

Functional Typology and the Triads

The study of psychological functions can be expanded and the tendency to typecast people diminished by applying the 8 x 8 generative matrix of Dispositional Perspective and Conduct to the 8-part structure of the Incarnating Soul (see [Integrated Healing](#) and [The Embodied Soul](#)). This procedure quickly generates too many types to make typecasting desirable or even possible. Instead, each vehicle of each triad and each orientation of the one personality will have a constitutional starting point (preference, primary function) in its own 8 x 8 matrix (one of sixty-four possible starting points). The spiritual or worldly orientation of the Incarnating Soul refers to its tripartite structure of Higher Self | Inner Being | Outer Personality taken as one, and each triad is also taken as singular regardless of personality orientation or psychic abilities. The levels then are:

(Spiritual) Will
(Spiritual) Intuition
(Spiritual) Creativity

Spiritual Orientation
Worldly Orientation

Mental/Intellectual
Astral/Emotional
Vital/Physical

For the sake of simplicity and clarity, we will not be presenting psychic/shamanic abilities in the charts that follow. Again, these 8 levels each will have an 8 x 8 matrix of Perspective and Conduct, defined by a lower 2^3 (Perspective—Internal Processing/Experience) and an upper 2^3 (Conduct—Outer Behavior/Appearance), although really it is all process and it all has an appearance. And this would relate to the material world (with any etheric sight or psychic/shamanic perception and ability behind the scenes).

The axes and terms given are examples: different perspectives in different situations may bring out other axes of import or keywords for focus. Terms tend to be descriptive but the description portrays the development of a function/ability. The purpose here is to expand the idea of mind-body functions and the interplay of opposites/complements in the development of the vehicles (Upper and Lower Triads) and the individuation of the personality. As always, we all are everything but we start with certain constitutional preferences and karmic imbalances that invite exploration and completion, experience and resolution. The constitutional preferences themselves having a certain type of karma, their karma (and other karma) may dictate working with an afflicted function and having a long-suffering relationship with the opposing function even if we have no patience for “those people,” which is to say that difficulty with other people from the perspective of mind-body functions as presented here is more than just different perspectives and levels of development and integration—it is most tryingly about afflicted functions and projection. The major dysfunction of the functions is when they are used in power games with wounded children holding the reins. But all of this can be healed. We can have a heartfelt understanding of self and others and a compassionate relating to the same. The chart:

Spiritual Will	Personal—Transpersonal Faith—Belief Forgiving—Immutable/Irresistible <hr/> Open Up—Focus Down Explanation—Instruction Endure—Change
Spiritual Intuition	Delicate—Bold Merging—Distinction Entrancing—Awe Striking <hr/> Removal—Recognition Feeling Shift—Understanding Confirming—Revealing
Spiritual Creativity	Refined—Grand Inspiring—Scintillating Wonderful—Ingenious <hr/> Visionary—Productive Discerning—Discriminating Recombinant—Original
Spiritually Oriented Personality	Inner Connection—Spiritual Community Spontaneous—Disciplined Friend—Authority <hr/> Altered Cs—Maintained Cs Aspiring/Devoted—Truth Seeking Service—Yogic Practices
Worldly Oriented Personality	Private—Demonstrative Idealistic—Practical Easy Going—Dominant Presence <hr/> Impression-Oriented—Sensation-Oriented Heart Centered—Head Centered Exploring—Driven
Mental/Intellectual	Introverted—Extraverted Persuasive—Logical Flexible—Forceful <hr/> Subjective—Objective Feeling Evaluation—Thinking Analysis Imagination/Fantasy—Volition/Action
Emotional	Reserved—Displaying Cooperative—Competitive Appealing—Assertive <hr/> Patient—Tenacious Empathetic—Determining Enclosed/Absorbed—Open/Excitable
Physical	Sedentary—Active Aerobic—Anaerobic Sensuous—Muscular <hr/> Tolerant—Reactive Slow Metabolizer—Fast Metabolizer Loose—Tight

Letters for Mental Vehicle Functions		
Introverted—	Extraverted	I--E
Persuasive—	Logical	P--L
Flexible—	Forceful	X--R
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Subjective—	Objective	S--O
Feeling Evaluation—	Thinking Analysis	F--T
Imagination/Fantasy—	Volition/Action	M--V

Mental Vehicle Internal Process Resonances*			
Spiritual Intuition	Subjective—	Objective	Physical Body
Emotional	Feeling Evaluation—	Thinking Analysis	Mental/Intellectual
Spiritual Creativity	Imagination/Fantasy—	Volition/Action	Spiritual Will

*The same resonances can apply to any upper or lower 3-axis set.

Each axis of opposing/complementary functions above is more like two continuums with an undefined central portal from which the functions come into existence and return in transcendence. Every psyche (as an Incarnating Soul with multiple, differentiated mind-energy-bodies—the triads) has potential access to all the functions and various degrees of preference for one over the other of a pair. The preferences (the force behind how we characterize ourselves and others characterize us) are general and situational, and the more preferred and less preferred functions may be marked by extremes of ability and disability, dharmic benediction and karmic affliction. And yes, the preferred ones may have a problem and the repressed ones conceal a boon, and either can have both or none too much.

When using one’s understanding of the functions to relate compassionately to other people, any apparent insight into another person is first about our relationship with the functions and ourselves as well as our developmental path with the functions and possibly our spiritual path through them. Our understanding should help us relate situationally but it may not be of any use to the other person to share our views and insights, especially if not asked or given permission, doubly especially since they may be wrong for that person at least at that time. At any rate, no one really wants to be determined by someone else or taught by them in the context of interpersonal communication. Ultimately our understanding of self and others is for ourselves and our relationship with the divine.

Integrating the functions and individuating the self is one of God’s great games should we begin the process of surrendering to God in order to realize God (the greatest game) whether we believe there is a God or not. So let us discuss terms before we play our sets with the Master Gamer. See the [Typology Worksheet](#) and [Instructions for Typology Worksheet](#) if you want to keep score.

From the bottom vehicles up:

Physical: for the Vital/Physical vehicle, we are keying on the three systems from Integrated Healing, namely the regulatory, metabolic and structural systems. Note that they resonate with the mind, emotions and material body, being like the Lower Triad vehicles within the physical vehicle.

Sedentary—Active: a basic description of the (neuro-endocrine regulating musculoskeletal) activity/behavior of the physical body. Are you almost always physically active (exercise, sport, walking and moving about) and do you need to be? Or is this less important and do you tend to long periods of sitting or lying about even if you are not a couch potato? Sedentary isn't necessarily a negative thing. It may enable you to study, write and do detailed work, for example, and free you from what might otherwise be constant frenetic activity and endless tending to the demands of the physical body. Another take on the salient feature of the outer behavior of the regulatory system of the body, not the same but similar and often enough parallel, is the pair Night Owl—Morning Person (Early Riser). This pair (or these definitions) may make more sense in certain situations or relationships.

Aerobic—Anaerobic: a metabolic pair describing the cardiovascular and neuromuscular constitutional preferences. Do you tend towards and are you better at endurance activities or speed/sprint activities? When you train or if you were to train, where would you respond more readily and enjoyably?

Sensuous—Muscular: a sense of structural appearance. Whether endo-, ecto- or meso-morphic, is your underlying tissue muscular and hard or more padded and soft?

Tolerant—Reactive: a description of the regulatory system—neuro-endocrine and inflammatory-immune. Do you have the natural ability to deal with and desire for variety and many (or only a few) stimuli at a time (e.g., neurological excitation, food types and flavors, sensory inputs of all types from the environment)? Do you get overwhelmed or immunologically reactive easily (as a matter of constitution, not as a result of illness)? The positive side of Reactive is that it can give you early warning signs—you wouldn't want to be tolerating the slow accumulation of toxins, for example. Reactive is also sensitive and sensitivity can lead to refinement and/or purification as well as a liberating simplification.

Slow Metabolizer—Fast Metabolizer: a measure of metabolism for sure, but not just or mainly about the detoxification system. Do you have the desire and ability to eat, drink and generally deal quantitatively with a lot (as opposed to a little) at a time without any problems in many areas of metabolic demand? Again this is a constitutional preference and not secondary to disease and dysfunction including addiction: the desire and ability to constantly eat that results in morbid obesity (not a balanced endomorphic look, even if that look is not muscular) doesn't make one a Fast Metabolizer—you could be an afflicted slow or fast metabolizer. On the plus side, being a Slow Metabolizer gives you the ability to thrive on less and frees up time and energy for non-physical pursuits.

Loose—Tight: a description of the structural system inclusive of the neuro-endocrine input to that system. How flexible is your body? Are your joints tending to

laxity or are they constitutionally and in general less mobile than many other people's joints (not necessarily a negative thing, it could be greater stability)? And are your muscles and connective tissues easily stretched out or are they tight and do they tend towards tightness (also not necessarily negative, it could be greater firmness and strength)? Once again, illness and in addition injury can complicate matters, but we are looking for the preferences and tendencies of the underlying constitution. So is it easier for you to relax and stretch or hold a position and contract? Is one of these more characteristic; is one more karmic?

Emotional: for the Astral/Emotional vehicle, we are keying on the six stages of emotional Development from Integrated Healing, with the six stages paralleling the six axes from bottom to top. Here it is a proper positive typology of functions and not a negative one of drama and defense pathologies as referred to in that prior discussion. That said, more than in any other vehicle, the functions of the Astral/Emotional vehicle are affected by early childhood development, which is of course determined by your karma. But your wounding is not your type. See that prior discussion of emotional Development and know yourself there so you can free yourself here.

Reserved—Displaying: when we have consolidated our emotional identity, we can be inclined to either express it or hold it in reserve. Reserved is not the same as Introverted (see Mental/Intellectual) or Private (see Worldly Oriented Personality) and Displaying is not the same as Extraverted or Demonstrative. For example, someone who is Introverted and Displaying will likely appear moody. At any rate, others can or will know what they are feeling because of their body language and emoting (which can be felt by most, especially those with psychic sensitivities). For the complementary comparison, someone who is Extraverted and Reserved may be very entertaining but if you think about it, you won't know what they are really feeling. So the question here is whether you in some way tend to display or express your emotions or are very selective about when and where and with whom they come out. A truly reserved person is reserved most but not all of the time, even when alone.

Cooperative—Competitive: the hard-won stage of independence coming from self-control and limit and reality testing can leave us with a preference for cooperation or competition. Just sit back and ask how you really are with other people who are close to you or whom you want to be close to. How do you feel in competitive situations (e.g., sporting activities; board games, card games, video games or games of any kind; business rivalry)? And what about cooperative situations (e.g., being on any sort of team, working together with someone, sharing with a partner) and challenges to cooperation like board meetings or community forums?

Appealing—Assertive: the need for recognition and at least sometimes getting one's way leaves us preferring one of two strategies—be Appealing or be Assertive. Do you hope someone will notice you, giving subtle (Reserved) or not so subtle (Displaying) signs? Are you naturally flirtatious when you like someone or in general charming (even gently teasing) in emotional/energetic interaction? Or do you need to be the center of attention and take control of the situation to so be? Do others tend to

say that about you? Do your emotions tend to fill the space around you and need to be addressed first?

Patient—Tenacious: the attitude of patience and ability of persistence from the successful negotiation of the stage of separation and exploration translate into this pair of emotional descriptions and functions. Patient means the ability to wait it out and delay gratification until the timing is right. Can you, do you (most of the time when wanting something)? Or are you more likely to grab on and not let go until your need or desire is met? Once you've "made up your mind," really meaning settled on and become emotionally bound to what you want, do you listen and look for opportunity or do you not pay attention to any (contrary) input and barge full steam ahead? In the spirit of resolving negative connotations, sometimes Tenacious is necessary for success, and Patient will never get you there.

Empathetic—Determining: the stage of bonding and nurturing is associated with the development of empathy and also with the giving and receiving of love. Empathetic means receiving the emotional input of others and Determining means providing them with yours, sometimes whether they want it or not. Which way do you habitually go? Is it easier for you to give or to receive? Are you a good listener? Is your presence generally comforting to others? Do you have a tendency to take on other people's emotional baggage? Or are you more characterized by actively providing for others? Do you have an innate ability to give people what they need? Any tendency to take over? There is a potential here and with the parallel upper middle pair of Cooperative—Competitive to feed into pursuer—distancer relationship dynamics, but a typology of the emotional vehicle is not a typology of relationships even if it can inform one.

Enclosed/Absorbed—Open/Excitable: the stabilizing stage of safety and protection hopefully leaves one with a basic sense of security and an emotional body that is either generally closed or open to the world. Do you more or less live in your own world? Might others describe you as self-absorbed or even dreamy? Are you fairly insulated (even if empathetic) from everyone else's stuff? Or are you emotionally involved with a lot of people and/or tend to get involved easily? Do you get worked up regularly over a lot of things, even if just internally?

Mental/Intellectual: the Mental/Intellectual vehicle has been the subject of much typology under the rubric of the mind or personality. Indeed, two of the axes below use the same terms as the Jungian axes that have sparked so much investigation and application. We will be defining the functions somewhat more specifically in an attempt to separate them from the parallel functions in the other vehicles and personality and to differentiate them from their resonances with the vehicles in general (see the earlier chart Mental Vehicle Internal Process Resonances).

Introverted—Extraverted: an outer behavior/appearance axis of attitude (outlook/inlook) and how one is perceived (the parallel axis in the lower set is one of internal process perception). But the "-verted" of Introverted—Extraverted means "turned" as in which way is the mind turned, inward or outward. The predominant characteristic and question to be asked here regards the effect on your mental (and subsequently total) energy of being around other people. Introversion is marked by

feeling drained with too much people contact and Extraversion by getting more and more charged or even overstimulated. Which one characterizes your constitutional makeup? In addition, of course Introverted means characteristically turned inwards, perhaps focusing on the internal processes of the mind, while Extraverted means turned outwards and seeking external stimulation, perhaps being more involved with the outer behavior axes of the mind, using and dealing with them rather than thinking about them or feeling them through. So which sounds more like you?

Persuasive—Logical: an axis of communication paralleling the lower set axis of interpretation. When expressing yourself, trying to make your point or win someone over, are you likely at first and repeatedly to be Persuasive, seeking to solicit, influence or allure and hoping by indefatigable pleading to change the way someone else thinks, feels and behaves; or are you more likely to be Logical, attempting to lead one through analysis and evaluation to the inevitable right choice? Any tendency to be manipulative (resorted to by the Persuasive and detested by the Logical)? Or argumentative, setting traps (a tendency for the Logical that is hated by the Persuasive)?

Flexible—Forceful: an axis of interaction paralleling the lower set axis of decision. In relation to others and other points of view, is your mind generally open, accommodating, adaptable and otherwise Flexible; or is it more closed, sticking to its point, focused on its purpose and otherwise Forceful? Be honest. There is a time and place for both these functions; trying to live through only one of them will invite predictable trouble—becoming a doormat or going to war.

Subjective—Objective: the internal mental process axis of perception. There is a connection here with the Jungian Intuition—Sensation pair, but intuition proper is being reserved for one of the Upper Triad vehicles and a Sensation Orientation will be used as a function of the Worldly Oriented Personality. For the Mental/Intellectual vehicle, intuition may come readily through the resonant Subjective pole, and sensation may come through the Objective pole, which is in the parallel position to Sensation Orientation in the Worldly Oriented Personality. For your process preference of mental perception, are you more tuned into Subjective impressions or Objective data? Subjective can be broad, big picture and conceptual/thematic or it can be about deep thoughts and nuanced feelings while Objective tends towards being specific, detailed and concrete/defined. So Subjective can be both deep and wide and is concerned with the undisclosed. And Objective finds itself working out the specific details of everything that has come out in the in-between, everything that manifests in whatever the individual perceives as actuality. Subjective can be shaded, inclusive and see through another's eyes; Objective tends to side with the evidence and be yes or no, in or out. Subjective is needed for humanistic caring, Objective for common sense. Which function of perception is your mind's preference, and which tends to trip you up?

Feeling Evaluation—Thinking Analysis: the internal mental process axis of interpretation. Feeling is definitely to be differentiated from the Astral/Emotional vehicle and separated from Persuasion (its parallel in the upper 3-axis set of the Mental/Intellectual vehicle) as well as Idealistic and Heart Centered (the respective upper and lower set parallel functions of the Worldly Oriented Personality). Feeling

Evaluation is processing through a concern with values and good or bad while Thinking Analysis is processing through a reliance on beliefs and right or wrong. We need both even if one is a preference and takes the lead. Feeling partners easily but not exclusively with Subjective (impressions, takes) while Thinking pairs readily with Objective (data, facts). When Feeling Evaluation leads, it gives us morality and authenticity; when Thinking Analysis takes charge we get science and technology. Which one is in the lead when your mind interprets? Do you feel your way through or think it through? Do you find out what it means or figure out how it works?

Imagination/Fantasy—Volition/Action: the internal mental process axis of decision, separating judgment into interpretation (prior axis) and decision. Decision includes as a constitutional “choice” of one’s mental vehicle the preference to engage in Imagination and Fantasy to work things out and attract opportunities as well as the preference to use Volition (personal will as distinguished from the Spiritual Will of the Upper Triad) and conscious choice to affect change through deliberate effort and Action. Which way is characteristic of your processing? Is it easy for you to generate possibilities? Do you sometimes get lost in fantasy rather than acting? Can you make choices and follow through on them or do you have trouble pulling the trigger? Are you heard and can you make yourself heard? Do you find yourself frequently making rapid choices, even barking out orders to yourself or others? Ever too quick to (re)act, before a better option comes to mind?

Worldly Oriented Personality: personality has its own typological terrain and is not just the result of combination and integration of its vehicles of experience, expression and existence. The axes and functions of the Worldly Oriented Personality as presented here do, however, pull strongly on integrating the Mental and Emotional vehicles as well as the Physical body; and the resonance of the 3-axis sets with the Lower Triad vehicles may be even stronger than that of the Mental internal processes. Despite this integration, you can have a personality organizing around the yin/left or yang/right pole in any of its six axes and have the parallel axis in the mental, emotional and physical vehicles have a predominance of the opposite pole—a trying circumstance where others may have a hard time understanding you (and your inconsistencies) and you will sometimes feel lined up against yourself. But at the same time (or really later) it is a great benefit in integrating and balancing the functions and yin and yang energies in general.

Private—Demonstrative: this pair picks up many of the truly personality characteristics popularly associated with the terms Introvert and Extravert. An Introverted person can be Demonstrative but will tend to prefer deep and substantial interaction and will be limited to the frequency and number of interactions they can withstand, perhaps even hanging around coffee shops or other places where people congregate (looking, listening and internally processing before meeting a friend and engaging in a very animated exchange). By contrast, an Extraverted and Demonstrative person will be outgoing and keep going and tend towards greater breadth and variety of interaction, talking with anyone and everyone about anything and everything. As well, an Extraverted person can be Private and tend to be around many different people in many different situations without necessarily being the entertainer or sharing much of themselves (especially if Reserved as well), and perhaps they will get

other people to do most of the talking. From the other mental pole, an Introverted Private person likely will spend a lot of time alone. To further elucidate, Demonstrative differs from Displaying (Emotional vehicle parallel) by not necessarily demonstrating one's personal emotions but perhaps mostly one's views and ideals. And Private is not the same as Reserved as a Private person may be quite personally revealing and Displaying with a select group of others, though maybe not in a public place.

Idealistic—Practical: these terms key on and feed back into the parallel Mental pair Persuasive—Logical without being the same thing. They also relate to the parallel Emotional terms: shared ideals help with Cooperation and practical strategies with Competition. As these are terms for the whole personality, they describe what involves your consciousness, what motivates your person and where you spend most of your time. Do you have ideals that are more important to you than results? Are you the type of person that gets things done, even if you have to bend the rules a bit? If you are Idealistic, are you motivated to follow through and act on your ideals even in circumstances where part of you knows such actions would be impractical, illogical or completely unrealistic; and do you tend to follow your ideals regardless of what anyone else says or does? Or have you gone in the other direction, being Practical to the point of dullness and boredom or getting it done no matter what and no matter how much you are persuaded otherwise (even by your own conscience) and no matter how much no one else cooperates with you? What do other people (repeatedly) say about you in these regards?

Easy Going—Dominant Presence: these terms apply to the personality as a whole and not the functioning of the mind or the feel of the emotions. Easy Going means easy to get along with, relaxed, even-tempered and not easily perturbed. A Flexible mind is helpful and resonant with this quality and Appealing emotions also resonate and put others at ease. A Dominant Presence refers to someone who just can't be ignored, tends to fill the room and direct the conversation and activity, and may even be a "larger than life" personality. Forceful mental interactions are resonant but not required—Flexibility can be used to spread the message; and Assertive emotions are not the same thing—it doesn't all have to be about the person's emotions and reactions but could be about causes, ideals, projects, other people, etc. that are Appealing or presented in an Appealing way. Which way does your personality engage with others most of the time (not which way do you want to)? Which way do others see you and what do they say about you (not what do you want them to say)?

Impression Oriented—Sensation Oriented: this pair is closely related to the Intuition—Sensation pair of Jungian based typologies. Impression can be triggered by outer sensations or inner sensations but is not the same as them, and it also can be triggered by processes of the mind, emotions or physical body. Beyond that it can readily respond to input from the Upper Triad and is in the resonant position to Intuition, though again it is not the same thing. An Impression simply is a feeling-toned idea in words and/or pictures coming from or triggered by some source. Sensation generally means physical sensation and it is in the resonant position to the Physical Body, but there are also physical sensations associated with the emotions and mind as thoughts and feelings both affect the sensations coming from the body. Is your

personality more attracted to Impression or to the raw Sensation associated with the physical body, whether coming from physical body stimulation or bodily processes or from the activity of the Emotional and/or Mental vehicles? Impression is by its nature Subjective, but an Objective mind will observe and record these impressions in detail, feeding them into the Interpretive functions to find out what's going on (Thinking) and what it means (Feeling). A Subjective take on Sensation Orientation differs from Impression in that it's not about ideas but about deeply and broadly getting into the sensations and their effects. Such Subjectivity can stir and open up the parallel Impression function if that function was not the preferred one. If Subjective Impression is preferred, then some Objectivity is needed to separate them if all the functions are to be freed and any progress is to be made, including spiritually. And if Objective Sensation is preferred, some Subjectivity is needed to round out and humanize the personality and overcome a combative positivism that denies spirituality.

Heart Centered—Head Centered: these terms have been associated with spiritual paths but they really can apply to the personality in general. Heart Centered personalities are all about love and relating. They care about feelings and have humanistic concerns. They want things to work out. Head Centered personalities are focused on knowledge and achievement. They care about getting things right and have philosophical interests. They want things to work. Where are you on these two continuums, and which one takes preference? For distinction, a Heart Centered Thinker would use the thinking/analysis function predominantly for Heart Centered reasons like helping others, and a Head Centered Feeler would use the feeling/evaluation function for things like furthering the philosophical quest for why and working out the reasons for and against certain pursuits of science and technology.

Exploring—Driven: this axis, like the others, can be a predominant feature of the personality and draws on and differentiates from the parallel Mental and Emotional vehicle pairs. Exploring can be of the inner or outer worlds (Introversion or Extraversion) and can be done with mental Imagination or Volition while being emotionally Absorbed or Open. Driven likewise can pertain to the inner or outer worlds—to get somewhere or accomplish something in these worlds, and can be done with either of the parallel mental and emotional axis functions. Are you frequently searching, exploring and hoping to find new things? Are you happiest and do you feel most natural, most like yourself, when you are doing this? Or are you always pursuing some goal or ambition, often being consumed by it? Do things that are not related to your pursuit sometimes feel like interruptions or annoyances, maybe more than sometimes?

Spiritually Oriented Personality: when the personality takes on a distinct spiritual orientation, it may at first try to use the parallel poles to its worldly orientation and even force fit the functions. But then it, as the Worldly Oriented Personality, may itself be forced into facing its own opposite and undeveloped functions in part and then for a time in toto, which will show where the real preferences are and the true path leads. The axes and functions listed for the Spiritually Oriented Personality draw on parallels with its Worldly Oriented counterpart and various descriptions and observances of key characteristics of spiritual paths including the classical divisions of yoga (paths seeking union with God).

Inner Connection—Spiritual Community: spiritual paths don't necessarily include religion, involve group practices or have gurus in the body, and they might not have anyone else on them at all. Regardless of there being a group of people with at least somewhat similar beliefs and faith, is your spiritual orientation deeply involved with a Spiritual Community (even a few simpatico "brothers or sisters") or based predominantly on an Inner Connection? You can have both but where does your personality gravitate?

Spontaneous—Disciplined: an axis describing how you live your spiritual life. Do you associate spirituality with authenticity and being Spontaneous? Do you find spirituality giving you greater and greater freedom and less and less constriction and do these relate to your predominant spiritual values? Or do you define spirituality as mastery and being Disciplined? Do you find spirituality giving you greater and greater focus and less and less confusion and do these correlate with your dominant spiritual principles?

Friend—Authority: an axis describing how you tend to relate to others in spiritual matters. Do you treat them as a Friend and see us all as brothers and sisters on a path, even if some people in some ways are elder brothers or sisters? Or do you act as or want to be an Authority, being attracted to such ideas as master/guru/teacher, disciple, initiate, adept and all manners of hierarchy? What's the truth here even if your Worldly Oriented Personality and Lower Triad vehicles don't want to accept it, don't understand it, don't like it or aren't even inclined to register it?

Altered Cs—Maintained Cs: a description of consciousness and spiritual experiences. Do you tend to and are you attracted to Altered Consciousness like trance states, samadhis and ecstasies? Or do you stay Grossly conscious and aware of the world and your body pretty much no matter what? Do you tend to get lost in meditation and prayer and easily enter an awake dream state? Or, even to the degree that you have deep meditations and perhaps psychic visions, are you always a detached witness with Maintained Consciousness and the ability to more or less attend or quickly return to your physical surroundings?

Aspiring/Devoted—Truth Seeking: the heart and head centeredness of the Spiritually Oriented Personality related to the paths of Bhakti (Devotion/Love) and Jnana (Knowledge/Truth) yoga. Are you inclined towards Aspiration, Devotion, worship, piety, adoration and love of a personal God? Or do you seek Truth at any cost, renouncing the false, also at any cost? Do you want to know the impersonal and transcendent God?

Service—Yogic Practices: an axis of action that may predominate or play second to the previous two yogas, the yogas informing these functions being Karma (action/selfless service) and Raja (control through practices). Are you spiritually oriented towards serving others and doing good deeds (and learning not to take pride in this)? Or would you rather do physical body and energy body exercises along with concentration and meditation? For the Aspiring/Devoted, do you wish to serve your guru or God and the God in others or would you rather perform rituals of worship and prayer? For the Truth Seeking, do you see or find yourself teaching others or

undertaking journeys in the service of (the transcendent God of) Truth or would you sooner sit in seclusion meditating, contemplating and renouncing?

Spiritual Creativity: resonant with the Mental vehicle and the Imagination/Fantasy function within the internal processes set of that Mental vehicle. By the same internal process resonance, Spiritual Creativity also is resonant with the Exploring function of the Worldly Oriented Personality and the Service function of the Spiritually Oriented Personality, service benefitting when it is not mechanical but instead inspired and seeking creative solutions. As previously stated, Spiritual Creativity is the source of abstract thinking and artistic as well as scientific inspiration. Of course it is also invaluable on the spiritual path, which is not a set path but a path that each individual creates. The terms used for the functions in this vehicle, and in all Upper Triad vehicles, draw on parallels with the Lower Triad vehicles, especially the Mental and Emotional vehicles, as well as both personality orientations.

Refined—Grand: an axis of scale and scope. Are your creative interests, activities and actions more Refined and nuanced, perhaps reserved for only a few people at a time or even mainly between you and God (or your Yogic Self or Bodhisattvic Being)? Or do they tend to be on a Grand scale, affecting many others in your world or the world, even demonstrating universal applicability?

Inspiring—Scintillating: while Inspiring is an overall trait of Spiritual Creativity and the Subtle sphere energies in general, sometimes this creativity comes across more as Scintillating intelligence with a great sense of logical clarity and compelling duty. Does access to your creative fount move you more by feeling something or seeing something? Does it open you up and leave you expansive or provide a breakthrough and give you focus? Does the Spiritual Creativity connection more stir, animate and hearten you, making you want to do something, or does it more spark, motivate and impact you, making you have to do something? In short, is it more moving/Inspiring or compelling/Scintillating?

Wonderful—Ingenious: a pair describing the overall quality of the (spiritually) creative presence and its results. Wonderful is more easing and relaxing, basking in a presence, while Ingenious builds creative tension. Whether Inspiring or Scintillating, is the overall result better described as Wonderful, glorious, magnificent, delightful, amazing, or astonishing and does it give rise to pleasure and the appreciation of (ever-present) beauty? Or is it better described as Ingenious, incredible, brilliant, exceptional, extraordinary, unprecedented, or singular and does it give rise to excitement and the apprehension of (hidden) truth?

Visionary—Productive: an axis of access. Visionary is generally associated with the original, new and innovative, but as used here it can also be about seeing through to the inner workings of what has always been and will always be, allowing one to rearrange the pieces as it were (see Recombinant in the bottom axis of this set). And it need not always be Grand; it can be equally partnered with the specific and Refined. Productive of course is concerned with getting things done, which may require all manner of cleverness and creativity in the process regardless of scope or scale. The creative resolution of a problem really needs both functions. But which one attracts

you more, the deeply penetrating and far-reaching Visionary or the particularly useful and powerfully effective Productive?

Discerning—Discriminating: the paired functions of enlightenment, creatively speaking, paralleling the Mental vehicle axis of interpretation and playing off the parallel Emotional vehicle functions of Receiving/Empathetic—Providing/Determining. Discerning the importance and placement of an energy or idea vibrates with Feeling/Evaluation and Empathetic Receiving, and Discriminating true from not-true and real from not-real, untying both knots of falseness, resonates with Thinking/Analysis and the Provisions of Determining. But regardless and maybe even in spite of your Mental and Emotional vehicle preferences, and also no matter whether your personality orients in a Heart or Head Centered way or whether the spiritual path for you beckons by Aspiration/Devotion or Truth Seeking, does the enlightenment of the creative process proceed preferentially by Discerning the whys and wheres and wherefores or by Discriminating truth and reality from their mayavically masquerading opposites?

Recombinant—Original: paired functions of method and result. Without belaboring whether anything can really be original, Original can be experienced as going back to the source for a fresh dispensation and a not previously experienced manifestation. Does (spiritual) creativity for you involve re-thinking, re-evaluating, taking apart and rearranging or other Recombinant activity, or is it more a matter of the Original—bringing down the new, coming to terms with that which you don't know, and dealing with something that hasn't been done before?

Spiritual Intuition: resonant with the Emotional vehicle and the Subjective function of the Mental vehicle internal processes. The Emotional vehicle internal process resonance is Patient on the axis associated with the stage of separation and exploration. These resonances can be helpful in bringing out (spiritual) intuition: tuning in subjectively but separating from your strictly personal self in the spirit of patient exploration. For the personality, the Spiritually Oriented parallel is Inner Connection—plain enough; and the Worldly Oriented one is Private—our intuitions come to us individually, even secretly and confidentially, it then being up to us how we act on them and if we share them. As previously defined, Spiritual Intuition is “felt knowing of what is needed and what to do as well as a deep inner knowing in response to any question.” It is different from but may be combined with Spiritual Creativity: Intuition can be or lead into Creativity that is Inspiring or Scintillating and Wonderful or Ingenious, for example.

Delicate—Bold: paralleling the Emotional pair Reserved—Displaying and possibly pairing with the Spiritually Creative parallel Refined—Grand, these functions say something about the intuitive call and response. Is it (does yours tend to be) hidden, subtle, soft and Delicate, like a whisper to your heart? Or does it come on/in loud and strong, bright and Bold, even hitting you over the head?

Merging—Distinction: another pair that can have a powerful pull on the heart (left-sided, yin, especially middle axis functions) or the head (right-sided, yang, also middle axis). The Emotional parallel is Cooperative—Competitive, the Spiritually Creative one is Inspiring—Scintillating. Is your intuition generally bringing together, joining

and Merging? Or does it generally separate, show the difference and concern itself with Distinction?

Entrancing—Awe Striking: again we can see connections with the parallels, the Emotional pair Appealing—Assertive and the Spiritually Creative pair Wonderful—Ingenious. But Intuitively speaking, are you more likely to be Entranced, with elements of fascination, captivation, spellbinding, enchantment, rapture and ecstasy? Or would it be more accurate to say Awestruck, along with degrees of dazed, stunned, shocked, stupefied, and astounded, and maybe even a little bit frightened?

Removal—Recognition: moving deeper into process and further from appearance, Removal is about opening a space and clearing the fog or *removing* blockages in general while Recognition is more seeing what's going on and getting the message, *recognizing* the intuition wherever and however it shows up, including in what other people say regardless of their motivations or what they may mean. For the Emotional parallels, it helps to be Patient for the Removal of blocks and it's beneficial to be Tenacious once you Recognize the intuition, or the opportunity may pass, the gift slip from your grasp. With the Spiritual Creativity parallels, clearing the space (Removal) aids being Visionary, and Recognizing potential and how-to can be key to being Productive. Is your Spiritual Intuition in general more operative in Removal—clearing, letting go, saying no in order to say yes, opening, allowing; or is it more about Recognition—perceiving, noticing, appreciating, getting it, taking it in?

Feeling Shift—Understanding: moving still deeper in, here again we come to a connection and potential integration with the heart and head (on this middle axis of the bottom set). Does your intuition mainly give you a Feeling Shift where really nothing can be the same afterwards because you just don't perceive or react the same way? Do you relate to others differently, with more compassion (Empathetic Emotional parallel)? Has your sense of what is important changed and are you more likely to know why (Discerning Spiritual Creativity parallel)? Or does your intuition provide more for greater knowing and Understanding, where your heart may be at ease from calming your mind and you might just know what needs to be done and how to do it? Afterwards, do you tend to do it—what needs to be done—and dispense and administer as you see fit (Determining Emotional parallel)? And might you have a strong sense of truth, reality and effectiveness to go along with that (Discriminating Spiritual Creativity parallel)?

Confirming—Revealing: the effect of what the (spiritual) intuition tells you, or makes you see or feel or otherwise sense. Is it Confirming of what you suspected or sort of thought you knew? With the Emotional parallel Enclosed/Absorbed, does it lay things to rest and let you get more into yourself? For the Spiritual Creativity parallel Recombinant, is it more about rearranging your internal furniture to get your house in order, or doing the external equivalent for outside issues? Or is your Spiritual Intuition Revealing something you didn't know or suspect, coming across as a game-changer or at least giving you that "aha" moment? The Emotional parallel Open/Excitable may be stirred now that something is completely different. Do you tend to get all worked up about a revelation and have to tell everyone about it (or at least important others), and

do you have to do it or do something right now? And the Spiritual Creativity parallel Original may bring with it its own charge to deal with. Do you find yourself constantly working out what to do now that you have been at least somewhat entrusted with this original revelation?

Spiritual Will: previously defined as “active efforts at treading the spiritual path and desire to become a disciple; the faculty that receives instructions and gives them to/through the Incarnating Soul.” It is not the same as the personal will of the Volition/Action function of the Mental vehicle with which it is resonant in that the Spiritual Will as a member of the Upper Triad is either invoked or impresses itself on you. It is that which can be and in a certain sense always is behind the Driven (Worldly Oriented) Personality (resonant function) and as such and through direct resonance may be motivating the personal will as well. The Spiritual Will also is resonant with the Vital/Physical vehicle and can directly affect that vehicle through this resonance (note that Yogic Practices in the Spiritually Oriented Personality also occupies the resonant pole). Indeed, one can say that before any appreciable access to the Upper Triad, the Spiritual Will imposes on our Vital/Physical vehicle the karmic debits/credits that we note as our health and constitution; and in this karmic sense one can say it is always directly behind Driven and Volition/Action preferences and indirectly behind every other mental and personality function, imposing the instructions it receives from on high. Because of this karmic connection and all-around imposition/impression, we will pay more attention to looking at our relationship with the Spiritual Will and its relationship with the Mental vehicle (for in truth the Spiritual Will resonates with both the Physical and Mental vehicles).

Personal—Transpersonal: the subject matter of the Spiritual Will, taking the Mental Vehicle parallel pair into spiritual territory, taking Introversion *personally* and humanistically (staying in your world and relating it to the shared psycho-spiritual human experience) and taking Extraversion *transpersonally* and transcendently (taking it out to the edge of the Gross world and beyond into other worlds). Is your life more about your Personal path and dealing with interpersonal issues, and do the directions from your Spiritual Will relate to these concerns? Or do you find yourself more involved with Transpersonal experiences that are beyond mundane affairs and may be about collective humanity or impersonal psychic or Subtle energies with your Spiritual Will responding (or leading) in these areas?

Faith—Belief: the face and functionality of the Spiritual Will. Are you more characterized by Faith, holding strong to a fundamental feeling and spiritual apprehension that seems good and right? Or would a better term be Belief, stably based on evidence and experience that makes sense and seems correct? Here we can find a powerful resonance with the Mental vehicle in the middle axis of the top/outer and bottom/inner sets. Faith associates with Persuasive (and) Feeling Evaluation and Belief bands together with Logical (and) Thinking Analysis. With the Spiritual Will behind them, are your Faith, Feeling and Persuasion unshakeable without wavering or fear? Or is it more that your Belief, Thinking and Logical argument are solid without contradiction or confusion? Or maybe you want or respect one of these more than the other. The parallels with the middle axis functions of the personality (both orientations, both sets) is worth noting: Faith with Idealistic and Heart Centered as

well as Spontaneous (read unforced, unplanned) and Devoted; and Belief with Practical and Head Centered as well as Disciplined and Truth Seeking.

Forgiving—Immutable/Irresistible: a predominant effect of the Spiritual Will on your interaction with others, again strongly resonant with the Mental vehicle, this time the lower axis of the outer and inner sets—Forgiving going with Flexible and Imagination/Fantasy (to find that forgiving possibility) and Immutable/Irresistible going with Forceful and Volition/Action. With the Spiritual Will behind you, are you able to be, made to be, Forgiving, having compassion, showing mercy, and radiating joy without negativity or worry? Does your relationship with the Divine bask in these qualities? Or does the Spiritual Will manifest more by making your personal will Immutable and your force Irresistible, giving you conviction, providing you with mission, and allowing you to act, making you act, without ambivalence or doubt? And your relationship with the Divine, does it put you in the presence of these qualities?

Open Up—Focus Down: paralleling the Mental axis of perception, this axis is about how the Spiritual Will affects your spiritual perception and from there everything else. Does contact with your/the Spiritual Will make you Open Up, move along, or take the plunge, perhaps bringing with it vulnerability and quickening on the path? Or is it more likely to put you under pressure, place your nose to the grindstone, or push you to Focus Down, with a tendency to force you to stop other pursuits, maybe making them impossible to continue?

Explanation—Instruction: an axis of spiritual clarification and direction paralleling and speaking to the Mental pair Feeling Evaluation—Thinking Analysis. Is the Spiritual Will more likely to let you know what's going on and (imply) what you should do by way of Explanation, commentary, disclosure and answers to your questions? Are you sure of why and maybe less sure of what to do? Or does the Spiritual Will impact you more directly with Instruction, preparation, training and even orders? Do you absolutely know what's being asked of you to do, but are you not exactly sure why? Which of these two ways attracts you more? Any other effects?

Endure—Change: paralleling the Mental axis of decision, you might say this axis is the will of the Spiritual Will. Does the Spiritual Will give you the will to Endure, tolerate, forbear, suffer and persevere? Or does it give you the will to Change, the charge to make a difference and the strength and force to do so, including correcting mistakes and reversing course? Note that Endure—Change is parallel to the top/outer Spiritual Will set Forgiving—Immutable/Irresistible.

Polarizations and Preferences

Of note in this expanded typology or developmental scheme, for really it is about the individual clearing all issues with and claiming all the functions of the psyche, is the difference between a preference on an axis and a polarization in a vehicle, that (karmic) polarization coming most strongly through a preferred axis, which means a preferred and with polarization a karmically afflicted function. In the polarization case, any axis and vehicle of concern (or multiple axes, vehicles and even the personality) may have its/their poles overly influenced, distorted or even determined by the polarizing vehicle, which is

not just a vehicle of preference but one that must come first at all costs. Of course this is especially so for the parallel axis/pole to the most problematic and preferred one in the polarizing vehicle and for the resonant pole of that entire vehicle within any 3-axis set. For example, the Feeling/Evaluating function of the mind may become predominantly emotional and empathetically distorted with emotional polarization, and the Heart Centered worldly personality and Aspiring/Devoted spiritual personality would also be affected. Empathetic distortion means over involvement and reaction to the usually negative emotional conditions of others including the undertones and unresolved issues of one's culture, and it may be further complicated by psychic sensitivity, not just picking up on the thoughts, feelings and desires of others but having a tendency to take in these and other energies, which could be called "empathic" distortion. This empathetic/empathic distortion can be due to developmental and/or karmic issues with the individual as well as individuation and/or dharmic challenges.

Another albeit extreme example would be physical polarization turning the Objective function of the mind, Sensation Orientation of the personality and even the physical acts of a spiritual practice into a veritable addiction to sense stimulation, or defensive excuse for this. And the emotional vehicle may show overly Displaying traits as if the owner is enjoying the performance.

As a final (extreme) example, mental polarization can be more than just a predominant Thinking/Analytic function. It can mean emotional blunting and being unconscious of one's own body. In the extreme it may manifest as such repressive control that one tries to think one's feelings and Determine other's feelings for them, as well as essentially abusing one's own body with no apparent clue to the effects on oneself or others when treating oneself or those others this way. As a result, the whole personality can become cold, hard-Headed and cruel.

The above examples used polarization in a resonant pole—thinking with the mind, empathy/feeling with the emotions, and (re)activity/sensation with the physical body; but any pole of a vehicle could become a polarizing pole and have its distorted quality affect any and all other areas. As extreme as these examples sound, there's at least a little bit of this type of thing to be faced and overcome with all the vehicles in everyone, particularly with the full development of a preferred function, which requires differentiation from the potential polarizations of parallel functions in other vehicles. And while the extremes only need to be touched upon by a developing and individuating person, the general preference/polarization dynamic of an afflicted function affecting the opposing pole and then parallel axes in all vehicles and the personality (and then possibly every axis and pole when integration is attempted) applies to all poles (preferred and opposite) in the process of knowing and becoming oneself, which is to say some degree of affliction or challenge through individual, group or collective karma and dharma is always present everywhere there is mind-body movement and development. It is also to say one function can't substitute for another.

Extremes also may paint caricatures we tend to project onto difficult others. They may not characterize our overall experience (or theirs), but they may be uncomfortably present in areas we try to isolate. We all have some places of cluelessness and unconsciousness, coldness and unresponsiveness, addictive and even abusive behavior. Life circumstances and close relationships bring them out. Indeed any intense circumstance or intimate relationship tends to polarize the person or persons around one or several axes, generally

determined by the least developed function or the one that's up for change, including change necessitated by resonances with other vehicles or functions of the Upper or Lower Triads that are themselves up for change or charged with developing. So if one function is weak or ignored, life may force you into dealing with it, perhaps by attracting persons or circumstances that make you have to use it, possibly by causing you such troubles with the opposite, preferred and dominant function that you can't stand it anymore, can't stand being your old self that is.

Integration of Functions and the Personality

The starting point for understanding the natural integration of the Worldly Oriented Personality is the preferences and polarizations of the vehicles, and regardless of an actual polarization, there is at least a preference for one vehicle. To summarize, the Lower Triad has three vehicles, with one being preferred; each vehicle has two sets of axes, with one being preferred; each set of axes has three axes, with one being preferred; and each axis has two poles, with one being preferred. The preferred pole on the preferred axis of the preferred set of the preferred vehicle is the primary function for the Lower Triad. The personality as a whole will have to organize around that, meaning the key relationship with the vehicles is the relationship between the primary function of the personality (preferred set, axis and pole) and the primary function of the vehicles, which can be in a different set, on a different axis, of different polarity (yin or yang), and even directly opposite. Then each vehicle similarly can be considered to have a primary function to further integration and the relationship of the personality with the vehicles. The primary function is notable for being comfortable and almost automatic so that you tend not to notice that you're using it. It is also opposite the function that is most "not you," the one you have the most difficulty with, though you would also not identify with and have difficulty with any opposite function that is karmically afflicted, which is generally marked by significant negative projection onto people who use this function. After primary functions, you can look at secondary and tertiary functions in the preferred sets (the preferred poles of the other two axes in their order of preference); then consider primary, secondary and tertiary functions in the other, non-preferred sets; and finally the relationship between the sets, where all six axes can be ranked in order of preference, not confining the first three choices to the preferred set. (See [Typology Worksheets](#) and [Instructions for Typology Worksheets](#).)

At some point it will be worth noting the yin and yang patterns in the sets. Looking at all the 3-axis sets (first within a vehicle, then between vehicles, then inclusive of the personality), are there any poles that are represented (almost) all the time with the opposite pole being (almost) left out? Are any sets the same as or complements (opposites) of other sets (especially within a vehicle or for parallel sets between vehicles)? A predominance of a pole gives a strong flavor to the overall functioning of the personality/vehicles; and the complementary minimal representation of the opposite pole gives a strong flavor to the relationship with the unconscious, and leaves any preferred function at that pole potentially overworked and resonantly overloaded from the unconsciousness of the parallel pole in other vehicles. These observations are especially important between the preferred (or even more so polarized) vehicle and the personality and have a particular importance between the physical and emotional vehicles, the emotional and mental vehicles, and the mental vehicle and the personality, for there is a

hierarchy of relationships between the vehicles and the personality and a progression of interconnection between successive pairs in this hierarchy.

Turning to the internal processes of the mind and not concerning ourselves for the moment with polarizations and resonances, the problem of one-sided integration of preferred functions (all yin or all yang) can be seen by proceeding from the perceptual axis to the interpretive axis then onto the axis of decision. Objective facts fed into Thinking analysis in order to make the correct choice and take the right Action (the yang/right half of the functions) will be hopelessly sterile, confused and misdirected without the inclusion of Subjective impressions, Feeling Evaluation and Imaginative possibilities (the yin/left half of the functions). And there is much more to dealing with this yang domination dysfunction than trying to eliminate bias and control all the variables. Conversely, Subjective impressions taken through Feeling Evaluation to Imagine a better way will be hopelessly slanted, distorted and fanciful without the coordinated use of the complementary functions. And there is much more to dealing with this yin manipulative malfunction than paying lip service to other perspectives and using jargon persuasively.

The integrated functioning of internal mental processes proceeding as defined above, from perception to interpretation to decision, from the outside in as it were, has eight possible preferred methods—two possibilities for three axes or $2^3 = 8$ (S|O x F|T x M|V). Each of these eight possibilities has three preferred functions that must come to terms with their opposite poles in order for that one of eight to be a fully developed and truly integrated perspective, which is to say integration includes integration with the opposite pole, preferential differentiation in consciousness with preferential connection to the unconscious. Returning to our somewhat caricatured all yin and all yang examples (SFM and OTV), we can take one axis at a time for each. Relaxing the capitalization of functions, for the yin preferred SFM, subjective impressions would take time for objective observations and a subjective take on the objective facts would be allowed without denying those objective perceptions, just seeing into them and making them one's own, realizing/perceiving that objectivity is not all that it claims to be. Before this gets lost in relativism or nihilism, feeling evaluation can step in to put things into some kind of meaningful arrangement. And before that meaning gets mired in personal idiosyncrasy, thinking analysis will want to be included, an analysis of the subjective and objective perceptions as well as the evaluation so far. But as SFM is the preference, the thinking process itself will be evaluated for meaningful contribution and integrated in a subsidiary role. Finally, before endless evaluation sets it, imaginative possibilities and fantasy scenarios will start working themselves out; these to be fed into the personal volition to see what one is willing to act upon; and these contemplated acts fed back into the imaginative faculty to anticipate consequences before actually making the decision and acting. For the yang dominant OTV, objective observations and data would be subject to subjective input to know one's biases and stimulate further (deeper and wider) objective observations, and then there would be a second look at that subjective input to see it more objectively. Before this turns into microscopic micromanagement of perceptions, thinking analysis can be called upon to organize and categorize the observations and impressions both, and then further to use inductive reasoning to see patterns and make generalizations and deductive reasoning to reach conclusions and have expectations (note the yin and yang within thinking). Feeling evaluation must then voice its concerns about the observations and impressions as well as the analysis, but then thinking will have the last say on where that

evaluation is likely to lead and its usefulness. Before this settles into a seesaw of commentary, and long before it turns into a war of words, decisions must be made. As OTV is the preferred method, the first part is knowing what seems indicated and what one wants, which should then be checked via imagination and fantasy for other options and unanticipated consequences before making a final choice and putting one's full effort behind it.

The foregoing discussion of integration proceeded from perception to decision through interpretation, but another type of integration works in the opposite direction. Our imaginative and volitional activities on the axis of decision can be subject to feeling evaluation and thinking analysis on the axis of interpretation and then looked at and experienced in their process and results both subjectively and objectively on the axis of perception. Of course these perceptions can in turn be fed back into the interpretive axis, which can then lead again to the axis of decisions. And so it goes, round and round in the three-dimensional world of internal mental processes.

All 3-axis sets in all vehicles can be worked in both directions using all eight combinations of preferred and opposite functions to familiarize yourself with how you do, don't do and relate to the different functional possibilities. And within a vehicle, each inner set function can be explored when paired with each outer set function on the parallel axis, and vice versa. This will bring up some stuff and be an opportunity to withdraw projections. The functions are neutral and you get to be you. You don't have to and in fact cannot perform every function in a fully differentiated and masterful manner. This will no doubt be made clear in close interpersonal relationships. Look at them in isolation and in series, and ask what you want, would want or have wanted in a relationship to know where you are and have been with integrating your "type." Generally, when the functional preference is the same there is that friendship feeling and understanding each other; and when the functional preference is opposite, there is the potential for intrigue and romance and the fun dance of complementing each other. This is the positive side. Sometimes the shared preference makes one of the two have to take the other side, at least in the relationship, which is an opportunity for growth (the positive side). And sometimes the opposite pairs make you have to assert your right to use your opposite function the way you use it and grant the other the same right, which (positively speaking) is a chance at maturity. At any rate, the issue with relationships is not the functions—they are neutral—but karma, and development, level of development and spiritual calling, which when present and active requires rounds of integration, even as it demands bouts of disintegration.

A full integration is not just the integration of the functions of the vehicles but the personality taking charge of its vehicles, rather than being ruled or polarized by them, and also that personality working the relationship amongst all the poles in itself and all the poles in the vehicles. This means that every pole, every function, in the personality must differentiate from the parallel function in every vehicle and develop an integral and integrating relationship with every function of every vehicle. Just taking one personality pole as an example and looking only at its relationship to the mental vehicle internal processes, Impression-Orientation is more than its subjective parallel though it is so common to speak of subjective impressions that the two terms seem inseparable. Impression-Orientation means that the whole personality is focused more on impressions than sensations in its relationship with its vehicles and the world. These impressions are

not just (of) subjective perceptions but include impressions of objective perceptions, impressions of meaningful evaluation and rational analysis, and impressions of one's imaginative and volitional activity. And these impressions would be from preferred, even primary, functions and non-preferred ones. With undeveloped and non-preferred functions in the personality or any vehicle, sometimes parallel functions that are preferred will help one get a sense of that pole and open up the non-preferred function, other times the parallel preferred functions either take over or overwork trying to fill the void and need to be put in relationship to their own opposites so the non-preferred and underdeveloped function is allowed to or has to begin to work.

Primary functions are meant to be and will naturally become differentiated and developed, secondary and tertiary functions within each set will be less so. Non-preferred, opposite functions do not follow the same path of differentiation and development. It's more becoming familiar with them and their connection with the unconscious and then going through a process of purification. So primary, secondary and tertiary functions are variously differentiated and developed, with varying degrees of complexity and mastery; and opposite functions are purified and experienced, leading to complementary simplicity and maturity. Opposite functions work well when they allow the power of the unconscious to come through clean and clear. A yin opposite function must remain accessible or the unconscious will flood through that yin function and potentially (all) other yin opposite functions to undermine and overwhelm the yang preferences. You should pay attention to the yin opposites, not take them for granted, and check in regularly and follow through on what you find. A yang opposite function must be used with firmness when called for or the unconscious will take over that yang function and possibly (all) others, ruling and ruining your yin preferred life. You should appreciate the yang opposites, value their usefulness, and find things for them to do and put them to use.

The Upper Triad and the Spiritually Oriented Personality

In regard to the vehicles of the Upper Triad and their respective functions from a spiritual perspective, it's more a matter of bringing them down and learning to work with them through a Spiritually Oriented Personality, which must itself differentiate from the Worldly Oriented Personality and then follow a process of integration with the Upper Triad vehicles similar to that of the Worldly Oriented Personality with the Lower Triad vehicles. But this does not occur in sequence, the spiritual orientation and Upper Triad functions waiting for a completely integrated perfect personality before showing up. Generally, from a worldly perspective, the Upper Triad functions work through resonance with their lower counterparts, the Will resonating more with the Physical Body than the Mental Vehicle and the Creative function more with the Mental Vehicle than the Physical Body.

Resonances can be aids or hindrances in unfolding the functions. Indeed, besides the resonance with the Lower Triad vehicles, the Upper Triad can be felt and make itself known through resonant functions of the Mental Vehicle, as can the other vehicles of the Lower Triad (See again the Metal Vehicle Internal Process Resonances table). Of course this will most likely occur in a pole that was not the initial preference of the individual and is part of the relationship with the unconscious—submergent/repressed for the Lower Triad and emergent/expressing for the Upper Triad when the developed personality is integrating.

So developmentally, distortion of the Upper Triad functions by Lower Triad polarizations, or simply from lack of experience with these functions, is first and foremost. When the Upper Triad beckons the spiritual orientation of the personality, it introduces itself as a way to relate to Spirit, your own Yogic Self, even God, although Causal resonances through the Bodhisattvic Being would be more direct than Subtle ones through the Yogic Self. Later the Upper Triad comes across as powers for you to claim. The coming down and claiming of the Upper Triad may take one through being ungrounded by a “polarization” in one of the higher functions, but then the Spiritually Oriented Personality will have to work through that and get its vehicles in order, gaining experience and integrating the Upper Triad vehicles by working the three vehicles in sequence—creativity to intuition to will and the other direction as well.

The unfolding of the Upper Triad and the Spiritually Oriented Personality can be considered spiritual development as the same process in the Lower Triad and Worldly Oriented Personality can be seen as psychological (mind-body) development. The opposite, non-preferred functions of the Upper Triad vehicles in this case need to relate to the unconscious spiritually and not just psychologically, and depth psychology is not the same as spirituality though the expanded functions of this typology for the vehicles and personality of the Incarnating Soul are meant to bring the two *functionally* together, especially with the inclusion of psychic/shamanic perceptions and abilities. Spiritual relationship with preferred and opposite functions is of course what the Spiritually Oriented Personality is all about, with the opposite functions just taking it deeper. And this spiritual relationship and spiritual development should lead to the incorporation of spiritual values and demonstration of spiritual qualities in the life of the individual, as well as the treading of at least a preparatory path to enlightenment, realization, God.

With full spiritual integration, the Worldly Personality is put in service of the Spiritual one, and both serve the Incarnating Soul; and the Lower Triad vehicles are in a way taken up by the Upper Triad ones—mental activity becomes an expression of and just one form of spiritual creativity; (purified) emotional experience just part of spiritual intuitive relating; and the condition and circumstances of the physical body life just one manifestation of the spiritual will. As the Upper Triad comes on line and then integrates and takes up the Lower Triad, several possibilities arise. If an opposite function in the Lower Triad is parallel to a preferred one in the Upper Triad, this is a good opportunity for relationship with the unconscious Lower to uncover the Upper. When the parallel functions are both preferred, this is potentially a powerful pole, but the Upper must differentiate from and take charge of the Lower, which may involve first going through other axes where the opposite Lower pole parallels a preferred Upper pole, an easier flow after the subconscious is purified enough of personal karma and the personality developed enough to handle the challenge. So the easier order is a preferred Lower function letting go and allowing relationship with the unconscious with and through the paired opposite function, which can then make contact with a preferred Upper function. Beyond that, the preferred Upper function finds a deeper flow from the emergent unconscious through its paired opposite function. With the integration of Upper and Lower, the paralleling of functions and simple superimposition of axes will give way to each Upper pole being able to work with both poles of the parallel lower axis like the lower yin and yang within it. Then the three axes of a set and the two sets within vehicles must work together, Lower with Upper and Lower in Upper. And finally all the functions and axes, sets and vehicles, and both personality orientations find

themselves organized and integrated despite the constitutional karma and by virtue of the developmental dharma for the continuing purpose of the still Incarnated Soul.

Incarnating Souls

The struggles for existence, the explorations of development and the integration needed for individuation make use of polarizing vehicles and preferential poles in oneself and in relationship to others and the world, where the royal road to and from the unconscious lies opposite the most preferred function in the most preferred set of the most preferred vehicle, with less potentially polarized functions assisting as byways. And this unconscious is submergent (wanting to stay repressed or otherwise defended) and emergent (wanting to be expressed or in some way experienced) at individual, group and collective levels.

Since as Incarnating Souls we really do have all the mind-body functions—consciously, unconsciously and everywhere in-between; we will find that different situations and different relationships bring out different functions. Still we have our preferences and polarizations to deal with, so a function that is less developed and preferred acts that way when given opportunity for expression and experience, at least at first. We may be and likely are different (use different functions and/or use functions differently) in the workplace, among our close friends, when pursuing our (passionate) interests, in family relationships, and in intimate personal relationships, for example; and we may be somewhat different in every individual relationship, though there will be patterns of struggle and development in certain areas, like the ones just mentioned. Even how we view ourselves and our internal processes changes and may reflect what's developing and not what was constitutionally primary and preferred.

Yes, we all have all the functions though we all start with a stacked deck—constitutional and karmic preferences and polarizations. The multiple axes of the Triads and personality have to come on line and their respective functions unfold in an order and with issues unique to each individual, and not everyone is going to fully unfold, develop and integrate all the functions even though there is a developmental drive to do so, which is to say there can be overriding factors and other ways of looking at life that may have greater resonance and be more fruitful for different people in different situations, and maybe such reflection and reaping is not what a particular life is about. Not that you can't describe and in some way gain insight and helpful *functional* understanding of almost anyone in almost any situation through the use of the expanded mind-body functions of the Incarnating Soul, you can because it is a valid and fundamental multi-perspective, valid and fundamental but not all inclusive or all important. For other fundamental views, see humanistic and transcendent astrology in [The Heavens on Earth book](#) and [Spiritual Principles/Rays](#). And see the synthesis of these views in [Everything in Nothing](#) and on the [About page of Tugging at the Veil](#).

When unfolding is in order, the resultant differentiation and development, as well as purification and experience, enables a good-enough integration of the vehicles into a bi-faceted and fully functional personality that can finish its karma, do its dharma and meet its destiny, a lifelong process that repeatedly challenges that integration and function both unless and until these concerns and this multi-perspective give way to further unveiling.

After integration, a process of synthesis may begin and enable one to feel six axes of integral functions for a single personality that can take on worldly or spiritual perspectives

and work through the vehicles of the Upper and Lower Triads, themselves coming from and back to these same integral functions on six axes. Which axes, which functions, what keywords and in what order becomes a musical lightshow in the dancing dialogue between you and God, and there is only you and God. And then the six return to three on their way to the One.

The Causal Triad

The Causal Triad is the instrument, so to speak, of the Bodhisattvic Being, as the Upper Triad is for the Yogic Self and the Lower Triad is for the Incarnating Soul. Rather than looking at it as three vehicles differentiating into two sets of three axes, a perspective from Unity in Diversity that is resonant with the Subtle and therefore includes the Gross, we will consider it as a primary tripartite structure, a *Causal Triad* taking up the Upper and Lower Triad vehicles. Indeed, it is the *cause* behind them and their functioning. The resonances of reuptake also can work for contact from below.

Causal Triad	Upper Triad	Lower Triad (inverted)
Installation	Spiritual Will	Vital/Physical
Illumination	Spiritual Intuition	Astral/Emotional
Insight	Spiritual Creativity	Mental/Intellectual

3-Axis Set Resonances		
Causal Triad	Upper Triad	Lower Triad
Illumination—Installation	Intuition—Will	Astral—Vital
Illumination—Insight	Intuition—Creativity	Astral—Mental
Insight—Installation	Creativity—Will	Mental—Vital

Similarly, the three aspects of the Egoic Matrix of the Bodhisattvic Being lie behind and will absorb the Egoic Matrices of the Yogic Self and Incarnating Soul. Contact is again possible from below.

Embodied Soul	First Aspect	Second Aspect	Third Aspect
Bodhisattvic Being	Mahayogi	Saint	Sage
Yogic Self	Esotericist	Mystic	Occultist
Incarnating Soul	Higher Self	Inner Being	Outer Personality

3-Axis Set Resonances		
Bodhisattvic Being	Yogic Self	Incarnating Soul
Saint—Mahayogi	Mystic—Esotericist	Inner Being—Higher Self
Saint—Sage	Mystic—Occultist	Inner Being—Outer Personality
Sage—Mahayogi	Occultist—Esotericist	Outer Personality—Higher Self

The Egoic Matrix of the Incarnating Soul was said to work through two personality organizations, but strictly speaking the Worldly Oriented Personality is for the Egoic Matrix of the Incarnating Soul and the Spiritually Oriented Personality is the making contact from

below with the Egoic Matrix of the Yogic Self, eventually functioning as the “vehicle” for that matrix when it has taken up the Worldly Oriented Personality (and the Upper Triad has taken up the Lower Triad and the Yogic Self has all but taken up the Incarnating Soul). The two-in-one set of the Spiritual containing Worldly Personality Orientation, or the two sets of the two personality orientations, can be seen as coming from and returning to a single set of qualifiers for the Bodhisattvic Being functioning through its Egoic Matrix as a Mahayogi, Saint or Sage. The 3-axis set resonances for the Bodhisattvic “vehicles” are listed beside the 3-axis set resonances for the Bodhisattvic Egoic Matrix for convenience but remember the Egoic Matrix of the Bodhisattvic Being and its qualifiers are above the body of the Causal Triad.

Bodhisattvic Being Egoic Matrix Qualifiers					
Illumination	Saint	Turned to God	Turned to World	Mahayogi	Installation
Illumination	Saint	Silent	Discoursing	Sage	Insight
Insight	Sage	Jamali	Jalali	Mahayogi	Installation

Jamali: sweet disposition; Jalali: fiery disposition.

These Bodhisattvic Being qualifiers aren’t about the dualism of consciousness and unconsciousness per se since the Causal sphere is beyond the usual take on that. Rather they really are about two continuums where you can apportion 100 percent between the two poles of each axis and amongst the three axes, and this digital to analog conversion (really a reunion with what was a continuum before an analog to digital conversion) now can be seen and felt within all axes of all prior vehicles and orientations (more easily on the axes with the 2° and 3° functions than on the one with the 1° function), which you at least suspected all along. The apportionment is more a feeling for what you are and recognizing when you have a good enough sense of it. There is no such thing as 100 percent in one place and the apparent 50/50 splits require a decision of preference at least in any given situation to work the integration. The apportionment amongst the Bodhisattvic Being axes and qualifiers and the subsequent uptake of the pattern of all prior functions in their purified, integrated and synthesized state reflects one’s divinized human nature, divinized because in direct relationship to God (and your eventual Realized Self), divinized but not yet realized. This and that eventually realized Self is what one sees or relates to in a Perfect Master or the Avatar (all love involving a projection of some part of our Embodied Soul), and eventually it is what one relates with (and describes how one relates) with respect to these beings or God or anyone and anything because eventually all is God. To feel for what the apportionment might be in you, look at these relationships. It is what you most deeply want, who you most deeply want to be, and the source of all irritation at being cast in any way opposed to it, which of course is part of how you uncover it and become it.

Synthesis and Uptake

With integration, any specific karma with a function has to be cleared up; with synthesis and even more so with uptake, every axis, every function, every preference has a sort of karma to overcome and a dharma to finish before you can return to yourself. How

often we get sent back to do it again, and now with this penultimate take there are the again agains. And then there is the end, at least of the again and again agains.

Earlier we said, "Each axis of opposing/complementary functions ... is more like two continuums with an undefined central portal from which the functions come into existence and return in transcendence." The coming into existence involves a single potential (later defined as an axis) that then differentiates into two poles/functions, one Yin and one Yang pole/function. In relation to the two poles, the single potential is Yin. Since the way back is the reverse of the way in, the Yang function folds back into Yin, but this is not the same Yin as the one it has been opposing on the axis. Nonetheless, the single potential Yin is more like the Yin of the axis than not, at least from the Yang perspective, and so the opposing resists refolding. For the Yin function, the single potential Yin is a greater Yin than it is and so brings out the Yangness within the Yin function, which is resisted, projected onto the Yang function and opposed—the opposing again keeping the functions from easily refolding. No matter the preference, the Yin function begs to be the Yin single potential and stops at no manner of manipulation to incorporate the Yang function within itself on its own terms even as it wants to be more yang than the Yang function and beat it at its own game (the yang within the yin coming out). The Yang function by contrast demands to hold onto its identity and hold down the Yin function, or beat it down or squeeze it out, even as it wants to do the yin merging itself but in its own separate way (the yin within the yang wanting in). So the Yang holding and squeezing and the Yin wanting and pleading, but the Yang has to let go and the Yin has to give up, this after coming to terms with each other (integrating).

Synthesis sees the parallel axes in the Upper and Lower Triad vehicles and the two personality orientations relating as a single unit (six axes then three axes) yet remaining as differentiated as necessary; it gives a unity behind the diversity. Uptake makes the Lower Triad subsidiary to the Upper Triad and come out of it as need be to function more or less automatically; it makes all but nothing out of what was once just about everything. Beyond that, uptake brings both Upper and Lower Triads (or the Upper containing the Lower Triad) into the Causal Triad, again to come out automatically if and when necessary, furthering the nothing take on everything. The taking up and the automatic functioning afterward require that no identity remain with the Upper and Lower Triad functions, or for that matter with any of the functions of either personality orientation. There's a difference between functions not working right because of karmic affliction and not working at all because God is putting a stop to it. So let us walk through a quick contemplation of disidentifying with the functions at their respective levels. Let's have the Yang let go with a yin and the Yin give up with a yang as the potential portal opens and we peek through.

Note: The following discussions are just examples of some self talk with uptake, which is really reuptake because that which was sent out with a mission is coming back with experience. The general flavor/tone is being fed up and finished with the functions, the prior worlds and the prior life. This allows the disengagement for reuptake. But also there can be a positive sense of completion and being drawn to a greater place that is closer to God. Hopefully that comes through sometimes. Again, these are just quick examples to open the door.

Physical

Sedentary—Active: After a while, action to get what you want or avoid what you don't want can't be seen as anything but useless. Trying to get what you want, think you need or imagine you're being asked to do falls short as not just the results but the very acting itself and its motivating force is not in your control. It's all sanskaric determinants satisfying themselves in the prakriti of Maya, which is what is doing and motivating the action. So you withdraw your sanction from this action even though non-action is an action, and withdraw further into the witness with detachment and dispassion. You just can't care anymore to get that involved; even the tantric tai chi of letting it all flow through you has lost its allure and just tastes bad. But the sedentary sitting and witnessing is still taking part in this tamasha of kundalini and furthers the activity of the maya mind, so you seek the sedentary act—you move to find the neither-nor door within and pass through that portal.

Aerobic—Anaerobic: Now if you're not acting, what's the difference in how fast or long you can go? Clearly, undeniably and unavoidably, experience has left you knowing that power (anaerobic) is not in your hands (or body) and whatever strength you thought you had was just part of your karmic constitution and the sanskaric cards you came in with. You either were born able or learned to endure this (aerobic), but that endurance is just another card, marked (afflicted) or not, and it's time to end the game. So as you continue to endure your body-mind lot, you wait for the chance for that final burst of activity to play out all your cards and be let out of the game. It's a loser's table and you know that now, and you know you have to be all in.

Sensuous—Muscular: How can it possibly matter what you look like or what you can do or how it feels when you do it? Bumps and bruises, trauma and calamity, degeneration and abnormal growths have shown in the body-mind mirror and there are no more denials, excuses, rosy glasses or fanciful stories that can rescue yin or yang vanity from their grieving and grievous demise. What of this fleeting show anyway? Where is real beauty and manifest functionality? Identifying with a muscular or sensuous form has only invited the gods and goddesses to play with you and through you, and you can no longer be a plaything of the pantheon (Subtle sphere). No more fighting hero or romantic lover because it has been an ephemeral mirage. You are so fed up with all this that you are willing to turn the tables and tempt the god(desses) then trick them to get past them since they will not listen, much less cooperate. From what has begun to show, from the undeniable inner beauty of you and their equally undeniable and crescendoing desire for you, you will make one last heroic act that sacrifices your (Gross and Subtle) life on the altar of transcendent truth, splitting (dys)functional duality for communion with the divine.

Tolerant—Reactive: What are you reacting to? Why are you reacting? Isn't it some sense of separateness from the environment and others, a separate self and a problematic or polluted, tainted or toxic, unfriendly or even hostile environment? And doesn't the reacting prove this? At some point this gets ridiculous and has to be seen that way. How can life be about a constant protective struggle and hypersensitivity to things that shouldn't and ultimately don't matter? Are we to engage the world with

hypervigilance and fear-avoidance behavior and bandy together with others in our cause? Do we declare war on the offenders? And does our sensitivity make us special? The separatist sensitivity and the specious specialness has to go and at some level you can't help but know this and maybe you can stop it then or maybe it goes on until it just burns out. Either way, eventually you can't do it anymore, can't react to every little thing or much of anything. But that doesn't make tolerance the answer, for if you started out that way maybe you ended up unconsciously letting all sorts of crap into your system and were able to court your cravings (especially if this function is afflicted), overloading your system some more. This path could make you become a reactor or need to learn how to be, both options consuming your time and ravaging your body; or you could just reach the limit of your tolerance and simply no longer physically be able to withstand letting the world, others or even you take your body for granted as that which can take anything or never has a problem or even a need. At any rate, it's not a matter of tolerating or reacting but a matter of it not making a difference. Reactivity is sensitivity and specialness, tolerance is invulnerability and a different kind of specialness; both feed the separateness of a false self. The trauma and abuse, addiction and denial, narcissism and ego maya need to be reacted to until the reacting is done, then need to be tolerated until the karma is gone, and then after tolerating the qualifying wait without reacting, you can explode for the exit, which is an entrance—explode with barely a moment's notice, without warning, with no looking back because you found out how to be poised and pounce.

Slow Metabolizer—Fast Metabolizer: More body identity that locks us into that body, our metabolic constitution harbors expectations and habits of consumption that we tend to take for granted. Nobody is an across the board slow or fast metabolizer—there are too many pathways. Life experience may reveal this gently or not so gently: the pathways you ignore may get you, and the ones you identify with may not be able to save you. But why the pride, why the identity in either the fast or so-called slow way? Both can be good, bad or indifferent depending on the situation. And indifferent is where we end up in regard to these types. You have this card or that card, you're in this situation or that situation, you can do this or you can't do this, you can do that or you can't do that. It all becomes “just deal with it.” Finish up what you can finish fast as fast as you can and reduce what you can't deal with as much as you can until it's all done and doesn't make a difference, until it becomes automatic and needs no consciousness, which is not to say it remains unconscious. After no longer feeding the *fast* and slowing down to an all but stop, we may get the option to actually stop (stop being concerned with this food frenzy, literally and metaphorically speaking), and we should take that in and process it as fast as possible.

Loose—Tight: Let's face it: the “oh so loose and relaxed” or the “oh my god tough and tight” don't seem too enlightened. In fact they both seem a bit indulgent of the form and more or less bound by the body, hypermobility notwithstanding. So why do we value these things, or one of these things, disparaging the other? Why get caught up in a tug of war with your neuromuscular system or have a relationship with your connective tissue that allows your body to become a puddle? If you focus on tight you have a fight, or a fight will find you; if you must stay loose then relaxed becomes lax and you can't hold it together, can't even get up much less get out of the hole. So you

must let go of all unnecessary tension, and only unnecessary tension not structural tone, and then loose the reins and open the openings while allowing the needed new tension to build so you can spring through.

Emotional

Reserved—Displaying: Stone-faced or hysterical, does either describe or draw you in, has either ever worked to get you what you really want? So you throttle it back a bit to find the sweet spot, but the spot keeps moving. Can you ever hit it, does it even exist? Are you tired of looking at yourself and others by these standards? No display can ever really get you heard because no one can hear or understand you because the sanskaras are different. Only one who is free from these impressional determinants is free to hear you and know you, only the God-Realized who maintain consciousness of Creation can relate to you as you. And they don't need a display. Nor need you remain reserved with them. But by and large, you can't find them. So you turn to God or relate inwardly to the Avatar, where you can just be yourself however you feel like coming out or holding in. Invariably you end up in situations and with people where you have to go against your own nature. And you thought you were fed up before. The full-on display dampens down to nary a vibration and then you are told to turn it on in play acting fashion, but you don't even buy your called in performance. Then your insides are as if they will come out but you can't manage a peep or a pop with the gag order and straightjacket on. Finally released you are more like a stone than not to the provocations of the world but the divine longing builds and builds, showing only for God or those with eyes that see. The rest think you mad and you don't care. One day the wine is deemed ready, a private reserve for God. The reserve was in the waiting, the display is the bottle being opened and shared.

Cooperative—Competitive: Come on, every Incarnating Soul and each Yogic Self and for that matter each and every Bodhisattvic Being is unique in its (divinized) human nature as a veil over and reflection of its eventual Realized Self. The door at the end is single-wide and we all go through at our predestined time. It simply doesn't matter who you outdo and who you hold onto: no one can keep you out and you can't take anyone with you. So you learn not to respond to the goads and gauntlets or the pleas and promises. You refuse to play the game or a role. Of course karma will force you to take part and dharma will just wait until you play your part, but to be done, both of these must be done without identifying with either the competitive or cooperative pole. The only way to win is to cooperate with karma, and the only way to intimately collaborate with the divine in you, the divine that is and will be you, is to do battle when called. Why worry, the script is already written, yours and everyone's eventual Realization/Liberation is guaranteed. Cooperate with the Plan as best you understand and when the divine opportunity arises, be the first to seize it.

Appealing—Assertive: We all want to be recognized, to know we exist and can have an effect, but how can this matter or make a difference after what we've been discussing? At this level you don't care, it's just your nature asserting itself or seeking to attract just because. But it will wear thin and you will find yourself doing these things and asking why and why bother. You must assert to finish your work, though

after you no longer are able to by yourself, you find you can be made to by God or the divine within. Then you find that you can't even be made to do it but somehow it is getting done through you; you find out that really God through Maya is the only doer. And whether you think any part left of you is appealing or not, somehow you attract what you need to face and finish. What to do if you can do anything? Just let it, and just end it. When life has long lost its appeal and you know you can't make a difference (in the script), you become appealing to God. What more recognition could you possibly want? It is then that God tends to offer you a choice and give you a challenge. Accept and assert, with all the force of your true nature.

Patient—Tenacious: Obviously the tenacious yang has to let go—you can't take it with you, and you'll need to be patient with yourself for this to happen. Yet it is more that you have been grasping at and holding onto the wrong things. And all that you have held has either slipped away or disappeared in your hands, so too this body and constellation of functions one day. But not your divine Self and not God. Why keep putting up with the nonsense in yourself and others that blocks your path? Be impatient with everything that does not lead you to God and patient in your search of that which does. When you find it—that which does, hold onto it tenaciously until it's time to let go. It is said that every moment is divinely designed with a way to God within it for everyone. What on Earth are you waiting for? Drop everything and go—right here, right now.

Empathetic—Determining: It's not all about you, and other people's stuff is a grand distraction. Even if serving others gets you a bit out of yourself, it doesn't get you over yourself as you will find you are serving yourself by serving them, if not just serving yourself in them. You don't know enough to determine, and you don't know enough to help, so it's time to stop. Momentum keeps it going awhile, but if you don't interfere it will all come to a halt, no screeching. No doubt you do interfere but after a few go-rounds with this you learn not to and then can't mount a response to anyway. Now you don't determine so much as feel determined and don't empathize but feel the need for empathy, which can only be met by divine compassion, the grace of God. As the grace descends, you radiate spiritual presence, which permeates the atmosphere around you and determines what comes next. You may even have the need and instruction to determine your environment and relationships for spiritual reasons, and as your once psychological empathy feels for the spirit within others, your emotional vehicle is free to become a vehicle for compassion.

Enclosed/Absorbed—Open/Excitable: Being excited or being around the excitable becomes too much jarring noise. What is there to get all worked up about? Is it really important, can we make a difference, does it make a difference? And the retreat into self-absorption leads nowhere. There is just nothing in the emotional world that moves anymore, it's all just more of the same, at most variations on a worn-out theme. An open and enclosed case, the verdict is guilty of every charge. So you stay closed off to new impressions and new karma and open to finishing off the old, spending everything in your emotional bank account until you are destitute for the divine. And so you remain, closed to the lower and open to the upper, then closed to all but your Causal calling.

Mental/Intellectual

Introverted—Extraverted: Turned out you see the Illusion, turned in you see your false self. Looking for a new turn, you turn round and round and get dizzy. As the spinning mind settles down you realize you must withdraw your attention from your projections, which is all you can see—shadow plays and promising new ways, sanskaric films shown in Maya's cinematic inner or outer world. But you must look in, you must see past the character of your false self and the Subtle and subconscious workings of the theater crew—no extraverting in an inner world will do, and no introverting on plateaus of falseness for you, well nothing beyond necessary experience and needed breathers. Past the draw and drama, past the glitter and glamour, past the intrigue and delusion and self-centeredness and self-pity, there is a door. It leads to Grand Central station. Get dazzled and stay there, explore the city and get stuck there, get on a local and make every stop. Wait for God's express and don't look this way or that, not left or right, not up or down, not in or out, and for mercy's sake not behind you. Don't look, listen. And when you hear God's call above the clamor, heed it and get on that unstoppable train. Then you can come out of yourself as you wish and ask not "Who am I" but "Who is God." It's the same question, no matter which way you turn.

Persuasive—Logical: God is forever beyond the mind, mired as it is in Maya because it is a creation of Maya: the mind is made of Maya by Maya. As persuasive as this is and as logical as it is from a spiritual perspective, nobody and no mind wants to hear it! So satisfy yourself with mental gymnastics or Olympic rhetoric until something breaks or your breath runs out, or you just plain have had enough because you're spent (meaning the sanskaras are spent). For a time you will have to deal with life not making sense and being devoid of meaning—nothing works and nothing matters. The only good thing about it is you can't be argued with or manipulated. But then again you have no idea what to do or why to bother. In this state of bewilderment, the beyond breaks through and God speaks. What you hear is not rational but makes sense, is not enticing but moves you. So logic moves to another level and you find your spiritual persuasion.

Flexible—Forceful: Your force is not irresistible but the falseness of your ego is immovable and irremovable by your own efforts, and your movements are limited regardless of how flexible you think you are—you can't get out of it any way you try. If you valued force and/or flexibility and have lost faith in them and yourself, what a revelation it will be when you meet the omnipotence of God, manifesting in the immutable law of karma and also in gifts of grace, and how you will feel when the omnipresence of God shows you there is no place God is not or can't be, both of these due to the omniscience of God, which enables God to know how to be and do all things. Value this and you stop forcing life, yourself and God's hand; you stop shifting this way and that in response to every wind and whim of Maya; you become able to stand strong even as you bend to God's Will and Wish.

Subjective—Objective: So-called objectivity is based on the shared sanskaras of form evolution. The closer you look the more it recedes until it disappears into

subjectivity, which is to say everyone's observation and experience taken deep enough is bound to be different because the sanskaras are different, which is to say we can never possibly understand each other, which is to make a mockery of objectivity and subjectivity. Your move. God knows you better than you can ever know yourself because God knows your Real Self and your false self in all its karmic entanglement and sanskaric intricacy. Why bother looking at or for anything else or other than God, which is just another impossibility anyway? But let's be objective about this and deny anything that doesn't ring of truth and head in God's direction; and let's be subjective about it and be true to our own path that no one else can know much less follow. No doubt the objective of God will subject us to tests, trials and tribulations as well as gifts, glimpses and grand experiences with some shared sense to it because the Original Creation and the path to Realization is within everyone due to the Ancient One who created that Creation and path to Realization being one with everyone. The general plan and path may be shared but not the specific salvation of each individual drop soul, that is between you and God, or the Ancient One come again as Avatar, or God functioning through the God Realized with duty in Creation, or the breathing in and receiving of the Holy Spirit, refreshed as it is in the wake of every Avatar.

Feeling Evaluation—Thinking Analysis: If God was beyond the mind in the outer set middle axis, God is even more beyond the mind here in center field for the mind game. Maya makes the maya-mind ask questions and questions are endless, endless variations on the theme "Who am I" and all related concerns, all concerns being related because at the bottom, who is asking them, and who is that who? It's a cliché—paralysis by analysis; and it ought to be one—exasperation by evaluation. The point is getting stuck in interpretation drains energy until nothing can be seen or done but ponder the Coriolis force as you go down that drain. The problem is you don't have enough information for interpretation, only enough for speculation. The solution is to stop thinking and feeling in favor of higher perception through the Upper Triad (and then Causal Triad) and notice that processing in that Upper Triad (parallel axis) is Discerning—Discriminating (and in the Causal Triad gives way to direct Insight for all the Mental and Spiritual Creativity functions). Make these contacts and use these functions. Any Thinking Analysis or Feeling Evaluation that need be done can be done after that, free of charge, a bringing down and follow through in the world of the Lower Triad with mayavic mistakes taken lightly. If material Maya is more or less quiescent and atraumatic, the processing can be more or less pleasant and automatic.

Imagination/Fantasy—Volition/Action: Results are not in your control and imagination feeds Maya, but this is not to say you shouldn't act or envision. Karma came about because of actions and only actions can undo it and free the energy in the sanskaras bound up in that karma. It's just that these actions can't be your actions coming from your personal will trying to fulfill your sanskaric desires or get out of your binding karma, so you have to give up acting like that. And fantasy fixes won't do either. Prolonged imaginings attract the things of your dreams to you and invariably lead to action of some sort, and a rich fantasy life hoards all your time and energy. Best to follow the injunction, "Not my will but Thine," and turn the image making machinery to the spiritual and then divine. All else is fruitless and useless and will continue to prove itself so. Void of thought and feeling and now empty of effort and fantasy, what a

vacuum you go through. If you could ever pluck these functions at their Causal roots, it would be the Divine Vacuum on the way to Realization.

Worldly Oriented Personality

Private—Demonstrative: Whether you keep it to yourself or wear it on your sleeve, the world is the world and your world is your world, and neither will go away. Illusion and Reality: no demonstrations will end it, no private shows get you there. So after years of not being heard, understood or even noticed for who you are because that's not possible through other bound beings in the illusion of Creation, you can end the demonstrations and remonstrations; after years of private ceremony and testimony, you find others who were engaged in similar silliness and none of it seems special anymore or even your own. You have lost your taste for worldly orientation and relationship. Save the theatrics for God and take it inside, way inside past your private showroom where you find there is no need for dramatic performances, just honest expression. Learn to love the way you and only you love by loving God.

Idealistic—Practical: There is nothing more practical than true spirituality since it brings life in line with its inner design, but when your Bodhisattvic Being beckons, echoing God's call, nothing works anymore, and the path practically kills you. There is no higher or greater ideal than going to God and all ideals therein find their meaning and motive force, but the going entails ending and that shreds all your hopes and ideals for this world and explodes all your high and great expectations of the path. So the ideal of God makes everyday life practically undoable and then the only practical thing to do is let go of your ideals inclusive of all prior ideals of God. With no idea of what's going on and no longer able to do anything, you finally are open and free enough to make some progress.

Easy Going—Dominant Presence: Only the presence of God is dominant. Once you've met God's will face-to-face, you know that, and all else is just leftover animal sanskaras, nothing worth peeing over or peeing on. This may make you easy going but after God gets going there's nothing easy about it. You must fight Maya when asked and take over when told, but you are not likely to know for sure or right away, which makes you neither a dominant presence nor an easy going companion but more a tense and frazzled subordinate. Gone is this axis of identity potentials, another set played in pairs, all concerns of the past now functions of indifference.

Impression-Oriented—Sensation-Oriented: Sensation Orientation seems body bound and Impression Orientation feels bound for trouble at every take and turn. But now you've become bound for Glory, whether you want it or not. Who is the one who is seeing or hearing, tasting or smelling, feeling or otherwise sensing Grossly, psychically, even Subtly? With that move, orientation switches from sensation to impression, but impressions are sanskaras and haven't you had your fill of those? And again, who is it that is taking these impressions? So you remain uninvolved, unindulged and unimpressed in the usual outer or inner worlds. Then something unusual happens and you start drifting in and out of dream on the cusp of waking up. Should God give you real darshan, all questions are not so much answered as go away.

Heart Centered—Head Centered: What is supposed to work and has worked doesn't work, and this doesn't make sense; and what shouldn't work and hasn't worked seems to have an effect, and this doesn't make even more sense—it makes nonsense. In step passionately illogical others to persuade you of their reasons for all this. You are vulnerable, you try it out, but then it all doesn't work even worse. God is behind this, wielding Maya masterfully. Bad as this is, a head that no longer functions, what to say when your heart gives out? What and who you have loved turns against you, then doesn't respond, and this seems to be the bottom. Denial fails, repression refuses and all defenses give way as your values melt down, ideals collapse and your sense of self fades into oblivion. The emptiness feels funny if you can feel anything at all. Life as you know it is over. No one can persuade you otherwise as you so don't care anymore you can't even hear them. God again, behind all the headaches and heartaches, moving you beyond (dys)functional limitations.

Exploring—Driven: Uh, who's driving? It's like you have been in the child's seat playing with the toy wheel. Hard to take it seriously after seeing that. And then you are driven, like the dogs of the Prospector's sled, driven past where you would go, beyond what you could take. Oh for the days of childhood once more, where even if you didn't drive you could find some way to explore. But that exploring led nowhere as it was all inside the fence, a world of your imagining or field for your play that has turned into the dog park it always was. Now God leads you around on various lengths of leash showing you anything you missed and need to know, not letting you run free for there is no freedom here. Driven or taken around, eventually it's all done and over with and you can be showed then shooed through the opening to what's beyond.

Spiritually Oriented Personality

Inner Connection—Spiritual Community: Spiritual Community supports you when you are reorienting from a worldly to a spiritual perspective and going through what everyone (in that community) goes through, but then it holds you back when you are being removed from relationship with others to be brought into the only real relationship, the one with God. This is uncomfortable and by definition not understood, but you must make your peace with being taken away from your people. Then the same thing happens with your inner connection to God. What a day when the God you always knew, the God who has always seen you through, must go and just goes, along with your way of going and knowing. Sure the Real God is behind this, but hiding. That day turns into the dark night when you just might do anything because nothing matters and you don't care and with what will you resist an impulse? First taken away from the world, then taken away from a new world and now taken away from your world or any world: this is uptake into the arms of God where once you stop crying and unsqueeze your eyes, you might find face-to-face seeing.

Spontaneous—Disciplined: You cannot control your destiny and you cannot force your way to Realization, and the spontaneity you have experienced is from your impressions, the unexpected release of some pent-up frustrations, hardly the unhampered freedom you are after. Yes you've been disciplined through socialization, mastering to some extent your lower nature, and become disciplined in coming to

terms with this and the world, and then you've had to muster even more discipline to get what you want. It's this last one that's the big issue since God is now disciplining you, giving you orders and demanding obedience until you want what God wants. And yes you have been receptive to the spontaneous gifts and openings of the path, all God's work with Maya and you; but to be honest it was the Maya you liked. Now those mayavic moments of excitement and those freeing feelings fade to flatline as you are made unresponsive to Gross or Subtle stimulation. The discipline will pay off as you find erupting within you the Lahar, the only truly spontaneous act ever put out there—God's original Whim that's been behind everything and contains within it the whole Creation and everyone's Realization. Divine discipline is the immutable law of karma that serves the Lahar, the lawless law of spontaneous Love.

Friend—Authority: No one has spiritual authority over anyone else. Of course the Avatar and the Perfect Masters could have such authority but they don't use "power over," no matter how it may appear. Why the power plays, why the pride, and why resist when all this comes back to you or at you to close the karmic circle? Make friends with it, make friends with your mind. Make friends with the Maya behind your mind. It is God's shadow, so how can you love one and hate the other especially when the shadow let's you know God is there? As wonderful as friendship is in the world and on the path, it detracts attention from God and leads to bargaining with God and lying for your friends. So at some point God breaks it up. What choice but to accept God's authority in these matters? When you no longer engage in familial relationships, God the parent becomes your true Friend who can help you realize your destiny. Make this God your constant companion and have divine dominion over your self.

Altered Cs—Maintained Cs: Bound to the body and bound to the world is bound to maintaining a consciousness of the world through the body, along with a consciousness of that body, the body and world (consciousness) really being bound together, the world you know and the body you have coming from the consciousness you came in with, karmically and sanskarically speaking. And another world with another body makes no difference; so much for altered states, which are habit forming anyway. But when the binds are loosening you no longer can maintain your consciousness much less your composure, and you become altered. Then these alterations don't fit so you become confused and it is this neither here nor there confused consciousness that makes for good uptake because it can't hold onto anything. And what of a preference for altered consciousness that can't be maintained? When its habits are disrupted, you grasp at anything trying to find stability, but nothing holds fast and the ground keeps moving. Once again, uptake is aided. Either way, with ego and alter-ego in the bedlam of the body-world, you don't know what to think, you don't know how to feel, you don't have a clue what to do or why to do, and you don't even know who you are anymore. But why the fuss? In the Realization game, God's plus is your nonplussed.

Aspiring/Devoted—Truth Seeking: The trouble with seeking truth is the mind with which you are seeking it; and the problem with aspiration and devotion is the heart that you hold onto. The limited mind and the impure heart must meet their match, one within the other. The sorry truth is you are seeking confirmation of your conclusions, which stem from desires and fears, in order to feed those desires and

fears; and the sad story is you are devoted to your desires and aspire to sanskaric fulfillment in order to confirm your mental impressions. This type of seeking and aspiration must be broken up and given up to be taken up. After much consternation, it all goes away in a heartbeat and a mind moment when you are given a glimpse of the Truth and a sip of the Wine, which also settles your consciousness.

Service—Yogic Practices: Chanting, panting, staring into inner space and withholding your precious bodily fluids is nothing but service to your self (false self, Yogic self); and so called service to others has been a secret practice with similar motivations. Insidious and oft enough invidious comparison has shown you your reflection, and ignoring or breaking the mirror doesn't change the face that God sees. So relax the tension and let go the relaxation, quit the constant breathing but don't hold your breath, stop your mind but refuse samadhi. Do it as service to God whose only yoga is "you go." Serving anyone or anything else is false service, it doesn't help and can easily hinder: humanitarian service is endless and the world only changes as the karma completes and the sanskaras shift; personal service invariably entangles you and requires divine intervention, bothering God instead of serving God; and service to an unrealized guru gets you both what you need and deserve to end the hypocrisy habit once for all. Service to God can take you through all these prides and pitfalls to undo what you've done and be of some use to the only One who knows what to do for you and with you for the highest benefit of all concerned.

Spiritual Creativity

Refined—Grand: How easy it is to feel special if given to grand creativity; how special it is also when moments of refined intimacy just flow. Alas, after you've spun your creative thread and woven with it to God's content, you realize it has all been a grand illusion and you've only had sympathy with yourself. Your grandness must give way to God's divine theme and find its fit therein; and then God robs you of your heart, and the two of you steal away to the secret garden anytime and anywhere for no one else can see or know the secret love that between you flows.

Inspiring—Scintillating: What once was scintillating is seen as emitting sparkles of false light and what once felt inspiring feels like the effects of inhaling fairy dust. Longing for the Real Light you stop playing with illusion and let yourself go through the black hole of neti neti withdrawal, consciousness without an object that is almost without a subject. This breathtaking abyss of consciousness has a bottom because the black hole is a Causal portal. The opposite but same thing happens at the same time with your spiritual breathing, which spontaneously stops and has you seeing stars before the fade to black and the wake up on the other side.

Wonderful—Ingenious: An allure and an affect of spiritualized creativity, the wonderful—ingenious pair has played well and is now playing out. How ingenious can it be to fabricate new falseness, and what's so wonderful about creating more trouble? The marvel is at divine perfection, which orchestrates every moment with the omniscience that is beyond genius. You get touched by this as your life unravels and your sanskaras unwind and you are given some awareness of the process. Then you can never go back to childish things.

Visionary—Productive: Really what have you produced and what have you seen? Has it been of any use, has it ever come true? Does any of it really make a difference for the Realization of self or others? It begs the question “what’s the point, and why continue?” So do what is before you to do with all the energy and creativity at your disposal, but no more and no less, no ups and no extras. This is thoroughly unsatisfying. And be true to what you see and envision without making a scene or painting a grand scheme, letting it shift as need be even if it makes a fool out of you. This is less than unsatisfying. You can try rejecting it all, doing nothing and saying “no” to the nudges and visions, but the sanskaras will express nonetheless so perhaps it is best to let God prod you and show you, then take it from there.

Discerning—Discriminating: No doubt it was of paramount importance to discriminate and discern in the world and on the spiritual path but now you have to apply these processes to themselves: how important are they still, can you find any more truth through them, are they even related to the Real? About all that’s left for them to do is discriminate mine or not mine from all that assaults you and discern the importance of all that is within and without because only God is important and only love for God is Real. Eventually nothing is left for you or of you—no responsibility, nothing to do—and only longing for God remains. If there’s anything you need to know, God can tell you directly or show you quite simply and clearly.

Recombinant—Original: Now it is time to debate whether anything can be original save the Original Creation and the Whim that started it all. Of course not, it is all contained therein but just seems new to you. Why keep trying to do what you can’t do—be original and create the Creation? You only create your own creations and that too has already been scripted. You can’t make God out of your sanskaric self, you have to let God who is within you absorb that self so you can meet your Realized Self, which is a unique and original Realization of God. Okay, you can recombine until the next mahapralaya if that’s in your script but maybe that script is interactive or at least has an option for a rewrite. What’s the point of rearranging the furniture on the deck of your titanicly false self when you see what’s coming? Arise to meet your fate and try to stay awake by busying yourself with God. Otherwise more births remain with more of the same through recombinant DNA, as in you “Did Not Apply” so God “Did Not Accept.”

Spiritual Intuition

Delicate—Bold: Spiritual intuition has truly been a good guide, especially after distinguishing itself from the emotions and mind when the Upper Triad came into its own. But all good things do come to an end, and as Rumi reminds us, “When have you been less by dying.” Whether head-hitting or heartstring plucking, this was only what it felt like to the small false self when God made contact through your Yogic Self—the large false self. The contact with God will go on when you give up the small and after that the large falseness. And it won’t be anything less.

Merging—Distinction: Intuition has by distinction separated you from what was not you, from what was causing you harm and needed to go, and through merger it has brought you closer to your Real Self and God. Now your old friend starts slipping away

and with aching tears you pray and you pray. But it's time to move on. It takes faith to let go of how you've loved and been loved.

Entrancing—Awe Striking: Jaw dropping or eyes locking, the effects of intuitive feeling can be addicting and take over your life. It's not so much the intuition itself but our way of responding to it, our psycho-physical baggage. Time to check that baggage and give it all over to God. And time through prayer and meditation to improve your conscious contact with God as best you understand God, wanting only knowledge of God's will for you and the power to carry that out. [Note: this is a reworking and rewording of the eleventh step.]

Removal—Recognition: Recognition means you weren't getting it and removal means you couldn't get out of it; such is the state of the bound soul, and it's time to get rid of this level of binding. Truly speaking, recognition and removal remain even in association with the higher planes but it's more like being stirred in your constant contact with God, recognizing God wants something and noting the removal of a veil so you can see what needs to be done. And really you know now it was this all along.

Feeling Shift—Understanding: What's wrong with peace, love and understanding? We are really just taking this to a higher level where you function naturally with understanding and responsive feeling instead of having them come across to you or through you in moments of intuition. We are talking of a higher humanism that is centered on God and God within everyone and everything.

Confirming—Revealing: These terms spoke to a need to know in a state of not-knowing and uncertainty, a state where fear existed and falling was a possibility. But when God is secured and your soul rests assured, there is no longer any doubt or fear and these words lose their charge. Sure, until Realization things can still be revealed and plans confirmed, but it's just a matter of course.

Spiritual Will

Personal—Transpersonal: First it was contacting God's Will in the form of your karma and the karma of humanity, then it was claiming your spiritual will in part to get through all that, and now it is back to God's Will, surrendering your will to it after knowing what your will is. This means letting go of the transpersonal and personal for the impersonal. It means the collective karma of humanity and your personal karmic involvement with it is no longer your concern, your work or your identity. How ironic that the impersonal move brings you to greater intimacy with God.

Faith—Belief: Faith and belief were necessary in the not-knowing, but when God awakens in your heart and takes over your mind and body, the constant connection renders faith and belief unnecessary. At least they are not the same. Belief becomes a functional belief for the tasks at hand, not something to be preached or defended or held onto after the tasks are done; and faith is full and also functional confidence that God knows best and need never be second guessed and that it is God who is with you and working with Maya, not the other way around. The not-knowing was not knowing that you didn't know and not seeing the false as false. The knowing, but not yet Realizing, is knowing the false as false and seeing (and therefore unquestionably

believing and having unshakeable faith in) the true as true even if this truth is relative truth that leads to the Real Truth at Realization.

Forgiving—Immutable/Irresistible: God's Will is immutable and irresistible because that's all there is and it contains all other wills. And you and everyone else have already been forgiven, it's just a matter of claiming it and accepting it. This understanding, this knowing and this relationship supersede and subsume all others, which is what synthesis and uptake are all about.

Open Up—Focus Down: Rather than you opening or focusing, or you being made to do the same, you notice and know that it is God in you and through you doing these things. Whatever old patterns needed bearing down upon or prying open are still there but practically speaking devoid of charge. They can be used as God Wills. Detachment and dispassion without disconnection or apathy can now be experienced and a sense of divine indifference appreciated.

Explanation—Instruction: You can give more than receive explanations and instructions, and either way you are not so in the dark of not-knowing or the false light of thinking you know. Without pride or panic, you just accept what is in stillness and keep moving, without need for continuing explanation or specific instruction.

Endure—Change: There is nothing you need to change as change comes of itself; and enduring implies not accepting so it goes as quick as it comes. Words like worry and suffer seem to lose all significance as the who and why of these verbs and the "who am I" they infer are taken up by what you now prefer—divine longing that brooks no compromise or change and for which endurance doesn't apply because you want the blissful agony.

After the Taking

With the freeing of the functions, you realize that they are not reasons, excuses or battering rams. The difficulty with the functions is how they are used, the purpose they are put to, the person working through them, which means differentiation and development, orientation and calling, karma and dharma and what God is doing with Maya. And you realize that a similar procedure of differentiation, integration, synthesis and uptake can apply to any pair of descriptors in duality: you can create axes and sets in response to any question or relationship. They all end up in the Causal Triad and then the Egoic Matrix qualifies for the Bodhisattvic Being, as described here or otherwise. There is a special destiny to the preferences that match with that matrix, but all preferences and their opposites find their home there in your divinized human nature. You realize this, you may be becoming this and maybe you are this, but even this has not fulfilled the Lahar in your heart, which is reserved for God and God Realization. So when you feel you are done, give this all to God, the gift of who I imagine myself to be, not who I am but who I was and was not. Indeed you have been the veil to your Self, so slip off this veil for God. Who else should see you like this? Give to God the veil of your false self—worldly-wise, spiritualized and so-called divinized. Give to God your evolutionary history and involutory her-story. Return all maya to the Mother and be done for God's sake.

And then God may take you back to the beginning to do it all again some other way in this or another body, today or another day. Same difference. Life goes on. It is all God's game and heaven's pleasure. And God is entertained by the game, the taking it all apart and putting it together again, and sometimes the greater entertainment is in the story, and sometimes that's the Humpty Dumpty story. Other times it's a comedy, which is good because in the end your destiny is a matter of God's timing the punchline in the mighty joke of Creation. You just have to be there for the delivery, where you and God finally get along and agree it is all Really Lahar-ious.