



LYRICUS DISCOURSE

Calling Forth the Wholeness Navigator

James, the creator of the WingMakers' Materials, has translated these discourses. They are a significant element of the instructional methods used by teachers from the Lyricus Teaching Order, of which James is a member. They are being made available for the first time.

These discourses are dialogues between a teacher and their student, and are recorded for their teaching value so others can utilize the same instruction.

Student: Is God a physical being?

Teacher: Are you?

Student: Of course.

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

Student: I don't know...

Teacher: Can a dead man govern a city?

Student: No.

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

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

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

Student: I can't think of an instance.

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

Student: I think so.

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

Student: Unless it is a child.

Teacher: And who is the child of First Source?

Student: We are.

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

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

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

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

Teacher: When a cloud emerges from a blue sky, there are specific conditions that create the cloud. It appears from the sky, but does not resemble the sky in color, scale, texture, or

scope. And yet, is it not accurate to say that the cloud was a child of the sky?

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

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

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

Teacher: Yes.

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

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

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

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

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

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

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

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

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

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

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

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

Student: Are all seven universes like our own?

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

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

Teacher: Correct.

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

Teacher: This is not a matter of appearance. You are 99% identical to a chimpanzee — genetically speaking — and yet you undoubtedly consider yourself quite different in appearance.

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

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

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

Teacher: Yes.

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

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

Student: Assurance that the universes will not be destroyed.

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

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

Teacher: And how would you do this?

Student: I would need to travel somehow.

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

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

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

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

Teacher: They do not.

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

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

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

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

Student: Why?

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

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

Teacher: Yes.

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

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

Student: And this repeated itself six more times?

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

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

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

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

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

Student: Why?

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

Student: Let it go?

Teacher: Correct. You want your creation to explore and colonize the universe, but you also want your creation to return. Thus, you instill a fundamental instinct within your

creation to desire to return to their place of origin. This is the unification instinct and it is one of the most powerful instincts designed into the soul carriers, of which the human instrument is one.

Student: Then human-like, soul carriers exist throughout the Grand Universe, and all of them are designed to explore the expanding universe, but also to return to the central-most region after they're done. This doesn't make a lot of sense.

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

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

Teacher: How do you mean this?

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

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

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

Teacher: Yes.

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

Teacher: No more than a family is one consciousness.

Student: They are separate?

Teacher: They are both separate and unified.

Student: How?

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

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

Teacher: No one within the Central Race pretends to know the degree in which the Archetypes of First Source have a diminished capacity to recall their Source vibration. However, those within the Central Race are well aware of how the soul carriers of three-dimensional substance, create the condition

of separation in which divine recall is reduced to such a degree that the entity regards itself as separate from First Source, and therefore its capabilities.

Student: Separate from the capabilities of First Source?

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

Student: But an ant is not an eagle.

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

Student: Our bodies cause our souls to devolve?

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

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

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

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

Teacher: And what is the most critical of these?

Student: I suppose the kindling.

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

Student: No.

Teacher: Are you sure?

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

Teacher: Aren't they all critical then?

Student: Yes.

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

Student: Probably not.

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

Student: Correct.

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

Student: Yes.

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

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

Teacher: Yes. Desire and purpose is critical.

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

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

Student: I understand, conditions must be right.

Teacher: So conditions are important also?

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

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

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

Teacher: That's my point. You cannot.

Student: So we can't even discuss it?

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

Student: So what does?

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

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

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

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

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

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

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

Student: Yes.

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

Student: Myself.

Teacher: And why?

Student: Because I know my own limitations.

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

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

Teacher: You're learning very well.

Student: It would be to trust myself.

Teacher: What part of your self?

Student: The soul.

Teacher: And not the carrier?

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

Teacher: Trust the parts and the whole. Trust the connection of these to First Source. Trust the God-Fragment that orchestrates all of this complexity into coherent experience and knowledge that assures the recollection of your divinity. Trust the evolutionary process defined by First Source. Trust each of these above the external voices that meet you, no

matter how infallible they may appear to be. Trust your self-knowing and its ability to guide you in the ascending spiral of your journey.

Student: Even though I am but a student?

Teacher: Are we not all students?

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

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

Student: I suppose not.

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

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

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

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

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

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

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

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

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

Student: How do I recognize this inspiration?

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

Student: Are there techniques to accomplish this?

Teacher: Of course.

Student: What are they?

Teacher: You haven't invented them yet?

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

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

Student: They're different for everyone?

Teacher: I don't know.

Student: How did you create your own techniques?

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

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

Teacher: And if they don't respond.

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

Teacher: Then this is the problem.

Student: What?

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

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

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

Student: I never thought about it before. Maybe?

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

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

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

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

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

Student: I don't understand the comparison.

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

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

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

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

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

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

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

Teacher: You are very welcome.

