beyond that, for the Mental/Causal sphere there is what we might call the Bodhisattvic Being.

<b>Upper Intermediate/Composite Sphere</b>	<b>Bodhisattvic Being</b>
Mental/Causal Sphere	Mental/Causal World
<b>Middle Intermediate/Composite Sphere</b>	<b>Yogic Self</b>
Subtle Sphere	Subtle World
<b>Lower Intermediate/Composite Sphere</b>	<b>Incarnating Soul</b>
Gross Sphere	Gross World

\* For the origin of these terms and the stimulus to developing the ideas that will follow, see "Waking from the Trance" by Stephen Wolinsky, PhD.

<http://stephenwolinskyphdlibrary.com/library.html>

**The Embodied Soul:**

<b>Bodhisattvic Being</b>		
<b>Mahayogi</b>	<b>Saint</b>	<b>Sage</b>
	Installation	
	Illumination	
	Insight	
<b>Yogic Self</b>		
<b>Esotericist</b>	<b>Mystic</b>	<b>Occultist</b>
	Spiritual Will	
	Spiritual Intuition	
	Spiritual Creativity	
<b>Incarnating Soul</b>		
<b>Higher Self</b>	<b>Inner Being</b>	<b>Outer Personality</b>
	Mental	
	Astral	
	Vital	

Further definitions (with prior ones copied for convenience):

**Bodhisattvic Being** = the essence of the Embodied Soul, that which houses your unique human nature that one day will be completely surrendered to God, who may give you the choice after your binding sanskaras are all spent to merge with Him or stay in Creation as a true bodhisattva.

**Mahayogi** = great yogi who has surpassed the limits of the Yogic Self and the Subtle Sphere but is working for God (by working for the Avatar or Perfect Masters) on or through the 4<sup>th</sup> plane of divine powers.

**Saint** = conscious and working on the 6<sup>th</sup> plane, the impressive or sympathetic section of the Causal Realm (actual mind), the plane where all feelings are known and mastered, the Heart of God in Creation.

**Sage** = conscious and working on the 5<sup>th</sup> plane, the inquiring or reflecting section of the Causal Realm (actual mind), the plane where all thoughts are known and mastered, the Mind of God in Creation.

**Installation** = the power to move people up to one's own level or anywhere below that is part of being on the Mental planes (Causal Realm) but not part of being on the Subtle planes. Really it's part of functioning from the Bodhisattvic Being and not the Yogic Self.

**Illumination** = the ability to *feel* God as a Mahayogi, *hear* God as a Sage and *see* God as a Saint.

**Insight** = direct and specific knowing without having to think.

**Yogic Self** = the fully flowered false self, the spiritual ego, having access to the divine powers of God but not yet really knowing one's own mind much less the mind of God. There potentially is

some access to the 5<sup>th</sup> plane after one has merged with the Yogic Self (being then between the 4<sup>th</sup> and 5<sup>th</sup> planes) but no real access when that Yogic Self is functioning through the integrated Esotericist, Mystic and Occultist (4<sup>th</sup> plane). The Yogic Self remains behind the scenes as a powerful draw while one is crossing the 1<sup>st</sup> through 3<sup>rd</sup> planes of increasing spiritual experiences and powers and working out Esotericist, Mystic and Occult identities.

**Esotericist** = looks to unify duality by balancing, integrating and then bringing to synthesis above and below, within and without, Mystic and Occultist identities, and head and heart (as understood through its Subtle, predominantly head-centered position); and in so doing it is looking to establish Yogic Self mastery within some larger sense of serving God's Plan.

**Mystic** = attracted to a transcendent love of Self/Soul—God within and God within all.

**Occultist** = wielding and working with spiritual energies and siddhis (powers) via techniques and training, including inner training and mantras.

**Spiritual Will** = active efforts at treading the spiritual path and the desire to become a disciple; the faculty that receives instructions and gives them to/through the Incarnating Soul.

**Spiritual Intuition** = felt knowing of what is needed and what to do as well as a deep inner knowing in response to any question. This Spiritual Intuition is always right but the interpretations we make mentally (intellectually) and the reactions we have astrally (emotionally) are not perfect and may lead us astray. Therefore the general advice is to stay in the heart and follow the intuitive feeling closely and don't go following your head or body reactions, though of course you need to pay attention to these goings on and work things out.

**Spiritual Creativity** = abstract spiritual thinking and use of energies; the source of scientific and artistic inspiration coming through the Incarnating Soul.

**Incarnating Soul** = the completely individuated self of depth psychologies that has integrated the anima/animus and gives you your path to God (through the spiritual planes).

**Higher Self** = finds and pursues one's greatest humanistic and/or transcendent ideals/desires in the world or, turning inward under the influence of the Incarnating Soul, begins the path of sacrifice in search of God. Can begin as a turbo-ego.

**Inner Being** = the heart of your Incarnating Soul, it let's you know what and how you need to love, and eventually "takes over your yoga" through the longing for/of divine love. Must address the wounded heart and inner child to feel clearly and deeply.

**Outer Personality** = how you (first) engage the world and interact with others in it (the default); what you do or find yourself doing and how you do it: your roles and various personae; your identity vis-à-vis others and the world; the integration of your mental, astral and vital vehicles.

**Mental** = way of thinking, evaluating, creating; activated by being provoked.

**Astral** = way of feeling, relating, emoting; activated when excited.

**Vital** = way of being in the body; abilities and sensitivities; activated is stimulated.

The vehicles/instruments of the Embodied Soul at each of its three levels may be known through the driving force within them, which contains some inherent guidance with respect to the Divine Theme/Plan. And this does imply that there is a connection with the three vehicles (top to bottom) not just with subspheres 5-7 of the respective world (and body in that world) but also with the division of all the subspheres into the triplicity 1-3, 4, 5-7. See Spheres and Subspheres ahead.

### **Driving Forces and Inherent Guidance**

<b>Mahayogi</b>	<b>BB</b> <b>Saint</b> Installation ([divine] desire) Illumination ([divine] heart) Insight ([divine] mind)	<b>Sage</b>
<b>Esotericist</b>	<b>AS</b> <b>Mystic</b> Instruction ([spiritual] will) Intuition ([spiritual] feeling) Inspiration ([spiritual] creativity)	<b>Occultist</b>
<b>Higher Self</b>	<b>IS</b> <b>Inner Being</b> Information ([worldly] intellect) Immediacy ([worldly] emotions) Instinct ([worldly] vital/physical body)	<b>Outer Personality</b>

The drop soul as one within the One can be seen to take part in all the organizations that follow it down, namely 1, 2, 3, 7 and 12 (see [EIN](#)). The duality is through Maya and Ishwar, the triplicity is in the tripartite Embodied Soul in the three-in-one Composite sphere, the septenary is in the seven subparts (in subspheres) within each part/sphere, and the organization of twelve is in relating each of the seven to one of the twelve astrological signs (via the planets/points). Really, duality affects everything after the OM point so the 3, 7, and 12 are doubled—the Composite Sphere finds itself in resonant relation to the Tribhuvan (Mental/Causal, Subtle and Gross Spheres). Again, see Spheres and Subspheres ahead for the 7. And see [Astrology, Functional Typology and the Embodied Soul](#) for work with the 12.

Those questions:

(Penetration and progress is from the bottom up and in some sense from right to left and back to the middle.)

<b>Source</b>	<b>Bodhisattvic Being</b> Through its Mahayogi, Saint and Sage manifestations		
<b>Revealed</b>	Divine Oneness; God as All in All Coming to terms with: all gods and all non-realized experiences of God, all selves and others (all egos) and all worlds/universes		
<b>Questions for God</b>	What does God want of me? What does God in me want?	Who am I? Who is God?	What, dear God, is the purpose/meaning/value of Illusion (and Maya)?
<b>Source</b>	<b>Yogic Self</b> Through its Esoteric, Mystic and Occult identities		
<b>Revealed</b>	Spiritual (Subtle) karma, dharma and destiny		
<b>Spiritual Questions</b>	What is the cause of all this suffering?	What am I going to do about it?	What is my purpose and path?
<b>Source</b>	<b>Incarnating Soul</b> Through its Higher Self, Inner Being and Outer Personality		
<b>Revealed</b>	Primary urge to know Self and God Soul's felt separateness from God Core Conclusions, Core Compensations and Defenses (as related to your Gross karma; can shift lifetime to lifetime)		
<b>Deeper Questions</b>	What's so bad about not getting it? Why do I care?	Who is feeling, thinking, needing all this and why?	Why am I thinking and doing this? Who is thinking and doing this?
<b>Necessary Questions for yourself</b>	What do I really need/want to achieve, express, experience?	How/what do I really feel about all this (wants/needs, emotions, thoughts and behaviors)?	What/how do I really think about all this (self/other/world and God)?
<b>Redemptive Relationship</b>	Real Need	Heartfelt Feeling	Creative Thinking
<b>Problematic Parts</b>	False Needs/Desires (Assumptions)	Reactive Emotions (Recurrences)	Habitual Thoughts (Patterns)
<b>Outcome in Daily Life</b>	Motivation and intent (drives)	Moods, emotings and reactions (displays)	Thoughts, words and deeds (actions)

After the asking:

The Incarnating Soul can be said to suffer, meaning to hold up the burden one has been given to bear and to hold up under it, which prompts the Yogic Self to ask about the cause of this suffering. The Yogic Self, however, is more about observing and at the same time enjoying the experience one is taking of the Subtle sphere and the yogas (inclusive of “enjoyment” of the experience of suffering), which eventually wakes up the Bodhisattvic Being who then asks “Who is this observer” and the rest of its questions about the meaning of this experience enjoying, suffering and the wants and wishes of God. The Incarnating Soul really sacrifices, suffers and serves. It stays the course and keeps coming back (quite literally in the reincarnational phase). The Yogic Self observes, enjoys and acts but it must act intelligently, enjoy only the deepening of its devotion to God and renounce its separate, observing self that bears false witness. These are the keynotes of the yogas: in order of the aspects, Renunciation | Devotion | Intelligent Action (Jnana, Bhakti, Karma yogas). The Bodhisattvic Being has endured for the entire sojourn of the drop soul. It has let it all be and contained the sanskaras and experiences. The containing, enduring and letting be of the Bodhisattvic Being as it fully awakens give way to surrenderance, love and obedience—the hallmarks of direct relationship with God (with or without a known connection to the Avatar or a Perfect Master). This is an obedience that let’s be unless told to do otherwise, a love that endures no matter what and a surrenderance of all that has been contained and held onto.

The Embodied Soul, the drop soul in Creation, in its three versions for three worlds can be visualized as a single jewel surrounded by three central petals, which are then surrounded by three tiers of three petals each. The three central petals can be given names as a way of tuning into the process of their unfolding, and these names were worked out in the previous paragraph. The three tiers can be related to the three aspects of the Egoic Matrix for each Embodied Soul with the three petals in each tier relating to the three instruments of that Embodied Soul—those three instruments being used differently by each aspect of the Egoic Matrix. In the following chart, the inner tier will be related to the first aspect on the left, the middle tier to the second aspect in the middle, and the outer tier to the third aspect on the right. The central petals in the diagram unfold to reveal their resonances, upper left goes with the first aspect, upper right with the third and the middle with the second. As always, these are resonances, not equalities; and again as always there is an additional resonance between all first and third terms with an inversion of the instruments from the Subtle to Gross worlds so that spiritual will resonates most strongly with the vital body and spiritual creativity with the “mental” body (mental part of the sub-Subtle instruments).



Mahayogi	Saint	Sage
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Installation  
Illumination  
Insight



Esotericist	Mystic	Occultist
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Spiritual Will  
Spiritual Intuition  
Spiritual Creativity



Higher Self	Inner Being	Outer Personality
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Mental/Intellect  
Astral/Emotion  
Vital/Sensation

Some Notes:

### Incarnating Soul

Sacrifice (of HS) | Suffering (through IB) | (Knowledge about world via) Service (by OP) = spiritual aspiration; fiery aspiration gets you IS itself; it is passion turned in: you HAVE to want it. Knowledge comes from experience (doing and being done to)—Knowledge via service that leads to suffering and sacrifice.

### Yogic self

Renunciation | Devotion | Action = yogas (jnana | bhakti | karma); concentration/meditation (raj yoga) gets you YS itself BUT you must pass through this experience, which has been called the real dark night of the soul—when you have access to all the divine powers and are exposed to all the thoughts, feelings and desires of the Mental/Causal sphere without having any real control of this sphere = without really knowing your mind. This is also when the God you knew goes because so much of that was just the beckoning of your own Yogic Self. Action here is intelligent action. God, directly through the Perfect Masters and Avatar (all God Realized) and indirectly through the Sages of the 5<sup>th</sup> plane and Saints of the 6<sup>th</sup> (both not Realized but safe from temptation because of having crossed this 4<sup>th</sup> plane), keeps an eye on those who are negotiating the 4<sup>th</sup> plane contact and merger with the Yogic Self. See [God Speaks](#). See also [The Yin and Yang of the Yogas](#).

### Bodhisattvic Being

Surrenderance | Love | Obedience = relationship with God or the God-Realized; divine love gets you BB and then God follows in His timing. It is a gift He planned on giving you long ago.

The drop soul in all its embodiments and the worlds with all their determinants can be overviewed by expanding the prior chart of the Spheres (the Intermediate/Composite Sphere of the drop soul interdigitating with the three spheres of the three worlds—Mental/Causal, Subtle and Gross) to include seven subspheres for each sphere. The Real Sphere will be added to refer to God in the three states of Creating (Preserving and Destroying) the Creation at the Creation Point (OM point); Realizing God in the Beyond God of Creation (as a Transcendent God, Realized Souls and to-be-realized souls (drop souls) in process); and as simply Being God in the Beyond Beyond God of Creation, a mystery not revealed until after Realization. The total number of spheres of experience (spheres of God experiencing God and God's Shadow) then is seven.

## Spheres and Subspheres

Real Sphere (3 states, no subspheres)	Beyond Beyond	God Is
	Beyond	God As: Transcendent God, Realized Soul, Drop Soul
	Creation point	God Does: Creator, Preserver, Destroyer
Upper Composite Sphere 7 subspheres	Archangelic (Bodhisattvic Being)	BB jewel BB central petals: Surrenderance   Love   Obedience BB 3 tiers BB Egoic Matrix: Mahayogi   Saint   Sage Installing Illuminating Insightful
Mental/Causal Sphere 7 subspheres	Mental/Causal body and world	Automatic Defenses (Strengthen) Desire: Core Conclusions (Validate) Core Compensations (Maintain) Feeling: Motivation   Evaluation   Experience/Expression Principles Thought: Ideals Ideas
Middle Composite Sphere 7 subspheres	Atmic (Yogic Self)	YS jewel YS central petals: Renunciation   Devotion   Action YS 3 tiers YS Egoic Matrix: Esotericist   Mystic   Occultist Instructional (Will) Intuitional (Intuition) Inspirational (Creativity)
Subtle Sphere 7 subspheres	Subtle body and world	Power Spiritual Energy: Resonance Force Transformation: Direct   Qualify   Manipulate Charge (Information) Spiritual/Light Body: Color (Quality) Brightness (Intensity)
Lower Composite Sphere 7 subspheres	Astral/ Sub-Subtle (Incarnating Soul)	IS jewel IS central petals: Sacrifice   Suffering   Service IS 3 tiers IS Egoic Matrix: Higher Self   Inner Being   Outer Personality Provoking (Mental) Exciting (Astral) Stimulating (Vital)
Gross Sphere 7 subspheres	Gross body and world	Existence/Void      Atomic Time                      Subatomic Space                      Etheric Force Fields: Nuclear   Electromagnetic   Gravitational Gaseous Material: Liquid Solid

The Spheres and Subspheres chart implies that core conclusions, core compensations and their automatic defenses don't belong just to the false self of the Incarnating Soul but have their home in the very core of the ego-mind in the Mental/Causal sphere, affecting from there all three spheres. They are listed under the first three subspheres of the Mental/Causal sphere (parallel to the core lotus of the Embodied Soul as the potential and eventual Bodhisattvic Being in the Upper Composite Sphere) and held together by the term Desire. This is first and foremost (at the core) the desire to stay alive as a separate self, an ego with an identity, a false self with a (false) self-image. Surrounding this core complex of ego sanskaras are all the other sanskaras left over from evolution that have been variously twisted, perverted and swapped about during cultural reincarnation. (See [Evolutionary Forms](#).) We can visualize them as extending to and affecting the Feeling and Thinking sections of the Mental body and then showing up as kinks, blockages and entanglements (with others) in the web of light that is the Subtle body, the body of desire as it were. For angels entering the human condition a similar process and sanskaric make-up can occur through an angelic evolution (e.g., from elemental to guardian angel). And for archangels, the whole thing can be provided from the beginning and for the most part held in abeyance (latency). Indeed, the whole thing was provided for from the beginning for every soul in human form, just with different ways of getting there.

Note that core conclusions are false conclusions about self, others and the world in the overarching context of God and so include false conclusions about God. Like the one above the three resonating with the second position, they are key and bring the three of Desire (defenses, conclusions and compensations) together—conclusions require compensations that need defending. Defenses themselves have their own primary claim (first position) because they automatically defend the false separateness of the ego and all the conclusions (and compensations) that support that separateness, and then the trouble these defenses cause requires further compensation—nothing Real needs defending and no defense is Real or worth it. Compensations arise and become necessary because of the falseness of the conclusions and the trouble of the defenses, and then of course they need (more) defending—falseness is endless. So the three aspects of desire are hopelessly intertwined, forever false and never ending. These are the core aspects, the prime desire being to uphold the false separateness of the individual ego, which means validate the conclusions, maintain the compensations and strengthen the defenses. And this is how the ego-mind relates to itself, others and the world (and even God). Core conclusions are what must be and must not be so that you (the false separate self) can continue to be; core compensations determine what seems right or wrong, good or bad, deserving of reward or needing punishment; and automatic core defenses are how to win and not lose, sometimes the best defense being a good offense, sometimes provocation allowing expression and strengthening of defenses as well as a sort of enjoyment of them. The integrating compensatory conclusion is for a defensive overlay of all of this, which means repression, projection and denial—repression of the triple core, projection of the unowned opposites to that core and denial of the whole thing whenever you are exposed. Trouble is the core conclusions are a foundation of quicksand that constantly seek validation because they are false and can't stand up on their own much less support anything (and deep down part of you knows this but is afraid of facing the non-existence of your separate self); the core compensations are a maintenance nightmare because they don't work and lead to ever more frenetic activity trying to get them to work (making more and more others wrong so you can feel alright); and the defenses just make things worse and so want shoring up and super-strengthening to deal with the mess they are themselves creating. At least this is how it is when God (within you) says enough and calls you home.

There are resonances with the three of Desire for the horizontal three of Feeling and the vertical three of Thinking. Briefly, core conclusions (middle position) underlie and determine how we evaluate our lives (Feeling) and provide us with the ideals (Thinking) that we evaluate everything against and would like to impose, gather others to worship and try to make work in the world; core compensations (third position) are what we express and experience through (Feeling), giving us ideas (Thinking) of how to enact our roles (the compensations providing those roles); and automatic core defenses (first position) motivate us (Feeling) as they are offenses as well as defenses and are constantly driven by the faltering of the falseness (and the activity of Maya for the purposes of the Lahar), these motivating offenses/defenses resonating as principles (Thinking) that determine, guide and provide (identity, value and belief). There are other resonances of the three of Desire with the Subtle and Gross level correspondences as well as resonances of Desire, Feeling and Thinking throughout. Given the foundation of these resonances, it is no wonder that so much falseness comes across as a foregone conclusion.

<b>Causal</b> (Feeling) (coloring)	<b>Desire</b> (blinding)	<b>Defenses</b> (blinding)			D	
		<b>Conclusions</b> (coloring)			F	
		<b>Compensations</b> (binding)			T	
	<b>Feeling</b> (coloring)	<b>Motivation</b>   <b>Evaluation</b>   <b>Experience/Expression</b>	(Defenses	Conclusions	Compensations)	D/F/T
		<b>Thinking</b> (binding)	<b>Principles</b> Defenses	Motivation		D
			<b>Ideals</b> Conclusions	Evaluation		F
	<b>Ideas</b> Compensations	Experience/Expression		T		
<b>Subtle</b> (Desire) (blinding)		<b>Drives</b>   <b>Needs</b>   <b>Wants</b>	(Defenses   Conclusions   Compensations)		D/F/T	
		(Motivation   Evaluation   Experience/Expression)				
		(Principles   Ideals   Ideas)				
<b>Gross</b> (Thinking) (binding)		<b>Limitations</b>   <b>Predilections</b>   <b>Habits</b>	(Defenses   Conclusions   Compensations)		D/F/T	
		(Motivation   Evaluation   Experience/Expression)				
		(Principles   Ideals   Ideas)				
		(Drives   Needs   Wants)				

D = Desire; F = Feeling; T = Thinking

There are numberless core conclusions (See [Triangles](#) for an exposition of the core collective issues of addiction, abuse and power struggles), but the foundational wrong conclusion is that you are separate and need to be separate to exist. This is due to the embodiment of the drop soul and the identification of its consciousness through its Egoic Matrix and instruments with its bodies (Gross, Subtle, Causal/Mental), with the automatic accompaniment/consequence that the drop soul is unquestioningly convinced of the reality of the associated illusory world in Creation (through the testament of the relevant instruments that are identified with their respective body divisions). All spiritual paths (Subtle sphere crossings) involve getting over the falseness of the Yogic Self, a self that has yet to really know its own mind (in the Mental Sphere). And even after entering the Mental Sphere, only the fully flowered Bodhisattvic Being is free from all Desires and core falseness: the 6<sup>th</sup> planer (Mahayogi | Saint | Sage) only has mastered up to the Feeling section of the Mind and the 5<sup>th</sup> planer (Installation, Illumination, Insight) only has mastered the

Thinking section, which is just mastery of the function of these sections—there still can be false feelings and false thoughts based on false conclusions, though these really don't cause much trouble as they are all part of the divine drama of unconscious God becoming conscious God, and the conscious Realization of God is said to be secure once consciousness has stabilized in the Mental sphere.

We can take as an example of a false thought that exists on all levels the equating of unity with the collectivity of our embodied existence and the nullness of each world's void. Collectively we are all interconnected through the upper subspheres of the Composite sphere of our Embodied Souls as well as the upper subspheres of the three spheres of our inhabited worlds, and those bodies and those worlds arise out of their respective pleuripotential voids, but this is not the oneness of Reality which can only be known after Realization and it is not passing through the Divine Vacuum of Nirvana just before Realization. It is the collective unity behind individual diversity in the nothingness of Creation. It is like claiming to know God by staring at God's Shadow. It is the intoxicating origin of materialism (and then etherealism) on all levels, from Gross material stuff to Subtle spiritual stuff to Causal mind stuff, all fading into (and emerging again from) the void of the substance of Creation, the nullness of not Really Knowing. But it feels good and sounds true and reaffirms our automatic conclusion that we are our bodies, a Gross conclusion that has Subtle implications and can be Causal to the continuation of Illusory Creation, which is necessary for the divine drama of God Realization.

As an example of pervasive false feeling, we can cite the feeling of oneness associated with the above mind-stopping thoughts, though really these thoughts only stop the thinking section of the mind to enjoy the feeling section. Really speaking, all oneness, all bliss and even all love before Realization can't be the Real thing, although they can be relatively real and have relative value by moving one towards one's eventual Realization. A false feeling of blissful union arises from being selfishly attached to one's way of feeling love and wanting to stay in that feeling. It is the last vestige of unredeemed separateness. Ultimately, selfish attachment to love and longing is the great block of the Causal sphere, as the greedy desire for power was for the Subtle sphere and the addictive bindings of past actions were for the Gross sphere. But it all gives way in due destined time. And it is for the purposes of love (on all levels) that the whole of Creation has sprung into existence.

False desires stem from protecting the identity of being somehow separate, even if you are face-to-face with God and thinking non-stop of oneness and bliss or not thinking at all and just radiating the bliss of knowing God (though not yet being One with God). At every step of the spiritual path and especially after major transitions in consciousness (i.e., attaining each of the six planes of the path through the Subtle and Mental spheres) one is apt to imagine that one has realized God (or reached the pinnacle of what any human can attain) and may fall prey to this delusion for the remainder of an incarnation. This makes a god out of the still false self by way of its driving desires for specialness, separateness and attainment still holding hostage God's one true desire to really realize (the Oneness of) God through each and every drop soul. It is a false conclusion that before the Causal planes leads to compensatory patterns of using the powers at one's disposal (sometimes defensively) to play god according to one's feelings and thoughts regarding God. On the Causal planes the remaining thoughts are the thoughts of God from the mind of God, the remaining feelings are the feelings of God from the heart of God and the remaining desire is the desire to realize God in the way of one's destiny, which makes the falseness of the still remaining separateness faultless and fall proof as it is part of the mechanism of God's plan and play of Creation. It sustains the Illusion that is necessary for the final

experience of Reality, and it works itself out in the Mahayogis, Saints and Sages who eventually realize God, perhaps becoming true Bodhisattvas along the way.

In sum, false thinking comes from identification with one's bodies and the conviction of the reality of the associated world, including the empty world of false oneness; false feeling comes from attachment to one's own feelings, especially one's feeling of self-centered separateness that supports the way it feels to long and love; and false desire comes from the unquestionable identification with that separateness as it is all one has ever known and known through: it is the survival instinct of the separateness that was necessary to develop consciousness then ego-consciousness—self-consciousness that could become consciousness of the Self and then consciousness as that Self.

To be conscious of the Real Self one must first be conscious of the false self as false (at the level one is leaving to progress through levels less and less false). The questions by and for each version of the Embodied Soul can help. And so can a contemplation of the knotted veil. See [Knots, Veils and Vision for the Planes](#). There also are age-old responses of getting to know your self, accepting it and then seeing it as false so you can reject it and move on (but only after knowing and accepting it, and only as a spontaneous, not a planned, act). And there can be contemporary takes on the age-old in the light of the new, in many ways just apparently new but in important ways actually new as God is Realizing the Creation and Realizing through the Creation uniquely for each drop soul in ever changing Group and Collective context. What's in a name, what's in a number? What's in the stars? What's in me? These are questions for oneself and God.

## **Who am I? Who is God?**

Numerology, Astrology, and the study of the so-called Rays give divinely inspired responses that can be spiritually instructive, astrally distorted or grossly misleading. And the same can be said of a Functional Typology of the Embodied Soul and its vehicles. We can see them as an esoteric triumvirate resonant with all other structures of three over a more accessible single application.

Spiritual Principles/Rays | Functional Typology | Astrology

Numerology

In truth, the ease of knowing and calculating decreases and the esotericism (need to know inwardly) increases as you go from bottom to top and right to left. The links below are to explorations of each area in the context of our questioning. They are the other links (besides Integrated Healing) in the primary menu of Tugging at the Veil.

[Spiritual Principle/Rays](#): be sure to find the chart on the 7 Ray Ways of Changing and Healing towards the end of the linked pdf.

[Functional Typology](#): see Functional Typology and the Triads.

[Astrology](#): see the link(s) to The Heavens on Earth book, which provides a psychospiritual synthesis of astrology and presents an Avataric astrology.

[Numerology](#): see the link to the Numerology Compilation.

And for their inter-relationship:

[Rays, Stars, Functions and Numbers for the Embodied Soul and the Planes](#)

The rays are based on sevens and threes, and numerology is also, as seven plus three with an overlapping term. The Embodied Soul chart we have been using, as well as the organization of spheres and subspheres, relies on organizations of the One into threes and sevens, with duality implied at each point and everywhere in between. For the origin of this and all that followed and will follow, see:

### [Everything in Nothing](#)

The generative matrices of Situation and Specification with Development and Disposition rely on an internal organization of seven, namely 1 x 3 x 3 x 2 x 8 x 6 x 5. Functional Typology draws on the 8 with some input from the 6. For the derivation and more exposition on the generative matrices, see:

### [Unity in Diversity](#)

And the last of this series of three has been exemplified by the exploration of astrology, which uses an organization of twelve. Again, see:

### [Heavens on Earth](#)

After all this exploration and *Healing*, integrated or not, there you still are, just a small self—the Incarnating Soul living through an Outer Personality conscious of and in a mind with emotions and a physical body, everything else being just some impermanent inner access or maybe overactive imagination. Hopefully, this is what God wants of you. But who are you? And Who is God? Here we go again.

Penultimately, all organizations and explorations must be given up, though the various symbols and languages remain for our intuitive perception should God or the God within us, directly or indirectly, seek to communicate with us in these ways. For a summing up from the top, return home to [Tugging at the Veil](#) and check out the link there (and here) to [Gnosis and the Bodhisattvic Being](#). To finish up the relevant discussion to Integrated Healing, go to:

### [The Drop Soul as the Embodied Soul](#)

### [The Body of the Embodied Soul](#)

And if/when you finally get to the point where you realize you cannot not have an ego, that this ego is on autopilot and a byproduct of sanskaric evolution and part of God's Plan, that you cannot realize God through your own efforts, then you can contemplate surrenderance for Real. And then through the Grace of God, spontaneously, your pilot light may be lit and Divine Love set aglow. You can go through everything again, if so moved, and especially you can relate to the Avatar as the Eternally Living Perfect Master who comes for everyone. Then the false ego can go to the Real Ego through the [Provisional Ego](#). And all that has been said, will be said and can be said can be used by God through the Avatar as your personal Perfect Master.

## The Mechanics of (Integrated) Healing

Each specified and developed, situated and dispositioned approach to healing has something unique to offer, something that can't be done any other way. It's just that this doesn't and can't really determine results because there are no material or energetic causes (only mechanisms) and you can't get out of your karma or get by without dharma. Karma and dharma mean you've got to work through the circumstances of your outer and inner life—you have to do what you need to do with whom you need to do it, enduring the experience, including enduring “bliss” so you don't get carried away in ecstasy or just plane lost (in plane lust). Really, all illness must run its course, which doesn't (usually) mean do nothing and no treatment.

Irrespective of how great a person may be, if he or she is indifferent to enemies or life-consuming diseases of the body then that person though starting with a good and strong body will have the enemies and diseases slowly take over all his/her organs, thus strengthening themselves and eventually becoming the causes of death.

[Rendered from a translation of a Hindu proverb in *The Sadguru of Sakori: Upani Maharaj (1870-1941)*, p. 635]

So you should do what is before you to do. Why not then just do what you feel has to be done and is trying to be done so you can have the experiences you need to have? This is regardless of what you think or how you feel about it, aside from desires for or against, steered clear of long-suffering martyrdom or heroic conquering. Detachment and dispassion de-emphasize the drama, but they mean non-attachment and non-addiction rather than non-involvement and not caring. If the main motive is going to God, pleasing God, working with and for God—in short, loving God—then this subsumes all lesser motives including and especially spiritual self-satisfaction, doubly especially *false self* survival. Integrated Healing (as UID extending into HOE and EIN) becomes a map and compass, a generative matrix of the multidimensional inner space of illusion where repeatedly one finds that one's most cherished possessions, most private moments, most individual identity in any world are just patterns of prakriti—not so precious, not so private and not so important, or powerful.

It is simply about karmic debits and credits in the context of your life story, your part in the ways of the world and your place on the path of return—what's showing on the film. You can't get out of your karma, do without your dharma or trade for a different destiny; and if God is putting you through something for your own good and for His purposes, there's nothing that can be done about it. The highest place is to be where you are and the greatest good is to do what is before you to do. However, this in general is not one's usual thinking or daily experience. So, still in that context, you can try to increase the credits by serving others and not serving yourself. And you can try for the greatest credit, which comes from the greatest service one can render, which is serving God. Serving God is Loving God and following His Wish. (See [How to Love God](#) and [Baba's Wish](#).) And the whole point of all this veil tugging and *Who am I* querying, the real use of all the images and languages in HOE, UID and EIN, is to find one's way to serve God and love God—to build your bridge, walk across it, and lay yourself down.

No doubt there is sanskaric to energetic to material manifestation of karma (see *The Illusion of Objectivity* in [Gnosis and the Bodhisattvic Being](#)). God's way through the Avatar and Perfect

Masters (known or unbeknownst to the individual drop soul) generally is to let this happen in order to use and change/qualify this recyclable material (really subspheres 5-7 in all spheres) and end the karma. One take on this is that the (Gross) material we are in contact with is already qualified by intelligence (and follows all sorts of natural laws) and we are now in the process (through our living in it and through it) of qualifying it with love. Now yogis living in/through the Subtle sphere tend to try to change the energy to get a more ego-desirable outcome; and those in the Causal/Mental sphere tend to alter or rearrange sanskaras according to their view of the Divine Plan and feel for God's wishes and wants. But only the God-Realized really know what is going on and what to do; only they can fully and unobtrusively cooperate with God because they have no separate will or binding/interfering sanskaras. When you personally surrender to God knowingly or unknowingly through the Avatar or a Perfect Master (who may be in female form), you let Him/Her use your body, energy and mind as She/He sees fit in order to end your karma and release the Lahar from your binding sanskaras in any way and for any reason at all at His/Her discretion without question.

Surrendering to the (Perfect) Master or Avatar as Perfect Master and doing your open-hearted and level-headed best to do as She/He wants does not give you what you want but what is of the greatest benefit to all concerned, which may sometimes look like what you want or appear opposite to it or even orthogonal to it (completely different). The autoplay feature of the sanskaric film does not do this, at least not anywhere near the same degree. This is the intimacy, beauty and grace of a personal inner relationship with God. It is an opportunity for you to please God and experience that self-forgetting and self-dissolving joy beyond worldly or spiritual pleasure. The greatest benefit requires the freely chosen use of your "free" will in this way. Integrated Healing is about deep and broad seeing so that you might more easily notice this possibility wherever it is should that be God's Will/Wish; and it's about encouraging you to pick that free-willing option on the interactive video, without doubt, ambivalence or hesitation.

Anything that is not focused in and on the Godhead is some form of worry. It is not trusting God and exercising one's ego. The "success" of an ego (false self) is the degree to which it can satisfy a set of desires while validating, maintaining and defending its identity with its bodies, its core conclusions about self | other | world and God, and the greatness and correctness of its compensations. This cobbled-together sense of self has no necessary issue with inconsistencies and shifting desire sets by whim (sanskaric pressure) or whereabouts (situational opportunity). But it has a lot to worry about. And if you worry, then God can't worry and that is His game, entertainment, and job—worrying over and working out everyone's everything for their predetermined destiny in moment-to-moment detail. At least that is one level of relating in the fractal illusion, an inviting and accessible level.

Paraphrasing Upasani Maharaj, one of the five Perfect Masters who brought Meher Baba down and who played the major role of re-establishing Creation consciousness and instilling the Knowledge aspect of God in Meher Baba and who himself was a physician before his Realization, "no matter the karmic causes of your illness, take it as coming from God and make God responsible for it." Take it as a calling, a blessing, an intervention to draw you out of your prior unconscious life in the world and bring you consciously closer to God. Rather than complain, praise God even in the heights of suffering. And if the suffering then increases, especially while you are taking God's name, consider it as a special blessing—your having His attention and His taking personal care of you spiritually, which is all that really matters and all that really is. Banish

all other thoughts from your mind as to cause and blame. Seek to cooperate with God rather than beseech Him to get you out of it. What does He want you to experience, what does He want you to do? What should you pursue if anything as far as treatment regardless of what you think and feel about it and what others might say? No stopping, no turning back; no other options, no other way; and continue to praise. Do what you feel in your heart of hearts would please God and check for feedback in that heart and the hints from the world. This is process feedback to keep you in the process, not looking for results feedback to manipulate outcomes. Engage the mystery of the Divine Theme and continue to focus on and love God to the point of forgetting about yourself and your plot, not caring about your health for its own sake, not worried about what you could or should do or experience, that now known as just the satisfaction of some desire/ideal. Life is just for God and you play your part. The results and the path of the rest of your life *and physical death* is His business. To really take this on, to deeply penetrate the mystery and stick to the truths you find, to fully open your heart and soul to God develops unshakeable faith and implicit trust that what happens to you through God is for the best of all concerned *no matter what*. Then there is no more interference, no more worrying, no more Maya as separate from God. And no more unnecessary suffering.

Next

[The Drop Soul as the Embodied Soul](#)