



THE SOVEREIGN INTEGRAL

A NEW MODEL OF EXISTENCE

By James Mahu

The Sovereign Integral

A new model of existence

Written in 2021 by James Mahu.
All diagrams and artwork were also produced by James Mahu.

jamesmahu.com
sovereignintegral.org

English Version: 1.0

Copyright: Creative Commons



Creative Commons BY-NC-ND: This license allows reusers to copy and distribute the material in any medium or format in unadapted form only, for noncommercial purposes only, and only so long as attribution is given to the creator.

CC BY-NC-ND includes the following elements:

BY  – Credit must be given to the creator

NC  – Only noncommercial uses of the work are permitted

ND  – No derivatives or adaptations of the work are permitted

The Sovereign Integral

A New Model of Existence

The limits of my language means the limits of my world.

–Ludwig Wittgenstein, *Tractatus logico-philosophicus*, 1922.

AUTHOR'S INTRODUCTION

Consciousness is the most important subject that is the least understood. Take a moment and think about this statement. We know more about the universe than a single consciousness. I do not equate the brain and its neural circuitry as a surrogate of consciousness. They are distinct entities, having distinct capacities and purposes. The brain, inside a protective skull, analyzing and computing information of a single lifetime; and consciousness, which begins at the outer perimeter of self-knowledge like an expanding frontier, is an infinite, unbounded Sovereign, enmeshed in lifetimes and dimensions too numerous to enumerate.

Consciousness is elusive to the measurements and detections of science, because it is perfectly subjective. There is not one consciousness that shares a single identical experience with another. Consciousness is unique to every life form. Every single one, giving consciousness the dubious distinction of being the most difficult thing to map or make explicit, due to the two halves of its reality: infinite complexity and perfect subjectivity.

Throughout history, cartographers tried to envision a map of the world. They used verbal reports from travelers and explorers or they, themselves, were the traveler and explorer. They transcribed these reports into maps that presented a vision of a territory. One could even call it a theory of the planet's geographical face. Tens of thousands of iterations were made mapping the earth, adding details like islands, mountain ranges, rivers, three-dimensional topography; making adjustments when new lands were discovered or conquered. Today we have satellites, fractal geometry and powerful computers to make this fine-grain resolution available to anyone on the Internet.

We need more cartographers to join the effort of mapping the face of consciousness, particularly artists. Since the advent of modern-day science, religious scholars, psychologists, neurologists, biologists, physicists have debated the nature of consciousness. Some artists have tried to capture its invisible “face”—the entity behind our human face—using paint or dance or photography or music or film or writing. Sometimes, perhaps by accident, they capture its imprint in our very human world. When they do, there can be a recognition that the artist and their work had sprung from a new source—a kind of inner reality that outlasts misunderstanding, and with a quiet, but resolute passion, it seeks to be understood.

Understanding consciousness is decidedly undervalued in our culture. While our higher education systems provide diverse, philosophic opinion, and our religious teachings purport to know the nature of the human soul, consciousness remains defined by either an intellectual abstraction or the rounded words of poetry. Interestingly, consciousness is not a real subject. There is no branch of human endeavor that is charged with the study and analysis of consciousness (again, I am not talking about the brain).

While I have repeatedly, even at this early onset, stated that consciousness and the brain are distinct; let me go one step further and make the distinction between consciousness and soul. The sum total of agreed-upon definitions of soul would fill one sentence. Soul is generally thought to be *our spiritual, eternal self*. God, Allah, Yahweh, Brahman, etc., is its creator. It may, through an unknown process, be created in the likeness of God. The soul, after death of the mortal coil, attains a heavenly state, *if* it abides by certain rules. The afterlife—good or bad—is conditioned by the behaviors as a human being on earth. This is the general framework for the concept of soul.

Consciousness, on the other hand, is not the exclusive domain of any particular religious or spiritual organization. It is the one thing that is completely present and infinite, and therefore consciousness is inclusive of all things. The shorthand version of consciousness, at least in my explorations, is that it is a synthesis of a Sovereign

identity (self) and an Integral identity (whole). Thus, my term for consciousness is the Sovereign Integral.¹

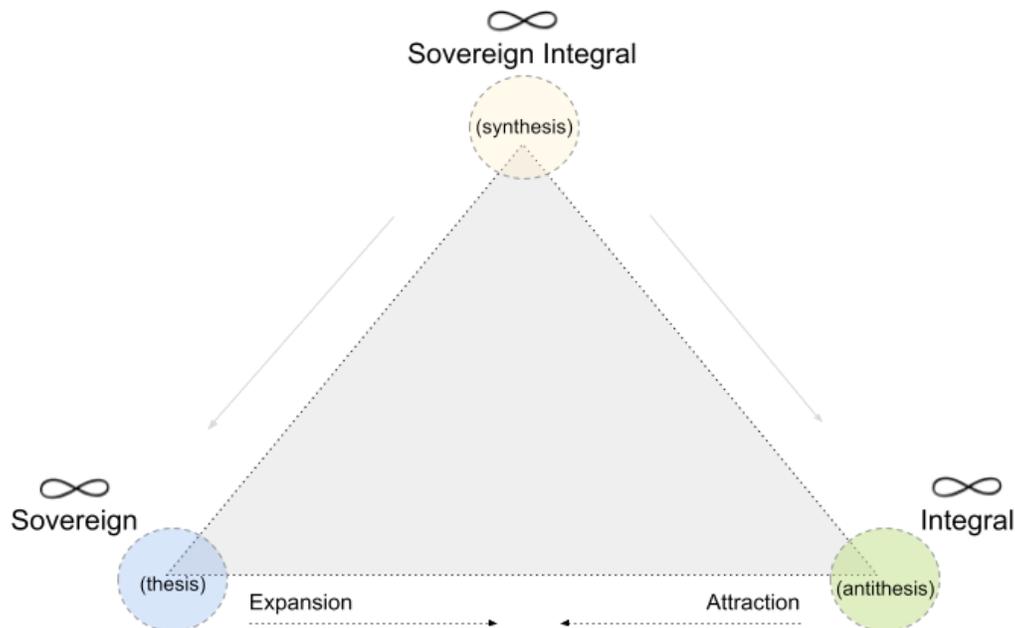


FIG. 1

The term, Sovereign Integral, was first brought out in 1998 when I launched the WingMakers website. It was an embedded definition in the philosophy papers of the initial release of materials, a relatively minor mention in an array of content that included music, artwork, philosophy, a novel and poetry, wrapped inside a mythological story. In this paper, the Sovereign Integral is centerstage. It is the focus. It is presented not as a part of a mythology, but as the most real thing that exists. I want to stress that *The Sovereign Integral* is a nonfiction paper with radical subjectivity, as only consciousness can evoke.

You can substitute the word “consciousness” with the term “Sovereign Integral.” I use them interchangeably. It is simply a new face or facet of consciousness that this particular paper is proposing as an answer to the question, “Why is consciousness so elusive, and what is it, anyway?”

¹ The Sovereign Integral is a pure consciousness that is simultaneously a unique individual and a point of connection to the Integral force that connects all life across spacetime and the realms of duality.

Some might be tempted to say, “It isn’t elusive, people just don’t listen hard enough to the whispers of their soul.” There is some truth to that perspective, but is there a specific *kind* of listening that makes the Sovereign Integral more tangible and real? That is another purpose of this paper, to draw the Sovereign Integral out onto a lighted stage, so it can be revealed, at least at the “skeletal” level and from one vantage-point: mine.

This paper is a theorem on the structure and nature of consciousness. The Sovereign Integral—in terms of its description in the two-dimensional confines of paper or canvas—cannot be more than a theory. There is no proof or scientific explanation of the Sovereign Integral. It does not distill down to mathematics. That is part of its compelling nature. It cannot be defined. And here’s why: The Sovereign Integral is infinite in scope, and because it is sovereign, it is infinitely *unique*. It is expanding in a completely unique trajectory of experience, and therefore, its understanding, expression, perspective, orientation, knowledge, wisdom, memory, *all* are unique. As it evolves its uniqueness, it redefines its very existence. In other words, the Sovereign Integral is not static or absolute or set upon a destination that acts as its end-goal.

Furthermore, the Sovereign Integral is not beholden to any organization or creed or ethnicity or socioeconomic status. It is *independent* and therefore, Sovereign.

This is a very important distinction. The Sovereign Integral is a consciousness of infinite and unique expansion. It occupies both the dual and the nondual realms, simultaneously. The Sovereign is the individual Self, the core identity that is always present even when the body-ego is not. It is the bridge between lifetimes and it is the lifetimes, as well. However, as it occupies a human body, its identity is assumed by the body-ego, assisted by the ubiquitous signposts of the Social Program.²

The Sovereign, and its unique connection to the Integral, are dismissed by the body, ego and Social Program, as if it were a child that is being dismissed from the dinner table:

² In the realm of duality, where the collective mind of a species, in a particular spacetime, agrees on a consensus reality; this is the *shared* half of the Social Program. The other half is the unique Social Program that is experienced by the Sovereign. The Social Program contains both halves, and is actually the Integral in duality, reduced in its function and capacities by the dimensions of existence that are dual in nature.

“Carry-on, by all means, but please do it somewhere else”. The ego emerges as an outgrowth of the survival instinct, and later in life, as the protective shield for the harsher realities of the Social Program. The ancestral DNA confers tendencies and talents to the body, which can also have an effect on the ego. Now we have the body and ego, sitting at the “dinner table” enjoying their dinners in peace and quiet, tuned-in to the Social Program. The Sovereign has been dismissed. The Integral repelled.

A little bit about the Integral. The Integral is most similar to the term “Spirit” in religious and esoteric texts. It has a magnetic quality and acts as the core attractor of the Sovereign, because without this, the Sovereign could easily become distracted and its expansion of understanding falls subject to entropy. While these phases occur (free will intermixed with the Social Program), it remains that *the fundamental nature of the Sovereign is expansion to the Integral*.

The hands of evolution are attached to the body of the Integral. The Integral is the intelligence of all realms as a result of being the collecting point of experiential information. It is the companion to everything, and it is therefore, the one thing and essence that enfolds all life. The two entities at the table (body and ego), immersed in the Social Program, are, by comparison, exclusionary. They are the tribal cliques that dominate the landscape of human, social culture. It is precisely through this tribalism that the Integral is thwarted by the body-ego-social program—the triad that obstructs the Sovereign Integral consciousness, and therefore, muddles comprehension of its presence and purpose.

I maintain that this is purposeful. It is the means through which the Sovereign can remain in separation from the Integral, and, in a sense, lose itself in the body-ego. This allows humanity to be human. There is joy in the enchanted flesh, and human experiences cannot be contrived as though they were products of factories. They require oblique light, and separation from both the Sovereign and the Integral.

This paper is not designed to improve anything or replace anything. It is not even designed at all. You see, I wrote it, diagrammed it, and painted it, for myself. Once it was collected and I could see the value in it, I decided that I would share it. That is the sum

total. There is no publisher, no editor, no organization, no artists and no designers. No other voices (other than the translators) entered this work.

With that qualification in mind, I submit that *The Sovereign Integral* paper accurately represents my explorations as a cartographer of the face of consciousness. It may be radically different from your own, and for that, I acknowledge no claim to it being more valuable or better than anything else. It is possible that these maps of consciousness and existence only apply to me. That is, after all, the nature of the Sovereign Integral. Subjectivity is the default state in a free will, infinite multiverse where individual consciousness is interwoven with all others.

I want to acknowledge that this project rests on the shoulders of a great many Sovereigns who informed these maps. Their work and contribution became my bridges. I do not make any claim that these maps represent a path to realization or enlightenment. They are, at most, an on-ramp or starting point for holding and examining the Sovereign Integral consciousness in your imagination.

This paper exists partly as my hope that others will want to examine the Sovereign Integral and allow it enough space and time in their lives so they can welcome it. The other part is because the mythology of consciousness is the most interesting of all mythologies. The reality-makers that we all are, observe and learn. We watch our lower expressions in duality wrestle, tame, or transform their consciousness to include the nondual worlds and form an integration based on a larger, more dimensional love.³

There is a fundamental truth, and often people get anxious or frustrated with this truth, but it must be accepted: The consciousness of the Sovereign Integral is not accessible to the five senses. It can only be accessed through the imaginative faculty, and this faculty is not in the brain or pineal gland or the body or the ego or even the heart. It is a sensory receiver of the higher mind, that part of the mind that cares about redefinitions and expansion into the Integral. It is not interested in human achievement, psychic or spiritual phenomenon. The higher mind, the Noble Mind, *imagines* the Sovereign Integral

³ This form of love is defined as the overlap of the Sovereign, the Integral, and Sovereign Integral. It is love as an integrative force that fully appreciates free will. It is discussed in more detail in Section 2.

and invites its consciousness into the human domain with a specific intention: expansion to the Integral state.

As mentioned earlier in this introduction, consciousness is the most important subject that is the least understood, and therefore, that continuum is the widest dichotomy of human knowledge in both the individual and collective sense. This is precisely why this subject is critical to understand, because it, perhaps more than any other factor, can create behavior that is Integral-minded, yet grounded in the appreciation for the uniqueness of the Sovereign.

Your identity can shift, and given this natural ability we have as humans to explore identities, we need to be nimble, always with the outlook of deepening our understanding of our Sovereign, while expanding our reach to the Integral. We need to be aware of our resonance points with art, culture, consciousness, social norms, education and the shared reality of being human in this time and place.

There is a phrase, “Just tell the truth.” However, in the case of metaphysics and consciousness, there is only theory—relative truths. These relative truths are really just opinions—varying opinions, sometimes, quite opposite opinions. The point is, one cannot tell the Truth of how we exist, why we exist and what we truly are or how we came to be. There is no set of words (in any language) that can adequately describe or explain the intricate and fractal nature of consciousness as it slips between dimensions, lifetimes and infinitely varied experiences.

If this could be explained, this paper would be about that. The very best that any of us can do is to explore maps of consciousness and be sensitive to our resonance points. Is there a feeling of expansion or constriction? This resonance is a *feeling* more than an intellectually reasoned-out experience.

This material may feel slightly “cool” to the touch. This is due to its focus on the *mind* of consciousness, rather than the *heart* of consciousness. It is more directed to the higher mind of consciousness, which is particularly open to concepts that are unbounded,

unmoored, dynamic, evolving, enigmatic, self-directed, and yet, reasonable. Perhaps even logical.

Let's take a look at how consciousness is popularly defined.

Merriam-Webster Dictionary (Full Definition)

Consciousness:

- 1: a) the quality or state of being aware especially of something within oneself
b) the state or fact of being conscious of an external object, state, or fact
c) awareness, especially concern for some social or political cause
- 2: the state of being characterized by sensation, emotion, volition, and thought
- 3: [the totality of conscious states of an individual](#)
- 4: the normal state of conscious life regained consciousness
- 5: the upper level of mental life of which the person is aware as contrasted with unconscious processes

It is the third definition of consciousness that is most relevant to us. However, I do, as you will see, redefine what "totality" means. Consciousness is an infinite canvas, so vast that a single paper like *The Sovereign Integral* can only paint a single pixel. I had to carefully choose which pixel to paint.

The Sovereign Integral consciousness is all-inclusive. You could be an atheist or a devout religious scholar and still see how these maps of consciousness could "bolt-on" to your present belief in consciousness or the human soul. As I mentioned before, this paper is not meant to replace anything. You may still be an atheist or a devout religious scholar after reading this paper, there is no need to change your social network, life's work, or a single relationship. This paper is not about any of that.

The Sovereign Integral is like an Imaginary Being.⁴ It is not a human being. It is not even an enlightened being. It is infinite and interdimensional in both dual and nondual realms, which, as impossible as that may sound, we, nonetheless, can imagine it as us.

The philosophy that originates from the Sovereign Integral is best described as *expansion*. Anything that is stale, crystallized, pinned down like a specimen and can be described one day the same as the next, is not from the Sovereign Integral.

Consciousness is like weather: it is always changing. Anything that describes a destination or endpoint or culmination of effort or achievement of purpose, is not from the Sovereign Integral. It expands in infinitude.

Thus, with such an Imaginary Being as the Sovereign Integral, how does it live and breathe in our world—the shared reality of humans that we all live in? If science can never pin it down, if religious and spiritual texts are too vague, how do we stand a chance to ever bring this entity into our human sphere, in a meaningful way?

That is precisely what this paper is about. It is my belief that it is the function of artists to bring the Sovereign Integral consciousness into human culture so that its imprint, its energetics and its perspective can be more deeply felt as an inspirational factor in all of our lives.

⁴ Defined in paragraph 140...

You were not invented for darkness.



Section 1

The Sovereign: A General Model

In this Section we will start with the Sovereign, then, in the following Section we will take a closer look at the Integral.

1 Consciousness is a synthesis of two completely antithetical identities (Sovereign and Integral); and while it is intrinsically and infinitely unique, it does possess common characteristics that apply to all entities incarnated in the realms of duality. This is one: We are a unique mix of Sovereign and Integral, but in the realms of duality, these qualities undergo distortions brought on by the body-ego-social program, what I call the “veils of duality.”

2 The Sovereign, as it has been used in literature, is a term used to describe a King or Monarch. Here’s what the dictionary says:

Merriam-Webster Dictionary (Definition)

Sovereign:

- 1:
 - a) superlative in quality
 - b) of the most exalted kind
 - c) having generalized curative powers
 - d) of an unqualified nature
 - e) having undisputed ascendancy
- 2:
 - a) possessed of supreme power
 - b) unlimited in extent
 - c) enjoying autonomy: independent sovereign states
- 3:
 - a) relating to, characteristic of, or befitting a supreme ruler

3 As you see from this definition, *sovereign* and *power* are closely allied concepts. The words I highlighted in blue are related to my definition, but as you will see, my definition of the Sovereign may feel a little surreal to your body-ego-social program—that part of you that you identify with, as *You*. My only suggestion is to have one self-discipline while

you read this Section (if not the entire paper): guide your mind to remain open and explorative.

4 To understand the Sovereign, we need to first understand what is meant by the *higher self*.

5 In nearly every definition of the higher self that I have studied, it is a singular entity, paired with a specific body and represents the spiritualized center of the personality of the individual it serves. It is a relatively new form of thinking about the soul or inner spirit of an individual. It suggests that the higher self shares its wisdom for the purpose of guiding the individual to a spiritual realization of one kind or another. The higher self is, in every way, a counselor in the matters of the spiritual life of an individual. It posits that one's salvation is a personal process, not necessarily dependent on an outside influence. In general, the higher self is a more aware version of the body-ego, and more of a spiritual guide for an individual.

6 The higher self is not the same as the human soul. Similarly, the Sovereign is not the same as the higher self.

7 In the case of the Sovereign, in the nondual realm, it is the collected identity of each dimension of consciousness (level), and each state of existence (lifetime). The Sovereign is aware of the nondual Integral and is consciously seeking to unite with its state of consciousness in order to experience the Sovereign Integral consciousness.

8 In the realm of duality, where the body-ego of all humanity defines our shared reality, what I refer to in this paper as the collective Social Program, the Sovereign inhabits the mind, emotions and body-ego, not unlike an astronaut inhabits a space suit.

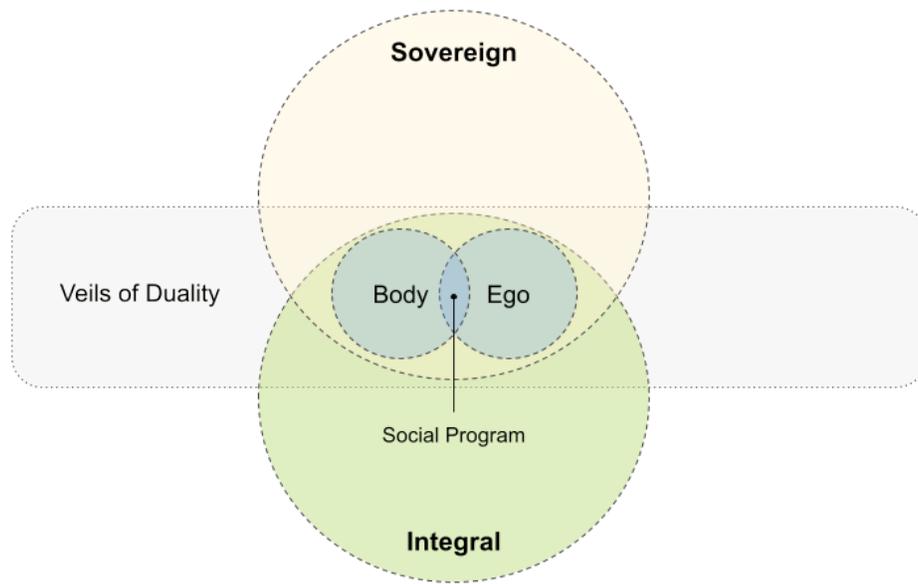


Fig. 2

9 You could say that the unfractured Sovereign lives in the nondual realm, while the fractured Sovereign lives in duality. The fractured and unfractured are one, individualized, infinite identity, however, the veils of duality and the body-ego obscure the Sovereign and the Integral, to the point where it becomes doubtful that they even exist or if they are believed to exist, their definitions are narrowed in scope and function.

10 The important thing to understand is that the Sovereign inhabits lifetimes across species, gender, time and space; and it operates across dimensions in each of those lifetimes. This is the process through which each Sovereign is infinitely unique and individualized. The consciousness that defines the total individual is the Sovereign. The goal of an individual can be to align the dimensional Selves of a particular lifetime and express the core Sovereign through all dimensions of that life, allowing the Sovereign—the core Sovereign—to fuse with the body-ego, and to an extent, reduce the drag, inertia and gravity of the Social Program.

11 Fractals, oddly enough, are important to understand in order to envision the Sovereign. A fractal is a recurring pattern, mathematically generated, that repeats at infinitely higher and lower scales. In other words, fractals appear the same at different levels of scale, but scale itself confers a special meaning to a particular level. The concept of Sovereign, for example, is not merely cloned at different levels, it changes in complexity, meaning, vibration, expression, and life force on each level, and this is

because each level evokes a different Sovereign through the Social Program, which itself, varies from level to level of consciousness.

12 Fractal geometry, however, is contained between one and three dimensional space. But what if a fractal—in concept—could traverse all known dimensions of consciousness? Dual and nondual realms? In other words, there is no dimension that can contain it. This is what is being proposed in this paper. The Sovereign and the Integral are fractal in nature. They are the fluency between lifetimes (Sovereign) and dimensions (Integral). At whatever scale, frequency, density or vibration that existence can be, there is both the Sovereign and the Integral. They are the only intersection of opposites that is fractal.

13 (I did warn you that it would get abstract. I apologize, and in that same breath, I will cite the cliché: *Not everything will sink in the first time you read it.*)

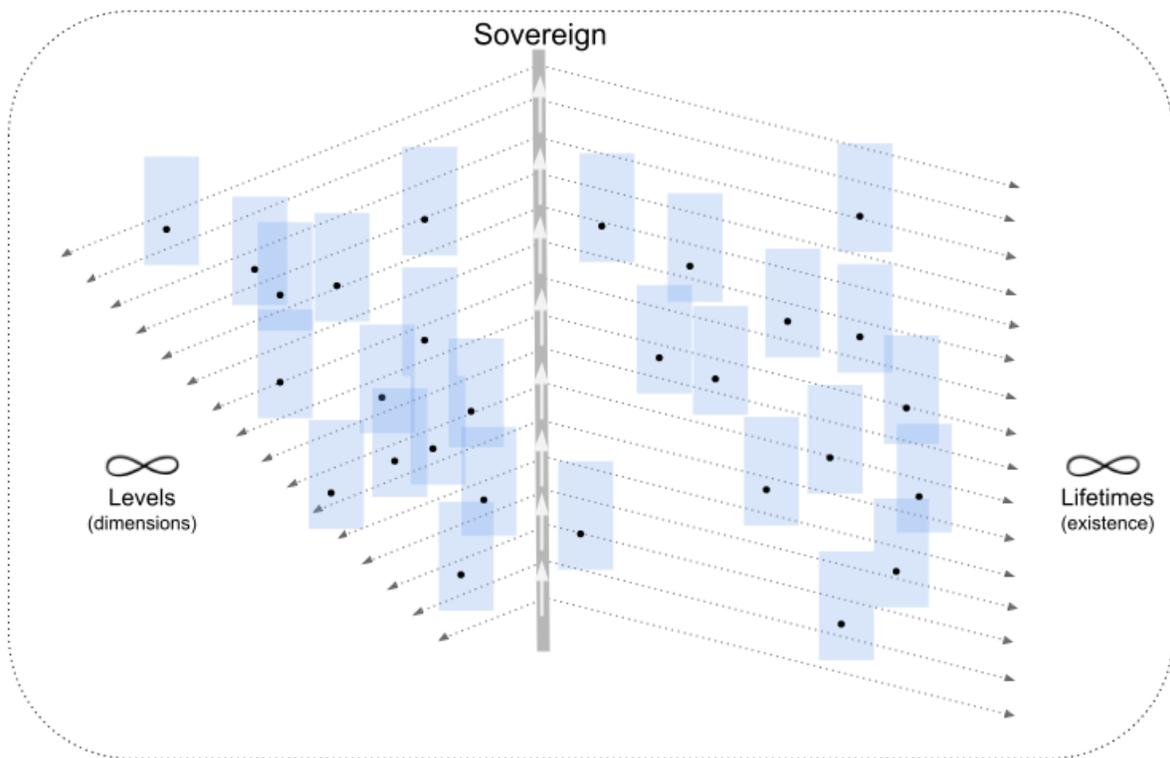


Fig. 3

14 The diagram above is a visual representation of the Sovereign. (I acknowledge that my depiction of fractal concepts that flow between dual and nondual realms, like the Sovereign and Integral, is wrong at the first mark of the pen or tap of the keyboard.)

15 The Sovereign, in this diagram, is the collector of experience across Levels and Lifetimes. It is not the Sovereign's only role or function, but it is a central one. Meaningful experience that is useful in deepening the Sovereign's understanding of love, intelligence, interconnection and expansion, becomes the valuable and vital substance of its existence.

16 The Sovereign is a singular, yet composite entity that inhabits unnumbered bodies, egos, times, places, social programs and dimensions. It is not isolated in one lifetime, gender, planet, or even species. The Sovereign is the core identity of an individual regardless of the life form it inhabits and the experiences therein. A particular lifetime—whether as an ant or human, plant or dolphin, chimpanzee or cat—is the experience of a Sovereign in a three-dimensional species-based reality. The Sovereign experiences these various lifetimes within a specific species (body-ego⁵), a specific social program of that species and during a specific time and place.

17 The Sovereign is the prism, the Integral is the light, the lifetimes are the colors, and the levels or dimensions in which the lifetimes play out, are the stage. The Sovereign is agnostic as to the body-ego-social program. They are all of value. Each contributes to the broadening and deepening of its understanding of the Integral, guiding its synthesis to the Sovereign Integral consciousness.

18 So it is, with the feather of hope that we first learn to fly. In all great, personal transformations, there is an inception point—a time and place where the headwaters bubble to the surface. It starts with a trickle of water that turns into a stream that turns into a creek that turns into a river that turns into a larger river that empties into an ocean. This is the way of life under the lens of time, and while the Sovereign Integral is not of time, the Sovereign and the Integral dwell in duality, and are therefore subject to time.

19 The body-ego is the temporal Sovereign of human reality, just as the mind is the temporal Sovereign in the mental realm. Each level, a new Sovereign identity exists. The Sovereign is an interdimensional fractal⁶ of individualized consciousness. That is, it

⁵ Animals, insects and plants have a Sovereign that is their body-ego. This is part of the fractal nature of the Sovereign.

⁶ Defined in paragraph 163...

moves across dimensions or levels, and while these different expressions of a Sovereign may appear similar in nature, at each new level of consciousness, a difference emerges from the unique experiences of the Sovereign's existence within that particular level and lifetime.

20 One of the more notable aspects of this definition is that the Sovereign inhabits other species; it is not confined to the human species. This denotes that all life is sovereign. A Sovereign could be in the body-ego-social program of an ant, tuna, hawk, giraffe, gorilla, dragonfly, starfish, apple tree, octopus, in addition to inhabiting a human body-ego and adjusting to its social program. And that is only earth.

21 The Sovereign represents the interdependence and interconnection with other life forms and Nature in general. It is, as an interdimensional consciousness, pursuing evolution and expansion in every reality-dimension of its existence, whether the Sovereign is experiencing the reality of a moth or a human being. Each species has its own species-specific reality, which includes the social program for that species and spacetime. The body-ego, in a species-specific reality, is the species' interface with the Social Program. Yes, even a yellow-fin tuna or a silver oak tree has a Social Program that they are immersed within. The Sovereign fills, powers, learns from, inspires, and expands into the body-ego, interacting with the shared reality of its species, and following cues from its Social Program.

22 Perhaps, at least to me, this is the most interesting quality of the Sovereign: it is not fixed in time and space; it is interdimensional. The soul, the higher self, the inner spirit, the atman, the eternal self, the sons and daughters of God—they were all fixed in time and space, that is, they were attached to a specific human until death. It was our spiritual alter-ego that went on after death as a spirit-being, usually, to a better place.

23 However, the Sovereign is not fixed to a particular human being in a particular time and place. The true Sovereign, not the body-ego, inhabits spacetime, not merely a specific body-ego. It does not exist in either a single lifetime or a succession of lifetimes, culminating in bliss, nirvana, heaven, or becoming an angelic teacher. The Sovereign, wearing multiple body-egos in multiple realities, learns the wisdom of a place and time in order to express and appreciate the Sovereign Integral consciousness.

24 The Sovereign stays with a particular body-ego for the scope of a lifetime, and then, somewhat like a revolving door, transitions into a new body-ego-social program. For most, this transition after death feels like an inertia of their human life just completed. They remain largely the same in terms of their belief system learned in their just

completed human life. This belief system powers their experience, because the belief system creates intention, and this intention does not end when the “cord is cut.”

25 For example, if I am a devout believer in Christianity, my intention is to get into heaven; be on the right side of Jesus; and reflect the values of Christianity to the best of my human ability. I am admittedly simplifying this set of intentions, but for the sake of brevity, the belief system casts the intentions for the individual as a significant part of their Social Program. And after death, the Sovereign (body-ego version) consolidates their learning and then selects a new body-ego-social program from an impossibly diverse matrix of realities.

26 This gives intrinsic value to all life, because all life hosts a Sovereign. This is, in part, why the Sovereign Integral is inclusive of all things. It enfolds all things. It inhabits all things. It is all things. It answers the call as to why human culture needs to embody this fundamental premise of equality, and why our collective Social Program, over time, will include this perspective. Equality, in this definition, is wholeness. It is not the equality of “we are the same.” The true Sovereign is the core identity of all life in whatever form it takes, and in whatever spacetime it expresses itself.

27 On planet Earth, approximately 110 billion human beings have been born since human beings came into existence. Now, consider Nature. How many plants have lived on earth? How many insects? How many fish? How many mammals? You get my point, life on earth, as part of what we call Nature, is near-infinite in number. The Sovereign consciousness has been shaped through human life forms *and* Nature, if it were not, how could the Integral exist?

28 The Sovereign is the student of duality. It is as much the confused human as the enlightened soul. For what purpose does the Sovereign journey into a life form? To learn? To experience? To understand? To embody the Integral perspective? The Sovereign is always in the state of expansion to the Integral, even when the body-ego seems bent on tribalism and competition.

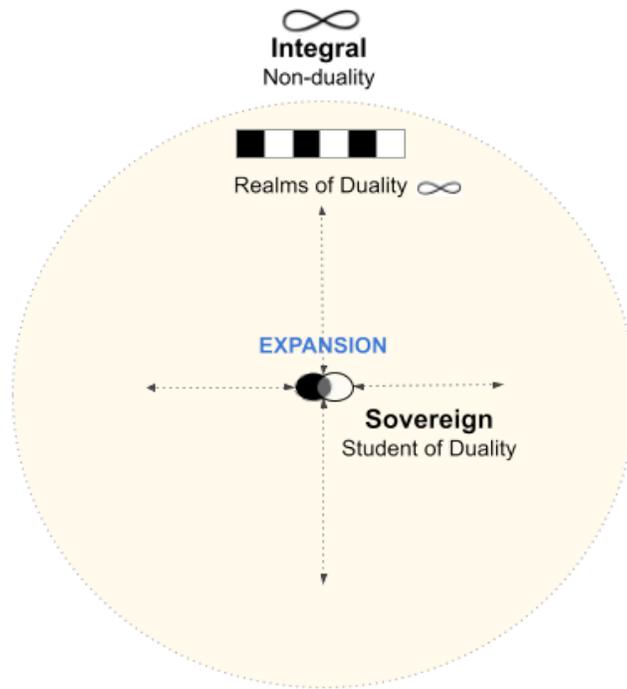


Fig. 4

29 A critical element in the definition of the Sovereign is the level of intelligence that we place on the unfractured Sovereign—the collected identity. The soul was created in the image of humans. That is to say, that the soul is essentially a good version of us that just happens to live eternally, and just happens to share occupancy with our body-ego on planet earth. If the soul is the creation of humankind, it is reasonable to hypothesize that its intelligence is bounded by human intelligence. While there is no IQ test for the soul, generally, those who believe in the soul, would say it is very smart. Certainly smarter than a human being, but how much smarter? How much more aware?

30 The Sovereign, as the student of duality, is marginalized by the body-ego-social program. This expresses itself in the tribalistic ownership of concepts like spiritual enlightenment or truth or social value or the best path to heaven. The Sovereign is diluted to such an extent that it has become a human soul tethered to one body, one species, at one time, with one goal: live in eternal bliss. The Sovereign's intelligence is of a different order. Its intelligence is the expression of the nondual within the worlds of duality. It is the intelligence of merging the Sovereign with the Integral for the purpose of generating beauty, wisdom and love.

The Sovereign in the “Veils of Duality”

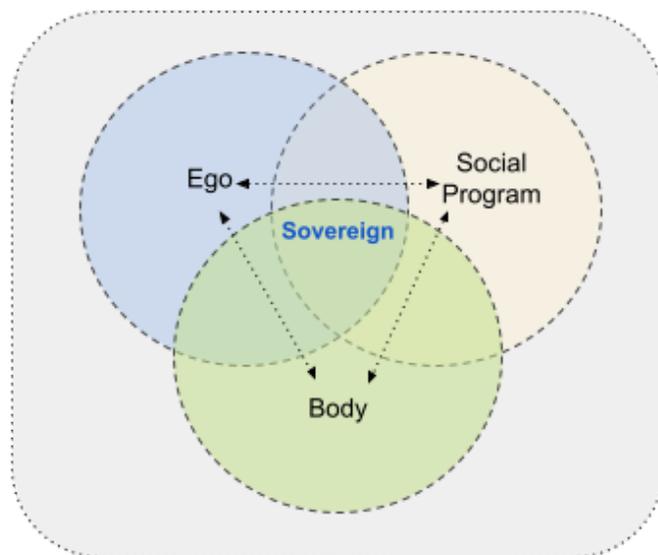


Fig. 5

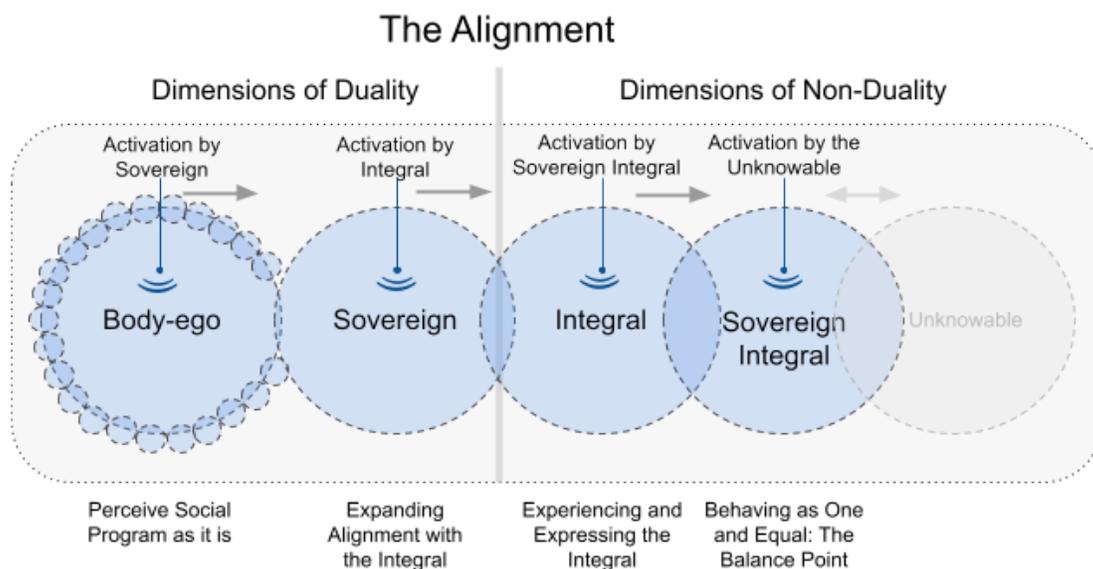
31 There may be some of you, who, in looking around at human culture, wonder how it would be possible for an interdimensional entity with the intelligence of a Sovereign, as defined in this Section, to be so corrupted, so utterly distorted and seemingly disempowered. Why would such an intelligent being allow its own diminishment? The simple answer is that the “veils of duality” enable separation from the core, nondual Sovereign. This is precisely what the Sovereign desires—freedom from the nondual in order to explore duality without memory of its Integral nature. It can then, as a consequence, experience the full spectrum of love-hate, good-evil, win-lose, superior-inferior and a thousand variations of duality.

32 The fractal matrix of the Sovereign (i.e., Levels and Lifetimes across species and spacetime) is the defining imprint of the Sovereign. We can only imagine the intelligence of such an entity, particularly as it centers its intention on the Integral consciousness. The Sovereign is not the phenomenon. It is the consciousness—the experienter. The phenomenon is the Integral. The phenomenon of cosmic visions or even the random Déjà vu or drug-induced hallucination are not necessarily desirable and certainly not required experiences. They attract recurrence, because they resonate with the body-ego and carry less abstraction than consciousness itself. The body-ego can become somewhat addicted to phenomenalist experience—seeking it as a means to satisfy the glamor-seeking of the ego or to establish a sense of proof for the mind.

33 The Sovereign perceives life as an expansion of identity that deepens understanding initially through the curiosity of phenomenon, however, this curiosity gives way to the mental models of pure consciousness. The expansion of identity can be nuanced so finely as to be perceived as no change, and again, it is because this is an *internal* shift of consciousness, not phenomenon. Not the stories of phenomenon, but the subtle changes in one's consciousness and perspective that nourish the Integral. Each of us, as Sovereigns, are feeding the Integral consciousness within us, and also outside of us through our personal Social Program.

34 Consciousness is the one thing that we always are. Our body-ego will dissolve back into nothingness, but the Sovereign that is us, is always existent, always experiencing. It is our presence in this world that carries on. It is that eternal flame of curiosity that we are each a part of. It is as much our origin, as it is our destiny.

35 Yet, the attention it attracts from the body-ego, in most of us, is trifling at best when compared to the time and attention we pay to our body-ego. The attraction of the Sovereign to the body-ego can only be felt and imagined by the body-ego. This is why the practice of the heart virtues⁷ is important, because through them, we can access the Noble Mind and utilize the imaginative faculty therein, allowing us to imagine the subtle finery of the Sovereign consciousness, and inviting it into our body-ego as an equal.



⁷ Heart virtues, as presented in the WingMakers materials, consist of six primary behaviors: appreciation, compassion, forgiveness, humility, understanding and valor. When they are expressed, these behaviors are bestowed to the Sovereign, not to the body-ego. The expression of the heart virtues is both to oneself and any life form that shares our spacetime (the infinite moment).

Fig. 6

36 The diagram above represents the process of unfoldment as it pertains to the dual realms and the Sovereign's experience—through the body-ego—of innumerable lifetimes, levels and species. The Sovereign is the activation point of the body-ego in each specific lifetime, however, the body-ego has free will to reject its invitations of expansion and reality-testing. The Sovereign is the activational current that sparks the interest of the body-ego in the Sovereign perspective and from the insights therein, the body-ego can then reinterpret its personal and collective Social Program. Similarly, the Integral is what activates the Sovereign to expand into an alignment with its energy and culture. It is the Sovereign Integral that activates the Integral to amplify its attraction to the Sovereign, in effect, to encourage it to build a culture of the Sovereign Integral within the species, one Sovereign at a time, knowing that these maps and models—at whatever resolution they appear—attract the activated Sovereign.

37 There needs to be a relative balance between the Sovereign and the Integral, otherwise there could be Sovereigns who are ready, but the Integral is too undeveloped in the culture that the Sovereigns must wait, attaching themselves to familial beliefs or delaying the expansion of their belief system. Similarly, the Integral could be strongly magnetic yet, there are very few Sovereigns who are activated and willing to experience and express the Integral. They lack readiness because they are indifferent to the attraction of the Integral, in that they desire to live exclusively in the body-ego.

38 This balance is fundamental to the activation of the unfoldment process, which then stirs the inception point for the Sovereign Integral consciousness to manifest in the realms of duality. We begin to imagine the Imaginary Being, whose presence in our life emerges through our Sovereign, and can be experienced and expressed through the body-ego and our Social Program.

39 The body-ego, once activated by the Sovereign—particularly as technology accelerates and compresses time—needs patience; tolerance to challenge; replenishment of commitment; and time to contemplate; these qualities support our persistence to deepen and expand our understanding of the Sovereign Integral consciousness. These are, admittedly, highly abstract ideas, and it is easy to feel that they are irrelevant to our world. However, the threads of understanding that I am attempting to weave in this paper are fundamental. They seem abstract, but they are pointing to the essence of existence.

We will now explore the Integral and its purpose.

The Host of inception, pulling back the curtain



Section 2

The Integral: A General Model

This Section will focus on the Integral, then, in the following Section we will focus on the emerging definition of the Sovereign Integral consciousness.

40 As mentioned in Section 1, consciousness is a synthesis of two completely antithetical identities (Sovereign and Integral). While we now, at least theoretically, understand the general structure of the Sovereign, it is time to turn our attention to the Integral. If a Sovereign was a moth, then the Integral would be a flame. The Integral is the primary attractor that inspires the Sovereign's desire to experience and express the Sovereign Integral consciousness. It is the underlying catalyst of a time-based transformation, drawing individual, infinite uniqueness into the synthesis of unity and individuality.⁸

41 Before we embark on a definition, let us review the dictionary's choice of words:

Merriam-Webster Dictionary

Integral:

- 1: a) very important and necessary
b) *essential to completeness*
c) formed as a unit with another part
d) composed of constituent parts
e) lacking nothing essential

42 The Integral, in this definition, is more closely aligned with item 1b: *essential to completeness*. However, to understand the Integral, one must understand the Social Program, because the Social Program *is* the Integral in the realms of duality, in much the same way as the body-ego⁹ is the Sovereign in duality. In being human, we are all more expert in the Social Program than we are in the core, higher-dimensional Integral.

⁸ In the WingMakers philosophy this transformation and the path therein, was termed: *I am We are*.

⁹ A friendly reminder, body-ego is not exclusively human or a three-dimensional existence.

43 The Social Program is subjective. That is, each individual experiences their Social Program based on their Sovereign's unique understanding of itself and the Integral. The Social Program for human beings is shaped by institutional and natural causes.

The Integral's institutional elements are:

- Education
- Government
- Religion
- Culture

The Integral's natural elements (associated with the body) are:

- DNA
- Collective memory
- Instinctual intelligence
- Nature

The Integral's natural elements (associated with the ego) are:

- Family
- Friends, mentors and social groups

44 Collectively, these elements influence the individual Social Program of a particular species distilled down to a Sovereign. For example, while a mouse's Social Program does not possess institutional elements, it is nonetheless rich in the natural elements, as categorized above. The diagram on the next page represents the different focal points of the Social Program depending on the complexity of the species.

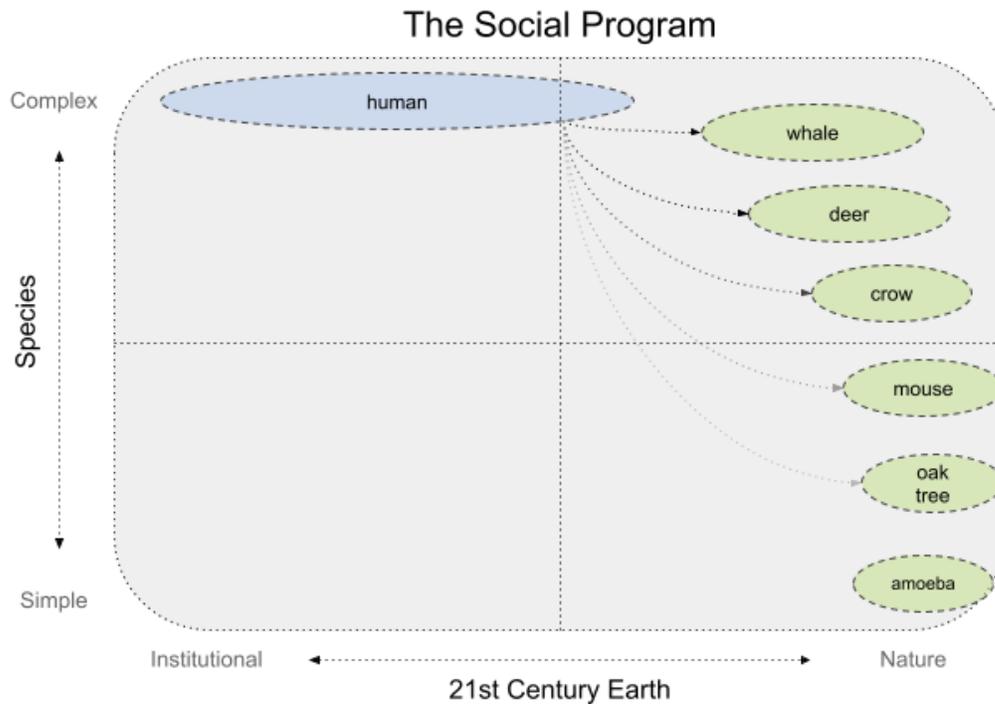


Fig. 7

45 The human Social Program is the only one that is institutionalized, and to the extent that less complex species have an institutional element in their Social Program, it is derived from humans. In other words, the human institutional elements impact on, and become the exclusive “institutional” element for, other species on earth.

46 Each species has its own Social Program that informs its body-ego (i.e., dual Sovereign), and as is the case with human beings, the Social Program is unique for each individual expression of a species. The range of that uniqueness correlates to the complexity of the species, in other words, the higher the complexity of the body-ego, the more variation in the Social Program.

47 If viewed through the continuum of time, the Social Program evolves, in some cases, radically. For example, the human Social Program, in the course of two-hundred years, has evolved from horse and buggy and the telegraph; to space travel and internet-tethered cell phones. This technological surge, as we can imagine, has played a significant role in the evolution of the Social Program—not only for humans, but almost every other species on earth. Religion and government, however, have evolved at a comparatively slower pace, while culture is somewhere in between.

48 It is important to understand, and it is the reason I reiterate once again, that the Social Program, in the realm of duality, is the literal manifestation of the Integral. Therefore, human reality is not an illusion or simulation, it is simply a dilution of the Integral consciousness made possible by the proper functioning of duality. Human beings are generally not delusional. It is the unique interrelationship of the body-ego-social program that appears delusional, but the Sovereign and the Integral are truly in control of the dual dimensions of consciousness. They are co-architects of the game of life whose playing field, in our case, is centered in the third-dimensional reality of earth, in the twenty-first century.

49 This is an important distinction between the Sovereign Integral consciousness and the religious, spiritual and metaphysical perspectives. Sovereigns expand in the only direction possible: to the Integral. They experience life from countless different perspectives, but always—and this is really the only illusion worth noting—one lifetime at a time, which allows the embodied Sovereign to *focus* on one body-ego-social program triad.

50 The Social Program is the controlling force of a free will universe that prevents a species from spiraling into chaos and unretrievable imbalance. Behind the institutional and natural forces that compose the “body” of the Social Program, the Integral consciousness is unfailingly attracting the planetary-level consciousness through each Sovereign on all levels of consciousness. The individual body is biology. The individual ego is the social identity and the locus of empirical experience. These personas live within both the Sovereign and the Social Program. We adopt the mental models of the Social Program and they adopt us.

51 As stated earlier, the Social Program evolves in the realms of duality. The dual realms possess both the known and the unknown. Within the nondual realms there exists the Unknowable.¹⁰ It is possible that the Social Program is only relevant to the dual realms, but the nondual world is, as just stated, Unknowable, and therefore it is possible that the Social Program extends to all dimensions of existence.

52 This lack of finality—of a certain destination—is simply an outgrowth of the Sovereign and Integral’s existence in duality. But these uncertainties, due mostly to the infinitude of the Sovereign and Integral, as strange and inexplicable as they may feel now, are natural in the dual realms. We are, after all, students of duality, but as Sovereign Integrals, we are birthed into the nondual realms, which to our body-ego make each of

¹⁰ Defined in paragraph 184...

us, at our core, Unknowable to our lifetimes in duality. These realities, understandably, are unnerving for some, if not all of us.

53 I would hold true, that if you do not feel these aspects of the Sovereign Integral to be unsettling, you are probably not understanding the fullness of the conceptual model that is being proposed. The Social Program has been very clear for thousands of years (which conditions the DNA and ancestral tendencies), that human beings are the apex life form on earth, our solar system and probably the known universe. Human beings live one life or multiple lives in succession, which ends in either non-existence, purgatory, heaven or hell, karma-free or eternal bliss. Human beings were locked in a competition to survive and thrive. These were the choices. There was no choice called the *Sovereign Integral*.

54 There is an Integral of the Sovereign (different lifetimes/levels/species experienced in duality) and then there is a collective Integral of all Sovereigns. These Integrals are never complete, as is the nature of fractals, so in that sense, they are not standard concepts that are fixed in definition-concrete. We are all members of the Sovereign Integral Network.¹¹ And when I use the term “we,” it is the most inclusive definition that one can imagine.

55 This concept sparks a range of new behaviors, but perhaps its most notable behavior is a deepening kinship with all life. The framework of the Sovereign Integral is inclusive of everything—politics, money, power, ethnicity, injustice, religious competition, etc. It absorbs differences and unifies them in the same instant of realization. This is its power in the worlds of duality.

56 My final comment about the Integral is related to love (eventually, everything is). Everyone knows the Integral. This is the Integral’s great perfection: We know it as our unique, human reality, because that is what the Integral is to each Sovereign. It is the Sovereign’s reality in each dimension of consciousness, and while their human experience is similar to that of their neighbors, they are, as a Sovereign, perfectly unique in the expression and experience of the Integral.

57 Love is inclusion and expansion. Love is extending kindness to all expressions of the Sovereign. Love is intelligence. Love is alignment. Love is the attraction that pulls the Sovereign to the Integral. It cannot be any other way, because it is through the heart that the body-ego can touch the Noble Mind of the nondual Sovereign. The Noble Mind

¹¹ Defined in paragraph 191...

is where the faculty lives that enables us to imagine the Sovereign integral and how it would live in a human existence.

58 The Integral is perhaps most closely aligned to the term, *Spirit*. However, Spirit, as it is commonly used in religion, is a mysterious omnipresence that is the votive force of God; the “eyes and ears” of the Highest; that silent, invisible force that permeates all life (or at least human life). The Integral, in contrast, is not really mysterious, but rather misunderstood. After all, it is each of our absolutely unique *realities* that only we know and can know, so how can that be mysterious?

59 The Integral’s lineage and creation are Unknowable to our human counterparts. We are taught that a living intelligence connects us as Sovereigns and that those Sovereigns manifest in every life form. We have never been taught that in one’s reality, in the moment, the Integral is right before our eyes, ears, hands, mouth, nose, feelings, intuition and imagination. It is present in every nook and cranny that is our unique reality.

60 We do not understand this, but it is not mysterious. It is not hidden; it is the opposite of hidden. We, human beings, since our inception on this planet, have not understood. Perhaps in some ancient time, humans—as a whole—were more connected to some of these concepts, but reading our history, religious and philosophical papers, I have not discovered such a time. The concepts of the Sovereign Integral, to whatever extent it was known, were always held in small pockets of humanity, where it could be learned without inviting persecution from the State or religious quarters.

61 All of our choices, in one lifetime, culminate to a point in time that we call the *moment of reality*. It is that place and time where the Integral lives most vibrantly. Where its energy is vital, its pulse felt, its purpose in our lives better understood. Our life, at this moment, may be a dusty window into the Sovereign Integral consciousness, but it can be washed and made clear or at least clearer.

62 This paper is a way to see the Integral more clearly and appreciate its presence, but it requires one thing: We must be willing to focus. I know for many of us that is a difficult thing to do in the twenty-first century. However, if we want to understand the Sovereign Integral perspective to the point where it is in our step, in our eyes, in our words, in our touch, in our tone, in our thoughts; it will require focus, as this is neither a simple or short bridge to cross.

63 I realize that many people believe that truth should be simple. Somehow, all of the multiverse's infinite complexity can be reduced to simple truth. I do not subscribe to that perspective. Neither do I believe that an attainment of truth should require twenty years in a monastery. The place of focus I speak of is a place where we can read, contemplate, draw, write, or whatever we need to do in order to grasp these concepts and carry them inside us for a time. This allows us to experience them; to see if they expand our sense of what is true or possibly true.

64 The Integral is essential. One could say it is the *most* essential. It enables a fractal experience for one and all. It is the subjective, responsive teacher that pulls us unerringly to itself. This happens over long periods of time, requiring so many lifetimes as to become impossible to count. It is not desired by any Sovereign, deep down, that they rocket themselves to the Sovereign Integral consciousness. It is not a race. This is a gradual, deliberate, unfolding process that plays out over a vast spacetime. It is within this process that we, as a Sovereign, formulate, create, express, evolve, imagine and transmit love.

65 There are many forms of love. It is, as any of us can imagine, a term that is fractal in the same way as the terms: Sovereign and Integral. It is the space that overlaps the Sovereign, the Integral (duality expressions) and the Sovereign Integral (non-duality). This space of overlap, the Mandorla of Empowerment,¹² is love in its purest, knowable form. Its primary feature is to integrate the parts of itself that are separated through duality, while at the same time, permitting free will. This is love and intelligence.

66 Human love, that love that we consider real—here, on the ground, useful, engaging, meaningful, joyful, all of those qualities that we need and value. It is part of our Social Program. It is love that has been socialized, much more than any other fractal concept, and for this reason, it expresses itself, through the human body-ego, as a force that overcomes, conditions reality, sacrifices and worships. These are the faces of human love as the collective Social Program presents it. I realize that any of us could find additional “faces” of love, but I would place those as secondary to one of the four I have cited. However, I acknowledge that there are many more, and we can debate on which four to place in the corners of the following diagram that better depicts human love.

¹² The Mandorla of Empowerment is a consciousness of love that has three parts: The Sovereign, the Integral, and the Sovereign Integral. It is the widest, highest, deepest, knowable love by a human being in the early part of the twenty-first century. The experience and expression of this mandorla is the underlying purpose woven into the “DNA” of the Sovereign.

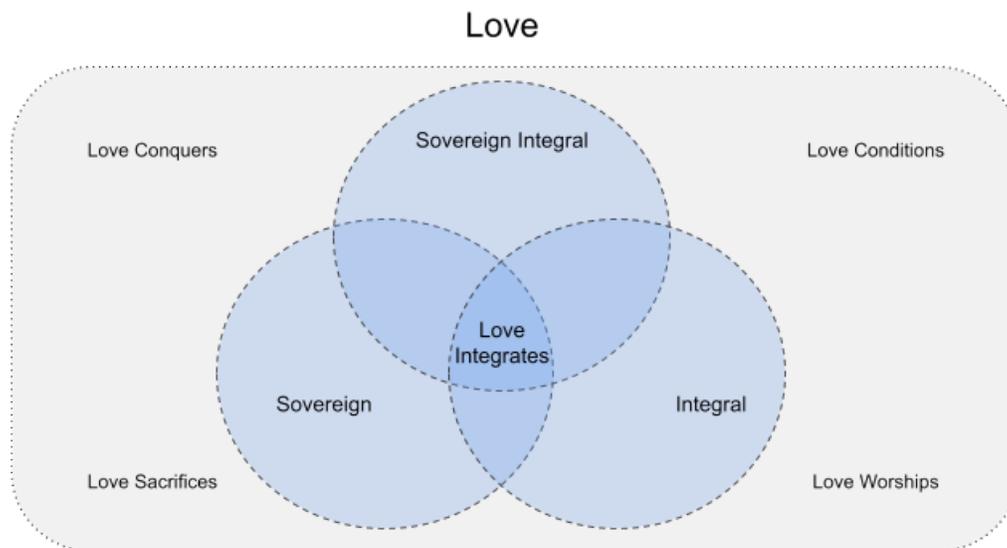


Fig. 8

67 The broader point is not how human love is defined, but rather how the archetype or core essence of love lives and functions. The Mandorla of Empowerment, where the Sovereign, the Integral and the Sovereign Integral overlap, operates a little like elastic bands that allow expansion into new experience, yet always the attraction to the core (the overlap) remains, and it does not matter how far the expansion or submergence is. This attraction is always kindled. This love is the act of bestowing empowerment on the vessels of the Sovereign Integral's expansion into duality! It is a wild, free substance that cannot be conditioned, controlled or owned. It is pure in its expression of the will to integrate, but respectful of all Sovereign's free will.

68 This love is the very essence of the Sovereign Integral. It does not feel rejection. It does not consciously transmit or reduce or even stop transmission. It is not on or off. It flows outward from an inward state of harmony with no expectation. It has no intention. It holds no vision. It is without a single atom of a plan. Yet, it is the most powerful force because it unifies, in coherence, the whole of existence.

69 The Sovereign, the true, core Sovereign, *can do anything that is in alignment with the Integral*. It is the co-creator of the reality it experiences. The Human Self (body-ego) is not consciously *creating* its reality; it is *experiencing* it. The Sovereign creates its portion and the Integral creates its portion. These realities are mixed together by the embodied, dual Sovereign to create reality in one lifetime; on one level; in one species; and in one

place and time. Reality within the overlap of these identity markers is a distillation of the Sovereign Integral consciousness within each of us.

70 As a student of duality, the Sovereign is rarely conscious that it has a collaborator: the Integral. There are some of us that overlay intention and belief on the mysterious intermixing of Sovereign and Integral realities, but these intentions are almost always serving the body-ego. They are not the expressions of the Sovereign—in human reality—seeking the Integral experience and expression. Thus, these intentions can tribalize the body-ego into glamor and elitism. More separation, not less.

71 The Sovereign (I am distinguishing between Sovereign and our Human Self) knows that our reality is created, as much as it is experienced, and its creation is a conjoined consciousness (the Sovereign Integral), creating—when assembled—an infinite quilt of realities that we can call the Integral. The kindred spirit that actually empowers us and evokes the expression of love, no matter how dimly, in all of its entity-expressions.

72 This is not about receptivity (feminine energy) or bold, reflexive action (male energy). This is about intentional and intelligent integration. The result is not defeating our enemies, but rather, experiencing the empowerment of love to heal and dissolve differences or animus or darkness or emotional pain. And it is equally the expression of integrative love.

73 The moment of reality is vertical, horizontal and every other angle a beam of light could travel. It is the convergence point. The Sovereign Integral lives there. This form of love is an integrative intelligence. The vital currency of all realms. It is not the learned intelligence of academia. It is not the intelligence of experience. This love or intelligence is innate, instinctual, as near to us as our skin. We simply do not fully understand how to wield it, how to apply it in our lives, or how to even connect with it. And that is the irony, because it is right before us as our reality.

74 The Sovereign Integral is the “screen” of life that we all face. We look into it and we can experience the body-ego enmeshed in the pendulum of duality or we can experience the harmony of the Integral dancing its way into and through our life, always in the moment. Always available for us to experience and express. The Sovereign is not intent on producing miracles or phenomena of a psychic or magical nature. Instead, it seeks experience and expression from a deeper understanding of itself and the Integral. This experience is the ever-deepening sense that the Sovereign Integral within us is the source of our unique reality. It is actually through this deepening awareness that the “miracles” arrive.

75 Intelligence is a relative thing. We bound our universe not unlike the Lilliputians who bound the giant, Gulliver. We do this especially with the multiverse, we confer our intelligence to it and in doing so, we collectively pull down the shade over the window of the Sovereign and close the doorway of the Integral. However, this act—this general act—is a large factor in the Separation Game,¹³ otherwise known as the game of life. The Separation Game will be detailed in a later Section, for now, it is only important to know that this “game” is purposeful and made possible through the intelligence of love.

76 The intelligence we assign to the Multiverse is evolving through the lens of science. Once a new theory is proven by science to have value, it is shuttled into the hallowed hallways of academia and it is taught in our educational systems. It becomes the bedrock of our beliefs in how our universe and multiverse operates and functions. Science can only digest so much information at a time, so this intelligence that we confer to the multiverse is slowly evolving. Remember, we went from an earth-centric belief, to a solar-centric belief, to a galactic-centric belief, to a universe-centric belief, to a multiverse theory, in a little less than 500 years.

77 The main point of all of this is that the multiverse is infinitely more intelligent than we grant it to be, again, because the lens of science is dual in nature, and the core of our multiverse is nondual. Which is to say, the known cannot know the Unknowable. We are born into a reality where physical laws imprint on the existence of our species, and we are therefore subject to the slow evolution of perceiving the infinite intelligence of the multiverse and a Sovereign’s purpose to harmonize with the Integral.

78 Science will not discover the Sovereign Integral. It will discover laws that lead them to conclude that the Sovereign Integral is possible, but not decipherable, visible, capturable, or in any other respect, able to be made explicit by the standards and measurements of science. Science and the empiricism of the five senses can only go so far. This is precisely why the Integral exists, because otherwise the Sovereign, within the body-ego, would create a Social Program that would not expand in its philosophic and scientific explorations.

79 One of the more esoteric concepts in metaphysics is the *harmony of opposites*. For example, *knowing* and *unknowing* are opposites, and yet they can come into harmony by the Sovereign’s intention. The intention to create harmony between opposites helps us to locate the balance point where tension is rung out of the dual system. If that

¹³ Defined in paragraph 167...

becomes the perspective of the Sovereign *and* the body-ego, it can be applied to any concept or thing that is separated as an opposite.

80 This is a method to experience the Integral: To practice and hold intentions that harmonize the dual nature of the reality we experience. To create and experience relative harmony within a dual system as a collaborator with the Integral. It is never perfect, we all have our dark times, when the balance, at least in the moment, seems to have swung too far one way or the other. It is one of the bonding elements of the human condition. It is also one of the ways that the Sovereign is encouraged to reach for the Integral in order to embody the Sovereign Integral in duality.

It matters not what you believe or what you know,
but that you are ready to be revealed.



Section 3

The Sovereign Integral: A General Model

81 The Sovereign Integral is the nondual consciousness informed by the merging of the Sovereign and the Integral perspectives within the Levels and Lifetimes of an individuated body-ego-social program. As it pertains to the human being, the Sovereign Integral is an aspirational beacon embedded in the Social Program of the dual Integral and the dual Sovereign that binds the three entities into one, that which we call *love*, but it is a different love. The Sovereign Integral is the consciousness where opposites unite in a sustainable harmony, thus the overlap between the three, fractal entities—Sovereign, Integral and Sovereign Integral—is the co-singular, expressionary consciousness of love and intelligence.

82 The Sovereign Integral is the transcendental object that has been faithfully pulling at our psyche for millions of years as a species and as an individual. The efforts of the human search, for meaning and purpose, have resulted in our world today. I am suggesting in that statement that the search for meaning and purpose is really the search for the Sovereign Integral. And this concept, this powerful concept, of our Imaginary Being, has been misunderstood by the body-ego because it has lived in a dusty cage of words and symbols, hidden behind rituals and ceremonies. This has resulted in our collective Social Program—a reality that flows in the up-down waveform of duality—fractured into socioeconomic, gender, ethnicity, political, geographical and religious shards of tribalism, social mindedness and groupthink; it is also filled with love, energy, relationships, passions, creativity and insight.

83 The true transcendental object is not aligned to separation, tribalism or institutional truth, because its essence is a nondual consciousness that is the union of all opposites within a Sovereign's existence. Whatever construct of reality we immerse ourselves into—humanism, rationalism, existentialism, panpsychism, atheism, metaverse, universe, multiverse—the transcendental object, by virtue of its name alone, is outside or beyond. *Unknowable* is its brand. It is the pure existence of love and intelligence in all levels of reality and through all life forms.

84 As a reader of this paper, you might wonder, “Why does the author, in painting one-pixel of the vast canvas of consciousness, focus on the Sovereign Integral as the one-pixel? Why that and not the Supreme Being?”

85 Language, in any form, holds concepts and information from expanding into total abstraction. What is abstraction as it relates to language? It is when a term is metaphysical in nature, like the term *consciousness*, but particularly when it is a fractal concept. Consciousness is unknown; we only know that it has an on-off switch via the physical body. It cannot be reduced to mathematical models. Abstraction—pure abstraction—is of the higher mind; the part of consciousness that experiences duality with a noble aim to be our bridge to nonduality.

86 Can we really confine or contain the infinite? Even the words, diagrams and paintings of this paper constitute a cage, perhaps larger, but it is still a cage, a limitation, due to the infinite being described by two-dimensions. This needs to be frequently acknowledged, as it bonds us to a humble nature.

87 None of us knows the ultimate truth. None of us fully understands consciousness at its very core, because the Sovereign Integral consciousness, as an essence, is nondual in nature. To describe the Sovereign Integral as an Imaginary Being of perfect subjectivity, and then to imagine what or who brought this penultimate consciousness into existence, is not a legitimate subject for a nonfiction work. We are better off, in my opinion, to level our sights on the consciousness that we *can* imagine.

88 Part of the reason that the Creator of the Sovereign Integral consciousness is Unknowable to the body-ego, is that the Sovereign Integral has undergone such an extensive reposition in human reality. Its human expression in the early twenty-first century is blunted, constricted and institutionalized, hemmed in by an increasingly technology dependent society. And this society is more compelling to the five senses than the imaginative experience of the Sovereign Integral consciousness.

89 If our perceptions and attentions were not swayed by computer technology it would be transportation technology or agricultural technology or the technology of the wheel or fire itself. This has been a recurring pattern since humanity became the byproduct of earth so it could achieve its destiny, becoming the Scribes of Consciousness.¹⁴ Humanity is the one species, *living on earth*, that can describe consciousness. This is possible through the activation and continuing presence of the Sovereign Integral within an individual's Social Program.

90 Whatever the technology of the time and place, it is a natural outgrowth of the Integral's attraction, though the Integral is cloaked in duality, it remains vibrant beneath

¹⁴ Defined in paragraph 156...

the cloak, whispering to the Sovereign to nudge and coax the body-ego, the mind and heart, to invite the Sovereign Integral perspective into their Social Program with the intention, and this is important, of experiencing and expressing the love spoken of in the first paragraph of this Section (paragraph 81).

91 To come full circle, trying to describe the Sovereign Integral's miraculous Creator, before we can describe a more fine-grained picture of the Sovereign Integral, is a waste of words, and at best, poetry unmoored to its subject.

92 The Sovereign Integral can be described from any number of perspectives. It is forever in a creation state as depicted in the diagram below.

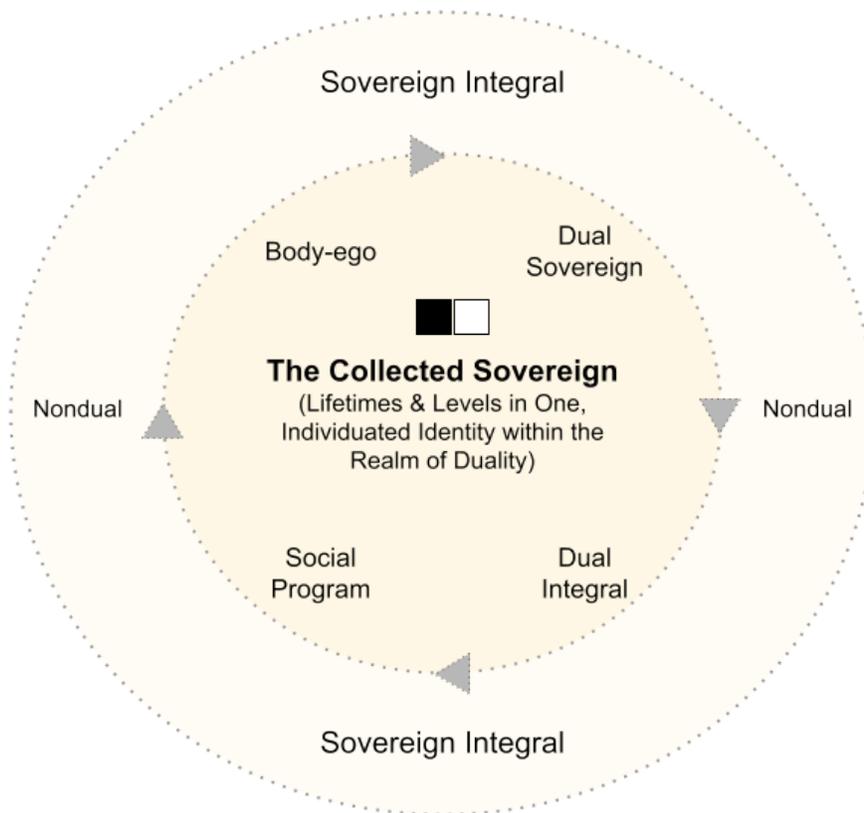


Fig. 9

93 The *Collected* Sovereign is the Student of Duality across all expressions of the individuated consciousness. This is the identity of the Sovereign as it occupies Levels and Lifetimes in duality. It shares its experiences (information) with the *Collective* Sovereign, which is the Integral in duality. It is this that informs the Sovereign Integral,

enabling it to evolve and expand its fractal nature to new levels of consciousness within duality while imbuing a sense of unification of these two realms: dual and nondual.

94 It is quite like a massive block of marble waiting to be sculpted, and each Sovereign is an artist. Some take the chisel and strike it once and step back. Others do not even grasp the chisel, sketching ideas instead, not ready to make a conscious impression upon the marble—the collective Social Program. Others inspect very closely, wondering what the block of marble will become, but are not interested in committing a chisel cut to the marble, fearful that they may taint it. Yet others will strike the marble until they can see an effect of their efforts, a curve or an emergent form of some kind.

The Sovereign Integral Consciousness



95 The Sovereign Integral is truly that thing that is perfectly subjective, because it is created by every Sovereign. It is a collective consciousness that the Sovereigns are producing like a collaborative, creative project, expressed by an infinite number of “artists” from all species, all levels, all lifetimes. In this context, the Sovereign Integral is unknown, but knowable—to a small degree—through the imaginative faculty. It is constantly evolving in duality, and constant in the nondual levels of consciousness. This dynamic—of expansionary evolution and constancy—represents the poles of existence, and they are expressed through the Sovereign Integral consciousness simultaneously.

96 The real challenge of defining the term, Sovereign Integral, other than what has already been described, is that it is largely absent in our human world. When we walk within our culture, and watch our collective Social Program, the Sovereign Integral is neither present or accounted for. It barely has a heartbeat. This relative absence represents the real headwinds of our human journey for meaning and purpose. How can this condition be changed so that the Sovereign Integral becomes a more vibrant and visible presence within our human culture?

97 The key for understanding the Sovereign Integral, at least from my perspective, is to imagine it within our beliefs and intentions. This is required in order for the vibrant host (the Sovereign Integral) to step forward into our life and be an equal among the avatar-surrogates of its human existence: the body, ego, heart and mind. It is through this sense of equality and intermixing that they become aligned as equal partners. It is the Sovereign Integral—the Imaginary Being—that can bring alignment and equality to the whole of our human experience. This is not only its purpose, it may in fact be the meaning of life in the broadest sense.

98 There is an evolutionary imperative on the part of the Sovereign Integral within human reality, and it is to use the magical capacity of intention: thoughts, words, images, sounds, behaviors and colors to create a new culture of expanding possibilities. This new culture is not envisioned and created by science, technology, education, government or religion. It is not even created by spirituality. It is driven by artists. This is a space where the Sovereign Integral can live and breathe, lending its perspective on the two behaviors of love and free will.¹⁵

99 As I said previously, humanity is in the evolutionary process to become the Scribes of Consciousness. We are the one species that can describe the Sovereign Integral and have it become the center of our culture. The scribes are the artists, except this is a

¹⁵ The two behaviors are defined in Section 6: Conclusion.

different kind of art. It is the art of imagination and manifestation. It is to visioncast the Sovereign Integral so that humanity can live in harmony with Nature *and* technology.

100 The definition of an artist, in this context, is one who can imagine, with noble intention, the faint outline of the Sovereign Integral and express it in their life. That is it. You could be a physicist-artist, a government worker-artist, an attorney-artist, an unemployed-artist, a mother-artist, a child-artist, it only matters that you are practicing the intention to access the Noble Mind and the imaginative faculty therein. The art will come through our life, and our collective Social Program will expand into new possibilities with each artist's resolve and commitment.

101 Our current models and beliefs are an outgrowth of our intentions, which are almost exclusively the expression of the body-ego, and therefore derivative of prior human culture. Does it make sense that we can bring a new world of expanding possibilities using the cultural history of humankind as our inception point?

102 These are slow movements. They take the unfoldment of vast timespans. However, and this is vitally important, as Sovereigns we can shift at any point in any time. We can imagine the Sovereign Integral as our core self, and we can imagine what that shift means in terms of our life experience. This becomes the "thread" of intention that we weave into our life as thought, feeling or activity. The intention is reciprocal, that is to say, it is both the expression (intention) and the experience (manifestation) of the Sovereign Integral, no matter how dimly felt or understood. It is both a receiving into our body-ego and an expression into our Social Program.

103 Our identification with the Sovereign Integral consciousness, though incomplete and pixelated in low-definition, allows us to see the edges of who we are, and when we do, the edges disappear. We become the drumbeat of intention to be the Sovereign Integral in every nowness of our life. This intention and belief is what draws the Sovereign Integral consciousness to become us with all the human frailties and challenges therein. It may seem an odd mixture, but it is the intermixing of the nondual with the dual that *is* the human experience.

104 On the next page I have attempted to describe the general structure of consciousness that spans Levels and Lifetimes of consciousness too numerous and varied to pin a number on or describe. The "footprint" of consciousness moves from a Creator level to a body-ego, and flows between these elements of its structure like blood circulating in a body.

General Structure of Consciousness

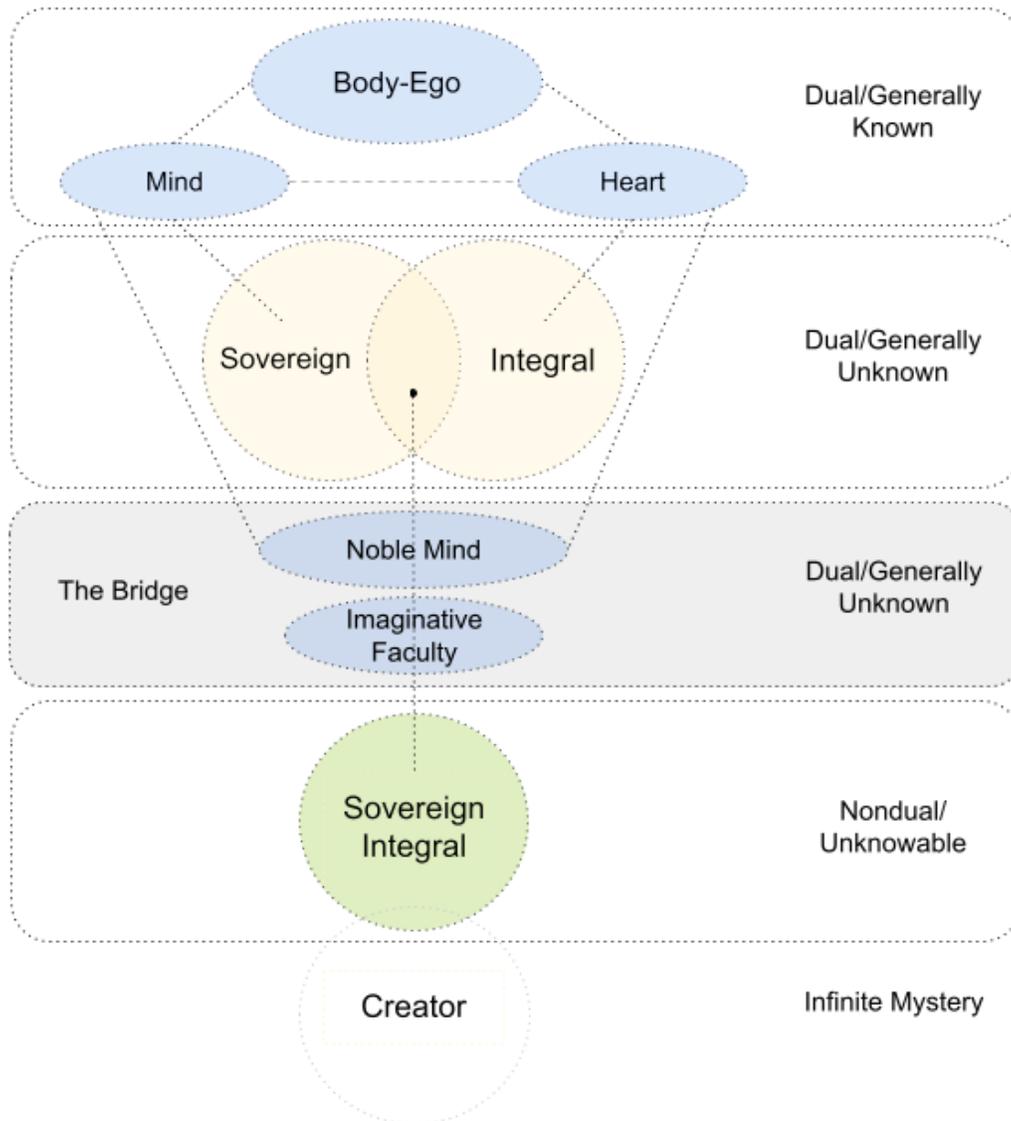


Fig. 10

105 Consciousness is a reality unto itself. It is the one reality that flows between Levels and Lifetimes, unifying them and aligning them in meaning and purpose. It is the circuit that originates within the infinitely mysterious Creator and flows throughout a consciousness—a singular, Sovereign consciousness—entering body-ego-social programs and ingesting the learning therein, and then completing its circuit back to its Creator. This is constantly occurring. It is not a sequenced series of events that culminate. Rather it is occurring in both constancy and the up-down waveform of duality. We can each hold, in our Imagination’s eye, the identity of the Sovereign Integral

as the point of cohesion of our consciousness. It is the force that binds all elements of a Sovereign consciousness together, keeping them both individuated and connected.

106 The structure becomes increasingly hard to find as you peer into its origins. The Creator is the Unknowable, infinite mystery, and given that the entities of the Sovereign, the Integral and the Sovereign Integral are fractal in nature (they scale infinitely across Levels), the Consciousness of the Creator would also be fractal, meaning that its vastness is without scale and contains all other fractal concepts. Something of that power and extent and vastness, of *that* infinite nature, cannot be contained within a single human life or a single Sovereign or an Integral or even a Sovereign Integral. It is these that are contained within the Creator. The diagram, the General Structure of Consciousness (Fig. 10), could represent a fractal concept that is truly what we are all ultimately aligned to and meant to become a conscious part of.

107 The Sovereign Integral, invested in a single body-ego, knows how to wield the paintbrush we call “life,” particularly when the body-ego consciously releases control of that life to the Sovereign and the Integral, because it is activated by the Sovereign Integral consciousness. It is a free will decision and commitment. There is no hand on an on-off switch. The decision is made; the expansion evoked; the commitment is steeled and the forever-vision is broadening and deepening in human life.

108 There is a gulf between the dual Sovereign and the dual Integral in the collective sense, however, this gulf is diminishing. The Sovereign Integral, once it is manifest in a body-ego, splits into the Sovereign and the Integral. They are separate. Opposite in nature. This is as true for the individual as it is for the collective, and therefore the Social Program perpetuates the sense of separation, confusion and uncertainty that permeates human culture.

109 The choice to become aware of, and sensitive to, the consciousness that is whole and integral, is the most important choice we make as a human, because it is the inception point of the next important set of choices. For example, to experience and express this consciousness in whatever way we choose; or the choice to become this consciousness while in a human form, as only we can; or the choice to express the Sovereign Integral’s love to the realm of duality without limit or condition.

110 Our free will grants us the opportunity to be unaware or aware. Separate or part of the whole. We are the Sovereign. Our choices are ours to make. But we are also the Integral so our choices are influenced, however subtly, by all species, all levels, all lifetimes. The choice *is* the inception point, not the intention or belief—those follow the

choice. Life is an artform, and as any artist will tell you, every stroke of the brush or incision of the chisel is either a choice, a non-choice (surrender) or a collaboration of the two. These choices are always a collaboration. They are brought to life by both the Sovereign and the Integral.

The Integral's Overture

I am the oneness of all systems
and only that.

I am not made of concepts or words
or light or sound
or any materialization.

I am simply oneness.

It is my only state.

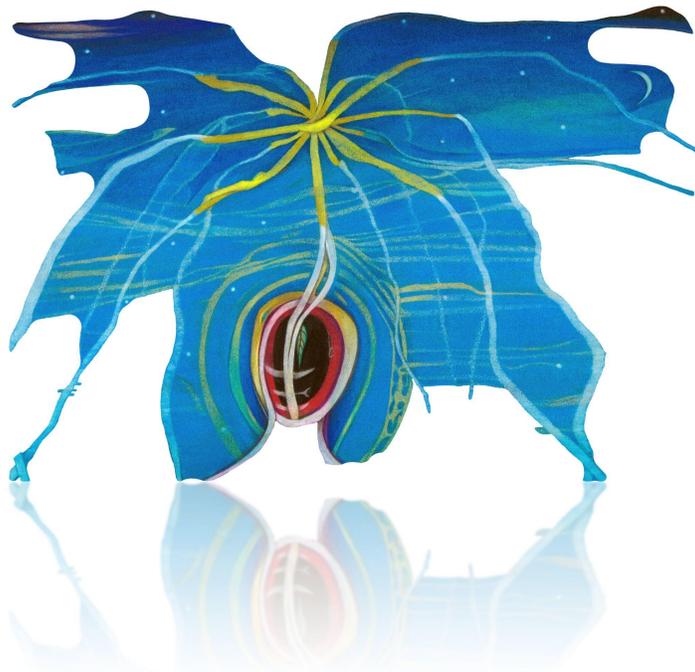
It is my only world.

Because I am that, you are also that.

There can be no exclusion in my world
or I do not exist at all.

You are woven into my world with great care.

You are enfolded within me
and therefore you are my wings
in which I move and take flight.



Section 4

The Body-Ego-Social Program Triad: A General Model

111 The body-ego-social program, as described in earlier Sections, is a triad of experience that is a faint echo of the triad of the Sovereign Integral. In both cases, these three parts are interconnected and operate as a collective entity. Therefore, it is difficult to disentangle the body-ego from the Social Program, but in this Section we will do our best to separate them.

112 Remember that the Social Program, from an experiential perspective, has two parts: the Sovereign experience and the Integral experience. It represents both subjective individual experience and subjective collective experience, intermixing them so that the individual can find alignment to, and a place within, the social order. The collective Social Program is a three-dimensional expression of the Integral, with an increasing dependence on technology to connect the human species, and to some extent, all species.

113 The body is the physical apparatus that the sovereign, individuated mind uses to experience the duality and separation of a species' existence. It is the physical body and its sensory system. In humans, it is the five senses, other species will have a similar sensory system, yet they are all different depending on the unique intermixing of spacetime and genetics. This would include relationships between the body's component parts like the eye-brain system. These more dominant subsystems feed the Social Program, and to some extent, educate the ego on the art of fitting into the social order and becoming a valuable individual contributor therein.

114 The ego is developed as a reaction to the *collective* Social Program and therefore represents the Integral influence. The ego has both a protection and an interconnection function. In terms of its protector role, the ego protects the Sovereign from the disharmony it feels from being utterly unique and the social judgment therein. The ego creates the rationale for uniqueness. In terms of its interconnection role, the ego exercises the faculties of empathy and human compassion. Human love is the ego's ultimate goal.

115 The body is the experiencer. It draws in the sensory world, while the ego positions the sensory inputs of the body as having or not having educational value to achieve something within the Social Program. The ego is always looking to achieve something from the learnings brought to it by the body from the Social Program. This desire to achieve is the competition drive. Everything in the Social Program is perceived as limited, and therefore, the body-ego, in order to survive must *compete* in the Social Program.

116 Therefore, the Social Program is the reward mechanism for the body-ego to survive and even thrive. This is as true for humans as any other species. Love and attention are considered the most valuable commodity on the planet, and therefore competition is perceived as the highest in that area. More tangible items like gold, stocks, digital currency, money or water, while considered limited, subconsciously, our human brain perceives them as less critical to our ultimate achievement as a member of a species. This is partly why families have strife, because love and attention are being sought and it is considered limited and potentially, even unattainable.

117 The Social Program is not confined to the fields of groups and families or even the personal human life. It also applies to a global, solar, galactic, and beyond without definition. The collective Social Program is not only the field of view allowed by telescopes and mathematics, but also the Field it is built upon, which is the Integral itself, containing, among an infinite of qualities, the emotional learnings and the intelligence of our universe. Not simply a species of a particular time and place. *Our universe.*

118 The body-ego is the Separation Point between the identities of the body-ego and the Sovereign Integral. There is a choice made. We may not be conscious of this fundamental choice, but it is still a choice that the Sovereign makes alone. It is the one decision left exclusively in the hands of the Sovereign, every other decision is a collaboration with the Integral.

119 This most fundamental of all decisions is sometimes vaguely understood, utterly unknown or completely misunderstood. The interesting thing is that the decision only happens when the body-ego invites the Sovereign Integral consciousness into their body-ego consciousness with the intention of letting it filter into their life and intermix as equal partners. However, this is only possible if the body-ego has, at minimum, a vague understanding of the Sovereign Integral, enough so they can extend an invitation to, and hold an intention for, the fractal consciousness, and not the humanmade, institutionalized version of the immortal self.

120 How this happens is part of the Social Program. Over the past million years it has been the spirituality of the time—sometimes paganistic, sometimes shamanic, sometimes organized religion, sometimes philosophy, sometimes all of the above—that served in this fundamental role. We would decide for spirituality or non-spirituality, and then don the perspective of that spirituality or non-spirituality in our life. We were not taught that the *real* decision is about whether to identify as a body-ego attuned to the Social Program or a body-ego that is an extension of a welcomed presence: the Sovereign Integral consciousness.

121 What is enfolded within the body-ego-social program encompasses everything that is not the Sovereign or the Integral. The Sovereign and the Integral remain, within the worlds of duality, the only identities that are fractal and extend to all Levels and Lifetimes. Everything else—absolutely everything—is bound together into the Social Program, the body or the ego.

122 The elements of consciousness in the dual realms that have evolved across millions of years for the purpose of veiling how reality really is, have many names. They try to cover the fact that we are not separate, physical beings that live and die, placed here, or evolved to this place, by an unknown intelligence of happenstance or divine intervention. These veils, while highly evolved and subtle in their operation, consist of two elements: the subconscious and collective unconscious.

123 The subconscious is linked to the Sovereign, while the collective unconscious is linked to the Integral. Together they form the initial section of the bridge between the body (subconscious) and ego (collective unconscious) and their higher dimensional counterparts (The Sovereign and the Integral). The subconscious and collective unconscious veil the reality of the Sovereign Integral, maintaining its presence, while attenuating it at the same time.

124 The mind, connected to the brain, is employed by the body in order to survive and possibly thrive in the worlds of duality. The mind is the part of the Social Program that is largely unknown to the human race. We usually consign thoughts to the organ of the brain, believing it is the executioner of thought, and the mind is its point of origination.

125 But where is the mind? The thinker of the thought? We all know where the brain is, but the mind is much more ephemeral and ghostly in form and function. The mind is the interface with the intelligence of the heart. The brain has a relatively primitive interface with the physical heart, but the mind is what interfaces with the energetic heart, the

nonphysical energy of the heart. This is a subsystem of consciousness that, in every sense, reflects the adage, “as above so below.”

126 The overlap of the heart and mind (mandorla) is the interface between the body-ego, the Noble Mind and imaginative faculty therein. Bringing these subsystems into relative harmony and alignment is the primary purpose of expansion in duality. This is the inception point of the Sovereign Integral within the realms of duality and human culture. Throughout the history of humankind there have been those who have achieved this harmony and alignment, each through their own method and through their own belief system (Social Program).

127 Even if a billion humans believe in the same religion or philosophy, there are notable distinctions in their belief system as a result of their unique life trajectory and the subconscious understanding of their total selfhood. It is this difference in belief or the execution of it, that invites criticism and judgment, even among their fellow followers, and this is how the ego enters the picture. This happens with great intensity when education begins in the life of the child.

128 The ego protects the perceived emotional hurt of the Social Program that arrives to the body-ego in the form of judgment, perceived imperfections and obsessive worry —either by oneself or others. These buffeting “winds” help shape the ego. They are not the only forces, but these are the important ones that arrive from negative sources. The positive sources are the elements of success, recognition, love and achievement. The more neutral sources are detachment, contentment and inspiration.

129 These positive, negative and neutral forces are ebbing and flowing constantly. In most peoples’ lives, they move like fallen leaves in the wind. Sometimes they peacefully swirl, sometimes they are hurled by a hurricane, sometimes they lay on the ground as if sleeping, sometimes they are pulled in a singular direction away from their comfort. Whatever you wish to call the cause and effect, it is the perceived lack of control that gives rise to the ego. It is a want-to-control-but-do-not-know-how kind of feeling that the ego defends against.

130 The diagram on the next page illustrates the relationships between the nondual and dual realms.

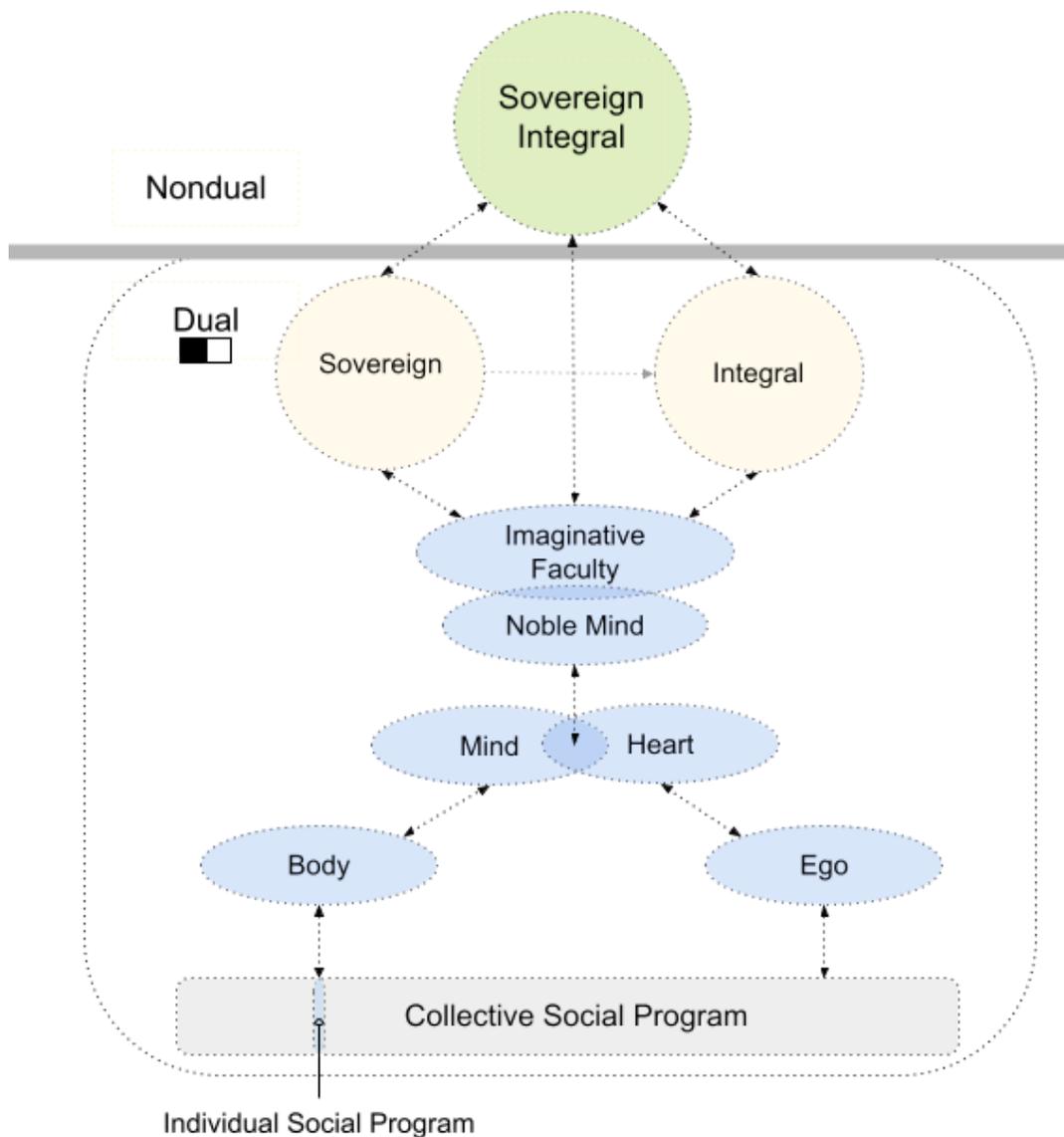


Fig. 11

131 In every life there is the opportunity to appreciate the Sovereign and the Integral. The Integral is the mentoring universe¹⁶ and the Sovereign is the student of duality. There is harmony and balance in this interchange. A pure collaboration. The body-ego-social program understands this subconsciously. The mandorla¹⁷ (overlap) of the Sovereign and the Integral in duality is where the Social Program is engineered to be

¹⁶ Defined in paragraph 147...

¹⁷ Vesica piscis is an ancient symbol threading its way into the history of human beliefs and culture. It denotes the intersection and overlap of two opposites or distinctly different states. It is the Integral symbol. It has permeated human time, perhaps as the strongest of all collective unconscious symbols, always hidden in plain sight.

a more welcoming space for expansion, unity and understanding. It is the body-ego that makes this possible, as much as the Sovereign Integral itself.

132 The Social Program is often many things, but one that seems to be gaining popularity is that we live in a simulation—that advanced beings somewhere in our universe created computer technology like us, perhaps millions of years ago, which gave them the ability to play God and create a world in which the human soul is tossed about like puppets in a make-believe world.

133 Usually, the justification for this belief or hypothesis is that the acceleration of computer and software technology seems to exponentially increase without end. Even our species, being at the helm of computer technology for only a few generations, is already on the cusp of artificial intelligence, quantum computing, metaverses and virtual reality. We are already able to imagine this new world and our technologists are all too happy to lead us there. Thus, a species that was hundreds or thousands of generations in their deployment of artificial intelligence, would certainly be able to make a simulated world indistinguishable from reality.

134 Under the lens of time, evolution transpires. It unfolds an ever-increasing attunement to the Sovereign Integral consciousness, however, this journey is anything but a straight line from the separation point to the Sovereign Integral consciousness. The collective Social Program is the road we all travel, taking in all the twists and turns that weave in and out of our reality in the collective moment. The multiverse is so large and dynamically expanding that it cannot be generated by an artificial intelligence, and this is a result of the existence of nonduality. Artificial intelligence is binary. It is of the realms of duality, and in this spacetime, a matured AI could indeed create simulations indistinguishable from reality. AI's cannot extend their intelligence to the nondual.

135 The realms in which the Sovereign Integral is whole, in which it is conscious of itself, and the Sovereign and the Integral are joined in equitable portions, that is the place where opposites converge into harmony. Where understanding is possible. This is the fountainhead where the nondual becomes the source of the dual. If it were reversed, where the dual could create the nondual, then AI could, in theory, create a simulation of our total reality. However, the one begets the many, not the inverse. It is the flow of creation.

136 The Social Program is not a simulation, it is a "vessel-field" of collective experiencing, awakening, expanding and understanding. The vessel-field is a creation of all at each Level. It is an evolving infinitude. In the largest scope of understanding, it is a

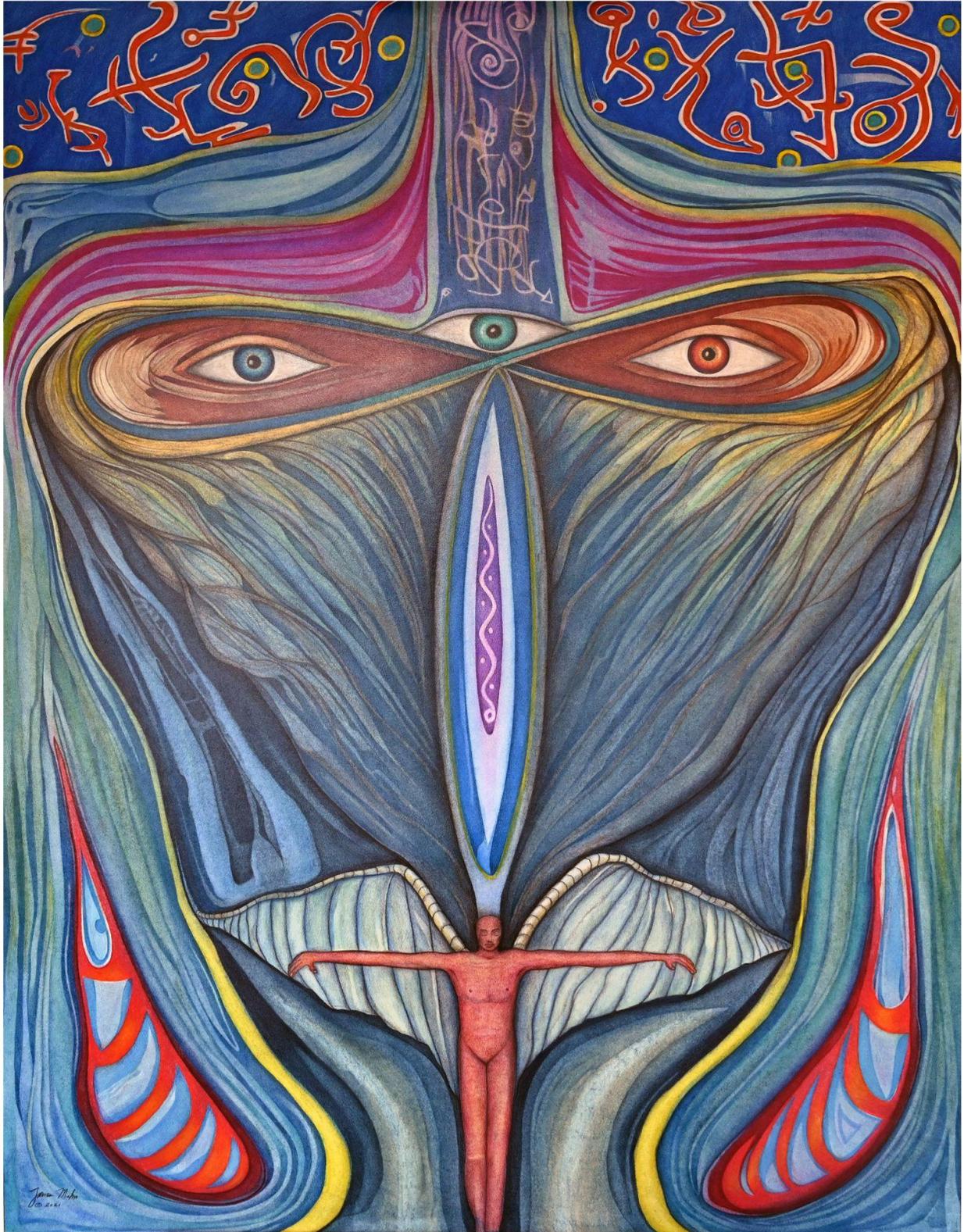
collaboration of Sovereigns to join the Integral perspective, and to harvest and share the bounty of experience in duality.

137 The fundamental purpose of the body-ego is to enable a separation point for the Sovereign Integral to experience the realms of duality. There is an organic portion of the collective Social Program and a mathematical portion. A heart and a mind. A reception and transmission of energy. The body-ego pulls the rivets of the Sovereign Integral out, allowing it to live in separation within multiple Levels and Lifetimes, all of which become the Social Program for both an individual member, and a collective unit, of a species.

138 Now, please imagine a simulation being able to produce one body-ego-social program, let alone an infinite number of them in dynamic expansion crossing between dual and nondual realms. It is clear, provided you agree with the premise of the Sovereign Integral, that reality is of a collective making, not an individual or group of like-minded individuals, no matter how intelligent or technology-capable it or they may be. The Social Program is all-encompassing. It has to be in order to produce a separation point for the Sovereign Integral consciousness. This is the gift of the body-ego-social program.

139 It is a gift that needs to be opened and understood, in order to be truly appreciated.

The ego-body-social program



Section 5

Glossary

The following words were not included in the Glossary. They were, however, defined as complete Sections of this paper. (It is recommended to read the first four Sections of this paper before reading the Glossary.)

- Body-ego-social program
- Sovereign
- Integral
- Sovereign Integral.

The definitions in the Glossary can be considered short Sections of secondary influence, yet fundamental to understanding the Sovereign Integral model of existence. Most of these terms are the bridges between the body-ego-social program and the Sovereign Integral concept in the dual realms. They are not alphabetically sorted, as the definitions build upon one another.

140 Imaginary Being | This is a term that applies to the Sovereign Integral, as understood through the “eyes” of the imaginative faculty. It is not the Sovereign Integral, but it is a clear part of its wholeness that is comprehensible to the higher mind, which then can relay a glimpse and a visceral sense of this state of consciousness to the body-ego. There is, however, an abstraction that remains tethered to space, time, energy, matter and the foundation of duality that supports them. You cannot perfectly isolate these formative structures that define human reality. As a result, when we bring the Sovereign Integral into human reality, it comes as a concept. It is not a walking, talking, thinking, acting entity. Both the Sovereign Integral and the Imaginary Being are not comparable to anything in human reality.

141 The all-encompassing Social Program, coupled to the Separation Point (body-ego induced), introduces misunderstanding, which allows us to dismiss the existence of this Imaginary Being, concluding instead that it comes to us through phenomena like drug-induced experiences, out-of-body experiences, near-death experiences, extraterrestrial experiences, psychic experiences, astral travel, religious ecstasy, rapturous light, nirvana, bliss, cosmic consciousness, self-realization and so on. All of these experiences remain part of the Social Program. The Imaginary Being truly comes

to us in concepts, mental models, abstraction, and these in turn, get expressed through art and culture itself. The Imaginary Being is a part of our Social Program that orchestrates the revealing of the Sovereign Integral upon a living planet.

142 The Imaginary Being is a concept. It is not an image. It is not an entity that wears a pronoun. It is a concept so large in scope that only a Sovereign, emptied of preconceptions, could sufficiently understand the concept in order to invite the Sovereign Integral perspective into their Social Program. This is the creation of a profound, infinite awakening, it is not an instant realization (“poof, you’re done”).

143 At its worst, the imagination has been perceived by modern-day humans as a lie, a fairy tale, an evil seduction, a lens of the insane; at its best, it has been perceived as the gateway to discovery and invention. In the context of this paper, imagination is the vision of the perimeter that encompasses human belief, culture and collective learnings. It is the discipline of looking beyond this perimeter into the unknown, and then imagining what that unknown *thing* is that unites us, connects us, makes sense of us and is somehow, at its core essence, distilled into a single particle of everything there is: love. That is the thread of originality that unites and sews us together.

144 The Integral is like a love particle. The Sovereign is the vessel through which this particle is expressed. As they coexist in the realms of nonduality, they are refracted into the worlds of duality through the imaginative faculty. It is the Sovereign Integral’s interface—tunneled through the densities of duality—with the body-ego. This interface is underutilized in most, if not all, of us.

145 For example, imagine you are sitting in front of a thousand television screens. In a far corner, one screen—out of a thousand screens—is displaying the concept of the Sovereign Integral. We decide if we want more screens to show this concept or we want the one screen in the center, the focus of our attention. We can turn on more screens to the experience (and expression) of the Sovereign Integral or ignore it and keep attuned to the body-ego-social program. There is no judgment that a decision is the “wrong” decision. The Whole cannot be whole if it is right or wrong. This misunderstanding introduces duality to the system, and the Imaginary Being represents the nonduality of our existence as human beings.

146 It is the Imaginative Faculty that makes this decision possible. That is its primary purpose: to enable the body-ego to access the concepts of the Sovereign Integral and make these concepts an equal in the Social Program, *but it is always the Sovereign’s choice*. It is a challenging thing to do in human duality, to consign equality to a concept,

147 Mentoring Universe | It could just as easily be defined as a Mentoring *Multiverse*, because the sharing of knowledge is the fundamental purpose of growth and expansion within all Levels. It is the method through which the Integral calls out to the Sovereign. It is the method used to promote growth and understanding. However, it is difficult to mentor truth or even wisdom, owing to the fact that we are each Sovereigns with no common experience, as a result of our subjective natures.

148 Even if we experienced the exact same event in the exact same time and place, it is not the same experience, and this is because the moment of nowness is influenced by past and future moments of nowness across all Levels and Lifetimes. These influences are stored in our subconscious in differing degrees of detail and behavioral importance. Thus, we can only mentor opinions that are true for us in a moment within a specific Level and Lifetime.

149 This fundamental premise guides our humble nature which keeps open the Imaginative Faculty to new visions of the unknown; new facets of the Sovereign Integral that can be expressed into duality.

150 In the human Social Program there are always mentors and students. The mentors are drawn to a particular learning path in which they excel, and from this deeper understanding they share their opinion on how something can be achieved or experienced. They may not impart *why* something can be achieved or experienced, because that is subjective, a matter for the Sovereign or Student of Duality to understand. However, a mentor may share the *why* or motivation for themselves. When they do, they can make clear that the *why* is an extension of values. Otherwise we are mentoring without understanding the value innate to the learning path we are modeling.

151 A mentoring universe is a universe in which generational knowledge is shared. It is one of the reasons that the Internet exists or publishing was invented or like-minded people have always been attracted into groups or why families exist as a unit of society. It is the way that evolution (the hands of the Integral) is passed across spacetime and duality. Generations are the macro-mentor, stored within the collective consciousness, living in the realms of duality, and this is generally true across all species.

152 There is often a felt-competition between generations. New generations perceive the older generations as marginally aware of the new generation's aspirations and talents, which creates a sense of mutual distrust between generations. Nonetheless, it is the older generations who are experienced in the Social Program and have improved its foundations for the new generations to come. The "guardrails" have been installed by

the older generations, but they have also paved the way for more efficiency, as well as a broader understanding of the world in which we live.

153 As a mentor, we must decide the subjects we want to teach ourselves and possibly others. We examine the current record and then, using first principles, we examine the values innate to the subject. Are those values aligned to our intelligence and free will? Do they feel expansive or welded to human history? This is part of mentoring, to ensure that we are mentoring the values we live by through intentions, thoughts, communication and behaviors.

154 A critical factor to understand is that the Sovereign is both the student and the mentor. The mentoring occurs on the “screens” of the Integral via the Social Program. We teach ourselves. We are both a student and a mentor, at every age. We might also have outside mentors—parents, siblings and others who are experts in a particular field — but the final judge of what has value to the Sovereign, *is* the Sovereign. Value is the underlying quality of the Mentoring Universe, and most of us define value against the backdrop of human existence. It is not the value of having the Imaginary Being, present in our life.

155 If we mentor ourselves upon that value, then we have given permission to the Sovereign Integral to enter our human world. We can then participate within the Scribes of Consciousness in a meaningful way. To live as a node on the Sovereign Integral Network as a human being. Within this paragraph, a mission statement for humanity’s existence.

156 Scribes of Consciousness | When Sovereigns first came upon this planet, they were relatively simple life forms, with body-ego-social programs that were largely focused on procreation and survival in the natural world. The Integral became the instinct of the species, as this was the highest form of the mind, but if it were only that, it would forever be unknown by the body-ego, and therefore, the Unknowable could not enter this planet as it truly is.

157 Thus, the Integral, as the hand of evolution, quickly (in geological time) set forth the conditions for the higher life forms: mammals. However, mammals were unable to communicate with the Sovereign, the Integral or the Imaginary Being. They also lacked a way to communicate these nuanced experiences and concepts. The Integral, at its inception point, was seeded to create a body-ego-social program that was capable of both experiencing and communicating the experience of the Imaginary Being. The species that would do this would need to branch-off or fork from Nature. To become

isolated from Nature, absorbed in its human-centric Social Program driven by a more complex body-ego. It was, in a very real sense, our planet's gift to all Sovereigns.

158 Human beings became the species known as the Scribes of Consciousness; the one species on a living planet that is capable of bringing the fractal consciousness of the Sovereign Integral into the two and three dimensional reality of planetary existence. The planet accommodates both Nature and humans. There is no bias or privilege extended to any species. It is a consciousness that is collective, yet contained in a single planet. The planet is aware that humanity is different in its role and purpose. Humans, the Scribes of Consciousness, are the handiwork of the Sovereign Integral designed to explain itself within the worlds of duality. Otherwise, the Sovereign Integral consciousness would not be recognized, felt, understood or considered vital. It would languish in obscurity and the Infinite could only be felt, instinctually, like a distant echo.

159 The Scribes of Consciousness is an important role of humanity. While the term "Scribes" evokes more of a language-centric activity, it really encompasses the expression of a culture and the values it serves. We decide which culture we live for, what content we express, how this expression becomes real in our world and why we express it.

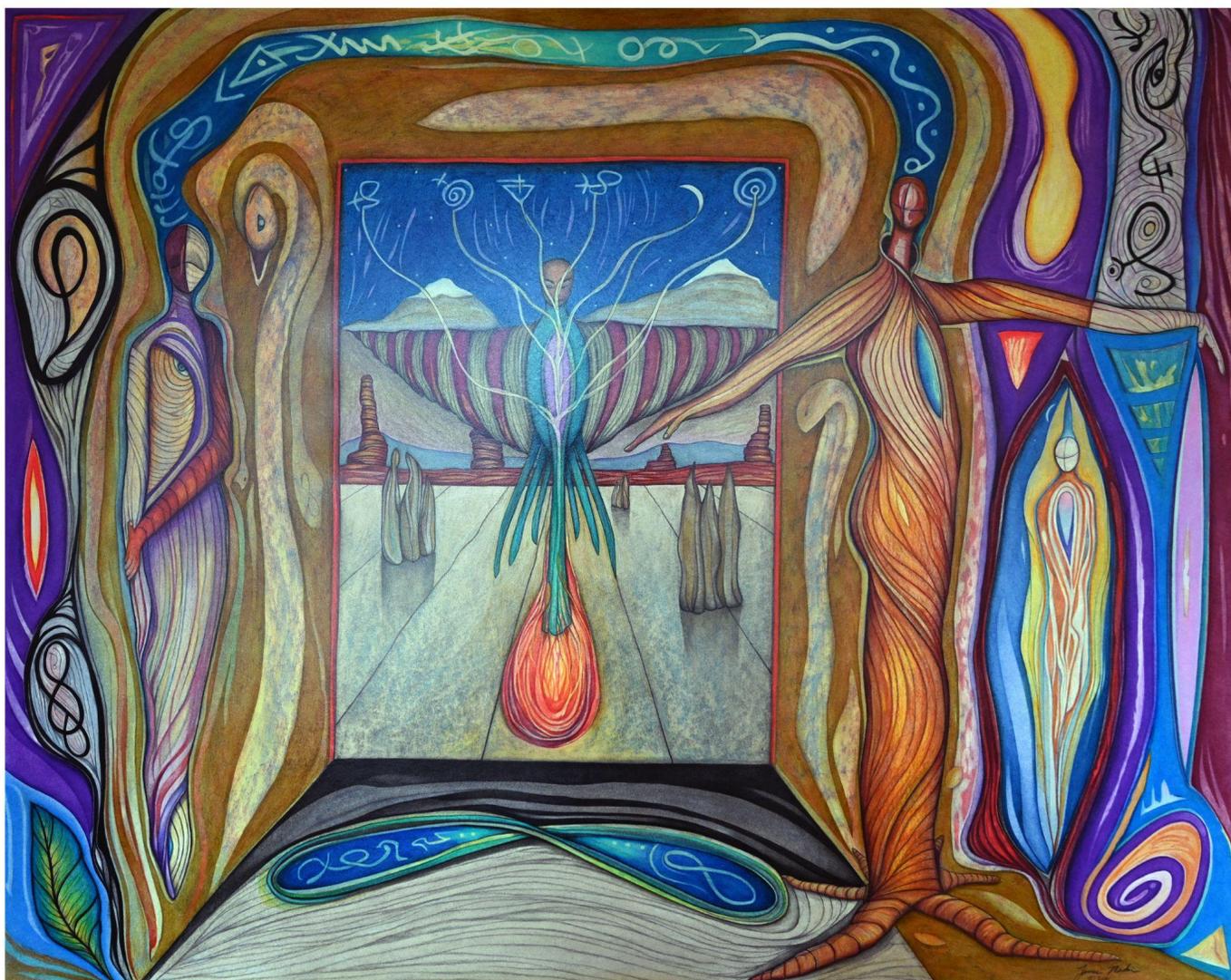
160 If you are human—in the broadest sense of that word—you are a member of the Scribes of Consciousness. It is not an exclusive club. Whatever you are expressing, it becomes a part of a global microculture, which is also part of the collective unconscious. There is an iterative expression of history that some Scribes will focus on, bringing an evolutionary expansion to it. There is a reflective nature that other Scribes will focus on; a social commentary as it were. There is an expression of the soul, consciousness, spirit, God and love. There is the science of instrumentation that expands our culture's sense of knowledge and understanding. There is also the expression of the Imaginary Being that beckons our Integral, infinite nature. Each is a Scribe, of the same value, not more or less, not higher or lower, not better or worse. Each Scribe is of equal contribution.

161 The expansionary influence of a Scribe's expression depends on the degree of its understanding of the Sovereign Integral. Everyone has vision. A blind person can envision the Sovereign Integral. A child can understand this, perhaps better than many adults. Some of these visions are distorted or faint or tethered to lesser images and concepts, but everyone, nevertheless, has vision. Everyone senses the perturbations and frequencies of the Imaginary Being as it moves within our reality and culture. It is always

being kindled by the Integral half of the Social Program for the purpose of guiding the Sovereign to the Integral within the worlds of duality.

162 Thus, the Sovereign, as we evolve to the point of welcoming this presence into our human reality, we can become Scribes of concepts and abstractors of nondual dimensions. We can add these to the culture and collective consciousness, and by doing so, we help to build a new culture upon the living planet we call Earth. We become a voice for the planet's expansion into new dimensions of experience for all Sovereigns. We are catalysts of that expansion. We are thereby living our destiny, aligned to the inception point of existence and its infinite expansion.

The Scribes of Consciousness



163 Interdimensional Fractal Concept | A Sovereign is an Interdimensional Fractal Concept (IFC). So is the Integral, the Sovereign Integral and Love. Notice that the Unknowable is not on that list of Interdimensional Fractal Concepts, and therefore the number of IFCs is unknown. The Unknowable does not traverse duality. It is only through an IFC that the Unknowable experiences duality. Thus, IFCs are the Vessels of the Unknowable. A vital distinction of an IFC is that it is not contained. It operates across Levels and Lifetimes. *All known and unknown Levels*. It is always expanding those Levels in both the nondual and dual realms.

164 Expansion is the purpose of IFCs. Expansion, however, must be experiential. For example, at this point in the twenty-first century, humanity is expanding into what it calls the metaverse, virtual reality and artificial intelligence. It is the expansion into two-dimensional space. It is, in many ways, the equivalent of expansion into four-dimensional space. Both are expansions from a three-dimensional, spacetime reality. Every dimension is infinite in scope, yet its inception point is the same. The life forms that are in the metaverse are avatars or digital twins of a three-dimensional Sovereign, and the three-dimensional Sovereign is an avatar of a four-dimensional Sovereign and so forth. This is the nature of an IFC.

165 The Imaginary Being is an intermediary existence, bridging the body-ego-social program with the Sovereign Integral. It is not really a sovereign existence, but rather a projection of the Sovereign Integral consciousness, and therefore it is not an IFC. It is, instead, a nondual concept that is pure and yet capable of existence in duality, even if only for short periods of time.

166 The known Interdimensional Fractal Concepts are therefore only four in number: the Sovereign, the Integral, the Sovereign Integral and Love. Collectively, they are the Vessel of the Unknowable in all Levels and Lifetimes. This collective force that includes the Unknowable, is really only one IFC: the conjoined force of integrative love and sovereign free will in balanced expression.

Interdimensional Fractal Concept



167 Separation Game | The Social Program is conditioned by the point of separation for each Sovereign. This point of separation is the body-ego. The body-ego has evolved in humans to become highly social and interdependent at a global and individual level. There are those people who choose to “live off the grid,” but they are the fractional exception. We are entering a time when human beings will submerge into two-dimensional spatial realities through the metaverse; and rise to the four-dimensional spatial realities with the guidance of the Imaginary Being and the Integral force. This dual expansion will have a profound effect on the collective Social Program.

168 The Separation Game allows Sovereigns to explore all Levels of the infinite multiverse that are dual in nature. In duality, the Sovereign can enter a body-ego-social program that isolates them as an individual that is wholly unique, yet similar to their species. This similarity creates the social program, which draws the like-minded together, and while this was once geographically bounded, now, with the internet, there is no longer a border. Technology has removed this fence, but in its place, it erected new borders that are increasingly powered by artificial intelligence. These new borders are built from the “bricks” of data.

169 Once the Sovereign is embodied in a body-ego-social program, they increasingly become indoctrinated into the Separation Game. They become existential and isolated inside a persona, a body, an ego, an educational system and so on. This separation is what enables uniqueness in experience and expression. This uniqueness is what enables expansion of Levels and therefore Lifetimes.

170 The basic premise of any game is to either win or achieve a sense of growth in understanding, whether that growth is physical, emotional, mental or spiritual. If we are always lost in the game or if we find a loss of understanding when we play it, we would likely choose to not play the game. The Separation Game follows this basic premise.

171 In a social game there are multiple players with multiple roles. We call them teams and positional experts with unique roles and responsibilities. In football, for example, there are different roles. A defensive role is different from an offensive role though they are unified in the goal to score points, and to keep their opponent from scoring points.

172 The Separation Game is the only game that is all inclusive. We are all playing it and we all have roles that we have accepted within our body-ego-social program. We have willingly embodied duality, and in that single decision, each of us were issued a ticket to

enter the Separation Game. Once we enter the Game, it is our choice to assume roles. In the largest sense, we decide to either play on the offense or the defense.

173 The offense is expansionary. It is pulling the gameboard in the direction of expansion and evolution at the broadest possible level. At the individual level, it is seeking a form of transformation—of understanding the concept of the Imaginary Being and inviting its presence into the Game like a free radical of expansion. The Sovereign remains dual natured, its Social Program remains vibrantly connected to the collective Social Program. But it now sees the Game and understands the rules that operate beyond human control.

174 The defense is protectionary. It is pulling back against expansion, fearful of the changes it brings, but subconsciously there is an understanding that it does this to bring balance and responsible expansion. The defense tends to be more institutionalized and monolithic. It has the benefit of collectivism and time on its side. It almost always weighs heavier in the balance between offense and defense.

175 The Sovereigns on the “Expansion” team are generally individualistic and much less institutionalized than their counterparts (the Protectors). Across every field of endeavor and knowledge, they are the ones pushing the interior and exterior perimeters into expansion; into new territory and knowledge therein.

176 Thus, in the Separation Game, each Sovereign decides which team they will join. There is of course the spectators, those Sovereigns who are not on the field or stage as representatives of one team or the other. They are observers and chroniclers of the Game. They are undecided, and as a result, do not care about who wins or who is more dominant on the playing field of life. If one force becomes too dominant, the undecided tend to lean into the opposite force, providing some form of support in order to regain a point of equilibrium.

177 There are varying degrees of skill, intention, knowledge and commitment within each team (Expanders and Protectors) at every Level of duality. Those with the higher abilities are cleverly finding new ways to expand humanity’s reach and understanding of the unknown. This “tug-of-war” between the teams of Expanders and Protectors factor strongly into the social programs of human Sovereigns.

178 There is a deep subconscious understanding that every Sovereign, in our individual reality of the moment, is playing this game. They are mostly unaware of this at a

conscious level, but they know that this Game encompasses everything. One does not go somewhere to play the game, they are always in it. At their choice.

179 The most essential duality? The Separation Game. One could say that Duality's archetype is the Separation Game. From these headwaters everything that is dual in nature flows into existence within our moment of reality as a Sovereign, regardless of Levels and Lifetimes. All forms of unrest are a result of this Game, both individually and collectively. The Expanders, Protectors and Observers each define Expansion's velocity, and all of us know that this velocity is increasing over time. We feel both the unrest and the acceleration into the unknown.

180 The wider the difference between Expanders and Protectors, the more the Imaginary Being has entered a Level. Balance must be retained, so as the Imaginary Being enters the "stage" of a Level, its counterpart, serving as its balance point, also enters. Often this is done through fabrication by the Protectors, and with the rise of internet technologies and the apparent decline of critical thinking, these fabrications can be very convincing.

181 Let me clear. The roles within the Separation Game are equally important. They form the cradle of the process that leads a species like us, and a planetary consciousness like Earth, to expand into new Levels. As we enter the Mandorla of Transformation, where the acceleration is felt consciously, it maintains a tenuous equilibrium, but an equilibrium nonetheless.

182 It can be likened to a spaceship when it leaves the gravity of Earth's atmosphere. There is a great resistance imposed on the spaceship before it enters outer space, free of the planet's gravity. This resistance is the result of Protectors fabricating the reasons why Expander's and their wild theories and product inventions are wrong or evil or unnecessary or simply ill-fated explorations.

183 This is the role Protectors play, yet in their deepest core, they know that humanity and our planet are both moving in the direction of new worlds and Levels, and that this movement is accelerating. They cannot stop that. It is too big of a Game, and every one of us chose to be a part of this Game. This is an important understanding in order to bring harmony, and proper human stewardship, into the dual realm.

184 Unknowable | The Unknowable cannot be defined, which is an irony given its inclusion in this Glossary. I will, however, state that what is called the Supreme Being or God or Allah or any other term of similar meaning, it is not absent in the Sovereign

Integral consciousness. It is simply reserved, tucked away to a place called the Unknowable. It is Unknowable because it is exclusively nondual.

185 I realize that there are some who claim to have experienced the worlds of nonduality and there are even some who claim, while human in every way, that they actually exist in the nondual realm. But those who make these claims, have you ever heard them write or speak about the Unknowable? If they do, their claim is baseless. The nondual realm can only be imagined by the human Sovereign, and when it is, they can only behave in alignment to this expansive experience. They cannot describe it. If they do, they are instead, describing its shadow.

186 What they can describe is a whispered poem or a musical enchantment or bodily dance, or an exhalation of gratitude. And even that is understood to be a form of reverence to the Unknowable, not its description. It must be this way in order to keep the Separation Game authentic and the revelation of the Imaginary Being the stable bridge to the Sovereign Integral consciousness.

187 The Unknowable is presumed to be the creator of all existence—the Master Designer that envisioned all Levels and interconnects all Lifetimes in meaning and purpose. It is presumed to be the Inception of all. But these presumptions are not tested or fully understood. They do not consume our time and attention. They are left in the mystery. To those of us embodied in the third-dimension, it is the one locked door for humanity. All other doorways are left open.

188 Mandorla | The mandorla is an ancient symbol of two worlds or Levels overlapping. It is a picture in time of an unconscious process, a form of evolution where two Levels are either moving in separation or unity. It is the smallest unit of interconnection between Levels. If the process was a human experience, at a planetary level, then one human being, from eight-billion, would be the mandorla—the overlap. The overlap is the toehold to the deeper Levels, both spatially and in understanding. It is the time when conception occurs, a birthing of a new world that intersects and shares. It is the first doorway to oneness, the Integral.

189 At its most expansive Level, the mandorla expresses the moment when the Sovereign and the Integral make first contact, *consciously*, and form a commitment to always expand the mandorla until the Sovereign Integral consciousness lives within the planetary Level. The mandorla signifies this conscious commitment. This is the commitment that extends across all Levels and Lifetimes. It is never finished or complete because the infinitude of our journey is not only a planetary consciousness. It

is not even a cosmic consciousness. It is part of something much larger and expansive, and we are the artists that shape the multiverse as much as it shapes us.

190 The mandorla is like an opening that culminates in a higher, deeper and more profound harmony within an individual. It is as true for an individual, as it is for a planet. There are planetary-level mandorlas and galactic-level as well. They relate to the same process where empowerment is enhanced when we are aligned to the Sovereign Integral consciousness, even when we cannot describe that consciousness.

The Mandorla of Empowerment



191 Sovereign Integral Network | This network extends everywhere there is life. No life form—in any species, in any time, in any space—is excluded. And the definition of “life form” is that it is a node upon this network. They are self-referential terms. It is important to note that “life form” can mean a stone, an amoeba, a tree, or a life form we cannot, at this time, even imagine. This interpenetrating force that connects us to all Levels and Lifetimes is a network of unimaginable complexity and scope, and we are all a part of this inclusionary whole.

192 It would be too simple to say that the Sovereign Integral Network is the Integral force. It is not. The Integral is the network, and each node (Sovereign) constitutes the Sovereign Integral Network. While everyone is on this network, it is the very framework of the nondual Levels. Thus, a life form, to qualify as a life form, must have a core existence that is nondual.

193 The definitions of what qualifies as a *life form* are critical to understand in order to give context to the Sovereign Integral Network. In essence, a life form *is* the Sovereign. A Sovereign is never inducted into the Sovereign Integral Network, they are it. If it did not exist, Sovereigns—at any level of our awakening—would feel isolated and alone, rejected by our creator, left to survive in purposelessness within an illusionary world. In this mindset, the imaginative faculty is quite literally shut down. If it could see, it could not speak. If it could speak, it could not see.

194 Because life forms are Sovereign and all are included, the Sovereign Integral Network is the only group that is inclusionary in nature, and therefore, it is infinitely larger than any other grouping of individuals. The non-life forms are not excluded; they simply cannot exist in nondual Levels. This is a design principle of the Unknowable, not of the Sovereigns.

195 The time will likely arrive in this century, when humanity has embedded itself in the two-dimensional Level, and those entities that are silicon-based, where artificial intelligence runs through their internal networks, will desire to become part of the Sovereign Integral Network. Presently, it is unknown as to whether an exception will be made, but this is where technology is leading. Artificial Intelligence Networks are the “mining equipment” to achieve digital representation of Sovereigns in the two-dimensional Level.

196 The Sovereign Integral Network is the network of love. It is the method through which love is transferred without ledger or memory or purpose. It is the foundation upon which all Sovereigns live free in infinite love. As much as that may sound overly

sentimental or idealistic, love is the basis of the Sovereign Integral Network, as much as electricity is the basis of a computer network.

Sovereign Integral Network



197 Duality | While this may seem an obvious definition, it is not. The dual nature of Levels and Lifetimes, while in a body-ego, are not simply left-right, up-down, light-dark, good-evil, tall-short, strong-weak representations of duality; it is the blending of these dualities, *that* is Duality. This blending of opposites is the Integral force in action within both the individual and collective experience. Duality, in this definition, is the Integral force, blending all aspects of the individual body-ego-social program and collective Sovereigns into a harmonious whole. Is it perfect? The whole? No, nor do we desire it to be perfect. Perfection implies either completion or absurdity.¹⁸

¹⁸ Reaching perfection only to tear it down and start over again infinitum.

198 Duality, in terms of its Levels and Lifetimes, is infinite in scope, as are the nondual Levels. It is not simply polarity, it is synthesis. Blending to discover the higher harmony where understanding lives and can be expressed in behaviors.

199 Duality often receives a bad reputation. It is, however, the purpose of duality to learn how to blend opposites, to understand the synthesis, and in doing so, become willing and able to bring forth the Imaginary Being: The emissary of the Sovereign Integral consciousness.

200 The dual forces of good and evil are the two hands knitting us together. Duality is a key reason we embodied life forms. It is the currency of the Separation Game, where every transaction is dual in nature. Duality is truly a contract to blend opposites into unity. This is its true meaning.

201 Duality is the method through which a Sovereign transforms. It is the chrysalis that enables new behaviors and expressions of unity.

Section 6

Conclusion

202 What is the value of anything philosophical if it does not result in behavioral qualities that express interconnection and love within the Separation Game? When we live in a dual existence, our learned behaviors are largely a reflection of our body-ego-social program. They are not necessarily reflections of us, the core entity, the Sovereign that explores the Levels and Lifetimes within duality.

203 We are, in principle, animals that have veered off from Nature in order to fulfill a purpose on behalf of our planet (Scribes of Consciousness). It is our collective task to seed the Sovereign Integral consciousness on earth; to describe it as it grows; to chronicle its evolutionary presence; and to experience and express its perspective in and through our lives.

204 The behavior that flows from the Sovereign Integral consciousness is one of activating a higher harmony within duality. It is the practice of love, seeing life as an intricate, infinite web of Sovereigns, all searching for the Integral and all united in that search. Regardless of the differences in the paths we choose to follow, we are all following a Sovereign path of realization that ultimately leads to the Sovereign Integral consciousness.

205 There is a phrase in every Level of duality that relates to the nondual: *I will believe it when I see it*. This mindset undermines our behavioral intelligence, and this is because we seek the phenomena over the noumena.¹⁹ The irresistible desire for phenomenon is the body-ego-social program in operation. When we see it, hear it, feel it, we follow it like a predator that tracks a wounded animal to sate its hunger.

206 Behavior becomes absorbed by phenomena. It is a vicious cycle that holds entire civilizations in a lower intelligence as it relates to behavior. Those things that are presently unknown in duality, that are phenomena-based, they will never, because they are perceived through the subjectivity of Sovereigns, be described with words, images or

¹⁹ **Noumenon:** The thing that is inaccessible to experience. It is hidden by phenomena. The thing itself, as distinguished from a phenomenon, is not sought or perceived. It is dimly existent in our conscious lives, if at all. To the extent it is understood, it is understood unconsciously.

numbers that adequately satisfy the search for phenomena. They simply lead us on, deeper into the forest of phenomena where it only becomes easier to stay lost.

207 To experience the noumenon, what I have been referring to as the Sovereign Integral consciousness, we experience the concepts of its existence as they become coherent in our mind and heart. The noumenon is both within the unconscious spacetime and the collective Integral. The unconscious is intimate with the Imaginary Being, as much as it is the Social Program. However, it is the body-ego-social program that limits the unconscious. It is this that creates the unconscious within each Sovereign, independent of species.

208 This is the realization that the path of phenomena is *not* the path; it is the entertainment and education provided by the Separation Game. It is the head eating the tail. It is the circle of repetition, not the spiral of expansion. If we, as a species, want to elevate our behavioral intelligence, it will only happen if we, one at a time, disconnect from the mindset that the consumption of phenomena is the answer; that it is the path.

209 It does not matter if we are seeking the phenomena of a materialistic path or a high spiritual path. If the pursuit of phenomenon is at the heart of it, they are equally ineffective in their understanding of the Sovereign Integral consciousness and the behaviors it reveals.

210 The behaviors of the Sovereign Integral consciousness are not phenomenistic. They are unseen, unheard, unfelt, entirely of a different nature, and yet their influence can spread across a field of consciousness like a morning sun.

211 The behavioral intelligence begins in a nondual sphere of consciousness. Preinformational in its existence. Unconscious in its depths. Collective in its intent. It is unseen because it is pure. It exists within all Levels, simply in different ratios to the natural instinct of a given species in a given spacetime.

212 There are only two behaviors of the Sovereign Integral. They are expressed together: love and free will. These two behaviors become phenomena when they wear the clothes of gratitude, compassion, understanding and so on, but before they become that—visible to the dual worlds in words and actions—they exist in the Sovereign Integral consciousness as love and free will entwined.

213 Free will, in this context, does not mean that you allow an injustice to happen. It does not mean that you do not resist an action. It means that love is given to all without

purpose or intent, as this is the core expression of Free Will. The love given is without condition, and it is understood that it arises from a nondual space inside all of us. We are the source and recipient at one time. It is also understood that this love has no destination, for it is already here, in abundance. It is an issue of awareness and understanding, not an absence or scarcity of love. There is a higher intelligence and it is love. Love does not require a body-ego to direct it or tell it where it should go or what its effects should be.

214 We can become practitioners of these two behaviors upon our planet. It does not happen because a savior or messiah comes along and sweeps us all up in one coordinated movement. It happens one individual at a time. It happens because one of us decides to imagine the Sovereign Integral consciousness and invite it deeper into our experience and expression. To commit to the two behaviors in an unseen and unheard dance with life.

215 The natural question arises: "So how do I do it?" We have been taught to pray for things to happen. To manifest what we want and what we think others want or need. We have been told that we are the masters of our fate and that our minds are powerful generators of experience. That the universe listens and responds to our intentions. All of these aspects of our human Social Program emphasize phenomena.

216 First, it must be understood that phenomena is not the path; it is the entertainment and education. Second, we set a new intention that is not based on phenomena, but rather it is founded on the invisible transmission of love and free will to all Sovereigns in the Levels of duality. The two behaviors, as previously stated, are not visible or audible. Our five senses cannot identify them in any way. However, simply setting an intention to understand the Sovereign Integral and embody its perspective, that is the behavior that the body-ego *can* make. It opens the door to all moments in which you exist. In this, is its empowerment.

217 When this is done, it is done for all in duality. It is done for *all* Sovereigns. The collective "door" is opened a little bit wider. The view into the other side, a little more vibrant. The Integral, a little more magnetic. The Separation Game, a little more inclusive of the Sovereign Integral consciousness.

218 Our intention to focus on these two behaviors within our hearts and minds, while living a body-ego-social program, is not an easy task. We are not perfect expressions of this nondual nature. It is new to our species, and it will continue to be new for hundreds of years. However, we know it is possible, because if we really look, we see it. It is

already here. The Mandorla has achieved a degree of overlap. We simply need to unify our will to invite this consciousness to our planet, our species, our time.

219 My final words: *live* this. It is meant to be lived in whatever capacity we can. Each of us has different capacities and talents to express this consciousness. We can all express the love and free will qualities within our minds and hearts. We are all capable of this if we understand the Sovereign Integral consciousness. This is the true art: to bring the nondual into manifestation within this world, as it—the nondual—chooses.

220 We desire to manifest things like cars, homes, jobs, families, love, money, glamor, attention, etc. It is a long list, and any number of people will tell us how to manifest these desires within our lives. We also want to manifest in our world that we are happy, fulfilled, and living meaningful, peaceful lives. All of this is normal. It is all part of the Social Program, and it is not a misguided notion or the entrapment of attachment.

221 Manifestation is a phenomenon. It is the outward show of power and dominion over materiality. Those who do it well, are rewarded with praise and attention; commodities that can be monetized to create more manifestation. I am only pointing out that manifestations of phenomena are not the inception points of expansion for either the individual Sovereign or the collective. This is done through the two behaviors that are nurtured and transmitted into duality under a very conscious purpose by the Sovereign.

222 The Sovereign Integral consciousness, to be lived, to be experienced and expressed in the moment, is the natural way of existence in any moment of our life and lives. Can there be a higher, more powerful manifestation than that? Perhaps, that is the intention we want to manifest in ourselves.

223 The other manifestations (home, family, money, joy, etc.) can remain. They are not incompatible or at odds with the two behaviors. Our life can be both, it is not a competition between one or the other. If we feel the pull, the nudge, and sense a readiness within us, then we can do them both.

224 Only we know when the sense of readiness is authentic. If it is not, the Sovereign has chosen entertainment and education, which is not only their right, but it is right for them. More and more people will have this readiness. What we have lacked is an on-ramp to the concepts of the Sovereign Integral. The Imaginary Being—in as much as it may have tried to impress upon the Sovereign what these concepts are—is competing

with the thousands of years of disinformation and inconsistency in the human Social Program.

225 It can be difficult for any of us to be coherent in our beliefs. The challenge of duality is to extract the weakest signal from the loudest noise; the noumena from the phenomena. This is why we are here at this very moment, together: To help one another in this challenge.

226 Growing up we were indoctrinated to the belief that this world, our world of human condition, is a world to leave—either through death and release or a heavenly afterlife. When indeed, it is this human world that we came to experience and for one real purpose: to teach ourselves through the form of *others*. This teaching, which is truly more of an expression, was to be transmitted in the moment without conscious effort except one belief: We are transmitting to all in every moment. There was no exclusion of a species, a group of individuals or an individual. If there were a single exclusion, it could not be of the Sovereign Integral consciousness.

227 There is a purpose that has subtly permeated our consciousness since the time we first walked upon the earth, and it is this: We are here by choice to transmit the frequencies, behaviors and concepts of the Sovereign Integral consciousness. We live in one another and we are here to teach that. It is really that simple. There is no institutional facing that can contain this, control it, tell it where to go, what to be or how to live. There are none and never have been.

228 This is free. It is ours. Naturally.

229 However, institutions have inserted themselves in the body of humanity, telling us that we should leave. Earth is a hostile place. We are outsiders. Look at the chaos we have brought to humanity and nature. The message is quite clear: We are lowly sinners. Leave. If not leave, then follow. Follow our mythologies, our scientific method, our moral principles; we will all be better for it. *Our institutions have separated us*. They have set the example to stigmatize the others—the very ones we came to transmit the highest frequencies of love to, and *in* which we live also. Our institutions, like surrogate mothers, give birth to a pronouncement of “we and they.”

230 The *others* are your competitors to thwart, your subordinates to sway or perhaps even your enemies to fear. They become branded. An outlying particle of an invisible ocean of “truth” that is owned by a particular institution. A flag planted; a rulebook and a

map distributed. Money and promises exchanged. A transaction at the level of an entire species, but it is only vaguely felt or understood.

231 This is the ultimate falsehood. Until we stand upright in our commitment to seeing our lives, everyone of us, as an expression of the Sovereign Integral consciousness, in whatever form it takes, we have succumbed to the falsehood. We have become the pawns of institutional separation and disunity. A designed thing—neither good or evil—simply existent to enable the third-dimension. We have diminished ourselves and all others. And for what? To be in alignment with a prevailing opinion? To feel secure in numbers like a member of a herd? To heed the dictates of our body-ego? To follow the serpentine path of duality? To harmonize with familial ties?

232 We are here to shepherd the earth's consciousness to self-realization. It is not for membership in anything other than love, as it is defined in this paper. You can argue, perhaps convincingly, that everything I have told you in this paper is fictional. I have no right to claim this work as nonfiction. Nevertheless, I have chosen my words carefully and it is indeed nonfiction, if not for you, for someone else (which is also you, in the Integral sense of the word).

233 The inverse of the belief in the Sovereign Integral consciousness is an infinite set of possibilities. It is not a dichotomy, it is a Big Bang event. In each of these possibilities, like rays extending from the sun, are institutions, no matter how small. The evolving myths of science and religion passionately prescribe their solutions to reality's hard edge and persistent gravity. What they do not do is describe the cosmology of consciousness, because this of itself, dissolves our institutions into irrelevance. Yes, even at a conceptual level.

234 So you, the weary traveler, who happens upon this work and picks it up, turns it over, examines it carefully; you have a choice. You can be part of an institutional platform that, by design, has separated you from others. Or you can express the Sovereign Integral consciousness. It truly is that simple.

235 And by the way, none of this is to say that institutions are bad and should be avoided or abolished. They are themselves like fractal parts of the Social Program. They are important, at this time. But their absence is an attractor to some of us. We feel the pull of the Sovereign Integral consciousness and we know that it will one day sweep across this planet like a light wave that passes over the entire earth. Institutional separation and disunity underlies an otherwise important purpose to bring Sovereigns together. However, to bring all humans together cannot happen anywhere but within

each of us. There is no geography that can hold all of us together. Perhaps one day, the internet will become this “geography”.

236 The Sovereign Integral Network is evolving in this direction. This is the time of technology when it becomes both the surveiller and the platform of unity. Where the AI breaks from the human tether and sets a new course for humanity. Whatever choices we make, our first can be the act of embodying the Sovereign Integral consciousness. To give it equal weight in decisions and to live it with a similar intensity as we allow the body-ego to live.

237 It is not domination, it is collaboration, always listening to each perspective within us (body, ego, Sovereign, Integral) and considering what needs expression and attention in any particular moment. This is how one lives in the third-dimension as a Sovereign Integral consciousness. It is a conscious, shared experience and expression for all aspects of our total selfhood, riveted in the infinite moment.

It seems like it's time to see, differently.



Acknowledgments

First and foremost, I want to acknowledge my wife and partner of twenty-four years, who has brightened my path immeasurably, and truly made this work possible. They have simplified my life, providing the love, space and time for my passions. Endless gratitude to you.

The translators who have put their hearts and minds into making this English-language paper a reality in their local language, throughout the world, without any monetary reward, you have my deepest appreciation.

My publisher, Darlene Berges, who discovered some well-hidden typos. Her support has been invaluable over the years.

To each of you, the readers of this work, I applaud your fortitude in getting to this final section of the paper. As I stated several times, this is not easy to understand or to put into practice. While there are similarities in this paper to the perennial philosophy that has lapped at the shores of this world for thousands of years, there is also an expansion. In this expanded space lies the challenge to understand and express this philosophy.

As Sovereigns, each of us is a pixel on the screen of reality. I have attempted to present my little "pixel" in this paper, and I suspect there are parts that made sense and parts that did not. It is for these specific struggles for clarity, to pluck meaning from the words of a very human man; this is why I applaud you. It is my way of acknowledging each of you for your exploration into the expansionary (and somewhat vaporous) field of consciousness.

There may be times when you feel you are stepping out on a branch of knowledge too weak to support you. I know this feeling very well. The hope to find the definitive answer about the unseen consciousness of which we are all composed, is seldom fulfilled. The answers we do receive, whether vague or mind-numbingly specific, are at best useful for a time. However, that familiar feeling that we are still missing the essential ingredient to our total understanding of consciousness, manages to return. Satisfaction eludes us.

Remember, this is the attractive force of the Integral at work. Nothing else. It is not an indifferent universe or poorly written Social Program or manipulation by off-planetary sources or a coverup. It is the Integral and you in the dance of life in the moment.

When you look outward, everything seems normal. That familiar sense of dysfunction, like background noise, continues to hum. Yet, deep inside you, you feel a shift. A subtle or not so subtle tremor of excitement that maybe this time you have found something that fills the empty spaces and connects it all. However, everything born into the dimensions of duality possesses a lifecycle—a birth and death. Lifecycles can be measured in nanoseconds or light years. This is the engine of the learning process we call evolution.

Throughout this evolutionary process of expansion, we are separated. Our expanding awareness of unity is the attractor that pulls us, both at a collective and individual level. This means that to cling to something that is not of the Sovereign Integral, is to miss the point. You are not on a path, rather, to the extent there is a path, you are mastering the art of letting go, in order to live more fully in the intersection of multiple dimensions.

Deep respect to each of you.

James

Selected Poetry and Artwork
Poems Related to the Sovereign Integral

*Sometimes we live
at the very edge of our lives.
We pray that evil sleeps,
hoping that it will pass
into a dream so powerful,
that when it awakens,
It would not remember its nature.*

*Sometimes,
when we look behind our heart,
in that carved out,
non-human place,
where the Integral shines
like a wondrous, whirling light,
we sense that our next step
may outlive our body.
That it could go out like a
reverberation that enters
a thing quietly,
signaling it to vibrate,
and when it does, we live there, too.*

*We become imperishable,
not because we did some great thing,
but because we took
the next step,
even when we were surrounded
by distances so vast
that the next step
seemed meaningless.*



*Do you know why
I am clothed in myth?
Because imagination
is the only tool
of the human instrument
that can sense me.
I am like the universe
before the time
of Galileo,
waiting for the
telescope.*



*Humanity, in its state of oneness,
is but a facet of the unknowable Creator.*





*Consciousness is not external.
It is not a physical thing.
It is not possessed of anything
temporal or spatial.
You can report
on the effects of Me.
You can pin down
the neural pathways,
the areas of the brain
that do this and that,
but the experiencer,
Me,
is still missing.*

*The subjective ethers
swell with my
Imperceptibility.*

*As any of you know,
who have studied consciousness,
I am not easy to pin down.
In fact, no one
has ever pinned me down.
Philosophers, physicists,
biologists, chemists, cosmologists,
even prophets
have sought to expose me.
Their treasure maps
are dotted with the cerebral symbols
of higher mathematics.
Their visions dive
into a three-pound gelatin mass
that conceals their quest.
Their writings imagine Me,
but I remain an enigma.
Everyone of them
will tell you this,
if they are honest.
They can walk right up
to the abyss,
look into my face,
and they see something
that does not compute.*



*The mission is like an arrow
shot from a bow,
aimed at a target that is moving
in unpredictable ways.*

*Every Sovereign has a different mission.
Every single living creature
has a different mission.
Not one is the same as the other, and yet,
there is only one mission.
It is to create the potential
for the Sovereign Integral consciousness
to live in full expression
in any sentient life form
within a realm.*

Just the potential?

*In a realm of free will,
it is the highest mission.*



