



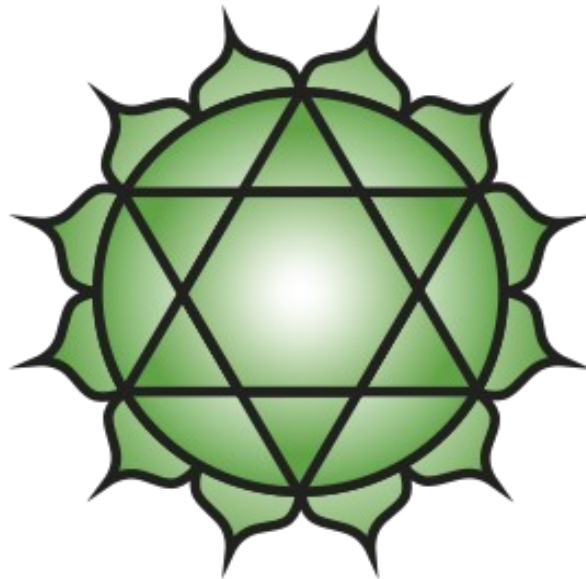
A HISTORY OF THE OVERLEAF CHART

From the Original Michaelian Group to the Present

The Legacy of Philip Wittmeyer – Volume 5

Review Release, 17 April 2024

(You should occasionally check back with me for updates because this manuscript is still under development; it is a "work in progress".)



A History of the Overleaf Chart

From the Original Michaelian Group to the Present

Written by: Philip Joel Wittmeyer

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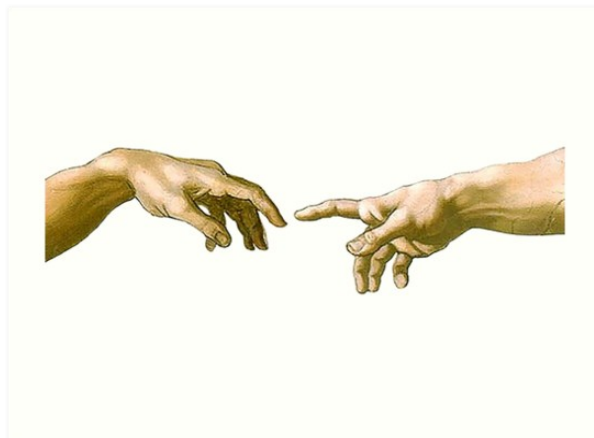
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The intention is that this book and six others by this author will eventually be published by The Center for Michael Teachings, Inc., a non-profit organization dedicated to procuring, processing, publishing, and promulgating Michaelian teachings materials; I am a board member there. For more information about that organization, and the Michaelian teachings in general, please visit www.centerformichaelteachings.org. And while you are there, you could purchase some of the books we have already published.

The image on the title page is of the Heart Chakra, called “Anahata” in Sanskrit; it was borrowed from the Wikipedia page on that subject. The Heart Chakra is the middle of seven major chakras; it is the bridge between a ‘lower’ triad and a ‘higher’ triad of chakras. The purple-colored image on page eight is called the “Antah’karana”. This is a Sanskrit word and image for the concept of the totality of Mind. As with the Heart Chakra, the image represents the bridge between the ‘lower’ and the ‘higher’ realms; it has been adopted by Reiki practitioners as a symbol of the healing of the three levels of Being, namely body, mind, and spirit. Note the three-dimensional cube in the center, with three ‘arms’, representing the fundamental trichotomy of the Cosmos. The image of two hands on this page is yet another evocation of the fundamental dichotomy of the Cosmos. It is from the Sistine Chapel ceiling painting by Michelangelo: the passive hand of Adam on the left and the active hand of God on the right are extended toward each other. The Yin–Yang symbol, on page nine — also with passive and active sides — has the Chinese name “Taijitu”; its meaning is that apparent opposites define and contain each other.



The Meta-Michaelian Project

Several channels have promulgated their own version of the so-called “Michael teaching” over the decades, and they have documented their words in books and on websites. When reading these, it is obvious even to the casual observer that the emphasis and style and substance and coverage embodied in each particular version is different from the other offerings, and it is also obvious that the differences depend somewhat on the personality of the channel. Thus, the Michaels’ messages have not been delivered with one ‘voice’, literally and figuratively. Each version consists of a conglomeration of doctrines and dogmas that have been delivered didactically and descriptively and without evidence or argument or explanation. Mostly there are similarities between these various versions, but there are also significant differences. Newbie students of the material quickly discover that there is not a *consistent* and *coherent* and *consilient* teaching that came *through* a single source, even though it is claimed that it comes *from* a single source.

By *inconsistent* I mean that sometimes the versions from different channels do not always agree with each other in all matters where the information overlaps; the information from one version is not supplementary or complementary to other versions, it is actually directly contradictory. By *incoherent* I mean that the author of each version has cobbled their doctrines together without realizing that they constitute an elegant, cohesive, integrated, holistic system that can be presented within a unified comprehensive explanatory framework. An analogy is that the various doctrines seem like a dissonant cacophony; reading about them is like listening to this musical instrument and then that musical instrument and so on without realizing that the individual instruments are playing in a combined coordinated harmonious orchestra. By *non-consilient* I mean that the versions do not agree in every respect with other credible sources, whether they be channeled, mystical, perennial, scientific, and/or philosophical systems. If I were to apply one word to these three types of defects or deficiencies in the Michael teachings, it would be “nonsense”.

Therefore, it seems to me that there is no collective body of information that can be reasonably called *The Michael Teaching*; rather, what we see is a variety of quasi-Michael or semi-Michael or Michael-like or pseudo-Michael (if Yarrow’s claim that groups other than hers are “frauds and impostors”) teachings, or what may be called “Michaelian teachings” — and that is what I call it in my books that refer to this body of information.

When I survey the situation, I see two broad divisions in the Michaelian teachings world. The “standard”, shall we say, Michaelian teachings includes the work of Sarah Chambers, of Leslie Briggs, of Quinn Yarrow and others in her orbit, of JP Van Hulle and others in her orbit, of José Stevens, of Shepherd Hoodwin, and of Troy Tolley. These channels have not drifted very far outside the ‘box’ of the generalized Michaelian teachings. Channels in the other broad division acknowledge that their work is, shall we say, “para-Michaelian”, “para” being the Greek-language prefix meaning “beside” or “next to”. For instance, Stephen Cocconi says he is working with the “Michael Consortium”, his channeling having stated that the Michaels have graduated to the next higher “plane” from where they originally spoke: (><https://www.themichaelteaching.com/about-stephen/michaels-consortium/><). Susannah Redelfs acknowledges the standard Michaelian teachings, but says she is actually working with the “Council of One” (><https://councilofone.org/><). Karen Murray (aka Talyaa Liera) says she used to work with the Michaels, but subsequently worked with “Polaris” and is now working with “Solara” (><https://oracleofdestiny.com/about-talyaa/><). Varda Hasselmann encountered Yarrow’s first two books about the Michaelian teachings in the mid-1980s, but became a channel for “Die Quelle”, described as a sibling reunited Entity to the Michaels on the third plane (><https://septana.de/septana/><). Larry Byram started out as a student of Alice Bailey, then became a channel for the Michaelian teachings in the mid-1980s, but has diverged away from that foundation to create his own teaching in the wider Michaelian world (><https://higheralignment.com/><). All of these channels in both of these divisions can be considered to be variations in the greater Michaelian teachings world, with some being more divergent or derivative than others.

Another instantiation of diversity in Michaelian sources is the assertion that the Michaels themselves do not always speak as a single unified entity. In *MFM*, on page 102 (quoting an early session the original Michaelian group, 27 October 1973), it was said that the Michaels are an “Entity” that consist of 850 Warrior Fragments and 200 King Fragments. However, in the first session that Sarah Chambers held when she resumed public channeling in 1996 (14 January), it was said that not just two Roles, but all Roles were present in the Michaels’ Entity. It was also stated that various channels prefer to hear from certain conglomerations of Roles, such as the Sages and/or the Priests and/or the Scholars within the Michael Entity. It was also stated that various channels are better or worse at getting information on various subjects because of the depth of understanding

that the channel has on the background information on that subject. This diversity in source and receiver provides further evidence for my assertion that there is no consistent, coherent, consilient body of “Michael Teaching”; rather, there is an inconsistent, incoherent, inconsilient “Michaelian teachings”.

The fact that there are various resources in the Michaelian worlds (heavenly and earthly) has its advantages and disadvantages. On the one hand, the Michaelian teachings are broader and deeper and richer as a result of the various perspectives provided by various alleged sources and receivers. On the other hand, it might be disconcerting to students to see the many actual inconsistencies and discrepancies within and between and among channels. I am one of those who finds the situation dismaying and disappointing. So what are we truth-seekers to do about this fact? What are we to make of these variations? My answer is: Do our own research — because I have done my own research. To me, this does not seem unimportant. To the Michaels themselves, they are reported to have said that this is not unimportant; in fact, it is said to be vital.

Some students are drawn to and prefer one version in the Michaelian teachings world over the other versions, and they let it go at that; they do not examine the issues of contradiction and incoherence and non-consilience at depth, and this avoids the difficulties and unpleasantness of confronting contradictions and incoherence and non-compliance with other teachings. However, to their credit, every Michaelian channel says that their students should not “let it go at that”; they say that it is up to students to “validate” the channeled information, and that to not do so renders the teaching worthless — or worse, misleading — for those students. Some Michaelian students take this injunction more seriously than others do. Furthermore, some students have more competence in scientific acumen and/or epistemological sophistication and/or experiential curiosity than others do, and they bring these tools to bear on their process of validation.

There is more to say regarding the process of validation.

There are far too many errors in channeling for us to trust it implicitly. We know for a fact that these errors exist because there are many obvious irreconcilable contradictions. The channels make no efforts that I know of to correct the errors, and the Michaels make no efforts that I know of to correct the errors (except maybe they are using me for that purpose). To their credit, the channels do say that we should not trust them implicitly, and they do enjoin students to validate the channeling. My concern is that most students are naively credulous by nature; my observation is that few if any students actually do the validation process at all. Or it may be that if they do it they do not broadcast their conclusions, as I have done.

Almost the entirety of the Michaelian teachings has been asserted without evidence and/or argument; it is delivered *ex cathedra*, by ‘pontification’, and students are *indoctrinated* thereby and therewith. Personally, I find this type of delivery to be profoundly problematic; it is like a fundamentalist cultish religion that takes some alleged Holy Scripture as the Word of God. Perhaps I find this to be more odious than others do because I was once a member of just such an organization. (“Fool me once, shame on you. Fool me twice, shame on me.”) What are we to do? Perhaps you have heard it said in some legal systems that a person accused of a crime is “presumed innocent until proven guilty in a court of law”. Following that pattern, my approach is to presume that a channeled dogma-doctrine is in the limbo zone of my belief system until corroborated or discredited “beyond a reasonable doubt”. Perhaps you have heard it said that “That which is asserted without evidence can be dismissed without evidence.” Following that aphorism, if I cannot accumulate enough evidence and argument to validate or invalidate a particular Michaelian dogma-doctrine, then I leave it in the limbo zone of my belief system.

Personally, I take the fact that there are issues of consistency, coherence, and consilience within and among the various Michaelian versions and scientific and philosophical and spiritual teachings as an incentive, not a disincentive, to study harder and deeper and wider. It may be that I function near the extreme, which is why I have adopted the motto, “The unexamined teaching is not worth believing.” Using the tools known to me, and bringing to bear whatever talents I may have, to my own satisfaction I have been able to validate some components of some versions of the Michaelian teachings, I have been able to invalidate some components of some versions of the Michaelian teachings, and yet other components are still in the limbo zone of my belief system, yet to be moved to one or the other side of the validation–invalidation ledger. Supplemental to the changes or modification to the Michaelian teachings arrived at via my process of validation, I have added some relevant components of my own to the validation ledger; they are my ‘special sauce’ added to the mix of various Michaelian versions. In addition to that, I have discovered that there are *explanations* for some of the Michaelian dogma-doctrines that were delivered *ex cathedra*, meaning, delivered without explanation. By “explanations” I mean that there are levels of meaning and understanding both ‘below’ and ‘above’ the superficial layer that Michaelian students have been made aware of.

Regarding the concept of “explanation”, a metaphor is appropriate. Some, if not many, Michaelian students are in the ‘grade school’ level of their learning about the Michaelian dogma-doctrines. This is where the student typically learns by rote memorization, because that is all they are capable of ... before maturity. This is where they read the books and the websites and they can repeat what the channel said about a particular subject on this page of a book or that URL of a website. This is a necessary phase in the story arc of the overall learning process for newbie students. However, the Michaels enjoined us to validate and inculcate their teaching experientially: put it into practice. The Michaelian teachings cannot do that experiential learning for you — you must do that for yourself.

However, I take the position that there are layers of “explanation” ‘above’ and ‘below’ the superficial strata of data that is imparted via channeling. For instance, a personality trait on the Overleaf chart can be described in minute detail and at great length — Michaelian books and websites do just that — and it leads to comprehension, but only of a primitive and preliminary sort. What a dogmatic didactic teaching does not do is provide an *explanation* of *how* or *why* that particular trait is what it is and does what it does; the mere bare description of a trait does not provide the *context* in which the *content* of the trait is to be understood at the larger and deeper level of explanation and understanding. Most books mention the *Attributes* of the traits — e.g., Cardinal Inspiration — but none of them other than my books explain the Attributes of those traits in the context of the ontological substrate of the reality system in which we find our consciousness embedded, namely logic and mathematics and physics. And not only the Overleaf System, but many other components of the dogma-doctrines of the Michaelian teachings can be understood in terms of these ontological primitives. The goal of my project is to provide the *explanations* that get behind and go beyond the mere *descriptions* that have heretofore been provided by the channels to their newbie students.

Returning to the school metaphor: I aspire to emulate the kind of learning that takes place in the educational system after graduation from high school, where there is less mere description and more deep explanation. In American terms, this means the bachelor’s degree, the master’s degree, and the doctoral degree. Even here though, as I understand it, getting a master’s degree indicates that the graduate has mastered a subject at its current level of understanding. Only the doctoral degree goes ‘meta’ in the sense that it teaches the student — or *should* teach the student — how and why to learn, how and why to think for themselves, how and why to research for themselves, how and why to extend the horizon of knowledge and understanding beyond the current level of knowledge and understanding in a particular field of inquiry. My hope is that Michaelian students will get a master’s degree in the Michaelian teachings with the help of my books, but then go even further into what amounts to doctoral degree territory with the help of my additional components, which provides something like a doctoral degree of understanding and explanation. My extensions are not the complete or the final answer, but my claim is that they are steps in the right direction.

In abidance with the ethical principle of ‘full disclosure’, I would be remiss if I did not notify readers at the beginning of my books that what I offer in my books is not The Michael Teaching, first of all because there is no such thing, as indicated above, and second of all because I offer yet another distinct version in the pool of various Michaelian teachings; my Michaelian ‘train’ is running on a different ‘track’, so to speak. Because I have made unique modifications and added explanations to the standard version, I have come to refer to my version as the Meta-Michaelian project, “meta” being the Greek-language prefix meaning “above and beyond”. Perhaps I could have called it the “Philipian” project, but that would not acknowledge its broad affinity with, and my indebtedness to, Michaelian sources. Whatever the name, *the Meta-Michaelian project is my own thing*; it is not a thoughtless regurgitation of what the Michaels allegedly said through some alleged channel or channels; it is what I have validated and invalidated; it is what I say through my computer word processor. And, per the tradition of all other Michaelian teachings, I encourage validation, lest the reader find my particular offering worthless and/or misleading.

As I said above, the Meta-Michaelian project is not a re-presentation of the familiar material that the reader finds in other Michaelian books and on Michaelian websites. It is, among other things, a re-formulation of the Michaelian teachings from the ground up, built on a foundation of ontological primitives in addition to channeling; in fact, the reformulation occasionally overrides channeling. I am not a ‘channel’, but it may be that I am a ‘conduit’. Frankly, I am not exactly certain where it comes from. It may be that my muse is the “technology and science entity” that was mentioned in the 14 April 1974 session of the original Michaelian group. My process for doing the Meta-Michaelian project is perhaps similar to channeling. As I conceptualize it, there is a sub-personality, which I call The Writer, which lives in the right hemisphere of my brain. It has absorbed a lot of cosmological, metaphysical, philosophical, sociological, anthropological, scientific,

psychological, and technical information over this lifetime and perhaps other lifetimes; I have read a number of books that bear on ontological primitives or 'first principles', and I have had a number of transcendent mystical experiences that bear on 'first principles'. My right brain hemisphere assimilates and processes and integrates this information; it notices abstract patterns and systems and concepts; it translates it all into words, and sends them across the *corpus callosum* to the left hemisphere of my brain when it is in a receptive state, and that hemisphere instructs the body to write the words down on scraps of paper, take them to my computer, and commit them to a word processor. Beyond that conceptualization, I am reluctant to characterize my muse as a "higher self" or an "entity" on some Plane beyond the Physical. The bottom line is that I add to the Michaelian material when the Meta-Michaelian material comes to me or through me. Wherever the inspiration comes from, the unique perspective is what makes my books different from anything that Michaelian students have previously seen.

Looking back to August of 1981 when I first began to study the Michaelian teachings in earnest, it seems that I was not satisfied with the Michaelian teachings as they were then. Neither am I satisfied with them as they have become. From the beginning of this journey, I have seen things that Michaelian students have not yet seen; I have understood things that Michaelian students have not yet understood, even after four decades. It appears that I 'march to a different drummer'. This journey leads me to believe that I have never actually been a Michaelian student; rather, I have always been a Meta-Michaelian student. So, as I said, I have added and subtracted and multiplied and divided the mainstream orthodoxy of the Michaelian teachings in my own unique way. One metaphor for what I have done is that I found the Michaelian teachings as a 'diamond in the rough', a gem that has just been dug out of a mine, rough and covered with dirt. It is ugly in this state, but it has a lot of potential. It even has some practical utility in this raw state. My Meta-Michaelian project is to clean it, cut it, and polish it, so that it is a gem of sublime beauty as well as utility. The purpose of the Meta-Michaelian project is to throw out the 'bathwater' while retaining the 'baby'. Another metaphor, one from the Bible, is to 'separate the wheat from the chaff'. Yet another metaphor is that I found the Michaelian teachings to be like a dilapidated ramshackle edifice, and I have refurbished and remodeled them, and added some rooms. It can also be thought of in these terms, that by applying the tools of consistency, coherence, and consilience (described in the second paragraph of this section), the Meta-Michaelian project is the 'error-correction code' that attempts to clean up the Michaelian 'signal' by removing the 'noise' created by the fact that there are various sources and receivers of the Michaelian teachings. Please keep in mind that I am not averse to the sensible components of the Michaelian teachings; I am only trying to fix the senseless components. My aim in my books is to keep the beautiful, healthy 'baby' and throw out the filthy 'bathwater'; my purpose is to eat what is 'wheat' and throw out what is 'chaff'. And, speaking of babies and eating, I wish to no longer be 'spoon-fed' like an infant; what about you?

A situation that is common with Michaelian students is that they either lose interest in learning more about the Michaelian teachings so they look elsewhere, or they hunger for more within the Michaelian teaching but do not find it and become stagnant. The Meta-Michaelian project suggests that there is much to be 'interpolated' within the current realm of the Michaelian teachings, and much to be 'extrapolated' outside the current realm of the Michaelian teachings. My suggestion is that the entire cosmos, from the largest realm to the smallest realm, can be better understood with the help and guidance of the Meta-Michaelian project.

Personally, I find the defects and deficiencies in the Michaelian teachings to be awkward at best, and embarrassing at worst. The Priest-ish (Cardinal Inspiration) components in my personality (Priest tertiary influences, Spiritualist, Arrogance) feel disappointed that the teacher and the students have made no efforts to correct the issues — which are obvious even to casual observers — as part of the Validation process. The Priest in me says, "We can do better than this!" It wants to feel pride in the Michaelian teachings, it wants to be able to recommend the Michaelian teachings to others wholeheartedly, but, in its current state of disarray, it cannot be advocated.

The point that I drive home in my books is that the Michaelian teachings is not the be-all and end-all of accurate information. One should not presume that it is at the top level of available knowledge about anything. The lack of consistency, coherence, and consilience among the channels demonstrates that conclusively. To assume that a supernatural entity is able to accurately communicate through a mere human — if that is what is happening here — is a huge leap of faith. As Morpheus said to Neo in the Matrix movie, my books suggest to the reader that they take the 'red pill', "free your mind", and wake up in their own intuitive faculties that are enlightened by the real worlds of science, technology, engineering, and math.

Others may find it uncomfortable that some of my work involves pointing out the defects and deficiencies of the Michaelian teachings, but this could be a useful phase in their transition to a Meta-Michaelian project of their own, should they ever become dissatisfied with the Michaelian teachings in their current condition. Even though my Meta-Michaelian project is distinctive from the Michaelian teachings, in this book and in my six other books, my aspiration for service is that I have something worth sharing with the Michaelian community, after my four decades of involvement in it. “Your mileage may vary”, as the saying goes, but here it is for whatever it is worth to you, somewhere between zero and infinity; you make the evaluation. Seven books that document the Meta-Michaelian project are in progress. My aspiration is that the reader benefit from the fruits of my efforts thus far. May you enjoy and learn.

Dedication

To all Michaelian and Para-Michaelian and Meta-Michaelian students — everywhere and everywhen.

But also, I am reminded of Jesus’s parable of the sower and the seed:

The Parable of the Sower (sometimes called the Parable of the Soils) is a parable of Jesus found in Matthew 13:1–23, Mark 4:1–20, Luke 8:4–15 and the extra-canonical Gospel of Thomas.

Jesus tells of a farmer who sows seed indiscriminately. Some seed falls on the path (wayside) with no soil, some on rocky ground with little soil, some on soil which contains thorns, and some on good soil. In the first case, the seed is taken away; in the second and third soils, the seed fails to produce a crop; but when it falls on good soil, it grows and yields thirty-, sixty-, or a hundred-fold.

Jesus later explains to his disciples that the seed represents the Gospel, the sower represents anyone who proclaims it, and the various soils represent people’s responses to it.

[>https://en.wikipedia.org/wiki/Parable_of_the_Sower< — retrieved 28 March 2023]

My guess is that there are many spiritual seekers who could be likened to ‘dark matter’ in that they are influenced by the books and websites of the Michaelian teachings, but they are invisible to the Michaelian students who make themselves visible to other students. May this book be like a ‘seed planted in fertile soil’ — the ‘soil’ being the hearts and minds of spiritual seekers of every kind, not just Michaelian.

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The purpose of the copyright is, of course, not to stop the information from spreading; it is to give credit where credit is due. Although you are not forbidden to copy and disseminate the entire document verbatim, you may prefer to borrow (some of) the ideas, modify them, and/or add to them; you are also allowed to do this to your heart’s content, and present the modifications as your own. Even here it is common courtesy to let others know where some of the original inspiration came from, and that would be me and this book and my other books.

I believe that the Michaelian teachings deserves to be as widely known as other spiritual teachings. The book has been written in a way that it can be used as a manual, a manual that might lend itself to group learning such as monthly meetings and gatherings. I am not the type to lead seminars or retreats myself, but if you are, and if you have studied the system with a view to teaching it and receiving compensation, then by all means do so. If you want to rework the information in your own words and for your own purposes, I encourage that, so long as you attribute the source to me, so that others can find me. I in my turn refer the reader to the precursors to my perspective, first of all *Messages from Michael*, by Chelsea Quinn Yarbro, and subsequently other books and teachers who can be found with an internet search for “Michael Teaching”. In my books I have uniquely adapted and modified the information found in the Michaelian teachings community as a whole. Go thou and do likewise.

It may not be possible to apply this present copyright notice strictly. Precursor portions of this *History* manuscript have been given to Michaelian students over the decade since it was begun, following the year 2010. Versions of the manuscript in various stages of completion and polish were released and distributed, and who knows what has become of them? Printouts of those versions had a cover letter, and it included a

copyright notice that changed over the versions. Basically, my intention for copyrighting the manuscript was to preclude anyone else from claiming the work as their own and claiming their copyright on it and thereby blocking my copyright. Whatever it said in its various incarnations, perhaps those copyrights are still relevant for those printouts. I just want the information to get out and to be useful for seekers, for whatever it is worth to them. If you are not sure what to do with the use and/or distribution of my writings, including this manuscript and/or the previous versions, contact me and we will talk about it.

Acknowledgments

Thanks of course to Sarah Chambers for the original channeling of the Michael entity, to members of the original Michaelian group for recording, transcribing, and disseminating the transcriptions, and to Chelsea Quinn Yarbro for publishing *Messages from Michael* based on those and other transcriptions; all that allowed me to find the Michaelian teachings in 1980. Thanks to others who have published books on the Michaelian teachings and created websites: you know who they are. Thanks to all of the friends I have made among Michaelian students, and who have taught me much. Thanks to Nancy Gillpatrick Cross, who was my primary editor on this book; her comments were valuable. Thanks to, Ellen Fauerbach and Ed Hamerstrom for proofreading and commenting on the pre-publication manuscript. “With a little help from my friends”, a crude, rough, primitive manuscript was transformed into the glorious manifestation that you have before you now. I feel such gratitude that you helped me with this project.

The serif and sans-serif typefaces used in this document are from the Mesouran family of fonts. To the author’s aesthetic sensibilities, Mesouran has just the right balance between a “masculine” (angular or spiky) and a “feminine” (rounded or smooth) appearance, with a touch of elegance that is beautiful, but not so much as to be a distraction from easy readability.



*“Propagate the Logos. This isn’t trite. We expect this teaching to reach others.
We are not just hollering down the rain barrel.” — the Michaels*

Books by The Center for Michael Teachings, Inc.

The Michaelian teachings, filtered through the brains of some channels:

Michael Speaks: The Legacy of Sarah Chambers (Volumes 1 and 2 and 3)

Michael Speaks: The Legacy of Leslie Briggs

Michael Speaks: A Legacy of JP Van Hulle (Volume 1 and Volume 2 and Volume 3)

Books by Philip Joel Wittmeyer [in preparation]

The Meta-Michaelian project, the Michaelian teachings filtered through the brain of an engineer:

The Tao of Cosmogony: Tao’s Template of First Principles (The Legacy of Philip Joel Wittmeyer, Volume 1)

The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary (The Legacy of PJW, Volume 2)

The Tao of Personality: The Process/Aspect System of Personality Traits (The Legacy of PJW, Volume 3)

The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy (The Legacy of PJW, Vol. 4)

A History of the Overleaf Chart: From the Original Michaelian Group to the Present (Legacy of PJW, Vol. 5)

Study Papers on the Original Michaelian Group (The Legacy of Philip Wittmeyer, Volume 6)

The Synthesis: The Michaelian Teachings as Perennialism (The Legacy of Philip Wittmeyer, Volume 7)

*“The unexamined life is not worth living.” — Socrates
“The unexamined teaching is not worth believing.” — Wittmeyer*



Back Cover Blurb for *A History of the Overleaf Chart*

“Propagate the Logos. This isn’t trite. We expect this teaching to reach others.

We are not just hollering down the rain barrel.” — the Michaels

In the original Michaelian group, the Michaels referred to their teaching as “The Synthesis”. They said that it was their attempt to pass on to their students the knowledge and understanding and wisdom that they accumulated during their many tens of thousands of incarnations as humans on this planet over tens of thousands of years. During those lifetimes they experienced what the Physical Plane has to offer, from the development of mundane coping skills to enlightenment on transcendent spiritual paths. If you are familiar with various metaphysical teachings, historical and present-day, you will recognize components of many of them in the Michaelian teachings; that is why the Michaels referred to their teaching as The Synthesis.

Phil Wittmeyer has been a student of the Michaelian teachings since 1981. His Scholar soul avidly acquires knowledge of all kinds; his Artisan Role structures the knowledge and applies tools to the knowledge in the production of tangible objects, in this case, books. In a series of books, he is attempting to pass on to other students some of his accumulation of knowledge and understanding and wisdom, prompted by what he received from the Michaels and from other of their students, and from other scientific, psychological, philosophical, and spiritual traditions and teachers. The Michaelian teachings has come to us piecemeal, a little here and a little there. As part of his own process of gathering these pieces, and his process of coming to understand the scattered elements of the Michaelian teachings, Phil has reformulated it ‘from the ground up’, from ‘first principles’. In other words, this series of books represents Phil’s synthesis of the Michaels’ Synthesis.

Phil started his first book in 1981, and has added several other books over the decades, never finishing any of them along the way, until recently. Each of these books presents what the author believes might be a unique and significant contribution to the Michaelian teachings community as a whole, but if not that, then perhaps some individual students will find his offerings edifying and informative. Because of the reformulation of the Michaelian teachings, Phil’s books are rather different from all other Michaelian teachings books. Therefore, even if you have read all of those other books, you will learn a lot more from Phil’s books. This is not just a retelling or a rehash of the material; the ‘bones’ of the Michaelian teachings are ‘fleshed out’ considerably.

The Michaelian teachings first appeared in 1973, and an enormous amount of channeling has added to it over the decades. Numerous expositors have presented and explained the Michaelian teachings in books and on websites. Phil’s suggestion is that the Michaelian teachings is now mature enough and complete enough to deserve an “academic” treatment of the material in a somewhat historical, scientific, objective, critical way. That is Phil’s intention with his books. In other words, Phil’s approach is analytical as well as synthetical.

The volume you have in your hands now is about the Overleaf System of personality traits revealed by the Michaels — that element of the Michaelian teachings that has fascinated, and will continue to fascinate, Michaelian students. The Overleaf System has been graphically represented in many charts in the four decades since it was first revealed. It might be that most Michaelian students do not realize that there were precursors in other teachings to most components of the Overleaf System. It might be that most Michaelian students do not realize that there are numerous discrepancies and contradictions regarding the arrangements of the personality traits in the Overleaf System. If you are one of those, then prepare to gain some knowledge and understanding and wisdom from reading this book. Phil shares his new and unique insights about the Overleaf System here, and supplements his insights with information from other spiritual teachings.

“The unexamined life is not worth living.” — Socrates

“The unexamined teaching is not worth believing.” — Wittmeyer

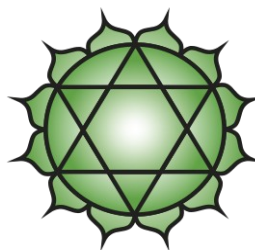




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PRELUDE

This is the fifth in a series of seven books — a septology (that is an actual word) — that I, Phil Wittmeyer have written on the Michaelian teachings. It is best if you read these books in the intended order, Volume 1, Volume 2, and so on, but this book actually works pretty well as a stand-alone volume.

In the terminology of the Overleaf System, a collection of personality traits that was revealed to the original Michaelian group, I am a Scholar-Cast soul or “Fragment” (to use Michaelian terminology) experiencing the Artisan Role in this and all other lifetimes. Typically, the Scholar-Cast Fragment wants to know *what is*, and the Artisan Role wants to understand *how it works*. These seven books comprise what I refer to as my personal “systematic cosmology project” to satisfy those Scholar–Artisan basic needs to know and to understand. For me, the Michaelian teachings has provided the context and much of the content of that project. I am sharing the product of the project with the Michaelian teachings community, and beyond, via these seven volumes; these are the legacy of my forty-year plus Michaelian student-hood.

(By the way, these are not to be confused with the “Legacy” books published by The Center for Michael Teachings, Inc.: *The Legacy of Sarah Chambers*; *The Legacy of Leslie Briggs*; *The Legacy of JP Van Hulle*.)

The situation that we Michaelian students find ourselves in is that the Michaels revealed and *described* the Overleaf categories and the Overleaf personality traits, but they did not *explain* the Overleaf System, its structure and its meaning, its derivation from first principles, and its existence as an instantiation of logic, mathematics, and physics. Apparently that task has fallen to me; that is what Volume 1 and Volume 2 of my *Legacy* books are all about. The introductory material on cosmology and cosmogony is then elaborated in the subsequent five *Legacy* Volumes. Unless a Michaelian student understands this fundamental structure to the Overleaf System, they do not *understand* the Overleaf System, no matter how well they understand the Overleaf traits as they manifest in the mere human personality. The mere human personality is a faint shadow of the primordial archetypes of all of creation.

Here is a list and a description of the seven *Legacy* books.

VOLUME ONE: The first book, called *The Tao of Cosmology: Tao’s Template of First Principles* (hereinafter referred to as *Cosmology*), demonstrates how Chapter 42 of the *Tao Teh Ching* presented an algorithm for generating the framework of the universe in which we live, as well as the Overleaf System that we Michaelian students all know and love:

Tao produced the One; the One produced the Two; the Two produced the Three; the Three produced All things; All things carry the yin and embrace the yang; Through the blending of the chi they achieve harmony.

Fans of Douglas Adams’s book *Hitchhikers Guide to the Galaxy* will notice that — coincidentally — “42” is also “the meaning of life, the universe, and everything”. Anyway, in my book *Cosmology*, the realms of logic, mathematics, physics, science, philosophy, and theology are examined in the light of Tao’s Template. The three subsequent Volumes are conceptual extrapolations of this first volume, in successively smaller subsets, which means that each volume provides some of the context for the content of subsequent volumes. This first volume was written sporadically over about four decades, starting in 1983 with the discovery of the Ra channeling and the physics theory of Dewey Larson (which can be correlated with the Overleaf System, thus uniting mathematics, physics, and psychology), and ending with the date of its publication. The Overleaf System is a subset of Tao’s Template.

VOLUME TWO: The second book, called *The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary* (hereinafter referred to as *Cosmogony*), was written mostly in the years surrounding the year 2000, although the seeds of it were planted in 1986 with the publication of *More Messages from Michael*. The seeds sprouted in 1991, but serious work did not begin until the late 1990s. The book is about that

portion of Tao's Template that refers to development or evolution over time, in seven steps or stages. In the Michaelian teachings, we know it as Internal Monads and Levels and Ages, but there are dozens of other realms of knowledge that discuss the same seven stages of development. In my *Cosmogony* book, I compare and contrast, analyze and synthesize them, into a coherent picture. Concerned as they are with the structure of space and time respectively, the first two volumes in this septology are rather abstract and impersonal. However, the next volume in this series is concerned with the concrete and personal application of this foundational knowledge and understanding.

VOLUME THREE: The third book, called *The Tao of Personality: The Process/Aspect System of Personality Traits* (hereinafter referred to as *Personality*), was written mostly during the years 1981 to 1987. It is about the pattern of personality traits, called the Overleaves, first revealed to the world in the book, *Messages from Michael*, authored by Chelsea Quinn Yarbro and published in 1979. I have made some significant advances in the understanding of the Overleaves based on my understanding of Tao's Template and the physics theory of Dewey Larson as documented in *Cosmology* and *Cosmogony*. The metaphor that I like to use, to explain the function of this book, is of the 'trees' and the 'forest'. Most Michaelian students become acquainted with the 'trees' (the individual Overleaf traits) — this is an oak tree and that is a maple tree and so on — but they do not gain much acquaintance with the ecosystem of the entire 'forest' (the meaning and structure of the Overleaf System as a whole in terms of the logic–mathematics–physics of what I call the "Dialectic Attributes" and the "Axial Attributes" that are shown in the headers to the columns and rows of Overleaf Charts). This *Personality* book describes and explains both the 'trees' and the 'forest'.

VOLUME FOUR: The fourth book, called *The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy* (hereinafter referred to as *Relationships*), was written mostly during the years 1989 to 1991. In the late 1980's, after having written *Personality*, some of the people who had learned of the Michaelian teachings through me talked me into leading a group. For the purpose of teaching that group, I compiled information on about sixty subjects from three Yarbro books available at the time, namely *Messages from Michael* (MFM, 1979), *More Messages from Michael* (MMFM, 1986), and *Michael's People* (MP, 1988). That project helped me to understand the Michaelian teachings deeply, and then I tumbled to the realization that there was a correlation between the chakras and the Centers and some of my spiritually transformative experiences. Two of the written products of that study and that group were the Prequel and Part One of the *Relationships* book. Part Two of the *Relationships* book followed shortly thereafter.

Legacy Volumes 1 through 4 are written in such a way as to mainstream some of the components of the Michaelian teachings to people who are not Michaelian students. The following three *Legacy* Volumes, Volumes 5, 6, and 7, cannot be divorced from the Michaelian teachings and mainstreamed to a general readership, but some chapters from them can be edited and incorporated into the mainstream versions of the first four *Legacy* volumes.

VOLUME FIVE: The fifth book in my septology, the one that you are now reading, is *A History of the Overleaf Chart: From the Original Michaelian Group to the Present* (hereinafter referred to as *History*). In *History*, I discuss precursors to the Overleaf System, the revelation of the Overleaf System and its structure, charts of the Overleaf System, and examination of discrepancies among expositions of the Overleaf System. The seeds of this book were planted in the late 1990s, when the internet exploded and online Michaelian teachings communities formed. I did my Scholar–Artisan thing and wrote some study papers on some Michaelian teachings subjects, over the period of a few years, to share with those Michaelian teachings communities. It dawned on me in about the year 2011 that these could be assembled into a book, this *History* book. I worked on it sporadically up until its publication; the most intense work was in 2019.

VOLUME SIX: The sixth book in my septology is titled *Study Papers on the Original Michaelian Group* (hereinafter referred to as *Study Papers*). Therein are gathered the Michaels' answers to questions on more than two hundred topics as found in the transcriptions of the original Michaelian group. These topical compilations are analyzed and synthesized with extensive commentary. The seeds of this book were planted in 1986 when I compiled information on five dozen subjects from the first two Yarbro books, for the purpose of teaching a group of students that met in my home. About twenty years later, in about the year 2011, I started this Volume Six with a similar objective but for the entire Michaelian teachings community, and worked on it sporadically up until its publication. I regard myself as a

displaced member of the original Michaelian group, and one of my soul assignments is to clean up the mess that they left behind by their premature departure from the scene.

VOLUME SEVEN: It is appropriate, given the pervasiveness of sevenness in the Michaelian teachings, that I have a seventh *Legacy* book. It is titled *The Synthesis: The Michaelian Teachings as Perennialism* (hereinafter referred to as *Perennial*). Perennialism is the notion that ancient and modern religious and philosophical traditions have a common core of understanding. The Michaels referred to their teaching as “The Synthesis”, meaning that it is inclusive of the many cultural, religious, spiritual, philosophical, and theological traditions that Fragments of the Michaels experienced during their incarnations over thousands of years. My *Synthesis* book compares and contrasts the Michaelian teachings with Sikhism, Hinduism, Buddhism, Zoroastrianism, Taoism, Christianity, Gnosticism, Neo-Platonism, Manichaeism, Islam, Sufism, Hermeticism, Kabbalism, Idealism, Theosophy, and Anthroposophy.

Let me describe how the books have been delivered to me from the right hemisphere to the left hemisphere of my brain: not as a string of letters, words, sentences, paragraphs, sections, chapters, and books from beginning to end in a linear fashion. The way the right hemisphere of my brain works, it is as if a jigsaw picture puzzle is dumped out of its box onto the table in front of me, and it is up to me to put the pieces together to reveal the whole picture. These dumps have happened over decades. The books are not picture books; they are written as a string of letters, words, sentences, paragraphs, sections, and chapters. Therefore, the way this works for readers is that they must scan the picture that the words describe by reading from left to right and top to bottom and beginning to end. Only when readers have read all of the books will they see the complete picture that is my reformulation of the Michaelian teachings. This is not actually unlike the delivery of the Michaelian teachings itself; it has been piecemeal, a little here and a little there, and it has been up to the students to try to figure out what the big picture looks like.

FYI, my Role-ish “energies” are, in descending order, Scholar — Artisan — Priest — Sage. Six of my books are from the Scholar–Artisan–Sage “brainiac” side of my Being; one of them (*Relationships*) is from the Priest-ish “cardiac” side of my Being. I am a scientist, an engineer, a philosopher, and a mystic in that order.

You will notice from the dates above that I have been working on these books for nearly forty years. It is my pleasure that now some others besides myself will presumably benefit from this investment in time and energy. My desire and intention is that others derive as much understanding from this gift of knowledge as I have — and that is considerable.

Note that in this book and others that I use the phrase “the Michaels” to refer to the original source of the information, allegedly a collective of souls that can be considered an integrated being as well as a singular being, an “Entity”. The Michaels refer to themselves as a “they” in the channeling, so it makes sense to conform their name to that plurality. Others within the Michaelian teachings originally proposed this, and I have adopted it. I usually refer to what “they” say only when the subject is not something that I have been able to “Validate”. There is an extensive explanation of my Validation process in the Prologue of this *Personality* book.

Michaelian Teachings Books Quoted

In this book, many times I refer to and quote from other books on the Michaelian teachings. In order to streamline the presentation, I will refer to them by their acronym only. Most Michaelian students will own these books and have read these books; they are the standard reference books used in the Michaelian teachings community and have been for decades in many cases. The initial letters of the names of the books are italicized, as is the custom in the publishing industry. A more comprehensive, formal Bibliography can be found at the end of this book; it includes more information, such as the publishing company. Typically, I will use the entire book name the first time that it appears in a chapter, show the acronym in parentheses, and then use the acronym henceforth in that chapter. Rinse and repeat.

AOTS = *Archetypes of the Soul*, Varda Hasselmann and Frank Schmolke, 1993

ETT = *Earth to Tao*, José Stevens, 1989

ISM = *In Search of the Miraculous*, P. D. Ouspensky, 1949

JOYS = *Journey of Your Soul*, Shepherd Hoodwin, 2013 (Also known as the Second Edition.)

JPVH = *The Legacy of JP Van Hulle*, 2018

LSB = *The Legacy of Leslie [Susan] Briggs*, 2015

MFM = *Messages from Michael*, Chelsea Quinn Yarbro, Classic Edition, 1979
MMFM = *More Messages from Michael*, Chelsea Quinn Yarbro, Classic Edition, 1986
MP = *Michael's People*, Chelsea Quinn Yarbro, 1988
MTBT = *Michael: the Basic Teachings*, Aaron Christeaan, JP Van Hulle, M. C. Clark, 1990
PCTGO = *Psychological Commentaries on the Teaching of Gurdjieff & Ouspensky*, Maurice Nicoll, 1980
PP = *Personality Puzzle — Solving the Mystery of Who You Are*, José Stevens and JP Van Hulle, 1990
SJC = *The Legacy of Sarah [Jo] Chambers, Volume 1*, 2013
TFW = *The Fourth Way*, P. D. Ouspensky, 1957
TJOYS = *The Journey of Your Soul*, Shepherd Hoodwin, 1995 (Also known as the First Edition.)
TMH = *The Michael Handbook*, José Stevens and Simon Warwick-Smith, 1986
TTCI = *The Theory of Celestial Influence*, Rodney Collin, 1968
TTE = *Tao to Earth*, José Stevens, 1988
TYD = *Transforming Your Dragons*, José Stevens, 1994

Glossary

When these books are published for real, I might make a Glossary. Until then, I suggest that you refer to the Glossary in Shepherd Hoodwin's books, *The Journey of Your Soul* (1995) and *Journey of Your Soul* (2013), if you see any words or concepts that you do not recognize or understand. Two other books, *The Michael Handbook* and *Michael: The Basic Teachings*, also have a glossary.





PROLOGUE

Perhaps most Michaelian students would agree that the Overleaf System is the crown jewel of the Michaelian teachings. It is something unique to us, compared to the various channeled and metaphysical teachings available in the world today. It is the thing we tell our friends and relatives and co-workers about after we discover our own Overleaves. It is the practical part of the Michaelian teachings that we find easiest to understand and apply. Consequently, Michaelian students often have an endless fascination for all things Overleafy. Well, students, we are going to get a hefty dose of Overleafiness in this book.

The Michaels launched into their revelation of the Overleaves about two weeks after their first appearance to the original Michaelian group. It took from August of 1973 to April of 1974 for all seven Overleaf categories to be revealed. It turns out that there were seven Overleaves in each of the seven Overleaf categories, for a total of forty-nine personality Overleaves.

Seven is a very important number in the Michaelian teachings. Sets of seven have the name “septenary”, and septenaries are common in other teachings. There were examples of septenaries in the Gurdjieffian teachings and other spiritual teachings that the founding members of the original Michaelian group were familiar with, but the Michaels’ teaching went beyond those in some important areas. It is obvious with all of this “sevenness” that there must be some sort of system involved.

We all understand that there is value in knowing our Overleaves and the Overleaves of the people in our lives. It helps us to understand and get along with ourselves, others, and the world in general. Granted, this is mundane psychology and sociology, and also granted, it is a very important part of the Michaelian teachings. However, in the original Michaelian group there was also a huge interest in cosmology, which is the opposite of mundane. There is information about seven “Planes” of creation, and information about the history thereof, which traces the fragmentation and reintegration of “Tao”. Thus, the entire universal *being in space and doing in time* is covered by a systematic structured framework. Hence, cosmology.

The word “cosmos” derives from a Greek word that means something like the orderliness of the world, and refers to its regularities, its lawfulness, its harmonious wholeness, its pattern. In Greek philosophy, the concept of cosmos was contrasted with the concept of “chaos”. The Michaelian teachings has very little of the latter because so many parts of it are interrelated. In fact, the Michaels said that the history of the universe comprises an “awesome order”, and they called this “the tapestry”. The Overleaf Chart is a part of this orderly tapestry. When understood to its fullest extent, the orderly pattern of the Overleaf System embodies the Michaels’ version of the structure of the cosmos — not just the structure of the human personality. Contained in the Overleaf System are the overarching principles upon which the entire Michaelian teachings is based. The existence of such phenomena as families of souls and their karma and Monads and many other aspects of the Michaelian teachings follow naturally from an understanding of the Overleaf System. The Overleaf System is a conceptual edifice so fundamental that one might say that it is “Tao’s Template”. In that respect, we might call the Overleaf System in its cosmic magnificence a “mandala”, an image worthy of contemplation — and contemplate it we will in this book.

The history of the Overleaf Chart among Michaelian students exhibits some chaos as well as some cosmos. As we review the versions of the Overleaf Chart that have appeared over the decades, we will note that much attention has been paid to the names of the Overleaves and their Poles as people search for their best word. There is much that students can learn from that exercise. We will also note that some attention has been paid by the creators of those Charts to the arrangement of the Overleaves in a meaningful grid on the page. There is much that students can learn from this exercise. Also we will note that there are differences of opinion about both the names of the Overleaves and their arrangements. We will need to metaphorically ‘exercise’ our intellectual ‘muscles’ as we explore these differences.

If the Michaelian teachings did not have a structural, systematic component, there would be no reason for such exercises. If the Michaelian teachings was just a mass of nebulous ideas, as some other spiritual teachings are, there would be no such discrepancies to exercise our intellects with. But, the differences exist, and the value of discussing them is in the amicable exchange leading to a meeting of minds and hearts as a valuable part of community function. At the very least, students may find enough here to cause them to pause and explore the discovery of a new way of thinking about the Michaelian teachings. At best, students might have a joyous epiphany or two leading to more Agape, which is the ultimate purpose for which the Michaels gave the Overleaf System to us.

This *History* book is unlike any other Michaelian teachings book by other authors. So far as I know, there has been no academic treatment of the Overleaf System, either from inside the Michaelian teachings or from outside of it. By “academic” I mean a scholarly endeavor, using recognized means and methods of scholarship, to examine the Overleaf System as it is found in various sources. This *History* book compares and contrasts the sources within the Michaelian teachings, and similar esoteric and exoteric sources outside the Michaelian teachings; it analyzes and synthesizes the sources into a single coherent overview of the Overleaf System. When this is done, we see discrepancies as well as congruities; we learn much that we might otherwise overlook. Every Michaelian student can perhaps benefit from my academic exercise, but those Michaelian students who have a Scholar influence in their Personalities will perhaps appreciate my academic treatment of the Overleaf System more than those who don’t.

There is information in the original Michaelian group transcriptions that I believe is better than anything we have seen in subsequent channeling, and there is information there that I believe has been superseded by better channeling. Also, metaphorically speaking, a lot of the ‘bones’ of the Michaelian teachings that were given in the original Michaelian group have now been ‘fleshed out’ with ‘muscles’ and ‘organs’. This is reflected in various Overleaf Charts that have appeared over the decades as students have applied themselves to understanding and representing the System graphically. We examine nearly two dozen different Charts. There is extensive commentary on each Chart, in terms of both analysis and synthesis. For instance, we note how each Chart compares and contrasts with other Charts. We note that some names of Overleaves have been changed by various teachers. We note that the arrangement of the Overleaves in the grid or tabulation form is different from Chart to Chart. We also note if there has been an improvement, that is, an evolution in understanding, as the years and decades went by.

As we investigate the history of the Overleaf Chart, we pay particular attention to the changes in understanding of, first of all, the names of the Overleaves and their Poles, then of the way the Overleaves are arranged in a pattern. This careful examination will extract the maximum learning from this central aspect of the Michaelian teachings.

The very first Overleaf Chart was apparently created about six months after the Overleaves began to be revealed. It was named “The Ordering of the Cosmos” and it included a list of the seven planes of creation. This indicates a recognition early in the original Michaelian group that the Overleaf System actually comprehended all of creation, not just human personality. However, it is obvious from the unstructured nature of that particular Chart itself that the pattern and the meaning of the Overleaf System was understood hardly at all. The Michaels mentioned thesis, antithesis, and synthesis, but they did not explain the logical and mathematical and historical significance of these terms. They indicated that the Overleaves relate to each other in terms of two “poles” and three “axes” but they did not explain how this relates to the cosmic order. Progress has been made, in the decades since the Overleaf traits were revealed, in spite of the fact that the Overleaf System was not explained at the beginning. Only with the revelation of the logical and mathematical underpinnings of the Overleaf System do we come full circle to fulfill the promise of the first Overleaf Chart: now we see and understand “The Ordering of the Cosmos”. Personally, I perceive the Overleaf Chart in its optimally ordered form with its universal applicability to be aesthetically pleasing as well as intellectually satisfying. From the beginning, the Michaels intended the Overleaf System to be a tool of great personal and social utility, to make our lives as humans easier. In the long run, the Overleaf System also proves to be an object of sublime universal beauty.

Reason for Being

The Michaels launched into their revelation of the Overleaf System within the first two weeks of their appearance to the original Michaelian group. What was that all about? Why is this such a key element of their teaching? The answer is given in those same transcriptions of the original Michaelian group, published

by the Center for Michael Teachings, Inc., as *Michael Speaks: The Legacy of Sarah Chambers (SJC)*. Here are four occasions when the Michaels answered that question during some months when the Overleaf System was being revealed, one Overleaf category at a time:

Gene: All of a sudden we're having this huge body of information about souls, and it must be important, and I would like an overview. Is this information going to be practical to me? Can I use it? Why this topic?

This [Soul Age] is another Overleaf [in addition to Centers], and integration [of this information] must take place before you are able to perceive The Synthesis, which, of course, must precede perception of the Tao. Yes, it can be of great value to you. Body Typing answers some questions. This [information about Soul Age] answers still another set of questions. This is a broader Overleaf, and there are more. [SJC, 18 September 1973]

There is no particular advantage to know this unless you plan to put it into practice in helping you to observe yourselves and those around you, toward improving your interactions in a positive fashion. There is no specific advantage to a Level on the Cycle. Self-aggrandizement [for being an older soul than someone else] is Maya too, of a most negative sort. [SJC, 17 October 1973]

A large and important part of the Michaelian teachings is the Overleaf System that we all know and love. It is one of the crown jewels of the Michaelian teachings. The Michaels launched into it very early on. It is not all that there is to the Michaelian teachings, and it is not *per se* The Synthesis, but if you master it, you should be well on your way to The Synthesis:

Edgar: They tell me I'm impatient after ten thousand years [of reincarnating repeatedly]. (Said later.)

The actual visualization of The Synthesis will only come about when you have all of the physical Overleaves, and [beyond the Overleaves] only after the teaching has progressed to the point where we are able to communicate with you directly on the high planes [higher than the Physical Plane, that is]. [SJC, 31 December 1973]

The word “visualize” is used here, as if The Synthesis is a coherent “picture” of what life, the universe, and everything is all about. Even though the Michaels do not say so, it would seem that since the Overleaf System is based on the number seven, and the cosmos itself consists of seven planes, there is a correlation between the two. That is to say, human personality and cosmic “personality” correspond, so that understanding the former leads to an understanding of the latter. Thus, the Overleaf System is the template for the big ‘picture puzzle’, and you don’t understand it all until you understand the entire system of seven. That is why when the Overleaf System is understood thoroughly at a deep level, it becomes a gateway that enables communication with an even higher source of understanding. It is best, then, that you do not object to the Overleaf System:

Tina: What is the purpose of learning all these [Overleaf] labels? I dislike labels.

It is only important if you wish to make The Synthesis. We agree, verbal communication is a poor excuse for the sum of communication. However, until one of you break through with telepathy [to us], this will have to do. This study [of the labels of the Overleaves] enables you to have insights to the motivation of certain activities which could conceivably be perceived by you as hostile or undesirable, and prohibit the understanding necessary for Agape to take place. It will also enable you to aid those who seek your counsel. [SJC, 31 December 1973]

Ah, so Agape toward your fellow humans, learned through mastery of the Overleaf System, leads to non-verbal connections with higher sources of understanding. Now that we have the goal of the Overleaf System defined, let’s go back down to one nitty-gritty specific:

Dick: I would like to ask for a comment on my hatred for Dominant Warriors, and anything on The Synthesis for acceptance and fears.

This [hatred] would represent a major part of Friction for you, as you see in them all those traits you endeavor to eradicate from your own life. Only by understanding that Warriors in the earlier Cycles [Soul Ages] are pretty much a victim of their Karmic Ribbons — and will be until they meet with a teaching — then you can apply the same principle of unconditional acceptance that you must with all others. In perceiving The Synthesis, this acceptance is imperative. [SJC, 03 January 1974]

Here again we see that proper use and understanding of the Overleaf System leads to Agape — unconditional acceptance of people exactly as they are. Removing faulty perceptions about people leads to perceiving The Synthesis. (In passing, note that one level of synthesis occurs when one thoroughly understands each Overleaf, and a higher level occurs when one understands people as gestalts of their Overleaves, wherein each Overleaf affects every other.)

Those statements indicate that the Overleaf System is the foundation of the Michaelian teachings, which the Michaels themselves referred to as “The Synthesis”. The entire edifice of the Michaelian teachings is built on that foundation. There is a chapter in my book *Study Papers on the Original Michaelian Group* that discusses all of the instances where The Synthesis is mentioned. The first Overleaf Chart created by the original Michaelian group is titled, “The Ordering of the Cosmos”. The second Overleaf Chart created by the original Michaelian group is titled, “The Synthesis”. So, the Overleaf System is not just about understanding Personality (which is important); it is also about understanding the universe (which is even more significant).

The following Q&A exchange came from the very last session of the original Michaelian group that has come into our possession, and it is a fitting part of the Prologue to this *History* book.

It seems to me that the presentation of this teaching has focused on SRGA (Soul–Role–Goal–Attitude) [but] has not been successful in communicating to others. Should another approach be used? Do the SRG's make this teaching unique from all others?

We would hesitate to call this system of naming behavior patterns as the cornerstone of our teaching. Rather, we would see you all ascertaining from those expressing interest in this teaching: whether or not they are ready to accept in full the concept that they have lived before and that this life is merely a continuation of an experience begun in another time frame. And by this, we mean, to be sure, within yourselves that they do in fact accept this as truth for them. All the rest, including the Soul Levels, will come easily. It is upon this premise [reincarnation] that the entire teaching is based and it is therefore useless (underlined) to any student not knowing this truth for himself — it becomes a parlor game of meaningless words. We give this [Overleaf] system to you as a tool more than a solution in order to free you from certain considerations that would cloud your interpersonal relationships, and if you can teach this to others as a tool, then it will be successful. One must be extremely cautious in giving out this as an explanation of antisocial behavior. Surely, you can all understand that those exhibiting antisocial or otherwise bizarre behavior are in no way ready for this information. It is more important to many to understand their Sequential behavior and what the mechanism of Karma does in their life patterns. Perhaps even more important than knowing their Role, is the realization of why they are relating to certain other persons in seemingly irrational ways. Often, this is the most pressing question that new students have. [S/JC, 13 January 1978]

Whatever the Michaels may or may not have intended in revealing the Overleaf System, the reader will have his or her own reasons for pursuing the information in my book on its history, but the author believes this book can serve several purposes:

- This book is a historical record of the development of a very important component of the Michaelian teachings. For that reason alone it might be inherently interesting to most students. This is the first attempt that I know of by any Michaelian student to trace that history and put it in writing.
- Besides the history of its revelation and development, there is an examination of the structure and meaning of the Overleaf System, something that has not been explained anywhere else in the Michaelian teachings that I know of. Thus, there is a lot of new information for students to assimilate.
- The information is not just for storage in the mental data banks of Michaelian students; it is also useful in daily life in dealing with self and other, the ultimate purpose for which the Overleaves were revealed. It is better to have a clear and accurate and thorough understanding of the Overleaf System than it is to have a defective and deficient perception.
- While we are going through the intellectual exercise of reviewing the history of the Overleaf Chart, let us not lose sight of the ultimate purpose of the exercise: in addition to the practical and experiential application of the Overleaf System, the purpose is that students should advance spiritually so much that it makes the Overleaves obsolete in and among the students.

The Michaels made this explicit claim to the original Michaelian group in at least three sessions:

In the beginning of this group, the primary concern was in the development of the belief system in the language necessary to explain it to each other and to oneself. This is a necessary step in the formation of any group, but in most [groups] becomes a barrier toward further growth, and eventually becomes the belief system itself. In this group, there has been evolution of a sort that now points toward continuance in growth. The possibility still exists, however, that you will continue to concern yourselves with the intellectual hierarchical aspects and neglect the spiritual, yes, but you do not have to. You can put this belief system to the acid test and see if it works. Until you do this, yes, you are still trapped in the beginning stages. This is where most of the other belief systems remained throughout their existence, including the world's great religions. The concern remained hierarchical and primarily intellectual, and never got off the ground

spiritually. You are right, of course, you are trading one belief system for another; but there is a unity here that has not been before, and there is a trend toward integration that you are capable of verifying implicit within the system. [S/C, 19 October 1974]

This desire to do away with labeling [people in terms of their Overleaves] is not at all bad, and in its more positive stance approaches Zen Buddhism. Labeling for this cadre is now only an expedient of communication. At a later point, we would hope to be able to dispense with this. Right now, it is easier this way and more understandable. [S/C, 14 December 1974]

In order for the True Personality to emerge, the student must be in a firm state of Balance, and if the Centers are Balanced, all work will be from the Positive Poles of all Overleaves. In fact, at that moment, the whole concept of Overleaves becomes obsolete. Balanced Man is not a victim of his Overleaves any longer. This is, of course, why the Work is to strive for Balance and why we attempt to effect those exercises that will allow you to choose the work you need, tailor made. [S/C, 25 January 1975]

Even decades after these words were given to the original Michaelian group, it seems that the Michaelian teachings community taken as a whole is still very much in the beginning stages of its evolution. Part of the intention for this book is to clear up discrepancies in what the Michaels referred to in the quotation above as the “hierarchical, intellectual” components of the Overleaf System, then deepen the understanding of the structure of the Overleaf System, in the hope that we students of the Michaels can collectively move forward on a firmer foundation, one on which we generally agree. However, even if the Michaelian teachings community as a whole never progresses from the “hierarchical/intellectual” through the “Balanced” to the “spiritual” phases, students can make that progress either individually or in coteries. At minimum, it is hoped that students will be made intellectually aware of these stages of progress on the spiritual path with the help of this *History* book.

With that introduction behind us, we are now ready to ‘get down to business’.





Part One

PRECURSORS TO THE OVERLEAF SYSTEM



INTRODUCTION TO PART ONE

Before we get into a review of the various versions of the Michaelian teachings Overleaf Chart in Part Three, here in Part One we will review what was known about components of the Overleaf System before the original Michaelian group convened, and in Part Two we will review what was revealed about the Overleaf System within the original Michaelian group that led to the creation of their Charts.

What information did they have to work with to create their Charts? Investigation reveals that there were precursors to significant elements of the Overleaf System in other teachings. So far as I have been able to discover, five of the seven Overleaf categories are found in other sources. And the pattern of the Overleaf Septenary itself is discernible in dozens of other sources — that I have discovered so far. So there was actually more to it than what was revealed by the Michaels to the original Michaelian group.

The founding members of the original Michaelian group had an interest in spiritual matters for years before they contacted the Michaels; they were well-read in the subject. In the transcriptions, there are references to Gurdjieff and Ouspensky, Theosophy, Rosicrucianism, Seth, *A Course in Miracles*, Erhard Seminars Training, Sri Aurobindo, Meher Baba, and several other teachers and teachings. Their strongest influence appears to have been the Gurdjieff and Ouspensky “Fourth Way” teaching. Gurdjieff and Ouspensky were alive and active during the first half of the Twentieth Century. Before they founded the original Michaelian group, some members attended meetings of one of the local Fourth Way groups that called itself the Fellowship of Friends, led by a Seventh Level Old King named Robert Burton. Several of the following chapters discuss what the Michaelian teachings adopted and adapted from the Fourth Way teaching.

Despite the fact that founding members of the original Michaelian group had personal influences from the Fourth Way teaching, there is actually a greater similarity of the Michaelian teachings to Theosophy. This teaching was contemporaneous with the rise and spread of the Gurdjieffian teachings in the late 19th and the first half of the 20th Century. Several of the following chapters discuss the ways in which Theosophy resembled and prefigured the Michaelian teachings, apparently without the original Michaelian group members realizing the depth and breadth of the similarities. In my research for this *History* book, I discovered that an important work of Jewish mysticism, the Kabbalah, also prefigure many of the components of the Michaelian teachings, including the Overleaf System. These historical precedents tell me that there is something valid about “Perennialism”, the notion that many spiritual and religious teachings down through the millennia of human history on this planet had their origin in the same ultimate source: channeling or inspiration from entities on the third plane — or something like that.

One of the organizing principles of the Michaelian teachings is the “septenary”. That is, many of its systematic components come in groups of seven. Several of the chapters in Part One (and Part Two) explain

characteristics of septenaries as they were understood in the Fourth Way and other esoteric teachings that were precursors to the Overleaf System.

The chapters that explain the precursors to the Overleaf System are as follows:

Chapter 1A — THE SEVEN PLANES: The names and natures of these seven levels of creation apparently came from Theosophy, not the Fourth Way. Theosophy originated in the second half of the Nineteenth Century via Helena Blavatsky and was further developed (Neo-Theosophy) during the first half of the Twentieth Century, contemporaneous with Gurdjieff and Ouspensky. Numerous esoteric cosmologies both ancient and modern have a teaching about the seven planes. Several Overleaf Charts show the planes along with the personality traits, and that is reason enough to have a chapter on it in this book. Beyond that, this chapter on planes sets the stage of the pattern and the meaning of the Overleaf System septenary; the Overleaf System septenary explored and explained in the *History* book is a subset of the planes superset.

Chapter 1B — PERSONALITY TYPOLOGIES: The desire to understand human psychology and personality goes back more than two thousand years in recorded history. Over the millennia, many systems for typing (or stereotyping) people with common personality traits, and many ways of arranging the traits into some pattern, have been proposed. Some of these are described, then compared and contrasted with the Overleaf System. I regard the Overleaf System as the pinnacle of personality typology systems, and this chapter aims to demonstrate that to the reader.

Chapter 1C — THE SEVEN CHAKRAS: Besides the information about planes, another septenary that was adopted by and refined in Theosophy was the information about chakras. The chakra system is an ancient septenary, perhaps thousands of years old in Oriental esotericism. There was channeling on the subject during the original Michaelian group. Some students of the Michaelian teachings have shown enough interest in them to put them on their Overleaf Charts and/or discuss them in their books and/or on their websites. The chakras are typically correlated with the Centers of the Gurdjieffian teachings and of the Michaelian teachings; there is also a correlation with ascending steps of spiritual development. Therefore, I have deemed it expedient and useful to provide a chapter about them here in Part One.

The next five chapters of Part One are about precursors to five of the seven Overleaf categories, the five categories that had precursors so far as I have been able to discover:

Chapter 1D — THE SEVEN CENTERS: All Michaelian students are familiar with these seven Overleaves. They did not originate with the Michaels, but were adopted and adapted from the Gurdjieffian teachings from the beginning of the original Michaelian group. The Centers appear on every Overleaf Chart that is reviewed in Part Three. This chapter covers some of what Gurdjieff taught about the Centers.

Chapter 1E — THE SEVEN SOUL AGES: Many esoteric teachings over many millennia talk about reincarnation, but I have only found three independent sources that describe in detail the stages of the evolution of the soul during the course of reincarnation. The first source is Jewish mysticism, the Kabbalah, a source that I have already mentioned; another is from Theosophy, another source that I have already mentioned; the third source is a south Asian guru who lived and taught in the middle of the 20th Century, Meher Baba.

Chapter 1F — THE SEVEN HUMAN TEMPERAMENTS: As mentioned above, Theosophy actually has more similarity to the Michaelian teachings than the Gurdjieffian teachings does. The description of “the seven human temperaments” found in Theosophy is so similar to the description of the Roles found in the Michaelian teachings that one can hardly tell the difference.

Chapter 1G — SEVEN PHILOSOPHIES — SEVEN ATTITUDES: Michaelian students are probably aware that the seven Attitudes are named after formal ‘philosophies of life’ from ancient to modern times, but many probably never studied them in school, looked the philosophies up in books, or researched them on the internet. I did that for you, and wrote the results down for inclusion in this chapter.

Chapter 1H — CHIEF FEATURES AND THE SEVEN DEADLY SINS: The name for this category of Overleaves came from the Gurdjieffian teachings. Gurdjieff did not have seven Chief Features — there was an indeterminate number of them — but there were ‘seven deadly sins’ in Christian hamartiology (the study of sin). This, and other ideas about fatal flaws and character defects in the human psyche, can be

regarded as precursors to the Chief Features as we have been given to understand them in the Michaelian teachings.

The Overleaf System has a pattern to it, based on the numerical principles of Oneness, Twoness, Threeness, and Sevenness. Some of those numerical principles have precursors in other teachings, notably the Gurdjieffian teachings. The next three chapters of Part One discuss some of these principles as they were represented in the Gurdjieffian teachings.

(By the way, there is no Chapter 1I because of the ambiguity of the character “I” — it looks too much like a “1”.)

Chapter 1J — GURDJIEFF’S LEVELS OF BEING: Fourth Way groups are interested in spiritual growth, and this was said to consist of seven steps, which were mostly correlated with Centers. Gurdjieff referred to these seven stages of spiritual development as “Levels of Being”. It was said that if one works their spiritual path diligently enough, one could advance through the Levels of Being in a single lifetime. The concept was retained in the original Michaelian group, but seems to have been lost to, or watered down in, subsequent Michaelian groups, except to the extent that these seven stages in spiritual growth correlated with the seven Soul Ages, each of which took many lifetimes of reincarnation to advance through. (The seven Levels of Being are not neglected in another one of my books on the Michaelian teachings, namely *The Tao of Relationships*.)

There are two categories of what in this and my other books are collectively called “Attributes”. Attributes are applied to each of the seven components of the septenaries in the Michaelian teachings. These appear in the headings of the columns and the rows on the grid of the typical Overleaf Chart. The first is:

Chapter 1K — GURDJIEFF’S LAW OF THREE: This Gurdjieffian concept was adopted and adapted into the original Michaelian group and was renamed “Monads”. Monads consist of three components, named during the original Michaelian group: Ordinal — Neutral — Exalted. These three words are used in headings on many if not most of the Overleaf Charts reviewed in the series of chapters in Part Three, and they are herein referred to as the Dialectic Attributes. Gurdjieff applied the Law of Three to the Centers, and in the original Michaelian group it was applied to all of the Overleaves as they were revealed by the Michaels to the original Michaelian group. In her second book written about the Michaelian teachings, *More Messages from Michael*, author Chelsea Quinn Yarbro substituted the word Cardinal for the word Exalted. Some other students subsequently adopted this in their Overleaf Charts, including myself. In Part One and Part Two, only the word ‘Exalted’ is used, because that was the word used in the original Michaelian group.

The second category of Attributes pertains to:

Chapter 1L — GURDJIEFF’S LAW OF SEVEN: This phrase is not generally used among Michaelian students, but the concept of the septenary, aka “sevenness”, is known to Michaelian students, and certain attributes of it are applied, using the words Action, Inspiration, Expression, and Assimilation. Myself and other Michaelian students refer to these four words as the “Axial” Attributes. The basic concept here is that developmental or progressive experience is cyclical in seven steps. The concept is derived from Gurdjieff, but the four Attributes are pure Michael. There is a pattern to the seven steps that Gurdjieff did not understand and that in fact was not even clear during the original Michaelian group. Consequently, these four names did not show up on Charts created during the original Michaelian group. However, this category of Attributes was made clearer in the books authored by Yarbro, namely *Messages from Michael (MFM)* and *More Messages from Michael (MMFM)*, and are made even clearer in this *History* book. Explanations are also found in my books in the *Tao* quadrilogy, especially *The Tao of Personality* and *The Tao of Cosmogony*.

Any collection of seven items can be called a “septenary”. When properly arranged, each of the seven steps in a septenary has both Dialectic Attributes and Axial Attributes, and the combination of the two types is hereinafter called the Septenarian Attributes. The proper order of what I refer to as the Natural Sequence is this: Ordinal Action → Ordinal Inspiration → Ordinal Expression → Neutral Assimilation → Cardinal Expression → Cardinal Inspiration → Cardinal Action. The seven Septenarian Attributes also apply to the seven Planes and the seven chakras.

Besides the system of Personality traits and the stages of development, another strong influence from the Fellowship of Friends on the original Michaelian group, one that found its way onto the first Overleaf Chart and some others, is the concept of Body Types:

Chapter 1M — THE SEVEN BODY TYPES: In the 1950s, two decades before the original Michaelian group convened, Rodney Collin, a student of Gurdjieff and Ouspensky, invented the concept that there were seven body types, which he named after the seven visible planets of the solar system. A local Fourth Way group, the Fellowship of Friends, which some founding members of the original Michaelian group were familiar with, developed an extensive teaching about the Body Types, based on Collin's original work. This typology was adopted and adapted by those original Michaelian group members, and it has continued to the present day among Michaelian students.

It is fitting to start this Part of the book with a discussion of the planes and end it with a discussion of the Body Types. The former provides a context within which to set the content of the Overleaf System, and it is necessary to have a body with Body Types through which one can express a personality. The former transcends mere human personality; the latter is a foundation for the personality.





Chapter 1A

THE SEVEN PLANES

On the first Chart that is shown and reviewed in Part Three — a Chart that is titled “The Ordering of the Cosmos — seven “planes” are named in the first category on the Chart. Their names are given as “Physical, Astral, Causal, Akashic, Mental, Buddhaic, Tao.” So what is that all about? This chapter on planes introduces the idea that there are six reality systems beyond what we call “the universe”. By “reality system”, I refer to a coherent, consistent, mostly self-contained, objective world within which a subjective consciousness can be embedded. All of the planes apparently have this characteristic. In our research on planes, we are going to delve into various spiritual teachings and traditions that preceded the original Michaelian group, and that the original Michaelian group members were likely familiar with before they received channeling on the subject. There is also discussion of channeling about planes extracted from the original Michaelian group sessions. Note that further on, in Part Four of this *History* book, Chapter 4E, “The Seven Planes”, we cover information about planes extracted from Michaelian teachings books published subsequent to the original Michaelian group, and that chapter also includes other information about them from outside the Michaelian teachings.

Introduction to Planes

There is an enormous amount of information about planes on the internet. Readers are encouraged to research for themselves. Just point your favorite search engine to “seven planes,” or narrow it down to the name of each of the planes you see in this chapter.

Looking through the original Michaelian group transcriptions, it seems that some of the members of the group might have first gotten this notion of “planes of creation” from somewhere other than the channeling, although this is not completely clear. The word ‘plane’ is used for months before an explanation and a description are offered. So where might they have gotten this idea?

The original Michaelian group received more direct influence from a Gurdjieff, aka Fourth Way, group than from any other spiritual teaching. However, in books about that teaching, “planes” are not listed in the Index. Nor is Gurdjieff listed as a teacher about planes in internet searches. There is a “rays of creation,” and there are “worlds” correlated to the music scale, but their resemblance and correspondence to the planes is uncertain. Therefore, it is reasonable to believe that the original Michaelian group was not introduced to the information about the planes from Gurdjieff.

There are teachings about planes in many other metaphysical cosmologies, and one can get an introduction to those by following the various Internet links provided at: http://en.wikipedia.org/wiki/Plane_%28metaphysics%29<. For another introduction to the subject in general, refer to <http://kheper.net/topics/Gurdjieff/cosmology.htm><. The following is from the Wikipedia article [https://en.wikipedia.org/wiki/Plane_\(esotericism\)](https://en.wikipedia.org/wiki/Plane_(esotericism))<.

In esoteric cosmology, a plane is conceived as a subtle state, level, or region of reality, each plane corresponding to some type, kind, or category of being.

The concept may be found in religious and esoteric teachings — e.g. Vedanta (Advaita Vedanta), Ayyavazhi, shamanism, Hermeticism, Neoplatonism, Gnosticism, Kashmir Shaivism, Sant Mat/Surat Shabd Yoga, Sufism, Druze, Kabbalah, Theosophy, Anthroposophy, Rosicrucianism (Esoteric Christian), Eckankar, Ascended Master Teachings, etc. — which propound the idea of a whole series of subtle planes or worlds or dimensions which, from a center, interpenetrate themselves and the physical planet in which we live, the solar systems, and all the physical structures of the universe. This interpenetration of planes culminates in the universe itself as a physical

structured, dynamic and evolutive expression emanated through a series of steadily denser stages, becoming progressively more material and embodied. [retrieved 04 August 2019]

From this statement it is obvious that the concept of planes is very common with various spiritual traditions going back thousands of years. So which of these did the original Michaelian group members know about? From their mention in the transcriptions, we can say they knew about several of those mentioned above, specifically: Theosophy, Rosicrucianism, Eckankar, Ascended Masters, and Kabbalah. Let's look at Theosophy first.

Planes per Theosophy

Sarah Chambers, the original Michaelian channel, read a lot of metaphysical books. She was almost surely aware of planes before she channeled on the subject. Apparently, information about the planes came to others the same way it came to Michaelian students, via channeling, but also mystical insight, or clairvoyant perceptions. However, there are differences in names and descriptions among these various sources. Because most of the names in the Michaelian teachings are identical to those found in what is now called Neo-Theosophy (see below), but not as similar as the other systems listed above, this suggests that the names used by the Michaels might have been borrowed from Neo-Theosophy, either consciously or subconsciously. That is to say, in regard to planes, the Michaels used terminology already familiar to the original Michaelian group members. Theosophy is in fact mentioned three times in the original Michaelian group transcriptions:

You are all World Servers [the oldest Soul Age]. Theosophists are right for a change, about that. [SJC, 26 August 1973]

Is Theosophical teaching accurate, e.g., what [Neo-Theosophist] Annie Besant wrote?

Some of it is, some of it isn't. The lady [Neo-Theosophist] Alice Bailey wrote some inspired material. [SJC, 22 November 1973]

How about Alice Bailey's works, and those of Annie Besant?

We recommend the lady [Alice] Bailey. She reached a high level of spiritual growth. We will be happy to correct any misconceptions [you might find there]. [SJC, 20 December 1973]

Let's take a look at a general description of the planes. These descriptions seem to be a summary combination drawn from the various teachings, but they most closely resemble the descriptions of Neo-Theosophy. Following are some brief quotes culled from Wikipedia about the planes. One may of course do an internet search on each of the names of these planes and supplement from other sources what is said below. There is a lot of disagreement about names for the planes.

In occult teachings and as held by psychics and other esoteric authors there are seven planes of existence. Most occult and esoteric teachings are in agreement that seven planes of existence exist; however, many different occult and metaphysical schools label the planes of existence with different terminology.

[FIRST] PHYSICAL PLANE

The physical plane, physical World, or physical universe, in emanationist metaphysics taught in Neoplatonism, Hermeticism, Hinduism and Theosophy, refers to the visible reality of space and time, energy and matter: the physical universe in Occultism and esoteric cosmology is the lowest or densest of a series of planes of existence.

According to Theosophists, after the physical plane is the etheric plane and both of these planes are connected to make up the first plane. Theosophy also teaches that when the physical body dies the etheric body is left behind and the soul forms into an astral body on the astral plane.

[SECOND] ASTRAL PLANE

The astral spheres were thought to be planes of angelic existence intermediate between Earth and heaven.

The astral plane, also called the astral world, is where consciousness goes after physical death. According to occult philosophy, all people possess an astral body. The astral plane (also known as the astral world) was postulated by classical (particularly neoplatonic), medieval, oriental, and esoteric philosophies and mystery religions. It is the world of the planetary spheres, crossed by the soul in its astral body on the way to being born and after death, and generally said to be populated by angels, spirits, or other immaterial beings. In the late 19th and early 20th century the term was popularized by Theosophy and neo-Rosicrucianism.

Throughout the Renaissance, philosophers, Paracelsians, Rosicrucians and alchemists continued to discuss the nature of the astral world intermediate between Earth and the divine. The Barzakh, *alam mithal* or intermediate world in Islam and the "World of *Yetzirah*" in Lurianic Kabbalah are related concepts.

The Theosophist author Curuppumullage Jinarajadasa wrote: “When a person dies, they become fully conscious in the astral body. After a certain time, the astral body disintegrates, and the person then becomes conscious on the mental [third] plane.”

In early theosophical literature the term “astral” may refer to the aether. Later theosophical authors such as Annie Besant and C. W. Leadbeater make the astral finer than the etheric plane but “denser” than the mental plane. In order to create a unified view of seven bodies and remove earlier Sanskrit terms, an etheric plane was introduced and the term “astral body” was used to replace the former kamarupa — sometimes termed the body of emotion, illusion or desire. Some of those propounding such claims explain their belief that letting go of desires is spiritual progress by noting that, the more one lets go of feelings, the less [one is] tied down to the physical world, a world of illusion, and the more [one is] connected to the astral, where all is visible and known. According to Max Heindel’s Rosicrucian writings, desire-stuff may be described as a type of force-matter, in incessant motion, responsive to the slightest feeling. The desire world is also said to be the abode of the dead for some time subsequent to death.

Astral projection author Robert Bruce describes the astral as seven [sub-]planes that take the form of planar surfaces when approached from a distance, separated by immense coloured “buffer zones”. These planes are endlessly repeating ruled Cartesian coordinate system grids, tiled with a single signature pattern that is different for each plane. Higher planes have bright, colourful patterns, whereas lower planes appear far duller. Every detail of these patterns acts as a consistent portal to a different kingdom inside the plane, which itself comprises many separate realms. Bruce notes that the astral may also be entered by means of long tubes that bear visual similarity to these planes, and conjectures that the grids and tubes are in fact the same structures approached from a different perceptual angle.

In his book *Autobiography of a Yogi*, Paramhansa Yogananda provides details about the astral planes learned from his resurrected guru Swami Sri Yukteswar Giri. Yogananda reveals that nearly all individuals enter the astral planes after death. There they work out the seeds of past karma through astral incarnations, or (if their karma requires) they return to earthly incarnations for further refinement. Once an individual has attained the meditative state of nirvikalpa samadhi in an earthy or astral incarnation, the soul may progress upward to the “illuminated astral planet” of Hiranyaloka. After this transitional stage, the soul may then move upward to the more subtle causal spheres where many incarnations allow them to further refine until final unification.

[THIRD] MENTAL PLANE [erroneously referred to as the “Causal Plane” in the Michaelian teachings]

The mental plane is the third lowest plane according to Theosophy. The mental plane is divided into seven sub-planes.

Charles Webster Leadbeater wrote: “In the mental world one formulates a thought and it is instantly transmitted to the mind of another without any expression in the form of words. Therefore on that plane language does not matter in the least; but helps working in the astral world, who have not yet the power to use the mental vehicle.” [sic]

Annie Besant wrote that “The mental plane, as its name implies, is that which belongs to consciousness working as thought; not of the mind as it works through the brain, but as it works through its own world, unencumbered with physical spirit-matter.”

A detailed description of the mental plane, along with the mental body, is provided by Arthur E. Powell, who has compiled information in the works of Besant and Leadbeater in a series of books on each of the subtle bodies.

According to Hindu occultism the mental plane consists of two divisions, the lower division is known as heaven (swarglok) and the upper division is known as the causal plane (maharlok).

Satguru Sivaya Subramuniyaswami wrote: “The causal [another term for “mental”] plane is the world of light and blessedness, the highest of heavenly regions, extolled in the scriptures of all faiths. It is the foundation of existence, the source of visions, the point of conception, the apex of creation. The causal plane is the abode of Lord Siva and his entourage of Mahadevas and other highly evolved souls who exist in their own self-effulgent form — radiant bodies of centillions of quantum light particles.”

Sri Aurobindo developed a very different concept of the mental plane, through his own synthesis of Vedanta (including the Taittiriya Upanishad), Tantra, Theosophy, and Max Théon ideas (which he received via The Mother, who was Theon’s student in occultism for two years). In this cosmology, there are seven cosmic planes, three lower, corresponding to relative existence (the Physical, Vital, and Mental), and four higher, representing infinite divine reality (Life Divine bk. 1 ch. 27) The Aurobindonian Mind or Mental Plane constitutes a large zone of being

from the mental vital to the overmental divine region (Letters on Yoga, Jyoti and Prem Sobel 1984), but as with the later Theosophical concept it constitutes an objective reality of sheer mind or thought.

[FOURTH] BUDDHIC PLANE

The buddhic plane is described as a realm of pure consciousness. According to Theosophy the buddhic plane exists to develop buddhic consciousness which means to become unselfish and solve any problems with the ego. Charles Leadbeater wrote that in the buddhic plane man casts off the delusion of the self and enters a realization of unity.

Annie Besant defined the buddhic plane as "Persistent, conscious, spiritual awareness. This is the full consciousness of the buddhic or intuitional level. This is the perceptive consciousness which is the outstanding characteristic of the Hierarchy. The life focus of the man shifts to the buddhic plane. This is the fourth or middle state of consciousness."

Sri Aurobindo calls the level above the mental plane the supermind.

[FIFTH] SPIRITUAL PLANE

George Winslow Plummer wrote that the spiritual plane is split into many sub-planes and that on these planes live spiritual beings who are more advanced in development and status than ordinary man. According to metaphysical teachings the goal of the spiritual plane is to gain spiritual knowledge and experience. [Holy Spirit]

[SIXTH] DIVINE PLANE

According to some occult teachings, all souls are born on the divine plane and then descend down through the lower planes; however souls will work their way back to the divine plane. On the divine plane souls can be opened to conscious communication with the sphere of the divine known as the Absolute and receive knowledge about the nature of reality.

The divine plane (hyperplane or continuum/universe, enclosing and interpenetrating grosser planes, respectively) is the plane in which Brahman and Om or Aum, i.e. Logos or Agathon, i.e. (according to Theosophy) spirit of deity (as Brahman, Logos i.e. Agathon, etc.,) i.e. the creative Word (as the Pranava Om or Aum, Logos, Tikkun, etc.) and ideal, exists. The term is from the Greek word "Logos" and is used in the Arcane School ideas. 'Classical' 1800s Theosophy does not say whether this spiritual plane is the only one that has to do with Logos is human [sic], but Annie Besant & Charles Leadbeater may have said so, and Alice Bailey or others, who uses similar ideas, did say so.

Rosicrucianism teaches that the divine plane is where Jesus dwelt in Christ consciousness [the Son].

[SEVENTH] LOGOIC PLANE

The logoic plane is the highest plane. It has been described as a plane of total oneness, the "I AM Presence".

Joshua David Stone describes the plane as complete unity with God [the Father].

[>[https://en.wikipedia.org/wiki/Plane_\(esotericism\)](https://en.wikipedia.org/wiki/Plane_(esotericism))<) — retrieved on 04 August 2019]

Some comments on this Wikipedia article are in order:

1. "Emanationist metaphysics" is mentioned in the description of the Physical Plane. This idea will be explained in several chapters of this *History* book.
2. Descriptions of a couple of the planes mention that they have seven levels within them. This is consistent with the Michaelian teachings, as quoted further on.
3. Descriptions of the second plane, the Astral Plane, mention that it is the realm of emotions, feelings, and desires. This is consistent with the Michaelian teachings.
4. The astute and knowledgeable Michaelian student might wonder about the above name for the third plane being given as "Mental", whereas in the Michaelian teachings that is the name for the fourth or fifth Plane, depending on which book you read. With further research one will find that the Michaelian teachings way of naming the planes is an anomaly because the great majority of metaphysical cosmologies do it the Theosophical way.
5. In the description of the Mental Plane, it is said that some sources regard the upper levels of the Mental Plane as the "causal" levels. This has come into Michaelian teachings as the name of the entire third plane. More is said about this elsewhere.
6. In the Michaelian teachings, the Fourth Plane is variously referred to as the Mental Plane or the Akashic Plane, and the Buddhaic plane is higher than that. In the Wikipedia Article, the Buddhaic Plane is the Fourth Plane.

7. In one source, the upper triad of planes is equated with the Trinity of the Christian tradition: Seventh = Father, Sixth = Son, and Fifth = Holy Spirit. In the Michaelian teachings, the sixth plane, adopting a Rosicrucian doctrine, is the plane of the so-called “Christ Consciousness”, from which the avatar descended as an Infinite Soul into Jesus.

In the internet information about the planes, the descriptions of the three “lower” planes are fairly consistent. If one looks for descriptions of the four “higher” planes on the Internet one will see that there is a dearth of information and also a lot of disagreement about names and characteristics of those planes. Even within the Michaelian teachings, there is disagreement about the names and natures of the higher planes. These issues and those mentioned in the numbered list above are covered in detail in Part Four, Chapter 4E, “The Seven Planes”. Furthermore, in Chapter 1F, below “The Seven Temperaments”, the description of the seven Rays in Theosophical emanationist metaphysics, provides a description of the seven planes that allows for a correlation with the Michaelian teachings Roles.

Planes per the Rosicrucians

Besides Theosophy, Rosicrucianism was also mentioned in the original Michaelian group transcriptions. The Rosicrucians had a world headquarters in the Bay Area, in San Jose, California. Perhaps that is why they were known to the original Michaelian group members. More than a month before the Michaels appeared, Sarah addressed a question to Tomas, one of their earlier supernatural contacts. Tomas said he had no knowledge of Rosicrucianism, but the Michaels did, on three separate occasions:

I have read of the Rosicrucians and their exercises for development of psychic powers. Are these exercises useful?

I do not know of these. Meditation is the best way I have found. [SJC, 05 July 1973]

What is a Rosicrucian?

[Someone answered:] It is a society that apparently began in Egypt, at the time of the Pharaohs. It has to do with the occult arts. It is one of the oldest esoteric schools. They study these things, such as astral projection. [SJC, 08 September 1973]

Are there cycles of souls mentioned in the Rosicrucians?

Sarah: Not to my knowledge. [SJC, 06 October 1973]

Could we have some information on the Rosicrucians?

Some of the Rosicrucians are *bona fide* brothers, some are not. In the neophyte program, there is no screening; the winnowing comes later. The heaviest concentration is now in India rather than the mid-east, where it formerly was.

Are the brothers chosen because of their psychological health and strength?

Usually, they are “chosen” through telepathic communication. This should tell you where they are on the [spiritual-development] path. [SJC, 25 December 1973]

The Rosicrucians have a different naming but similar descriptions of planes beyond the physical. In the following descriptions, Michaelian students will see similarities to information in the Michaelian teachings, even if the names are unfamiliar. Bracketed comments are mine. Where two names for Planes are given, the first name is from the original Michaelian group Chart, and the second name is from post-original Michaelian group Charts. A lot has been left out of the following quotation excerpt; the complete description can be found at: http://en.wikipedia.org/wiki/Rosicrucian_Fellowship:

[7 — Tao or Buddhaic Plane] The World of God

[6 — Buddhaic or Messianic Plane] The World of Virgin Spirits: differentiated within God Himself as “sparks from a Flame” at the beginning of Manifestation, prior to the beginning of pilgrimage through matter ...

[5 — Mental Plane] The World of Divine Spirit: related to the Ego’s Divine Spirit [= “Essence” in Michaelian teachings?] aspect; inhabited by the Lords of Wisdom ...

[4 — Akashic or Mental Plane] The World of Life Spirit: related to the Ego’s Life Spirit aspect; home of the Christ [Infinite Soul?]; inhabited by the Lords of Individuality;... higher Memory of Nature (events from the earliest dawn of our present manifestation, open only to Adepts and higher Spiritual Beings) [the Akashic Record] ...

[3 — Mental Plane in Theosophy, Causal Plane in the Michaelian teachings] The World of Thought

[2 — Astral Plane] The Desire World; the abode of deceased persons, for some time subsequent to the event of death

higher regions, Attraction, the “First heaven” state of consciousness

intermediate region, Interest and Indifference

lower regions, Repulsion, the “Purgatory” state of consciousness

[1 — Physical Plane] The Physical World, composed of seven (7) regions ... [retrieved 04 August 2019]

Other passages indicate that some of the original Michaelian group members were familiar with various spiritual teachings other than Gurdjieff, such as *A Course in Miracles* and Seth and Castaneda and Sri Aurobindo. Other than Aurobindo, these have no teaching about the seven planes. We see what Aurobindo had to say about planes in the next section.

Planes per Sri Aurobindo

Although the original Michaelian group teaching about the seven planes most closely resembles Theosophists, some of the original Michaelian group members were also familiar with an Oriental Indian guru who westernized many of the oriental spiritual traditions. His name was Sri Aurobindo and he lived from 1872 to 1950, which was contemporaneous with Gurdjieff and Ouspensky. You can read about him, among other places on the Internet, at: >http://en.wikipedia.org/wiki/Sri_Aurobindo<.

The main reason to devote a section to him rather than any one of a number of teachers who had a cosmology about planes is that a member of the original Michaelian group asked about him:

What about Sri Aurobindo?

He is, or was, an Old Soul, final cycle [Level]; [he] is now part of the lower Causal [Plane] body. He is worth emulating. We find no fault with his works. [S/C, 18 September 1973]

Not that this is a blanket endorsement of everything Aurobindo taught, but it does so happen that he concurs with many other traditions about the planes. Note the quotation found at this following Internet site: >http://www.kheper.net/topics/Aurobindo/Aurobindo_cosmology.htm<. Some relevant comments from me are interspersed in [bracketed italics].

Sri Aurobindo’s Cosmology — The Seven Planes

Aurobindo’s writing style, like that of other esotericists like Blavatsky and Steiner, is heavy and repetitious. This is unfortunate, as the poor style veils a cosmology of great comprehensiveness and profundity.

Of great relevance ... is his detailed map of states of consciousness. Influenced by such diverse sources as the Theosophical idea of seven planes of consciousness and existence, the “Hindu” (Vaishvanite) Puranas with their poorly-defined idea of seven Lokas or “Worlds”, and the early Taittiriya Upanishad (700 B.C.E.), which refers to an ascending series of five “selves” (atma) — [#1] Food (anna), [#2] Life (prana), [#3] Mind (manas), [#4] Consciousness (Vijnana), and [#5] Bliss (Ananda); Aurobindo postulated seven planes of being. But these are not equivalent to Theosophical ones. The higher four are totally transcendent planes of infinite Consciousness and Bliss. The lower three — the physical, vital, and mental — are the planes of finite [fragmentary] existence. Beyond all the planes was “the Supreme” or Absolute.

The four higher planes are eternally pre-existent, and constitute the modes or qualities of the Absolute (in Indian philosophy, the Absolute is described as being Sat-Chit-Ananda or Sachchidananda, of the nature of pure Being, Consciousness, and Bliss. The ‘Supermind’ is Sachchidananda in manifestation; the transitional stage between the unchanging planes of Sat, Chit-Tapas and Ananda and the finite lower ones. Aurobindo considers it pivotal for the Divine transformation of the world. “It alone contains the self-determining Truth of the Divine Consciousness (that) is necessary for a Truth-creation.” (*Letters on Yoga*, Vol. 1, p. 239)

Between the Supermind and the lower three planes is a transitional level, the Overmind, a level of global or cosmic consciousness [#4 Akashic Plane]. Beneath the Overmind one passes from Truth (albeit a multiform, rather than as in the Supermind a Unitary, Truth) into falsehood and ignorance. These are the lower planes of Mind [#3 Mental Plane], Life [#2 Astral Plane], and Matter [#1 Physical Plane]. It is also in these lower planes that there dwells the Divine Soul, or “Psychic Being”.

The terminology in all this is a little confusing, for Aurobindo and Mirra use the term Life or “Vital” to designate what Western occultists and Theosophists call the Astral plane. “Vital” in this context therefore has nothing to do with the life-principle (the Etheric plane of Steiner and the Prana of the Hindus). Similarly, “Psychic” is used to refer to the Spiritual or Higher Self, the Divine Soul, rather than the Astral realms, as is the case with the common understanding of the word (e.g. “psychic experiences”). This curious terminology derives originally from Max Theon, Mirra’s teacher in occultism. [Retrieved on 04 August 2019.]

Note that his names and descriptions differ from the Michaels and Theosophy, so it is not likely the Michaelian teachings borrowed from Aurobindo, yet there are enough similarities to consider Aurobindo to be

in basic agreement with the Michaels and with Theosophy. In my view, Aurobindo’s “heavy and repetitious style” would have benefited if he had had knowledge of the clear and clean, logical and mathematical, Process/Aspect System–Natural Sequence schema.

For your convenience, these three sources are tabulated below.

Table 1Aa — PLANES per THEOSOPHY, ROSICRUCIANISM, and AUROBINDO							
DIALECTIC	ORDINAL			NEUTRAL	CARDINAL		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
THEOSOPHY	Physical	Astral	Mental	Buddhaic	Spiritual	Divine	Logoic
ROSICRUCIAN	Physical	Desire	Thought	Life Spirit	Divine Spirit	Virgin Spirit	God
AUROBINDO	Matter	Life/Vital	Mind	Overmind	Supermind		

There are yet other sources worth examining regarding the subject of planes.

Olamot: The Worlds According to Kabbalah

Recently I began to investigate the theological component of Judaism that has been gathered into a body of work called “Kabbalah”. As I have explored it, I have been repeatedly astonished at its similarities to the Michaelian teachings. The Kabbalah includes a teaching that is functionally equivalent to the seven Soul Ages, and another teaching that is functionally equivalent to raising one’s consciousness on a spiritual path, and another teaching that is functionally equivalent to the seven planes; all three of those teachings are touched upon in various places in this *History* book. In this section of this chapter, I discuss yet another component, the one that is functionally equivalent to the planes.

The Kabbalah was mentioned in the transcriptions of the original Michaelian group, and this was said about it:

A question was asked concerning the Kabbalah.

This is the occult component of the Judaic thought. For the most part, it was valid in the beginning and has become somewhat corrupted with time, but there are several Kabbalists who are *bona fide* brothers. [SJC, 13 February 1974]

For more information about “brothers”, refer to https://en.wikipedia.org/wiki/Great_White_Brotherhood.

Let’s take a look at what Kabbalah had to say about planes, and discern if that part is corrupted, and if so, which part, because there are discrepancies among the various interpreters of the system. My plan is to sort out the “valid” from the “corrupt” using the Process/Aspect System and the Natural Sequence as the filter to discern the signal from the noise.

The First Approximation

The following lengthy quotation is from the Wikipedia article on the “worlds” spoken of in the Kabbalah. The Hebrew word for worlds is *Olamot* (singular *olam*), and the Kabbalistic concept is functionally equivalent to the planes spoken of in other esoteric cosmologies. In the quotation, italicized words are Hebrew; English transliterations vary, so I have standardized on the spelling found in one of the quoted sources. Underlined words are my emphasis, to draw attention to subjects that I comment on. I insert some words of clarification in [brackets], and I intersperse some commentary within the quotation. I have also included a graphic image of the so-called “Tree of Life”, one of the representations of the structure of the cosmos per Kabbalistic cosmology. It shows features that are mentioned in the quotation, but it also shows features that are not mentioned in the quotation and are of no concern in this section; it was the most appropriate that I could find of the very many images that are available on the internet.

The following quotations were extracted from https://en.wikipedia.org/wiki/Four_Worlds on 16 June 2020.

The Four Worlds, sometimes counted with a prior stage to make Five Worlds, are the comprehensive categories of spiritual realms in Kabbalah in the descending chain of Existence.

The “descending chain of Existence” is indicated by the numbers in the circles on the graphic image. (The circles collectively are referred to as *sefirot* (singular *sefirah*), and their Hebrew names are shown. The names of the planets shown with the names of the *sefirot* are irrelevant to this discussion.) The ascending numbers indicate the alleged path of the emanation of creation from the most spiritual at the top to the most physical at the bottom. In Michaelian terms, that is the successive fragmentation of the ultimate Essence, aka Oversoul, on the Akashic Plane down to the level of the individual incarnate soul on the Physical Plane. Reversing the sequence of the Tree of Life numbering is equivalent to the increasing reintegration of Fragments into larger and larger composites of soul families: Cadence > Greater Cadence > Side > Entity > Cadre > Greater Cadre.

THE 4 MAIN WORLDS. The Tree is divided into four levels known as the Four Worlds... :

Refer to the graphic image at right as you read the following names and descriptions of the Worlds. Notice the three heavy horizontal lines dividing the *sefirot* into *olamot*–worlds–planes.

The Archetypal World called *Atzilut* [Akashic Plane], the Creative World called *Briah* [Mental/Causal Plane], the Formative World called *Yetzirah* [Astral Plane], and the Material World called *Assiah* [Physical Plane].

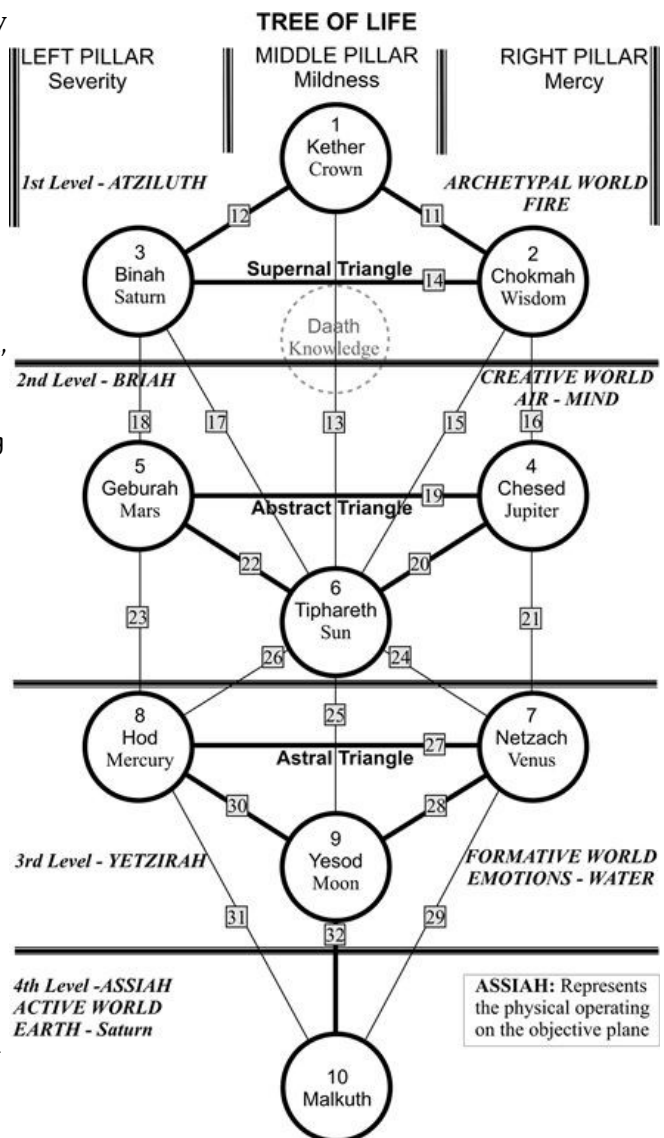
The concept of “Worlds” denotes the emanation of creative life force from the *Ein Sof* Divine Infinite [Cardinal Planes], through progressive, innumerable *tzimtzumim* (concealments–veilings–condensations) [qualitative gradations in the Cardinal Planes]....

While these dimmings [of the divine light] form innumerable differentiated spiritual levels, each a particular World/Realm, nonetheless, through the mediation of the *sefirot* (Divine attributes) [quantitative variations], five Comprehensive Worlds emerge.

The fifth World is named *Adam Kadmon* further on. In many other esoteric teachings, there are a total of seven, not five planes/worlds as in Kabbalah. My understanding of this discrepancy is that the three Cardinal “planes” found in other teachings are regarded in Kabbalah as one “world” beyond the four main worlds; adding one world to four makes five, but adding three higher planes to four lower planes makes a total of seven. One can see why three higher worlds would be conflated into one “infinite” world in Kabbalah because of their “innumerable” progressive dimmings of the divine light.

“Higher” realms metaphorically denote greater revelation of the Divine *Ohr* light, in more open proximity to their source, “Lower” realms are capable of receiving only lesser creative flow. The Worlds are garments [aka overlays, aka Overleaves] of the *Ein Sof*, and Hasidic thought interprets their reality as only apparent [maya, aka illusory, aka not real] to [the point of view of] Creation, while “from above” the Divine Infinite fills all equally.

“Higher” and “Lower” do not actually have any spatial meaning; their use is only a convenient metaphor. The Higher realms of the *Ein Sof*, aka The Infinite, are metaphorically like the spectrum of the rainbow that has an infinite gradation of qualitative differentiation. This is an apt description of the nature of the journey of the “spark” (see below), or the “Essence” on the Cardinal planes, to use Michaelian teachings terminology. In the Lower realms (Neutral and Ordinal planes), the experience of the soul and its composites is fragmentary, in the same way that the *sefirot* have distinct characteristics, unlike the infinite gradations in the Higher realms. From the point of view of the Lower realms, the Higher realms are illusory; from the point of



view of the Higher realms, the Lower are illusory; more is said about that in Chapter 4N in Part Four, “Casting Concerns”.

As particular *sefirot* dominate in each realm, so the primordial fifth [Cardinal Planes] World, [named in Kabbalah as] *Adam Kadmon*, is often excluded for its transcendence, and the four subsequent Worlds are usually referred to. Their names are read out from Isaiah 43:7: “Every one that is called by My name and for My glory (*Atzilut* “Emanation/Close”), I have created (*Beriyah* “Creation”), I have formed (*Yetzirah* “Formation”), even I have made (*Assiyah* “Action”).” Below *Assiyah*, the lowest spiritual World, is *Assiyah-Gashmi* (“Physical *Assiyah*”), our Physical Universe, which enclothes its last two *sefirot* emanations (*Yesod* [Ethereic levels of the Physical Plane] and *Malchut* [material levels of the Physical Plane]). Collectively, the Four Worlds are also referred to as ABIYA, after their initial letters. As well as the functional role each World has in the process of Creation, they also embody dimensions of consciousness within human experience [Centers].

Notice that in this description the lowest two *sefirot* are considered to be a part of the Physical Plane, whereas the graphic image places only the lowest *sefirot* in the Physical Plane. Further on, we will find other ideas about where the dividing lines between worlds should go on the Tree of Life. The sequence of worlds is always the same, but which *sefirot* should go in which world is not universally agreed upon among Kabbalists. Notice that in the graphic image, the physical world is the lowest, the emotional/astral world is above that, the mental world is above that, and the archetypal world is above that. We will see below that other sources shift the descriptions of the worlds up the *sefirot* a notch.

The correspondence of the structure of the cosmos (physical, astral, mental, spiritual) and the structure of the human psyche (behavior, emotion, thinking, essence) is recognized in Kabbalah as well as many other esoteric teachings, including the Michaelian teachings. Recall what I have said before and will say again, that this is why I have this chapter on planes in this book on the Overleaf System.

THE FIVE WORLDS IN DESCENDING ORDER:

1. *Adam Kadmon*, meaning Primordial Man. The anthropomorphic metaphor “Adam” denotes the *Yosher* (Upright) configuration of the *sefirot* in the form of Man, though not yet manifest. “*Kadmon*” signifies “primary of all primaries”, the first pristine emanation, still united with the *Ein Sof*. *Adam Kadmon* is the realm of *Keter Elyon* (Supernal Crown of Will), “the lucid and luminous light” (*Tzachtzachot*), “the pure lucid *sefirot* which are concealed and hidden” in potential. Containing the future emergence of Creation, it is Divine light with no vessels, the manifestation of the specific Divine plan for Existence, within Creation (after the *Tzimtzum* in Lurianic Kabbalah). In Lurianism, the lights from *Adam Kadmon* precipitate *Tohu* [“chaos”, aka fragmentation into Fragments] and *Tikun* [“repair”, aka reintegration into Oversoul]. As *Keter* [at the top of the Tree of Life] is elevated above the *sefirot*, so *Adam Kadmon* is supreme above the Worlds, and generally only Four Worlds are referred to.

The realm described above looks like the Cardinal planes to me, or perhaps just the fifth plane. In Kabbalah, *Adam Kadmon* and the Lower realms are said to be a concealing–veiling–condensation of higher levels of deity, namely *Ohr Ein Sof* (“infinite light”, perhaps an appropriate name for the sixth plane), *Ein Sof* (“infinity”, perhaps an appropriate name for the seventh plane or the immanent Tao), and *Ayin* or *Ein* (“nothing”, or zero, perhaps an appropriate name for the transcendent Tao). Refer to >https://en.wikipedia.org/wiki/Ein_Sof< for the explanation of those Hebrew terms and their concepts in relation to the created world represented by the Tree of Life.

2. *Atzilut*, meaning World of Emanation, also “Close.” On this level the light of the *Ein Sof* (Infinite Divine “without end”) radiates and is still united with its source. This supernal revelation therefore precludes the souls and Divine emanations in *Atzilut* from sensing their own existence. In *Atzilut* the 10 *sefirot* emerge in revelation, with *Chochma* (Wisdom) dominating, all is nullification of essence (*Bittul HaEtzem*) to Divinity, not considered created and separate. The last *sephirah Malchut* (Kingdom) is the “Divine speech” of Genesis 1, through which lower Worlds are sustained.

The realm described above is functionally equivalent to the Akashic Plane, the dividing plane between the Higher realms, the Cardinal planes, and the Lower realms, the Ordinal planes. This plane is the Source of differentiation into separated consciousnesses that get successively broken down into what we in the Michaelian teachings refer to as Fragments.

3. *Beriyah*, meaning World of Creation. On this level is the first concept of *creatio ex nihilo* (*Yesh miAyin*), however without yet shape or form, as the creations of *Beriyah* sense their own existence, though in nullification of being (*Bittul HaMetzius*) to Divinity. *Beriyah* is the realm of the “Divine Throne”, denoting

the *sefirot* configuration of *Atzilus* descending into *Beriyah* like a King on a Throne. The *sephirah Binah* (Understanding) predominates, Divine intellect. Also called the “Higher Garden of Eden”. The Highest Ranking Angels are in *Beriyah*.

The realm described above is functionally equivalent to the Mental/Causal Plane, based as it is on “intellect”.

4. *Yetzirah*, meaning World of Formation. On this level the created being assumes shape and form. The emotional *sefirot Chesed* to *Yesod* predominate, the souls and angels of *Yetzirah* worship through Divine emotion and striving, as they sense their distance from the Understanding of *Beriyah*. This ascent and descent channels the Divine vitality down through the Worlds, furthering the Divine purpose. Therefore, in *Yetzirah* are the main angels, such as *Seraphim*, denoting their burning consummation in Divine *emotion*. Also called the “Lower Garden of Eden”.

The realm described above is functionally equivalent to the Astral Plane, based as it is on “emotion”.

5. *Assiyah*, meaning World of Action. On this level the creation is complete, differentiated and particular, due to the concealment and diminution of the Divine vitality. However, it is still on a spiritual level. The angels of *Assiyah* function on the active level, as the *sephirah Malchut* (fulfillment in Kingship) predominates. Below spiritual *Assiyah* [Ethereic levels of the Physical Plane] is *Assiyah Gashmi* (“Physical Assiyah”), the final, lowest realm of existence, our material Universe with all its creations. The last two *sefirot* [*Yesod* and *Malchut*] of *Assiyah* channel the lifeforce into Physical Assiyah.

[>https://en.wikipedia.org/wiki/Four_Worlds< — retrieved 16 June 2020]

The realm described above is functionally equivalent to the Physical Plane, based as it is on “action”. The “spiritual” level of the Physical Plane is called the “etheric” level in other esoteric cosmologies, and corresponds to the abstract features such as laws and fields; the lowest level of the Physical Plane is the concrete world of particles, atoms, molecules, polymers, cells, plants, animals, planets, stars, and such.

The correlation of *Olamot*–Worlds with planes seems obvious upon this cursory examination, but there is an incongruity, or at least the necessity for interpretation of a finer point. Take another look at the graphic image of the Tree of Life. Notice that there are three vertical “pillars”, a left pillar called “Severity”, a middle pillar called “Mildness”, and a right pillar called “Mercy”. Other names found on other graphic images of the Tree of Life are Negative, Neutral, Positive; Feminine, Androgynous, Masculine; Passive, Balanced, Active. It is obvious that these three pillars are functionally equivalent to Ordinal, Neutral, and Cardinal respectively. This is a huge clue for correlating the Tree of Life with the Overleaf System, but it adds a wrinkle.

The question is, how does this component of the Tree of Life correlate with the planes as understood in the Michaelian teachings and elsewhere? The correlation could be that the *sefirot* on the left-side pillar represent the Ordinal Levels of each plane, the *sefirot* on the central pillar represent the Neutral Level of each plane, and the *sefirot* on the right pillar represent the Cardinal Levels of each plane. This is not completely consistent with the Kabbalistic notion that the numbers of the *sefirot*, shown on the graphic image, represent the sequence of creation from top to bottom, zigzagging down through the *sefirot* from top to bottom. That is, on each plane, the Cardinal *sefirot* is first, then the Ordinal *sefirot* is second, and the Neutral *sefirot* is third, and so on down the *sefirot*. In every other system of planes, the Neutral level is sandwiched between the three Ordinal levels and the three Cardinal levels, just as the central vertical pillar is sandwiched between the polarized pillars in the graphic image. My view is that the Tree of Life is inconsistent with itself in this regard.

The table below shows the suggested correlation of the Tree of Life with the planes per information provided in this subsection.

Table 1Ab — FIRST APPROXIMATION: PLANES per the TREE OF LIFE							
DIALECTIC	–ORDINAL–			=NEUTRAL=	+CARDINAL+		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
PLANE	PHYSICAL	ASTRAL	CAUSAL	AKASHIC	BUDDHAIC		
OLAM	Assiyah	Yetzirah	Beriyah	Atzilut	Adam Kadmon		
SEFIROT	=Melchut=	+Netzach+ =Yesod= –Hod–	+Chesed+ =Tiferet= –Gevurah–	+Chochmah =Da’at= –Binah–	=Keter=		

My comments on this table are as follows:

- **DIALECTIC:** The first row shows the Dialectic Attributes.
- **AXIAL:** The second row shows the Axial Attributes. Combine the Dialectic Attributes with the Axial Attributes and we have the Septenarian Attributes. The Septenarian Attributes say a lot about the archetypal nature of the planes in the next row.
- **PLANE:** The third row shows the names of the planes as given in the text of the original Michaelian group. Other sections in this chapter on the seven planes show other names for the planes. For instance, the name of the Ordinal Expression plane is commonly labeled “Mental”. Refer also to Chapter 4E in Part Four, “The Seven Planes” for further discussion of the evolution of the understanding of the planes in the history of the Michaelian teachings.
- **OLAM:** The fourth row shows the names of the so-called “worlds” according to the Kabbalah. It might not be accidental that one name originally covered the Cardinal planes according the Michaelian teachings, and one name apparently covers the “infinite” worlds according to Kabbalah, emanated from the infinite and transcendent realm of *Ein Sof*.
- **SEFIROT:** The fifth row shows the names of the *sefirot* correlated with the planes according to the interpretation presented in this subsection. The *sefirot* with the “+”, “=”, and “–” signs refer to the Cardinal triad of Levels, the Neutral Level, and the Ordinal triad of Levels of a plane, respectively. In the quoted text, the lowest Olam is said to be divided into two *sefirot*, *Yesod* and *Malchut*, is said to be divided into a dichotomy, equivalent to the material and the nonmaterial levels of the Physical Plane, unlike the other Worlds that are divided into a trichotomy, as shown on the table. The quotation does not match the graphic image in this regard.

However the discrepancy between the text and the graphic is to be understood, I find this schema ugly and unsatisfying. Can we do better than this, *re* correlating Kabbalah with Michaelian cosmology? Let’s keep looking.

The Second Approximation

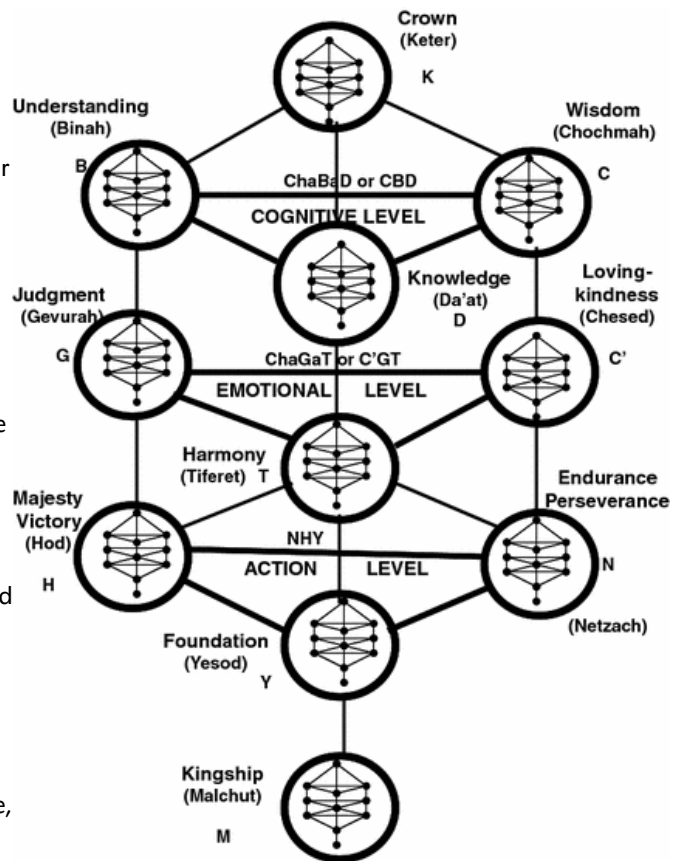
Take a look at the Tree of Life below. If you look at the English translations of the *sefirot*, you can see that the words might not immediately make clear how they should be correlated with features of the Overleaf System, or of the planes. Apparently, Kabbalists have the same problem among themselves, because they have various interpretations about which Worlds contain which *sefirot*; that explains why there is a difference between this Tree of Life and the first Tree of Life that was reviewed above.

This Tree of Life shows another way to group the *sefirot* in order to delineate the planes from each other. Notice that the “Action Level” in this Tree of Life is regarded as “emotional” in the previous Tree of Life; notice that the “Emotional Level” in this Tree of Life is regarded as the “mind” level in the previous Tree of Life; notice that the “Cognitive Level” in this Tree of Life is regarded as the “archetypal” level in the previous Tree of Life.

In support of this Tree of Life, I call upon a source different from Wikipedia. That source is the book *Kabbalah for Dummies (KFD)*, written by Arthur Kurzweil, and published in 2006.

Kabbalists view reality as consisting of four fundamental worlds. In Hebrew, the term used is *olam*.... In order to understand the Kabbalistic conception of the soul, which has five levels ..., you first have to explore the notion of the four worlds. The four worlds correspond to the first four levels of the soul.... Humans are a microcosm of the universe; just as the universe consists of four worlds, the human soul has four corresponding levels.... When Kabbalists speak of “worlds”, they’re not talking about different location but rather different dimension of being. These four worlds are four general levels of reality [internally consistent reality systems], and Kabbalists conceive of the human consciousness as constantly going up and down and back and forth between worlds. Following are the four worlds, according to Kabbalistic tradition:

- *Atzilut*: The world of emanation; the world of the spirit
- *Beriyah*: The world of creation; the world of the intellect, where ideas reside
- *Yetzirah*: The world of formation; the world of emotions
- *Assiyah*: The world of action; the concrete, physical world [KFD, p. 95–96]



Following that introduction is a page of explanation and description, but all I want to do in this section is make it obvious that the *olam* of Kabbalah clearly correlate with features of the Process/Aspect System–Natural Sequence and other esoteric teachings, particularly the notion of “planes” and their characteristics.

The description continues:

Another way of looking at Kabbalah’s four worlds in order to understand them is to relate them to the four realms of human experience: the physical, the emotional, the intellectual, and the spiritual.

Each human being exists simultaneously in these four levels:

- Physical: Every person has a physical aspect that includes the body and the physical senses. This aspect corresponds to the world of action, in which the human being acts within the physical world.
- Emotional: Every person lies within the world of emotions, which is more spiritual than the physical world. All have within them a wide array of emotions of seemingly infinite gradations. The world of emotions that each person experiences is said to reside in the world of formation.
- Intellectual: Every person has an intellectual life that exists above the world of emotions. Just as the world of emotions is not a physical world, so too the world of ideas is an abstract spiritual world.
- Spiritual: Above the intellectual world of each human being is the world of emanation. Sometimes this realm isn’t even considered a world; because it is so abstract and transparent some consider it to be God Himself. [KFD, 97–98]

So now the question is, which of the *sefirot* belong in which world? The answer agrees with the second graphic:

The horizontal lines of the Tree of Life reveal three pairs of *sefirot*.

Chochmah and *Binah*: When a Kabbalist uses his mental faculties, he employs a combination [*Da’at*] of *Chochmah* (intuition) and *Binah* (logical analysis). A Kabbalist may say that, at any given moment as he thinks, he is going back and forth between *Chochmah* and *Binah* and between a combination of the two [*Da’at*] because some situations call for more intuition and others call for more logical analysis. *Chochmah* (wisdom), *Binah* (understanding), and *Da’at* (knowledge): these three *sefirot* correspond to mental or intellectual activities. [KFD, p. 70]

Recall from the first approximation that the *sefirot* on the right side of the Tree of Life are Cardinal, and the *sefirot* on the left side are Ordinal. That and this description makes it obvious that the correlation here is *Chochmah* with the Concept Center and *Binah* with the Intellect Center. *Da'at* could be correlated with the Neutral Assimilation Impulse Center, or it could be regarded as the Expression Axis, which also comprises the Concept and Intellect Centers.

Chesed and *Gevurah*: In all relationships, in almost everything a Kabbalist does, she's constantly negotiating *Chesed* (giving) and *Gevurah* (receiving) and finding the proper balance for every situation. [KFD, p. 70]

Elsewhere in *KFD* (see below), and in the Tree of Life in this subsection, this triad is said to involve emotional factors. *Chesed* is obviously correlated with the Sympathy Center and *Gevurah* with the Emotion Center. The *sefirot* of balance in this triad is *Tiferet*, which could also be correlated with the Impulse Center, or *Tiferet* could be regarded as the Inspiration Axis, which also comprises the Sympathy and Emotion Centers.

Netzach and *Hod*: Particularly when a Kabbalist works on something in the world, he's actively exercising the *sefirot* of *Netzach* (the urge to get things done) and *Hod* (persistence). *Netzach* prompts him to participate in the task before him, and *Hod* keeps the Kabbalist motivated and provides the power and strength to see a job thorough to its conclusion. [KFD, p. 70]

It is obvious that the correlation here is *Netzach* with the Excitation Center and *Hod* with the Motion Center. The *sefirot* of balance in this triad is *Yesod*, which could also be correlated with the Impulse Center, or *Yesod* could be regarded as the Action Axis, which also comprises the Excitation and Motion Centers.

This correlation of *sefirot* with the Axial Attributes of the Process/Aspect System is reinforced by these statements:

There are also three triads, or groups of three *sefirot*, each also with its own significance. Following are the three triads on the Tree of Life:

Chochmah (wisdom), *Binah* (understanding), and *Da'at* (knowledge): These three *sefirot* correspond to mental or intellectual activities.

Chesed (lovingkindness), *Gevurah* (justice), and *Tiferet* (harmony): The three *sefirot* comprise emotional lives.

Netzach (eternity), *Hod* (splendor), and *Yesod* (foundation): These three *sefirot* generally act on the physical world in which people live. [KFD, p. 70]

Yet another passage in *KFD* clinches the notion that *Binah* and *Chochmah* have to do with cognitive functions:

Modern theorists observe that *Binah* and *Chochmah* correspond neatly with left-brain and right-brain thinking. Of course, the notions of *Chochmah* and *Binah* predate such theories by many centuries, but it's not unusual for Kabbalistic insights made generations ago to foreshadow scientific discoveries. [KFD, p. 62]

In this second scheme, instead of correlating the Ordinal and Cardinal levels of a plane with the *sefirot* on the left pillar and the right pillar of the Tree of Life respectively, those *sefirot* are correlated with Ordinal and Cardinal Centers. This is my preference, but it reveals a confusion somewhere, either in the Tree of Life or in the correlation of the Tree of Life with the Process/Aspect System–Natural Sequence; I say the confusion is in the Tree of Life, and I say this because the Centers correlate with planes per the Natural Sequence as shown in the following table and documented in this *History* book.

Table 1Ac — SECOND APPROXIMATION: WORLDS/CENTERS per the TREE OF LIFE							
DIALECTIC	–ORDINAL–			=NEUTRAL=	+CARDINAL+		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
PLANE	PHYSICAL	ASTRAL	MENTAL	AKASHIC	TRUTH	LOVE	ENERGY
CENTER	MOTION	EMOTION	INTELLECT	IMPULSE	CONCEPT	SYMPATHY	EXCITATION
OLAM	<i>Assiyah</i> “Action”	<i>Yetzirah</i> “Formation”	<i>Beriyah</i> “Creation”	<i>Atzilut</i> “Emanation”	<i>Adam Kadmon</i> “Primordial Man”	<i>Ohr Ain Sof</i> “Infinite Light”	<i>Ain Sof</i> “Infinite”
SEFIROT	–Hod– “Honor”	–Gevurah– “Justice”	–Binah– “Understanding”	=Keter= =Da’at= =Tiferet= =Yesod= =Melchut=	+Chochmah+ “Wisdom”	+Chesed+ “Loving-kindness”	+Netzach+ “Eternity”

My comments on this table are as follows:

- **DIALECTIC:** The first row shows the Dialectic Attributes and their Signs (–, =, +).
- **AXIAL:** The second row shows the Axial Attributes. Combine the Dialectic Attributes with the Axial Attributes and we have the Septenarian Attributes. The Septenarian Attributes say a lot about the archetypal nature of the planes in the next row.
- **PLANE:** The third row shows the names of the planes as appropriate for this subsection. Other sections in this chapter on the seven planes show other names for the planes. Refer also to Chapter 4E in Part Four, “The Seven Planes”, for further discussion of the evolution of the understanding of the planes in the history of the Michaelian teachings.
- **CENTER:** The fourth row shows the names of the Centers as I prefer to call them. My changes to the classic Michaelian teachings nomenclature are explained in chapters on Centers in Part Four.
- **OLAM:** The fifth row shows the Hebrew names of the Worlds according to the Kabbalah. Unlike Table 1Aa, I do not conflate the three Cardinal *olamot* into one *Adam Kadmon*; instead, I show Kabbalistic words that are said to refer to levels of divinity beyond the divinity of *Adam Kadmon*, but they might or might not apply to *olamot* above *Adam Kadmon*; at the time of this writing, I am unclear on the correlation of this feature of the Kabbalah with the Michaelian teachings schema, but I am pretty sure there is a correlation. The words in quotation marks are English translations of the Hebrew words. Most of them are somewhat sensible compared to their Michaelian teachings correlates.
- **SEFIROT:** The sixth row shows the Hebrew names of the *sefirot* correlated with the planes according to the interpretation presented in this subsection. I find this schema more satisfying than the first approximation. The words in quotation marks are English translations of the Hebrew words. Most of them are somewhat sensible compared to their Michaelian teachings correlates.

Although the second approximation looks better to me than the first approximation, I am not completely satisfied yet. Notice that in the Tree of Life image shown in this subsection, a miniature Tree of Life image is shown within each *sefirot* circle. There is a reason for this, as follows:

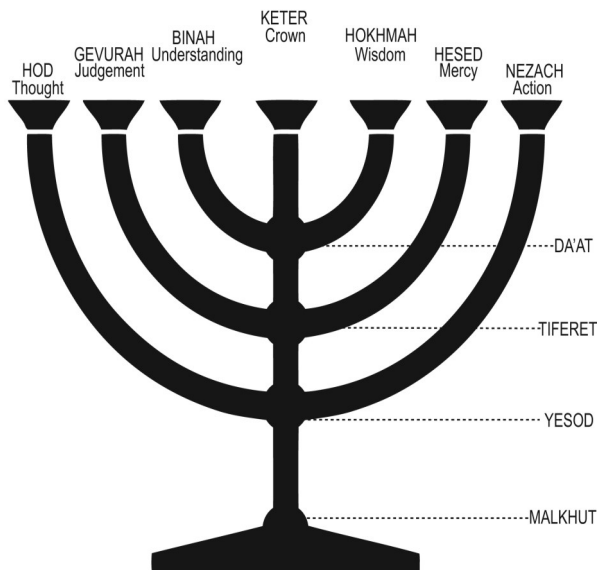
Kabbalistic tradition teaches that each of the ten *sefirot* has each of the ten *sefirot* within it. [KFD, p. 71]

This is the same situation as in the Michaelian teachings: each plane has seven sub-planes. This idea creates another problem for the interpretation presented in the first approximation. That is, if we understand one of the triads of *sefirot* to refer to one of the Ordinal planes as shown in the Tree of Life image in this subsection, and if we understand one of those *sefirot* to refer to either the Cardinal triad of Levels, or the Neutral Level, or the Ordinal triad of Levels, it makes no sense. However, identifying *sefirot* with Centers rather than with the Ordinal planes and the Levels of the planes leads one to wonder if something is awry with the structure of the Tree of Life. A suggested improved structure is presented in the next subsection, and we do not even need to leave the Kabbalah, and it agrees with the second approximation.

The Third Approximation

As I was nearing the completion of this section, it occurred to me to check if Kabbalists recognized a correlation of the structure of the *sefirot* with the structure of the *menorah*. This is another meaningful symbol, besides the Tree of Life, in Jewish tradition, that I have long recognized to be an instantiation of the Natural Sequence–Process/Aspect System pattern. So, I did an internet search, and sure enough, this graphic image is what I found, and there were others like it. I was delighted by the results, because it turns out to be exactly what I thought it should be if my interpretation in the second approximation was correct.

The *menorah* is a candelabra with deep meaning in Judaism. It has seven candle-holders, as shown schematically in this graphic image. The central candle-holder stem has three branches with nested U-shaped candle-holders. The central stem has the same lineup of *sefirot* as the central column of the Tree of Life from top to bottom. That is: *Keter* at the top, *Da'at* below that where *Binah* on the left and *Chochmah* on the right connect to the stem; *Tiferet* below that where *Gevurah* on the left and *Chesed* on the right connect to the stem; *Yesod* below that where *Hod* on the left and *Netzach* on the right connect to the stem. The lowest *sefirot*, *Melchut*, is at the base on which the *menorah* stands.



The correlation of the *sefirot* with Septenarian Attributes is as follows:

Keter = the next higher septenary, the superconscious levels

Hod = Ordinal Action; *Gevurah* = Ordinal Inspiration; *Binah* = Ordinal Expression

Chochmah = Cardinal Expression; *Chesed* = Cardinal Inspiration; *Netzach* = Cardinal Action

Da'at = Expression Axis; *Tiferet* = Inspiration Axis; *Yesod* = Action Axis

Melchut = the next lower septenary, the subconscious levels

This discovery clinched the way that I correlate the *sefirot* (archetypal attributes) and *olamot* (planes) with the planes as understood in other teachings, which have obvious Septenarian Attributes. My sense of the situation with the Tree of Life, as it is typically shown, is that it is confused and therefore misleading; it provides a distorted view of the way the cosmos is actually structured. In my view, Kabbalists would have benefited if they had had knowledge of the clear and clean, logical and mathematical, Process/Aspect System–Natural Sequence schema, and which is more accurately represented in the *menorah*.

Readers who wish to pursue the Kabbalah further might wish to check out dozens of articles on the subject in Wikipedia. Just check the one linked in this section, then jump to the others from that one. Also check Chapter 1E, here in Part One, “The Seven Soul Ages”, for another dip into the vast pool of Kabbalah correlations with the Michaelian teachings.

Accepting the correlation of *Sefirot* with the Septenarian Attributes as shown above, it is possible to correlate the *Sefirot* with the Centers, and from there correlate *Sefirot* with chakras. For instance, check out Chapter 4F in Part Four, “The Instinctive Center”, where I correlate the zeroth Center, the Physiology Center, with the root chakra. That correlates the *Melchut Sefirot* with the Physiology Center, the Body Type Center, the septenary “below” the Centers of Personality.

Other Resources

These seven planes that are described in Theosophy and Rosicrucianism and Aurobindo and Kabbalah are also described in various other teachings, and in various sites on the Internet. It is not always clear where these came from, although it is clear that they all mostly agree with each other. For instance, take a look at the following instances:

<http://www.kheper.net/integral/planes.html>

<http://www.kheper.net/integral/vertical.html>

<http://www.esotericscience.org/article10a.htm>

The following table is from >www.esotericscience.org<. Readers who find this subject interesting can, of course, visit that website and the others listed above this paragraph to learn more.

Table 1Ad — PLANES per BLADON									
	BLADON	LAURENCY	THEOS'Y	KABBALAH	VARIOUS EASTERN DESIGNATIONS				TRANSLA'
7	Upper Monadic	Manifestal	Logoic	Kether	Mahapara-nirvana	Ataia	Satyaloka	Adi	First
	Lower Monadic			Chokmah					
6	Divine	SubManifestal	Monadic	Binah	Paranirvana	Vitalia	Taparloka	Anapadaka	Parentless
5	Upper Spiritual	Super- Essential	Atmic	Daath	Nirvana	Sutala	Janarloka	Atma	Spirit
	Lower Spiritual			Chesed					
4	Unity	Essential	Buddhic	Geburah	—	Rasatala	Maharloka	Buddhi	Intuition
3	Causal	Causal	Causal	Tiphereth	Formless Heavens	Talatala	Svarloka	Manas	Mind
	Mental	Mental	Mental	Netzach	Form Heavens				
2	Emotional	Emotional	Astral	Hod	Desire Heavens	Mahatala	Bhuvarloka	Kama	Desire
1	Etheric	Etheric	Etheric	Yesod	—	Patala	Bhurloka	Sthula	Coarse
	Physical	Physical	Physical	Malkuth					

My comments on this table are as follows:

- **RANK:** The first column shows the normal numbering of the seven planes, from the first plane at the bottom row of the table to the seventh plane at the top.
- **BLADON:** The second column shows the descriptive names of the planes that Lee Bladon, creator of this website, settled on after his investigations into what others had to say. (I do not know where in Theosophy he got the idea to divide the third plane into (lower) Mental and (upper) Causal.)
- **LAURENCY:** The third column shows the names that Henry Laurency settled on. Wikipedia has an article on him, which will lead you to other resources: >https://en.wikipedia.org/wiki/Henry_T._Laurency<. According to that article, he adapted the teachings of Theosophy to a more Westernized perspective.
- **THEOSOPHY:** The fourth column shows the names of the planes as given in Theosophy. Notice that in Theosophy the Buddhic plane is the fourth plane rather than one (or all) of the higher planes as in the Michaelian teachings (depending on who is naming the planes).
- **KABBALAH:** The fifth column shows the names of the ten *sefirot* of the Kabbalah of Jewish Mysticism, the so-called “Tree of Life”. Esotericists often seek to correlate systems with one another. So far as I know, no one in the Michaelian teachings has sought to correlate the Kabbalah with the Michaelian teachings in any way, but if they did, perhaps this correlation would be something to consider. However, the correlation shown is not the way I understand it; refer to previous section.
- **EASTERN:** There is nothing to say regarding the various eastern designations in the next four columns.
- **TRANSLATION:** The last column provides an English translation of the foreign language words found in the four columns at its left.
- It is not obvious from this table that the three higher planes reflect (in reverse order) the sequence of the lower three planes. However, that is explicitly stated elsewhere, as we see in the following section.

Attributes of Planes

Occasionally in the many chapters in this book, the term “Attributes” is used to collectively refer, not to the individual Overleaves themselves, but to various characteristics of Overleaf categories. That is, each Overleaf can be classified according to the Dialectic Attributes and the Axial Attributes, together called the Septenarian

Attributes. Those are discussed in chapters further on, but for now, Michaelian students know what is meant by the term Attributes when given the names of Attributes, even if they do not use the term Attributes. These Attributes are typically shown in the headers of columns and rows on Overleaf Charts:

Dialectic Attribute names: Ordinal — Neutral — Exalted (aka Cardinal).

Axial Attribute names: Action — Inspiration — Expression — Assimilation.

Septenarian Attribute names = the combination of Dialectic and Axial Attributes: Ordinal Action, Ordinal Inspiration, Ordinal Expression, Neutral Assimilation, Cardinal Expression, Cardinal Inspiration, Cardinal Action.

In the Michaelian teachings, as we see below, the seven planes have Dialectic and Axial Attributes, same as the individual Overleaves. Some of this appears to be common knowledge in esoteric circles, as seen from the following, taken from <http://www.kheper.net/topics/Theosophy/HPB-planes.html>:

Madame Blavatsky's cosmology is nothing if not elaborate. As with her cycles and subcycles of cosmic evolution, she has planes and subplanes of being, a fractal ontological spectrum of innumerable divisions, comparable to the elaborate Theosophies of Gnosticism and Kabbalah, but actually deriving from the "cosmic philosophy" and classifications of Max Theon. [retrieved 04 August 2019]

<http://www.innerlab.com/atmanet/ing/sevenplanes.htm> (This link is now dead.)

In a septenary, the number four is the point of balance and the zone where two opposites meet. We have talked of opposite forces while considering other planes and subplanes, like the opposing energies within the Astral and Mental Planes, but this fourth principle is the meeting point, or the point of crisis where the major opposites in a septenary manifestation meet, where a definite line is drawn between them and where the balance and fusion of both can reach its highest expression.

At this point in the text, there was an image of a *menorah*, the Jewish candelabrum with seven candles. Out of the central stem candle holder there are three nested U-shaped candle holders, showing opposition of candles 1 and 7, 2 and 6, 3 and 5. This is an appropriate image showing the mirror image of the lower (Ordinal) and higher (Cardinal) planes with the Neutral (Akashic) plane in the middle.



The quotation continues:

THE MENTAL OR MANASIC PLANE

All the mental functions in human beings have their origin in this plane, where the thoughts of men assume very definite shapes of mental matter. Thoughts are things in this plane where they originate.

The Ego is located in the third subplane of the Mental Plane, ... as it is the source of self-consciousness in man, or the sense of I am. The Ego can be said to be also what is known as the Soul, and it is that which for eons assumes in a cyclic way a form (or vehicle) constructed with matter from the Mental, Astral and Physical Planes in a process called Reincarnation.

THE EMOTIONAL OR ASTRAL PLANE

The Astral Plane is the sixth subplane of the Cosmic Physical Plane, and it is also very special for various reasons: From this plane, everything that we understand as the emotions have their origin. The Ego clothes itself on every incarnation with a new body or vehicle made of astral matter so it will be capable of experiencing the high sensitive response that this vehicle is capable of providing.

Many people can (voluntarily or involuntarily) abandon their physical vehicles and move with certain freedom on this plane (where what we call "dreams" occur) and this phenomenon is commonly called Astral Travel. Most of the time when we dream, what is really happening is that we are experiencing this kind of "travel", but because it occurs unconsciously the events and the perceptions experienced are scattered and incoherent, and our memories of them are distorted and truncated.

... [T]his plane has a very strong influence on a man, and until he is capable of controlling the lowest aspects of this energy (anger, hate, etc.), the chances of assimilating the positive influences of the higher Mind or the Ego are very remote. The lower emotions have to be superseded by the highest aspect of this plane, which are spiritual aspiration, devotion and dedication towards that which is seen as the highest goals. Even these qualities can sometimes turn into some kind of stubborn fanaticism.

After the Second Initiation, a great measure of control over the lower subplanes of the Astral plane is achieved, and the Initiate ceases to be swayed by the powerful currents of emotions, gaining thus a good deal of inner peace.

Desire also has its origin in this plane, and the focusing of its force on that which is material (sensory pleasures and money together with all it can buy) instead of its transmutation into spiritual aspiration is what prevents Humanity and most aspirants to the Mysteries to achieve the so much needed inner peace and the freedom that will make their progress possible. Until the aspirant learns to desire only that which is essential to carry on his service to Humanity (and to the Planetary Hierarchy) and learns to be dispassionate towards those things that create unnecessary attachments in the material world, his path will be one full of deceptive turns, something more like a labyrinth instead of a straight path from where he can always see his goal ahead (his inner God, the Monad) no matter how far it may seem to be.

THE PHYSICAL PLANE

The Physical Plane is the last to be treated in this section related to the seven planes. Because of the fact that Humanity is most familiar with this plane, the field of sensory perceptions, little explanation will be required.

As I said before, each of the seven planes is at the same time a septenary. ... the complete seventh plane is considered purely physical, and doesn't have much to do with the higher faculties that makes us humans, like reason, emotions and our sense of individuality or self-consciousness. Those are the results of vibrations originated in the higher planes we already treated.

Note with this presentation the numbering is reversed. That is, instead of the Physical Plane being numbered One as in the Michaelian teachings, it is numbered Seven. A little research shows that some presenters of a cosmology of sevenness start their numbering at the "bottom" and some start at the "top".

Here we move on to another presentation: ><http://www.geocities.com/xeroiii/6planes.htm><. (This link is now dead.)

HIGHER PLANES OF EXISTENCE

A fundamental Theosophical teaching is that our solar system is divided into seven "Worlds" or "Planes" of existence. We are all familiar with the lowest one, the Physical Plane, but there are also 6 more, each more subtle than the last. These planes are (from the least subtle to most): the Physical, the Emotional, the Mental, the Buddhic, the Atmic, the Monadic, and the Adi Planes. Many different names have been used to denote these planes, but these will be used for this site for ease of recognition and clarity.

Each of these planes is then sub-divided into seven sub-planes. The Physical Plane is divided into (from least subtle to most): Solid, Liquid, Gas, Fourth, Third, Second and First Ethers. The solid, liquid, and gas we are all familiar with through general Science, and observation of nature. The ethers however are generally considered to be not perceived by the five senses, but the effects of which we can perceive. The fourth ether is regarded as the medium for ordinary electrical current and sound. The Third ether for the medium of light. The second ether for the medium of the finer forms of electricity (Kundalini power is also given by E. C. Chaney in [his book] *Man — the Measure of All Things*). The first is the medium for the transmission of thought from brain to brain (Psychic Powers). It is within this, the Physical Plane that the Physical and Etheric Bodies lie, and the chakras are part of the Etheric body, so they too lie here.

The Mental Plane houses the Mental Body, which is made from particles of the lower four sub-planes of the Mental Plane. It also houses the Causal Body, made solely of the particles from the third (... most subtle) sub-plane of the Mental Plane. Also on this Plane is the Spiritual Mind, made of the most subtle (first) sub-plane of this plane.

Notice that here the Causal Body is said to exist on the Mental Plane. This is in disagreement with some other sources, and reflects a confusion of the terminology more than a disagreement in the nature of the plane.

Planes per the Original Michaelian Group

The first mention of planes happened even before the Michaels showed up in the original Michaelian group in August of 1973, when Tomas and Soleal were the informants. Someone asked a question:

Does "later" mean "on the Astral Plane" or "above the Astral Plane"? [undated session, first half of 1973]

Planes are mentioned numerous times in channeled answers, from the first session that we have onward, and no one questioned what was meant by that word, until several months into it, when Tomas was online:

Can we hear more about planes?

You understand that this is an extensive subject. The time [element] in planes is presently misunderstood. The planes are different levels, as in ladders, though your time concepts are being misinterpreted. You are now

living in your time, and yesterday and tomorrow are all the same, going on now, as with today. Planes are ladders, steps, graduations. This is unclear because you cannot see above you [into the 'future']. As you see yesterday, it is somewhat clearer to you how you are misusing energies. And yet, if in the right place, you can see tomorrow, as it is all happening now. The planes are a way to step up and see better — a reward, as such, for growth. You can be where you are or in yesterday or in tomorrow, all at the same time. Your growth and work places you where you can understand. There is much difficulty seeing even today and yet the truth is that to grow and learn, you must stop seeing today and be able to see yesterday, now and tomorrow all as one, and develop yourself according to your needs. On the higher planes, you can see yesterday and today and tomorrow, and yet cannot see higher than you are. This is difficult to communicate through Carolyn as she lacks the words and understanding.... [SJC, 17 July 1973]

Physicists refer to Tomas's assertion in this passage — that all time exists at once — as the “block universe”. This is discussed in some detail in Chapter 4M in Part Four of this *History* book, “The Seven Soul Ages”, and in Chapter 4N, “Casting Concerns”, because it is relevant to an understanding of those subjects.

The planes are levels of being — where your head is at. There are also planes — places — where you go after passing on, when you come over — heaven and hell type places that are planes. Planes have many definitions. Planes for you are levels of being and steps on a ladder. After passing on to here, it is a place of being, where your soul is stored until class. [SJC, 17 July 1973]

No planes are actually named by Tomas or Soleal that we have transcriptions for. Planes were mentioned several more times by Tomas, and then in the Michaels' first appearance, they mentioned the Astral Plane and the Physical Plane:

Some of your most rewarding sexual encounters occur when you think you are asleep. These are encounters with unknown beings on the Astral Plane and also Essence encounters with actually known beings.

You reach the point [in elevated consciousness] where environment on the Physical Plane does not matter anymore. You can leave it at will. [SJC, 12 August 1973]

Physical and Astral Planes are mentioned a few more times, then the Causal Plane is introduced a week after the Michaels' first appearance:

Who are we talking to tonight?

The name I am called is Michael. That is a convenience and not a truth. Only one small Fragment of this Entity had that name. We are integrated Fragments of a larger Entity. We are these, then. We come to you from the causal body and not the astral. You are accustomed to dealing with astral entities.

What is a causal body?

The causal body is the plane above the Astral Plane. It is an upward step in the spiritual evolution. Heaven is created out of astral materials for those between bodies who need that experience before they review [their last lifetime]. Some also need the experience of hell and [that] too they create from astral matter. It is very pliable — it can take any shape you wish. This is the stuff used to conjure up the demons. They can cause only the amount of damage that you allow them to, in your mind. There have been many instances of Fragments being literally frightened to death by products of their minds, manufactured from astral matter. ...

The causal Entity has the ability to create earthbound elementary forms and throw a Fragment of the Entity to that form for its Earth-bound [Physical Plane] experience. This only becomes necessary occasionally and is rare. There are some strong ties with certain Earth elementals. The problem has arisen more often than not among those who hunt and eat the flesh of animals. That Fragment sometimes becomes a “restless spirit”. ...

Do humans reincarnate in animal form?

Human spirits reincarnate in human form without exception. The only karma incurred of importance relates to other people. However, there are sometimes unresolved emotional conflicts in the Entity. I have said that astral matter can be used to materialize self and other objects. The Entity chooses then to create the hunted and experience the hunt. From that dimension this experience is real, in the sense that it is needed to play out a scene.

Can astral matter materialize?

Only the causal Entity has this ability. No other Entity would have a reason. The animals thus created from astral matter are only as real as anything else created from astral matter, but they give the Fragment from the causal body a suitable vehicle for working out an unresolved conflict. Notice I do not say karmic. These are short-lived experiences. [SJC, 21 August 1973]

In the next session there are hints of the plane above the causal with the mention of the high mental body as the Infinite soul:

Neither the Transcendental Soul nor the Infinite Soul pursues physical union. Quite often, however, the high causal body or the high mental body displaces an older soul and at that time of the manifestation, the sexual activity ceases. These souls are not challenged by maya. [SJC, ~24 August 1973]

Physical, Astral, and Causal Planes are mentioned some more times before new information about their structure appears:

The high planes each have seven levels. [SJC, 18 September 1973]

The higher planes each have seven levels of evolution, not just the physical. [SJC, 06 October 1973]

Can you tell us about the Astral Plane and its levels?

The first level of the Astral Plane is populated by living Fragments adept at astral travel and those souls who penetrate this plane accidentally through drugs.

The second level of the Astral Plane is inhabited by all those between [physical] bodies.

The third level attracts Old Souls who are trying to burn final karma without being reborn.

The mid astral [fourth level] bodies are partially reunited entities. You have manifested a mid-astral Entity previously [Tomas].

The three higher levels [fifth, sixth, seventh levels] are progressively integrated [Entity-wise]. Access to the high planes is through these levels.

Even very high adepts such as Soleal have fantasies concerning the high planes. We have confronted him on the low Astral Plane and have been required to descend a staircase that does not exist except in his mind.

What is meant by the high planes?

By high planes, we refer to the Causal [Plane] and beyond. [SJC, 08 October 1973]

Finally, someone asked for a clarification of names and qualities of planes:

I am confused about which souls inhabit what planes after the physical level. I would like more information about this

There are, of course, seven planes in all, each with seven levels. Beyond the Astral Plane is the Causal Plane with seven levels ... three low, one mid Causal Plane level upon which we reside, and three higher levels upon which reside the high causal bodies — the Transcendental Souls contiguous with this plane, and the Mental Plane is the Akashic Plane, which is a photographic record of all history. Some very high adepts have access to this plane. On the Mental Plane, resides the Infinite Soul, and the low and Mid-Mental [sub-Plane] bodies. Beyond this is the Buddhaic Plane and upon this level are all of those souls who have achieved physical communion with the Tao. Beyond this, of course, [is] the Tao. [SJC, 29 November 1973]

Will Michael's Entity join with other Entities as we do here with Fragments?

Yes. On the high Causal Plane, there will be progressive reunion, then again on the Mental Plane. [SJC, 06 March 1974]

Can Crystal be a guide?

You could. We would stress that differentiation here is imperative or the guidance will be worthless. The guide must have access to the Akashic Plane. [SJC, 27 March 1974]

Discussion about Akashic Plane being where records are kept. Wondered about the scripture "Book of Life" and the connection between the two.

The Akashic Plane is a living photographic record of all that ever was and is, to a millisecond ago, even less. Yes, this is the "Book of Life." It is contiguous to both the Causal and Astral Planes. [SJC, 16 June 1974]

The planes can also be likened perhaps most easily to the Goals. For instance, on the Physical Plane there is much resistance and Rejection, particularly of those things beyond the physical. On the Astral Plane, there is much Submission, particularly on the lower levels, where the painful lessons are being learned. This can be extrapolated on up to the Tao, which represents [the Goal of] Growth in the highest order. Souls experience this "overall goal" in very subtle ways, almost imperceptible, except to the highest student. The learning process, therefore, is very different on each plane, with physical inhabitants learning primarily through Rejection. You prefer to call it experience or more often, "bitter experience". More often than not, it is merely a Rejection of intuition. Therefore, the errors made on the Physical Plane often are the result of cognitaling [sic; cogitating?] and eventually rejecting the intuitive selection for the more profitable or culturally acceptable one. These errors are not usually resolved until the physical student meets with a teacher, this usually occurring in the later cycles. These lessons, of course, provide the groundwork for the lessons yet to

come, as the Entities work progressively toward the Tao. You see, there is an overall synthesis of which your synthesis is a component. [S/C, 08 October 74]

In my opinion, there is some confusion in this passage, because the Physical Plane, which has Ordinal Action Attributes, does not correlate with the Goal of Rejection, which has Ordinal Expression Attributes. Likewise, the Astral Plane, which has Ordinal Inspiration Attributes, does not correlate with the Goal of Submission, which has Ordinal Action Attributes. Likewise, the Tao Plane has Cardinal Action Attributes, and does not correlate with the Goal of Growth, which has Cardinal Inspiration Attributes. No subsequent Michaelian students have adopted the errors contained in this passage. Refer to Part Four, Chapter 4E, “The Seven Planes”, for a thorough discussion.

The previous paragraph mentions that the planes have Septenarian Attributes; the next section explains the Septenarian Attributes of the planes in some detail.

The Natural Sequence

My preference is to present information starting with the most general and ending with the specific topic under consideration. This forms a nested hierarchy of explanation. One of the reasons that I put this chapter on planes first in this book is because it is near to being the most general relevant realm to the subject of the book, such that other subjects in subsequent chapters can be considered as subsets (of subsets (of subsets (and so on))) of the planes. In this book, Attributes and traits of Personality are embodied in the Overleaf System, the subject of this book, but those same Attributes and traits are manifestations of the same Attributes and traits embodied in the Cosmos at large, including the six planes other than the Physical Plane. That is the essence of what a “nested hierarchy” is; each level in the hierarchy recapitulates the levels above and below it.

Therefore, while we are on the subject of the planes, it is appropriate to introduce the reader to the Natural Sequence. The planes are arranged per the Natural Sequence, the same as the Overleaf System is. Volume 2 of my septology of books is a thorough presentation on the Natural Sequence, hence its title, *The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary*. If the reader has read that book, then regard this as a very brief review; if the reader has not read that book, then regard this as a very brief introduction. The Natural Sequence appears in several discussions in other chapters of this *History* book. The Natural Sequence is the fundamental nested hierarchy all up and down the creation, from smallest to largest, from shortest to longest, as shown in the following table.

Table 1Ae — The NATURAL SEQUENCE from PLANES to OVERLEAVES							
PLANE	PHYSICAL	ASTRAL	CAUSAL	AKASHIC	MENTAL	MESSIANIC	BUDDHIC
SUB-PLANE	First Level	Second Level	Third Level	Fourth Level	Fifth Level	Sixth Level	Seventh Level
SOUL AGE WORLDVIEW	Infant Primitivism	Child Traditionalism	Young Materialism	Mature Collectivism	Senior Holism	Elder Transpersonalism	Ancient Messianism
LEVEL in AGE	First Resolution	Second Immanence	Third Separation	Fourth Experience	Fifth Unification	Sixth Transcendence	Seventh Activation
LIFE-STAGE	Infancy	Childhood	Youth	Middle-Age	Seniority	Elderhood	Dying
<i>Rows above are a nested hierarchy of time scales; rows below provide correspondences from the Overleaf System and Attributes from the Michaelian teachings.</i>							
CENTER	Moving	Emotional	Intellectual	Instinctive	Higher Intellectual	Higher Emotional	Higher Moving
ROLE	Warrior	Server	Artisan	Scholar	Sage	Priest	King
<i>Rows below show the Septenarian Attributes for the items in the rows above.</i>							
DIALECTIC	Ordinal/Cardinal			Neutral	Cardinal/Ordinal		
AXIAL	Action	Inspiration	Expression	Assimilation	Expression	Inspiration	Action

My comments on this table are as follows:

- **PLANE:** The first row shows the names of the seven planes as given in the mainstream Michaelian teachings. Refer to the thorough discussion in Part Four, Chapter 4E, “The Seven Planes”, for alternatives names in addition to those discussed in this chapter from Kabbalah, Theosophy, Rosicrucianism, Aurobindo, and Bladon.
- **SUB-PLANE:** The second row shows the seven levels within each plane. They were mentioned previously in this chapter. They do not have names; they have only a rank: First, Second, and so on.
- **SOUL AGE:** The third row shows my names for the seven Soul Ages. These differ in some places from the mainstream Michaelian teachings. Refer to Chapter 4M in Part Four, “The Seven Soul Ages”, for a thorough discussion. Also shown are my names for so-called “Worldviews”, alternative names for the Soul Ages that do not refer to the maturation process. These are discussed at great length in Part Three of my book, *The Tao of Personality*.
- **LEVEL in AGE:** The fourth row shows my names for the seven Levels within each Soul Age. These differ from the mainstream Michaelian teachings. Refer to Chapter 4K in Part Four, “The Names of the Levels”, for a thorough discussion.
- **LIFE-STAGE:** The fifth row shows my names for seven stages during a full human lifetime. These are related to the so-called “Internal Monads” in the Michaelian teachings, which are about the difficult transitions between Life-Stages, whereas Life-Stages are about the plateaus between the Internal Monads. Refer to Chapter 4Q in Part Four, “The Seven Life-Stages” for a thorough discussion.
- **CENTER:** The sixth row shows the original names of the Centers. Refer to four chapters in this book for a thorough discussion: Chapter 1D here in Part One, “The Seven Centers”; Chapter 4F, “The Instinctive Center”; Chapter 4G, “The Higher Centers”; Chapter 4H, “The Action Centers”, all in Part Four.
- **ROLE:** The seventh row shows the names of the Roles arranged per the Natural Sequence. Refer to Chapter 1F here in Part One, “The Seven Human Temperaments” for a thorough discussion.
- **DIALECTIC:** The eighth row shows the names of the Dialectic Attributes. Refer to Chapter 2B, “Attributes of Overleaves”, in Part Two of this book, for a thorough discussion. Refer to sections on the Taijitu Tango Principle for the explanation of the reciprocal (space/time versus time/space) nature of the septenary.
- **AXIAL:** The ninth row shows the names of the Axial Attributes. Refer to Part Two, Chapter 2B, “Attributes of Overleaves”, for a thorough discussion. Adding together the name of a Dialectic Attribute (e.g. Cardinal) to the name of an Axial Attribute (e.g. Inspiration) makes a phrase that I refer to as a Septenarian Attribute (e.g. Cardinal Inspiration). The Septenarian Attributes are a feature of the Overleaf System, and therefore they show up repeatedly in this book.
- Notice that the Cardinal Triad in the right side columns is the reverse order of the Ordinal triad in the left side columns, on either side of Neutral Assimilation. Thus, the triads are a mirror image of each other.

Soul Ages, Levels, and Life-Stages are a nested hierarchy of time scales; each one being a subset of the next longer time scale. The Planes and the sub-planes can also be regarded the same way — as nested time scales — if viewed as longer time scales of the soul’s evolution than Soul Age is.

Speaking of nested hierarchies, let’s examine that subject in more detail in the next section.

The Great Chain/Nest of Being

While we are on the subject of planes, let me also introduce the subject of the Great Chain of Being (GCB), and the Great Nest of Being (GNB). These metaphors appear in other discussions in other chapters.

An internet search will lead you to many resources on the topic of the Great Chain of Being. Basically, the metaphor is of interconnecting links of a chain representing how the universe is connected together in interdependent parts. The interconnections might be metaphorically one-dimensional as in a chain, or the interconnections might be metaphorically two-dimensional as in a net, or the interconnections might be metaphorically three-dimensional as in a lattice. This https://en.wikipedia.org/wiki/Great_chain_of_being is a good place to start. Its relevance to the Michaelian teachings is that Agape recognizes that we are all

pieces of a holistic whole as members in our human and spiritual families and societies and communities; it acknowledges that our lives are parts of an intricately-woven tapestry, now and forever.

An internet search will lead you to many resources on the topic of the Great Nest of Being. This is a variation on the Great *Chain* of Being. So far as I know, Ken Wilber formalized and elaborated on this concept, although it had precursors going back into ancient times. The idea here is that the components of the universe, from atoms to galaxies, are nested within each other. That is, atoms are nested within molecules are nested within cells are nested within organisms are nested within ecosystems are nested within planets are nested within solar systems are nested within galaxies are nested within universes. This kheper.net article is a good place to start: >http://www.kheper.net/topics/Wilber/Great_Nest_of_Being.html<. Its relevance to the Michaelian teachings in this chapter is that the planes are the largest nest, subplanes are nested within planes, then in terms of the evolution of the soul or essence, Soul Ages are nested within the Physical Plane, Levels are nested within Ages, and Life-Stages are nested within Levels.

In the context of the GCB and the GNB, it seems appropriate to share a quotation from Gurdjieff:

It is impossible to study a system of the universe without studying man. At the same time it is impossible to study man without studying the universe. Man is an image of the world. He was created by the same laws which created the whole of the world. By knowing and understanding himself he will know and understand the whole world, all the laws that create and govern the world. And at the same time by studying the world and the laws that govern the world he will learn and understand the laws that govern him. In this connection some laws are understood and assimilated more easily by studying the objective world, while man can only understand other laws by studying himself. The study of the world and the study of man must therefore run parallel, one helping the other. [P. D. Ouspensky, *In Search of the Miraculous*, p. 75]

Volume 3 of my septology of books, *The Tao of Cosmogony*, is a thorough presentation of the Great Chain/Nest of Being as it pertains to the Michaelian teachings. The range of coverage is the entire spectrum from the cosmos to human consciousness, the laws of physics to the laws of Personality.

Concluding Remarks on the Topic of Planes

Following are some observations about what has been presented so far.

1. One can do an Internet search on “the seven planes” and come up with enough material to read for months, if not years.
2. Note that the seven planes are each divided into seven subplanes in Theosophy, and other sources, just as they are in the Michaelian teachings. There is a principle here that also applies to Levels within Ages, Life-Stages within a lifetime, and Casting — that is, Positions within Cadences within Greater Cadences within Sides within Entities within Cadres. This “fractal” nesting phenomenon is mentioned at this website: ><http://www.kheper.net/topics/fractals/fractals.htm><.
3. In other esoteric cosmologies, it is recognized that the three Ordinal planes are a reflection of the three Cardinal planes, the middle plane being a turning point, where the order reverses. This is due to the structure of the universe in time according to what I call the Natural Sequence — refer to my book by that name on that subject. I find no evidence that this fact was recognized during the original Michaelian group in the 1970s, but it was recognized in subsequent Michaelian groups in the 1980s, and beyond.
4. The third plane has been named Causal in the Michaelian teachings. Its name according to Neo-Theosophy is Mental, and this fits with the correlation with the Intellectual Center in the Michaelian teachings. In numerous other esoteric cosmologies, the third plane is considered to have a mental, thought nature. Lee Bladon’s research, referred to in this chapter, reveals that the name Causal should be applied to the Cardinal levels of the third plane. My speculation is that Sarah Chambers had the name Causal for the third plane in her head from somewhere and applied it to the entire third plane rather than just the Cardinal levels, and the Michaels simply adopted it for convenience, as they did other terminology from some various teachings familiar to the original Michaelian group.
5. Some esoteric cosmologies number the planes with ‘one’ at the top and ‘seven’ at the bottom rather than the other way around as is normally done in the Michaelian teachings. This is not a problem because there is no intrinsic meaning in the numbers. What is intrinsic is the nature of each plane, not the number artificially attached to it. These intrinsic natures are the Septenarian Attributes, as described elsewhere in this book.

6. The Michaels refer to a phenomenon which appears on all seven planes as a “Universal Truth”, and a phenomenon which appears throughout the Physical Plane as a “World Truth” (*MMFM*, pp. 44–45).
7. If one researches the planes further on the internet, one will notice that they are correlated with other concepts, such as “rays” and “bodies” and “states of consciousness”. There is discussion of these in Part One of my book *The Tao of Cosmogony*.
8. The Neo-Theosophy names of the planes in sequence are per the following, although there are variations: #1 Physical, #2 Astral, #3 Concrete Mental, #4 Abstract Mental — or just #3 “Mental” and #4 “Causal” — #5 Buddhic, #6 [so-called] Atmic, and #7 Monadic. Notice the similarities and differences here with those names given in the Michaelian teachings, and here also there are variations: #1 Physical, #2 Astral, #3 Causal, #4 Mental or Akashic, #5 Buddhic or Mental, #6 Messianic, and #7 Buddhaic or Tao. Most significantly, the Michaelian names switch the order of Causal and Mental from the Neo-Theosophical names. An Internet search reveals that the Causal Plane is generally used for the Fourth or any plane beyond the third, but sometimes third even outside the Michaelian teachings. The Michaelian naming convention obscures the nature of the third plane in the Michaelian teachings. Besides giving the plane of thought a name not reminiscent of thought, it also mis-aligns the “Mental” Plane — hence Intellectual Center — with the Scholar, which Role is properly aligned with the Instinctive Center and Akashic Plane. I believe this misalignment has caused some misunderstanding about the nature of the Scholar Role. The data and information of the Scholar is not just intellectual; it encompasses all of the other Centers. This is discussed further in Chapter 4E, “The Seven Planes”, in Part Four.
9. Descriptions as well as names of the Cardinal planes differ from esoteric teaching to esoteric teaching. This is to be expected because — sources agree on this at least — experience there is indescribable in human terms. Generally, one can say that experience on the lower planes is “quantitative” in nature, and experience on the higher planes is “qualitative” in nature. That is, on the lower planes, we are Fragments of Tao experiencing evolution as integration with other Fragments in increasingly larger composites. In the Michaelian teachings, these are named “Cadences, Greater Cadences, Sides, Entities, Cadres, Greater Cadres”. On the higher planes, evolution is something like the All or the One not being amorphous or homogeneous but having a “quality” gradient or gradients of various kinds on each plane, a gradient that is ascended on the way to Tao.
10. Besides the fact that planes are shown on one of the Overleaf Charts, this *History* book includes a discussion of them because there is confusion in the Michaelian teachings about their names and their characteristics, as stated throughout this chapter. Further discussion is found in the chapter on planes in Part Four of this book.

The reason I started out with the presentation on Planes was because it gives the reader an overview of the cosmology — the ordered structure of the universe — within which the Overleaf System exists and functions. In my view, the Overleaf System is a small subset of the cosmos. The next eleven chapters cover precursors to the Overleaf System. Some of these were known to the original Michaelian group, and some were not. It should be clear to you, after reading these, that the Michaelian teachings did not come into a vacuum and did not contradict existing esoteric teachings, but in fact built upon them as its foundation. We can all learn a great deal by comparing and contrasting these other esoteric teachings with the Michaelian teachings, and analyzing and synthesizing the Michaelian teachings in relationship to them.

With the next chapter, we reduce the scope of the investigation, all the way down from the seven planes of the entire cosmos, to the realm of personality typology, of which the Overleaf System is the one of concern in this *History* book.





Chapter 1B

PERSONALITY TYPOLOGIES

This *History* book is about the Overleaf System. Part One of this *History* book is about precursors to the Overleaf System. The Overleaf System is a personality typology. Therefore, it is appropriate that the first step in this Part of this book should be for me to present the history and the features of personality typologies in general. Hence, the title of this chapter.

Part One of this *History* book is also about explaining the Overleaf System in the context in which it appeared. Founding members of the original Michaelian group were intent on finding a spiritual teaching and/or a spiritual teacher. For a while they were involved in a local “Fourth Way” Gurdjieff–Ouspensky group called the Fellowship of Friends, led by a spiritual teacher named Robert Burton. That group proved to be unsatisfactory, so they formed their own group, and then they attempted to make contact with a *literal* “spiritual” teacher via an Ouija board and other methods.

In the Fellowship of Friends, among many other facets of that spiritual teaching, there were some components of personality typology being spoken of: the Centers, the Chief Features, and the Body Types. And although it seems unlikely to me that original Michaelian group members, after they left the Fellowship of Friends, were actually looking for an enlargement of the Fellowship of Friends personality typology, that is what they got, along with spiritual teachings from that literal spiritual teacher that we know by the name, the Michaels. It was only about two weeks after the appearance of the Michaels to the original Michaelian group that the Michaels launched into their revelation of the Overleaf System as a key component of their teaching.

Members of the original Michaelian group were already familiar with various spiritual teachings that included personality typologies, and, of course, there were some other spiritual teachings that included personality typologies that they were not familiar with; both the familiar and the unfamiliar are discussed in this *History* book.

Something that becomes evident in subsequent chapters of this book is the influence that came from prior acquaintance of the original Michaelian group with Gurdjieffian concepts and vocabulary. We discuss precursors to five of the seven Overleaf categories that were revealed by the Michaels. Topics that were a part of the Gurdjieffian teachings lie behind two of those chapters: the Centers and the Chief Features. After those five chapters on precursors, in a couple of other chapters, we cover two other systematic features of Gurdjieff’s teaching, namely the “Law of Three” and the “Law of Seven”. By “systematic” I refer to the orderly arrangement of components in a meaningful pattern. Both of those Laws are components of both the Gurdjieffian personality typology and the Overleaf System.

Yet another contribution from the Gurdjieffian teachings is introduced and described in this chapter on personality typologies: a systematic understanding of how the universe works. That contribution is named the “Enneagram”. A later, the last, chapter in Part One, discusses one of the Enneagram’s applications, the seven Body Types. So there are six chapters in this Part One that discuss components of the Gurdjieffian teachings, and they comprise appropriate introductions to the Michaels’ revelation of the Overleaf System to the original Michaelian group that is covered in Part Two of this *History* book.

By the way, this chapter is written assuming that the reader is familiar with the basic components and the main features of the Overleaf System. This whole book, really, is aimed at knowledgeable students of the Michaelian teachings. If you are an Michaelian teachings “newbie”, then you might struggle a bit with what I have to say; you might have to ‘get up to speed’ by following my references to other chapters in this and my other books, and then return to this book. At the end of this chapter, there is a section on the numerical

structure of the principles that are found in the Overleaf System; that provides an overview of the Overleaf System for both newbies and seasoned students alike.

Introduction to Personality Typology

Every person that you meet has a different personality. What is that all about? Attempting to answer that question has been the endeavor of professional philosophers and psychologists, as well as amateur students of human nature, for millennia. Beginning at least in the middle of the Axial Age, a half-millennium BCE (refer to this website: >https://en.wikipedia.org/wiki/Axial_Age<), if not earlier, there have been people who devised systems of personality types.

There are various reasons for this: some people are propelled by their own personality proclivities and penchants to figure things out; others have the scholarly desire to know how the universe works, and people are a part of the world; others have a healthy social and sociological impulse to understand the ‘chemistry’ between people in order to deal with other people more effectively and efficiently than one otherwise might if lacking conscious understanding.

The way this exploratory and experimental endeavor is typically done is to devise or discover categories of personality types, and then sort people into those categories. Over the millennia since the Axial Age, numerous systems were devised, as we will see. Psychology as a branch of science was only created at about the turn of the 19th to the 20th Century. Before that, personality typing was mostly casual and anecdotal — unscientific. The branch of psychology that deals with the study of personality types is, of course, referred to as personality typology. Understanding the historical development of personality typologies contributes to understanding the Overleaf System, so that is why an entire chapter is dedicated to this topic.

That historical endeavor happens to be a significant part of the Michaelian teachings. Our tool for participating in this endeavor is the Overleaf System. What others might call “effective and efficient transactions” with other people Michaelian students prefer to call “Agape”.

This chapter is an introduction to some of those personality typologies prior to and outside of the Process/Aspect System. We see below that there has been an increasing sophistication and systematization of personality typologies over the millennia. I suggest that that the progress in sophistication and systematization culminates in the best personality typology of them all, the Process/Aspect System, so in discussing other schemas for looking at personalities, I am going to be pointing out points of correlation with the Process/Aspect System Chart.

It is interesting to me that some of the ancient personality typologies reviewed in this chapter came out of spiritual teachings. These were the psychology of their day. In the Greek language, the word *psyche* refers to the mind and/or the soul and/or the spirit. The modern psychology profession (excluding a few psychologists identifying as transpersonal psychologists, a quite small branch of the profession) prefers to limit its purview to the study of the functions of mind and deny the existence of the spirit. That does not mean that modern psychologists have not made significant contributions to those persons — and they are many — who are endeavoring to use personality typologies on their spiritual paths.

The intended purpose of ancient personality typologies was for self-understanding and self-improvement, to become a better person. For instance, one of the maxims attributed to various wise personages of the Axial Age was “Know thyself” (https://en.wikipedia.org/wiki/Know_thyself). In other words, “Sort yourself out” and “Figure out who and what you really are”. It was good advice millennia ago, and it is good advice now for all kinds of people, not just spiritual people, in all kinds of circumstances, not just on spiritual paths.

More recently, personality typologies have been part of academic, clinical psychology research projects, intended for practical usage, such as in counseling psychotherapy — the purpose being self-understanding, the same as before. One of the most common uses of personality typologies is in couples therapy and family therapy, with people in intimate relationships. Psychotherapies using personality typologies are also applied to improve group dynamics in all kinds of organizations. Many of the personality typologies reviewed in this chapter have been used by people interested in improving their business, such as fitting the right person to the job (no ‘square pegs in round holes’ please), or understanding interpersonal psycho-dynamics to make the working environment more effective and efficient. This is also Agape, no matter how mundane it may seem in a business context.

Let’s approach this subject from a little different angle.

Starting when we are infants, we learn that dad is different from mom is different from siblings are different from playmates are different from cousins are different from classmates are different from coworkers are different from celebrities — *ad infinitum*. Everyone has a personality, and all of them are unique; so far as we know there are no identical twins when it comes to personalities, even with identical twins. Most people, as they grow up, just learn to accept this as a feature of human existence, and they deal with it as best they can, driven by whatever unconscious, automatic ‘chemistry’ exists between themselves and others. They might never pursue an understanding of personality in general *per se*. Readers of this book are probably among those people who do want to understand personality typology, for whatever reason(s).

So, there are innumerable people with innumerable personality traits, but are there *categories* to these traits? And is there a *pattern* to the categories? In this chapter, we are going to briefly review a few personality typologies, and then introduce you to the Overleaf System, the subject of this book. I discuss the patterns within the personality typologies. As we review the personality typologies in the following sections, we see that there are examples of personality typologies that are *barely* systematic, and there are examples of personality typologies that are *very* systematic. The Overleaf System is perhaps the most extreme example of a systematic personality typology.

Another way to say this is that there are two types of personality typologies: the *model* type and the *theory* type. (Those are the extremes; there is a spectrum between the extremes, mixtures of types.) A model has little or no structure; it is just a collection of personality traits that have little or no relationship to each other; these personality typologies consist of lists and descriptions. These are best represented in a *table*. On the other hand, a theory has structure of some kind, usually a numerical structure of the types mentioned in the next few sections. We will see that there are usually *graphical* representations of the pattern of the traits as well as descriptions of the traits. Another use of the word “theory” in this context is that an *origin* or *cause* for the personality traits is posited. In the sections to follow, we see a couple of instances of that, where specific personality traits are associated with specific body types in one case, or bodily fluids (!!?) in another case. The Overleaf System has both types of theory built in: it is structured, and it posits a source–origin–cause, namely, the structure of reality and the soul’s choice to experience some portion of the structure of reality for the duration of the incarnation.

The Overleaf System is theoretical in yet another way: it is an instantiation of a template that governs the structure of various systems from top to bottom of the cosmos. I begin to demystify that statement in this chapter.

Different researchers and thinkers have assembled various collections of personality traits in various ways, in their attempts to lump the infinite variety of individual personalities into convenient and manageable categories. Tests have been devised so that oneself or others may lump particular people into particular categories. As with so many other subjects, Wikipedia has many articles on the subject of personality, and many of them were used in the preparation of this chapter. Interested readers can peruse these online resources and follow links to many other internet resources and books galore. Here are links to some of those Wikipedia articles:

<https://en.wikipedia.org/wiki/Personality>

https://en.wikipedia.org/wiki/Interpersonal_circumplex

https://en.wikipedia.org/wiki/Five_temperaments

https://en.wikipedia.org/wiki/Psychological_typologies

https://en.wikipedia.org/wiki/Personality_type

And then there is this link to an online article that provides an overview of the subject of personality typologies:

<https://www.frontiersin.org/articles/10.3389/fpsyg.2017.01751/full>

From this link, I extracted the following quotation, it being extremely appropriate for this chapter (underlined words are my emphasis, in this and subsequent quotations):

The concept of personality can be seen as the very core of Psychology (Atkinson et al., 2000; Santrock, 2008; Feist and Gregory, 2009). Even though there is no universally accepted definition for the term, most authors would agree that it entails a set of individual traits that act upon motivational, emotional, cognitive, and behavioral processes to produce a consistent pattern of thought [and feeling] and action throughout one’s existence, something that involves self-perception, values, and attitudes (Krauskopf and Saunders, 1994). Such

traits are also generally defined as being relatively stable in time and exclusive to each person (Feist and Gregory, 2009).

This online article's content carries its own interest in the matter of personality typologies, as it goes on to analyze the utility and accuracy of the personality typology found in the "Divergent" series of novels that also became a movie franchise:

The story of the Divergent trilogy is set within the dystopian, isolated, post-apocalyptic city of Chicago, where order is maintained by dividing the population into five Factions, each with its own values, patterns of behavior, social functions and personality traits of its members. At the age of 16, every individual is required to, with the help of a personality test, choose to which Faction he or she wants to belong to and live with for life. Failure to live up to the standards of one's Faction will lead to expulsion, making one "Factionless" and socially excluded, a fate considered to be "worse than death." The plot of Divergent revolves mainly around the fact that the protagonist ("Beatrice Prior" or "Tris") has inclinations toward Abnegation, Dauntless and Erudite all at the same time, instead of to just one of the Factions, which means facing possible persecution and death.

A brief list of each Faction, its social function, and main psychological characteristics that are attributed to them, as idealized by Roth is summarized in Table [1Ba].

Table 1Ba — FACTIONS in the <i>DIVERGENT</i> TRILOGY		
FACTION	SOCIAL FUNCTIONS	PSYCHOLOGICAL CHARACTERISTICS
Abnegation (The Selfless)	Government, public service and social assistance	Altruism, support of others, focus on duties and obligations, attention to details, organization, self-discipline, religiousness
Amity (The Peaceful)	Agricultural production, counseling and care-taking	Pacifism, valuing social harmony, forgiveness, desire to please, taste for pleasure and entertainment, hedonism
Candor (The Honest)	Application of the Law and trials	Frankness, honesty, energy, seeking attention and interaction with others, positive emotions, talkativeness
Dauntless (The Brave)	Defense and maintenance of order	Thrill-seeking, courage, capacity to overcome fear, competitiveness, assertiveness, importance given to physical fitness
Erudite (The Intelligent)	Teaching, research, technology, medicine, librarianship	Intelligence, curiosity, eloquence, appetite for knowledge and information, creativity, critical thinking, appreciation of art

Roth describes the five Factions in Divergent as philosophical responses to the human faults considered to be "the cause of all the evil faced by humankind." Each Faction has its own "Manifesto" which states its belief in the overwhelming relevance of the particular vice it stands against and how they propose to overcome it. Thus, Abnegation fights selfishness with selflessness, Amity counters aggression with pacifism, Candor combats duplicity with honesty, Dauntless opposes cowardice with bravery, and Erudite attempts to defeat ignorance with knowledge.

Looks interesting, eh?

But I am getting ahead of myself. There is some preliminary explaining to be done before we look at a number of personality typologies, and then, after that review, we finish this chapter by beginning an explanation of the Overleaf System.

The Pattern Behind the Overleaf System Personality Typology

The point of this section is to introduce the reader to my proposal that the Overleaf System is not only a pattern of human personality traits; it is also the pattern of the "personality traits" of the entire cosmos, from beginning to end (Action), from top to bottom (Inspiration), from inside to outside (Expression). (Hint, hint.) To some extent, this idea is an undercurrent of my expositions in all of my books. Here is how that plays out in the other volumes in my septology of books.

My books, Legacy Volumes 1, 2, 3, 4, 5, 6, and 7 are ordered in such a way as to present my reformulation of the systematic components of the Michaelian teachings in a general-to-specific direction. Volume 1 explains the most general abstract principles. Successive volumes explain, step-wise, more and more specific

applications of the general abstract principles in the mundane realm of our human lives. Each volume takes a component of the information found in the volume preceding it, and elaborates on it. These are the steps:

1. Volume 1, titled *The Tao of Cosmology*, lays the foundation of my septology. That book is a meditation on Chapter 42 of Lao Tzu's book *Tao Te Ching*, which says:

Tao produced the One; the One produced the Two; the Two produced the Three; the Three produced All things. All things carry the Yin and embrace the Yang; through the blending of the Chi they achieve harmony.

That Volume explains what I am calling "Tao's Template". It explains Tao's Template in terms of logic, mathematics, physics, metaphysics, mythology, and mysticism. All of these realms are manifestations of the primeval archetypes and principles as revealed in the quotation above, namely, Tao → Oneness → Twoness → Threeness → All, and Yin + Yang = Chi. This is the structural framework of all reality systems; this is the algorithm that generates reality systems. Table 1Bb below presents this schema and this formula in graphic form.

2. Volume 2, *The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary*, expands on one of the features of Tao's Template, the one that I refer to as the "Natural Sequence", into a few dozen realms of development or evolution that are known to esoteric sciences and to exoteric sciences. In the Overleaf System, this shows up as Soul Ages, Levels within Ages, and Life-Stages within Levels.
3. Volume 3, *The Tao of Personality: The Process/Aspect System of Personality Traits*, briefly recapitulates the explanation of Tao's Template, and then extends the application of Tao's Template into the instantiation of human personality archetypes as laid out in the Overleaf System.
4. Volume 4, *The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy*, elaborates on two of the features of Tao's Template — Twoness and Sevenness (see below) — that apply to the realm of individual psychotherapy, and that apply to the realm of interpersonal relationships on the conscious and intentional spiritual path toward Agape.
5. Volume 5, this book, *A History of the Overleaf Chart: From the Original Michaelian Group to the Present*, is an overview of some of the aspects of Tao's Template, those aspects covered by the name "the Overleaf System" that have been revealed and utilized in the Michaelian teachings community. It covers some of the same territory as Volume 3, but more from a historical perspective than from an explanatory perspective.
6. Volume 6, *Study Papers on the Original Michaelian Group*, expands the exploration of the Michaelian teachings beyond the Overleaf System. Other instantiations of Tao's Template are reviewed in this volume.
7. Volume 7, *The Synthesis: The Michaelian Teachings as Perennialism*, compares and contrasts the Michaelian teachings with many other ancient and modern religions, spiritual teachings, philosophies, and mystical revelations in order to discover their common understanding.

So, Tao's Template, revealed in an ancient sacred text, introduces to us *principles* of Oneness and Twoness and Threeness and Allness and Yin and Yang and Chi. Why do I bring these principles into this chapter on personality typologies? Because in subsequent sections I point out that these principles are found in personality typologies over and over again, one way or another, in every case. When psychologists look for or see a way to organize their classification schemes, the pattern typically reduces to these fundamental principles. It is the same situation with the Overleaf System, because the Overleaf System is a faithful instantiation and representation of Tao's Template. Other personality typologies might have *some* of the pattern revealed in Tao's Template, but not *all*; only the Overleaf System has it all. It is important to me that you see and understand that; it will enhance and deepen your appreciation of the Michaels' gift to Michaelian students.

The following table is a graphic representation of Tao's Template:

Table 1Bb — TAO'S TEMPLATE in BASIC FORM						
Yin			Chi	Yang		
First	Second	Third	All	Threeness	Twoness	Oneness
Seventh — Sevenness						

My comments on this table are as follows:

- Tao itself has a Twoness about it: it is both outside the boundary of the table (“transcendent”) and inside the boundary of the table (“immanent”). The transcendent side of Tao is undifferentiated and insubstantial. One and Two and Three are produced from the substantial side of Tao. More is said about this subject in Chapter 4N in Part Four, “Casting Concerns”.
- The three aspects of the nature of Yin (= Ordinality in the Michaelian teachings) are embodied in the words “First — Second — Third” on the left side of “All” in the Table. Notice that Ordinality is *quantitative* and has its numerical components characterized as a *sequence*.
- The three aspects of the nature of Yang (= Cardinality in the Michaelian teachings) are embodied in the words ‘Threeness — Twoness — Oneness’ on the right side of ‘All’ in the table. Notice that Cardinality is *qualitative* and has its numerical components characterized as *principles*.
- The formula from Tao’s Template is “Yin + Yang = Chi”. All things are made up of Chi, the immanent, substantial side of Tao. All things — all reality systems — are built out of this numerical structure and this interplay of Yin and Yang. “All things” includes the Overleaf System.

At this point in the exposition, it is expedient to introduce an elaboration of Tao’s Template that I refer to as the Taijitu Tango Principle. I was first made aware of the Taijitu Tango Principle when I read the “Michael Math” chapter of Chelsea Quinn Yarbro’s book *More Messages from Michael*. The relevant passage says this:

You can perceive that [from the point of view of space, being, noun] while one is ordinal and seven is cardinal, that [from the point of view of time, doing, verb] the first half is cardinal and the last half is ordinal — in other words, the pattern “doubles back on itself”. This is what is implied by the “yin-yang” symbol, and it would probably be of use to keep the “yin-yang” in mind while considering what we tell you of the function of levels and numbers.” [MMFM, p. 189]



This is one of the deepest philosophical ideas that there is, and one that is not easily grasped. The implications and ramifications of the Taijitu Tango Principle are elaborated in subsequent places in this book (and my other books) where appropriate, but for here, note how it alters Table 1Bb above into Table 1Bc below. The basic idea here is that the yin contains the yang and *vice versa*, as the black contains the white and *vice versa* in the Taijitu symbol.

Table 1Bc — TAIJITU TANGO in TAO'S TEMPLATE						
Yin / Yang			Chi	Yang / Yin		
First	Second	Third	All	Threeness	Twoness	Oneness
Oneness	Twoness	Threeness	All	Third	Second	First
Seventh — Sevenness						

Table 1Bd below shows the Overleaf System arranged per the Natural Sequence, which was introduced in the previous chapter on planes. You may regard Table 1Bd below as an instantiation of Table 1Bc above, but with Michaelian terminology.

Table 1Bd — The NATURAL SEQUENCE							
DIALECTIC	ORDINAL [YIN] / CARDINAL [YANG]			NEUTRAL [CHI]	CARDINAL [YANG] / ORDINAL [YIN]		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
GOAL	Submission	Reduction	Rejection	Equilibrium	Acceptance	Growth	Dominance
SHADOW	Martyrdom	Lowliness	Renunciation	Stubbornness	Greed	Arrogance	Impatience
ATTITUDE	Cynic	Stoic	Skeptic	Pragmatist	Idealist	Spiritualist	Realist
SOUL AGE	Infant	Child	Young	Mature	Senior	Elder	Ancient
CENTER	Motion	Emotion	Intellect	Impulse	Concept	Sympathy	Excitation
ROLE	Warrior	Server	Artisan	Scholar	Sage	Priest	King
MODE	Perseverance	Repression	Caution	Observation	Power	Passion	Aggression

My comments on this table are as follows:

- DIALECTIC: (“The One produced the Two”) In the first row, the Dialectic Attributes are shown as they apply to the Overleaves. Most of the personality typologies reviewed in this chapter have Twoness as one of their systematizing principles, and these Dialectic Attributes can be applied to them. Other names, besides yang and yin, for Cardinal and Ordinal are ‘Positive’ and ‘Negative’, and ‘Presence’ and ‘Absence’.
- AXIAL: (“The Two produced the Three”) In the second row, the three dimensions of Ordinality and Cardinality are shown: Action — Inspiration — Expression. Many of the personality typologies reviewed in this chapter have Threeness as one of their systematizing principles, and often there is an obvious correspondence with these three Axial Attributes.
- The ‘All’ of Tao’s Template shows up in the Natural Sequence and in the Process/Aspect System as “Assimilation” and “Neutral”.
- The combination of Dialectic Attributes and Axial Attributes produces Septenarian Attributes. For example: (Dialectic) Ordinal + (Axial) Action = (Septenarian) Ordinal Action. Refer to Chapter 2B in Part Two, “Attributes of Overleaves”, for an explanation of all four ways of attributing characteristics to features of the Overleaf System.
- If/When there is not a Twoness or Threeness in the structure of a personality typology reviewed in the following sections of this chapter, this is equivalent to saying that there is no numeric structure in that personality typology; the personality typology is a collection of unrelated traits. In those cases, in order to be true to Tao’s Template, I say that “All” is the operative schema. That is, in the Natural Sequence, the Neutral Dialectic Attribute and the Assimilation Axial Attribute are manifest in that personality typology.
- SOUL AGE: The sixth row show the name of one of the Overleaf System categories that has to do with the evolution of the soul. Only one subsection in this chapter on personality typologies covers this factor.
- ROLE: In the eighth row, the names of the Roles, an Aspect of the Overleaf Chart, are shown, arranged per the Natural Sequence. These seven personality traits are “personifications” of the Septenarian Attributes. All of the Overleaves that correspond to the Roles share the same Septenarian Attributes. We see many of the names and synonyms for Overleaf System traits in many of the personality typologies reviewed in this chapter.

The following sections in this chapter on personality typology do not cover what is called “developmental psychology”. That is the study of how people change psychologically over the course of a lifetime. In the Michaelian teachings, this aspect of life has the names “Milestones” and “Internal Monads” and “Rites of Passage”, but which I prefer to call Life-Stages. That subject is covered in detail in Chapter 4Q in Part Four, “The Seven Life-Stages”. Developmental “soul-ology” — developmental psychology of a higher sort — shows up in the Michaelian teachings as Soul Ages and the Levels within Soul Ages; that is a type of developmental psychology that spans lifetimes, from beginning to end of the reincarnation cycle. Developmental psychology

in the Michaelian teachings and in various other teachings, including the mainstream psychology domain, follows the Natural Sequence. In this chapter I do not deal with that; here I am only concerned with personality typologies.

However, there is one comment that would be appropriate to interject here in regard to developmental psychology. In the Michaelian teachings, the Overleaf System personality traits are of “nature” or True Personality, not “nurture” or False Personality, to use Michaelian teachings terminology. If the Life-Stages are successfully transited in the Positive Poles, then in terms of developmental psychology, the personality transitions from more nurture to more nature over the course of a lifetime. Developmental psychology is not typically associated with mainstream personality typologies as it is in the Michaelian teachings Overleaf System. Nor do personality typologies make a distinction between True Personality and False Personality as the Michaelian teachings does. One can see both True Personality and False Personality traits represented in some personality typologies reviewed in this chapter, and one can see in various personality typologies that some traits belong to less mature souls, and some traits belong to more mature souls. To my way of thinking, the Overleaf System rightly recognizes these factors of developmental psychology, whereas other personality typologies typically do not.

Classification and Its Issues

It is a practical necessity to categorize things and phenomena in the world and give them names because otherwise it would be too ambiguous and confusing to understand them and talk to other people about them. Besides the practical utility of putting phenomena into categories for the purpose of understanding them and effectively and efficiently dealing with them, it is typical for some people to want to ‘boil things down’, so to speak, to get to the *essence*, to the *archetype*. In biology, the scientific name for this activity is *taxonomy*.

Wikipedia has an article on this subject: >[https://en.wikipedia.org/wiki/Taxonomy_\(biology\)<](https://en.wikipedia.org/wiki/Taxonomy_(biology)<):

Taxonomy: the branch of science concerned with classification, especially of organisms; systematics. [Google definition retrieved 27 April 2019]

The article points out that living things have been lumped into successively larger groups: Species, Genus, Family, Order, Class, Phylum, Kingdom, and Domain.

Within taxonomy there is the process called *cladistics*. Wikipedia has an article on this subject: ><https://en.wikipedia.org/wiki/Cladistics<>:

Cladistics: a method of classification of animals and plants according to the proportion of measurable characteristics that they have in common. It is assumed that the higher the proportion of characteristics that two organisms share, the more recently they diverged from a common ancestor. [Google definition retrieved 27 April 2019; underlined words are my emphasis]

That Wikipedia article points out that there are different ways of doing the classifications, and that different biologists prefer one or another of these ways. The subject of cladistics (how) is a subset of taxonomy (what).

There are big problems with taxonomy and cladistics: How does one decide what characteristics to put into categories? And, how does one decide where to put the dividing lines between the categories? In the early days of biological taxonomy, in the 1700s, biological organisms were classified by similarity of form. After Darwin discovered evolution in the 1800s, biological organisms were classified by where they fit on the evolutionary ‘tree’, so to speak, so-called because the graph of the evolutionary path looked like a tree. These days, with the advent of DNA testing, plants and animals can be ever more accurately classified based on similarities and differences in their DNA. Methods for developing personality typologies are not this good.

The subject of taxonomy is also called “systematics”, and of course Wikipedia has an article on that subject: ><https://en.wikipedia.org/wiki/Systematics<>. I bring these biological sciences up because personality sciences share some of the same concerns: How shall we classify personalities? Personality typology is not as easy as biological typology, but the means and methods of systematizing the subjects have things in common. One can trace the relationships of personality typologies down through history, not only via the historical record, but by their similarities and differences. In this chapter, we are going to trace some of their evolution, not unlike tracing the evolution of a biological organism.

The downside of lumping people into groups — *typing* them — is, of course, *stereotyping* them, ascribing traits to individuals that might be true of the group as a whole or on average for the group, but which the individual does not have. This results in such ideologies as classism, racism, ageism, and sexism. Even though there are advantages to classifying people according to a system, the disadvantage is that every individual is

unique, and every individual is ambiguous in that they change through the course of a lifetime. Heck, they change through the course of a day depending on whether they are having a “good day” or a “bad day”, and such variables as ‘which side of the bed they got up on’! Nevertheless, overall, psychologists regard basic personality types and traits as somewhat stable over a lifetime; when there is a dramatic change in someone’s personality, their friends ask, “What is that all about!?!?” Yes, personality is somewhat ambiguous and changeable, but on the other hand, it is obvious that personalities are distinctive from person to person, and psychologists aim to figure out the stable and distinctive traits and types as best they can.

In biological taxonomy and in personality typology, the question is and always has been, what categories to create, and then where to draw the lines between the categories. The problems of classification that apply to biology also apply to personalities. There are ancient systems, and there is an evolution of systems up to the modern day. The biological classification process has improved over time. I assume that the personality classification process has also improved over time.

Principles of Systematization

In sections to follow we review the history of some personality typologies that are relevant to the Overleaf System in one way or another.

Before we do that, in this section, I introduce the numerical principles that govern the systematic component of the personality typologies. As it so happens, the Tao’s Template principles of Oneness and Twoness and Threeness and multiples thereof, and the principles of Yin (no) and Yang (yes) and Chi (maybe), are the principles that often show up in these personality typologies. Even a cursory review of various attempts to systematize personality typologies over the millennia reveals that these logical and numerical principles consistently show up in the systems. The next few subsections are a brief review of those numeric principles. Because they are principles, I tack the suffix “-ness” onto them, as in Taoness, Oneness, Twoness, Threeness, Allness.

As we review various personality typologies in subsequent sections, I will point out the logical and numerical principles embodied in the personality typologies. Then, near the end of this chapter, I show how the Overleaf System embodies all of these principles. The entire point of this chapter is to introduce the reader to the structure and meaning of the Overleaf System. This foundation figures in to the explanations and descriptions of the personality traits of the Overleaf System.

Oneness

This principle refers to a personality typology in which there is no Twoness, Threeness, Fourness, Sixness, Sevensness, or other (numerical) structure. There is simply a collection of traits that have no easily recognizable relationship to each other. Therefore, Oneness = not systematic: each trait is just what it is and is not related to the other traits in the collection.

Recall from a previous section that the name for this type of personality typology is “model”. Most of the typologies reviewed below are not in this category. Most have some structure that is logical and numerical in nature, because it helps the whole project of categorizing and understanding personality types if there is at least some structure. Recall from a previous section that the name for the structured type of personality typology is “theory”.

Twoness (and Fourness)

The principle of Twoness is predicated on oppositeness of some kind. In reference to a particular trait, if one has that trait, then it means that one does not have the opposite trait, and *vice versa*. Typically, a person is somewhere on the spectrum between the extremes of two opposite traits.

Most personality typologies that are reviewed below make use of Twoness in one way or another. It is an obvious, self-evident way to classify personalities; you do so in terms of what people *are* like as well as what people are *not* like. Thus, Twoness can show up as *polarity* of one kind or another, or as presence/absence as mentioned in the previous paragraph.

Fourness more than doubles the quantity of Twonesses — it triples them. Visualize Fourness as a single window but with four panes of glass: upper left, upper right, lower left, and lower right; any of the four panes has three opposite panes. These types of oppositeness can be called “complementarity” or “opposition” or “negation” or any one of a number of other words in order to distinguish them. Fourness can be thought of as

the ‘permutations’ of positive and negative polarities — that is the mathematical jargon term for the number of ways that a +positive item and a –negative items can be arranged: + +, + –, – +, and – –.

Threeness (and Sixness and Nineness)

Threeness is unique from Oneness and Twoness in that it further complicates the categories by adding *dimensions* to the typology. One common Threeness is the distinction among behavioral, emotional, and mental realms of being. If we multiply Threeness (*dimensions*) by Twoness (*polarity*), we get Sixness — and this shows up in some personality typologies. If we multiply Threeness by Threeness, we get Nineness — and this shows up in some personality typologies.

Sevenness and Sequencing

As stated above, this chapter is not about developmental psychology. Some personality typologies, particularly of the developmental type, abide by the Sevenness numerical principle. In a sense, Sevenness can be regarded as a variation of Oneness. That is, many developmental systems complete a cycle of seven steps, such that going through all seven stages returns one to the beginning, but at the next higher ‘octave’, so to speak — as in a musical scale in the Western musical tradition. More explanation of Sevenness is provided in Chapter 1L below, “Gurdjieff’s Law of Seven”.

The Sevenness principle is so important that my entire book *The Tao of Cosmogony* is dedicated to explaining it. Therefore — and because it is part of developmental psychology, not most personality typologies — it will not be dealt with extensively in this chapter. What I will say here is that Sevenness is the combination of Oneness, Twoness, and Threeness in the way that is shown in the first two tables in the chapter: Table 1Bb, “Tao’s Template in Basic Form”, and Table 1Bc, “The Natural Sequence”. Of the personality typologies reviewed in subsequent sections and subsections, only the Enneagram has Sevenness as a component of its systematics; it does claim to be a sequence, but it does not follow the Natural Sequence. More explanation of Sequencing is provided in Chapter 2C, “Sequences of Overleaves”, in Part Two.

Twelveness

Threeness times Twoness times Twoness equals Twelveness. The only personality typology that I know of that manifests Twelveness is Astrology, which is discussed in a section further on. Thus, it has elements of Threeness and Twoness (and Fourness) built in. The Overleaf System does not embody the Twelveness principle.

At least one of the above principles shows up in each of the personality typologies that we examine in this chapter.

Some Personality Typologies Reviewed

The following subsections are brief and shallow introductions to a few personality typologies. The subject of personality typology is huge; to explore all of the available personality typologies in all of their detail would be like diving into a bottomless pit, so I only hit the highlights of a few of them: their origins, their outline, and their structure. Each of them has a rich history; each of them has a plethora of websites where one can research them; each of them is useful for understanding oneself and others and one’s relationship with those others. I have selected the most salient features of the personality typologies — the parts that are relevant to the structure and meaning of the Overleaf System — and, where possible, I have correlated features of each personality typology with features of the Overleaf System. My theme for this section is that the numerical principles, discussed in the previous section, show up in almost all of the personality typologies.

At times, the presentations that follow might seem tedious to you. Please bear with me; ‘there is a method to my madness.’ There is a purpose to the way that I am explaining the personality typologies, and the information that I include. The investment that you make in paying attention to the presentations will be rewarded by a deeper understanding of the Overleaf System when I explain the structure and meaning of the Overleaf System near the end of this chapter.

In the following subsections, I rely mostly on Wikipedia for references. From there, you can easily pursue further information if you are so inclined, using internet resources. Often I provide additional pointers to internet resources that I used, and which interested readers can also pursue and peruse.

It would be ever so helpful to you if you made a photocopy of the Overleaf Chart, Table 1Bo near the end of this chapter, and looked at it while reading the following. If not that, then at least place a physical bookmark at the location of the Overleaf Chart, so that you can refer to it instantly.

Astrology

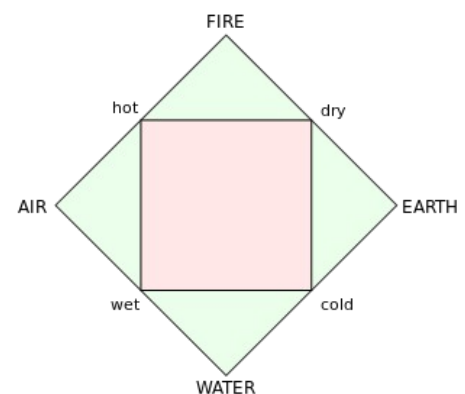
Most readers will have at least some familiarity with Astrology, so I will not go into it in detail here. It might actually be the most well-known personality typology of all. Take a look at <https://en.wikipedia.org/wiki/Astrology> if you need an introduction; there are supplementary articles referenced there. And there are internet resources and books and clubs galore if you want to go deep, beyond Wikipedia.

To be brief: a dozen or so “Planets” of the solar system have personality traits; a dozen constellations in the sky, called zodiacal “Signs”, through which the Planets pass, have personality traits; a dozen divisions of the sky, called “Houses”, have personality traits. The interplay of those three factors plus some numerically-based principles makes astrology a very rich personality typology. Almost surely this richness fascinates certain personality types.

Let me make the following brief points about some structural components of astrology.

1. The Tao’s Template principles of Oneness, Twoness, and Threeness show up in various ways on an astrological chart.
2. For instance, planets have so-called “Aspects” to each other in terms of fractions of the Zodiacal circle, and these Aspects have a significance in terms of getting along well or not getting along well with oneself and with other people. The interactions of the Aspects are said to function the way they do within the individual, and between individuals. (Similar structural components of the Overleaf System provide exactly this same function, as explained in Part Four of my *Tao of Personality* book.) Here are the aspects and their functions:
 - *Conjunction* is when two planets are apparently very near to each other in the sky — that’s the Oneness principle as found in astrology, and it is a harmonious Aspect to have within oneself and to have with other people, but it is static rather than dynamic.
 - *Opposition* is when two planets are very nearly opposite in the sky from each other — that’s the Twoness principle as found in astrology, and that is a challenging and dynamic aspect because of the oppositeness.
 - *Trine* and *Sextile* are when two planets are one third, or half of one third, respectively, of the way around the sky from each other — that’s the Threeness principle as found in astrology, and they are said to be favorable Aspects to have within oneself and to have with other people. There is a reason for this compatibility, mentioned further on.
 - *Square* is when two planets are a quarter of the way around the sky from each other — that’s the Fourness principle as found in astrology, and it is said to be a difficult Aspect to have within oneself and to have with other people. One could think of this as half of an *Opposition*, a manifestation of Twoness, hence the counteracting energies.

3. Another way that Fourness manifests in astrology is that there are four so-called “Elements” in the twelve Signs and twelve Houses: Air, Earth, Fire, and Water. Take a look at the geometric graphic at right. These Elements provide attributes or properties to the Signs and Houses. In antiquity, these four Elements were theorized to be “irreducible” — that is what makes them “Elements”. (Further on we see that some personality typologies are built on just these four Elements.) Because there are twelve Signs, the four Elements are in the Trine Aspect with each other around the zodiacal circle ($3 \times 4 = 12$). Trine is a favorable Aspect because the same Element is the component that rules the situation. Further on we see that some personality typologies are built on just these four Elements. If you want to know more about this, Wikipedia has an article: https://en.wikipedia.org/wiki/Astrology_and_the_classical_elements. Take a look at that web page and you will see the systematization of properties of the Elements depicted in some tables.



4. Another way that Threeness manifests in astrology is that there are three so-called “Modalities” of signs: Cardinal, Fixed, and Mutable: People who are born with sun in one of the four Cardinal signs

(Aries, Cancer, Libra, Capricorn) are natural born leaders who love to plan ahead. People who are born with the sun in one of the four Fixed signs (Taurus, Leo, Scorpio, Aquarius) are patient and productive workhorses. People who are born with the sun in one of the four Mutable signs (Gemini, Virgo, Sagittarius, Pisces) have the ability to adapt to situations, metaphorically like a chameleon. There are Wikipedia articles on each of these, such as this:

>[https://en.wikipedia.org/wiki/Cardinal_sign_\(astrology\)](https://en.wikipedia.org/wiki/Cardinal_sign_(astrology))<. If I were to correlate these three Modalities to the Overleaf System, then the best fit seems to be that Cardinal = Cardinal, Fixed = Neutral, and Mutable = Ordinal. This seems a rather forced fit to me. Further on in this subsection there is a graphic of the zodiacal circle that shows the Threeness of Modalities. From it you certainly get the idea that systematization in terms of the numerical principles of Tao's Template (Oneness, Twoness, Threeness) is an important component of Astrology. I believe this systematization is one of the factors that give astrology so much appeal in the minds of a certain kind of person. The Overleaf System has the same appeal.

- Sevenness does not appear in Astrology so far as I know. However Twelveness appears in the twelve Signs and twelve Houses.

With that discussion of the structure of astrology behind us, let's now take a look at the personality traits of some components of astrology. Refer to the following table for the personality traits commonly associated with the Planets in astrology:

Table 1Be — PLANETS in ASTROLOGY and MICHAELIAN TEACHINGS ROLES			
PLANET	PERSONALITY TRAITS	ROLE	
SUN	Conscious ego, the self and its expression, personal power, pride and authority, leadership qualities, principles of creativity, spontaneity, health, vitality, the "life force"	PRIEST	INSPIRATION
MOON	emotional make-up, unconscious, habits, rhythms, memories, moods and their ability to react and adapt to those around them, maternal instincts, nurture, home, security, childhood	SERVER	
MERCURY	communication, mentality, thinking patterns, rationality, reasoning, adaptability, variability, information gathering skills, physical dexterity, inconstant, vivacious, curious	ARTISAN	EXPRESSION
VENUS	harmony, resilience, beauty, refinement, solidarity, affections, equality, sympathize and unite with others, pleasure, comfort, ease, romantic relations, partnerships, sex, arts, fashion, social life	SAGE	
MARS	Confidence, self-assertion, aggression, sexuality, energy, strength, ambition, impulsiveness, sports, competitions, physical activities, impulse, action, masculine, discipline, willpower, stamina	WARRIOR	ACTION
JUPITER	growth, expansion, prosperity, good fortune, long distance and foreign travel, big business, wealth, higher education, religion, law, urge for freedom and exploration	KING	
SATURN	focus, precision, nobility, ethics, civility, lofty goals, career, great achievements, dedication, authority figures, ordered hierarchy, stability, virtues, productiveness, valuable hard lessons learned, destiny, traditions, structures, protective roles, balance, karma, limitations, restrictions, boundaries, anxiety, tests, practicality, reality, time, sense of duty, commitment, responsibility, endurance, long-term planning or foresight	SCHOLAR	ASSIMILATION
URANUS	ingenuity, new or unconventional ideas, individuality, discoveries, electricity, inventions, democracy, revolutions, genius, societies, clubs, ideals, sudden and unexpected changes, freedom and originality, radical ideas and people, revolutionary events that upset established structures	NA	
NEPTUNE	idealism, dreams, dissolution, artistry, empathy, illusion, vagueness	NA	
PLUTO	destroys in order to renew, brings buried but intense needs and drives to the surface, and expressing them, even at the expense of the existing order; transformation, power and personal mastery; major business and enormous wealth, mining, surgery and detective work, and any enterprise that involves digging under the surface to bring the truth to light.	NA	

My comments on this table are as follows:

- This table about the personalities of the astrological Planets is derived from information in the Wikipedia article: >https://en.wikipedia.org/wiki/Planets_in_astrology<.
- PLANETS: the first column shows the names of the Planets. Most of these are the names of Roman deities that were attached to the Planets. The last three Planets were not discovered until modern times, but astrologers added them to their methodology. The Planets are listed in the same order as in the Wikipedia article. This is a standard sequence in much astrological writing.
- PERSONALITY TRAITS: the nouns and adjectives in the second column were extracted verbatim from the descriptions of each Planet in the above-referenced Wikipedia article. The personality traits of the Planets relate to those ascribed to the Roman deities in their mythology.
- ROLE: My correlations of the Overleaf System Aspect called “Role” with the astrological Planets are shown in the third column. (The Overleaf System Aspect of Role was chosen because it is archetypal in the same way that the Planets of Astrology and Roman deities have been ascribed archetypal characteristics.) As far as plausibility of correlations with various personality typologies (reviewed below) goes, this is actually one of the better ones. Some of the correlations are more solid than others, so I started with the most obvious and worked toward the least obvious. Read the descriptions in the second column and see if you can come up with a better fit for the Roles in the third column. More is said about this correlation of Roles with Planets in Chapter 4D in Part Four, “Body Types”.
- AXES: Subsequent chapters, in Part Two, explained the nature of the Axes of Inspiration, Expression, Action, and Assimilation. All that I will say here is that Axes are one way that the numerical principle of Threeness shows up in the Overleaf System. Notice that the Axes of Inspiration, Expression, Action, and Assimilation are not split up when correlated with the Planets that were shown in the standard order.
- CARDINALITY–ORDINALITY: Subsequent chapters, in Part Two, explain the nature of Cardinality and Ordinality, terms that are found in mathematics and the Overleaf System. All that I will say here is that these are one way that the numerical principle of Twoness shows up in the OIS, with Cardinality being “yang” and Ordinality being “yin” — to use terms that I believe most readers will be familiar with. Notice that in each pairing of Planets as correlated with Roles, one can be regarded as Cardinal and the other regarded as Ordinal. That is: (major Planets, the “lights”) Sun–Priest is Cardinal and Moon–Server is Ordinal (in terms of brightness); (inner Planets) Venus–Sage is Cardinal and Mercury–Artisan is Ordinal (in terms of brightness); (outer Planets) Jupiter–King is Cardinal and Mars–Warrior is Ordinal (in terms of brightness); Saturn–Scholar is Neutral Assimilation, and it encompasses all of the other visible Planets within its orbit, it being the farthest of them from the sun with the slowest speed in the sky.
- NEWCOMER PLANETS: Uranus, Neptune, and Pluto have no corresponding Role, but in the Michaelian teachings they do have Body Types named after them, with appropriate descriptions and personality traits. “NA” in the last column means that that Planet is “Not Applicable” to any Role in the Michaelian teachings.

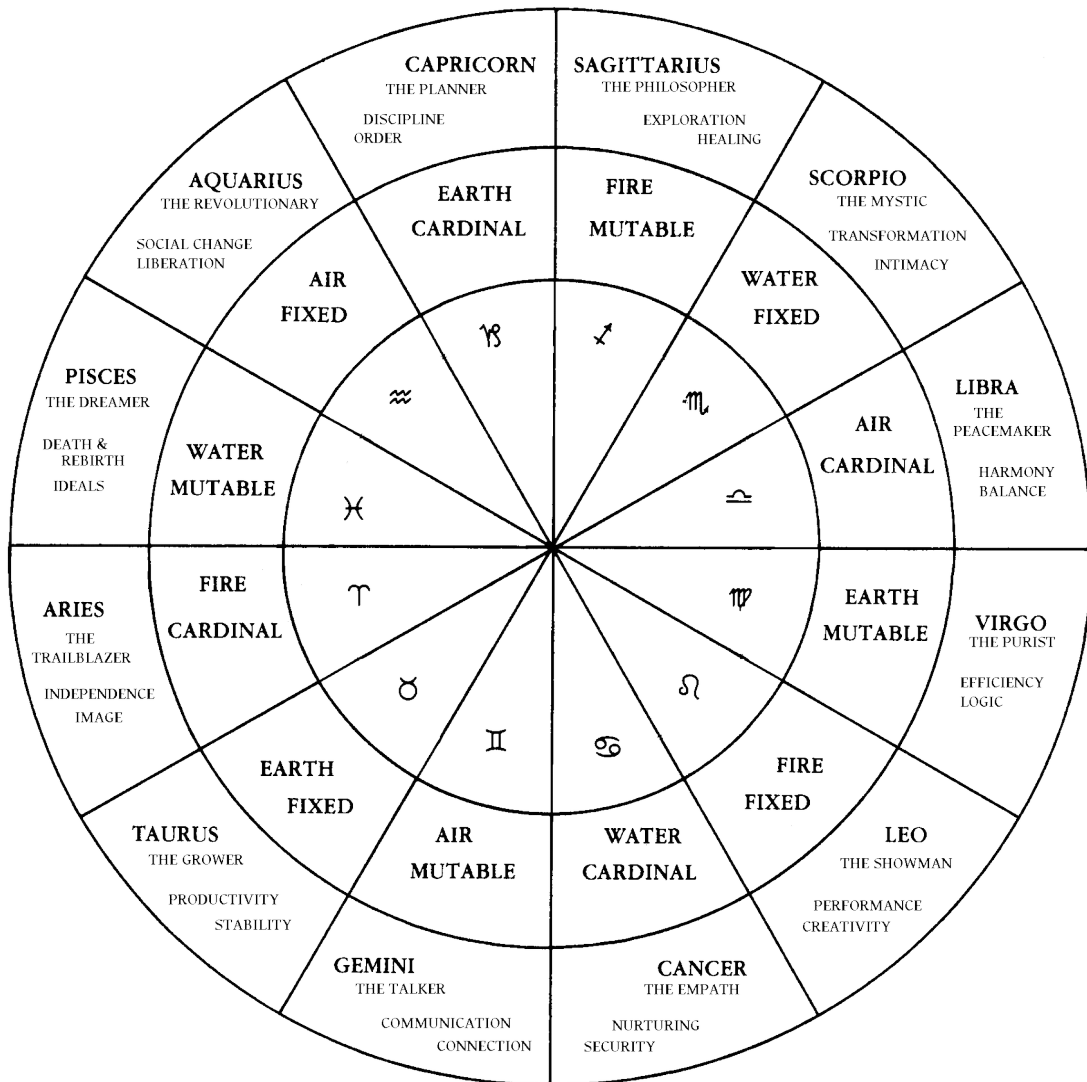
Moving on to some other features of astrology, the following circular chart shows the twelve signs of the Zodiac and the main traits that are associated with them. It also shows the Elements and the Modalities that were discussed earlier in this subsection. As usual with various personality typologies, many traits are common to various personality typologies. Michaelian students who are also astrologers enjoy comparing the two systems, and they find many things in common.

The graphic shown below was found on the internet and is borrowed from Black Hat Astrology. There you see the Threeness of Cardinal—Fixed—Mutable (Modalities) and the Fourness of Earth—Water—Air—Fire (Elements). In the outermost ring of the chart you see some personality traits ascribed to each Sign. Many of those same traits appear in other personality typologies reviewed further on, including the Overleaf System.

Astrologers who understand the Process/Aspect System might notice that the four Elements of Earth, Water, Air, and Fire can be loosely correlated with the Axial Attributes: Action, Inspiration, Expression, and Assimilation respectively. Perhaps the fit would seem to be a little better if the Elements were said to correlate with the non-Cardinal Centers: Moving, Emotional, Intellectual, and Instinctive. I am not convinced about the clarity of either of those proposals, but I present them anyway for your consideration.

The possibility of self-contradictory traits is present in Astrology and the Overleaf System, but not in the other personality typologies reviewed in this chapter. I believe that it is important to realize that we can be 'our own worst enemy'.

There are other versions of astrology in other cultures that have other ways of understanding and systematizing their personality typology, but they will not be examined in this book. The above treatment of Western astrology in its present form is adequate to get the point across that systematizing around certain principles in various personality typologies is the usual thing. More is said about astrology in Chapter 4D in Part Four, "Body Types".



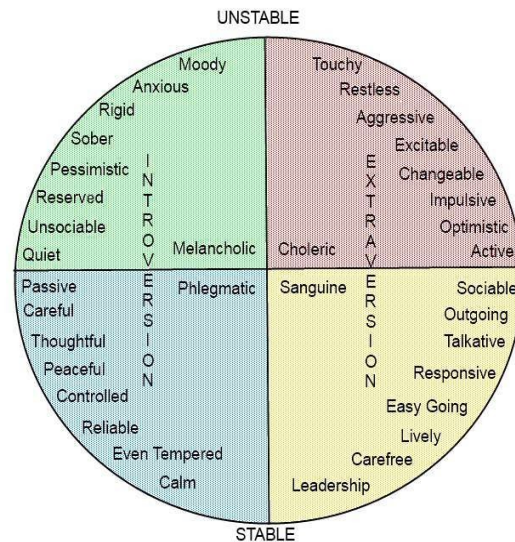
I started out this exploration of personality typologies with astrology because it is familiar to most readers. Astrology had its origins in antiquity, hundreds if not thousands of years BCE. The next of the personality typologies to be reviewed also had its origin in antiquity.

The Four Temperaments of Antiquity

Astrology is probably older than the Four Temperaments model, but the latter has been around for nearly 2500 years. Take a look at this Wikipedia article: >https://en.wikipedia.org/wiki/Four_temperaments<.

The four temperament theory is a proto-psychological theory which suggests that there are four fundamental personality types: sanguine, choleric, melancholic, and phlegmatic. Most formulations include the possibility of mixtures among the types where an individual's personality types overlap and they share two or more temperaments. Greek physician Hippocrates (c. 460 — c. 370 BC) described the four temperaments as part of the ancient medical concept of 'humorism', that four bodily fluids affect human personality traits and behaviors. Modern medical science does not define a fixed relationship between internal secretions and personality, although some psychological personality type systems use categories similar to the Greek temperaments. [retrieved 17 March 2019]

Hippocrates invented the model as described above, but the concept had no structure, by which I mean that the four did not have any relationship to any of the others in terms of the Twoness or Fourness principles, aka some form or forms of duality or polarity. A century and a half after Hippocrates, Galen defined the four into two pairs which he referred to as hot/cold and dry/wet, therefore giving the four types the structure of Twoness. The graphic above reflects even more refinement and development; it depicts the work of Hans Eysenck, who lived in the 20th Century, after psychology became a real thing. Read more about this here: http://www.mysomatotype.com/body-type/?page_id=1525.



Notice some things about the Eysenck model: There is Introversion versus Extroversion, and Stable versus Unstable. Those same factors show up in numerous other models and systems, as we see in the following subsections. Eysenck later added a third polarized dimension, psychoticism versus neuroticism. This also shows up in some personality typology theories.

It makes some sense to correlate Eysenck's Introversion–Extroversion dichotomy with the Ordinal–Cardinal dichotomy in the Overleaf System. It also makes some sense to correlate Eysenck's Stable–Unstable dichotomy with the Positive Poles–Negative Poles dichotomy in the Overleaf System. One can also look at the names of the traits around the perimeter of the circle in the image above and see the names and synonyms of various traits of the Overleaf System.

Eysenck was just one in a long line of developers of the Four Temperaments typology.

Four Temperaments — Historical Development

The four temperaments that appeared in antiquity saw a long history of development in subsequent millennia, lasting all the way into the modern era. Someone has done the work of tracing this history.

The following table was created by David Keirse and published in his book *Please Understand Me II*. It was reproduced in https://en.wikipedia.org/wiki/Keirse_Temperament_Sorter, and I redrew it for inclusion here.

Table 1Bf — KEIRSEY'S TABLE of FOUR TEMPERAMENTS through HISTORY					
DATE	AUTHOR	ARTISAN TEMPERAMENT	GUARDIAN TEMPERAMENT	IDEALIST TEMPERAMENT	RATIONAL TEMPERAMENT
c. 590 BC	Ezekiel's four living creatures	lion (bold)	ox (sturdy)	man (spiritual)	eagle (far-seeing)
c. 400 BC	Hippocrates' four humors	cheerful (blood)	somber (black bile)	Enthusiastic (yellow bile)	calm (phlegm)
c. 340 BC	Plato's four characters	Artistic (iconic)	Sensible (pistic)	Intuitive (noetic)	Reasoning (dianoetic)
c. 325 BC	Aristotle's four sources of happiness	Sensual (hedone)	Material (propraietari)	Ethical (ethikos)	Logical (dialogike)
c. 185 AD	Irenaeus' four temperaments	spontaneous	historical	spiritual	scholarly
c. 190	Galen's four temperaments	SANGUINE	MELANCHOLIC	CHOLERIC	PHLEGMATIC
c. 1550	Paracelsus' four totem spirits	changeable salamanders	industrious gnomes	inspired nymphs	curious sylphs
c. 1905	Adickes' four worldviews	innovative	traditional	doctrinaire	skeptical
c. 1912	Dreikurs'/Adler's four mistaken goals	retaliation	service	recognition	power
c. 1914	Spranger's four value attitudes	artistic	economic	religious	theoretic
c. 1920	Kretschmer's four character styles	Manic (hypo-manic)	Depressive	Oversensitive (hyper-esthetic)	Insensitive (anesthetic)
c. 1947	Fromm's four orientations	exploitative	hoarding	receptive	marketing
c. 1958	Myers' Jungian types	SP (sensing perceiving)	SJ (sensing judging)	NF (intuitive feeling)	NT (intuitive thinking)
c. 1978	Keirsey/Bates four temperaments (old)	Dionysian (artful)	Epimethean (dutiful)	Apollonian (soulful)	Promethian (technological)
c. 1988	Keirsey's four temperaments	Artisan	Guardian	Idealist	Rational
c. 2004	Gordon-Bull Nexus Model	Gamma	Beta	Delta	Alpha
<i>The bottom row was not part of the Wikipedia table; it shows my suggested correlation of the four Temperaments to features of the Overleaf System.</i>					
1973	The Michaels	Artisan–Sage Expression Axis	Warrior–King Action Axis	Server–Priest Inspiration Axis	Scholar Assimilation Axis

My comments on this table are as follows. Basically, it looks to me as if the long history of the original Four Temperaments personality typology has converged on components of the Overleaf System in modern times.

- DATE: In the first column, note that the idea of four basic personality categories spans 2600 years of human history.

- **AUTHOR:** Note that if you are really interested in pursuing any of this history, you can easily start with an internet search on the names listed in the second column. Or just visit the website referenced above the table, and click on the names, which are hyperlinked.
- **ARTISAN:** The descriptors in the column under this name, often as not, do have some resemblance to the Artisan Role as found in the Overleaf System. If we add the complementary Role, Sage, then it makes even more sense, so let's call this temperament the Expression Axis temperament, the mental domain.
- **GUARDIAN:** The descriptors in the column under this name, often as not, do have some resemblance to the Warrior Role as found in the Overleaf System. If we add the complementary Role, King, then it makes even more sense, so let's call this temperament the Action Axis temperament, the behavioral domain.
- **IDEALIST:** The descriptors in the column under this name, often as not, do have some resemblance to the Server Role as found in the Overleaf System. If we add the complementary Role, Priest, then it makes even more sense, so let's call this temperament the Inspiration Axis temperament, the emotional domain.
- **RATIONAL:** The descriptors in the column under this name, often as not, do have some resemblance to the Scholar Role as found in the Overleaf System. Therefore, this column correlates with the Assimilation Axis. Scholars are some of the most sensible, reasonable people you will ever meet, believe me.
- There is mention of the Jungian and Myers personality typologies listed in this table; they are both discussed in subsequent subsections.

It looks as if originally there was only the Oneness principle — unrelated categories — in the Four Temperaments personality typology, but it has differentiated over the millennia into a Fourness personality typology. Also, if we look closely, this personality typology is transformed into the Sevenness of the Overleaf System via the Threeness–Sixness principle plus Allness.

Said another way: looking at the original Four Temperaments personality typology from ancient times, there is not a clean and clear correlation with the Overleaf System, but, it looks to me as if over the last couple of millennia, the Four Temperaments have clarified and converged on what we in the Michaelian teachings refer to as the Scholar Role as one of the Temperaments, with the Warrior–King (Action), and the Server–Priest (Inspiration), and the Artisan–Sage (Expression) as the other three. It is not a beautiful fit, but close enough for me to say that they were more or less seeing what we have been told by the Michaels. It is not a perfect fit, but close enough that I felt excitement when I noticed it.

David Keirse's personality typology is listed a couple of times in this table; more is said about him in a following subsection.

Carl Jung's Psychological Types

Wikipedia has an introduction to Carl Jung's system of psychological types. These are not exactly the same as personality traits, but close enough for our purposes. For an introduction, refer to this internet resource: >https://en.wikipedia.org/wiki/Psychological_Types<. The underlined words in the quotation below are my emphasis.

Psychological Types is Volume 6 in the Princeton / Bollingen edition of *The Collected Works of C. G. Jung*. It was also published in the U.K. by Routledge. The original German language edition, *Psychologische Typen*, was first published by Rascher Verlag, Zurich in 1921. Extensive detailed abstracts of each chapter are available online.

In the book Jung categorized people into primary types of psychological *function*. He proposed four main functions of consciousness:

- Two perceiving functions: Sensation and Intuition
- Two judging functions: Thinking and Feeling

The functions are modified by two main *attitude* types: extroversion and introversion. Jung theorized that the dominant function characterizes consciousness, while its opposite is repressed and characterizes unconscious behavior.

The eight psychological types are as follows:

1. Extraverted sensation

2. Introverted sensation
3. Extraverted intuition
4. Introverted intuition
5. Extraverted thinking
6. Introverted thinking
7. Extraverted feeling
8. Introverted feeling

In *Psychological Types*, Jung describes in detail the effects of tensions between the complexes associated with the dominant and inferior differentiating functions in highly and even extremely one-sided types. [retrieved 07 July 2019]

First of all, notice the multiple manifestations of Twoness here, and notice the presence of three contraries: one “attitudinal” and two “functional”. These eight types are tabulated in the next subsection.

Second of all, I correspond the two perceiving functions of Sensation and Intuition to the Negative and Positive Poles of the Instinctive Center of the Overleaf System respectively. I correspond the two judging functions of Thinking and Feeling to the Intellectual and Emotional Centers of the Overleaf System respectively. The Moving Center of the Overleaf System is not a part of Jung’s personality typology; otherwise the Threeness of the Ordinal Centers in the Overleaf System would be represented. I correspond the two attitude types of Extroversion and Introversion to Cardinality and Ordinality in the Overleaf System, but this is not as good a fit of the two systems as the others that I postulated in this paragraph.

These types are tabulated and explained in some detail in the next subsection. Note that Jung’s personality typology does not get much respect among more recent clinical psychologists. Even so, Jung’s psychological types have gained a wide acceptance in the general population via the MBTI; see next subsection.

Myers–Briggs Type Indicator (MBTI)

There is an introduction to this personality typology in a Wikipedia article, as usual. You may peruse it at this URL: https://en.wikipedia.org/wiki/Myers%E2%80%93Briggs_Type_Indicator.

The Myers–Briggs Type Indicator (MBTI) is an introspective self-report questionnaire with the purpose of indicating differing psychological preferences in how people perceive the world around them and make decisions. Though the test superficially resembles some psychological theories it is commonly classified as pseudoscience, especially as pertains to its supposed predictive abilities.

The MBTI was constructed by Katharine Cook Briggs and her daughter Isabel Briggs Myers. It is based on the conceptual theory proposed by Swiss psychiatrist Carl Jung, who had speculated that humans experience the world using four principal psychological functions — sensation, intuition, feeling, and thinking — and that one of these four functions is dominant for a person most of the time.

Although popular in the business sector, the MBTI exhibits significant scientific (psychometric) deficiencies, notably including poor validity (i.e. not measuring what it purports to measure, not having predictive power or not having items that can be generalized), poor reliability (giving different results for the same person on different occasions), measuring categories that are not independent (some dichotomous traits have been noted to correlate with each other), and not being comprehensive (due to missing neuroticism). The four scales used in the MBTI have some correlation with four of the Big Five personality traits, which are a more commonly accepted framework. [retrieved 07 July 2019]

The “Big Five” personality typology mentioned in this quotation is discussed in a subsection further on.

After that introduction to the MBTI in the Wikipedia article, there is a lengthy description of it, including more dismissal of it as unreliable and unscientific. Be that as it may, it has achieved a considerable popularity and utility in the general populace. Internet resources regarding the MBTI on the internet are inexhaustible. Included in the internet resources are numerous graphic representations of this personality typology. May I recommend that you take the time to read the Wikipedia article; it is informative for anyone who wants to understand the subject, and understand the issues surrounding personality typology as a scientific pursuit in the professional psychology domain.

Take a look at this graphic found in the referenced Wikipedia article (redrawn by me), notice the features, and take the self-reporting “test” if you like. Below it I have some comments on it.

Table 1Bg — Myers–Briggs TYPE INDICATOR (MBTI): “What is Your Personality Type?”

Use the descriptions in the top eight boxes to determine the four letters of your Myers–Briggs type. For each pair of letters, choose the side that seems most natural to you, even if you don’t agree with every description.

1. Are you outwardly or inwardly focused? If you:		2. How do you prefer to take in information? If you:	
Could be described as talkative, outgoing Like to be in a fast-paced environment Tend to work out ideas with others, think out loud Enjoy being the center of attention Then you prefer E Extroversion	Could be described as reserved, private Prefer a slower pace with time for contemplation Tend to think things through inside your head Would rather observe than to be the center of attention Then you prefer I Introversion	Focus on the reality of how things are Pay attention to concrete facts and details Prefer ideas that have practical applications Like to describe things in a specific, literal way Then you prefer S Sensing	Imagine the possibilities of how things could be Notice the big picture, see how everything connects Enjoy ideas and concepts for their own sake Like to describe things in a figurative, poetic way Then you prefer N Intuition
3. How do you prefer to make decisions? If you:		4. How do you prefer to live your outer life? If you:	
Make decisions in an impersonal way, using logic reasoning Value justice, fairness Enjoy finding the flaws in an argument Could be described as reasonable, level-headed Then you prefer T Thinking	Base your decisions on personal values and how your actions affect others Value harmony, forgiveness Like to please others and point out the best in people Could be described as warm, empathetic Then you prefer F Feeling	Prefer to have matters settled Think rules and deadlines should be respected Prefer to have detailed, step-by-step instructions Make plans, want to know what you’re getting into Then you prefer J Judging	Prefer to leave your options open See rules and deadlines as flexible like to improvise and make things up as you go Are spontaneous, enjoy surprises and new situations Then you prefer P Perceiving
ISTJ Responsible, sincere, analytical, reserved, realistic, systematic, hardworking and trustworthy with sound, practical judgment	ISFJ Warm, considerate, gently, responsible, pragmatic, thorough. Devoted caretakers who enjoy being helpful to others.	INFJ Idealistic, organized, insightful, dependable, compassionate gently. See harmony and cooperation, enjoy intellectual stimulation.	INTJ Innovative, independent, strategic, logical, reserved, insightful. Driven by their own original ideas to achieve improvements.
ISTP Action-oriented, logical, analytical, spontaneous, reserved, independent. Enjoy adventure, skilled at understanding how mechanical things work.	ISFP Gentle, sensitive, nurturing, helpful, flexible, realistic. Seek to create a personal environment that is both beautiful and practical.	INFP Sensitive, creative, idealistic, perceptive, caring, loyal. Value inner harmony and personal growth, focus on dreams and possibilities.	INTP Intellectual, logical, precise, reserved, flexible, imaginative. Original thinkers who enjoy speculation and creative problem solving.
ESTP Outgoing, realistic, action-oriented, curious, versatile, spontaneous. Pragmatic problem-solvers and skillful negotiators.	ESFP Playful, enthusiastic, friendly, spontaneous, tactful, flexible. Have strong common sense, enjoy helping people in tangible ways.	ENFP Value inspiration, enjoy starting new projects, see potential in others, enthusiastic, creative, spontaneous, optimistic, supportive, playful.	ENTP Inventive, enthusiastic, strategic, enterprising, inquisitive, versatile. Enjoy new ideas and challenges, value inspiration.
ESTJ Efficient, outgoing, analytical, systematic, dependable, realistic. Like to run the show and get things done in an orderly fashion.	ESFJ Friendly, outgoing, reliable, conscientious, organized, practical. Seek to be helpful and please others, enjoy being active and productive.	ENFJ Caring, enthusiastic, idealistic, organized, diplomatic, responsible. Skilled communicators who value connect’n with people.	ENTJ Strategic, logical, efficient, outgoing, ambitious, independent. Effective organizers of people and long- range planners.

My comments on this table are as follows:

- The Tao's Template Twoness principle is all over this personality typology: Introversion is the opposite of Extroversion; Intuition is the opposite of Sensing; Feeling is the opposite of Thinking; Perceiving is the opposite of Judging. These four dichotomies, invented and/or discerned by Carl Jung, form the basis of this personality typology.
- The Extroversion–Introversion dichotomy is referred to as an *attitude*. This is different from the other three dichotomies.
- The other three dichotomies (Sensing–Intuition, Thinking–Feeling, Judging–Perceiving) are referred to as *functions*, so one could say that the Threeness principle exists in the MBTI. If I could, I would correspond the three *functions* to the Action, Inspiration, and Expression Axes of the Overleaf System, or the Moving, Emotional, and Intellectual Centers respectively, but I have not been able to make that work in my thought functions.
- However, there is a way to correlate the MBTI somewhat with the Overleaf System. Because the MBTI is a derivative of Jung's personality typology, what I said about Jung in a previous subsection can also be said about the MBTI. For instance:
 - Thinking and Feeling correspond somewhat to the Intellectual and Emotional Centers respectively in the Overleaf System. In the Overleaf System, they are on different Axes (perpendicular to each other, in different 'dimensions'), so they are contrary in a sense, but not in the same sense as in the MBTI, where they are said to be visualized as being at opposite ends of the same axis.
 - Sensing and Intuition correspond somewhat to the Negative and Positive Poles respectively of the Instinctive Center in the Overleaf System. Or, more broadly, it seems to me that Sensing types hang out more in the Ordinal Centers of mundane–concrete experience, whereas Intuitive types hang out more in the Cardinal Centers of otherworldly–abstract experience.
 - Extroversion and Introversion have a vague correspondence to the three Cardinal lineups of Overleaves and the three Ordinal lineups of Overleaves respectively. This correlation is very tenuous, so I do not submit it to you with any conviction.
 - Also, I do not see how to relate Judging and Perceiving to anything on the Overleaf System other than a vague resemblance of Judging to decision-making from the Intellectual Center and Perceiving to decision-making from the Emotional Center.

My view is the same as its critics, namely that the MBTI is missing many important factors; it is helpful for what it is, but it is not rich enough in its parameters to provide a description of a personality that is anywhere near as complete and accurate as one might wish. It could be more useful, if only there were more to it. I believe that, to a large extent, the Overleaf System is far better as a personality typology because it has so many more dimensions.

The Wikipedia article, as quoted above, mentions the 'Big Five' personality typology. What is that all about? It is the subject of another subsection, further on. But before we get to that, we take a look at a personality typology developed, in part, as an offshoot of the MBTI.

Keirsey Temperament Sorter (KTS)

This section discusses a personality typology that is somewhat derivative of the MBTI in that it has the same components, but with some unique wrinkles, additions, and rearrangements. It being somewhat of an extension of the previous subsection, gets it placed here.

The introduction below is from Wikipedia >https://en.wikipedia.org/wiki/Keirsey_Temperament_Sorter<:

The Keirsey Temperament Sorter (KTS) is a self-assessed personality questionnaire designed to help people better understand themselves and others. It was first introduced in the book *Please Understand Me*. It is one of the most widely used personality assessments in the world, and its user base consists of major employers including Bank of America, Allstate, the U.S. Air Force, IBM, 7-Eleven, Safeco, AT&T, and Coca-Cola. The KTS is closely associated with the Myers–Briggs Type Indicator (MBTI); however, there are significant practical and theoretical differences between the two personality questionnaires and their associated different descriptions.

David Keirsey expanded on the ancient study of temperament by Hippocrates and Plato. In his works, Keirsey used the names suggested by Plato: Artisan (iconic), Guardian (pistic), Idealist (noetic), and Rational (dianoetic).

Keirsey divided the four temperaments into two categories (roles), each with two types (role variants). The resulting 16 types correlate with the 16 personality types described by Briggs and Myers. [retrieved 07 July 2019]

The following table summarizes Keirsey's personality typology correlation with the Myers-Briggs Typology Indicator (MBTI), discussed briefly in the previous section. In the first three columns of the table, the names of the MBTI categories are written as whole words, but in the fourth column, the letters in parentheses are the four-letter acronyms of the names of the sixteen Types of the MBTI system. You will, of course, recognize the last two columns as the Roles and the Axes of the Overleaf System, which I believe correlate fairly well with the KTS as shown.

Table 1Bh — KEIRSEY TEMPERAMENTS and INTELLIGENCE TYPES with Suggested Overleaf System Correlates						
	TEMPERAMENT	ROLE	ROLE VARIANT	OVERLEAF SYSTEM CORRELATES		
Concrete or Abstract?	Cooperative or Pragmatic?	Informative or Directive?	Expressive [Extravert] or Attentive? [Introvert]	Role with Poles (my suggested best fit)	AXIAL	
Observant (Sensation) [Ordinal]	Guardian (Sensation Judging)	Conservator (Sensing Feeling Judging) Supporting	Provider (ESFJ): Supplying	+Mastery KING -Tyranny	ACTION	
			Protector (ISFJ): Securing			
	Logistical [Ordinal-Ordinal]	Administrator (Sensing Thinking Judging) Regulating	Supervisor (ESTJ): Enforcing	+Persuasion WARRIOR -Coercion		
			Inspector (ISTJ): Certifying			
	Artisan (Sensation Perceiving)	Entertainer (Sensing Feeling Perceiving) Improvising	Performer (ESFP): Demonstrating	+Expression SAGE -Oration		EXPRESSION
			Composer (ISFP) Synthesizing			
		Operator (Sensing Thinking Perceiving) Expediting	Promoter (ESTP): Persuading	+Creation ARTISAN -Artifice		
			Crafter (ISTP): Instrumenting			
Introspective (iNtuitive) [Cardinal]	Idealist (iNtuitive Feeling)	Advocate (iNtuitive Feeling Perceiving) Mediating	Champion (ENFP): Motivating	+Compassion PRIEST -Zeal	INSPIRATION	
			Healer (INFP): Conciliating			
	Diplomatic [Cardinal-Ordinal]	Mentor (iNtuitive Feeling Judging) Developing	Teacher (ENFJ): Educating	+Service SERVER -Bondage		
			Counselor (INFJ): Guiding			
	Rational (iNtuitive Thinking) Strategic [Cardinal-Cardinal]	Engineer (iNtuitive Thinking Perceiving) Constructing	Inventor (ENTP): Devising	+Knowledge SCHOLAR -Theory		ASSIMILATION
			Architect (INTP): Designing			
Coordinator (iNtuitive Thinking Judging) Arranging		Fieldmarshal (ENTJ): Mobilizing				
		Mastermind (INTJ): Entailing				

My comments on this table are as follows:

- To be clear, note that the second letter of the word “iNtuitive” is used in both the MBTI and the KTS rather than the initial letter of the word “Intuitive” so as to avoid confusion with the initial letter of “Introvert”, another of the eight words defining the personality typologies.
- This is a case where Twoness produced Fourness produced Eightness produced Sixteenness; the initial dichotomy multiplied or divided repeatedly, depending on how you look at the bifurcations.
- Keirsey reformulated the MBTI conceptually, so he used different words from the MBTI terminology; because of the way he analyzed the MBTI with a series of divisions (2 → 4 → 8 → 16), his meanings for the sixteen categories are a bit different. There is no Threeness in the KTS, so the KTS is dissimilar to the way that Tao’s Template is derived (1 → 2 → 3 → All).
- CONCRETE OR ABSTRACT?: The first column asks that question and gives two answers: Observant (Concrete) and Introspective (Abstract). KTS Observant = MBTI Sensation = a person who lives in the *outer* world; I correlate Concrete–Observant–Sensation somewhat with Ordinality in the Michaelian teachings. KTS Introspective = MBTI Intuitive = a person who lives in the *inner* world; I correlate Abstract–Introspective–Intuitive somewhat with Cardinality in the Overleaf System. So far, so good.
- COOPERATIVE OR PRAGMATIC TEMPERAMENT?: The second column asks that question and gives four answers: Guardians and Artisans deal with the Concrete–Observant–Sensate (Ordinal) world; Idealists and Rationals deal with the Abstract–Introspective–Intuitive (Cardinal) world. KTS words Cooperative and Pragmatic correspond to MBTI words Judging and Perceiving respectively. So far not so good; this is where the KTS correlation with the Overleaf System breaks down, because instead of Twoness producing Threeness as in the Overleaf System, Twoness just produces another Twoness. At this step in the development of KTS, I can roughly correlate it with the Overleaf System in terms of the four quadrants of the Overleaf System (see the Overleaf System Chart, Table 1Bo, near the end of this chapter); there is the Ordinal–Ordinal quadrant in the lower left corner of the Chart, the Ordinal–Cardinal quadrant in the lower right corner, the Cardinal–Ordinal quadrant in the upper left corner, and the Cardinal–Cardinal quadrant in the upper right corner.
- INFORMATIVE OR DIRECTIVE ROLE?: (It is surely just coincidental that Keirsey chose the word ‘Role’ for these eight personality types.) The third column asks that question and gives eight answers. KTS words Informative and Directive correspond to MBTI words Feeling and Thinking respectively. The closest I can come to correlating the Overleaf System with this stage of the KTS development is to make Supporting Conservator = King, Regulating Administrator = Warrior, Improvising Entertainer = Sage, Expediting Operator = Artisan, Mediating Advocate = Priest, Developing Mentor = Server, Constructing Engineer and Arranging Coordinator = Scholar. It is not a great fit, but neither is it a bad fit.
- EXPRESSIVE OR ATTENTIVE ROLE VARIANT?: The fourth column asks that question and gives sixteen answers. KTS words Expressive and Attentive correspond to MBTI words Extrovert and Introvert respectively. The only way I could even begin to correlate this column with the Overleaf System is to suppose that the Roles can split into those that are more Cardinal and those that are more Ordinal, depending on the predominance of Cardinal or Ordinal Traits in their Array, and given the Casting Underleaves (refer to Chapter 4N in Part Four, “Casting Concerns”) and current Personality Overleaves. In this speculative correlation, the Neutral Scholar has even more opportunities, so it can split into a quadrate of types.
- OVERLEAF SYSTEM CORRELATES: The last two columns were not a part of the chart that I copied from a web page; they are my best guess as to the correlation of the KTS components with the Overleaf System components. The fit is not as good as I would like it to be, but there seems to be more than a vague resemblance. If we substitute Cardinal and Ordinal types of each Role for the Positive and Negative Poles of each Role shown, then it helps with the correlation.

These are the kinds of problems that one has when attempting to coordinate two semi-compatible systems: some things kinda work and some things sorta do not. The KTS has the principle of Twoness mastered, but it totally missed out on a more elegant formulation by not including the principle of Threeness.

I regard Keirsey as a man after my own heart. I appreciate his work in attempting to provide a reasonable synthesis of the personality typologies that preceded his work. And it seems to me that he came about as close to the Overleaf System without being the Overleaf System as is reasonable. If it were not for the superior

Overleaf System, this would be my favorite personality typology of those reviewed in this chapter. I read his first book, *Please Understand Me*, decades ago.

Sarah Chambers, the original Michaelian channel, proposed a correlation between MBTI and Overleaf System, and then presented it at an Michaelian teachings seminar in Santa Fe, New Mexico, in June, 1998. I suggest that the Overleaf System is superior to the MBTI, and does not need to get a boost into the mainstream consciousness by attaching itself to, or interpreting it within, a more popular personality typology.

The following website has a thorough description of these sixteen KTS types, as well as a round graphic of the types that I show in Table 1Bg: ><https://blog.adioma.com/16-personality-types/><. By the way, in case you were wondering, in this personality typology, I am more of an INTP, aka “Architect”, than anything else. What are you?

Eduard Spranger — Value Types

Years after I originally finished this chapter on personality typology, I inadvertently and serendipitously stumbled upon this fellow while researching someone else. I will let Wikipedia introduce this person and his personality typology:

Eduard Spranger (27 June 1882 – 17 September 1963) was a German philosopher and psychologist. A student of Wilhelm Dilthey, Spranger was born in Berlin and died in Tübingen. He was considered a humanist who developed a philosophical pedagogy as an act of ‘self defense’ against the psychology-oriented experimental theory of the times.

Spranger was the author of the book *Lebensformen* (translated as *Types of Men*), which sold 28,000 copies by the end of 1920. Spranger theorizes that types of human life are structures in consciousness. His belief was that personality types have a basis in biology, but can not be fully explained by biology. He wrote, “On a lower level, perhaps, the soul is purely biologically determined. On a higher level, the historical, for instance, the soul participates in objective values which cannot be deduced from the simple value of self-preservation.” He criticized psychologists who reduced the psyche and society to abstract elements of science. Another characteristic of Spranger’s thought is his interest in holism, which involves the discovery that “everything is part of everything else”, and that the “totality of mind is present in every act.” He asserts that quantitative calculations of sensations, reflexes, and citations from memory are meaningless units, that when synthesized, do not add up to the meaningful whole that we all live.

By others, the notion that “the whole is more than the sum of its parts” is referred to as “gestalt”; refer to >https://en.wikipedia.org/wiki/Gestalt_psychology<. Certainly, no personality typology, not even the Overleaf System, captures the entirety of who a person is, but some typologies appear to approach the ideal better than other typologies.

Spranger evaluated personalities in terms of six ideals or value orientations; theoretical, economic, aesthetic, social, political, and religious “types” of personality traits. Spranger contributed to the pedagogy of personality theory, in his book *Types of Men*. His *value* attitudes were:

The Theoretical, whose dominant interest is the discovery of truth [Neutral Assimilation, personified by Scholar]

The Economic, who is interested in what is useful [Ordinal Action, personified by Warrior]

The Aesthetic, whose highest value is form and harmony [Expression, personified by Artisan and Sage]

The Social, whose highest value is love of people [Ordinal Inspiration, personified by Server]

The Political, whose interest is primarily in power [Cardinal Action, personified by King]

The Religious, whose highest value is unity [Cardinal Inspiration, personified by Priest]

Those six in more detail are:

- Theoretical: A passion to discover, systemize and analyze; a search for knowledge. [Scholar]
- Utilitarian: A passion to gain a return on all investments involving time, money and resources. [Warrior]
- Aesthetic: A passion to experience impressions of the world and achieve form and harmony in life; self-actualization. [Artisan and Sage]
- Social: A passion to invest myself, my time, and my resources into helping others achieve their potential. [Server]
- Individualistic: A passion to achieve position and to use that position to affect and influence others. [King]

- **Traditional:** A passion to seek out and pursue the highest meaning in life, in the divine or the ideal, and achieve a system for living. [Priest]

[>https://en.wikipedia.org/wiki/Eduard_Spranger< — retrieved 27 June 2022]

If one compares Spranger's *Types of Men* with Theosophy's personality typology, *The Seven Human Temperaments*, discussed in Chapter 1F, one will see considerable similarities, but because the quantities of archetypes are different (six versus seven), when I first encountered Spranger's system, I did not get a sense that Spranger copied from Theosophy, which was extant in Spranger's lifetime. Upon further research, my perception was confirmed by another exposition of Spranger's ideas, by Theo Winter, to be found at ><https://blog.dtssydney.com/in-a-nutshell-6-attitudes><. This website notes that Spranger more or less made up his system based on his own personal observations and studies; obviously, the guy was very perceptive, considering how well his system correlates with Theosophy and with the Overleaf System.

That website also provided a more complete description of Spranger's personality typology, quoted as follows:

The Theoretic Attitude [Neutral Assimilation, exemplified by the Scholar Role] — a pure scientist or scholarly type with a passion for objective knowledge who holds truth in the highest regard. The person who "recognises nothing as beautiful or ugly, useful or useless, holy or impious but only as true or false." This type of individual likely sees himself or herself as an "intellectual". They are pained by ignorance and by the ignorant. They're easily absorbed by puzzles, riddles, mysteries, and strategy games such as chess. Nothing is so tempting as a book store. They spend their lives in pursuit of solving problems, asking and answering questions, tinkering with ideas, and making the unknown known. Their love is the pleasure of discovery.

The Economic Attitude [Ordinal Action, exemplified by the Warrior Role] — a pragmatist who "in all the relations of life prefers utility to all other values." This is not just someone who cares about money, but in what money affords: the ability to maximise utility. While not necessarily the type who invests in the stock market, this is an individual who is passionate about return on investment in the broadest sense and will place a great deal of value on where, how and with whom they spend their time. Nothing is so pointless as a purely academic discussion. Just as those with a theoretical attitude are often attracted to scientific areas of study, people with an economic attitude naturally gravitate to business and entrepreneurship. Where a lover of art looks at a painting and asks, "Isn't it beautiful?" the utilitarian asks, "How much is it worth?"

The Aesthetic Attitude [Ordinal and Cardinal Expression, exemplified by the Artisan and Sage Roles] — aestheticism is summarized as "the formed expression of an impression." Impression deals with input from the world as it is captured by our senses and fires the imagination, expression deals with the manifestation of mental, emotional, and physical states, and form deals with the interplay and harmony between impression and expression. The aesthetic person is one who is attuned to the world in a unique way. They see with the eye of the artist. They may be artists or art critics, professional or amateur. All aesthetics are lovers of art, though specific interests and tastes won't be uniform. These creative types are typically interested in the states that objects of beauty produce; sensual pleasure; experience — especially new sights, cuisine, songs, and cultures; self-development ("they make out of their lives works of art"); and losing themselves in the moment. A true aesthetic experience is defined as "a state of pure contemplation, a letting oneself go in the manifold nature of actual or imagined objects."

The Social Attitude [Ordinal Inspiration, exemplified by the Server Role] — a caring soul whose fundamental nature is driven by the "impulse to give oneself to another" and whose basic attitude towards life affirms the sacredness of life itself. In the pure sense, or in its highest development, the social value is called "love" — defined as "interest in the value possibilities of another." The spirit of this love is the foundation of many major religions. Social types will often be drawn to areas such as teaching, nursing, clergy, poverty alleviation and non-profit causes. Where money makes people greedy, love is giving. Where knowledge makes people proud, love is humble. The social strives to create all-inclusive communities, which is not to be confused with endeavours at equality in the sense of making everyone the same, an aim that would be theoretically or politically motivated. In its full expression, the social's chief concern is human flourishing and the development of the potential in others, without any hidden political agenda or expectation of return.

The Political Attitude [Cardinal Action, exemplified by the King Role] — not to be confused with someone who seeks a job in politics, the political type in the broadest sense is concerned with the expression of power; someone who seeks to direct one's own life and the lives of others. The political type is attuned to the fact that hierarchical structures and relations of power are fundamental to life. Humans who are thus born into systems of dependence and interdependence (family, friends, colleagues, communities) as well as oppositional relations (antagonists, competitors, enemies) must recognize that in order to survive, meets one's needs, and achieve

anything of little or great significance, it requires the navigation of power structures. Where the scientist sees knowledge as an end in itself, the political type accords to the maxim “Knowledge is power.” He or she is a student of human nature. Politics is one expression of this attitude, though the stakes tend to be more or less serious, whereas sport is also an expression of power-seeking through competition, which tends to be more playful. A political type may search for influence in every way and at any price, or they may seek only a certain level of status in a narrow field. An effective political type is likely to be seen by others as an over-achiever or a strong leader, although whether their tendency is toward a tyrannical or a more democratic leadership style will depend on other factors.

The Religious Attitude [Cardinal Inspiration, exemplified by the Priest Role] — this is not necessarily someone who is defined by membership with a religious organization. It is an attitude expressed in the person “whose whole mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience.” In other words, the highest and richest revelations that some may call God or nature or the universe in the sense of a totality of oneness. Some are “immanent mystics” who find something divine in everything and this sense of meaning infuses their lives with vitality and a love for all people and all life; he or she is a kind of spiritual optimist. Contrast this with the “transcendental mystics” who grasp the divine in a way that is less dependent on cultural values and material attachments. He or she may believe that everything is fundamentally meaningless, and finds a certain satisfaction in spiritual pessimism, in abandoning worldly pleasures for a life of meditation, to experience that which is beyond purely logical or rational comprehension. Religiosity is defined as “the condition, instinctive or rational, in which a single experience is either positively or negatively related to the total value of life.” [retrieved 27 June 2022]

In my opinion, those expanded descriptions by Theo Winter clinch my correlation of Spranger’s system with the Septenarian Attributes of the Overleaf System. However — so far as I know with so little research — the six Values were not understood to have a structure in terms of what I am referring to as Twoness (complementary opposites) or Threeness (dimensions) as the Septenarian Attributes do.

The story line of this particular personality typology does not end there; it continues on to other people who built upon Spranger’s insights with their own insights.

The Innermetrix Values Index

The information in this subsection is derived from a copyrighted document that I found on the internet at <https://hrgirlfriends.com/wp-content/uploads/2020/02/ValuesManual.pdf>. This document can be found at other internet websites. (Because of the copyright, I will not quote verbatim from it.) This is the work of Peter Klassen, Leon Pomeroy, and Robert Hartman. This document is titled *The Innermetrix Values Index*, and it was published in 2009. It says the Innermetrix Values Index is derived from the combined work of Eduard Spranger (discussed in the previous subsection) and another psychologist named Gordon Allport (whom I will not discuss). Both of those men came to prominence in the middle third of the 20th Century. The thing about the Values Index is that, in combining and elaborating both Spranger and Allport, it ends up with seven archetypal values, and it does so in a way that fits with the Septenarian Attributes of the Overleaf System better than either Spranger or Allport does. The following is from an organization that markets the Index for organizational development purposes, <http://www.symbiontperformance.com/id235.html>

The Value Index measures seven dimensions of motivation:

- Aesthetic – a drive for balance, harmony, beauty and form [Cardinal Expression = Sage]
- Altruistic [aka Social] – a drive for humanitarian results and service to others [Ordinal Inspiration = Server]
- Economic – a drive for financial or practical return on effort [Ordinal Action = Warrior]
- Individualistic [Allport] – a drive to stand out as independent and unique [Ordinal Expression = Artisan]
- Political – a drive to possess power, control or influence [Cardinal Action = King]
- Regulatory [aka Religious] – a drive for order, structure and routine [Cardinal Inspiration = Priest]
- Theoretical – a drive for knowledge, learning and understanding [Neutral Assimilation = Scholar]

Sorry to say, you will need to retrieve the document to see the full descriptions of each “value”. It is not a perfect fit, but to me it is good enough for practical purposes. My suggestion is that, the Innermetrix Value Index could be improved if the originators of this list had realized that these seven archetypes could be systematized as three pairs of opposites and a combination trait, as is the case with the Overleaf System. Then their system would have been more consistent with reality, and their descriptions would have been more accurate.

Raymond Cattell — 16 Personality Factors

Here again I turn to Wikipedia for an introduction to this person and his personality typology. In this quotation, I underline some key words and provide some comments in [brackets]:

Raymond Bernard Cattell (20 March 1905 – 2 February 1998) was a British-American psychologist, known for his psychometric research into intrapersonal psychological structure. His work also explored the basic dimensions of personality and temperament, the range of cognitive [Expression Axis] abilities, the dynamic dimensions of motivation [Action Axis] and emotion [Inspiration Axis], the clinical dimensions of abnormal personality, patterns of group syntality and social behavior, applications of personality research to psychotherapy and learning theory, predictors of creativity and achievement, and many multivariate research methods including the refinement of factor analytic methods for exploring and measuring these domains. Cattell authored, co-authored, or edited almost 60 scholarly books, more than 500 research articles, and over 30 standardized psychometric tests, questionnaires, and rating scales. According to a widely cited ranking, Cattell was the 16th most eminent, 7th most cited in the scientific journal literature, and among the most productive psychologists of the 20th century. Beginning in the 1940s, Cattell used several techniques including the new statistical technique of common factor analysis applied to the English-language trait lexicon to elucidate the major underlying dimensions within the normal personality sphere. This method takes as its starting point the matrix of inter-correlations between these variables in an attempt to uncover the underlying source traits of human personality. Cattell found that personality structure was hierarchical, with both primary and secondary stratum level traits. At the primary level, the 16PF measures 16 primary trait constructs, with a version of the Big Five secondary traits at the secondary level. These higher-level factors emerged from factor-analyzing the 16 x 16 intercorrelation matrix for the sixteen primary factors themselves. The 16PF yields scores on primary and second-order “global” traits, thereby allowing a multilevel description of each individual’s unique personality profile. A listing of these trait dimensions and their description can be found below. Cattell also found a third-stratum of personality organization that comprised just two overarching factors. [https://en.wikipedia.org/wiki/Raymond_Cattell — retrieved 28 June 2022]

This Wikipedia article compares and contrasts the 16PF with another personality typology, The Big Five, which is reviewed further on in this chapter. As for the “two overarching factors”, I did not find them discussed in the Wikipedia article, but my speculation is that it has to do with brain lateralization: the basic differences between the functions of left and right brain hemispheres, and which correlates with Cardinality and Ordinality in the Overleaf System schema. For more about that subject, not discussed in this History book, I refer the reader to the work of Iain McGilchrist at this website: <https://channelmcgilchrist.com/>. The Wikipedia article on Cattell does not provide information on his sixteen personality factors; that is found in another Wikipedia article, namely https://en.wikipedia.org/wiki/16PF_Questionnaire. On the internet, I found an abbreviated version of a table provided in that Wikipedia article, and it is inserted below.

Factor	Low Score	High Score
Warmth	cold, selfish	supportive, comforting
Intellect	Instinctive, unstable	cerebral, analytical
Emotional Stability	Irritable, moody	level headed, calm
Aggressiveness	Modest, docile	controlling, tough
Liveliness	somber, restrained	wild, fun loving
Dutifulness	untraditional, rebellious	conformity, traditional
Social Assertiveness	shy, withdrawn	uninhibited, bold
Sensitivity	coarse, tough	touchy, soft
Paranoia	trusting, easy going	wary, suspicious
Abstractness	practical, regular	strange, imaginative
Introversion	open, friendly	private, quiet
Anxiety	confident, self-assured	fearful, self-doubting
Open-mindedness	close-minded, set-in-ways	curious, self-exploratory
Independence	outgoing, social	loner, crave solitude
Perfectionism	Disorganized, messy	orderly, thorough
Tension	relaxed, cool	stressed, unsatisfied

Let me make the following points about this personality typology:

- The Wikipedia article describes how these 16 primary traits were ‘boiled down’ to a set of five secondary traits rather similar to the Big Five schema, a schema one may read about further on in this chapter.
- As I look at these names of personality factors and think about them, I can correlate all of them with Traits or combinations of Traits of the Overleaf System. This same thing can usually be said about the other personality typologies reviewed in this chapter. So what makes the Overleaf System better? In my opinion, it is that the Overleaf System has a logical and mathematical structure to it — the same kind of structure that underlies nature down to the fundamental levels that are explored by physicists and philosophers — that structure *explains* the personality traits (and physics and philosophy) at a deep level. Many research psychologists have done a “scientific” “factor analysis” of one kind or another on a body of raw research data, and then ‘boiled it down’ to a collection of personality traits; we see numerous examples of this procedure in this chapter. I find it interesting that each ‘boiled down’ collection of traits has numerous differences as well as numerous similarities to the work of other researchers. One wonders if there is “one personality typology to rule them all”.
- This particular personality typology does reflect one of the logical structures, namely Twoness, in that there is a named trait, and that there is a spectrum from the trait through the *absence* of the trait, and that the spectrum continues to the *opposite* of the trait. One could visualize this as a line with two ends, a positive end (the trait) and a negative end (the opposite or complement of the Trait) with a neutral spot in the middle (the absence of either pole). Any of the other personality typologies reviewed in this chapter that have Twoness inherent in them can be visualized as being this way. (By the way, the Michaels declared that the goal of people on a psychotherapeutic and spiritual path should be to understand the Overleaf System with a view to becoming “balanced”, meaning that they ultimately let go of the default biases in their personality, such that they simply do the appropriate thing in every circumstance they find themselves in.)

- What I do not see in this personality typology is any awareness of Threeness, which is found in numerous other personality typologies. It is said in the Wikipedia article on Cattell that the Threeness of cognitive Expression, emotional Inspiration, and behavioral Action was taken into consideration during the data-gathering phase, but I do not see that the results reflected a division of the 16PF or the Big Five into a Threeness.
- The takeaway point of this personality typology and all other personality typologies is that the various personality typologies each look at human personality from a different viewpoint. Depending on how much curiosity a person has in their collection of traits, that trait determines how interested that person has in learning about themselves and other people by studying the various typologies. In order to get a somewhat complete picture of the subject, then one should research personality typologies to the limit of their curiosity.

RIASEC

As with several other personality typologies reviewed in this chapter, “RIASEC” is an acronym made up of the first letters of six personality traits, arranged in a meaningful pattern. For an introduction to this system, Wikipedia again comes to the rescue: >https://en.wikipedia.org/wiki/Holland_Codes<:

The Holland Codes or the Holland Occupational Themes (RIASEC) refers to a theory of careers and vocational choice (based upon personality types) that was initially developed by American psychologist John L. Holland. The basic premise was that one’s occupational preferences were in a sense a veiled expression of underlying character. Holland originally labeled his six types as “motoric, intellectual, aesthetic, supportive, persuasive, and conforming.” He later developed and changed them to: “Realistic (Doers), Investigative (Thinkers), Artistic (Creators), Social (Helpers), Enterprising (Persuaders), and Conventional (Organizers).” Holland’s six categories show some correlation with each other. It is called the RIASEC model or the hexagonal model because the initial letters of the regions becomes R–I–A–S–E–C when it is expressed as a circle connecting the regions of high correlation. Professor John Johnson of Penn State suggested that an alternative way of categorizing the six types would be through ancient social roles: “hunters (Realistic), shamans (Investigative), artisans (Artistic), healers (Social), leaders (Enterprising), and lorekeepers (Conventional).”

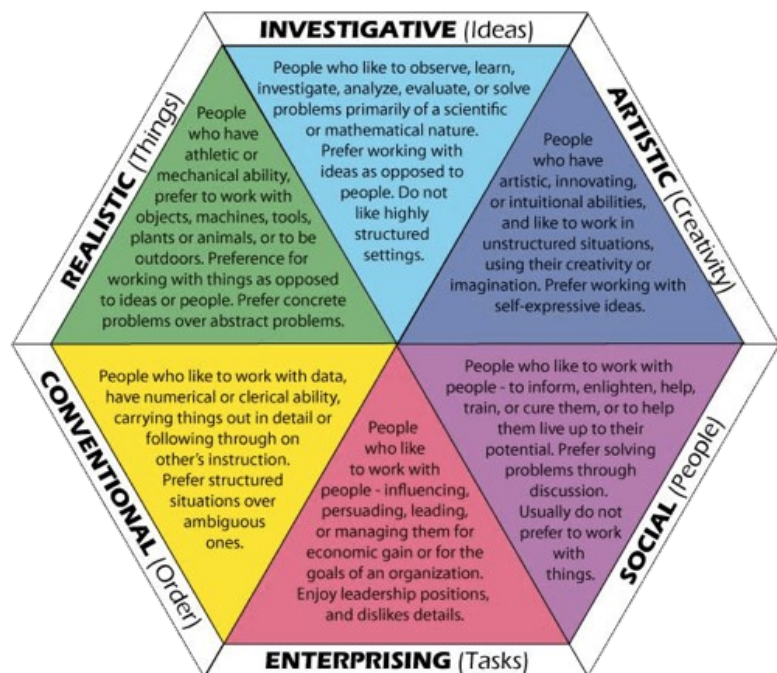
Furthermore, while Holland suggests that people can be “categorized as one of six types”, he also argues that “a six-category scheme built on the assumption that there are only six kinds of people in the world is unacceptable on the strength of common sense alone. But a six category scheme that allows a simple ordering of a person’s [degree of] resemblance to each of the six models provides the possibility of 720 [6x5x4x3x2x1] different personality patterns.” [retrieved 10 July 2019]

A graphic of this personality typology is shown at the right. This was found in a search on Google for images of RIASEC; there are dozens more, of various sorts intended for various purposes. If you check those out, you will get a better and fuller explanation of each category, and of the system as a whole.

This personality typology has an enormous amount of research and application behind it because it is used to match people with jobs that are suitable for them.

This personality typology was devised in the late 1950s; some subsequent derivatives, alleged to be improvements found via research, are mentioned in the Wikipedia article.

You may read the descriptions of each type and get a better idea of the



personality characteristics that apply to each name. The six names and their descriptions very much remind me of the names of most of the Roles in the Overleaf System, although they are not as definitive as the names of the Roles, in my estimation. Consequently, some of the RIASEC names seem like combinations of Roles rather than any pure Role. Both Role and RIASEC names are decent indicators of occupational preferences. It would be easy to modify this diagram to show the names and descriptions of six Roles, with paired Roles (Warrior and King, Server and Priest, Artisan and Sage) opposite each other, and the Scholar in the center in its own hexagon.

In the Wikipedia article, about 150 occupations are listed, with the combination of three of these six types suggested as the best fit for each occupation. Holland's idea that a person is a mixture of all six basic types is exactly one of the features of the Overleaf System if you include the Overleaves and the Casting as secondary and tertiary and quaternary and so on influences on Role, Role being regarded as the primary influence on occupational fit. For instance, I am a combination of Scholar, Artisan, Priest, and Sage in that order. Uppity engineer worked well as my career.

Note that there is Twoness and Threeness in this PT; that is, there are three dimensions of contrary traits:

1. Investigative/Ideas/Thinkers are the opposite of Enterprising/Tasks/Persuaders;
2. Artistic/Creativity/Creators is the opposite of Conventional/Order/Organizers;
3. Social/People/Helpers are the opposite of Realistic/Things/Doers.

From the perspective of the Overleaf System, these three contraries are confused. The Twoness of Cardinal and Ordinal is not distinctive, and the Threeness of Action, Inspiration, and Expression is not distinctive either. Even though the RIASEC embodies some of the same principles as the Overleaf System, it is not nearly as definitive, comprehensive, and systematic. This assertion is explained in the section on the Overleaf System near the end of this chapter.

Note in the quotation that the MBTI and the KTS and RIASEC do not get much respect from clinical psychologists these days. They prefer something less theoretical and more empirical. The next three subsections are an introduction to three models of personality typology of the empirical persuasion.

Learning Styles

This subsection covers a category of personality typologies that are more properly characterized as natural abilities, talents, aptitudes, inclinations, proclivities, and knacks. Even so, it seems appropriate to discuss this category in this chapter because the Overleaf System can also be used to discern some of the activities that a person is likely to be interested in and/or naturally good at. Readers of this *History* book, who are likely interested in personality typology in general because of its existence as a central component to the Michaelian teachings, might also find that this peripheral category is interesting, and that it supplements their understanding of themselves and other people.

This subsection was placed here because the RIASEC system, discussed in the previous subsection, is used to match people with career paths, but is also used by guidance counselors in K–12 education to discern the aptitudes of students. There are other personality typology systems used for these purposes, and they are discussed in other sections and subsections, but this subsection is specifically aimed at typologies used in the educational system. As usual, this subsection only 'scratches the surface' of the psychological typology that gets reviewed. If you find it interesting, by all means explore it to your heart's content via research on the internet and via books.

As an introduction to the subject, take a look at the obligatory Wikipedia article on learning styles:

Learning styles refer to a range of competing and contested theories that aim to account for differences in individuals' learning. The many theories share the proposition that humans can be classified according to their 'style' of learning, but differ in how the proposed styles should be defined, categorized and assessed. A common concept is that individuals differ in how they learn. The idea of individualized learning styles became popular in the 1970s, and has greatly influenced education despite the criticism that the idea has received from some researchers. Proponents recommend that teachers have to run a needs analysis to assess the learning styles of their students and adapt their classroom methods to best fit each student's learning style. Although there is ample evidence that individuals express preferences for how they prefer to receive information, few studies have found any validity in using learning styles in education. Critics say there is no consistent evidence that identifying an individual student's learning style, and teaching for specific learning styles, produces better student outcomes. There is evidence of empirical and pedagogical problems related to forcing learning tasks to "correspond to

differences in a one-to-one fashion". Well-designed studies contradict the widespread "meshing hypothesis" that a student will learn best if taught in a method deemed appropriate for the student's learning style. They further show that teachers cannot assess the learning style of their students accurately. There are substantial criticisms of learning-styles approaches from scientists who have reviewed extensive bodies of research. A 2015 peer reviewed article concluded: "Learning styles theories have not panned out, and it is our responsibility to ensure that students know that." [https://en.wikipedia.org/wiki/Learning_styles — retrieved 25 April 2020]

The fact that theorizing and researching various "learning styles" has not held up well to scrutiny does not mean that the idea that some people are naturally talented in one way or another is worthless and that we cannot learn from the various attempts to discern them. When we compare and contrast some of the proposed systems, we see correspondences with components of the Overleaf System. Therefore, I want to use this topic as a "teaching moment" for Michaelian students.

In all of the various learning styles reviewed below, it seems to work best to correlate them with the Centers of the Overleaf System, both in terms of similar descriptions, and in terms of the fact that the Centers govern the type of response a person has to what is happening, whether it be cognitive, emotional, or behavioral. It is said in the Overleaf System that we *process* life experiences in our Centers, and "process" is another word for "learn about". The secondary Overleaf System factor that seems to influence learning styles is the Role, because a person's Role also influences *what* aptitudes and proclivities and interests a person 'brings to the table' of learning situations. A tertiary Overleaf System factor that might influence learning styles is the Mode, because it defines *how* a person approaches learning situations. One would naturally assume that knowing a child's Overleaves would help a teacher understand how to deal effectively and efficiently with that child, for the same reason that it is helpful for us to know our own Overleaves, and the Overleaves of others that we interact with.

That said, let's now review some of the systems that have been proposed, and see what we can learn about the Overleaf System from proposed learning styles. Underlines are my emphasis; a brief explanation follows the quotation.

David Kolb's Model

David A. Kolb's model is based on his experiential learning model, as explained in his book *Experiential Learning*. Kolb's model outlines two related approaches toward grasping experience: Concrete Experience and Abstract Conceptualization, as well as two related approaches toward transforming experience: Reflective Observation and Active Experimentation. According to Kolb's model, the ideal learning process engages all four of these modes in response to situational demands; they form a learning cycle from experience to observation to conceptualization to experimentation and back to experience. In order for learning to be effective, Kolb postulated, all four of these approaches must be incorporated. As individuals attempt to use all four approaches, they may tend to develop strengths in one experience-grasping approach and one experience-transforming approach, leading them to prefer one of the following four learning styles:

1. Accommodator = Concrete Experience + Active Experiment: strong in "hands-on" practical doing (e.g., physical therapists) [= Warrior]
2. Converger = Abstract Conceptualization + Active Experiment: strong in practical "hands-on" application of theories (e.g., engineers) [= Artisan]
3. Diverger = Concrete Experience + Reflective Observation: strong in imaginative ability and discussion (e.g., social workers) [= Server]
4. Assimilator = Abstract Conceptualization + Reflective Observation: strong in inductive reasoning and creation of theories (e.g., philosophers) [= Scholar]

Kolb's model gave rise to the Learning Style Inventory, an assessment method used to determine an individual's learning style. According to this model, individuals may exhibit a preference for one of the four styles — Accommodating, Converging, Diverging and Assimilating — depending on their approach to learning in Kolb's experiential learning model. Although Kolb's model is widely accepted with substantial empirical support and has been revised over the years, a 2013 study pointed out that Kolb's Learning Style Inventory, among its other weaknesses, incorrectly dichotomizes individuals on the abstract/concrete and reflective/action dimensions of experiential learning (in much the same way as the Myers-Briggs Type Indicator does in a different context), and proposed instead that these dimensions be treated as continuous [on a spectrum] rather than dichotomous/binary variables. [https://en.wikipedia.org/wiki/Learning_styles — retrieved 25 April 2020]

Two instances of Twoness are found in this model: Concrete versus Abstract, and Observation versus Experimentation. This existence of Twoness pushes this “model” into “theory” territory, although not a comprehensive or deep theory. Let me attempt to relate it to the Overleaf System, which is a comprehensive and deep theory of personality.

It is easy to correlate Kolb’s model somewhat with certain features that are included in the Overleaf System. The dichotomy of “Concrete” versus “Abstract” is somewhat equivalent to Ordinal and Cardinal respectively, but they can be narrowed to the two basic cognitive functions, the Intellect Center and Concept (aka Higher Intellectual) Center respectively, commonly correlated with left brain hemisphere and right brain hemisphere functions. The dichotomy of “Reflective Observation” versus “Active Experimentation” is also somewhat equivalent to Ordinal and Cardinal respectively, which often manifest as passivity and activity respectively. Passivity and activity can be narrowed down to the strength of the Motion (aka Lower Moving) Center, whether strong or weak relative to the strength of the other two mundane Centers, Intellect and Emotion.

So far as I can tell, there is no straightforward correlation of this model and these four types with the Overleaf System. The most obvious correspondence of this model might be with the Roles (as much as with the Centers), particularly with the Ordinal and Neutral Roles, as indicated by the names of four Roles in brackets. For instance, the description of the Accommodator fits pretty well with the Warrior; the description of the Converger fits pretty well with the Artisan; the description of the Diverger fits pretty well with the Server; the description of the Assimilator fits pretty well with the Scholar. These four Roles make up nearly four-fifths of the population, so naturally they will receive the most attention.

Kolb’s model seems to address mostly the cognitive (Intellect Center) and behavioral (Motion Center) functions; it does not overtly address the Emotion Center. However, that function does get addressed in other models, such as some of those discussed below.

Walter Barbe’s Learning Modalities

Further along in the same Wikipedia article that was referenced above, we find this:

Walter Burke Barbe and colleagues proposed three learning modalities (often identified by the acronym VAK):

1. Visualising modality, 2. Auditory modality, 3. Kinesthetic modality. Descriptions of learning modalities:

VISUAL	KINESTHETIC/TACTILE	AUDITORY
Picture	Gestures	Listening
Shape	Body movements	Rhythms
Sculpture	Object manipulation	Tone
Paintings	Positioning	Chants

Barbe and colleagues reported that learning modality strengths can occur independently or in combination (although the most frequent modality strengths, according to their research, are visual or mixed), they can change over time, and they become integrated with age. They also pointed out that learning modality strengths are different from preferences; a person’s self-reported modality preference may not correspond to their empirically measured modality strength. This disconnect between strengths and preferences was confirmed by a subsequent study. Nevertheless, some scholars have criticized the VAK model. Psychologist Scott Lilienfeld and colleagues have argued that much use of the VAK model is nothing more than pseudoscience or a psychological urban legend. [https://en.wikipedia.org/wiki/Learning_styles — retrieved 25 April 2020]

Motivated as I am to correlate this model with the Overleaf System, particularly the Ordinal Centers, I do it this way: The Kinesthetic learner is primarily in the Motion Center (notice that the words in the Kinesthetic column have to do with actions of the physical body); the Auditory learner is primarily in the Emotion Center (notice that the words in the Auditory column have somewhat to do with music, which is usually an emotional experience); that leaves the Visual learner to be primarily operating out of the Intellect Center.

Is this the closest that psychologists can come to the Overleaf System? I think not, and as evidence for that claim, I submit the following.

Neil Fleming’s VAK/VARK Model

Further along in the same Wikipedia article that was referenced above, we find this:

Neil Fleming’s VARK model and inventory expanded upon earlier notions of sensory modalities such as the VAK model of Barbe and colleagues and the representational systems (VAKOG) in neuro-linguistic programming. The

four sensory modalities in Fleming's model are: 1. Visual learning, 2. Auditory learning, 3. Physical learning, 4. Social learning. Fleming claimed that visual learners have a preference for seeing (visual aids that represent ideas using methods other than words, such as graphs, charts, diagrams, symbols, etc.). Subsequent neuroimaging research has suggested that visual learners convert words into images in the brain and vice versa, but some psychologists have argued that this "is not an instance of learning styles, rather, it is an instance of ability appearing as a style". Likewise, Fleming claimed that auditory learners best learn through listening (lectures, discussions, tapes, etc.), and tactile/kinesthetic learners prefer to learn via experience — moving, touching, and doing (active exploration of the world, science projects, experiments, etc.). Students can use the model and inventory to identify their preferred learning style and, it is claimed, improve their learning by focusing on the mode that benefits them the most. Fleming's model also posits two types of multimodality. This means that not everyone has one defined preferred modality of learning; some people may have a mixture that makes up their preferred learning style. [https://en.wikipedia.org/wiki/Learning_styles — retrieved 25 April 2020]

The "Social" learning style is not described here, but I would correlate this with people who are primarily in the Emotion Center because a high Emotional Intelligence (see below) makes one good at interpersonal relationships. A strong Sympathy (aka Higher Emotional) Center in a person also provides a talent for dealing with social situations, and it makes learning in such situations a natural preference. The addition of that category nudges me to make a correlation different from what I did for the Barbe model reviewed above. That is, both Visual and Auditory are now perhaps better correlated with cognitive functions, Visual with Concept Center (because it deals better with images), and Auditory with Intellect Center (because it deals better with words). This correlation aligns better with Kolb's model, which seems to have two cognitive learning modalities that correlate with left brain hemisphere and right brain hemisphere functions.

This is not the end of the development of various models of learning modalities proffered by psychologists.

Anthony Gregorc's Model

Further along in the same Wikipedia article that was referenced above, we find this:

Anthony Gregorc and Kathleen Butler organized a model describing different learning styles rooted in the way individuals acquire and process information differently. This model posits that an individual's perceptual abilities are the foundation of his or her specific learning strengths, or learning styles. In this model, there are two perceptual qualities: concrete and abstract, and two ordering abilities: random and sequential. Concrete perceptions involve registering information through the five senses, while abstract perceptions involve the understanding of ideas, qualities, and concepts which cannot be seen. In regard to the two ordering abilities, sequential ordering involves the organization of information in a linear, logical way, and random ordering involves the organization of information in chunks and in no specific order. The model posits that both of the perceptual qualities and both of the ordering abilities are present in each individual, but some qualities and ordering abilities are more dominant within certain individuals. There are four combinations of perceptual qualities and ordering abilities based on dominance: concrete sequential, abstract random, abstract sequential, and concrete random. The model posits that individuals with different combinations learn in different ways — they have different strengths, different things make sense to them, different things are difficult for them, and they ask different questions throughout the learning process. The validity of Gregorc's model has been questioned by Thomas Reio and Albert Wiswell following experimental trials. Gregorc argues that his critics have "scientifically-limited views" and that they wrongly repudiate the "mystical elements" of "the spirit" that can only be discerned by a "subtle human instrument". [https://en.wikipedia.org/wiki/Learning_styles — retrieved 25 April 2020]

Twoness is obvious in this model, what with the two contraries of concrete/abstract and random/sequential. Here again, we have the rudiments of a "theory". We have seen the pair, concrete/abstract perceptions already, and I applied it to the Overleaf System factors of Ordinality and Cardinality in general, and Intellect (left brain) Center and Concept (right brain) Centers in specific. I also see random versus sequential ordering as a product of right-brain versus left-brain functions respectively, so I am not certain what to do with this model yet.

The references to mystical and spiritual factors apparently has to do with the belief that a child has a soul with an innate nature and "God-given" talents that should be discerned and then nurtured by teachers and parents; the child is not just a blank slate upon which the educational system should write a script for the child. Thus, in Gregorc's view, the soul has a plan for what to do with the lifetime, and it has inborn abilities for accomplishing its goals. That notion is very much in agreement with the Michaelian teachings and the Overleaf System (in its assertion that Nature or True Personality rules over False Personality and Illusion), but it is not a notion that sits well with mainstream psychologists and educators.

The next model reviewed has even more components of an actual systematic theory, and thus it fits with the Overleaf System better than do the learning styles discussed above.

Cognitive Approaches

Further along in the same Wikipedia article that was referenced above, we find this (words in [brackets] are my correlations to the Overleaf System):

Anthony Grasha and Sheryl Riechmann, in 1974, formulated the Grasha-Reichmann Learning Style Scale. It was developed to analyze the attitudes of students and how they approach learning. The test was originally designed to provide teachers with insight on how to approach instructional plans for college students. Grasha's background was in cognitive processes and coping techniques. Unlike some models of cognitive styles which are relatively nonjudgmental, Grasha and Riechmann distinguish between adaptive and maladaptive styles. The names of Grasha and Riechmann's learning styles are:

- avoidant [Cynic]
- participative [Realist]
- competitive [Skeptic]
- collaborative [Idealist]
- dependent [Stoic]
- independent [Spiritualist]

Aiming to explain why aptitude tests, school grades, and classroom performance often fail to identify real ability, Robert Sternberg listed various cognitive dimensions in his book *Thinking Styles*. Several other models are also often used when researching cognitive styles; some of these models are described in books that Sternberg co-edited, such as *Perspectives on Thinking, Learning, and Cognitive Styles*.

[>https://en.wikipedia.org/wiki/Learning_styles< — retrieved 25 April 2020]

Taking a cue from the use of the word "attitude" in the description of this model, I compared the list of six attitudes with the six non-Neutral Attitudes of the Overleaf System, and the fit was not bad, as you can see from the names of Attitudes in brackets after this model's names for attitudes.

In addition to that, notice that there is both Twoness and Threeness in this model. The previous models show either Twoness or Threeness, but not both, so this model is closer to the numerical structure of the Overleaf System. That is, there are three pairs of contraries, with Ordinal (so-called "maladaptive") and Cardinal (so-called "adaptive") poles. I would correlate these with Overleaf System features as follows: –Avoidant versus +Participative are on the Action Axis, then –Competitive versus +Collaborative are on the Expression Axis, and then –Dependent versus +Independent are on the Inspiration Axis. These correlations are not clear to me, and I appreciate that they could be argued otherwise. If the authors of this model had clearly divided the Threeness into cognitive, affective, and physiological pairs, as the following model does, perhaps words more consistent with the Overleaf System could have been chosen. All it would take to make this model congruent with Sevenness is to add another attitude, or Attitude, that is not polarized: a person who is neutral, aka Pragmatic, i.e., not on any spectrum of adaptive or maladaptive thoughts, feelings, or behaviors.

The models have been listed in the order in which they were presented by Wikipedia, and it looks to me as if each one looks more and more like the structure of the Overleaf System. The next one is even more so.

NASSP Model

Further along in the same Wikipedia article as referenced above, we find this:

In the 1980s, the National Association of Secondary School Principals (NASSP) formed a task force to study learning styles. The task force defined three broad categories of style — cognitive, affective, and physiological — and 31 variables, including the perceptual strengths and preferences from the VAK model of Barbe and colleagues, but also many other variables such as need for structure, types of motivation, time of day preferences, and so on. They defined a learning style as "a gestalt — not an amalgam of related characteristics but greater than any of its parts. It is a composite of internal and external operations based in neurobiology, personality, and human development and reflected in learner behavior."

- Cognitive styles are preferred ways of perception, organization and retention.
- Affective styles represent the motivational dimensions of the learning personality; each learner has a personal motivational approach.

- Physiological styles are bodily states or predispositions, including sex-related differences, health and nutrition, and reaction to physical surroundings, such as preferences for levels of light, sound, and temperature.

According to the NASSP task force, styles are hypothetical constructs that help to explain the learning (and teaching) process. They posited that one can recognize the learning style of an individual student by observing his or her behavior. Learning has taken place only when one observes a relatively stable change in learner behavior resulting from what has been experienced. [https://en.wikipedia.org/wiki/Learning_styles — retrieved 25 April 2020]

Here the correlation of the NASSP model with the Overleaf System is unambiguous: Cognitive = Expression Axis in general and Intellect Center in specific; Affective = Inspiration Axis in general and Emotion Center in specific; Physiological = Action Axis in general and Motion Center in specific. We will see “physiology” again in this *History* book, as it relates to the “Instinctive-Moving Center” of the Gurdjieffian teaching, a precursor to some components of the Michaelian teachings.

The Wikipedia article says that all of these theoretical models have been used in practical situations (schools, businesses), but none of these models holds up well under academic scrutiny by psychologists, who have designed studies that test for effectiveness. Nevertheless, it is obvious to me that they are seeing something real in regards to various personality types, and I say that these personality types can be understood in the model that we call the Overleaf System.

There is one more model — not a “learning style” but tangentially related — that I want to present in this section. It was not found in the Wikipedia article quoted above; it was found in another Wikipedia article. Everyone has heard of mental or cognitive intelligence in terms of “IQ” (Intelligence Quotient); you might also have heard of Emotional Intelligence/Quotient, “EQ”. But have you heard, there are allegedly even more types of “intelligence”?

Howard Gardner and Multiple Intelligences

The usual obligatory introductory excerpt from Wikipedia is as follows:

The theory of multiple intelligences differentiates human intelligence into specific ‘modalities’, rather than seeing intelligence as dominated by a single general ability [IQ]. Howard Gardner proposed this model in his 1983 book *Frames of Mind: The Theory of Multiple Intelligences*. According to the theory, an intelligence ‘modality’ must fulfill eight criteria: potential for brain isolation by brain damage; place in evolutionary history; presence of core operations; susceptibility to encoding (symbolic expression); a distinct developmental progression; the existence of savants, prodigies and other exceptional people; support from experimental psychology; support from psychometric findings. Gardner proposed eight abilities that he held to meet these criteria: 1) musical-rhythmic, 2) visual-spatial, 3) verbal-linguistic, 4) logical-mathematical, 5) bodily-kinesthetic, 6) interpersonal, 7) intrapersonal, 8) naturalistic. In 2009, he suggested that existential and moral intelligences may also be worthy of inclusion. [https://en.wikipedia.org/wiki/Theory_of_multiple_intelligences — retrieved 24 April 2020]

The original list contained the first seven of these; the eighth was added later, and then a couple more were added even later. An internet search will tell you much more about these so-called “intelligences”. Some would prefer to call them talents and aptitudes. Whatever they may be called, they do seem to be components of personality typologies. Even so, I do not see a structural component in this model; there is no Twoness or Threeness to be found in it, as there is with so many of the other typologies found in this chapter. There are dozens of colored images of this system to be found on the internet, but the colors (and quantities of intelligences) are not consistent from source to source. An example is to be found on the next page.

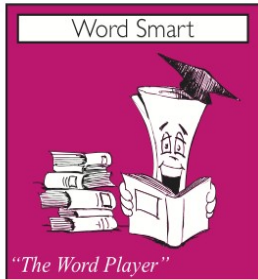
So far, I have not been able to discern how to correlate it with the Overleaf System other than to say that Kinesthetic and Naturalistic seem to apply best to behavioral intelligence, therefore of the Motion Center; Interpersonal, Intrapersonal, and Musical apply best to affective intelligence, therefore of the Emotion Center; Linguistic, Logical, and Visual/Spatial apply best to cognitive intelligence, therefore of the Intellect Center. Take a look and see what you see that perhaps I do not see.

The graphic inserted on the next page was found on the internet. Note that it was used in a school district, so academicians must have thought that it was of value. Some of the Intelligences can be correlated with Roles of the Overleaf System in a fairly straightforward manner; others do not have a clear correlation with a Role: Word Smart = Sage; Number Smart = what I have come to refer to as “low”, aka Ordinal, Artisan; Picture Smart = what I have come to refer to as “high”, aka Cardinal, Artisan; as for Music Smart, I cannot correlate

this one with a Role; Body Smart = Warrior; People Smart = Server; Self Smart (aka Introvert) and Nature Smart = Scholar. Your mileage may vary, so take a look and see what you see. It is said in the Theory of Multiple Intelligences that every person has all intelligences to one degree or another, but each person varies in the amounts of each intelligence that they have. The same thing is said about Roles when one includes the various levels of Casting.

One of the components of Gardner's ideas about the multiplicity of intelligences gained a lot of notoriety in the general population when Daniel Goleman published a book, *Emotional Intelligence: Why it Can Matter More Than IQ*, in 1995. You can read about that here: https://en.wikipedia.org/wiki/Emotional_intelligence. Basically what Goleman said is that success is not all in your "head" (Intellect Center); a lot of it is in your "heart" (Emotion Center). Many people have thought and felt that this is good to know.

Chino Valley Unified School District
Theory of Multiple Intelligence
 DOMAINS OF INTELLIGENCE



Word Smart

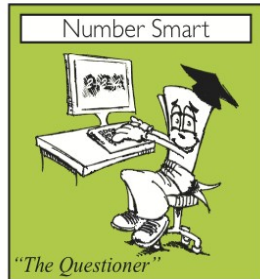
"The Word Player"

LIKES TO
 read
 write
 tell stories
 give speeches
 tell jokes/spin tall tales

EXCELS AT
 memorizing trivia
 writing
 using extensive vocabulary
 spelling
 playing word games

LEARNS BEST BY
 reading
 writing
 speaking
 hearing and seeing language
 discussions and debates
 humor incorporated in learning

Linguistic Learner



Number Smart

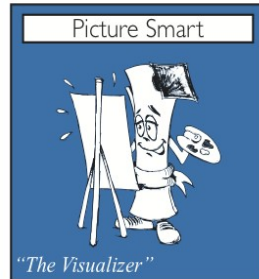
"The Questioner"

LIKES TO
 do experiments
 figure things out
 work with numbers
 ask questions
 analyze and make predictions

EXCELS AT
 mathematics
 reasoning
 logic
 problem solving
 using technology

LEARNS BEST BY
 categorizing
 classifying
 working with abstract
 patterns/relationships
 using the computer
 making time to complete tasks

Logical/Mathematical Learner



Picture Smart

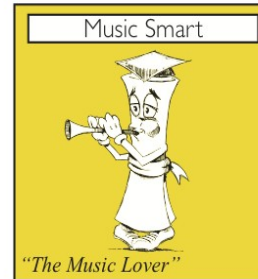
"The Visualizer"

LIKES TO
 draw, build, design and create things
 daydream
 view pictures/movies
 see/use colors

EXCELS AT
 using imagination
 sensing environment
 mazes/puzzles
 reading maps and charts
 visual arts

LEARNS BEST BY
 visualizing
 dreaming
 stimulating environment
 working with colors/pictures
 audio/visual materials

Spatial Learner



Music Smart

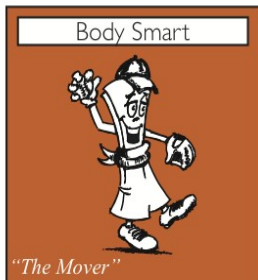
"The Music Lover"

LIKES TO
 sing and hum tunes
 listen to music
 play an instrument
 collect CDs
 watch musicals

EXCELS AT
 picking up sounds
 remembering melodies
 noticing pitches/rhythms
 keeping time
 singing songs

LEARNS BEST BY
 rhythm, rhyme and repetition
 information put to a beat
 playing music while working
 performing in skits and musicals
 using song lyrics to memorize

Musical Learner



Body Smart

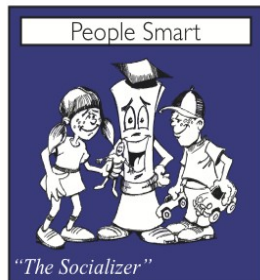
"The Mover"

LIKES TO
 move around
 work with hands
 use body language
 exercise
 gesture frequently

EXCELS AT
 physical activities
 sports/dance
 crafts
 drama/acting
 mechanics

LEARNS BEST BY
 doing
 moving
 role playing
 hands-on experiences
 action packed stories/drama

Bodily/Kinesthetic Learner



People Smart

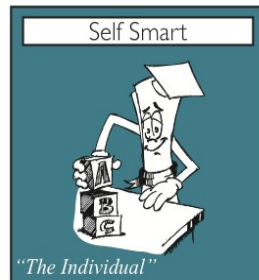
"The Socializer"

LIKES TO
 solve problems
 talk to people
 join groups and clubs
 be a leader
 have lots of friends

EXCELS AT
 understanding people
 leading others
 socializing
 persuading others
 mediating conflicts

LEARNS BEST BY
 working in a group
 cooperating with others
 sharing their ideas
 communicating
 debating

Interpersonal Learner



Self Smart

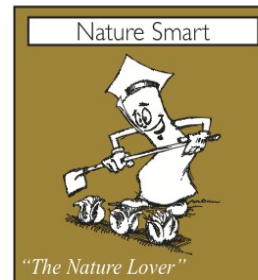
"The Individual"

LIKES TO
 work independently
 pursue own interests
 have strong opinions
 work on independent games
 have many choices

EXCELS AT
 understanding self
 focusing inward on feelings/dreams
 pursuing interests and goals
 being original

LEARNS BEST BY
 individualized projects
 self-paced instruction
 having private space and time
 independently working
 reflecting, thinking, and visualizing

Intrapersonal Learner



Nature Smart

"The Nature Lover"

LIKES TO
 garden
 hike, camp, walk and climb
 care for pets and wildlife
 recycle
 spend time outdoors

EXCELS AT
 collecting
 categorizing
 recognizing plants and animals
 understanding native surroundings
 recycling

LEARNS BEST BY
 classifying information
 observing
 doing experiments
 using telescopes and binoculars
 exploring the environment

Naturalist Learner

Here are my final comments on this subsection on learning styles.

I note that the Overleaf System could be considered to be an amalgam of many of the features of these various models, especially the Cardinal Aspects of Center, Role, and Mode, and even more especially of the Ordinal Centers, Motion, Emotion, and Intellect. I dare say, if the educational psychologists were to use the comprehensive Overleaf System *theory* instead of these mere *models*, it might advance a field which has had a widespread appeal and application, but which academic study has found to be mostly lacking in accuracy. At a very minimum, I do not see how it could hurt for teachers to be aware that every child is different, and that they do well to be aware of various systems of learning styles, and experiment with various techniques until they find something that works for them and for each individual child.

One reason that I included this subsection on learning styles in this chapter on personality typologies is that the original Michaelian channel, Sarah Chambers, a Scholar, was interested in making improvements to the educational system based on what the Overleaf System can teach us about the inborn personalities of children. At a symposium in Santa Fe, New Mexico, in mid-1998, she handed out a sheet titled "Michael on the New Education". The opening paragraph said this, quoting this message from the Michaels:

We would say that our investment in the current state of education on this planet is very passionate, at least when we see how appallingly bereft of any intellectual consideration it is. Literacy is no longer a given in even the most advanced Western countries. Scholarship is not valued by the young. Alliteration is a lost art, and many 18 year old high school graduates cannot read a newspaper. We have proposed a new system that could be in place by the end of the first decade of the new millennium if the groundwork is laid right now. Here are some steps that can be taken by all of you in order to effect this change.

Thereafter followed seven paragraphs. The reader may wish to compare this commitment to educational reform with the Waldorf system, initiated by a Theosophist, founder of Anthroposophy, Rudolf Steiner, a hundred years ago: >https://en.wikipedia.org/wiki/Waldorf_education<:

The stated purpose of this approach is to awaken the "physical, behavioral, emotional, cognitive, social, and spiritual" aspects of each individual, fostering creative and inquisitive thought....

Notice that this list of realms of being to be nurtured with a comprehensive educational system follows the pattern of the chakras/Centers, from bottom to top: Physiology, Motion, Emotion, Intellect, Impulse, and the Cardinal Centers. This is the Natural Sequence, a pattern that is explained repeatedly in subsequent chapters of this *History* book and in my other books.

The excerpt from Wikipedia continues, and the functions of the three Ordinal Centers are listed, plus the four Temperaments that we have discussed earlier in this chapter on personality typologies:

Steiner considered children's cognitive, emotional and behavioral development to be interlinked. When students in a Waldorf school are grouped, it is generally not by a singular focus on their academic abilities. Instead Steiner adapted the idea of the classic four temperaments — melancholic, sanguine, phlegmatic and choleric — for pedagogical use in the elementary years. Steiner indicated that teaching should be differentiated to accommodate the different needs that these psycho-physical types represent. For example, "choleric are risk takers, phlegmatics take things calmly, melancholics are sensitive or introverted, and sanguines take things lightly". Today Waldorf teachers may work with the notion of temperaments to differentiate their instruction. Seating arrangements and class activities may be planned taking into account the temperaments of the students but this is often not readily apparent to observers. Steiner also believed that teachers must consider their own temperament and be prepared to work with it positively in the classroom, that temperament is emergent in children, and that most people express a combination of temperaments rather than a pure single type. [retrieved 26 April 2019]

Enough has now been said about learning styles in this book. You get the idea, and now you are welcome to research it further on your own, if the spirit moves you to learn more, using whatever learning style you prefer.

There is another component of the Overleaf System which has not found any correlate in the personality typologies reviewed thus far in this chapter. This is the subject of the next subsection.

Clare Graves and Spiral Dynamics

One of the personality categories of the Overleaf System has to do with a hierarchy of "Soul Ages", which is the Michaels' name for a type of psychological maturity, which is said to increase as a consequence of many reincarnations (scores to hundreds). Unsurprisingly, this is not a category in any of the other personality typologies reviewed in this chapter so far. However, it has an analog in a field related to personality typology,

namely, developmental psychology. As reality would have it, developmental psychology and Soul Age see the same stages.

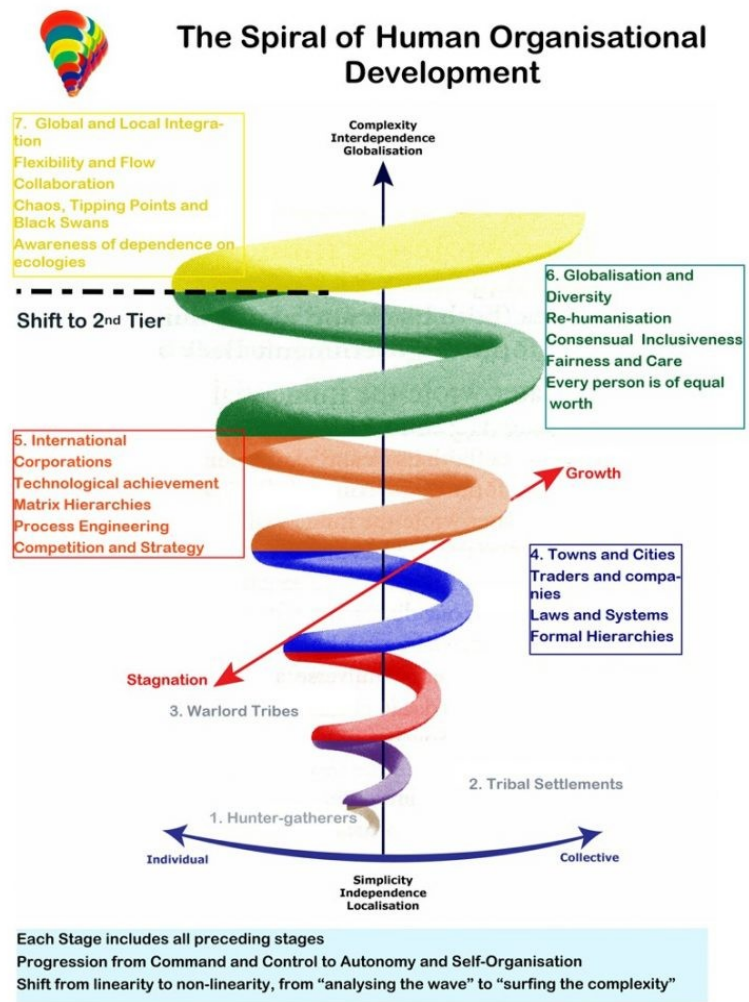
Developmental psychology arrived on the public scene in earnest about a hundred years ago, shortly after the field of psychology itself was propelled into the public consciousness by such luminaries as William James and Sigmund Freud. Many academicians have added information to this area of study over the decades since its original discovery, and in their researches they have all observed similar stages or levels of psychological maturity. Many of these are reviewed and compared and correlated in Ken Wilber's book *Integral Psychology*. In my book *The Tao of Cosmogony*, I review and compare and correlate some of them also, but not just in terms of psychological maturity; I correlate them with many other manifestations and instantiations of the Natural Sequence in physical realms and in metaphysical realms.

An introduction to developmental psychology can, of course, be found in a Wikipedia article, namely this one: >https://en.wikipedia.org/wiki/Developmental_psychology<. I will not quote from it, but it would be helpful for the reader to check out this background information before reading on.

In this subsection, I am going to discuss a particular formal developmental psychology that is very well researched, is very systematic, and is widely accepted and used — and it seems to fit better with the Overleaf System than any of the other formal academic developmental psychologies that I know of. That system is “Spiral Dynamics” (SD). If you do an internet search on Spiral Dynamics you will find an enormous amount of information. There are websites galore, there are tables and graphs galore, there are YouTube videos galore, and there are some books. This tells us that Spiral Dynamics has gained credibility and traction and utility in various ways and for various purposes and by various people.

The graphic at the right is just one of many depictions of the model that one can find on the internet. It has a few basic features and descriptions; other depictions go into much more detail and present the information in different ways. This graphic emphasizes “Human Organizational Development”, aka socio-cultural phenomena; other graphics emphasize individual psychological maturity and/or sociological phenomena. Look at the graphic now and note that progress in psychological and cultural maturity is represented from most primitive (“Simplicity, Independence, Localization”) at the bottom to most mature (“Complexity, Interdependence, Globalization”) at the top of the spiral. Note the difference between the left (“Individual”) and the right (“Collective”) sides of the spiral; this means that as progress up the spiral is made in a person or in a culture, there is a cyclical swing between focus on self and focus on group. Note that the spirals get larger as progress is made in the vertical direction; this

represents the enlargement and inclusiveness of the various worldviews that are part of progress in maturity; each swing of the spiral is said to “transcend and include” the previous levels. Note that the bottom six levels (beige, violet, red, blue, orange, green) are referred to as Tier 1, and the top layer (yellow) is referred to as Tier 2 in this graphic; other graphics show another layer (turquoise) above yellow, also in Tier 2; other graphics



© Jon Freeman / Spiral Futures SD Intro Video : <http://www.spiralfutures.com/downloads.html>

show two more layers above that (coral, teal) in Tier 3. All of the features represented in this graphic have their counterparts in Soul Age, as we will see below.

The history of the development of Spiral Dynamics is briefly told in a Wikipedia article: https://en.wikipedia.org/wiki/Clare_W._Graves: in the 1950s, academic psychologist Clare Graves sought to extend the work of developmental psychologists before him, and in the process he researched and formalized the concept of psychological and cultural maturity, working for decades with his students. In other words, the SD model was built on empirical observations. In the 1970s, two other psychologists, Don Edward Beck and Christopher Cowan, adopted and adapted Graves's work and extended it even further, then popularized it starting in the 1980s with their book *Spiral Dynamics*. Starting a couple of decades later, philosopher Ken Wilber did the same in a series of books. Other notable names are Dudley Lynch and David Robinson and Natasha Todorovic.

Constructing a *model* based on empirical observations is one thing, but my work with the Process/Aspect System, particularly the Natural Sequence arrangement of the Overleaf System, goes to a deeper layer, an explanatory layer; it provides a logical and mathematical structure to Spiral Dynamics, to the extent that it correlates with the Overleaf System. This addition of the Overleaf System makes Spiral Dynamics into a *theory*, in the best meaning of that word as a coherent and comprehensive framework that makes sense and explains the data in an elegant way.

The following points begin to compare SD with the Natural Sequence and Soul Age. This is another case where a numbered list seems to be the best way for me to present the information.

1. Spiral Dynamics (SD) is so named because it is often represented graphically as a helix that starts small at the bottom and increases in size as the loops of the spiral rise. The rise represents the increase in maturity; the increase in the size of the loops represents the idea that each higher stage includes and transcends the lower stage(s). It is the same with Soul Age (SA): the soul accumulates experiences in each lifetime, and the savvy gained in previous lifetimes is expressed in its current lifetime.
2. Another factor commonly represented in a graphic of the SD helix is that a distinction is made between what happens in the stages on the left side versus what happens in the stages on the right side: one side is said to represent focus on the self ("me"), and the other side is said to represent focus on the group ("we"). In the case of SA, it is said that there are seven Levels in advancing through each Soul Age, with the first three Levels within that Age being referred to as "Ordinal" and the last three Levels being referred to as "Cardinal"; this is just "me" versus "we" using different words. Thus, the SD word "spiral" is equivalent to the Michaels' use of the word "cycle" when referring to Levels and Ages. In SA, the fourth Level is "Neutral"; it does not have an analog in the SD system, unless one considers the characteristics of the SD stage as a whole as equivalent to the characteristics of the middle Level of a SA.
3. Ordinal versus Cardinal shows up in another way in both SD and SA. The six stages at the beginning of the helix, Tier 1, are more concerned with outer and mundane (Ordinal) worldviews; Tier 3 is more concerned with inner and transcendent (Cardinal) worldviews; Tier 2 is between these, thus a transition zone that straddles Tier 1 and Tier 3. Thus, Tier 1 correlates with the "younger", Ordinal, Soul Ages (Infant, Child, Young); Tier 3 correlates with the "older", Cardinal, Soul Ages (Senior, Elder, Ancient); Tier 2 correlates with the intermediate, Neutral, Soul Age (Mature).
4. The stages typically attributed to psychological maturity, as found in both SD and SA, are applied to various cultures and various historical time periods. For instance, entire cultures and societies extant on the planet today, as well as in the past, can be loosely sorted into a spectrum of maturity, from primitive to tribal to civilizations to advanced. In terms of humanity as a whole, the stages of SD and SA can be applied as follows: The hunter-gatherer stages, starting many tens of thousands of years ago, constitute the first two stages of SD and the Infant SA with Ordinal and Cardinal Levels; the pastoral-agricultural stages starting about 10,000 BCE, constitute the second two stages of SD and the Baby SA with Ordinal and Cardinal Levels; the civilization stages starting about 3500 BCE, constitute the third two stages of SD and the Young SA with Ordinal and Cardinal Levels, separated by the Axial Age about 500 BCE. Those six SD stages and three SAs constitute Tier 1 in SD and younger SAs in the Michaelian teachings. Indications are that humanity on this planet might be feeling the 'birth pains' of transition to Tier 2 in SD terms, aka the Mature Soul Age in Michaelian teachings terms. Clare Graves himself spoke of this in a 1974 publication:

><http://spiraldynamicsintegral.nl/wp-content/uploads/2013/09/Graves-Clare-Human-Nature-Prepares-for-a-Momentous-Leap.pdf><.

5. Both SD and the Michaelian teachings cover several fields of study where a maturity spectrum or hierarchy exists. For instance:
- **SPIRITUAL DEVELOPMENT:** It is said in the Michaelian teachings that a person can achieve, but cannot exceed, the perceptions of his SA. Proponents of SD would like to think that they could ‘raise the consciousness’ of humanity on the planet, and I agree, but only up to a point, namely the limitation provided by the respective SA of individuals on the planet. There is another activity where progress might be possible: in some esoteric systems there is a hierarchy of stages other than SA and SD, generally called “spiritual development”; the goal there is to transcend typical human limitations by opening gateways to higher states of consciousness, and provoking “spiritually transformative experiences” by one means or another. In the Gurdjieffian teachings this hierarchy is referred to as Level of Being, which is the subject of a chapter in this *History* book. Intense “spiritual” practices of one sort or another are required to advance up through those levels, which are different in quality from those found in SD and SA, even though there is a correlation in the nature of the levels. So far as I know, SD does not concern itself with that sort of thing, and it is only a peripheral concern of the typical Michaelian student, focused as they are on the mere purification of negativity from the personality self, more so than on some transcendent spiritual path toward the manifestation of the spiritual self.
 - **DEVELOPMENTAL PSYCHOLOGY:** In the Michaelian teachings, developmental psychology during a lifetime is covered under the name Internal Monads and which I call Life-Stages; refer to Chapter 4Q in Part Four, “The Seven Life-Stages” for a thorough description of that phenomenon. In the Michaelian teachings communities, there is not much talk of accelerating this particular process of maturation, although there is some talk of transiting the Life-Stages in the Positive Poles. This is different from SA, which spans scores to hundreds of lifetimes. The straightforward fact is that people “grow up” through predictable stages or phases during their entire lives, not just during their pre-adult years. SD accepts the findings of developmental psychology in general, and many of its proponents aspire to “raise people’s consciousness” up through the SD stages as far as possible via educational techniques and by psychological tools. This is psychotherapy for the personal self or some group; it does not aspire toward the revelation and realization of the transpersonal self.
 - **CULTURAL EVOLUTION:** Cultural evolution over the course of human prehistory and history, and some of the variation in cultural maturity in present-day regions, is not a part of the Overleaf System except to the extent that it is understood as a consequence of the Soul Age of the majority of the population in those cultures. Refer to the chapter on cultural evolution in my book *The Tao of Cosmogony* for a thorough discussion of that phenomenon. Some expositors of SD apply SD concepts to cultural evolution also, but of course they do not see this as having anything to do with reincarnation.

Below is a table that presumably clarifies some of what I said above. Life-Stages and Levels of Being (mentioned above) are not shown on this table, but they are described elsewhere in this book and my other books. The different systems have similar characteristics in similar stages of development and evolution, and they all follow the Natural Sequence. However, all instantiations of the Natural Sequence have some variations in descriptions because, of course, they apply to different realms of experience, human or otherwise.

Table 1Bi — SPIRAL DYNAMICS STAGES and SOUL AGES								
TIER	COLOR	NAMES	STRUCTURE	MOTIVES	CHARACTERISTICS	LEVEL	SOUL AGE	
3	Teal				Spirit and life connecting	Late “we”	SENIOR Holism	C A R D
	Coral	Post-Integral Ironist/Unitive	guardianship		Realizes oneness; exhibits wisdom joy and love; seen in saints & sages	Early “me”		
2	Turquoise	Holistic/Collective Global View	global	compassion, harmony	universal, harmonizing, experiential, contemplative, collaborative	Late “we”	MATURE Collectivism	N E U T
	Yellow	Integrative/Autonomous Flex Flow	interactive	adaptability, integration	systematic, conceptual, ecological, flexible, interdependent, accepting	Early “me”		
1	Green	Communitarian/Egalitarian Human Bond	egalitarian	equality, community	relativistic, personalistic, sensitive, pluralistic, humanistic, affiliative	Late “we”	YOUNG Materialism	O R D I N A L
	Orange	Achievist/Strategic Strive Drive	delegative	autonomy, achievement	materialistic, strategic, ambitious, individualistic, enterprising	Early “me”		
	Blue	Purposeful/Authoritarian Truth Force	pyramidal	order, right & wrong	absolutistic, obedient, purposeful, authoritarian, conforming, guilt	Late “we”	CHILD Tradition- alism	
	Red	Impulsive/Egocentric Power Gods	empires	power, dominance	egocentric, exploitative, impulsive, rebellious, heroic, self-assertive	Early “me”		
	Purple	Magical/Animistic Kin Spirits	tribes	magic, safety	animistic, tribalistic, superstitious, protective, security-conscious	Late “we”	INFANT Primi- tivism	
	Beige	Instinctive/Survivalist Survival Sense	loose bands	survival	archaic, instinctive, basic, automatic, autistic, hyper-vigilant	Early “me”		

My comments on this table are as follows.

- The first six columns contain information derived from proponents of Spiral Dynamics; the last three columns are derived from the Michaelian teachings, specifically Level, Soul Age, and Dialectic Attributes.
- TIER: In the first column, these Tier numbers make distinctions discerned by SD researchers. One may think of Tier 1 as “personal”, Tier 2 as “impersonal”, and Tier 3 as “transpersonal”. These Tiers correspond to Ordinal, Neutral, and Cardinal respectively in the Michaelian teachings, as indicated in the right-most column. Spiral Dynamics did not come up with Tier 3; Ken Wilber did, as part of his integral psychology project; he is an older soul than most of the proponents of SD, and he was willing to explore the spiritual realm of transpersonal psychology beyond mere mainstream academic psychology, so he recognized the existence of Tier 3 even when most of the SD proponents did not.
- COLOR: In the second column, these colors were assigned by SD proponents who applied this logic: Beige, Red, Orange, Yellow, and Teal follow the rainbow sequence (and refer to the “me” sides of the spiral); and Purple, Blue, Green, Turquoise, and Coral also follow the rainbow sequence (and refer to the “we” side of the spiral), but with the two staggered as they are, they are out of sequence with each other. Ken Wilber prefers to give these same stages the colors of the rainbow sequence, from infrared at the bottom to ultraviolet at the top, similar to the rainbow color assignments given to the seven chakras.
- NAMES: In the third column, the top names in each box are from primary SD sources; the bottom names in each box are from secondary SD sources, a ‘second opinion’, you might say.
- STRUCTURE: The words in the fourth column refer to the socio-political structures preferred by people in the various stages. Note that there is an ever-widening quantitative circle of associates in the lower stages, and a difference in the qualitative type of structure in the higher stages.
- MOTIVES: The words in the fifth column declare the primary drive of people in the SD stages.
- CHARACTERISTICS: These words in the sixth column are borrowed from various SD sources. Notice that SD sources do not have much to say about Tier 3 because there are so few Old Souls to speak of.

- LEVEL: In the Michaelian teachings it is said that there are seven Levels within each Soul Age. The earlier three Levels are said to be Ordinal (focused on the self) by nature, and the later three Levels are said to be Cardinal (focused on the group) by nature. This shows up in the SD system as the “me” versus “we” alternation in the ascending spiral of psychological maturity.
- SOUL AGE: These are my preferred names for the five Soul Ages found in the Michaelian teachings; refer to Chapter 4M in Part Four, “Soul Age”, for more information. The Sixth and Seventh Soul Ages are not recognized in SD or shown in this table. The words below the names of the Soul Ages are the names I have given to the Worldviews; refer to the chapter on Worldviews in Part Two of my book *The Tao of Personality*. That book is written for a mainstream self-help psychology audience. In it, I use the word Worldview in place of Soul Age. That same word is often used in SD texts to refer to its stages of maturity.

When I was first learning about SD, the correlation with SA was not immediately obvious. It seemed to me that the description of Red was most similar to Infant Soul, Blue to Baby Soul, Orange to Young Soul, Green to Mature Soul, and Yellow to Old Soul. Obviously that scheme has issues, because it leaves out half of the colors: Beige, Purple, Turquoise, Coral and Teal. As I learned more about SD, the correlation shown in Table 1Bh fell into place; all I had to do was make some adjustments in my understanding of SA. In other words, the empirical derivation of SD by academic psychologists became a higher authority than my decades-long misconceptions of the nature of some of the Ages. The key insight was the correlation of the swing of the spiral between “me” and “we” in SD, and the swing between the “early” Levels and the “late” Levels of SA. For instance, I had always regarded environmentalism as mostly a Mature Soul concern, but then I saw that concern for the well-being of the planet makes more sense as a product of the Green/We/late-Level Young Soul Age/late Zone Materialism Worldview. That concern for “we the planet” is present in all higher Colors/Ages/Worldviews, but it starts with late Level Young, where it is most energetic.

The primary proponents of Spiral Dynamics were almost certainly Mature Souls, aka “Tier 2”. They recognized that there was a qualitative difference between Tier 1 (competitive by nature) and Tier 2 (cooperative by nature). However, they probably did not encounter many realized older souls, so they did not postulate Tier 3 stages of psychological maturity. Even if they had seen Tier 3 people or cultures, they might not have recognized them as such, because it is so difficult to understand and appreciate things that are ‘over your head’ in the spectrum of psychological maturity. A metaphysically-inclined, spiritually-aware philosopher, Ken Wilber, studied Spiral Dynamics, saw this deficiency, and postulated the existence of Tier 3, which corresponds to the Cardinal Soul Ages/Worldviews. Even Wilber, a Seventh Level Mature Scholar, does not have a clear picture of the nature of Tier 3, partly because it is ‘over his head’, but also because there are relatively few notable personages in those categories as exemplars. In Chapter 4M in Part Four, “The Seven Soul Ages”, I attempt to describe those Cardinal Soul Ages in some detail.

The Michaelian teachings makes it clear that the same structure exists in many septenaries, and it separates them into such categories as Soul Age, Levels, and Life-Stages. SD seems to be less distinctive, more muddled, in its understanding. Nevertheless, I believe that Michaelian students could learn a lot from a study of SD.

Both SD and SA agree that there is a “bell curve” distribution of developmental stages and Soul Ages, with the most people in the middle (Orange–Green = Young Soul) and numbers lessening on either side of the hump, with the fewest in the lowest and highest stages/Ages.

It seems remarkable to me that Clare Graves was able to discern empirically the nature of these stages of psychological maturity, and have it be in reasonably good conformity with the Overleaf System, revealed via channeling. I believe he would have perceived more accurately if he had had a logical–mathematical theory to guide him, as the Overleaf System does. There are some differences between SD and SA, but it looks to me as if the two can be used to improve each other. A much fuller examination of Spiral Dynamics is found in a chapter in my book *The Tao of Cosmogony*, along with other chapters on other developmental psychologies; there I attempt to reconcile all sources, using each to inform the others. Much work has already been done in the effort to correlate various developmental psychologies, and my work presumes to add the logical–mathematical theoretical foundation.

Of all the personality typologies and developmental psychologies that I have encountered so far, it seems to me that Spiral Dynamics is the most useful for understanding oneself, the world of humanity, and one’s place in the world of humanity, so I recommend it heartily. However, if put to a vote, present day psychologists in general might prefer a different scheme; see next subsection.

The Big Five

Hereinafter I refer to this personality typology as “B5”. This personality typology is the darling of the modern-day world of psychology because it was derived empirically, by scientific analysis.

Its empirical derivation makes this the typology preferred by modern psychologists. It was derived using “factor analysis” of personality descriptors in literature. That is, in factor analysis, the words used when describing personality are analyzed and synthesized to tease out the various outstanding features of personality types. Other personality typologies, such as we have reviewed above, are typically more theoretical and systematic. There is something to be said for both methods. In the minds of the general population, a systematic presentation lends an air of authenticity that presenting five unrelated traits does not have.

The following quotation is extracted from https://en.wikipedia.org/wiki/Big_Five_personality_traits.

The Big Five personality traits, also known as the five-factor model (FFM) and the OCEAN model, is a taxonomy for personality traits. It is based on common language descriptors. When factor analysis (a statistical technique) is applied to personality survey data, some words used to describe aspects of personality are often applied to the same person. For example, someone described as conscientious is more likely to be described as “always prepared” rather than “messy”. This theory is based therefore on the association between words but not on neuropsychological experiments. This theory uses descriptors of common language and therefore suggests five broad dimensions commonly used to describe the human personality and psyche.

The five factors are:

Openness to experience (inventive/curious versus consistent/cautious)

Conscientiousness (efficient/organized versus easy-going/careless)

Extraversion (outgoing/energetic versus solitary/reserved)

Agreeableness (friendly/compassionate versus challenging/detached)

Neuroticism (sensitive/nervous versus secure/confident) [retrieved 09 July 2019]

Notice that I have bolded the first letter of each name of a trait to emphasize the acronym OCEAN. Another acronym for the B5 is CANOE. These acronyms can be used as a mnemonic, helping one to remember the names of the traits.

One of these dichotomies that we have seen heretofore is the Extroversion–Introversion spectrum, which appears in Jung, MBTI, and KTS. Superficially, it seems to be the one theoretical trait dichotomy that survived the empirical treatment.

Notice that each of the five is a spectrum from the presence of the trait to the absence of the trait. Therefore, so far as I can tell, Twoness is the only numeric principle that applies to this PT. That is, there are five dimensions of opposites: notice the use of *versus* in the table above. The types are black and white at the extremes, but there are shades of gray between the extremes, and self-reported testing reveals where a person is on the spectrum.

There is some professional critique of the B5 noted in the Wikipedia article, which I tend to agree with, in my very unprofessional opinion. Let’s take a look at those criticisms and note how they relate to the Overleaf System. Underlined words are my emphasis:

It has been argued that there are limitations to the scope of the Big Five model as an explanatory or predictive theory. It has also been argued that measures of the Big Five account for only 56% of the normal personality trait sphere alone (not even considering the abnormal personality trait sphere).

The B5 system says little about “abnormal psychology”, whereas the Overleaf System has the Negative Poles and the Chief Features, although I would rather refer to those as “unhealthy personality traits”.

Psychopathology is generally outside the purview of personality typologies, including the Overleaf System. Even “personality disorders” are outside the margins of personality typologies, to say nothing of psychoses.

One common criticism is that the Big Five does not explain all of human personality. Some psychologists have dissented from the model precisely because they feel it neglects other domains of personality, such as religiosity, manipulativenness / machiavellianism, honesty, sexiness / seductiveness, thriftiness, conservativeness, masculinity / femininity, snobbishness / egotism, sense of humour, and risk-taking / thrill-seeking. Dan P. McAdams has called the Big Five a “psychology of the stranger”, because they refer to traits that are relatively easy to observe in a stranger; other aspects of personality that are more privately held or more context-dependent are excluded from the Big Five.

Comparing that list of “domains of personality” with the Overleaf System, it looks to me as though the Overleaf System has most of them covered. The B5 system has picked out the most obvious traits, the most overt, the least subtle, the most superficial traits — and let it go at that. (Originally many other traits appeared in the factor analysis data, but they were lumped together and pared down to the “big” five.)

It has been noted that even though early lexical studies in the English language indicated five large groups of personality traits, more recent, and more comprehensive, cross-language studies have provided evidence for *six* large groups rather than five. These six groups form the basis of the HEXACO model of personality structure. Based on these findings it has been suggested that the Big Five system should be replaced by HEXACO, or revised to better align with lexical evidence.

The HEXACO model, which has six dimensions, is discussed briefly in the next subsection. The Overleaf System has seven dimensions, which provides an even broader view of personalities, if anyone is counting.

In many studies, the five factors are not fully *orthogonal* to one another; that is, the five factors are not independent. Orthogonality is viewed as desirable by some researchers because it minimizes redundancy between the *dimensions*. This is particularly important when the goal of a study is to provide a comprehensive description of personality with as few variables as possible.

‘Orthogonal’ means ‘at right angles; perpendicular’. This factor explains why it is important to have orthogonality in personality studies as well as in geometry studies. This Wikipedia critique of the B5 system is very relevant to the Overleaf System in that the Overleaf System consists entirely of “orthogonalities” and “dimensions”, aka Twoness and Threeness. These principles found in the structure and meaning of the Overleaf System are explained in a section further on.

A frequent criticism is that the Big Five is not based on any underlying *theory*; it is merely an empirical finding that certain descriptors cluster together under factor analysis. Although this does not mean that these five factors do not exist, the underlying causes behind them are unknown.

In my opinion, the Overleaf System ‘shovels’ the ‘underlying’ theory to us ‘in spades’, so to speak: the Personality of people mirrors the personality of the universe; the same phenomena exist and function in psychology as exist and function in physics and mathematics. One cannot get any more “underlying” than that; it goes deeper than alleged physiological underpinnings of personality traits, such as the ancient idea of four “humors”.

Considering all of the above, it appears that the B5 is defective and deficient compared to the Overleaf System.

For your convenience, here is a table of the B5 personality typology with some descriptions borrowed from various sources. With this, you can make a preliminary judgment about whether you want to pursue it, to supplement the understanding that you may gain about yourself and of other people as provided by the Overleaf System.

Table 1Bj — The BIG FIVE (O.C.E.A.N.) PERSONALITY TYPOLOGY		
TRAIT	HIGH	LOW
Openness	creative, intellectual, imaginative, curious, cultured, complex, original, prefers variety, liberal	down-to-earth, uncreative, conventional, uncurious, conservative, narrow-minded, ignorant, simple
Conscientiousness	hard-working, well-organized, punctual, ambitious, persevering, competent, disciplined, dutiful, achievement striving, deliberate, careful, orderly	negligent, lazy, late, aimless, quitting, disorganized, impulsive, unreliable, careless, forgetful
Extroversion	affectionate, joiner, fun-loving, passionate, warm, gregarious, assertive, sociable, excitement seeking, active, spontaneous, optimistic, talkative	shy, quiet, reserved, passive, solitary, moody, joyless, reserved, loner, quiet, sober, unfeeling
Agreeableness	soft-hearted, acquiescent, lenient, good-natured, trustworthy, friendly, considerate, generous, helpful, altruistic	ruthless, stingy, antagonistic, critical, irritable, unfriendly, selfish, suspicious, uncooperative, malicious
Neuroticism	neurotic, anxious, depressed, self-conscious, temperamental, self-pitying, emotional, oversensitive, vulnerable	calm, even-tempered, reliable, peaceful, self-satisfied, comfortable, unemotional, confident

My comments on this table are as follows:

- Twoness is the only numerical principle that I see in this PT. That is, there is the presence of the trait and the absence of the trait, referred to as “high” and “low” in this table. The correlation with the Overleaf System is that presence = Cardinality and absence = Ordinality. Beyond that Twoness, it is not comfortable for me to correlate the B5 with the Overleaf System — but I ‘took a hit for the [Michaelian teachings] team’ and I did it anyway; see below.
- This personality typology is rather amorphous compared to the personality typologies examined heretofore. It is the second most amorphous, exceeded only by the original four Temperaments of antiquity. It seems to me that both of these personality typologies put unrelated or barely-related traits with very broad and general descriptions into each box.
- Looking at the descriptions, one notices that some of the words are identical to or synonymous with various names of traits and descriptions of traits in the Overleaf System. It is a forced fit to make any kind of correspondence of the B5 to the Overleaf System. Other personality typologies reviewed heretofore have some structures that do more than hint at correlations with the Overleaf System.
- If forced to correlate B5 traits with the Overleaf System, I see the best fit of the Agreeableness–Disagreeableness spectrum is with the Expression Axis traits of the Overleaf System, in this way: Agreeableness = the Cardinal Expression, aka Synthesis Process lineup of traits (Acceptance, Power, Idealist, Concept, Greed, Sage, Holism); Disagreeableness = Ordinal Expression, aka Analysis Process lineup of Traits (Rejection, Caution, Skeptic, Intellect, Renunciation, Artisan, Materialism). The Cardinal versus Ordinal sides of the Expression Axis are all about the friendly versus hostile dichotomy, not that terribly different from the Agreeableness–Disagreeableness spectrum.
- In my opinion, the next best fit of B5 traits with the Overleaf System is to correlate the Openness–Closedness spectrum with the Inspiration Axis Traits, in this way: Openness = the Cardinal Inspiration lineup of Traits (Growth, Passion, Spiritualist, Sympathy, Arrogance, Priest, Transpersonalism); Closedness = the Ordinal Inspiration lineup of Traits (Reduction, Repression, Stoic, Emotion, Lowliness, Server, Traditionalism). The Cardinal versus Ordinal sides of the Inspiration Axis are all about the optimistic versus pessimistic dichotomy, not that terribly different from the Openness–Closedness spectrum.
- In my opinion, the third best fit of B5 traits with the Overleaf System is to correlate the Extroversion–Introversion spectrum with the Action Axis Traits, in this way: Extroversion = the Cardinal Action lineup of Traits (Dominance, Aggression, Realist, Excitation, Impatience, King, Messianism); Introversion = the Ordinal Action lineup of Traits (Submission, Perseverance, Cynic, Motion,

Martyrdom, Warrior, Primitivism). The Cardinal versus Ordinal sides of the Action Axis are all about the active versus passive dichotomy, not that terribly different from the Extroversion–Introversion spectrum. The extrovert–introvert factor is found in many personality typologies, but I would say that it is implicit rather than explicit in the Overleaf System. Correlating it with Action Axis, and/or with Cardinal–Ordinal in general, is about as close as I can get.

- The correlation of B5 with Overleaf System in the above three bullet points is obviously very tenuous, but if one were to move many of the B5 descriptive words into different categories, the correlations proposed with Action, Inspiration, and Expression would make more sense. But, of course, this is goofy, because superficially the two personality typologies really do not have much in common.
- As for the Conscientious–Unconscientious spectrum of the B5, I would put that in the “character traits” category rather than the “personality traits” category. I have yet to figure out how to correlate it to some specific feature of the Overleaf System, but there is not a compelling reason to try to do so because, in my way of thinking, character is a different thing from personality. If forced to make a correlation, I have this idea: because I regard character development as a function of developmental psychology, I see a vague correlation of the Conscientious–Unconscientious spectrum as on the Soul Age spectrum: the older the soul, the more conscientious the personality becomes.
- As for the Neuroticism–Stable spectrum of the B5, I would put that in the False Personality category as exemplified in the Negative Poles and the Chief Features of the Overleaf System; the less Neurotic/more Stable a person is, the fewer Negative Poles and Chief Features the person manifests.

I see the B5 as mostly incompatible with the Overleaf System, but it can still serve as a supplement and/or complement to the Overleaf System for Michaelian students who are truly studious about personality typologies. It looks like an ambiguous and disordered way of looking at people, so it does not satisfy the level of clarity and order demanded by my own personality type, haha.

Let’s now take a look at a derivative of the B5 to see if it improves the systematics of empirical personality typologies.

HEXACO

The HEXACO model was mentioned above. According to the developers of the HEXACO model of personality factors, their studies indicate that the Big Five should have at least one more dimension, and those five dimensions need some tweaking. One can read about that in this Wikipedia article:

>https://en.wikipedia.org/wiki/HEXACO_model_of_personality_structure<. Here is a quotation borrowed from that article:

- **Honesty–Humility (H):**
 - Facets: Sincerity, Fairness, Greed Avoidance, Modesty
 - Adjectives: Sincere, honest, faithful, loyal, modest/unassuming versus sly, deceitful, greedy, pretentious, hypocritical, boastful, pompous
- **Emotionality (E):**
 - Facets: Fearfulness, Anxiety, Dependence, Sentimentality
 - Adjectives: Emotional, oversensitive, sentimental, fearful, anxious, vulnerable versus brave, tough, independent, self-assured, stable
- **eXtroversion (X):**
 - Facets: Social Self-Esteem, Social Boldness, Sociability, Liveliness
 - Adjectives: Outgoing, lively, extroverted, sociable, talkative, cheerful, active versus shy, passive, withdrawn, introverted, quiet, reserved
- **Agreeableness (A):**
 - Facets: Forgivingness, Gentleness, Flexibility, Patience
 - Adjectives: patient, tolerant, peaceful, mild, agreeable, lenient, gentle versus ill-tempered, quarrelsome, stubborn, choleric
- **Conscientiousness (C):**
 - Facets: Organization, Diligence, Perfectionism, Prudence

- Adjectives: organized, disciplined, diligent, careful, thorough, precise versus sloppy, negligent, reckless, lazy, irresponsible, absent-minded
- Openness to Experience (O):
 - Facets: Aesthetic Appreciation, Inquisitiveness, Creativity, Unconventionality
 - Adjectives: intellectual, creative, unconventional, innovative, ironic versus shallow, unimaginative, conventional [retrieved 11 July 2019]

To me, the HEXACO dimension of Honesty–Humility seems more like character traits than personality traits. This is the same opinion that I have for the Conscientiousness–Unconscientiousness dimension in HEXACO and B5: these are character traits. However, I would say that the absence of good character shows up in the Overleaf System as 49 Negative Poles and 7 Chief Features.

Most of the same criticisms of the Big Five model apply to the HEXACO model, but perhaps less so because it is a bit more broad in scope and the developers say that they made some improvements. From my point of view, interested as I am in the systematic component of personality typologies, I see still no principle other than Twoness in the HEXACO model. Both B5 and HEXACO just seem so lacking in definition and depth of understanding compared to the Overleaf System. An astute, knowledgeable Michaelian student could probably look at a person’s Overleaf Chart array and place that person on the five B5 and six HEXACO dimensions, but not the other way around. This tells me that the Overleaf System is the broader system. Early in my Ouija Board endeavor doing Overleaf Charts, I asked for it to tell me if people were habitually in the Positive Pole or in the Negative Pole of whatever Trait. If this were done now, it would also place people in the B5 Neuroticism spectrum and the HEXACO Honesty–Humility spectrum.

The empirically-based personality typologies such as the B5 and HEXACO have the advantage that they attempt to read common personality types out of the data rather than read into the data some beautiful abstract theory of types. The disadvantage is that empirical endeavors yield a bit of an amorphous, ambiguous mess that lacks a pattern. The B5 and HEXACO personality typologies leave a lot to be desired; a lot of dimensions of personality are left out. They have no beauty or elegance. Therefore I find them unsatisfying compared to the Overleaf System.

But let’s not stop there.

NEO Personality Inventory

I am not the only one who has found the B5 to be unsatisfactory because of ambiguity and deficiency. Others have expanded the B5 by adding six subcategories to the five, using the acronym NEO, for Neuroticism–Extroversion–Openness. Refer to https://en.wikipedia.org/wiki/Revised_NEO_Personality_Inventory. I have little to say about it beyond redrawing a table found on that website:

Table 1Bk — NEO PERSONALITY INVENTORY				
NEUROTICISM	EXTROVERSION	OPENNESS	AGREEABLENESS	CONSCIENTIOUSNESS
Anxiety	Warmth	Fantasy	Trust	Competence
Hostility	Gregariousness	Aesthetics	Straightforwardness	Order
Depression	Assertiveness	Feelings	Altruism	Dutifulness
Self-consciousness	Activity	Actions	Compliance	Achievement Striving
Impulsiveness	Excitement Seeking	Ideas	Modesty	Self-discipline
Vulnerability to Stress	Positive Emotion	Values	Tender-mindedness	Deliberation

My comments on this table are as follows:

- There seems to be no correlation of traits in the same row in different columns.
- There is still no Twoness principle beyond the presence–absence dichotomy.
- Many of these traits fit into the structure of the Overleaf System even though there is so little structure here. So why not prefer a structured PT?

- This personality typology is more comprehensive and definitive than the B5, but in my view, it is still inadequate and unsatisfying because it lacks system and pattern.

The last three personality typologies reviewed in this chapter are all based on “factor analysis”. The thought occurred to me: what if, instead of doing a factor analysis on personality descriptor words in published literature, as was done with these three personality typologies, somebody did a factor analysis on all of the personality typologies? I say this because I see a lot of the same descriptive words over and over again. A factor analysis would perhaps tease out the traits that seem to matter, and would perhaps tease out the structure that best explains the data.

Psychosynthesis

This subsection introduces the reader to the work of an Italian psychiatrist name Roberto Assagioli, who lived from 1888 to 1974. He was originally influenced by Sigmund Freud and Carl Jung, but then he went off on his own way, beyond them. Assagioli named his method of psychotherapeutic knowledge and techniques “*psychosynthesis*” to make clear his break with “*psychoanalysis*”. Assagioli’s work was subsequently built upon by another psychotherapist, Kenneth Sorensen. Part of their system of understanding the human condition involves a personality typology that was built upon Freud’s and Jung’s work in the early 20th Century, and also the channeling in the middle of the 20th Century of a Neo-Theosophist named Alice Bailey. Both Assagioli and Sorensen are therefore “transpersonal” psychologists, considering that they were, and are, open to the possibility of a supernatural component of the human psyche.

There is information about Assagioli and psychosynthesis on Wikipedia at these two links: >https://en.wikipedia.org/wiki/Roberto_Assagioli< and ><https://en.wikipedia.org/wiki/Psychosynthesis><. Those articles do not describe what I want told here in this subsection. For that information, I refer the reader to Sorensen’s website ><https://kennethsorensen.dk/en/><. There you will see information about “the seven types”. Michaelian students who read the quotation below will immediately recognize the seven Roles and seven Centers. What the typical Michaelian student might not realize is that these descriptions of the seven types were not taken from the Michaelian teachings; they were taken from the Alice Bailey channeled teaching, which preceded the Michaelian teachings by a few decades. Sorensen does not mention that fact in the material quoted below, but he does mention it elsewhere on his website.

The following quotations were extracted from ><https://kennethsorensen.dk/en/what-is-the-seven-types/><. My correlation of “intelligences” with Roles and (my names for the) Centers is shown in brackets. As per the Alice Bailey teaching, the seven types are presented in a sequence in the reverse order from the way they are typically numbered in the Michaelian teachings, so I have provided numbers in brackets to help Michaelian students see the correlation.

Here is an overview of the seven types seen as seven intelligences:

[7 = King = Excitation] The dynamic type expresses itself as will, purpose and ambition. Leaders, heroes, pioneers are all characterized by this kind of energy, and they radiate courage and determination.

[6 = Priest = Sympathy] The sensitive type radiates feeling, empathy and insight. Teachers, counselors and healers express this energy, and they come across as friendly and compassionate.

[5 = Sage = Concept] The mental type radiates intelligence, perspective and curiosity. Thinkers, communicators and merchants belong to this type, and they come across as intelligent and sharp.

[4 = Scholar = Impulse] The creative type expresses imagination, empathy and aesthetics. Artists, mediators and therapists are colored by this energy, and they radiate humor and spontaneity.

[3 = Artisan = Intellect] The analytical type radiates logic, rationality and knowledge. Researchers, analysts and scientists belong to this type and come across as serious and reliable.

[2 = Server = Emotion] The dedicated type shows passion, idealism and activism. Activists, romantics and advocates are influenced by this energy, and they radiate enthusiasm and sincerity.

[1 = Warrior = Motion] The practical type expresses action, organization and practicality. Administrators, project managers and entrepreneurs are influenced by this energy, and they radiate efficiency and action.

Chapter 1F, “The Seven Human Temperaments”, presents the Alice Bailey material at length. In that chapter I point out that there is some confusion in the description of the Artisan and the Scholar types, which is what you see in the above quotation; some descriptions ascribed to one should have been ascribed to the other, and *vice versa*. Also, Sorensen switched the descriptions of the 6-Priest and the 2-Server types; see below.

The referenced website continues:

What's the source of these energies from a psychological perspective? We assume that the seven energies arise in humans because of the seven psychological functions that govern human life.

The Swiss psychiatrist C. G. Jung (1875-1961) proposed a theory of four psychological functions that today is widely used, especially in the field of personality typology. The four functions are: thought, feeling, intuition and sensation. We understand ourselves and the world through these four functions.

These four "functions" were discussed in the previous subsection on the personality typology formulated by Jung. An astute Michaelian student will recognize that "sensation" corresponds to the Motion Center; "feeling" corresponds to the Emotion Center; "thought" corresponds to the Intellect Center; "intuition" corresponds to the Impulse Center. A knowledgeable Michaelian student will recognize that these four functions were also part of the Gurdjieffian teaching, which was contemporaneous with Assagioli and Jung in the first half of the 20th Century; this is discussed further on, in Chapter 1D, "The Seven Centers".

The referenced website continues:

The Italian psychiatrist Roberto Assagioli (1888–1974) suggests seven psychological functions. Assagioli's model represents the basis for the The Seven Types. These seven functions enable the intelligence and consciousness needed to navigate through life.

There are seven brain centers and intelligences that convey and produce the different psychological qualities.

Our starting point is that all humans possess *will, feeling, thought, imagination, logic, passion, and action*.

Besides what I regard as some confusion in Psychosynthesis in the description of what the Michaelian teachings refers to as Scholar and Artisan, I suggest that there is also some confusion in the terms that Psychosynthesis uses for the "psychological qualities" listed here. I suggest that "thought" and "logic" go together, "feeling" and "passion" should be switched, "imagination" should be moved, and "intuition" would be added in the middle. Thus, in terms of Number–Role–Center, "will" = 7–King–Excitation, "passion" = 6–Priest–Sympathy, "imagination" = 5–Sage–Concept, "intuition" = 4–Scholar–Impulse, "thought/logic" = 3–Artisan–Intellect, "feeling" = 2–Server–Emotion, and "action" = 1–Warrior–Motion.

The referenced website continues; keep the above correlation in mind as you read the following:

No intuition? According to Jung and Assagioli, intuition is an important psychological function. We agree with this; however we see intuition as a *transpersonal* function. In this short introduction we have chosen to focus solely on the psychology of the *personality*. In chapter three of *The Seven Types* [a book authored by Sorensen], you can read about Roberto Assagioli's seven psychological functions and how they underline the seven types.

The seven psychological functions of The Seven Types are:

WILL: Your ability to make decisions and choices. The will says something about the *intention* behind an action.

FEELING: Your ability to sense what is happening in yourself and others on an emotional level. Feelings communicate whether the experience is pleasant or unpleasant.

THOUGHT: Your ability to reflect, see and understand connections. Through thought you understand your experience using words and concepts.

IMAGINATION: Thought and feeling together allows you to imagine what you do not yet know or have not yet seen. With the imagination you can create something new that brings with it new possibilities.

LOGIC: Will and thought together produces analytical, focused, and penetrating thinking, enabling you to take strategic action. Logic discerns between what is right and wrong, true and untrue based logical thinking.

PASSION: Feeling and will together makes you goal oriented and ambitious, driving you to achieve something important.

ACTION: Will, feeling, and thought together triggers concrete practical action aimed at results.

[><https://kennethsorensen.dk/en/what-is-the-seven-types/>< — retrieved 23 December 2020]

These seven steps are a narrative story that is slightly off because the correlation with the Roles/Centers is off, as partly explained above and below.

Following the above–quoted text are three graphic images that are not suitable for inclusion here, so I transcribed their contents into the following table.

Table 1BI — PSYCHOSYNTHESIS			
NAME	ON A GOOD DAY [Positive Pole]	ON A BAD DAY [Negative Pole]	ROLE CENTER
1. WILL DYNAMIC TYPE THE HERO	POWERFUL, Independent, Commanding, Decisive, Inspirational, Self-controlled, Open-Minded, Principled, Courageous, Truthful, Strong, Driven	AGGRESSIVE, Grandiose, Domineering, Power-hungry, Controlling, Reckless, Impatient, Arrogant, Egotistical, Stubborn, Oppressive, Restless	7. KING EXCITATION
2. FEELING SENSITIVE TYPE THE ILLUMINATOR	LOVING, Understanding, Self-aware, Intuitive, Accepting, Trustworthy, Calm, Cooperative, Patient, Magnetic, Faithful, Gentle	SELF-PITYING, Deluded, Seductive, Fearful, Avoidant, People-leasing, Vague, Weak, Sentimental, Clingy, Overindulgent, Passive	6. PRIEST SYMPATHY
3. THOUGHT MENTAL TYPE THE GENIUS	INNOVATIVE, Efficient, Intelligent, Curious, Communicative, Practical, Cost-effective, Discerning, Objective, Reflective, Strategic, Broad-Minded	MANIPULATIVE, Critical, Cold, Suspicious, Opportunistic, Disorganized, Restless, Dishonest, Absent-minded, Indecisive, Hyperactive, Prideful	5. SAGE CONCEPT
4. IMAGINATION CREATIVE TYPE THE ARTIST	INTUITIVE, Insightful, Inspiring, Artistic, Wise, Candid, Creative, Poetic, Peacemaking, Spontaneous, Imaginative, Playful	MELODRAMATIC, Lazy, Narcissistic, Exaggerating, Appeasing, Ingratiating, Impractical, Seductive, Anxious, Suspicious, Unpredictable, Combative	4. SCHOLAR IMPULSE
5. LOGIC ANALYTIC TYPE THE EXPLORER	INVENTIVE, Meticulous, Truthful, Scientific, Discriminating, Precise, Practical, Patient, Focused, Observant, Independent, Rational	HYPER-CRITICAL, Rigid, Prejudiced, Arrogant, Judgmental, Dogmatic, Suspicious, Insensitive, Awkward, Boring, Miserly, Obsessive	3. ARTISAN INTELLECT
6. PASSION DEDICATED TYPE THE VISIONARY	PASSIONATE, Enthusiastic, Brave, Romantic, Sincere, Persuasive, Persistent, Visionary, Loyal, Humble, Adventurous, Optimistic	FANATICAL, Domineering, Dogmatic, Masochistic, Naive, Superstitious, Jealous, Impractical, Conflicted, Aggressive, Manic, Militant	2. SERVER EMOTION
7. ACTION PRACTICAL TYPE THE CREATOR	PRODUCTIVE, Elegant, Conscientious, Dignified, Diplomatic, Industrious, Disciplined, Methodical, Systematic, Magnificent, Organized, Skillful	CONTROLLING, Ritualistic, Crystallized, Boastful, Scheming, Intransigent, Greedy, Neurotic, Perfectionistic, Compulsive, Pompous, Conforming	1. WARRIOR MOTION

My comments on this table are as follows:

- **NAME:** The first column shows the numbers, functions, descriptors, and monikers given by Sorensen to the seven personality types. Note that the number sequence is the opposite from that used in my version of the Michaelian teachings, which is shown in the fourth column.
- **ON A GOOD DAY:** The second column shows some personality traits that Sorensen ascribed to the seven types. This is equivalent to the Positive Poles of the Traits in the Overleaf System. Notice that some of the same words and synonymous words in this column are used more than once, ascribed to different types. This is not my preference; I regard it as confusion. When I compare these words with the fourth (Role/Center) column, I notice that many of them should have been ascribed to other types. This is not my preference; I regard it as confusion.
- **ON A BAD DAY:** The third column shows some personality traits that Sorensen ascribed to the seven types. This is equivalent to the Negative Poles of the Traits in the Overleaf System. Notice that some of the same words, and similar words, in this column are used more than once, ascribed to different types. This is not my preference; I regard it as confusion. When I compare these words with the fourth column (Role/Center), I notice that many of them should have been ascribed to other types. This is not my preference; I regard it as confusion.
- **ROLE/CENTER:** The fourth column shows the numbers and the names of the Roles and the Centers that should correspond to the seven types given by Sorensen, except that, unfortunately, Sorensen confused the descriptions considerably, switched Server with Priest, and ambiguated Scholar and Artisan.

- These words used by Sorensen are all words that I would use to describe the Roles and Centers, but I would move most of them to correlate differently. Refer to my book *The Tao of Personality* for an explanation of my rationale.
- Besides switching Server and Priest, and besides confusing Scholar and Artisan, the most common error that I see in this list is that characteristics that are ascribed to one type often belong to the opposite type in terms of King versus Warrior, Priest versus Server, and Sage versus Artisan. As you can see in Chapter 1F, “The Seven Human Temperaments”, the descriptions given for these seven types are not as confused and ambiguous as the descriptions given by Sorensen. This leads me to suggest that Sorensen did not understand the original Alice Bailey source material very well, and/or the secondary source material of Geoffrey Hodson quoted in Chapter 1F, “The Seven Human Temperaments”. The Michaelian teachings is much closer to the Alice Bailey material than Sorensen is. Sorensen did not have the distinct clarity that the Overleaf System provides. I suggest that if Assagioli and Sorensen had known of the logical and mathematical structure of the Overleaf System, they would have had less ambiguity and less confusion in their descriptions.

Anyway, moving right along, besides the MBTI and related personality typologies, and the B5 and related personality typologies, the other personality typology that has gained a lot of traction in the popular consciousness is the Enneagram. It has not been relegated to a subsection in this chapter; it gets a section of its own, the next section. It is more relevant to the Overleaf System than the other personality typologies.

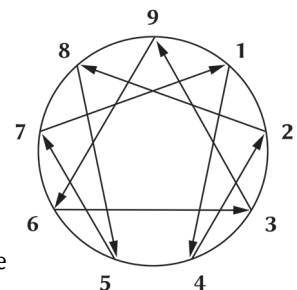
Enneagram

In this section we explore the so-called “Enneagram”. This particular personality typology is different enough from those reviewed previously that I gave it a lengthy section of its own, with some subsections. It also has a minor presence in the Michaelian teachings, thanks to the Gurdjieffian teachings that founding members of the original Michaelian group were familiar with. Therefore, there is a real sense in which it can be regarded as a precursor to the Overleaf System, more so than the other personality typologies reviewed above.

Although the Enneagram was not revealed by the Michaels, it found its way into the Michaelian teachings because of the association that some founding original Michaelian group members had with a local Bay Area Gurdjieff group that called itself the Fellowship of Friends. They used the Enneagram as a systematic teaching tool, along with several other structural components that originated with Gurdjieff. We know this because — even though the word Enneagram does not show up in the transcriptions of the original Michaelian group — there were documents from the Fellowship of Friends among those transcriptions that did refer to and show the Enneagram. These documents did not escape from obscurity into the Michaelian teachings community until the mid-1990s; Yarbro does not mention the Enneagram in any of her books. So how did the Enneagram find its way into the Michaelian teachings? Even though José Stevens, a prominent member of the present-day Michaelian teachings community, was not a member of the original Michaelian group, he had access to those original Michaelian group documents via a coworker who was a member of the original Michaelian group. It was he who introduced the Enneagram to the post-original Michaelian group Michaelian teachings community in his 1986 book *The Michael Handbook*. From there, knowledge of the Enneagram and its relationship to the Michaelian teachings spread to other Michaelian teachings books and to other groups of Michaelian students.

However, there is another important reason to discuss the Enneagram in this chapter: I perceive that it is a better representation of Tao’s Template than other personality typologies discussed in this chapter. The Enneagram showcases the same numerical principles that are found in Tao’s Template, and hence the Overleaf System. And the Enneagram has been used for all of the same things that the Overleaf System has. However, my contention — argued and evidenced in this section — is that the Enneagram is a very primitive and distorted version of Tao’s Template, and that it should be replaced by the Overleaf System. In my view, whatever value the Enneagram has, it has it to the (limited) extent that it embodies and expresses Tao’s Template. It is not a faithful instantiation of Tao’s Template as the Overleaf System is. To demonstrate this requires some explanations.

The Enneagram is a graphic figure with nine numbered nodes equidistant around the perimeter of a circle; the nodes are connected by lines in two patterns: first a triangle, and second, what I refer to as a “sextangle”. The bare figure is shown at the



right of this paragraph. There are several other versions of this figure (some of them shown in subsections further on) because the Enneagram has been used in several contexts and for several purposes by different groups.

In this figure, an astute Overleaf System student will find components of Tao's Template as represented by the numerical principles of Tao's Template: Oneness (the circle); Twoness (alleged Polarity of left side and right side); Threeness (the triangle of lines connecting nodes 3–6–9); Sevenness in the form of the sextangle, which is created by the lines connecting the six nodes numbered 1–4–2–8–5–7..., which is the repeating decimal expansion of the fraction $1/7$. The principle of Sequence is represented in that repeating number, but it is also represented by the numbers 1 through 9 around the perimeter of the circle. (Students of the Enneagram read a lot of insights into these three types of sequencing.) This is the extent of the Enneagram's resemblance to Tao's Template so far as I have been able to discern and discover by reading and pondering. It embodies the same numerical principles as the Overleaf System, but in an inferior way, as we see further on, where I present the structure of the Overleaf System.

Explanations of the Enneagram are found in many books and internet websites. It has reached a much larger constituency than have the Michaelian teachings and the Overleaf System. Many individuals use it to help people understand themselves and other people and their relationships — the same as we do with the Overleaf System — and psycho-therapists use it in their clinical practice. People resonate with the information. The fact that the Enneagram has found such beneficial utility indicates to me that it represents truth as a manifestation of the numerical principles of Tao's Template, and therefore it has value. However, as I said above, my belief is that the *graphic* element of the Enneagram, as shown above and as shown and described below, is not an accurate or complete representation of how the archetypal elements of Tao's Template relate to each other; therefore the image is a distortion, and therefore the application in the human realm will perhaps be distorted. The components — Oneness–Twoness–Threeness–Sevenness–Sequence — are solid truths, but my belief and assertion is that the Overleaf System is more sensible and defensible. It has a way of graphically representing these same truths in a more logically and mathematically systematic way.

Thus, the Enneagram can be regarded as a historical precursor to the Overleaf System, not only because it preceded the Overleaf System in time, but also because it prefigured some numerical components of the Overleaf System, all in one graphical representation. However, the Overleaf System has what the Enneagram does not: a logical and mathematical derivation from First Principles. The Overleaf System is the proper successor to the Enneagram, which can now be regarded as a primitive, preliminary, provisional precursor that prefigured the Overleaf System.

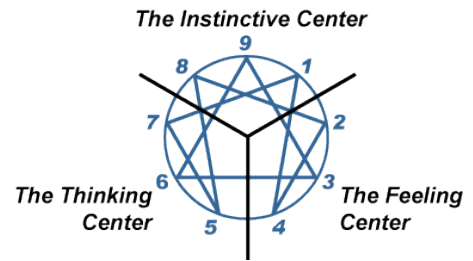
This section on the Enneagram contains several subsections. The development of the Enneagram is convoluted and contradictory; it's a complicated subject, and deserves a treatment more thorough than what was given to the preceding personality typologies.

The Fourth Way Enneagram

This is another one of those personality typologies that has its origin in a metaphysical context; that is, among spiritual seekers, so far as we know. The origins of the Enneagram are obscure (there are several proposals), but it is known that a couple of esotericists, named Georges Gurdjieff and Peter Ouspensky, in the first half of the 20th Century, are responsible for making it widely known in esoteric circles. Beyond esoteric groups, it has found its way into the consciousness of the general public as part of a spiritual path and/or a psychotherapy and/or a self-help psychology. However, in the Gurdjieffian teachings, the Enneagram was not about personality; it was about cosmology — the existence and function of the universe, in terms of Being and Doing. You find this interesting fact, relevant to the Overleaf System, in the following quotation from a Wikipedia article, >https://en.wikipedia.org/wiki/Fourth_Way_enneagram<:

The Fourth Way enneagram is a figure published in 1949 in *In Search of the Miraculous* by P. D. Ouspensky, and an integral part of the Fourth Way esoteric system associated with Georges Gurdjieff. The term "enneagram" derives from two Greek words, *ennea* (nine) and *gramma* (something written or drawn).

The enneagram according to Gurdjieff shows the “Law of Seven” and the “Law of Three” united and so some explanation of these laws is necessary here. The Law of Seven or law of octaves, according to which phenomena evolve in seven steps; and the Law of Three, according to which phenomena are produced by three forces, are presented by Gurdjieff as global laws appearing on all scales and essential to his cosmology. This cosmology offers a view of how the world operates ... [retrieved 11 July 2019]



There follows a long discussion about Gurdjieff’s teaching on the meaning of the Enneagram in his cosmology — something about how the ascending notes of the music scale relate to human spiritual evolution. However, Gurdjieff’s interpretation of the Enneagram in music is not relevant to this chapter or even to the Michaelian teachings; that the Enneagram has a *cosmic* significance because it contains some elements of Tao’s Template is relevant. Refer to Chapter 1K below, “Gurdjieff’s Law of Three”, and Chapter 1L below, “Gurdjieff’s Law of Seven”, for those portions of Gurdjieff’s teaching about the Enneagram that are in fact relevant to the Michaelian teachings and the Overleaf System.

One use of the Fourth Way Enneagram is to explain how it integrates another aspect of the Gurdjieffian teachings, other than the Law of Three and the Law of Seven. As we all know, a component of the Gurdjieffian teachings, as well as the Overleaf System, has to do with Centers as noted in personalities. Some expositors of the Enneagram of Personality (see next subsection) bring the notion of Centers into the Enneagram, such as the graphic image at right. Other images found on the internet have different names for the triad of Ordinal Centers, but this one shows the names that Gurdjieff used. The Instinctive(-Moving) Center is said to apply to personality types at nodes 8, 9, and 1; the Emotional Center is said to apply to personality types at nodes 2, 3, and 4; the Intellectual Center is said to apply to personality types at nodes 5, 6, and 7. Several versions of this graphic indicate that these attributes are common knowledge among Enneagram aficionados.

This way of grouping numbered nodes adds a third type of Threeness to the Enneagram. The three Threenesses are: 1) the triangle 3–6–9; 2) the three Centers; 3) Nineness itself.

More is said about a variation of this Fourth Way Enneagram in the subsection on “Enneagram of Body Types” further on. There, the division of the nine into three is significant.

In the Wikipedia article, there are a number of claims about the origins of the Enneagram preceding Gurdjieff, but those do not concern me or my books. What does concern us in this chapter is the Enneagram of Personality; we examine that in the next subsection. It has a developmental history separate from the developmental history of the Fourth Way Enneagram.

The Enneagram of Personality

A number of people, starting in the 1950s, went way beyond Gurdjieff in applying the Enneagram, which — so far as I can tell — was not originally applied to a system of personality traits. Here is the story of how that happened, as told in Wikipedia: >https://en.wikipedia.org/wiki/Enneagram_of_Personality<.

The Enneagram of Personality, or simply the Enneagram (from the Greek words ἐννέα [ennéa, meaning “nine”] and γράμμα [grámma, meaning something “written” or “drawn”]), is a model of the human psyche which is principally understood and taught as a typology of nine interconnected personality types. Although the origins and history of many of the ideas and theories associated with the Enneagram of Personality are a matter of dispute, contemporary Enneagram claims are principally derived from the teachings of Oscar Ichazo and Claudio Naranjo. Naranjo’s theories were partly influenced by some earlier teachings of George Gurdjieff. As a typology the Enneagram defines nine personality types (sometimes called “enneatypes”), which are represented by the points of a geometric figure called an enneagram, which indicate connections between the types. There are different schools of thought among Enneagram teachers, therefore their ideas are not always in agreement.

The Enneagram of Personality has been widely promoted in both business management and spirituality contexts through seminars, conferences, books, magazines, and DVDs. In business contexts it is generally used as a typology to gain insights into workplace interpersonal dynamics; in spirituality it is more commonly presented as a path to higher states of being, essence, and enlightenment. Both contexts say it can aid in self-awareness, self-understanding and self-development.

There has been limited formal psychometric analysis of the Enneagram and the peer-reviewed research that has been done has not been widely accepted within the relevant academic communities.

G. I. Gurdjieff is credited with making the enneagram figure commonly known (see Fourth Way enneagram). He did not, however, develop the nine personality types associated with the Enneagram. Oscar Ichazo is generally recognized as the principal source of the contemporary Enneagram of Personality which is largely derived from some of Ichazo's teachings, such as those on ego-fixations, holy ideas, passions and virtues. The Bolivian-born Ichazo began teaching programs of self-development in the 1950s. His teaching, which he calls "Protoanalysis", uses the enneagram figure among many other symbols and ideas. Ichazo founded the Arica Institute which was originally based in Chile before moving to the United States and coined the term "Enneagram of Personality".

Claudio Naranjo is a Chilean-born psychiatrist who first learned about the Enneagram of Personality from Ichazo at a course in Arica, Chile. He then began developing and teaching his own understanding of the Enneagram in the United States in the early 1970s, influencing others including some Jesuit priests who adapted the Enneagram for use in Christian spirituality. Ichazo disowned Naranjo and the other teachers on what he felt were misinterpretations and uses of the Enneagram. Among Naranjo's early students there are also differing understandings of Enneagram theory. Numerous other authors, including Helen Palmer, Don Richard Riso, Richard Rohr and Elizabeth Wagele, also began publishing widely read books on the Enneagram of Personality in the 1980s and 1990s. [retrieved 11 July 2019]

The fact that Enneagram teachers disagree among themselves is a mark against its ultimate validity. This is a situation that is mitigated in the case of the Process/Aspect System by the fact that the Process/Aspect System is ultimately derived from the unambiguous First Principles of Tao's Template.

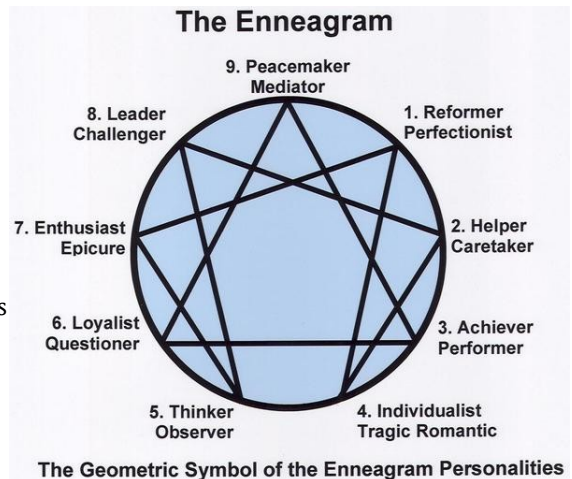
A little research on my part revealed the alleged origin of the Enneagram of Personality, as documented at this website, >http://natcath.org/NCR_Online/documents/ennea2.htm<:

Ichazo claimed to have discovered the personality type meaning of the enneagram while in some kind of ecstatic state or trance under the influence of some spirit or angelic being: the Archangel Gabriel, the "Green Qu'Tub," or Metatron, the prince of the archangels (the accounts vary).

So, the alleged source of the Enneagram of Personality is said to be *revealed* knowledge, not unlike the Overleaf System is. Many others, documented in the Wikipedia article and elsewhere, adopted and adapted it to suit their sensibilities. However, my research has not yet revealed if there is any underlying logical and/or mathematical rationale supporting the *assignment* of personality traits to the numbers of the nodes, such as there is with the structure of the Overleaf System. For this reason, I hesitate to call the Enneagram a "system" of personality traits. One alleged structure — which I find is not obvious — is the Threeness (Moving, Emotional, Intellectual Centers) illustrated with the diagram in a following subsection with respect to Body Types, but I have not seen that applied to the Enneagram of Personality. Various teachers of the Enneagram impute — read in — other marvelous meaningful features even if there isn't a logical and/or mathematical substructure to the Enneagram as there is with the Overleaf System. So far as I can tell, these meanings are not read out of the Enneagram structure except, for instance, narratives have been invented, stories have been created, about how to regard the characteristics assigned to the nodes of the three sequences (3–6–9 and 1–4–2–8–5–7 and 1–2–3–4–5–6–7–8–9) as steps in processes for self-discovery — or something like that. In my opinion, this inductive reasoning is less reliable than the deductive reasoning used to generate the Overleaf System, via an algorithm, from the First Principles of Tao's Template. (Refer to this Wikipedia article, >https://en.wikipedia.org/wiki/Inductive_reasoning<, for an explanation of the difference between inductive and deductive reasoning.)

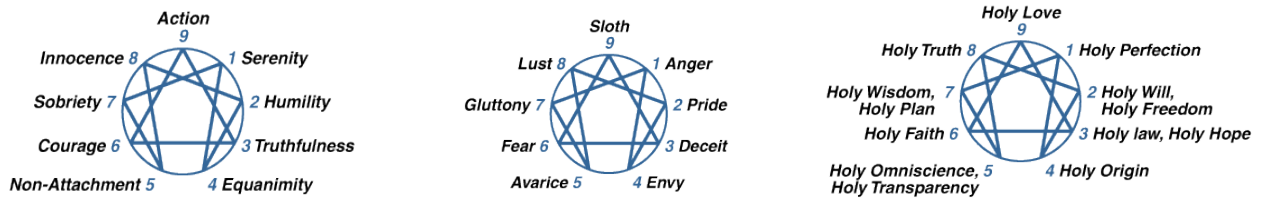
So far as I can tell, there is no inherent underlying archetypal meaning in the Enneagram Types; they are a collection of traits — to me it looks like a somewhat random collection, compared to some of the other personality typologies reviewed in this chapter. In that sense, it manifests the Allness principle of Tao's Template. For instance, the Enneagram is not similar to the MBTI as understood by Keirse reviewed in a previous section, where the typology is systematically, logically developed from beginning to end. Take a look at Table 1B1 three paragraphs down, redrawn from a table on the Wikipedia page referenced above, and note the lack of Twoness or Threeness in any of the various sources.

The graphic image nearby shows the primary names that have been ascribed to the nine nodes around the perimeter



of the circle. You can see the source of these names in Table 1B1 below, near the bottom of the table. Presumably, the lines connecting the nodes have a meaning in the Enneagram of Personality derived from meanings that they had in the Fourth Way Enneagram, but I have not pursued that knowledge, and it does not seem relevant to this chapter or to the Michaelian teachings.

This website, <https://www.enneagraminstitute.com/the-traditional-enneagram>, has a history of, and an introduction to, the Enneagram as originally revealed by Oscar Ichazo. I believe the information would be very helpful to anyone wanting to know more about this particular PT. See if you can match the standard Enneagram of Personality with Ichazo's diagrams. These are named Virtues, Passions, and Holy Ideas. Notice that the Virtues and the Passions are antithetical to each other, hence Twoness. The Enneagram Personality types are derived from the third diagram, the Holy Ideas:



The following table, redrawn by me, was found at <http://www.enneagram-monthly.com/the-enneagram-of-life-paths.html>. As usual, my comments below the table explain to you what the table means to me.

Table 1Bm — HOW DIFFERENT AUTHORS DESCRIBE ENNEAGRAM TYPES

AUTHOR	TYPE 1	TYPE 2	TYPE 3	TYPE 4	TYPE 5	TYPE 6	TYPE 7	TYPE 8	TYPE 9
Beesing, Nogosek, & O'Leary (1984)	Avoids Anger	Avoids Need	Avoids Failure	Avoids Ordinairness	Avoids Emptiness	Avoids Deviance	Avoids Pain	Avoids Weakness	Avoids Conflict
Riso (1989)	Reformer	Helper	Status Seeker	Artist	Thinker	Loyalist	Generalist	Leader	Peacemaker
Naranjo (1990)	Angry Virtue	Egocentric Generosity	Success Through Appearances	Seeking Happiness Through Pain	Seeking Wholeness Through Isolation	Persecuted Persecutor	Opportunistic Idealism	Coming on Strong	"Going with the Stream"
Palmer (1991)	Perfectionist	Giver	Performer	Tragic Romantic	Observer	Devil's Advocate	Epicure	Boss	Mediator
Keyes (1992)	Perfectionism with Resentment	Helpfulness with Manipulation	Advancement with Emphasis on Image	Excellence with Moody Nostalgia	Knowledge with Withdrawal	Security with Fear and Doubt	Easy Optimism with Uneasy Activity	Anger and Fight	Non-aggression w/ Indolence & Indecision
Hurley & Dobson (1993)	Achiever	Helper	Succeeder	Individualist	Observer	Guardian	Dreamer	Confronter	Preservationist
Linden & Spalding (1994)	Judge-Perfectionist	Pleaser-Caretaker	Doer-Achiever	Romantic-Dreamer	Loner-Thinker	Skeptic-Perfectionist	Renaissance-Player	Fighter-Boss	Floater-Harmonizer
Baron & Wagele (1994)	Perfectionist	Helper	Achiever	Romantic	Observer	Questioner	Adventurer	Asserter	Peacemaker
Palmer (1995)	Perfectionist	Giver	Performer	Tragic Romantic	Observer	Trooper	Epicure	Boss	Mediator
Almaas (1998)	Holy Perfection	Holy Will, Holy Freedom	Holy Harmony, Holy Law, Holy Hope	Holy Origin	Holy Omniscience Holy Transparency	Holy Strength, Holy Faith	Holy Wisdom, Holy Work, Holy Plan	Holy Truth	Holy Love
Rohr (1998)	Need to be Perfect	Need to be Needed	Need to Succeed	Need to be Special	Need to Perceive	Need for Security / Certainty	Need to Avoid Pain	Need to be Against	Need to Avoid
Daniels (2000)	Perfectionist	Giver	Performer	Romantic	Observer	Loyal Skeptic	Epicure	Protector	Mediator
Maitri (2000)	Ego-Resentment	Ego-Flattery	Ego-Vanity	Ego-Melancholy	Ego-Stinginess	Ego-Cowardice	Ego-Planning	Ego-Revenge	Ego-Indolence
Riso & Hudson (2000)	Reformer	Helper	Achiever	Individualist	Investigator	Loyalist	Enthusiast	Challenger	Peacemaker
ROLE	PRIEST	SERVER	SAGE KING	ARTISAN	SCHOLAR	WARRIOR	SAGE	KING	SCHOLAR SERVER
	... CENTER?	EMOTIONAL CENTER?			INTELLECTUAL CENTER?			INSTINCTIVE-MOVING ...	
	INSPIRATION ...		EXPRESSION AXIS?			ACTION AXIS?			... AXIS?

My comments on this table are as follows:

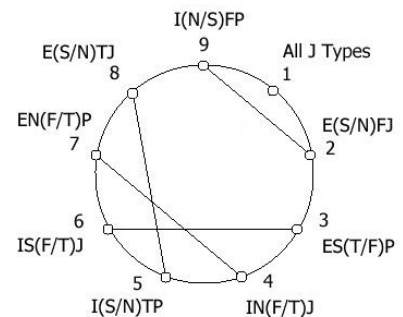
- The third-to-last row shows my best guess at the Overleaf System Roles that fit with the names in the columns above. There are nine Types and seven Roles. My strategy to deal with this mismatch was to first pick the best fit for all seven Roles — some fits are much better than some others so I started with the best fit and worked down to the least best fit — then I combined two Roles to fit the remaining two Enneagram types. See if you agree or disagree with my discernment.
- In the subsection preceding this subsection, an Enneagram circle is shown divided into the three Centers of the Gurdjieff/Ouspensky teaching and to be found also in the Overleaf System. This is not unexpected, since both the Centers and the Enneagram were part of the Gurdjieffian teachings. However, when I show that alleged Centering in the next-to-last row of the table above, it does not look to me like a very good fit.
- Following the general idea of the previous bullet point, in the last row, I show the Axes that I perceive best fit three adjacent Types. I think it fits better than that shown in the next-to-last row. This is such an exercise in futility. Why do I bother? The Enneagram and the Overleaf System are incompatible, despite their use of the Tao's Template principles.
- From the quantity of people shown in this table, you know that a lot of people have given a lot of thought to the Enneagram over the last many decades since it was invented. An internet search got 5,560,000 results, about half as many as the MBTI got.
- There is no stated Twoness in the Enneagram, nor is any sort of Twoness obvious from looking at the traits. They are not presented as pairs of contraries; they are just a collection of nine types. Therefore I classify this as an Allness in the Tao's Template schema.
- Even though there is Nineness in the Enneagram, and even though some sources divide the Nineness into 3 Threenesses as stated in a previous bullet point, it is not obvious from looking at the traits that this makes sense.

According to Enneagram lore, a person is not a pure number type; typically a person is a mixture of a primary number type and an adjacent secondary number type, the secondary number being referred to as the "wing". Just so you know the kind of a person you are dealing with, I am a 5 ("Thinker, Observer") with a 4 ("Individualist, Romantic") wing (abbreviated 5w4 in Enneagram circles), the one-word descriptor for this pairing is "Iconoclast": apparently this means that I kill sacred cows for sport. You will see some of that inclination in Part Four of this *History* book. This pattern is somewhat the equivalent of Scholar–Artisan in the Overleaf System, and that is what I am: a Scholar Fragment playing the Artisan Role in this world.

Enneagram and MBTI Correlation

There are people out there, like myself, who enjoy attempting to integrate and/or correlate various personality typologies, perhaps to create 'one system to rule them all'. (In my estimation, the Overleaf System does that.)

In this subsection, let me draw your attention to the graphic at right, which shows how the Enneagram personality typology and the MBTI personality typology are thought to correspond. I am not going to analyze it; whoever did this knows more about both of them than I do. However, I should point out that there are variations on this graphic, so even the experts are not in agreement about what fits with what. Personalities are ambiguous; typologies are ambiguous; experts are ambiguous.



What I choose to say here is that decades ago I did the questionnaire for the Enneagram and identified myself as a Type 5 with a Type 4 "wing". Looking at the table in the previous subsection, we see that this corresponds to a Scholar–Artisan, which is the case. Decades ago, I also did the questionnaire for the MBTI and identified myself primarily as an INTP ("Architect") and secondarily as an INTJ ("Mastermind"), which are also correlated with Scholar–Artisan. So, to that extent, this particular version of the Enneagram-MBTI correlation fits what I understand about my personality based on the Overleaf System.

There are many other websites that compare and contrast Enneagram with MBTI. You can find them if you point your browser search engine to: [enueagram Myers–Briggs](https://www.typologycentral.com/wiki/index.php/Enneagram_and_MBTI_Correlation) . When I did this, I came up with a few, such as this one, https://www.typologycentral.com/wiki/index.php/Enneagram_and_MBTI_Correlation. I can also

recommend this internet website that explains it well: ><http://www.goconscious.com/home/articles/tom-flautt.html><.

The author's conclusions are these:

1. Each Enneagram Type can be correlated with several MBTI types and vice versa.
2. The relationship between the two personality systems is complex. Some Enneagram ego states are concentrated in one or two MBTI types. Others have a nearly equal distribution of the MBTI types.
3. Each system complements the other.
4. In describing Enneagram Types it is useful to take into account the various MBTI preferences, for example, Extraverted Fives, Thinking Fours, and Perceiving Ones. [retrieved 15 July 2019]

Similar comments could be made when comparing and contrasting any two personality typologies.

Enneagram of Body Types

Before we move on to the Overleaf System itself in the next section, it is appropriate to mention the particular use of the Enneagram that found its way into the Michaelian teachings, namely, the Enneagram of Body Types. The graphical representation of this is shown at right.

In this chapter I am not going to say much about the Enneagram of Body Types. However, much is said in Chapter 1M here in Part One, "The Seven Body Types", and in Chapter 4D in Part Four, "The Seven Body Types".

What little I am going to say in this chapter demonstrates that I cannot figure out how the personality traits that are ascribed to the Enneagram of Body Types (E-of-BT) could possibly relate to the personality traits that are ascribed in the Enneagram of Personality (E-of-P) described in the previous subsections.

To make this comparison easy to follow, I have created a table showing the E-of-BT personality traits and the E-of-P personality traits. Notice that the two have no discernible resemblance to each other:

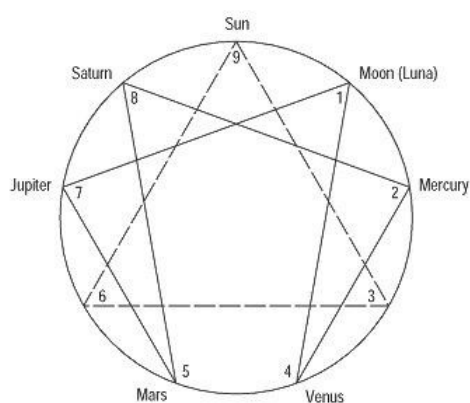


Table 1Bn — BODY TYPES and ENNEAGRAM PERSONALITIES									
BODYTYPE	LUNAR	MERCURIAL	URANIAN	VENUSIAN	MARTIAL	NEPTUNIAN	JOVIAL	SATURNIAN	SOLAR
E-of-BT (Fellowship of Friends)	obstinate, passive, cool, moody, introspective	quick-minded, perceptive, impulsive	independent original, versatile, sensuous	warm, lazy, passive, sympathetic sensuous	extroverted courageous passionate, violent	idealistic spiritual imaginative sensitive	Cheerful, gay affectionate flamboyant tolerant	dominant, introspective ascetic, mental	fragile, ethereal, other-worldly
<p><i>Above this row are the Body Types and their associated personality attributes per the Fellowship of Friends.</i></p> <p><i>Below this line are the node numbers and the names of the Enneagram personality traits that are typically associated with the node numbers.</i></p>									
NODE #	One	Two	Three	Four	Five	Six	Seven	Eight	Nine
E-of-P	Reformer, Perfectionist	Helper, Caretaker	Achiever, Performer	individualist Romantic	Thinker, Observer	Loyalist, Questioner	Enthusiast, Epicure	Leader, Challenger	Peacemaker Mediator

My comments on this table are as follows:

- **BODY TYPE:** In the first row, nine Body Types are at the nine Node numbers shown in the fourth row. The latter two Planets, Uranian and Neptunian, are found in the Michaelian teachings, e.g., the book *Michael: The Basic Teachings*. My placement of them at Node #3 and Node #6 is arbitrary, so I showed them in italic text.
- **E-of-BT:** The second row shows the personality traits ascribed to the Body Types in the Enneagram of Body Types found in the Fellowship of Friends documents that were among the transcriptions of the

original Michaelian group. This schema was invented by a student of P.D. Ouspensky named Rodney Collin, who published it in his book *The Theory of Celestial Influence* in 1968.

- NODE #: The fourth row shows the Node numbers in the Enneagram of Personality and in the Enneagram of Body Types.
- E-of-P: The fifth rows shows the descriptive names of the Enneagram of Personality types (see Table 1Bh). Notice that there is no correlation to the personality traits shown in the second row.
- One could shift the personality traits of one or the other around to fit better with each other if one were so inclined, but this would negate any alleged validity of one or the other or both. The exercise of compiling this table leads me to have serious doubts about the validity of both the E-of-BT and the E-of-P.

There seems to be no correlation between the Enneagram of Personality and the Enneagram of Body Type. The Enneagram of Body Type is based on the speed of the planets as they moved through the sky, with #1 node being the Moon, and #2 node being Mercury, and so on, ending at the slowest planet, Saturn. But how did the Enneagram of Personality get traits assigned to the numbered nodes? I documented above that Oscar Ichazo, the originator of the E-of-P was “inspired”. Would it increase our understanding if the traits were scrambled into a different sequence that correlated the two? That seems like an exercise in futility to me.

So what is the point of comparing the E-of-P with the E-of-BT? Experiments with a null result still tell one something. In this case the conclusion is that there does not seem to be a correlation; they might as well be two separate systems. They both originated in the 1950s and 1960s, but by two different people, unbeknownst to each other. This tells me that the Enneagram is likely just a contrivance with no fundamental connection to Being and Doing. The numbers of the nodes do not have an intrinsic obvious meaning, or both systems would have used it, if indeed the Enneagram was an “inspired” graphic with some relation to reality.

All is not lost; there is another way to integrate the idea of body types with personality traits other than with the Enneagram. The website www.mysomatotype.com documents one person’s attempt to integrate various personality typologies with the three fundamental body types proposed by Dr. William Sheldon in the 1940s: mesomorph, endomorph, and ectomorph. These are correlated with the three Ordinal Centers: Moving, Emotional, and Intellectual respectively, but there is more to it than that; refer to the website for one thing, but also, more is said about this subject in two other chapters on Body Types in this *History* book, 1M here in Part One and 4D in Part Four.

Concluding Comments About the Enneagram

1. Considering the history of its origin and development, it is obvious that the Enneagram of Personality is a contrived and artificial system. This is a personality typology that started out as a component of Ichazo’s spiritual teaching. It has found a wide celebrity and utility outside of academic clinical psychology, which tends to disdain spirituality. Yes, it can be applied to human personality in a meaningful way, and some amateur and professional psychotherapists use it to good effect.
2. The Enneagram is a way of graphically representing Tao’s Template as codified by G.I. Gurdjieff according to what he referred to as the Law of Three and the Law of Seven, but, as we see in the next section, the derivation and structure of the Overleaf System is a better way to graphically represent Tao’s Template and these Laws. The Overleaf System has a significance that goes beyond a mere system of personality traits; the same claim was originally made for the Fourth Way Enneagram, and to the extent that the Enneagram represents Tao’s Template, I go along with that assertion.
3. The Enneagram contains a developmental psychology according to some expositors, and that is a good thing that other personality typologies typically do not have, but the Overleaf System embodies a developmental psychology in the most obvious way, in Levels and Ages.
4. The Enneagram should be regarded as a precursor to the Overleaf System formulation in terms of logic and mathematics. It has these kernels of Truth built in (Oneness, Twoness, Threeness, Sevenness, Sequence), but not in a way that is itself an expression of Truth — logic and mathematics. Because of that, I regard it as a harbinger of the Overleaf System, with its structure and meaning explained by Tao’s Template. The Overleaf System is the fulfillment of the promissory note of the Enneagram. Whatever Truth the Enneagram embodies, it is embodied better in the Overleaf System.
5. There are many personality typologies other than the ones reviewed above, but there is little use reviewing them because surely I have made my point already: the principles found in Tao’s Template

— Oneness, Twoness, Threeness — are found in most of them. By introducing you to the structure and meaning of these other personality typologies, I have introduced you to the structure and meaning of the Overleaf System. Having prepared you in this way, you are now ready for the next section.

The Overleaf System

We have reviewed some personality typologies in previous sections of this chapter. Frankly, I consider those personality typologies to be defective and deficient compared to the Overleaf System. And frankly, I base that assessment on how well a personality typology conforms to Tao's Template. On that basis, the Overleaf System metaphorically 'passes muster'; the others do not. They have some resemblance to, but not all of the substance of, Tao's Template; what they do have of Tao's Template has not been assembled correctly.

The Overleaf System is special because, as an instantiation of Tao's Template, it is fundamental with respect to the other personality typologies. That is, you can do everything with the Overleaf System that you can do with other personality typologies, but not the other way around. The Overleaf System is less ambiguous and more rich in its depth and breadth than the other personality typologies reviewed in this chapter.

The Overleaf System is not the kind of personality typology that a clinical research psychologist would naturally favor, because it has not been derived empirically via some scientific method such as "factor analysis" as, for instance, the Big Five system was. Rather, it was mysteriously "revealed" by someone who "channeled" an alleged "supernatural" source. How scientific could that be?!?! My counterpoint argument to that presumed charge is that the Overleaf System still has a remarkably pragmatic utility: it assimilates and combines many other personality typologies in an elegant way, including the premier empirical personality typology, the Big Five. I see the Overleaf System as superior to other personality typologies because it contains elements of the various systems, and it has a deep and fundamental rationale; it is generated via a logical and mathematical algorithm; it is the product of a cascade of *first* principles, not just *any* principles.

One of the problems with personality typologies in general is that the empirical method, such as was used for the Big Five, does not get to the 'root' of the 'tree' of personality, so to speak. It sees the 'leaves' and the 'twigs', but not the 'trunk' and the 'main branches'. The Overleaf System, as an instantiation of Tao's Template, gets to the metaphorical 'trunk of the tree'. My claim is that the universe is an instantiation of Tao's Template; personality is another instantiation built on the same pattern, albeit an instantiation that is so far removed from the archetypal system that underlies it that it has not been recognized as such even in the Michaelian teachings community. I aim to correct that oversight in my books.

Overleaf System students other than myself have devised tests, consisting of a series of questions, which when answered by the testee, can help discern which Overleaves they are likely to have. Validating one's Overleaves by introspection and collaboration with other students is an important endeavor in the Michaelian teachings community. It is almost an initiation ritual for a newbie Michaelian student to figure out where they fit on the Overleaf Chart, either by channeling, and/or by taking the tests, and/or by study of the Overleaf System, and/or by asking mature Michaelian students what they perceive. Among the options on the Overleaf Chart, students see what they probably *are*, and they see what they are probably *not*. This is similar to the self-reporting procedure used in other personality typologies in use by psychologists. Therefore I say that the Overleaf System is just as scientific as the others reviewed in this chapter.

So, placing that rant behind us now, let's look forward to the Overleaf Chart and how it manifests Tao's Template. It is hoped that with an understanding of Tao's Template the typical student of the Michaelian teachings will appreciate the depth and the breadth of the Overleaf System in a way that he or she has not done heretofore.

The Structure of the Overleaf System

First, let's have a review of Tao's Template as it applies to the Overleaf System, via this statement and the table below it:

Tao produced the One; the One produced the Two; the Two produced the Three; the Three produced All things. All things carry the Yin and embrace the Yang; through the blending of the Chi they achieve harmony.

Table 1Bo — TAO'S TEMPLATE SEEN in the OVERLEAF SYSTEM						
Tao						
Ordinal = Yin			Neutral = Chi	Cardinal = Yang		
First Action	Second Inspiration	Third Expression	All Assimilation	Threeness Expression	Twoness Inspiration	Oneness Action

(This table may be compared with Table 1Ba.)

Now, let's take a look at the Overleaf System in the following table:

Table 1Bo — OVERLEAF SYSTEM STRUCTURE								
A T T R I B U T E S	RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
	DIALECTIC	- ORDINAL -			= NEUTRAL =	+ CARDINAL +		
	AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
	DIMENS'N	-1-D-	-2-D-	-3-D-	=P-D=	+3-D+	+2-D+	+1-D+
	DIRECTION	BACKWARD	DOWNWARD	OUTWARD	COMPLEX	INWARD	UPWARD	FORWARD
	PROCESS →	TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
	ASPECT ↓							
	ACTION MODE +1-D+	+Persistence PERSEVERANCE -Immutability	+Restraint REPRESSION -Inhibition	+Deliberation CAUTION -Phobia	+Clarity OBSERVATION -Surveillance	+Authority POWER -Oppression	+Enthusiasm PASSION -Extremism	+Dynamism AGGRESSION -Belligerence
	INSPIRATION ROLE +2-D+	+Persuasion WARRIOR -Coercion	+Service SERVER -Bondage	+Creation ARTISAN -Artifice	+Knowledge SCHOLAR -Conjecture	+Exhibition SAGE -Oration	+Compassion PRIEST -Zeal	+Mastery KING -Tyranny
	EXPRESSION CENTER +3-D+	+Endurance MOTION -Activity	+Sensibility EMOTION -Sentimentality	+Thought INTELLECT -Reason	+Intuition IMPULSE -Instinct	+Integration CONCEPT -Fantasy	+Empathy SYMPATHY -Sensitivity	+Vitality EXCITATION -Arousal
NEUTRAL ASSIMILA'N WORLDVIEW =P-D=	+Preservation PRIMITIVISM -Security	+Propriety TRADITION'SM -Conformity	+Production MATERIALISM -Exploitation	+Consensus COLLECTIVISM -Ambiguity	+Wisdom HOLISM -Speculation	+Liberation TRANSPERSON' -Catharsis	+Revolution MESSIANISM -Provocation	
ORDINAL EXPRESSION ATTITUDE -3-D-	+Contradiction CYNIC -Denigration	+Tranquility STOIC -Resignation	+Investigation SKEPTIC -Suspicion	+Practicality PRAGMATIST -Dogma	+Coalescence IDEALIST -Naivety	+Aspiration SPIRITUALIST -Superstition	+Perception REALIST -Supposition	
ORDINAL INSPIRATION SHADOW -2-D-	+Selflessness MARTYRDOM -Defeatism	+Humility LOWLINESS -Abasement	+Sacrifice RENUNCIATI'N -Self-hatred	+Determination STUBBORN'ESS -Obstinacy	+Egotism GREED -Voracity	+Pride ARROGANCE -Vanity	+Audacity IMPATIENCE -Intolerance	
ORDINAL ACTION GOAL -1-D-	+Dedication SUBMISSION -Subservience	+Evaluation REDUCTION -Withdrawal	+Distinction REJECTION -Prejudice	+Suspension EQUILIBRIUM -Inertia	+Inclusion ACCEPTANCE -Ingratiation	+Development GROWTH -Confusion	+Leadership DOMINANCE -Dictatorship	

My comments on this table are as follows:

- You are welcome to study this Overleaf Chart to your heart's content, but you can, for the time being, safely ignore some of the names that you do not recognize. Some of the unfamiliar features are explained in the course of this *History* book, but the full story is told in three previous books in this series of volumes, namely: *The Tao of Cosmology*, *The Tao of Cosmogony*, and *The Tao of Personality*. My purpose here is to introduce you to the structural components of the Overleaf System as I have reformulated it, and compare it with some of the other personality typologies discussed in this chapter. This you cannot safely ignore if you want to understand the function of this chapter.

- This Chart is structured per Tao's Template, to which you were introduced in a prior section of this chapter. Recall that: Tao → Oneness → Twoness → Threeness → All → Threeness → Twoness → Oneness → Tao; Yin + Yang = Chi. I will now point out how this is so.
- Tao has Yin and Yang aspects: Yang Transcendent Tao is represented by the space outside of the Chart — it is undifferentiated; Yin Immanent Tao is represented by the Chart — it is differentiated into categories that are arranged per the numeric principles.
- The Overleaf Chart considered as a whole has Yang and Yin aspects: the Yang *context* of the Chart is the headers to the rows and columns outside of the heavy line around 49 personality Traits in the 7x7 matrix of Traits; the Yin *content* of the Chart is contained within the heavy line around 49 personality Traits in the 7x7 matrix.
- The headers in the top four rows, with the word 'ATTRIBUTE' at the left end, are 'Attributes' that apply to the seven *columns* of Traits; these four rows of Attributes also apply to the seven *rows* of Traits.
- The Oneness principle is found in the Chart in 3 places: 1) the Yin minimum Oneness is the Trait in the center of the 7x7 matrix, "Collectivism"; 2) The Yang maximum Oneness is all of the traits in the 7x7 matrix considered collectively (get it?); 3) the Attribute called 'Neutral' is a manifestation of the Oneness principle, being from the Yin perspective *neither* of Twoness nor Threeness, or from the Yang perspective *both* Twoness and Threeness.
- The Twoness principle is found in the Chart in (2x2=) 4 places: 1) The Chart is symmetrical vertically and horizontally, columns and rows. This is indicated by the fact that rows and columns both have the same Attributes (Dialectic, Axial, Dimensional); 2) there is the Twoness of the Dialectic Attributes, "Cardinal" and "Ordinal", which correspond to Yin and Yang of Tao's Template; 3) there are Positive and Negative Poles of each trait; 4) There are four quadrants to the Chart, an Ordinal-Ordinal quadrant in the lower left; an Ordinal-Cardinal quadrant in the lower right; a Cardinal-Ordinal quadrant in the upper left; a Cardinal-Cardinal quadrant in the upper right.
- The Threeness principle is found in the Chart in three places: 1) There are the three "Dimensions" of Action, Inspiration, and Expression; 2) that these Dimensions show up in the horizontal rows and the vertical columns means that there are blocks of 3x3=9 Traits; 3) although not shown as such, the Chart is a three-dimensional 7x7x7 block when you include the seven levels of the soul within the Oversoul (another Oneness there), which I refer to as "Underleaves" in Chapter 4N in Part Four, "Casting Concerns".
- One of the features that have been attributed to the Enneagram is the *processes* implied by the numerical sequences 3-6-9 and 1-4-2-8-5-7 and 1-2-3-4-5-6-7-8-9. The equivalent process found in the Overleaf System Chart is the seven-step process embodied most clearly in the seven Worldviews, which can be regarded as seven steps on a path of psycho-social-spiritual maturity.
- Right out of the gate, we see that the Overleaf System embodies the Law of Three and the Dialectic principle in a way that is not seen in other personality typologies. There is much elaboration of this point in several other chapters in this book.
- The two most important things to note about this arrangement of the Overleaf System Chart are these: 1) Note the names given to the seven "Processes" (my one-word names for the Septenarian Attributes that apply to the Traits in the columns below those names); 2) Note that the "Aspects" (Overleaf categories) also partake of the Septenarian Attributes. Thus, there is a symmetry in the Septenarian Attributes applying to both Processes and Aspects.

This section is a brief introduction to the systematic component of the Overleaf System; other chapters and sections in this *History* book expand some of the details of this section; refer to Part One of my book *The Tao of Personality* for the whole story; refer to my books *The Tao of Cosmology* and *The Tao of Cosmogony* for the meta-story, the context in which the Overleaf System is one of its contents.

One caveat and disclaimer about the Overleaf System is that the structure is well defined and static, but people are neither of those. As with any of the personality typologies, whether reviewed in this chapter or not, people do not fit well in boxes, any boxes, and they do not like to stay in boxes indefinitely. Even so, I like the Overleaf System for its elegance and beauty; its utility is also pretty good.

The Overleaf System as a Mandala

As an introduction to this section, let me quote from the Wikipedia article on the subject of the mandala. Mandalas have a long history in many religions, from ancient to modern times. As you read the following, take note of the underlined phrases, and consider how this description of the pattern and the use of a mandala corresponds to a Michaelian student's regard for the Overleaf Chart. This is a lengthy quotation because I want students to appreciate the depth and breadth of the beauty and the utility of the Overleaf System.

A mandala ... is a geometric configuration of symbols. In various spiritual traditions, mandalas may be employed for focusing attention of practitioners and adepts, as a spiritual guidance tool, for establishing a sacred space, and as an aid to meditation and trance induction. In the Eastern religions of Hinduism, Buddhism, Jainism, and Shinto it is used as a map representing deities [archetypes], or especially in the case of Shinto, paradises, *kami* or actual shrines. A mandala generally represents the spiritual journey, starting from outside to the inner core, through layers.

In Hinduism, a basic mandala, also called a yantra, takes the form of a square with four gates containing a circle with a center point. Each gate is in the general shape of a T. Mandalas often have radial balance. It is considered to represent the abode of the deity. Each yantra is unique, and calls the deity into the presence of the practitioner through the elaborate symbolic geometric designs. According to one scholar, "Yantras function as revelatory symbols of cosmic truths and as instructional charts of the spiritual aspect of human experience."

Many situate yantras as central focus points for Hindu tantric practice. Yantras are not representations, but are lived, experiential, nondual realities. As Khanna describes:

Despite its cosmic meanings a yantra is a reality lived. Because of the relationship that exists in the Tantras between the outer world (the macrocosm) and man's inner world (the microcosm), every symbol in a yantra is ambivalently resonant in inner-outer synthesis, and is associated with the subtle body and aspects of human consciousness.



In Vajrayana Buddhism, mandalas ... are also a key part of Anuttarayoga Tantra meditation practices. The man mandala can be shown to represent in visual form the core essence of the Vajrayana teachings. The mandala represents the nature of the Pure Land, Enlightened mind. A mandala can also represent the entire universe, which is traditionally depicted with Mount Meru as the *axis mundi* in the center, surrounded by the continents.

The mandala is "a support for the meditating person", something to be repeatedly contemplated to the point of saturation, such that the image of the mandala becomes fully internalized in even the minutest detail and can then be summoned and contemplated at will as a clear and vivid visualized image. With every mandala comes what Tucci calls "its associated liturgy ... contained in texts known as tantras", instructing practitioners on how the mandala should be drawn, built and visualized, and indicating the mantras to be recited during its ritual use. By visualizing "pure lands", one learns to understand experience itself as pure, and as the abode of enlightenment.

Kværne in his extended discussion of sahaja, discusses the relationship of sadhana interiority and exteriority in relation to mandala thus:

...external ritual and internal sadhana form an indistinguishable whole, and this unity finds its most pregnant expression in the form of the mandala, the sacred enclosure consisting of concentric squares and circles drawn on the ground and representing that adamant plane of being on which the aspirant to Buddha-hood wishes to establish himself. The unfolding of the tantric ritual depends on the mandala; and where a material mandala is not employed, the adept proceeds to construct one mentally in the course of his meditation.

Each mandala is dedicated to specific deities. In Buddhism Deities represent states of the mind to be obtained on the path to enlightenment, the mandala itself is representative of the deities palace which also represents the mind of the deity.

In New Age, the mandala is a diagram, chart or geometric pattern that represents the cosmos metaphysically or symbolically; a time-microcosm of the universe, but it originally meant to represent wholeness and a model for

the organizational structure of life itself, a cosmic diagram that shows the relation to the infinite and the world that extends beyond and within various minds and bodies. [<https://en.wikipedia.org/wiki/Mandala> — retrieved 05 March 2023]

The Wikipedia shows many images of mandalas from various religions; one of them is inserted in this section. The Overleaf System, when presented in its proper configuration as shown in Table 1Bo above, is a modern incarnation of the ancient and venerable form of instruction, the mandala.

As Above, So Below

The title of this section is a well-known saying attributed to Hermes Trismegistus. What it means is that there is a correlation of metaphysics (psychology, personalty) with physics. Astrology is a prime example of this idea, that the outer and the inner worlds are influential with each other. I bring it up in this chapter because I want to emphasize the point that the Overleaf System of personality traits is an instantiation of Tao's Template, the pattern of universal order.

My opinion is that there is one simple, elegant structural framework within which to build a cosmos, a universe: Tao's Template of first principles, which manifests and embodies logic and mathematics as the basis of reality: the logic of Yin and Yang and Chi, and the mathematics of Oneness and Twoness and Threeness and Sevenness. For a universe to exist and function, it must properly embody those organizing principles. In my opinion, the same framework of principles that applies to the universe should apply to the personality types available to the soul. That way, the soul gains greater understanding of the reality system in which it finds its consciousness embedded during incarnation. That way, introversion and extroversion can compare and contrast the same thing. That way, there is a correspondence between inner and outer realities. That way, the 'personality' of humans is a lot like the 'personality' of the cosmos. That way, the laws of human nature are the same as the laws of nature. I will not elaborate here, but in cosmology, this is the "anthropic cosmological principle", which says, tautologically, that our human existence must be consistent with the universe.

There is a mathematical relationship between the subjective realm of personality and the object realm of physics, somewhat as follows. The Overleaf Chart is a grid of human personality Traits, graphically represented on a flat surface. In mathematical terms there are two "axes" of the Chart: the left-right direction is referred to as the so-called "x" axis in the Cartesian coordinate system, and the up-down direction is referred to as the so-called "y" axis in the Cartesian coordinate system. The "x" and the "y" axes are perpendicular (aka orthogonal, aka at right angles) to each other. There is a third axis, the so-called "z" axis, which is perpendicular to the "x" and the "y" axes in the Cartesian coordinate system. The seven planes of the cosmos can be graphically represented on the "y" axis. You may visualize the planes as the Overleaf Chart being extended into the third dimension, above the flat surface of the Chart, one plane at a time until all seven planes are represented in a cube. You may picture this cube as an enlarged Rubik's cube, with seven little cubes on a side within the Rubik's cube rather than three.

For this reason, the planes and the Body Types belong on the Overleaf Chart, with planes graphically represented as 'above' the Overleaf grid, and the Body Types graphically represented as 'below' the Overleaf grid, and the Personality sandwiched between the two. That is why in Part One here I explain planes at the beginning, 'before' Personality, and Body Types at the end, 'after' Personality. On any Overleaf Chart, it would be appropriate to have Planes at the top and Body Types at the bottom with the Overleaves sandwiched in between.

Concluding Remarks on Personality Typologies

A numbered list is one of the best ways for me to organize my thoughts and explain things to readers.

1. Some people have an urge to correlate personality typologies, and if you do an internet search for, for instance, "MBTI Enneagram", you will find numerous attempts to do so with those particular personality typologies. In this chapter, I attempted to find correlations between numerous personality typologies, obviously. This taught me how weak versus how strong the correlations can be, and it varies all over the place. After writing this chapter, one of my conclusions was that correlating them is more of an intellectual exercise than anything else, which is an activity that has value *per se*, but the value of that exercise for me, at least, seems to have been rather limited.

2. So, my conclusion from all of my work of making correlations, was that it is better to use each typology for its intended purpose, which is to teach us about ourselves; one will learn something different about oneself from each and every typology that one takes the test for. For instance, on the >quora.com< website, an internet discussion group, there is much to learn about MBTI types. It has been very helpful to me to understand myself in terms of my MBTI types, primarily INTP and secondarily INTJ, near as I can tell. I learned stuff about myself that the Overleaf System does not teach me.
3. For this book *A History of the Overleaf Chart*, I wrote the “Personality Typologies” chapter mostly for the purpose of introducing readers to the structural components of the Overleaf System, by introducing readers to the structural components of these other typologies, and I emphasized that more than I discussed the personality traits themselves. I feel that I had more success in that exercise — comparing structural components of typologies — than in comparing personality traits in the various typologies. From my point of view, the meaning of the Dialectic and Axial Attributes, the “principles” of Twoness and Threeness from which the Overleaf System emerges, has been “neglected” by Michaelian students. INTPs and INTJs are into that sort of thing, and those are rare MBTI categories in the general population, so that is perhaps why the pursuit of understanding the Attributes of the Overleaf System has been “neglected” by others — but not by me. My *History* book covers a lot of territory that has been “neglected” by other Michaelian students.
4. It is impossible for anyone to understand another person in the totality of their complexity, so it is often useful to reduce the complexity into a simple pattern. All personality typologies are intended to provide a “heuristic” for understanding self and other. By that I mean that they provide ‘rules of thumb’ or ‘shortcuts’ to figuring out where people are ‘coming from’, for understanding ‘what makes them tick’. This promotes tolerance at minimum, intimacy in the mid-range, and Agape at maximum. If one can do this without being too simplistic, and without stereotyping people, and without creating expectation about how people “should” behave within the personality typologies, then that is a good thing.
5. When it comes to personality typologies, few people are serious about them. Those who are serious can be benefited by any one, or some, or all, of those reviewed in this chapter, and those not reviewed in this chapter. For people other than myself, their heuristic, derived from a study of a personality typology other than the Overleaf System, might be the most effective and efficient for understanding themselves and/or others.
6. Because the Overleaf System does not cover all aspects of personality, it is a good thing for Michaelian students to make use of personality typologies other than the Overleaf System, in order to maximize their understanding of life, the universe, and everything. Using some metaphors, let me emphasize that no single personality typology ‘covers all of the bases’ or ‘fills in all of the gaps’ or ‘tells the whole story’.
7. Furthermore, no matter how well a Michaelian student knows the Overleaf System, it is helpful for them to know and understand and use other personality typologies because of the deficiencies in the Overleaf System itself; even the Overleaf System does not cover everything that it is useful or accurate to know about human personality. The Overleaf System is just a small piece of the personality puzzle, the piece that is an instantiation of fundamental archetypes revealed in Tao’s Template. Other personality typologies have other insights to offer to anyone seeking to understand themselves and others. Some of them even manifest Tao’s Template to one degree or another.
8. One of the values of this and all other personality typologies is to see ourselves in the context of humanity as a whole, so that we are not ‘hung up’, or ‘trapped’, into thinking that our own way of being and doing and perceiving is privileged. It is a good thing to see that all personality types add to the proper function of society as a whole. It is to our credit and benefit that we see how we, with our personality array, fit into the society made up of many other personality arrays.
9. For sure, there is the practical value to understanding the Overleaf System as it applies to myself and other people, but for me there is also value in the Overleaf System as an introduction to the study of the archetypes that lie behind all that exists and functions: Tao’s Template. Tao’s Template is the pattern of *physics*, as well as the pattern of *personality* — the two reflect each other. Therefore — because the Overleaf System and the universe have a common source and foundation in Tao’s

Template — as one comes to understand one's self via the Overleaf System, one also comes to understand the universe — and *vice versa*.

10. Despite what I say above about the value of understanding and using other personality typologies, the fact that so many components of these various personality typologies can be mapped onto the Overleaf System indicates to me that both the personality typologies and the Overleaf System are seeing the same patterns. In my view, the Overleaf System subsumes and integrates them into a coherent pattern for the first time in the history of personality typologies. For this reason, one of my claims is that the Overleaf System can properly be regarded as the pinnacle of personality typologies, and it could appropriately be used to supersede (take the place of) them, to some extent. It is broad enough to contain them all, and with a better structural theoretical framework than any of them. It might take many decades before this is widely recognized, based on the historical precedent that the origin of any writing about the Overleaf System was about fifty years behind the origin of the MBTI and about twenty-five years behind the origin of the Enneagram.
11. Comparing and contrasting the Overleaf System with these other personality typologies, invented as they were by some of the brightest investigators in history, I have the sense that no human could have *invented* the Overleaf System; it has obviously been *revealed* by a higher source of knowledge and understanding. To tell you that and to show you that and to drive it into your awareness is one of the purposes of this chapter. I am thankful for the revelation. I am empowered by the revelation. You too?
12. The fact that so many different personality typologies have been developed over the millennia indicates to me that personality typologies seem ambiguous compared to the definitiveness of the Overleaf System. Michaelian students who study the Overleaf System and the people around them also see how ambiguously people express their Overleaves, even though the Overleaf System is an instantiation of Tao's Template, which is not ambiguous.
13. Whatever personality typology one pursues, it is possible to go very deep with it, to take the personality typology and weave a web of greater and greater detail and complexity.
14. Most of the personality typologies reviewed in this chapter are pseudo-scientific, meaning that they have the trappings of science without the substance. They might have fundamental numerical principles built-in (Oneness, Twoness, Threeness), but that alone does not make them scientific. The psychological phenomena of personality traits might have allegorical connections to physical phenomena (Phlegmatic, Sanguine, Choleric, Melancholic), but that does not make them scientific.
15. Many personality typologies are an *a priori* "theory" that is developed one way or another, and then *read into* the observations of people. They were not derived from objective scientific study, nor are they verified by the scientific method. These types of personality typologies are not favored by academic researchers, but they are by others. Popular theories such as Astrology, MBTI, and the Enneagram fit in this category. The Overleaf System is a 'new theory on the block', so to speak, and it has not been submitted to scientific scrutiny.
16. The Overleaf System is not now, and might never be, recognized by the psychology profession, if it is only put out there as soul-ology. This book presents the Process/Aspect System as a derivative of logic and mathematics, which no other personality typology does, so skepticism in the psychology profession would be completely understandable, and, at least initially, appropriate.
17. Many of the 'building blocks' of the Overleaf System are found in these precursors to the Overleaf System. To me, this says that the Overleaf System is the legitimate successor to the precursors, and that the Overleaf System legitimately includes and subsumes them. Even though the Overleaf System has not been legitimated by the psychological establishment, the fact that the Overleaf System resembles various features of typologies that have found a practical utility over millennia and a scientific legitimacy over decades, means to me that the 'new kid on the block', the Overleaf System, can share in some of this legitimacy.
18. The Big Five and related models are *a posteriori* "models" built from data that is *read out* of the observations; they were developed by the academic research psychology community, and they have garnered support from the mainstream practicing psychological community, whereas "theories" such as Astrology, MBTI, and Enneagram have not. The latter have a lot of popular support; they have not needed the approval of the scientific and academic communities for them to spread widely.

19. In my opinion, typing and stereotyping personalities is an intermediate step on a journey. *Before* the journey, one is not trying to understand people within a systematic framework. *During* the journey, one is trying to place people within a context; the various personality typologies examined in this chapter all provide a journey of discovery and understanding. *After* the journey, when one has internalized the understanding of different personalities, one just accepts people exactly as they are, as unique individuals, without attempting to categorize them. Before the journey and during the journey, there is a lack of true intimacy with what is really happening. After the journey, there is more intimacy, because the filters of analysis and synthesis through which one might *interpret* others are no longer seen as appropriate. Recall from the introduction to this book that the reason that the Michaels provided the Overleaf System to their students was to get us onto that journey, with the expectation that we would eventually walk beyond the Overleaf System.
20. The seven steps of the journey of discovery are explained in my books *The Tao of Cosmogony* and *The Tao of Relationships*. There you will find that the study of personality typology is placed primarily in the third step: the Intellectual Center. When the seven Centers are regarded as a map of our spiritual journey, as Gurdjieff did and as the Michaels confirmed, we see that there are five Centers above and beyond the Intellectual Center: Instinctive > Higher Intellectual > Higher Emotional > Higher Moving. (Refer to Chapter 1J, “Gurdjieff’s Levels of Being”.)
21. The Overleaves come with the soul because they are chosen by the soul, but some of these other personality typologies, especially the ones developed by empirical methods such as the Big Five, are factors that come with the body and the brain. In the Michaelian teachings, the latter are typically lumped in with Body Type. Thus, there is a spiritual inheritance, the Overleaf System, and there is a physical inheritance, the Body Type, and together they make up True Personality. That is why the study of the Overleaf System and the other personality typologies can be valuable for understanding self and other.
22. The bottom line is this: it looks to me as though the Overleaf System presents a clear view of fundamental personality types, whereas other personality typologies present a muddled view. In the future, I would like to see the Overleaf System get the widespread mainstream recognition I believe that it deserves. I would like to see it get millions of hits in an internet search, as Astrology, the MBTI, and the Enneagram do now.





Chapter 1C

THE SEVEN CHAKRAS

It is common knowledge among students of esoterica, including Michaelian students, that the chakras are described as “energy centers” within the physical body, and that there are seven major chakras. The subject of chakras came up in the original Michaelian group sessions, and it appears on a few of the Overleaf Charts subsequent to the original Michaelian group (#17–Taylor, #19–Benning, #21–Tolley), and also in Michaelian teachings books and on Michaelian teachings web sites. One wonders if members of the original Michaelian group were aware of the common understanding of chakras, because there are differences between the two understandings, as we see in this chapter and in Chapter 4J in Part Four, “The Seven Chakras”.

The subject of chakras is also intimately connected with the Centers of the Overleaf System, so the discussion below is very much appropriate for this book about the Overleaf System. Therefore, consider this subject and this chapter to be an introduction to this aspect, the Centers, of the Overleaf System.

Chakras per Wikipedia

The following quotation and tabulation originally came from the Wikipedia article on chakras a few years before this chapter was finalized, but it has since been removed.

The Rainbow Theory of Chakras: After Woodroffe and Leadbeater, the next most influential person regarding the chakras is Christopher Hills, a spiritual philosopher and researcher who set up his own university, the University of Trees. In a very thick book, *Nuclear Evolution*, published in the early 1970s, Hills suggests that each of the chakras corresponds to one of the seven colors of the spectrum. He then associates each chakra and color with a particular personality type. A great deal of his book is devoted to explaining each of these personality types in detail. His typology is quite fascinating, and certainly equal in profundity to the personality typology of comparable systems of character analysis, such as Carl Jung and Humanistic Astrology. The basic scheme is as follows:

Table 1Ca — The SEVEN CHAKRAS per WIKIPEDIA ARTICLE						
COLOR	SANSKRIT	POSITION	TYPE	PERSONALITY	RANK	
VIOLET	Sahasrara	Crown	primordial imagination	Imagination; shame and wonder	SEVENTH	HIGHER
INDIGO	Ajna	Forehead	intuitive — visionary	Intuition; sensitivity, envy, admiration	SIXTH	
BLUE	Vishuddha	Throat	Contemplative — nostalgic	Mental concepts; authority, reverence	FIFTH	
GREEN	Anahata	Heart	security or self-centered	Vital force; possession, jealousy, power	FOURTH	LOWER
YELLOW	Manipura	Solar plexus	intellectual	Thinking; intellect, change	THIRD	
ORANGE	Swadhistana	Splenic plexus	social — gregarious	Social; ambition	SECOND	
RED	Muladhara	Genitals	physical — sensation	Sensation; sex, fear, anger	FIRST	

My comments on this table are as follows:

- **COLOR:** The first column shows the colors that are typically assigned to the chakras in modern times. This is a convenient contrivance, invented in modern times as part of a general trend over the decades to correlate various esoteric systems with the chakras, even though the colors themselves have no intrinsic connection to the chakras. What meaning there is is that Red is low ‘vibration’ and Violet is high ‘vibration’; the idea is that there is a progression along the spectrum from low to high.
- **SANSKRIT:** The second column shows the Sanskrit names for the chakras. They go by different names in other languages, of course.
- **POSITION:** The chakras are located at specific positions on the physical body. There is some disagreement from source to source about some of the locations of the lower three chakras. There is more information about that in Table 1Cb below.
- **TYPE and PERSONALITY:** The fourth and fifth columns provide some characteristics of the seven chakras. There is more information about that in Table 1Cb below.
- **RANK:** The sixth column shows the rank order sequence of chakras. Chakras are often referred to by their rank alone. Notice the sequence is from ‘first’ to ‘seventh’, starting at the bottom row of this table and going up. Undoubtedly they are listed this way because this is where they are on the body, from bottom to top. This column was not shown on the Wikipedia page, but it is here because it is such a common way of identifying chakras.
- The seventh column shows another typical descriptive designation for two triads of chakras: “higher” and “lower”. This column was not shown on the Wikipedia page, but I show it here because it is such a common way of identifying chakras.

A review of internet websites that discuss the chakras reveals that the above understanding of the chakras, their associated color and attributes, has a wide acceptance. There is a thorough discussion of the history of the chakra system in a chapter in my *Cosmogony* book. The case made there is that the chakras follow the Natural Sequence, a phenomenon that is discussed in some detail in several chapters of this *History* book because it is relevant to several components of the Michaelian teachings.

The above was an introduction to the chakra system. Now let’s dig a little deeper into the chakra system.

Historical Development of the Chakra Concept

Surely one of the most authoritative and scholarly chronicles of the development of the chakra concept is the book *Rainbow Body — A History of the Western Chakra System from Blavatsky to Brennan*. It was authored by Kurt Leland, it was published in 2016, and it is about 500 pages long. The last hundred pages are end notes and appendixes and bibliography; those are the hallmarks of a very scholarly work indeed. The subtitle says it covers the years from Blavatsky to Brennan; that is about one hundred years from the last part of the 19th Century to the last part of the 20th Century. It also has a long chapter on the history of the chakra system as understood and taught in the orient, where the system originated.

The chakra system has been the metaphorical ‘kitchen sink’ of esotericism for a very long time. By that I mean, it was the ‘go to’ place to put stuff that correlates with other stuff in a base-seven schema: colors, healing gems, endocrine glands, planes, personality typologies, levels of consciousness, and so on. As we saw in the previous chapter, astrology has served the same function for a base-twelve schema — metaphorically, ‘everything plus the kitchen sink’ has been lumped into its categories.

The *Rainbow Body* book has about two dozen tables showing the chakras — and correlations to numerous other factors such as colors and glands and planes and gems and so on — according to a couple dozen sources that documented their understanding of the subject over that century. There was a lot of disagreement among the various sources about a number of those correlations. On the other hand, as the century progressed, there was an obvious convergence on a particular pattern, similar to the pattern shown in the Wikipedia table in the previous section. The absence of consistency over the decades tells me that there is no absolute, revealed truth about the chakra system. On yet another hand, the presence of convergence tells me that there is a truth upon which to converge; and if not a truth, then at least a consensus. It so happens that the consensus has converged on the Natural Sequence. To demonstrate this, I provide two tables from the *Rainbow Body* book, shown below, redrawn by me.

The first table is redrawn from Leland's Table 22. It is derived from the work of Christopher Hills in his book *Nuclear Evolution: Discovery of the Rainbow Body* (1968, 1977). He is noteworthy enough in the history of esoteric thinking during the Twentieth Century to have a long Wikipedia article written about him and his many accomplishments: >https://en.wikipedia.org/wiki/Christopher_Hills<. Based only on what is found in this table, it seems likely that Hills was aware of some of the precursors to the Overleaf System that are documented in other chapters of this *History* book. This table is typical of the two dozen or so tables found in the *Rainbow Body* book. Some table creators chose to correlate some other items with other chakras, but you get the idea. This one happens to show a number of personality traits, which is why I chose it for inclusion in my *History* book about the Overleaf System. The six columns on the left are the same as shown on Table 22 in the *Rainbow Body* book; the four columns on the right were added by me so that the reader can easily see how some components of the Process/Aspect System schema correlate with the six columns on the left.

Table 1Cb — CHAKRAS ACCORDING TO CHRIS HILLS (1977)						OVERLEAF SYSTEM CORRELATES			
Chakra	Color	Personality	Consciousness	Orientation	Time Sense	Center	Role	Axial	Dialectic
Crown	Violet	Imaginative	Cosmic	Divine Order	Timelessness	Higher Moving (Excitation)	King	Action	Cardinal
Third Eye	Indigo	Intuitive	Future	Future	Present as future	Higher Emotional (Sympathy)	Priest	Inspiration	
Throat	Blue	Idealistic	Conceptual	Memory	Fixer of time	Higher Intellectual (Concept)	Sage	Expression	
Heart	Green	Acquisitive	Security	Security	Chronological time	Impulse	Scholar	Assimilation	Neutral
Solar Plexus	Yellow	Intellectual	Analytical	Thinking	Planning for future	Lower Intellectual	Artisan	Expression	Ordinal
Splenic	Orange	Social	Group	People	Present applied to future	Lower Emotional	Server	Inspiration	
Genital	Red	Sensation	Physical	Action	Immediate moment	Lower Moving	Warrior	Action	

Comments on the table are as follows:

- CHAKRA: The first column shows the standard names (locations) of the chakras. There is disagreement among various sources about the names (and locations) of the lower three chakras. For instance, some alternative names and locations to those given here are Root, Sacral, and Navel. It makes the most sense to me that the Root chakra is the Zeroth chakra and corresponds to the Instinctive Center as Gurdjieff understood it = the physiology Center. The Genital Chakra is also called the Sacral chakra, and I understand this to correspond to the Moving Center and Warrior Role. The Splenic chakra is also called the Navel Chakra, and this makes sense when corresponded with the Emotional Center and Server Role. Some sources do not mention the Solar Plexus Chakra, but it makes sense to me to include this nerve bundle and correlate it with the Intellectual Center and the Artisan Role.
- COLOR: The second column shows the seven rainbow colors commonly associated with the chakras shown in the first column. In sources earlier than this, generally speaking, the older the table, the less agreement with this lineup. Sources have mostly converged on this association of colors with chakras. The chakras do not actually have colors, or if they do, there is no agreement among the clairvoyant sources. Therefore, it is just a convenience to code the chakras with colors with the lowest-vibration, red, at the lowest chakra and the highest vibration, violet, with the highest chakra.

- PERSONALITY: Compare the names of the Personality traits given by Hills with the Centers and Roles in the seventh and eighth columns. The correlation fits well enough; scrambling the Centers/Roles in any way would not produce a better fit.
- CONSCIOUSNESS: Compare the names of the Consciousness traits given by Hills with the Centers and Roles in the seventh and eighth columns. The correlation fits well enough; scrambling the Centers/Roles in any way would not produce a better fit.
- ORIENTATION: Compare the names of the Orientation traits given by Hills with the Centers and Roles in the seventh and eighth columns. The correlation fits well enough; scrambling the Centers/Roles in any way would not produce a better fit.
- TIME SENSE: These sort of make sense to me when comparing them with Overleaf System factors, but it would probably help you to fully understand what he was getting at if you were to read Hills's book.
- CENTER: Because the Centers of the Overleaf System are often correlated with the chakras, they are shown in the seventh column.

There is little doubt in my mind that in the Hills chakra schema, the chakras can be seen to follow the Natural Sequence; more is said about the Natural Sequence in many other places in this *History* book.

The following table is a redrawing and combining of Table 23 (Western) and Table 24 (Bruyere) in the *Rainbow Body* book. Leland titled it "The Western Chakra System" because it was a summary of some things that are shown in other tables in the book derived from various sources. The three columns on the right side of this table show some factors in the Overleaf System, for the convenience of the reader, showing the correlation with the seven columns on the left. Once again, it is fairly obvious that the chakras follow the Natural Sequence.

Table 1Cc — THE WESTERN CHAKRA SYSTEM (ca. 1990)						Bruyere	OVERLEAF SYSTEM		
Numbers	Names	Locations	Glands	Colors	Qualities	Planes	Center	Axial/Role	Dialectic
Seventh	Crown	Anterior fontanel	Pineal or pituitary	Violet	Enlightenment	Divine	Higher Moving (Excitation)	Action King	Cardinal
Sixth	Brow Third Eye	Cavernous plexus	Pituitary or pineal	Indigo	Intuition Imagination	Monadic	Higher Emotional (Sympathy)	Inspiration Priest	
Fifth	Throat	Laryngeal plexus	Thyroid	Blue	Communication	Nirvanic	Higher Intellectual (Concept)	Expression Sage	
Fourth	Heart	Cardiac plexus	Thymus	Green	Love Compassion	Buddhic	Impulse	Assimilation Scholar	Neutral
Third	Plexus Navel	Solar plexus	Pancreas Spleen	Yellow	Will Power	Mental	Lower Intellectual	Expression Artisan	Ordinal
Second	Genital Sacral	Prostate/vagina	Gonads Adrenals	Orange	Sexuality Sensuality	Astral Emotional	Lower Emotional	Inspiration Server	
First	Root	Sacral plexus	Adrenals Gonads	Red	Survival Grounding	Physical Etheric	Lower Moving	Action Warrior	

Comments on the table are as follows:

- NUMBERS: The first column shows the rank of the chakras from First at the low end of the body to Seventh at the high end of the body. This is standard operating procedure. The reason to rank them this way is because the chakras represent developmental stages from lowest to highest in terms of progression or evolution of consciousness.

- **NAMES:** The second column shows the standard names of the chakras. These locations have not changed much over the hundred-year history of the chakra system in the west. Various sources locate the Second and Third chakras in slightly different positions on the body, and this is reflected in the double names in this column. In other words, the Western chakra system is inconsistent, ambiguous, and/or confused.
- **LOCATIONS:** The third column recapitulates the location of the chakras as shown in the second column, but with different nomenclature. In other words, the Western chakra system is inconsistent, ambiguous, and/or confused.
- **GLANDS:** The fourth column shows endocrine glands that are near the location of the chakras. It is common in the chakra lore to associate them with chakras, but one can see from this table that the correlation of chakra with gland is disputable; it is not an exact science. In other words, the Western chakra system is inconsistent, ambiguous, and/or confused.
- **COLORS:** The fifth row shows the rainbow colors that the esotericists have converged on over the 20th Century. These are a conventional convenience, not an actuality.
- **QUALITIES:** The sixth row shows the personality traits or endeavors ascribed to each chakra. The accuracy of the correlation of this column with the Centers and the Roles of the seventh and eighth columns should be obvious.
- **PLANES:** The names of the planes are from Theosophy, and were borrowed verbatim from Table 24 of the *Rainbow Body* book, which summarized the work of a clairvoyant named Rosalyn Bruyere who lived in the middle of the 20th Century. The names of the Cardinal planes differ from those given in Chapter 1A above, “The Seven Planes”, but this is of no significance.
- **OVERLEAF SYSTEM:** Because the numbers and names and locations of the chakras below the heart chakra vary from Western source to Western source, as shown in the table, it is impossible to correlate the Centers with them the way I understand; refer to next section for an explanation.

There is little doubt in my mind that in the Western Chakra System as shown in this table, the chakras can be seen to follow the Natural Sequence schema; more is said about the Natural Sequence in many other places in this *History* book.

The number of tables could be multiplied from other sources, both from the *Rainbow Body* book and innumerable internet websites, but I deem this to be adequate as an introduction. More information is provided in a chapter on chakras in Part One of my book *The Tao of Cosmogony*. For here and now, let's compare the above with the original Michaelian group understanding in the next two sections.

Lower Chakras and Centers

Comparing the tables shown in the previous sections, we note that there is disagreement among the sources about the names and locations of the lower chakras. (The higher chakras, Heart to Crown, do not have this discrepancy among various sources.) What to do? My goal is to find a sensible correlation of Centers with chakras without doing excessive violence to either system. In this *History* book there are other chapters on chakras, and on Centers, so what I say here applies there. My tentative solution, my working hypothesis, my rationale, is as follows.

1. I make the “Root” chakra, also named the “Sacral” chakra — located at the base of the spine — the zeroth Center and zeroth chakra. This makes it correlate with the Instinctive Center as originally understood in the Gurdjieffian teaching; that is, as the Physiology Center. This idea is discussed in Chapter 4F in Part Four, “The Instinctive Center”. The Physiology Center has nothing to do with personality, as the other chakras/Centers do.
2. I make the “Genital” chakra — which some chakra systems regard as the first or second chakra — to be the “first” chakra in my enumeration. This correlates with the Moving Center of Gurdjieff and original Michaelian group, but in the Yarbrow books the lowest Center is the Sexual Center; refer to Chapter 4H in Part Four, “Action Centers”, for a thorough discussion of this discrepancy. To the extent that sexuality is part of this Center (as in Gurdjieff; see next chapter), the first chakra/Center serves the animal, bodily, reproductive function driven by hormones for the perpetuation of the species. The location of the gonads differs between human males and females, and this might have contributed to the confusion in regard to the location of this chakra in the various sources, regarding whether the Genital chakra is the first or second chakra.

3. I make the "Navel" or "Spleen" chakra, to be the second chakra, and have it correspond to the Emotional Center. This makes sense to me as the umbilicus is nurturing in a way that the Emotional Center, and the corresponding Server Role, are nurturing by nature. Also, some kinds of negative emotions are often felt at this location, as indicated by the phrase "butterflies in the stomach". All of the tables show the second chakra as having to do with "social" concerns, which is also the function of Servers in societies.
4. All three of the tables shown above characterize the third chakra as being mental, but some sources omit the "Solar Plexus" chakra. I prefer not to overlook it, because the autonomic nervous system complex at this location on the body is brain-like, and this makes it a reasonable correspondent with the Intellectual Center and the Artisan Role.

Further study might change or refine or embellish what I say here, but this is the best I can do at this time. For instance, some sources correlate the chakras with endocrine glands, and I have not taken the time to do that.

I really believe that the ambiguity problem is with the chakra system, and that the Overleaf System should be used to disambiguate the chakra system. I suggest that the development of the chakra system over the last century and a half since Blavatsky has been converging on the Overleaf System, and my plan is to do whatever I can to nudge it further in that direction.

Chakras per the Original Michaelian Group

There were a couple of sessions during the original Michaelian group when the question of correlation of chakras with Centers came up:

I want to know about "chakras."

The significance probably lies in the fact that so many have become aware of this at all, some not even on the path, or following strange pseudo-paths. These "chakras," of course, correspond to the measurable energy flow from the individual Centers. In other words, the lowest chakra corresponds to the output of the Instinctive Center.

Can the chakras be perceived through the "third eye"?

They are normally perceived through the Emotional Center or gut chakra.

Do the Centers and chakras correspond?

Yes, they do. This is what the yogis perceive when they expound on this. In one able to visualize [see] the auras, this becomes easy, for there is a transitory "puff" of color accompanying significant outputs, such as occurs in the digestion of the major meal of the day or in deep meditation. The gut chakra is Emotional Center; Intellectual Center manifests itself at chest level, and so forth. The Sexual Center can be measured at the level of the thyroid [lower front of the neck]; the Higher Emotional Center at the level of the pineal body; the Higher Intellectual Center at the level of the anterior pituitary. Procreation is handled by the Moving Center in sleeping animals. [SJC, 16 June 1974]

Is there a correlation between energy Centers and chakras?

When one becomes Balanced there is tremendous correlation, yes, for you feel the use of the energy in these spots described as, or called chakras, with the Higher Intellectual Center being, of course, analogous to the highest chakra or the chakra of liberation that places it above the physical body. All the chakras would be felt as energy Centers, yes. At the moment that the Emotional Center was responding to an appropriate situation, this would be felt in the gut chakra. [SJC, 25 January 1975]

This would seem to put the original Michaelian group sequence of chakras/Centers as follows:

Table 1Cd — THE SEVEN CHAKRAS per the ORIGINAL MICHAELIAN GROUP				
RANK	NAME	LOCATION	CENTER	WIKIPEDIA
Seventh	Crown	“pituitary”	Higher Intellectual	Higher Moving
Sixth	Brow	“Pineal”	Higher Emotional	Higher Emotional
Fifth	Throat	“thyroid”	Sexual	Higher Intellectual
Fourth	Heart	“chest”	Intellectual	Instinctive
Third	Plexus/Navel	“gut”	Emotional	Intellectual
Second	Navel/Spleen	“procreation”	Moving	Emotional
First	Sacral/Groin/Root	“lowest	Instinctive	Moving

My comments on this table are as follows.

- RANK: The first column lists the common rank order sequence universally ascribed to the chakras in various modern sources.
- NAME: The second column lists the common, typical, universal names for the chakras in modern sources, which also reveals their location on the body, from the base of the spine to the top of the head. Notice that there is a difference of opinion in the various sources about the locations of the lower three chakras. This has been discussed previously.
- LOCATION: The third column lists the location given to the chakra in the body according to the original Michaelian group channeling. Notice that in no case are the common names of the chakras used in the channeling. To me this indicates that the channel might not have been familiar with the common names of the chakras.
- CENTER: The fourth column lists the Center that corresponds to each chakra according to the channeling. This sequence has a lot of similarities to what I refer to as the ‘Gurdjieff Sequence’ in various parts of this *History* book. The channel was familiar with the Gurdjieffian teachings, so it is not surprising that this sequence shows up here. Whether or not it is accurate is another concern that is addressed elsewhere.
- WIKIPEDIA: The fifth column lists the Center that correlates with the description from the Wikipedia information shown at the beginning of this chapter, and elsewhere. Notice that there is only one correspondence of the original Michaelian group channeling with the Wikipedia presentation on chakras, the sixth chakra. This is another clue — besides the name given to the chakra in the original Michaelian group channeling — that tells us that the channel likely had no understanding of the chakras. The Wikipedia sequence follows what I refer to as the Natural Sequence in various parts of this *History* book.

My informed opinion is that this original Michaelian group channeling is entirely bogus, and therefore it should be dismissed; it simply does not match the consensus of students and expositors of the chakra system reviewed in previous sections of this chapter. Furthermore, the original Michaelian group placement does not match the placements presented by other Michaelian teachings channels in subsequent decades, as we see in the chapter on chakras in Part Four.

Concluding Remarks on Chakras

Notice that among the tables, the higher chakras are not as well-defined or distinguished from one another as the lower chakras. Perhaps this is because experiences of their qualities and characteristics are more ambiguous and less accessible than the experiences of the lower chakras.

Some esotericists teach that there is an eighth chakra, just above the top of the head, representing the etheric or astral body; this is not shown on any of the tables in this chapter, nor is it discussed in this chapter or other chapters in this book, which is about correlation of chakras with Centers.

Notice that there is a disagreement among the tables regarding the names and locations of the lower three chakras. My solution is to make four lower chakras, the lowest, in the zeroth position, corresponds to the

Instinctive Center as Gurdjieff understood it, namely as physiology. That leaves the other three lower centers to easily be correlated with the lower Centers, Moving, Emotional, and Intellectual.

Refer to Chapter 4J in Part Four, “The Seven Chakras”, for a thorough discussion of the correlation of chakras and Centers. It reviews information from Michaelian teachings sources, books and internet websites, subsequent to the original Michaelian group. There you will see that various Michaelian teachings sources do not match what is said in the previous section (they also disagree with each other). There is also a chapter about chakras in Part One of my book *The Tao of Cosmogony*. Chakras also play a part in my book *The Tao of Relationships*. Apologies for spreading this information in several places in this book and several of my other books, but the subject of chakras is connected to several aspects of the Overleaf System and of the Michaelian teachings. The chakra system as understood in esoteric circles also acts as a “fact checker” for the Centers as they could and/or should be understood in the Michaelian teachings.





Chapter 1D

THE SEVEN CENTERS

This is the first chapter in a series of five chapters on precursors to the seven Overleaf System categories, the five categories that had precursors: Center, Soul Age, Role, Attitude, and Chief Feature; if Goal and Mode had precursors in other teachings or psychologies, whether esoteric or exoteric, I have not yet discovered them. These five are presented in the order in which they were revealed to the original Michaelian group. This chapter reviews seven Centers as they were understood in the Gurdjieffian teachings, which were direct precursors to the seven Centers of the Michaelian teachings.

Some of the founding members of the original Michaelian group had previously been associated with a Gurdjieff group, founded by a man named Robert Burton, the Fellowship of Friends, which was active in the San Francisco Bay area starting in 1970. These founding members were otherwise familiar with the Gurdjieffian teachings via books. Georges Gurdjieff originally came from a part of Turkey then dominated by Russia, traveled much, eventually living and beginning to teach in Russia. Later in life he settled in Paris, where he founded a school of teaching which remains to this day. Many Gurdjieffian teachings groups have been founded all over the world. He wrote several books himself, and many books have been written about him and his teachings. I read several of them myself in the 1980's after a friend of mine, when I showed him *Messages from Michael (MFM)*, pointed out that some of the Michaelian terminology and teachings were similar to Gurdjieff.

Of these several aspects of Gurdjieff's teaching that carried over to the original Michaelian group, the first of these to be discussed in this book is that the human personality is expressed through seven "Centers". In the Michaelian teachings, this factor became one of seven Overleaf categories. This is the only one of the seven Overleaf categories that did not originally come from the Michaels — unless one counts Chief Features; refer to Chapter 1F below. Perhaps as one of the consequences of this prior history, some of what Gurdjieff taught about the Centers has transferred into the Michaelian teachings via the original Michaelian group — in my opinion without sufficient examination. That examination will be presented in Part Four of this book, in three chapters dedicated to explaining the Centers as they are understood in the modern Michaelian teachings. Another possible consequence of that prior history is that the names of the Centers are not given in the noun form as all of the other Overleaves are, but are presented as adjectives modifying the word "Center", e.g. Emotional, rather than Emotion. (I reject this tradition in my reformulation of the Overleaf System.)

The Centers per Gurdjieff

To understand what founding members of the original Michaelian group understood about the Centers, one would need to read the same books that they read, books by Gurdjieff himself and by his primary students: Ouspensky, Orage, and Nicoll. Collectively, I refer to these related ideas as the Gurdjieffian teachings. For the *History* book that you are now reading, the following will suffice. Wikipedia has a brief introduction to Gurdjieff's understanding of Centers at [http://en.wikipedia.org/wiki/Centers_\(Fourth_Way\)<](http://en.wikipedia.org/wiki/Centers_(Fourth_Way)<).

In G.I. Gurdjieff's Fourth Way teaching, also known as The Work, centers or brains refer to separate apparatuses within a being that dictate its specific functions. There are three main centers: intellectual, emotional, and moving. These three centers in the human body are analogous to a three storey factory: the intellectual center being the top storey, the emotional center being the middle storey, and the physical center being the bottom storey. The moving center, or the bottom storey is further divided into three separate functions: sex, instinctive, and motor.

In the book *The Fourth Way*, Ouspensky refers to the “center of gravity” as being a center which different people primarily operate from (intellectuals, artists, and sports enthusiasts, for example, might represent each of these centers).

Moving or physical center. This brain is located in the spinal column. This brain makes beings capable of physical actions. Some, but not all, Fourth Way schools have further divided this Center into three distinct parts:

- **Motor:** Controls motor functions. The acts of walking, the physical aspects of talking, as well as even functions that are considered “reflexive”, are all part of this sub-center.
- **Instinctive:** Controls faculties which are completely involuntary. This does not typically encompass “knee-jerk” reactions, nor what we would typically consider reflexes. A common example of the functioning of this center is the contracting of blood vessels to facilitate the pumping of blood.
- **Sexual:** Controls sexual functions.

Emotional or feeling center. This faculty makes beings capable of feeling emotions. This brain is dispersed throughout the human body as nerves which have been labeled as the “nerve nodes”. The biggest concentration of these nerves is in the solar plexus.

Intellectual or thinking center. This center is the faculty which makes a being capable of logic and reasoning. It is located in the head.

Higher centers: While the lower centers are considered separate faculties of one’s material body, one can think of these higher centers as being faculties for “higher bodies”.

Higher-emotional center: faculty of the astral body. It enables one to have sustained states of self-consciousness, self-awareness, and other deep feelings. It does not replace, nor is it an “upgraded” version of the emotional center, as it is a completely separate center.

Higher-intellectual center: faculty of the mental body. It enables one to have sustained states of objective consciousness and superior intellect. As above, it does not replace, nor is it an “upgraded” version of the intellectual center. [retrieved 05 August 2019]

From what can be found in other Gurdjieff sources, the above Wikipedia entry seems to be correct. Almost surely serious Gurdjieff students are responsible for the Wikipedia article.

Note that Gurdjieff had five primary Centers with one of them, the “Moving/Physical” Center, being divided into three parts, the Motor, the Instinctive, and the Sexual parts, for a total of seven Centers/Parts of Centers. This arrangement was not carried forward exactly into the original Michaelian group, which had seven primary Centers, but with the same names and descriptions as Gurdjieff; see below. Both Gurdjieff and the original Michaelian group have an elaborate understanding of Centers and Parts of Centers, but this is not discussed in this book in detail; it is covered in my book *Study Papers on the Original Michaelian Group*.

In Chapter 1J above you can read about something that Gurdjieff called “Level of Being”, which has a partial correlation with the Centers. In that chapter, a student of Gurdjieff named Ouspensky is quoted. He correlates Moving Center with Man #1, Emotional Center with Man #2, and Intellectual Center with Man #3. However, he does not name the Centers that correlate with Man #4, #5, #6, and #7. Reviewing Internet resources, it seems that other students of Gurdjieff came up with different correlations of Man Numbers with Centers beyond the first three. For instance, Robert Anton Wilson at <http://deoxy.org/cirtable.htm#gurd> names them as follows:

The Gurdjieff vibration numbers and the levels of consciousness: [1] Movement center ...; [2] False emotional center ...; [3] False intellectual center ...; [4] False personality ...; [5] Magnetic Center ...; [6] True Emotional Center ...; [7] True Intellectual Center ...; [8] The Essence ... [this internet link is now dead]

Another Internet resource, authored by David Kerr, at <http://www.9starki.com/davidk1.htm>, puts numbers on the top four Centers in a different way:

Ouspensky: ...7. Super Cosmic Conscious ... 6. Higher Mental ... 5. Higher Emotional ... 4. Sexual 3. Conceptual / Thinking ... 2. Emotional / Feeling; ... 1. Physical / Moving. [this internet link is now dead]

What is one to conclude from these discrepancies among those who followed Gurdjieff? It appears that the Gurdjieffian teachings was ambiguous and incomplete, so some of his students and interpreters came up with a different understanding of the Centers. The Michaelian teachings has continued this evolution; subsequent revelations in the Michaelian teachings moved the understanding forward, and this *History* book proposes to move it even further forward.

My summary and conclusions for this section are as follows:

1. The Michaelian teachings has some different understandings from Gurdjieff's about the sequence of the Centers. In the Michaelian teachings, the Sexual and Instinctive Centers are not a part of the Moving/Physical Center as per Gurdjieff, and the higher Centers are reversed in sequence from Gurdjieff, as explained in subsequent chapters.
2. Like the Michaelian teachings, some students of Gurdjieff have separated the Sexual, Moving, and Instinctive Centers from the Physical Center.
3. So, it is acknowledged that the Michaels presented some information about Centering that differs from what the Wikipedia article on Gurdjieffian teachings indicates. Gurdjieff is certainly different from what appeared in *MFM*, but I believe that what appeared in *MFM* is different from what can be found in the transcriptions of the original Michaelian group. This will be covered in chapters in Part Four, one chapter on the Instinctive Center and one chapter on the Cardinal/Ordinal placement of the Sexual and Moving Centers.
4. Notice in the Wikipedia description of the higher Centers, there is reference to the astral and mental "bodies". This is covered in a chapter in my book *The Tao of Cosmogony*.

Centers per Maurice Nicoll

One of the best students of the Gurdjieffian teachings was Maurice Nicoll. His lectures on the teaching were recorded and transcribed and published in five volumes, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky (PCTGO)*. Nicoll was mentioned in the transcriptions of the original Michaelian group (27 December 1973), so it is likely that some of the members were familiar with the books.

In Volume 1 of *PCTGO*, there is much discussion of the Centers, and there are pie charts of four of the Centers as Nicoll understood them. These are shown below, and some commentary that attended the diagrams is quoted, as found at this website ><https://selfdefinition.org/gurdjieff/quotes/nicoll-centers-and-parts-of-centers.htm><:

>>> *Beginning of commentary on Centers extracted verbatim from the website linked above.* <<<

Figure One = Intellectual Center

Intellectual Centre is represented by a circle.

Positive Part of Intellectual Centre

The top half of the circle is divided left to right into 3 arcs as follows:

I. Moving Part

1. Moving Part: [Moving part of moving part of Intellectual Centre]

Repetition of words and phrases, mechanical talking

2. Emotional Part: [Emotional part of moving part]

Curiosity, inquisitiveness, a certain sort of imagination about others

3. Intellectual Part: [Intellectual part of moving part]

Shrewdness, craftiness, cautiousness, small plans

II. Emotional Part

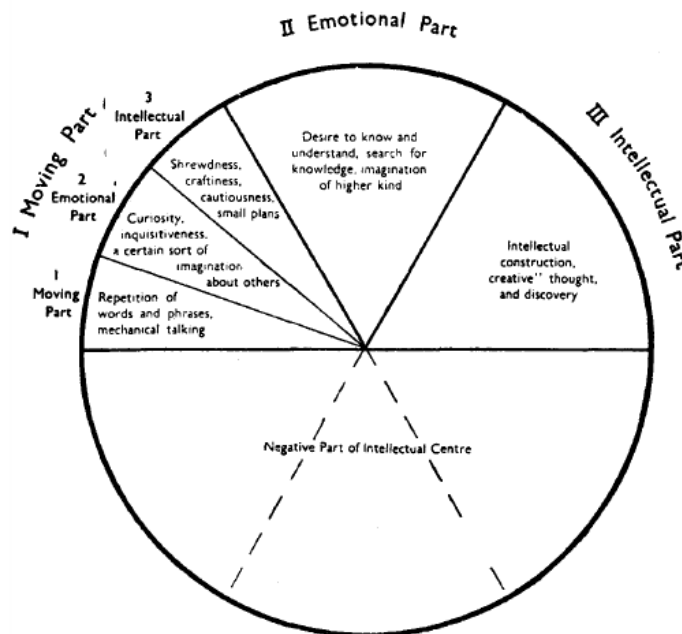
Desire to know and understand, search for knowledge, imagination of a higher kind

III. Intellectual Part

Intellectual construction, "creative" thought, and discovery

Negative Part of Intellectual Centre

Figure I – Intellectual Centre



The bottom half of the circle is labeled Negative Part of Intellectual Centre. No details are given other than dotted lines dividing the half into 3 arcs.

Figure Two = Emotional Center

Emotional Centre is represented by a circle. Positive Part of Emotional Centre: The top half of the circle is divided left to right into 3 arcs as follows:

I. Moving Part

1. Moving Part: [Moving part of moving part] Mechanical expression of the emotions

2. Emotional Part: [Emotional part of moving part] All emotions relating to one's own likes and dislikes. Personal emotions.

3. Intellectual Part: [Intellectual part of moving part] Resultant of small desires, little daily "wills"

II. Emotional Part

Religious emotions, aesthetic emotions, moral emotions, may lead to Conscience

III. Intellectual Part

Artistic creation. (Chief seat of Magnetic Centre)

Negative Part of Emotional Centre

The bottom half of the circle is simply labeled Negative Part of Emotional Centre with no details.

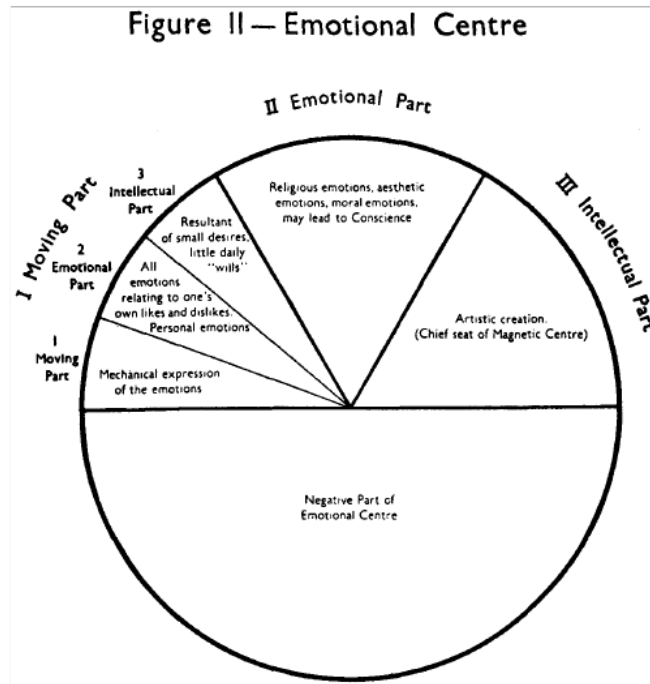


Figure Three = Moving Center

Moving Centre is represented by a circle. Unlike the other three figures, this circle is not divided into an upper half (positive) and lower half (negative). I.e., there is no negative part. Ref: PD Ouspensky: "In the *moving* centre the division into two parts, positive and negative, has only a logical meaning: that is, movement as opposed to rest. It has no meaning for practical observation." *Psychology of Man's Possible Evolution*, Lecture 4.

Positive Part of Moving Centre

The entire circle is divided into thirds, clockwise from the left as follows:

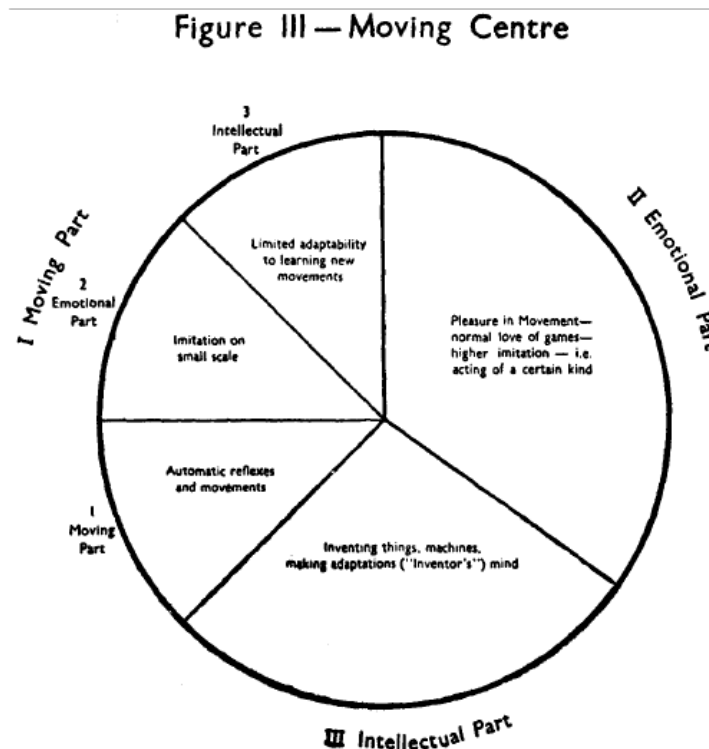
I. Moving Part

1. Moving Part: [Moving part of moving part of Moving Centre] Automatic reflexes and movements

2. Emotional Part: [Emotional part of moving part] Imitation on small scale

3. Intellectual Part: [Intellectual part of moving part] Limited adaptability to learning new movements

II. Emotional Part



Pleasure in Movement — normal love of games — higher imitation — i.e., acting of a certain kind

III. Intellectual Part

Inventing things, machines, making adaptations (“Inventor’s”) mind.

Negative Part of Moving Centre — Does not exist

Figure Four = Instinctive Center

Instinctive Centre is represented by a circle.

Positive Part of Instinctive Centre

The top half of the circle is labeled Positive Part. It is divided left to right into 3 arcs as follows:

I. Moving Part

1. **Instinctive-Moving Part** [instinctive-moving part of moving part] [blank]

2. **Emotional Part:** [emotional part of moving part] Pleasant sensations

3. **Intellectual Part** [intellectual part of moving part] [blank]

II. Emotional Part

Blind animal love (mother) — “instinctive” love — animal jealousy

III. Intellectual Part

Many so-called intuitions belong here and are the work of the Intellectual Part of Instinctive Centre

Negative Part of Instinctive Centre

The bottom half of the circle is labeled Negative Emotional Part. It is divided left to right into 3 arcs as follows:

I. Negative Moving Part

1. **Instinctive-Moving Part** [instinctive-moving part of negative moving part] [blank]

2. **Emotional Part** [emotional part of negative moving part] Unpleasant sensations

3. **Intellectual Part** [intellectual part of negative moving part][blank]

II. Negative Emotional Part

Animal RAGE, desire to kill

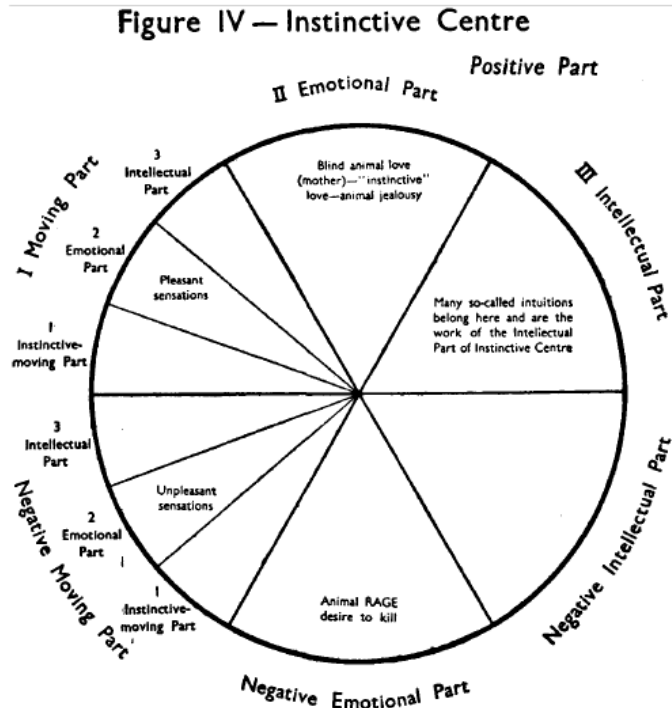
III. Negative Intellectual Part

>>> End of commentary on Centers extracted verbatim from the website linked above. <<<

Comments on Nicoll Diagrams

There is some concern on my part that showing you these complex diagrams and this text might not serve to enlighten you about these four Centers as understood in the Michaelian teachings, because there are significant differences; therefore I offer some comments:

1. The Gurdjieffian view of Centers was complicated and inconsistent. One would not get the idea from the original Michaelian group transcriptions that the Centers and Parts of Centers were as complicated and inconsistent as shown in the Nicoll diagrams; one would get the idea that each of the three lower Centers — Moving, Emotional, Intellectual — was divided into three Parts: Intellectual, Emotional, and Moving, and that there was a positive half and a negative half. Furthermore, reading Michaelian teachings books subsequent to the original Michaelian group does not exhibit this much complexity and inconsistency. The conclusion I draw from this is that the Gurdjieffian view of Centers is not authoritative empirical science that we should blindly follow.



2. Three of the four Centers explicitly were said to have a Positive Part and a Negative Half. This was a precursor to the Michaelian teachings idea of Positive and Negative Poles for all the Overleaves. The Positive and Negative Halves were known to the original Michaelian group.
3. Nicoll's view of the Instinctive Center appears to differ from that found in Ouspensky's book *In Search of the Miraculous* and quoted in Chapter 4F in Part Four, "Instinctive Center". There it was said that the Instinctive Center had only to do with physiology, and that it was a sub-Center to the Physical Center. Here, the Instinctive Center is obviously a Center of its own, and it is said to involve more than physiology; it also involves psychology.
4. The Instinctive Center as represented here appears to include the lower Centers as Parts, but in the Michaelian teachings it also encompasses the higher Centers as Parts. Refer to Chapter 4F in Part Four, "Instinctive Center", for a thorough discussion.
5. In the previous section evidence was presented that some students post-Gurdjieff separated the Instinctive Center from the Moving Center. That appears to be the case here, and it appears to be the case in the Fellowship of Friends (see next section) where original Michaelian group founding members learned of the Centers. This is also the case in Fellowship of Friends member Susan Zannos's book *Human Types — Essence and the Enneagram*. Further research might clarify this history, which is murky to me at this time. The next section is about the post-Gurdjieff innovation provided by the Fellowship of Friends in the 1970s.
6. Note that Nicoll had no place for the Sexual Part of Physical Center in his schema. This makes sense in that there are hints in Ouspensky's book *In Search of the Miraculous* (see below) and original Michaelian group transcriptions that the Sexual Center was considered to be a higher Center.

The Fellowship of Friends

This organization, based on the Gurdjieffian teachings, was initiated in 1970 by Robert Burton. Several founding members of the original Michaelian group were involved in it until late 1972, when they left for 'greener pastures', which turned out to be the Michaels less than a year later. The Fellowship of Friends had a lot to say about the Centers, and some of that was illustrated by a Fellowship of Friends member, a cartoonist named Harold Wirk. Some of his cartoons are reproduced in Volume Two of *Michael Speaks — the Legacy of Sarah Chambers (SJC-2)*. Verbatim text from those cartoons was extracted and placed into the subsections below. The theme of the cartoons was that the categories of playing cards were used as symbols for the four lower Centers (Spades, Hearts, Diamonds, Clubs) and Parts of Centers (Ace, King, Queen, Jack), as follows.

>>> *Beginning of explanation of Centers extracted verbatim from the Harold Wirk Fellowship of Friends cartoons.*
 <<<

Moving Center = Spades

The Ace of Spades is the title card for the Moving Center.

The King of Spades is the title card for the Intellectual Part of Moving Center.

- It is an important and interesting instrument.
 - Well done physical work needs many inventions.
 - Imitating at will the voice, intonations, and gestures of other people, such as actors possess, belongs here.
 - In better degrees, it is mixed with the work of the Intellectual Part of the Emotional Center.

The Queen of Spades is the title card for the Emotional Part of Moving Center.

- Connected chiefly with the pleasure of movement.
- Love of sports and games should belong here, but when Identification and emotions mix with it, it is rarely there, and in most cases the love of sport is in the Moving (Mechanical) Part of either Intellectual or Emotional Centers.

The Jack of Spades is the title card for the Mechanical Part of Moving Center.

- Imitation and the capacity for imitation which plays such a big part in life, belong here.
- All automatic movements which in ordinary language are called "instinctive" belong to it (such as catching a falling object without thinking).

Summary of Moving Center:

- The moving function includes in itself all external movements, such as walking, writing, speaking, editing, and memories of them.
- None of the moving functions are inherent and one has to learn them all as a child learns to walk or as one learns to write or draw.
- Moving Center also includes some strange moving functions which represent useless work of the human machine not intended by nature, but which use up a great quantity of time and energy. These are:
 - Formation of dreams, imagination, daydreaming, talking with oneself, all talking-for-talking's sake, and generally all uncontrolled or uncontrollable manifestations.

Emotional Center = Hearts

The Ace of Hearts is the title card for the Emotional Center.

The King of Hearts is the title card for the Intellectual Part of Emotional Center.

- Power of artistic creation.
- When Intellectual Parts of other Centers are educated, artistic creation may manifest itself in dreams.
- Chief seat of the Magnetic Center when it is fully developed and works with its full power. It is a way to higher Centers.

The Queen of Hearts is the title card for the Emotional Part of Emotional Center.

- Sense of humor or comical
- Religious, aesthetic, moral emotions, and in this case it may lead to an awakening of conscience.
- But with Identification, it may be ironical, sarcastic, derisive, cruel, obstinate, wicked, and jealous — only [except] in a less primitive way than the Mechanical Part of Emotional Center.

The Jack of Hearts is the title card for the Mechanical Part of Emotional Center.

- Consists of the cheapest kind of ready-made humor and a rough sense of the comical.
- Love of being in a crowd, being part of a crowd, attraction to crowd emotions of all kinds.
- Complete disappearance in lower-half animal emotions; cruelty, selfishness, cowardice, envy, jealousy, and so on.

Intellectual Center = Diamonds

The Ace of Diamonds is the title card for the Intellectual Center

The King of Diamonds is the Intellectual Part of Intellectual Center

- Capacity for creation, invention, and discovery.
- It cannot work without attention, and the attention must be controlled and kept there by will and effort.

The Queen of Diamonds is the Emotional Part of Intellectual Center.

- Consists chiefly of intellectual emotion — that is, desire to know or understand.
- Satisfaction of knowing, dissatisfaction of not knowing.
- Pleasure of discovery.
- Requires full attention — but no effort
- Attracted and held by the subject itself, very often thru Identification (called interest, enthusiasm, passion, or devotion)

The Jack of Diamonds is the Mechanical Part of Intellectual Center — or formatory apparatus or formatory center.

- Majority of mankind, Man #1, lives entire existence in this Center.
- Only counts to two.
- All popular theories are formatory
- Works almost automatically, it does not require any attention.
- It cannot think. Continues to work in the same way where circumstances have completely changed.
- Registers impressions, memories, and associations.

Summary of Intellectual Center:

- Mechanical Part — Mechanical without attention or with attention wandering.
- Emotional Part — Attention held by the subject — but without effort.

- Intellectual Part — Attention controlled and held in the subject by will.

Instinctive Center = Clubs

The Ace of Clubs is the title card for the Instinctive Center. The work of the Instinctive Center is very well hidden from us.

The King of Clubs is the Intellectual Part of Instinctive Center.

- The intellectual part serves a very big and a very important role.
- In the state of self-consciousness or approaching it, one can come into contact with the Intellectual Part of Instinctive Center and learn a great deal from it concerning the functioning of the machine and its possibilities. It is the mind behind all the work of the organism, a mind quite different from the intellectual mind.

The Queen of Clubs is the Emotional Part of Instinctive Center.

- We really know, that is, feel and can observe, only the sensory and emotional part.
- All physical emotions; that is, all physical sensations which are either pleasant or unpleasant. All kinds of pain or unpleasant smell, and all kinds of physical pleasure, such as pleasant taste, smell, and so on.
- The five senses: sight, hearing, smell, taste, touch; and all other senses, such as: sense of weight, of temperature, of dryness or moisture, and so on (indifferent sensations, neither pleasant nor unpleasant).

The Jack of Clubs is the Mechanical Part of Instinctive Center.

- The Mechanical Part includes in itself habitual sensations which very often we do not notice at all, but which serve as a background for other sensations.
- Instinctive movements, that is, all the inner work of the organism, all physiology, so to speak, digestion and assimilation of food, breathing, circulation of the blood, all the work of inner organs, the building of new cells, the elimination of worked out materials, the work of glands of inner secretion and so on.

Summary of the Instinctive Center:

- Includes all inner work of the organism.
- All instinctive functions without exception are inherent (no learning required).
- The division in the instinctive Center is: pleasure–pain.
- The negative half of the Instinctive Center is a watchman warning us of danger.

>>> *End of explanation of Centers extracted verbatim from the Harold Wirk Fellowship of Friends cartoons.* <<<

The comments that were made on the Nicoll material also apply to the Fellowship of Friends material, but here I want to emphasize one thing: in the Wikipedia article, the Instinctive Center was a mere Part of the Physical Center. I take this to be the original Gurdjieffian understanding, because that is what I read in Ouspensky's book *In Search of the Miraculous*, and what the Wikipedia article stated. With Nicoll and the Fellowship of Friends, there is the separation of the Instinctive Center from being a mere Part of the Physical Center. Originally, Gurdjieff and Ouspensky, put physiology, not psychology, in the Instinctive Center, but Nicoll and the Fellowship of Friends included personality factors in the Instinctive Center. What is not clear to me is whether the separated Instinctive Center precedes the three lower Centers (in the zeroth position), or succeeds them (in the fourth position). I have yet to find evidence of either. The original Michaelian group put the Instinctive Center in the fourth position of the septenary. This move of position in the septenary is discussed in detail in Chapter 4F in Part Four, "The Instinctive Center".

Although much more could be said, let's let the above be an adequate description of the lower Centers according to Gurdjieff and some of his successors; let's move on to the so-called "higher" Centers.

Higher Centers per Gurdjieff

The description and understanding of the lower Centers — Moving, Emotional, Intellectual — does *not* differ much between Gurdjieff, the Fellowship of Friends, students of Gurdjieff, and the Michaelian teachings community. The description and understanding of the Instinctive Center *does* differ between these groups, and I sort that out in Chapter 4F in Part Four. That leaves the so-called "higher" Centers to discuss in this chapter. Let me quote from Ouspensky in his book *In Search of the Miraculous (ISM)* for these.

Sexual Center

As stated in the Wikipedia article in the first section of this chapter, Gurdjieff taught that the sexual function was a Part of the Physical Center, along with Motor Part and the Instinctive Part. In the following passage quoted from *ISM*, he is ambiguous about whether Sex is a Part of a Center or a Center of its own:

It [sexual center] can [be regarded as an independent center]. At the same time if all the lower storey [Motor, Sexual, Instinctive] is taken as one whole, then sex can be regarded as the neutralizing part of the [triadic partitioned] moving [Physical] center.

Then, to immediately confuse matters even more, he characterized it as being similar to the two higher centers:

In the first place it must be noted that normally in the sex center as well as in the higher emotional and the higher thinking centers, there is no negative side. In all the other centers except the higher ones, in the thinking, in the emotional, in the moving, in the instinctive, in all of these there are, so to speak, two halves — the positive and the negative, affirmation and negation, or “yes” and “no” in the thinking center, pleasant and unpleasant sensations in the moving and instinctive centers.... Sex, in fact, governs all other centers....

Thereafter follows a page where it seems that Gurdjieff hints that the Sexual Center is different from and higher than the lower Centers:

... the energy of other centers which is much lower and coarser than its own. And yet the sex center is very important for the general activity, and particular of the inner growth of the organism, because, working with “hydrogen” 12 [a high-quality energy], it can receive a very fine food of impressions, such as none of the ordinary centers can receive.

That statement reinforces the notion that the Sexual Center was special and apart from the ordinary, lower Centers. The course of this discourse, recounted across three pages of this book, is proceeding from the Sexual Center being a part of a lower Center, to a Center of its own, to somewhat like a higher Center. The discourse continued this progression upward:

The role of the sex center in creating a general equilibrium and a permanent center of gravity can be very big. According to its energy, that is to say, if it uses its own energy, the sex center stands on a level with the higher emotional center. And all the other centers are subordinate to it. Therefore it would be a great thing if it worked with its own energy. This alone would indicate a comparatively very high level of being. And in this case, that is, if the sex center worked with its own energy and in its own place, all other centers would work correctly in their places and with their own energies. [Ouspensky, *ISM*, pp. 257–259]

The phrase, Level of Being, has a chapter of its own in this *History* book, Chapter 1J below. Briefly: there are seven Levels of Being in Gurdjieff’s version of the spiritual path, and the seven steps are characterized by the qualities of the Centers. According to this passage, mastering one’s sexual energy is tantamount to advancing to a very high spiritual level. My book *The Tao of Relationships*, elaborates on this idea considerably.

The last quoted passage could be used as justification for placing the Sexual Center at the top of the hierarchy of Centers. In fact, that is where it has finally landed in the Michaelian teachings community. Overleaf Charts from the original Michaelian group, reviewed in Part Three, place the Sexual Center in the #5 position, among the higher Centers. Subsequent Charts, after the original Michaelian group, move it to the #7 position, and rename it variously Higher Moving, Higher Kinesthetic, or Excitation. This is in keeping with the Gurdjieff assertion that the Sexual Center energizes all the other Centers. More is said about this migration and renaming in Chapter 4H in Part Four, “The Action Centers”.

As an introduction to Gurdjieff’s understanding of two higher Centers, I quote from the same book:

The two higher states of consciousness — “self-consciousness” and “objective consciousness” — are connected with the functioning of higher centers in man. In addition to those centers of which we have so far spoken there are two other centers in man, the “higher emotional” and the “higher thinking”. These centers are in us; they are fully developed and are working all the time, but their work fails to reach our ordinary consciousness. [*ISM*, p. 142]

Higher Emotional Center

In those cases where the work of the emotional center reaches the intensity and speed of existence which is given by hydrogen 12, a temporary connection with the higher emotional center takes place and man experiences new emotions, new impressions hitherto entirely unknown to him, for the description of which he has neither words nor expressions. But in ordinary conditions the difference between the speed of our usual emotions and the

speed of the higher emotional center is so great that no connection can take place and we fail to hear within us the voices which are speaking and calling to us from the higher emotional center. [ISM, pp. 194–195]

It is clear from this passage that Gurdjieff regarded experience of the Higher Emotional Center as very rare and very unusual. This understanding was adopted by the original Michaelian group and by subsequent Michaelian teachings sources.

What is called according to one terminology the “astral body”, is called in another terminology the “higher emotional center”, although the difference here does not lie in the terminology alone. These are, to speak more correctly, different aspects of the next stage of man’s evolution. It can be said that the “astral body” is necessary for the complete and proper functioning of the “higher emotional center” in unison with the lower [centers]. Or it can be said that the “higher emotional center” is necessary for the work of the “astral body”. [ISM, p. 197]

It is clear from these passages that Gurdjieff regarded the Higher Emotional Center as a gateway to what we in the Michaelian teachings and many other esotericists refer to as the Astral Plane. This understanding did not get adopted into the original Michaelian group and into subsequent Michaelian teachings communities. Instead, the Higher Emotional Center is correlated with the sixth plane, a higher plane, not the Astral Plane, which is a lower Plane and which is referred to as the Emotional Plane in many esoteric sources. Refer to Chapter 1A above and to Chapter 4E in Part Four, “The Seven Planes”, for elaboration.

Higher Intellectual Center

The higher thinking center, working with hydrogen 6, is still further removed from us, still less accessible. Connection with it is possible only through the higher emotional center. It is only from descriptions of mystical experiences, ecstatic states, and so on, that we know cases of such connections. These states can occur on the basis of religious emotions, or, for short moments, through particular narcotics; or in certain pathological states such as epileptic fits or accidental traumatic injuries to the brain.... [ISM, p. 195]

It is clear from this passage that Gurdjieff regarded experience of the Higher Intellectual Center as very rare and very unusual. This understanding was fostered in the original Michaelian group and in subsequent Michaelian teachings communities.

The “mental body” corresponds to the “higher thinking center”. It would be wrong to say that they are one and the same thing. But one requires the other, one cannot exist without the other, one is the expression of certain sides and functions of the others. [ISM, p. 197]

It is clear from these passages that Gurdjieff regarded the Higher Intellectual Center as a gateway to what we refer to as the Causal Plane (which is properly named as the Mental Plane). This understanding did not get adopted into the original Michaelian group and into subsequent Michaelian teachings communities. Instead, the Higher Intellectual Center is correlated with the fifth plane, a higher plane, not the Mental Plane, which is a lower Plane in many esoteric sources. Refer to Chapter 1A above and Chapter 4E in Part Four, “The Seven Planes”, for elaboration.

In this section discussing the three higher Centers, I listed them in what I refer to as the Gurdjieff Sequence. That is, Sexual Center, Higher Emotional Center, Higher Intellectual Center; refer to Chapter 2C in Part Two, “Sequences of Overleaves”, for more information about the Gurdjieff Sequence. This sequence repeats the same order as the lower Centers: Moving, Emotional, Intellectual. As documented in Chapter 1C above, “The Chakras”, the original Michaelian group adopted the Gurdjieff Sequence. Two Overleaf Charts that originated in the original Michaelian group showed the higher Centers in the Gurdjieff Sequence.

However, years later, Yarbrow changed this sequence in a couple of ways. First, the Sexual Center was made a lower Center and the Moving Center was made a higher Center; this is documented in Chapter 4H in Part Four, “The Action Centers”. Second, the sequence of the higher Centers were reversed, to become this: Higher Intellectual, Higher Emotional, [Higher] Moving. This change is documented in Chapter 2C in Part Two, “Sequences of Overleaves”. Furthermore, there is an extensive discussion of the nature of the higher Centers in Chapter 4G in Part Four, “The Higher Centers”. There you see my attempt to continue the evolution of an understanding of the higher Centers, beyond Gurdjieff, and beyond the current, mainstream Michaelian teachings community.

Now that we have some of the history of the precursor to the original Michaelian group understanding of Centers, let’s take a look at the original Michaelian group understanding of Centers.

The Centers per the Original Michaelian Group

Because the teaching about Centers originated with Gurdjieff and not with the Michaels, there is no history of their revelations recorded in the original Michaelian group transcriptions as there is with the other Overleaf categories.

Astute and knowledgeable Michaelian students will immediately notice that the way Gurdjieff *originally* understood the Centers, documented in the Wikipedia article quoted above, is somewhat different from the way the original Michaelian group and subsequent Michaelian teachings books understood the Centers. Near as we can tell, also as documented above, there is evidence that the original presentation evolved in the minds of some of Gurdjieff's students, and the original Michaelian group adopted and adapted the latter understanding. We know this because two Overleaf Charts from the original Michaelian group, including the very first one, sequence the Centers as: 1 = Moving, 2 = Emotional, 3 = Intellectual, 4 = Instinctive, 5 = Sexual, 6 = Higher Emotional, 7 = Higher Intellectual.

The two most notable differences that Gurdjieff's students and the original Michaelian group made to the original Gurdjieff understanding are these:

1. What Gurdjieff called the Instinctive Part of Physical Center (the lowest of three lower Centers) became a separate Center and moved to the middle of the Septenary, the Neutral position between the Ordinal ("lower" Center) triad and the Cardinal ("higher" Center) triad. The implications of this move are covered in Chapter 4F in Part Four, "The Instinctive Center". The change in description, from physiology to psychology, is somewhat from Gurdjieff's students as implied by the work of Nicoll and the Fellowship of Friends as documented above, but I have not seen any evidence that the change in location was made by Gurdjieff's students.
2. What Gurdjieff called the Sexual Part of Physical Center (the lowest of three lower Centers) became a separate Center and moved to the lowest position among the higher Centers, forming a triad of higher Centers that repeats the lower triad in terms of what eventually got called "Action, Inspiration, and Expression" — the "Axial" Attributes. The implications of this move are covered in the chapter "Action Centers", in Part Four.

No clues are to be found in the original Michaelian group transcriptions about these significant changes from the original Gurdjieff understanding to the original Michaelian group understanding; it is merely an inference that the original Michaelian group borrowed the new ideas from Gurdjieff's students. However, there are clues, in the same Wikipedia article as quoted above, that it might have happened with a couple of students of the Gurdjieffian teachings that are not documented above. The source in this case is this link: http://en.wikipedia.org/wiki/Centers_%28Fourth_Way%29.

Rodney Collin in his book, *The Theory of Celestial Influence*, says that he believes that the three centers [Instinctive-Moving, Emotional, Intellectual] seem to be a simplification of four centers: the emotional center, the instinctive center, the moving center, and the intellectual center. He believes that there is a clear separate existence of an instinctive and a moving center, as the instinctive center is born complete: nobody teaches the newborn baby how to breathe at birth, or to suck to be fed some hours later; however, it has to learn how to hold his feeding bottle some months later, or to stand and walk by himself some time later yet.

Susan Zannos in her book, *Human Types: Essence and the Enneagram*, writes that the four suits of the common deck of playing cards represent the four lower centers: diamonds for the intellectual center, hearts for the emotional center, spades for the moving center, and clubs for the instinctive center. She shows how the three court cards (jack, queen and king) are used to represent three levels of attention within man for each of the lower centers. She states that the sex center is represented by the ace of each suit, indicating how sex energy enters the other four lower centers. [retrieved ~2011]

This material was removed from the Wikipedia article who knows when after I copied it, but I own both of those books, and can confirm that the information is accurate.

Concluding Remarks on the Centers in the Gurdjieffian Teachings and the Original Michaelian Group

So, it looks as though Rodney Collin separated the Instinctive Center from being a Part of the Physical Center, and Susan Zannos separated the Sexual Center from being a Part of the Physical Center. Whether they were following the lead of other students of the original Gurdjieffian teachings is not clear to me. Collin wrote his book in the 1950s, before the original Michaelian group (and the original Michaelian group members knew of

Collin and his book), but Zannos wrote her book in the 1990s, after the original Michaelian group, so those two are not completely responsible for what we see in the original Michaelian group; perhaps it was Nicoll. Anyway, there are clues as to why the changes were made in Ouspensky's account, as documented above.

I have neither stumbled upon nor researched the answer to this whodunit question. Perhaps the Michaels made the changes but we just did not get the relevant transcription. Perhaps the original Michaelian group members got these changes from their local Gurdjieff group, the Fellowship of Friends. Perhaps some esotericists known to the original Michaelian group made comparisons between Gurdjieff's teaching about the Centers and Neo-Theosophy's teaching about the chakras and thereby upgraded the understanding of the Centers. (There is some discussion of chakras versus Centers in Chapter 2A in Part Two, "Revelation of Overleaves".)

Whatever the source, the original Michaelian group Charts made what I regard as improvements over Gurdjieff, but the original Michaelian group did not completely solve their proper sequencing or nature. That came with contributions from several channels and students in subsequent years. This progress will of course be noted in other chapters in this *History* book.





Chapter 1E

THE SEVEN SOUL AGES

This is the second chapter in a series of five chapters on precursors to the seven Overleaf System categories — the five categories that had precursors: Center, Soul Age, Role, Attitude, and Chief Feature; if Goal and Mode had precursors in other teachings or psychologies, whether esoteric or exoteric, I have not yet discovered them. These five are being presented in the order in which they were revealed to the original Michaelian group. In the previous chapter, we reviewed Centers, which were a part of the Gurdjieffian teachings.

Speaking of which, the Gurdjieffian teachings had a component about spiritual development, which Gurdjieff referred to as Levels of Being. (These are reviewed in Chapter 1J.) The Levels of Being correlate with the Soul Ages because they have the same Septenarian Attributes, but the two septenaries are not the same thing: Level of Being is Gurdjieff's name for spiritual growth within a single lifetime; Soul Age is the name for soul development over multiple lifetimes.

The Soul Ages were the first Overleaf category revealed by the Michaels to the original Michaelian group. I believe that fact says something about its importance to the Michaels, and to us, their students; the Michaelian teachings is all about reincarnation and the ramifications of reincarnation, Soul Age being one of the ramifications.

Many other spiritual and esoteric teachings have spiritual development via reincarnation as a central tenet. Wikipedia, my favorite introductory resource for general information, has an extensive review of the history of this notion: <https://en.wikipedia.org/wiki/Reincarnation>. However, I have found only three teachings that pre-existed the Michaelian teachings that list stages of this development and that provide specific characteristics of the stages such as we find in the Michaelian teachings. Those three teachings are:

- The Jewish Kabbalah, which developed a theory of stages of soul development in the late Middle Ages, if not sooner;
- Theosophy and branches thereof, starting in the late 19th and ending in the mid 20th Century;
- The teachings of Meher Baba, a South Asian enlightened guru, also of the mid 20th Century.

The next section, on the subject of so-called “spiritual evolution”, is a brief introduction to the history of the concept of spiritual growth via reincarnation. It mentions that there are stages thereof, but it does not describe them. After that section, we review the three teachings about Soul Age in three sections.

Note that in previous chapters we found that Planes, Chakras, and Centers follow what I call the Natural Sequence. In this chapter we find the same thing in regard to the seven Soul Ages as espoused by these three sources outside of the Michaelian teachings. For your convenience as you read this chapter, the Attributes of the Natural Sequence are shown in the following table, plus additional rows that name Aspects, aka instantiations, of the Natural Sequence that cover various time scales. As you will see as you read this chapter, these Aspects are relevant to this chapter because they are mentioned herein.

Table1Ea — ATTRIBUTES and INSTANTIATIONS of the NATURAL SEQUENCE SCHEMA							
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
DIALECTIC	-ORDINAL-			=NEUTRAL=	+CARDINAL+		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
DIMENSION	-1-D-	-2-D-	-3-D-	=P-D=	+3-D+	+2-D+	+1-D+
DIRECTION	BACKWARD	DOWNWARD	OUTWARD	COMPLEX	INWARD	UPWARD	FORWARD
PROCESS → ASPECT ↓	TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
CENTER	MOTION	EMOTION	INTELLECT	IMPULSE	CONCEPT	SYMPATHY	EXCITATION
CHAKRA	GONADIC	NAVEL	PLEXUS	HEART	THROAT	BROW	CROWN
ROLE	WARRIOR	SERVER	ARTISAN	SCHOLAR	SAGE	PRIEST	KING
SOUL AGE	INFANT	BABY	YOUNG	MATURE	OLD	TRANSCENDENT	INFINITE
CULTURE	HUNTER-GATHERER	AGRICULTURAL-PASTORAL	TECHNICAL-CIVILIZED	SCIENTIFIC-INFORMATION	HOLISTIC-PHILOSOPHIC	—	—
PLANE	PHYSICAL	ASTRAL	MENTAL	BUDDHAIC	SPIRITUAL	DIVINE	LOGOIC
BIOLOGY	PLANT	ANIMAL	HUMAN	TRANS-HUMAN	—	—	—

My comments on this table are as follows:

1. RANK: The seven stages of progress through the Natural Sequence are ranked, from the left column to the right column.
1. The five rows below the RANK row show the so-called “Attributes” of the stages of the Natural Sequence schema. These Attributes are discussed in more detail elsewhere in this *History* book and in my other books, so I will not explain them here. Please review the names now if you are not already thoroughly familiar with these Attributes, because many references to them are made in this chapter and in this *History* book.
2. All of the rows below the five Rows of Attributes show Aspects of the so-called “Process/Aspect System” (my name for my particular understanding of the structure and meaning of the Overleaf System) that are relevant to this chapter.
3. CENTER: This row shows the seven “Centers” using my preferred names. Learned Michaelian students will note that my preferred names differ from those names preferred by most other Michaelian students. Refer to Chapter 4F (“The Instinctive Center”) and Chapter 4G (“The Higher Centers”) and Chapter 4H (“The Action Centers”) for more information about my rationale for my naming conventions. That the Centers can be arranged in a time-like sequence along with these other time-like sequences was known to Gurdjieff, and he referred to them as Levels of Being, but others, such as myself, refer to them as stages of enlightenment. There is a correlation of the Centers with the Soul Ages in terms of Attributes, and that correlation is represented in this table.
4. CHAKRA: Refer to Chapters 1C and 4J, “The Seven Chakras”, for more information about the names shown in this row of the table. That the chakras can be arranged in a time-like sequence is known to those who have experienced, or heard or read about, the rise of Kundalini energy from the base of the time to the top of the head. There is a correlation of the Chakras with the Soul Ages in terms of Attributes, and that correlation is represented in this table.
5. SOUL AGES: This row shows names for the seven Soul Ages that are commonly used in Michaelian sources. There are other names from sources reviewed in subsequent sections of this chapter.
6. CULTURE: This row shows names for stages of socio-cultural development that humanity in general has gone through up to now, and will supposedly go through in the future. In the Michaelian teachings it is said that humanity on average is making the transition from technical-civilized to scientific-informational because the average Soul Age is shifting from Young to Mature. On page 68 of *More Messages from Michael* (1979), it is said that “civilization will [eventually] become primarily philosophical”, which I assume refers to the time when the average Soul Age is Old.

7. PLANE: These are the names of the seven planes as given in Theosophy. Learned Michaelian students will notice that these names differ from those names accepted by most other Michaelian students. Refer to Chapters 1A and 4E, “The Seven Planes”, for more information about the rationale for this naming convention. One of the pre-Michaelian sources for Soul Age information reviewed further on (Meher Baba) uses the term “planes of consciousness” for what we Michaelian students call Soul Age, and it is well known among Michaelian students that there is a correlation of the two in terms of Attributes; that correlation is represented in this table.
8. BIOLOGY: In the next section of this chapter you will see documentation that the biological evolution of the life forms shown in the last line of the table is analogous to stages of soul development in the way shown.

The Michaelian teachings about Soul Age did not appear in a historical or conceptual vacuum; it is the culmination of a long line of thought about the meaning and purpose of human life, that purpose being the soul’s long-term goal of graduating from the human experience. The next section provides a brief history of that concept of an evolving, developing soul.

Spiritual Evolution

Belief in the evolution of the soul via reincarnation has been extant for millennia. This is briefly documented in a Wikipedia article with the same name as this section heading.

Introduction

Spiritual evolution, also called higher evolution, is the idea that the mind or spirit, in analogy to biological evolution, collectively evolves from a simple form dominated by nature, to a higher form dominated by the Spiritual or Divine. It is differentiated from the “lower” or biological evolution, and thought to be foreshadowed by enlightened beings who have already evolved to this advanced stage. The concept of spiritual evolution is teleological, in contrast to biological evolution.

The metaphor of ‘lower’ and ‘higher’ is appropriate for the subject of biological evolution because fossils of earlier creatures are lower in the geological strata than later biological creatures. In this way, structure in space reflects a structure in time. The space-time metaphor is used many times in this chapter, appearing as ‘lower–earlier’ and ‘higher–later’. The space-time metaphor is extended from this geological-biological phenomenon to the Soul Age phenomenon.

According to the ancient notion that goes by the name, “The Great Chain/Nest of Being” (discussed below and elsewhere in this *History* book), biological evolution and soul evolution are instantiations of the same universal phenomenon over time, and that their evolution occurs in stages, but they involve different components of the cosmos, one “natural” and the other “supernatural”.

Besides that, this notion of biological evolution versus soul evolution is broadly consistent with the notions of Ordinality and Cardinality in the Natural Sequence schema, in that the lower–earlier Ordinal stages are “natural” and the higher–later Cardinal stages are “supernatural” — in some meanings of those words. In my book *The Tao of Cosmogony*, various aspects of biological evolution are discussed in several chapters in [Part IV](#), “Natural Evolution”, and spiritual evolution is discussed in several chapters in [Part II and Part III and Part VI](#). There you will read that both instantiations of evolution, natural and supernatural, are found to follow the Natural Sequence schema. Some esotericists do recognize this; see the next subsection of the Wikipedia article, quoted below.

The last sentence in the quotation referring to “teleology” means to me that biological evolution is generally understood to be driven forward in the present by the past, whereas spiritual evolution is generally understood to be drawn forward in the present by the future, the perceived and desired goal of reunion with divinity.

The Wikipedia article continues:

Theories of spiritual evolution are important in many Occult and Esoteric teachings, which emphasize the progression and development of the individual [soul] either after death (spiritualism) or through successive reincarnations (Theosophy, Hermeticism).

Numerous occult and esoteric teachings, such as Theosophy and Hermeticism and many others, are reviewed in my book *The Tao of Cosmogony*. [Part VI](#) of that book, “Paths to Enlightenment”, is focused on the spiritual growth that one may traverse within a lifetime, but here in this chapter in this *History* book the focus is on the spiritual evolution that is said to take place over the span of many lifetimes. My research indicates that the

stages of spiritual evolution toward enlightenment within a lifetime have the same Natural Sequence Attributes as the stages of evolution of the soul via reincarnation.

Spiritual evolution is just another component of a general, universal notion that originated in antiquity:

The Great Chain of Being

The concept of the great chain of being [was] developed by Plato and Aristotle, whose ideas were taken up and synthesised by [the Neo-Platonist] Plotinus. Plotinus in turn heavily influenced Augustine's theology, and from there [Thomas] Aquinas and the Scholastics. The Great Chain of Being was an important theme in Renaissance and Elizabethan thought, had an under-acknowledged influence on the shaping of the ideas of the Enlightenment and played a large part in the worldview of 18th century Europe. And while essentially a static [space-like] worldview, by the 18th and early 19th century it had been "temporalized" [also viewed as time-like] by the concept of the soul ascending or progressing spiritually through the successive rungs or stages, and thus growing or evolving closer to God. It also had at this time an impact on theories of biological evolution.

Wikipedia has a lengthy article on the subject: >https://en.wikipedia.org/wiki/Great_chain_of_being<.

It is common to visualize the Great Chain of Being in space-like terms, as a ladder with rungs or steps or levels from lower to higher that the components of the universe sit on. It comes naturally to classify beings in terms of different kinds or types, and present them in a diagram as a sequence based on one parameter or another. It is also possible to regard the Great Chain of Being in time-like terms, as stages of evolution or development along one parameter or another. As it so happens, time-like evolution is no more smoothly continuous than space-like kinds or types are; distinctions exist between space-like levels and distinctions exist between time-like stages. Notice that I prefer the word "levels" for the space-like sequence of *beings* and the word "stages" for the time-like sequence of *doings*.

The Wikipedia article continues:

[Philosopher] E. F. Schumacher, author of *Small is Beautiful*, has recently proposed a sort of simplified Great Chain of Being, based on the idea of four "kingdoms" (mineral, vegetable, animal, human). Schumacher rejects modernist and scientific themes, his approach recalling the universalist orientation of writers like [theologian] Huston Smith, and likely contributing to [philosopher] Ken Wilber's "holonomic" hierarchy or "Great Nest of Being".

The Great Chain/Nest of Being was discussed in previous chapters, namely Chapter 1A on Planes, in Chapter 2C on Sequences, and is discussed in subsequent chapters in this *History* book. Basically and briefly, the so-called "holonomic" notion of Ken Wilber appears in the Natural Sequence schema as the notion that each higher-later level-stage contains and transcends ('nests' within it) the earlier-lower level(s)-stage(s). Many Michaelian students might not be familiar with that phrase (Great Chain/Nest of Being), and they probably aren't familiar with that word (holonomic), but the phenomenon to which the phrase and the word point make an appearance in the Michaelian teachings: the seven Life-Stages (aka Internal Monads) are said to be a subset of Levels, the seven Levels are said to be a subset of seven Soul Ages, the seven Soul Ages are said to be a subset of seven sub-planes, and the seven sub-planes are said to be a subset of seven planes. In this way, and others, the Michaelian teachings endorses the nested hierarchy of the Great Chain/Nest of Being.

Regarding Schumacher's assertion of evolution from "mineral > vegetable > animal > human", that can be fit into the Natural Sequence schema as follows: mineral = Stage Zero = the previous septenary being the inanimate foundation for the animate world; vegetable = Stage One; animal = Stage Two; human = Stage Three. The correlation with the Centers is: plant = Motion Center, animal = Emotion Center, and human = Intellect Center. This correlation is discussed at length in my book *The Tao of Cosmogony*, in **Part IV, "Natural Evolution", in Chapter IV-x, "Evolution of Life"**. One of the core beliefs of spiritualists is that this evolution continues beyond the kind of life that is contained within physical bodies that are subject to biological evolution along the spectrum of Centers; see next quotation:

Spiritualism

Spiritualists reacted with uncertainty to the theories of [biological] evolution in the late 19th and early 20th century. Broadly speaking, the concept of [biological] evolution fit the spiritualist thought of the progressive development of humanity. At the same time, however, a belief in the animal origins of man threatened the foundation of the immortality of the spirit, for if man[kind] had not been created, it was scarcely plausible that he would be specially endowed with a spirit. This led to spiritualists embracing spiritual evolution.

In the 19th century, Anglo-American Spiritualist ideas emphasized the progression of the soul after death to higher states [planes] of existence, in contrast to Spiritism which admits to reincarnation [on the Physical Plane].

Spiritualism taught that after death, spirits progressed to new spheres of existence [planes]. According to this idea, evolution occurred in the spirit world “at a rate more rapid and under conditions more favorable to growth” than encountered on earth.

Refer to Chapters 1A and 4E, “The Seven Planes”, in this *History* book.

According to the Michaelian teachings, both Spiritualism and Spiritism are correct with their doctrines about the evolution of the soul. The point to be emphasized here is that the evolution of the soul via reincarnation in seven Ages on the Physical Plane is a preview of the further evolution of what is known in the Michaelian teachings as the “essence” or “spark” via experience on the six planes that are higher—later in the Great Chain/Nest of Being. Evidence presented in this chapter and other chapters in this *History* book shows that both Soul Ages and planes follow the Natural Sequence schema.

The Wikipedia article continues:

The biologist and spiritualist Alfred Russel Wallace (1823–1913) believed that qualitative novelties could arise through the process of spiritual evolution, in particular, the phenomena of life and mind. Wallace attributed these novelties to a supernatural agency. Later in his life, Wallace was an advocate of spiritualism and believed in an immaterial origin for the higher mental faculties of humans. He believed that evolution suggested the universe had a [teleological] purpose, and that certain aspects of living organisms are not explainable in terms of purely materialistic processes. In a 1909 magazine article entitled *The World of Life*, which he later expanded into a book of the same name, Wallace argued in his 1911 book *World of Life* for a spiritual approach to evolution and described evolution as “creative power, directive mind, and ultimate purpose”. Wallace believed natural selection could not explain intelligence or morality in the human being, so [he] suggested that non-material spiritual forces accounted for these. Wallace believed the spiritual nature of man could not have come about by natural selection alone, the origins of the spiritual nature must originate “in the unseen universe of spirit”.

Robert Broom in his book *The Coming of Man: Was it Accident or Design?* (1933) claimed that “spiritual agencies” had guided evolution as animals and plants were too complex to have arisen by chance. According to Broom there were at least two different kinds of spiritual forces, and psychics are capable of seeing them. Broom claimed there was a plan and purpose in evolution and that the origin of Homo sapiens is the ultimate purpose behind evolution. According to Broom “Much of evolution looks as if it had been planned to result in man[kind], and in other animals and plants to make the world a suitable place for him to dwell in.”

The Anglo-American position recalls (and is presumably inspired by) 18th century concepts regarding the temporalization [viewing it as time-like] of The Great Chain of Being. Spiritual evolution, rather than being a physical (or physico-spiritual) process is based on the idea of realms or stages through which the soul or spirit passes in a non-temporal, qualitative way.

An enormous amount of work has been done in classifying biological beings (plants, animals, humans), showing how they are related to each other in the metaphorical ‘tree’ of life, but before the Michaelian teachings came along, only minor work had been done on clarifying the evolution of the soul in terms of the qualities and characteristics of its developmental stages — on the Physical Plane and above. I suggest that the details of the Michaelian teachings revelation about the Soul Ages and the ever-larger Composites (refer to Chapter 4E) of soul families is one of the Michaelian teachings’ most significant contributions to the notion of the progressive revelation about spiritual evolution recapitulating biological evolution.

The Wikipedia article continues:

Theosophical conceptions

Theosophy presents a more sophisticated and complex cosmology than Spiritualism, although coming out of the same general milieu. H.P. Blavatsky developed a highly original cosmology, according to which the human race (both collectively and through the succession of individual reincarnation and spiritual evolution) passes through a number of Root Races, beginning with the huge ethereal and mindless Polarian or First Root Race, through the Lemurian (3rd), Atlantean (4th) and our present “Aryan” 5th Race. This will give rise to a future, Post-Aryan 6th Root Race of highly spiritual and enlightened beings that will arise in Baja California in the 28th century, and an even more sublime 7th Root Race, before ascending to totally superhuman and cosmic states of existence.

This Theosophical notion of Root Races reminds me of what anthropologists call socio-cultural evolution in the pre-history and history of humankind. Root Races are reviewed in **Part II, Chapter X-x**, and socio-cultural evolution is reviewed in **Part IV, Chapter X-x**, in my book *The Tao of Cosmogony*. In the Michaelian teachings, it is said that the socio-cultural history of humankind as a whole has developed through stages that correspond with the younger Soul Ages. The reason given for this is that Infant Souls, then Baby Souls, then

Young Souls were in the majority during those earlier socio-cultural stages. It is said that humankind is now in the transition between the predominance of Young Souls incarnate on the planet, and the predominance of Mature Souls on the planet. It is said that in the distant future, humankind will be dominated by Old Souls.

The Wikipedia article continues:

Blavatsky's ideas were further developed by her successors, such as C.W. Leadbeater, Rudolf Steiner, Alice Bailey, Benjamin Creme, and Victor Skumin, each of whom went into huge detail in constructing baroque cycles of rounds, races, and sub-races....

Theosophy has an online resource, ><https://theosophy.wiki><, which is presented in the same style as Wikipedia. There you can do a search on these terms — cycles, rounds, races — and see that their notion of the evolution of the soul and groups of kindred souls on the planes beyond the physical is somewhat similar to the Michaelian teachings, especially regarding the nested septenarian hierarchy. In this chapter I am only going to discuss Soul Age, and leave the discussion of the various Theosophical septenaries for a chapter in my book *The Tao of Cosmogony*.

The Wikipedia article continues:

Although including elements of the science of her day as well as both eastern and western esoteric thought, Blavatsky rejected the Darwinian idea that man evolved from apes, and most subsequent esotericists followed this lead. Darwinism, with its explanation of evolution through material factors like natural selection and random mutation, does not sit well with many spiritual evolutionists, for whom evolution is initiated or guided by metaphysical principles or is [teleologically] tending towards a final spiritual or divine state. It is believed by Theosophists that humans are evolving spiritually through a series of esoteric initiations and in the future humans will become esoteric masters themselves as their souls gradually rise upward through the spiritual hierarchy over the course of eons as they reincarnate....

According to the Michaelian teachings as well as Theosophy, individual humans, and humankind in general, are evolving through a standard, predictable series of “initiations” or steps in a hierarchy, “hierarchy” being another name for the Great Chain/Nest of Being, which cannot be, and cannot do, other than abide by the logical and mathematical structure of space and time established by the Tao.

The Wikipedia article continues:

Rosicrucians

Rosicrucians view the world as a training school, which posits that while mistakes are made in life, humans often learn more from mistakes than successes. Suffering is considered as merely the result of error, and the impact of suffering on the consciousness causes humans to be active along other lines which are found to be good, in harmony with nature. Humans are seen as spirits attending the school of life for the purpose of unfolding latent spiritual power, developing themselves from impotence to omnipotence [Action Axis] (related also to development from innocence into virtue [Inspiration Axis]), reaching the stage of creative gods at the end of mankind's present evolution: Great Day of Manifestation.

This view has been compared with epigenesis, which views the development of [Stage One] plants, [Stage Two] animals, and fungi as a process in which plants, animals, and fungi develop from a seed, spore, or egg through a sequence of steps in which cells differentiate and organs form.... In esoteric spirituality epigenesis is the idea that since the mind [Expression Axis] was given to the [Stage Three] human being, it is the original creative impulse which has been the cause of all of mankind's development. According to this approach, humans build upon that which has already been created, but add new elements because of the activity of the spirit. Humans have the capacity, therefore, to become creative intelligences — creators. For a human to fulfill this promise, his training should allow for the exercise of originality, which distinguishes creation from imitation. When epigenesis becomes inactive, in the individual or even in a race, evolution ceases and degeneration commences.

Rosicrucianism is discussed **in chapters in my book *The Tao of Cosmogony* and in my book *The Synthesis***. There you will read that the esoteric notion of a repeated septenarian hierarchy is espoused and developed in detail.

Early in this section we noted that the evolution of life forms — starting from mineral (Stage Zero) and evolving to vegetable (Stage One, Action) and then to animal (Stage Two) and then to human (Stage Three) — was presented as an analogy for stages in the evolution of the soul. Here we see hints of that same evolution, but stated in what amounts to the Action Axis and the Inspiration Axis and the Expression Axis. This idea is more than hinted at in the sources reviewed in subsequent sections.

The Wikipedia article continues:

Neo-Vedanta

According to Gosling, Swami Vivekananda based most of his cosmological and biological ideas on Samkhya. Influenced by western thought and esotericism, Vivekananda and Sri Aurobindo developed a view on reincarnation in which an involution of the Divine into matter takes place, and the person has to evolve over multiple lives until the Divine gains recognition of its true nature and liberation is attained....

Sri Aurobindo and Pierre Teilhard de Chardin both describe a progression from inanimate matter to a future state of Divine consciousness. Teilhard de Chardin refers to this as the Omega Point, and Sri Aurobindo as the Supermind.

Aurobindo and Chardin are discussed in [chapters in my *Tao of Cosmogony* and *Synthesis* books.](#)

It seems to me that the quotation above is referring to both the evolution of Soul Age during reincarnation on the Physical Plane and to the continued evolution of the soul (essence, spark) thereafter on the higher-later planes. Evidence and argument indicate that the Natural Sequence pattern applies to both time scales.

The Wikipedia article continues:

Teilhard, who was a Jesuit Paleontologist who played an important role in the discovery of Peking Man, presented a teleological view of planetary and cosmic evolution, according to which the formation of atoms, molecules, and inanimate matter is followed by the development of the biosphere and organic evolution, then the appearance of man and the [so-called] noosphere as the total envelope of human thought. According to Teilhard evolution does not cease here but continues on to its culmination and unification in the Omega Point, which he identifies with Christ.

Note the distinct categories mentioned here as 'links' in the Great 'Chain' of Being. The GCB is not like a rope or a cable; evolution 'up' through the 'chain' is not a smooth, continuous development. In my book *The Tao of Cosmogony*, much is said about the reasons for the division of the cosmos into distinct space-like levels and time-like stages, with obvious, though porous, boundaries between the levels and stages. So it is with Soul Age:

New Age

New Age thought is strongly syncretic. A common theme is the evolution [Soul Age septenary] or the transcendence [enlightenment septenary] of the [individual] human or collective planetary [socio-cultural] consciousness in a higher state or higher "vibratory" (a metaphor taken from G. I. Gurdjieff) level.

By "syncretic", the quotation means that the New Age movement has borrowed ideas from many and various philosophical and spiritual traditions and teachings. The same can be said for the Michaelian teachings, and this is documented in my book *The Synthesis: The Michaelian Teachings as Perennialism*. This Part One of this *History* book, "Precursors to the Overleaf System", begins to document the same point.

In the quotation above we see an acknowledgment in the New Age mindset that, as the quantity of enlightened individuals increases, and as the average Soul Age of the population rises, the socio-cultural status of humanity on average also rises, which is reasonable and to be expected. Some sources, such as Wikipedia, make mention of, but do not always make as clear and thorough a distinction between these three instantiations in the Great Chain of Being having to do with the evolution of humans and of humanity. The briefest septenary in this triad is often referred to as enlightenment, and that is documented in this *History* book (in Chapter 1) as Gurdjieff's "Levels of Being". The intermediate septenary in this triad is the subject of this chapter, on Soul Age. The longest septenary has to do with socio-cultural evolution, which is briefly mentioned numerous times in this *History* book, and is discussed in detail in my book *The Tao of Cosmogony*.

The Wikipedia article continues:

David Spangler's communications speak of a "New Heaven and a new Earth", while Christopher Hills refers (perhaps influenced by Sri Aurobindo) to the divinization of man.

The so-called "divinization" spoken of here has a correlate in the Michaelian teachings, namely that the end point of the evolution of the collective or composite souls of humanity is the Infinite Soul, with an intermediate step being the Transcendental Soul.

The Wikipedia article continues:

[The book] *Jonathan Livingston Seagull* narrated the idea of evolution in a fascinating fashion. James Redfield in his novel *The Celestine Prophecy* suggested that through experiencing a series of personal spiritual insights, humanity is becoming aware of the connection between our evolution and the Divine. More recently in his book *God and*

the Evolving Universe: The Next Step in Personal Evolution (2002) co-written with Michael Murphy, he claims that humanity is on the verge of undergoing a change in consciousness. It is also known as the path of Ascension.

The so-called “path of Ascension” does not happen in a smooth, continuous evolution; it happens in stages, which is to say that the periods of *evolution* are delineated by periods of *revolution*:

STAGE THEORIES

The idea of a spiritual evolution finds contemporary expression in a number of stage theories, inspired by Sri Aurobindo, Jean Gebser, and Piaget, among others. In these models, human development, both individual [Life-Stage] and collectively [socio-cultural], is conceptualized as going through a number of structural stages, from the primitive psychophysical genesis [Ordinal Action] to the full-grown rational, cognitive [Ordinal Expression] and moral [Ordinal Inspiration] abilities, and beyond to transpersonal [Cardinal] stages in which unconscious drives are fully recognized and integrated, and the sense of a separate identity is loosened or abandoned.

Aurobindo’s work is reviewed in two of my other books, namely *The Tao of Cosmogony*, and *The Synthesis: The Michaelian Teachings as Perennialism*. Gebser and Piaget are discussed in my book *The Tao of Cosmogony*, in Part V, “Developmental Psychology”.

One point to be emphasized here regarding this quotation: notice the hints that the “structural stages” have the characteristics and qualities of the Natural Sequence schema, namely the Dialectic (Ordinal, Neutral, Cardinal) and Axial (Action, Inspiration, Expression, Assimilation) Attributes. This provides you with a preliminary clue to these Septenarian Attributes as they are applied to the Soul Ages in subsequent sections of this chapter.

Another point to be emphasized here is that the Life-Stages, aka Internal Monads (see Chapter 4Q, “The Seven Life-Stages”), follow the same Natural Sequence schema as the Soul Ages and socio-cultural evolution, because all three time-scales of evolution are septenaries in the Great Chain/Nest of Being. These three are in addition to the stages of biological evolution mentioned previously.

The Wikipedia article continues:

Spiral dynamics

An interpretation of social [cultural] and psychological development [Life-Stages] that could also be considered a theory of spiritual evolution [Soul Age] is spiral dynamics, based on the work of Clare W. Graves. Spiral Dynamics posits a series of stages through which human’s cultural development progresses — from a survival-based hunter-gatherer stage to a magical-tribal-agrarian stage to a city-building-invading stage to a mythic-religious-empire stage to a rational-scientific-capitalist stage to a green-holistic-inclusive stage and then ascending to a second tier where all the previous stages are contemplated and integrated and a third transpersonal tier where a spiritual unity or Omega point is eventually reached, which all the other stages are struggling to embody. He feels that individuals in each of the meme-plexes/stages can ascend to the peak of consciousness — these being the prophets, visionaries, and leaders of any region/age.

Spiral Dynamics was reviewed in a section in a previous chapter in this Part of this *History* book, namely Chapter 1B, “Personality Typologies”. There you will read that its stages correlate well with the Soul Age stages. There you will also read that Spiral Dynamics is an excellent blend and extension of what the Michaels have to say about three septenarian time tracks in the Great Chain/Nest of Being, namely Life-Stages (aka Internal Monads), Soul Ages, and socio-cultural evolution. A much more extensive review of Spiral Dynamics is found in my book *The Tao of Cosmogony*, in Part VI, “Developmental Psychology”, where it is a chapter among many other chapters, including chapters on Jean Gebser and Jean Piaget, mentioned above, and including Wilber, mentioned below:

Ken Wilber

More recently the concept of spiritual evolution has been given a sort of respectability it has not had since the early 19th century through the work of the integral theorist Ken Wilber, in whose writings both the cosmological [Soul Age] and the personal [Life-Stages] dimensions are described. In this integral philosophy (inspired in part by the works of Plotinus, Hegel, Sri Aurobindo, Eric Jantsch, and many others) reality is said to consist of several [space-like] realms or [time-like] stages, including more than one of the following: the physical, the vital, the psychic, (after the Greek psyche, “soul”), the causal (referring to “that which causes, or gives rise to, the manifest world”), and the ultimate (or non-dual), through which the individual progressively evolves. Although this schema is derived in large part from Tibetan Buddhism, Wilber argues (and uses many tables of diagrams to show) that these same levels of being are common to all wisdom teachings. Described simplistically, Wilber sees humans developing through several stages, including magic, mythic, pluralistic, and holistic mentalities. But he also sees

cultures as developing through these stages. And, much like Hegel, he sees this development of individuals and cultures as the evolution of existence itself. Wilber has also teamed up with Don Beck to integrate Spiral Dynamics into his own Integral philosophy, and vice versa. [https://en.wikipedia.org/wiki/Spiritual_evolution — retrieved 28 December 2022]

The various stages of Wilber's so-called "Integral" psychology–philosophy–theology–cosmology are correlated with the various stages of components of the Michaelian teachings, specifically the Natural Sequence schema, in my book *The Tao of Cosmogony*. That correlation will not be summarized here.

But what I will summarize is this: the point of this section was to demonstrate that the notion of the evolution, in stages, of a non-material component of the human experience that transcends lifetimes has been a component of many philosophies and world religions for thousands of years. Besides these revelations, the concept is also a component of modern-day empirical research in developmental psychology. Now that we have established that background information, we can go on to ask this: what are the qualities and characteristics of those stages? My research so far has discovered that the Jewish Kabbalah might have been the first to define and codify and systematize the stages, and it so happens that it is consistent with the pattern revealed by the Michaels.

Kabbalah

In Chapter 1A, "The Seven Planes", I introduced the reader to my understanding of the correlation of the *olamot* (singular *olam*) of the Jewish Kabbalah with the planes of other esoteric cosmologies. In this section of this chapter, I discuss yet another aspect of the Kabbalistic teaching, one that is functionally equivalent to the Soul Ages as presented in the Michaelian teachings. Reincarnation is one of the central teachings of the Kabbalah, just as it is with the Michaelian teachings, and it so happens that Kabbalists have formulated a structured framework for this aspect of their teaching. It is the oldest such structured teaching about Soul Ages that I have stumbled upon so far in my research on this topic. Some of the ideas were espoused in a document called the *Zohar*, but the date of its authorship is disputed; it could have been as early as the 2nd Century CE, or at the latest it was the 13th Century CE; you can read about that here: <https://en.wikipedia.org/wiki/Zohar>.

Following is a quotation extracted from the book *Kabbalah for Dummies [KFD]*, authored by Arthur Kurzweil and published in 2006. In the quotation, the *italicized* words are Hebrew words transliterated into the Roman alphabet. Underlined words within the quotations are my emphasis, to call attention to correlates with features of the Michaelian teachings. Also included are some explanatory words or phrases in [brackets], and I have inserted some commentary, interspersed within the quoted text. I also use my preferred names for the Centers, which are in the noun form rather than in the traditional adjective form (in order to be consistent with all the other names of Overleaves). Some of this discussion might be hard to follow, so a table is included near the end of this section.

Kabbalists conceive of the soul as having five levels. Each level has a name and represents aspects of the divine soul in man. The five levels of the soul are:

1. *Nefesh*: The **lowest** and most basic aspect of the soul. Sometimes, the word "*nefesh*" is used more generally to refer to the soul. *Nefesh* animates existence and gives the human body its ability to move, its life force, and its ability to reproduce. The level of the soul called *nefesh* corresponds to the world of action. People living on the level of *nefesh* share it with animals. These people simply move, breathe, and are alive.

The level of the soul described above correlates with the Infant Soul (and the Motion Center and the Warrior Role).

2. *Ruach*: The **second** level of the soul. *Ruach* is often translated as spirit. The level of the soul called *ruach* corresponds to the world of formation and emotions. People living on the level of *ruach* not only are alive but also experience the range of human emotions including love, compassion, humility, and awe.

The level of the soul described above correlates with the Child Soul (and the Emotion Center and the Server Role).

3. *Neshama*: The **third** level of the soul. The word "*neshama*" is sometimes used informally to refer to the soul in general, but *neshama* really refers to the higher soul, corresponding to the world of creation and ideas. People living on the level of *neshama* think, meditate on God, and reach for an intellectual grasp of the world and the Divine.

The level of the soul described above correlates with the Young Soul (and the Intellect Center and the Artisan Role).

4. *Chaya*: The **fourth** level of the soul. The level called *chaya* corresponds to that which goes on in the spiritual world of emanation. People living on the level of *chaya* pierce through the worlds of emotion and ideas and enter spiritual realms that are almost impossible to describe. They begin to grasp spiritual reality and see that they're far more than bodies that are born, live, and die.

The level of the soul described above correlates with the Mature Soul (and the Impulse Center and the Scholar Role).

5. *Yechida*: The **fifth** level of the soul. This level is called the most inward point of the divine spark. Kabbalists see *yechida* as beyond all the four worlds ... and the actual point in which the soul and the Divine make contact. People living on the level of *yechida* have reached the point of contact between the soul and God.

The level of the soul described above correlates with the Old Soul (and the Concept Center and the Sage Role).

What's the point of all these levels? Well, the point of the levels is the point of life, and the point of life, according to Kabbalah, is to realize one's spiritual potential and ultimately connect with the Divine within oneself. [KFD, pp. 99–100]

These descriptions do not present an understanding of the levels or aspects of soul in terms of the development of the soul over the course of reincarnations; that idea is presented further on. The understanding presented here is that all of these levels of the soul exist in us simultaneously, but that we manifest and emphasize them at various times in our lives. This notion is made clearer further on.

Of course, there is a fuller description of these levels of soul in that book, and in other sources. For instance, some years ago, while looking through the library of a friend whom I was visiting, I found a book by a Rabbi about Jewish views of soul, afterlife, and reincarnation: *Does the Soul Survive? A Jewish Journey to Belief in Afterlife, Past Lives, and Living with Purpose (DTSS)*, by Rabbi Elie Kaplan Spitz. Rabbi Spitz's sources were mostly from traditional Jewish teachings and from Jewish mystics. I later purchased my own copy. Following is the verbatim quote, with my explanatory and correlative comments in [brackets] as usual. It is a lengthy quote, and you will see in it stages that can be applied to various scales of personal experience. Hebrew words are italicized, and underlined words provide correlations with components of the Process/Aspect System–Natural Sequence scheme.

The soul is composed of nestled, complementary qualities. The *Zohar* [a primary text of Kabbalah] describes three dimensions of soul — *nefesh*, *ruach*, and *neshamah* (the same three words for breath) — and correlates them with facets of inner human existence [like the Centers]. *Nefesh* is linked to *assiyah*, the physical world [plane] of action [Ordinal Action = Motion Center = Physical Plane]; *ruach* is in the domain of *yetzirah*, the world [plane] of feelings [Ordinal Inspiration = Emotion Center = Astral Plane]; *neshamah* is in the world [plane] of *beriyah*, thoughts [Ordinal Expression = Intellect Center = Mental Plane]; the next realm of creation is *atzilut*, divine transcendence identified with intuition [Neutral Assimilation = Impulse Center = Akashic Plane], and later linked by Isaac Luria [mystic Jewish expositor of Kabbalah] with the highest levels of soul, *chayah* and *yechidah*. On a more cosmic level it describes them as separate realms of creation [like the planes]. Understanding Judaism's approach to soul requires an examination of these three dimensions of soul as described in the *Zohar*.

As I said at the beginning of this section, a correlation of the Kabbalistic notion of planes was made with other esoteric teachings in Chapter 1A above, "The Seven Planes"; here the Kabbalistic notion of levels of the soul are correlated with those planes.

Soul on the most **primary** level of human existence is called *nefesh*, representing the realm of action and physical pleasure. Our bodies are the foundation of our lives and we are fundamentally physical beings. With our bodies we act in the world.

The level of the soul described above correlates with the Infant Soul (and the Motion Center and the Warrior Role).

At the **next** level, *nefesh* supports and connects with *ruach*, the realm of feelings, which enables personality and the expression of love. Animals, too, have a body and feelings and thus have soul, but one that is limited to the lower dimensions of soul possibility.

The level of the soul described above correlates with the Baby Soul (and the Emotion Center and the Serever Role).

With *neshamah*, the **third** level of soul, we evidence uniquely human capacities. The *neshamah* is identified with analytic thought, the quest for meaning, and transcendence. Only humans ask (so we surmise), “What is the significance of my life?” This capacity for self-reflection and awareness is our link to God and is identified as the breath of life (*nishmat chayim*) that God uniquely breathed into Adam (Genesis 2:7). In traditional [Jewish] mystical writings, soul is often called by the term *neshamah* because it is that part of the personality most identified with self-identity and transpersonal relationships. As we will see later, *neshamah* is also that dimension of soul most identified with soul survival and reincarnation.

The level of the soul described above correlates with the Young Soul (and the Intellect Center and the Artisan Role).

Isaac Luria (Egypt–Israel, 1534–1572) was the most influential teacher of Jewish mysticism, with the possible exception of the author of the *Zohar*, Moses de Leon (Spain, d. 1305). He identified two more realms of soul — *chayah* and *yechidah*, which are often [but not always] grouped together as a fourth dimension of creation. These two higher spheres [planes] are accessed by intuition [#4 = Mature Soul = Impulse Center = Scholar Role] or disciplined imagination [#5 = Old Soul = Concept Center = Sage Role] and might be called “spirit,” as distinguished from soul, because of their intrinsic link to the Divine.... For Luria the three lower facets of soul were identified with the personality of the individual. The upper two (spirit) were extensions of God and hence universal.

This paragraph makes it more obvious than the quotation from *KFD* that the fourth level of the soul and the fourth plane are about “intuition”, which is my name for the Positive Pole of the Impulse (aka Instinctive) Center, and that the fifth level of the soul and the fifth plane is about “imagination”, which is descriptive of the nature of the Concept Center.

In Hasidism [a sect/movement in Renaissance Judaism] the three lower levels of soul were given a more psycho-spiritual, developmental emphasis. The Maggid of Mezeritch (Rabbi Dov Baer, d. 1772), the chief disciple of the founder of Hasidism, the Ba’al Shem Tov (1698–1760), taught in the eighteenth century that the levels of soul were acquired in stages:

“When a man is born he has only an animal soul, the *nefesh*. When he overcomes the Evil Urge (physical compulsions such as the craving for food or sex) the person is given *ruach*. The entire world of angels is then in his domain. If the person is even more worthy (and he learns to master his emotions, such as anger) he is given a *neshamah*, corresponding to the Divine throne. This means that his every intent and thought creates a throne for God. When a person of this level thinks about his love of God, he is placed in the Universe of Love.... Such a person must never remove his thoughts from God, even for an instant, for God Himself rests in his thoughts.”

In this Hasidic description soul development moves in stages and is a lifelong pursuit. How we live our lives and our level of awareness determine which rungs of soul are most profoundly engaged. [*DTSS*, pp. 23–25]

In this Hasidic interpretation of the levels of soul, there are shades of developmental psychology as embodied in the Life-Stages (aka Internal Monads) of the Michaelian teachings, and of the stages on a spiritual path as with the Level of Being in the Gurdjieffian teaching. In this narrative there is not yet the idea of Soul Ages via reincarnation.

The story told in Kabbalah tradition continues:

There are five levels of soul, or five rungs on purification of the soul. These levels in ascending order are *nefesh*, *ruach*, *neshamah*, *chayah*, and *yechida* (see Chapter 3 [of *DTSS*]). The two highest levels are so closely identified with God that they are universal in character and are not subject to reincarnation. Elevating our sparks through the lower three levels is our life work, and our status in the process reflects different degrees of spiritual maturity. Recall that *nefesh* is the physical level of being. This animal dimension of self is shaped by physical deeds. *Ruach* is the personal self, which contains the energy that animates us and is identified with our emotional life. *Neshamah* is the transpersonal self that is shaped by our capacity of thought and enables us to reach beyond ourselves in uniquely human ways. Beyond the influence of the soul sparks, a person has a primal capacity of consciousness and freedom of will that enable the process of soul repair. [*DTSS*, p. 85]

So far this is reminiscent of Gurdjieff with his Levels of Being, a version of the spiritual path during a lifetime, not the journey of the soul across many lifetimes; refer to Chapter 1J, “Gurdjieff’s Levels of Being”. There you will read that so-called Man #1 was Moving Centered, Man #2 was Emotionally Centered, and Man #3 was Intellectually Centered.

Thus, the three lowest levels of the soul according to Kabbalah (and Gurdjieff) obviously correspond to the Ordinal Centers: Motion, Emotion, and Intellect. It also corresponds to the three Ordinal planes: Physical,

Astral, Mental/Causal as documented in Chapter 1A, “The Seven Planes”. The two higher levels of soul, the fourth and fifth levels, *chaya* and *yechida*, are described as having to do with intuition and imagination respectively, so they are to be correlated with the Impulse and Concept Centers respectively, and to the Akashic plane and the fifth plane (by whatever name it gets called in various teachings), respectively. The correlation of these five stages of “soul” or “spiritual” development with five Soul Ages is simply this: Infant to Old respectively. Further on, somewhat will be said about two other soul stages according to Kabbalah.

So what about advancing Soul Age via reincarnation? At this point in the book, *DTSS* seems to shift the description from soul development during a lifetime (as in Life-Stages) to Soul Age advancement via the process of reincarnation, as follows:

Luria said that in any one lifetime our soul sparks are only purified to move up one of the rungs of the purification ladder.... Each rung is also three-dimensional, hologram-like, containing the three aspects of the soul: physical, emotional, and intellectual.... Reincarnation offers two opportunities for soul repair. First, reincarnation enables a soul spark that has completed its work on one rung to begin its purification on the next level. Second, reincarnation provides an additional chance to repair a mistake that prevented the soul spark from moving upward in a previous incarnation. Luria said that a soul spark had only three lifetimes in which to rise up each soul rung. Repair of soul sparks is only achieved by the current deeds of the living. [*DTSS*, pp. 85–86]

This reminds me of the Michaels’ statement that it generally takes three lifetimes to complete one Level within each Age; perhaps this is what Luria mystically intuited. Thus, the “rungs” of the ladder can be compared to the Levels within the Ages, the Ages themselves, and the planes — all of these stages of development apply to the journey of the soul, over increasingly larger septenarian cycles of time.

Before continuing this story as told in *DTSS*, a new term must be defined:

Adam HaRishon — “The first Adam.” In Lurianic Kabbalah, a reference to the Adam of the Bible, who suffered a spiritual fall in the Garden of Eden for violating God’s command. The process of falling dispersed spiritual sparks in all directions. Adam’s descendants possess spiritual sparks generated from different body parts of *Adam HaRishon*. Our task is to elevate the dispersed sparks back to the level of Adam, thereby reconstituting the wholeness of God’s original creation.

My translation of this statement to Michaelian teachings cosmology is to say that *Adam HaRishon* correlates with the humanoid Oversoul, aka the Essence, the unified being that is the precursor of the Casting process. The “body parts” of *Adam HaRishon* are like the Cadre Group, Cadre, Entity, Side, Greater Cadence, Cadence, and Fragment spoken of in Michaelian teachings revelations. The “sparks” in Kabbalah are pretty much like the sparks spoken of in Michaelian teachings revelations; they are like the UUID (Universal Unique Identifier) of the soul.

Now here is where the *DTSS* narrative gets even more relevant to the Soul Age perspective:

Luria offers a path other than reincarnation for a soul to return to the human plane. A soul from a previous life may return as a temporary visiting soul, in Hebrew an *ibbur* [plural *ibburim*]. An *ibbur* will choose to inhabit a person whose foundational sparks are derived from the same body part of *Adam HaRishon* as his or her own. The visiting soul may gain the merit of a specific *mitzvah* performed by the host body that is needed to complete the *ibbur*’s soul. When the mission is completed, the visiting soul returns to his or her source in the spirit realm. [*DTSS*, p. 86]

There are three ideas to correlate here with the Michaelian teachings that are pertinent to a certain understanding or interpretation of Soul Age that I present further on, in Chapter 4M in Part Four, “The Seven Soul Ages”: 1) There is a dominant Fragment in each incarnation, but more than one member of one’s soul family can inhabit the same body as a subordinate fragment, an *ibbur*; 2) the completion of Monads (*mitzvah*) accomplished by the dominant Fragment can benefit the subordinate Fragment; 3) the arrangement is mutually beneficial because the subordinate Fragment provides inspiration and other assistance to the dominant Fragment; more is said about this phenomenon below.

There is one other type of soul mentioned in Kabbalah sources that seems relevant to the topic of Soul Age in this chapter.

The visiting soul of a *tzaddik* (a spiritually complete person) is a second type of *ibbur* identified by Luria. The *tzaddik* is selfless and can return a thousand times. This is comparable to the Mahayana Buddhist concept of a *bodhisattva*. The *bodhisattva* is an enlightened being who is exempt from the laws of reincarnation and returns to the world to commiserate with others and to help them. A *tzaddik-ibbur* provides muse-like inspiration, aiding the

host to elevate his or her soul, which facilitates the return of holy sparks to the body of *Adam HaRishon*. [DTSS, p. 86]

In Chapter 4M in Part Four, “The Seven Soul Ages”, the *bodhisattva* is postulated to be equivalent to the so-called “Transcendental Soul” of the Michaelian teachings. Kabbalists believe that Isaac Luria was a *tzaddik*, and in the enlarged definition of a Transcendental Soul that I present in that chapter, I would agree with them, based on descriptions of his psychic abilities.

So, if there is the functional equivalent of a Transcendental Soul in Kabbalah, is there a functional equivalent of the Infinite Soul? Yes, it seems to me that there is. So far as I have been able to discern in my investigations, it is *Mashiach*, based on descriptions such as found at: ><https://en.wikipedia.org/wiki/Messiah><. It is a bit of a stretch from the description of the Messiah to the notion of the Avatar in oriental religions, a full embodiment of divinity in a human, but it is the closest that I have found in Kabbalah. Ideas similar to messianism are found in Hermeticism, Gnosticism, Christianity, and even in Greek philosophy. I leave it to the reader to research this further, starting with that Wikipedia entry on the Messiah, which provides many leads.

For your convenience, here is a table showing the correlation of the soul stages of Kabbalah with components of the Michaelian teachings, including Soul Age:

Table 1Eb — KABBALAH CORRELATIONS with MICHAELIAN TEACHINGS							
DIALECTIC	ORDINAL			NEUTRAL	CARDINAL		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
PLANE	Physical	Astral	Mental	Akashic	Truth	Love	Energy
OLAM	<i>Assiyah</i> “Action”	<i>Yetzirah</i> “Formation”	<i>Beriyah</i> “Creation”	<i>Atzilut</i> “Emanation”	<i>Adam Kadmon</i> “Primordial Man”	<i>Ohr Ein Sof</i> “Infinite Light”	<i>Ein Sof</i> “Infinite”
LIFE-STAGE	Infancy	Childhood	Youth	Middle Age	Seniority	Elderhood	Dying
SOUL AGE	Infant	Baby	Young	Mature	Old	Transcendental	Infinite
CENTER	Motion	Emotion	Intellect	Impulse	Concept	Sympathy	Excitation
GILGUL	<i>Nefesh</i> “Life Force”	<i>Ruach</i> “Spirit”	<i>Neshama</i> “Soul”	<i>Chaya</i> “Living”	<i>Yechida</i> “Singular”	<i>Tzaddik</i> “Righteous”	<i>Mashiach</i> “Anointed”

My comments on this table are as follows:

- DIALECTIC: The first row shows the Dialectic Attributes, a structural feature of the Overleaf System.
- AXIAL: The second row shows the Axial Attributes, a structural feature of the Overleaf System. Combine the Dialectic Attributes with the Axial Attributes and we get the Septenarian Attributes.
- PLANE: Names for the planes are various, depending on the source. The third row shows names for the planes that seem relevant to this discussion; refer to Chapter 1A above, “The Seven Planes”, and Chapter 4E in Part Four, “The Seven Planes”, for more information, and my rationale for the choice of these words.
- OLAM: The fourth row shows the Hebrew names of the seven planes, so far as I have been able to discern reading about Kabbalah on various Wikipedia websites and in a couple of books; refer to Chapter 1A, “The Seven Planes”, for more information. The English meaning of the Hebrew words is included.
- SOUL AGE: The fifth row shows the names of the Soul Ages as they were originally given to the original Michaelian group. After the original Michaelian group, there has been a significant change in the names and natures of the sixth and seventh Ages; refer to Chapter 4M in Part Four, “The Seven Soul Ages”, to read about that discussion.
- LIFE-STAGE: As we have seen in this section, the Kabbalistic understanding of the stages of human soul evolution are broad enough to cover what the Michaelian teachings refers to as Internal Monads (aka Life-Stages), Soul Ages, and Planes. Refer to Chapter 4Q in Part 4, “The Seven Life-Stages”, for more about that.

- **CENTER:** The seventh row shows the names of the Centers as I prefer them to be called. I show them in this table because the descriptions of the stages of the soul's development in the books cited, and as shown in the previous row and next row, make the correlation obvious.
- **GILGUL:** The eighth row shows the Hebrew names of the stages of the soul's development, and their English translations. *Gilgul* is the Hebrew word for reincarnation ("cycle, wheel"). In Kabbalistic thinking, these are both stages of the soul's psycho-social-spiritual development during a lifetime (called "Internal Monads" in the Michaelian teachings), and the stages of the soul's development during many lifetimes (called Soul Age in the Michaelian teachings).

Various Wikipedia articles cover many aspects of the Kabbalistic teaching on cosmology and cosmogony; for this chapter I have extracted just a small portion of what is available. It has been a fascinating investigation for me to explore it and discover so many parallels with the Michaelian teachings. I invite you to do the same.

Theosophy

The name theosophy (meaning "the wisdom of God") has been around for centuries, but the modern version that formally named itself Theosophy appeared via the Russian mystic Helena Blavatsky in the last half of the Nineteenth Century; a branch of Theosophy was channeled by Alice Bailey in the first half of the Twentieth Century. Wikipedia has wikis on them and their inspired and channeled teachings, and many other internet resources are available, as well as books galore. Even though some of the founding members of the original Michaelian group had been involved in a Gurdjieff group rather than a Theosophy group, the Michaelian teachings itself has more in common with Theosophy than it does with Gurdjieff, as indicated in some of the chapters of this *History* book. For this reason, one might expect Theosophy to say something about Soul Ages, and indeed that is the case.

This section examines the work of two Theosophists who had somewhat to say about the ages of the soul. The first is E. Norman Pearson.

E. Norman Pearson

The book *Space, Time and Self* [*STS*], by E. Norman Pearson, was published by The Theosophical Publishing House in 1957. It appears to be a systematic compendium of Theosophical doctrines, a thorough cosmology of their concepts. The book has much to say about reincarnation.

In the Introduction, on page 8, we find this:

To unfold these Divine powers is the purpose for which we live. So, the Divine Monad is the Ultimate Reality within each one of us. It must be "born" into separate existence, individualized in a human form and experience stages of growth which correspond to infancy, childhood, adolescence, and maturity, using bodies of the various orders of matter as vehicles of consciousness in the worlds in which it lives. [*STS*, p. 8]

Four stages are mentioned here, but they are not formally named, and therefore they are not capitalized: "infancy, childhood, adolescence, maturity". The words chosen by Pearson declare that the soul maturation process during reincarnations is similar to the physical maturation process during a single lifetime. In Chapter 4Q, "The Seven Life-Stages", these stages of maturation during a lifetime are described at length. In the Michaelian teachings, the words chosen are formal — Infant, Baby, Young, Mature, Old — and it is also said that there is a correspondence to maturation during a lifetime.

In other chapters of his book, Pearson discusses in some detail the four 'bodies' that reside on the four 'planes' alluded to in the quoted passage. I have somewhat to say about those in my own books as they relate to the Michaelian teachings; a chapter is devoted to "The Subtle Bodies" in my book *The Tao of Cosmogony*, and two chapters are devoted to "The Seven Planes" in this *History* book. This passage from Pearson only hints at what is made explicit elsewhere in his book, namely, that there is a correspondence or correlation — a similarity — between 1) stages of development; 2) 'bodies' in which that development takes place, and 3) the reality systems ('planes') where the experience takes place.

Further on in the book *STS*, in the chapter on reincarnation, in Figure 69 on page 183, titled "The Evolution of the Soul", a caption says, "Through many incarnations the soul unfolds like a flower." Five stages are graphically shown and labeled: "primitive — ordinary — civilized — advanced — spiritual." I do not capitalize these words because they do not appear to be names given to distinct stages. The text below the Figure is as follows:

Thus, through many incarnations, man grows in spiritual stature, always unfolding from within the latent powers infolded in the beginning. In Figure 69 we have one more illustration of the manner in which reincarnation harmonizes with all nature's activities. Climbing the ladder of evolution, man begins in the [1] primitive state, advances to the [2] ordinary, and on to the [3] civilized, [4] advanced, and [5] spiritual states. These outer appearances are, of course, reflections in the material forms of the growth of the Soul. This growth can be compared with the opening of a flower. In Figure 69 we see each of these human stages placed beneath a similar stage in the flower's development from a small bud to the full bloom in all its beauty.

An internet search on those five names collectively did not reveal any other Theosophical sources that mention them. Therefore it would appear that they are not official or formal names such as were given to five Soul Ages in the original Michaelian group: Infant, Baby, Young, Mature, Old. Nowhere in the text of the book are characteristics of those five categories provided, nor are they explicitly correlated with any other aspect of the Theosophical cosmology, which is septenarian. Throughout Pearson's book, specific and distinct characteristics are attributed to the seven stages of the Theosophical conception of the septenary, but not to these five stages of soul development. To me this seems an odd omission or oversight. On the other hand, I regard the Michaelian teachings as a natural successor to Theosophy, an advancement and a clarification, a progressive revelation from higher realms in the story arc of human history.

A very prominent channel in the Theosophical movement had a lot more to say about Soul Age than Pearson did; that person is Alice Bailey.

Alice Bailey

There is another book, this one in the Neo-Theosophical library, that provides descriptions — but not names — of those stages of soul development. The book is *Esoteric Psychology*, Vol. 2 (1942), by Alice Bailey. On pages 202 to 207, Bailey also used the metaphor of the flower to describe the development of souls, but gives seven stages rather than five as given by Pearson. Then, after giving seven stages of the flowering of the lotus, Bailey proceeds to describe ten stages of soul development, rather than five as given by Pearson or seven as given in the Michaelian teachings. This discrepancy in the number of stages makes it difficult to correlate Bailey with Gurdjieff and with the Michaels, but I make that attempt in my comments among the quotations to follow.

... our premises and conclusions [about soul development] can be stated in the following propositions:

1. Every human being, in or out of incarnation, is a "fragment of divinity," and an outpost of the divine consciousness, functioning in time and space for purposes of expression.
2. All these souls, selves, or human beings are found, as we have seen, on one or other of the seven emanations [Rays] of spiritual energy, issuing forth from God at the beginning of an era of creative activity. They return to their emanating Source when that particular cycle is brought to a close.
3. In the interim between emanation [what the Michaels call "fragmentation"] and reabsorption [what the Michaels call "reintegration"], these souls pass through various experiences until such time as they can "shine forth in all their exactitude of truth."
4. They are called, as has been stated, in *A Treatise on Cosmic Fire* (see page 855):
 1. Lotuses of revelation [Cardinal Action]
 2. Lotuses with perfume [and color?] [Cardinal Inspiration]
 3. Radiant lotuses [Cardinal Expression]
 4. Lotuses wherein the flower is on the point of opening [Neutral Assimilation]
 5. Lotuses of closed and sealed condition [anti-radiant] [Ordinal Expression]
 6. The colorless [and odorless?] lotuses [Ordinal Inspiration]
 7. Lotuses in bud [Ordinal Action]

Notice that the numbering, one through seven, starts at the mature end of the development and ends at the primitive end of the development. That method of numbering is the opposite of that found in the Michaelian teachings, but it is typical throughout Bailey's books with regard to the septenarian cosmology of Theosophy. Despite the reversal of sequence, the ideas expressed are quite familiar to Michaelian students.

Also, a thoughtful reading indicates that a reversal of the sequence is detectable in terms of the Ordinal and Cardinal stages, pivoting on #4 — this is a feature of the Natural Sequence schema.

The quotation continues; the underlined words are my emphasis:

5. These souls, cycling through various forms of life in the long evolutionary process, arrive eventually at full, self-conscious existence. By this we mean that they are self-determined, self-conditioned, and self-aware. They are also conscious of and responsive to their environment.

6. Once this conscious awareness is achieved, then progress becomes more rapid. It should be borne in mind that many human beings are not thus aware. The groupings which arise out of this awareness (limiting our ideas entirely to those within the radius of the human family) can be expressed as follows:

1. The souls who live but whose consciousness sleeps. These are the dormant human beings whose intelligence is of such a low order, and their awareness of themselves and of life is so dim and nebulous, that only the lowest forms of human existence come into this category. Racially, nationally, and tribally they do not exist as pure types, but occasionally such a person emerges in the slums of our great cities. They are like a "throw back" and never appear among what are called the natural savages, or the peasantry.

This description appear to fit with severely retarded and/or brain-damaged humans, feral people living entirely in their Physiology and Motion Center, an animalistic state almost entirely devoid of understanding of what it is to be a human in the world. Perhaps this equates with the "firstborn soul" mentioned a few times in the original Michaelian group transcriptions but not again.

The description of the next two stages seems to me to fit best with the Level of Being that Gurdjieff referred to as Man Number One and equated with the Moving Center, and that in the Michaelian teachings are referred to as the Infant Soul Age. Perhaps the distinction made by Bailey is the difference between early-Level and late-Level Infant Souls:

2. The souls who are simply aware of physical plane life and of sensation. These people are slow, inert, inarticulate, bewildered by their environment, but they are not bewildered, as are the more advanced and emotional types, by events. They have no sense of time or of purpose; they can seldom be trained along any mental line, and they very rarely exhibit skill in any direction. They can dig and carry, under direction; they eat, sleep and procreate, following the natural instincts of the animal body. Emotionally, however, they are asleep, and mentally they are totally unawakened. These too are relatively rare, though several thousands of them can be found upon our planet. They can be recognized through their complete incapacity to respond to emotional and mental training and culture.

3. The souls who are beginning to integrate and who are emotionally and psychically alive. In them, of course, the animal nature is awake and the desire nature is becoming rampant. These people are to be found in all races to a small extent.... These are child souls, and though the mental equipment is there and some of them can be trained to use it, the preponderance of the life emphasis is entirely upon physical activity as it is motivated by the desire for satisfaction of some kind, and by a shallow "wish-life" or desire nature, almost entirely oriented towards the physical life....

The description of the next two stages seems to me to correlate best with the Level of Being that Gurdjieff referred to as Man Number Two and equated with the Emotional Center, and that in the Michaelian teachings is referred to as the Baby Soul Age. Perhaps the distinction made by Bailey is the difference between early-Level and late-Level Baby Souls:

4. The souls who are primarily emotional. The mind nature is not functioning strongly, and only rarely does it swing into activity, and the physical body is slipping steadily into the realm of the unconscious. In every race and nation there are millions of such souls in existence....

5. Those souls who can now be classed as intelligent human beings, capable of mental application, if trained, and showing that they can think when need arises. They are still, nevertheless, predominantly emotional. They constitute the bulk of modern humanity at this time. They are the average citizens of our modern world — good, well-intentioned, capable of intense emotional activity, with the feeling nature almost over-developed, and oscillating between the life of the senses [previous stage] and that of the mind [following stage]. They swing between the poles of experience. Their lives are spent in an astral [plane, which correlates with the Emotional Center] turmoil, but they have steadily increasing interludes wherein the mind can momentarily make itself felt, and thus at need effect important decisions. These are the nice good people, who are, nevertheless, largely controlled by the mass consciousness, because they are relatively unthinking. They can be regimented and standardised with facility by orthodox religion and government and are the "sheep" of the human family.

The description of the next stage seems to me to correlate best with the Level of Being that Gurdjieff referred to as Man Number Three and equated with the Intellectual Center, and that in the Michaelian teachings is referred to as the Young Soul Age:

6. The souls who think, and who are minds. These are steadily increasing in number and gaining in power as our educational processes and our scientific discoveries bring results, and expand human awareness. They constitute the cream of the human family, and are the people who are achieving success in some department of human life. They are writers, artists, thinkers in various fields of human knowledge and aspiration, politicians, religious leaders, scientists, skilled workers and artisans, and all those who, though in the front rank, yet take ideas and propositions and work with them for the ultimate benefit of the human family. They are the world aspirants, and those who are beginning to get the ideal of service into their consciousness.

The description of the next stage seems to me to correlate best with the Level of Being that Gurdjieff referred to as Man Number Four and equated with Balanced Man, and that I refer to as the Impulse Center, and that in the Michaelian teachings is referred to as the Mature Soul Age:

7. Those souls whose sense of awareness on the physical plane is now of such an order that they can pass on to the Probationary Path. They are the mystics, conscious of duality, born between the pairs of opposites, but who are yet unable to rest until they are polarised in the soul. These are the sensitive, struggling people, who long for release from failure and from existence in the world today. Their mind natures are alive and active but they cannot yet control them as they should and the higher illumination remains as yet a joyous hope and final possibility.

The description of the next stage seems to me to correlate best with the Higher Intellectual Center (a departure from Gurdjieff), and that in the Michaelian teachings is referred to as the Old Soul Age:

8. Souls whose intelligence and love nature is becoming so awakened and integrated that they can begin to tread the Path of Discipleship. They are the practical mystics, or the occultists, of modern times.

The description of the next stage is not fully recognizable as correlating with the Level of Being that Gurdjieff equated with the Higher Emotional Center, and what in the orthodox Michaelian teachings is referred to as the Transcendental Soul or the Astral Plane phase of the soul's development. However, a few students of the Michaelian teachings suggest that there are two Soul Ages beyond the Old Soul that manifest on the Physical Plane. This is discussed at length in Chapter 4M in Part Four, "The Seven Soul Ages". The basic idea is that the sixth Soul Age in the Michaelian teachings schema has a Cardinal Inspiration — 'Priestish' — quality to it. The meaning of the phrase, "integrated personality" in the quotation below figures prominently in my explanation of the Sixth Age in the chapter on Soul Age in Part Four, where Transcendental Souls are hypothesized to be "composites" of souls in a "family" of souls.

9. The souls who are initiated into the mysteries of the kingdom of God. These are souls who are not only conscious of their vehicles of expression, the integrated personality, and conscious also of themselves as souls, but they know, past all controversy, that there is no such thing as "my soul and your soul," but simply "the Soul". They know this not only as a mental proposition, and as a sensed reality, but also as a fact in their own consciousness.

The description of the next stage is somewhat, but not totally, recognizable as what in the orthodox Michaelian teachings is referred to as the Infinite Soul and as correlating with the Higher Moving Center. However, a few Michaelian students suggest that there are two Soul Ages beyond the Old Soul that manifest on the Physical Plane. This is discussed at length in Chapter 4M in Part Four, "The Seven Soul Ages". The basic idea is that the seventh Soul Age in the Michaelian teachings scheme has a Cardinal Action — 'Kingish' — quality to it, and the underlined word "Masters" is compatible with that correlation.

10. The souls who have achieved release from all the limitations [therefore "infinite"] of the form nature and who dwell eternally in the consciousness of the One Soul, withdrawn from identification with any aspiration of the form life, no matter how highly developed. They can and do use the [human] form at will for the purposes of the general good. These are the Masters of Life, the perfected adepts.

Higher than this we need not go, except by inference. A detailed analysis is not, however, in order, owing to the limitations of men's minds. The above is only a wide generalization, and the various groupings shade into each other in a bewildering way. The varieties of intermediate types are myriad, but this analysis will serve as a skeleton structure upon which to build. [Alice Bailey, *Esoteric Psychology*, Volume 2 (1942), pp. 202–207]

Comments on Soul Ages in Theosophy

1. The Theosophical metaphor for the evolution of the soul is of a flower unfolding, from the bud stage and through several stages of maturity. It is as if the fullness of the soul as it exists on the third plane, *outside of time* as we know it, is being gradually revealed on the Physical Plane during successive incarnations *inside of time*. This is a bit different from the Michaelian teachings conceptualization, but it is important to understand it when we examine Soul Age in Part Four of this *History* book.

2. Bailey acknowledges that the description of soul development stages is rendered ambiguous by many factors. Michaelian students have also found this to be true. However, my thesis is that by understanding the logic, mathematics, and physics underlying the Overleaf System — what I call Tao’s Template — one can gain a much more definitive and distinct description of the Soul Ages in their pure form. My books *The Tao of Personality* and *The Tao of Cosmogony* disambiguate previous metaphysical teachings; in my opinion it is the best “skeleton structure” upon which to build a cosmology.
3. The fact that there are ten stages in Bailey’s soul age classification also makes correlation with the Michaels’ seven Soul Ages more challenging. I did what I could, but readers are encouraged to study and think for themselves.
4. There is the fact, as noted above, that some Michaelian students have different understandings of the last two Soul Ages, namely that they are experienced on the Physical Plane, not the Astral and Causal Planes (as proposed by Yarbrow in *MMFM*), and not just by Transcendental and Infinite Souls; those proposals are covered in detail and at length in Chapter 4M in Part Four, “The Seven Soul Ages”. Those understandings by some Michaelian students are in better alignment with the understanding presented by Bailey.
5. Note that Bailey’s stages of soul development follow the Natural Sequence in the lower quadrad, corresponding to 0) Physiology Center, 1) Moving Center, 2) Emotional Center, and 3) Intellectual Center. This is the same as Gurdjieff; this is not the Michael Math Sequence, where we find 1) Emotional Center, 2) Intellectual Center, and 3) Moving Center. Refer to my book *The Tao of Cosmogony* for more information; there you find dozens of sources that profess the Natural Sequence, in addition to a more thorough presentation about Theosophy’s seven Rays.
6. Regarding the Theosophical notion of Rays, it surprises me that Bailey did not correlate these stages of soul development with the seven Rays, because they are one of the key components of the Theosophical cosmology. Why ten stages rather than seven? What was the source of information about the first three primitive stages? Why break the “physical” stage into two categories, and also divide the “emotional” stage into two categories? Would further study of Neo-Theosophy reveal the reasons for these departures from the cosmology of sevenness? Whatever the answers to those questions may be, it is perhaps the reason the correlation between stages and Rays was not made by Bailey.
7. More is said about the septenarian aspects of the Theosophical cosmology in other chapters of this *History* book and in my other books.
8. Members of the original Michaelian group may or may not have been aware of the Alice Bailey teaching about Soul Age. We know that they were aware of Alice Bailey because she was mentioned in the transcriptions, but how much did they know about her channeled teaching? We do not know. And even if they did know about it, the Michaels would not necessarily have agreed with it; it is known that they did not agree with everything that Gurdjieff had to say.

So much for Alice Bailey. There is another esoteric teacher who has a lot to say about Soul Age, and he is discussed in the next section. Besides Kabbalah and Alice Bailey, he is the only other person whom I have discovered so far who preceded the Michaelian teachings and goes into detail about the characteristics of each of seven Soul Ages.

Meher Baba

If you do an internet search for the phrase “reincarnation soul age” you get hundreds of hits. If you look at the resultant web pages, you find that virtually all of them are either Michaelian teachings websites, or websites that have adopted and adapted information from the Michaelian teachings. When I did this, I found a website dedicated to the teaching of Meher Baba: <http://www.theartofancientwisdom.com>.

You might not have heard of this fellow. Wikipedia has an article about him if you want to quickly get up to speed (https://en.wikipedia.org/wiki/Meher_Baba), and there is much more information freely available on the internet via your favorite search engine. He was an Indian (south Asian) guru who lived from 1894 to 1969. He dictated a book called *God Speaks*, and many of his miscellaneous essays were collected by his followers and published in a book called *Discourses*.

He was mentioned only once in the original Michaelian group transcriptions, in this Q&A exchange:

Gene: Recently on my trip, I read a book by Meher Baba and it really tore me up, because he said, "I am the Christ, I am God, I've gone all the way up and I've been united with the all." Then he says, "Yes, I catch colds, and I do this and that." I also know that Baba Ullah says, "I was Christ, who was Muhammed and now I am here!"

Sarah: And Saiya Baba says that, also.

Gene: Yeah, OK, and then there were the five perfect masters that Meher Baba talks about. Maharaj Ji, the 14-year old Guru calls himself the "Perfect Master." There are so many masters and there are so many Christ principles and God principles, and I sure would like some clarifying help in this.

The Infinite Soul manifested through the physical forms of Lao Tsu, Sri Krishna, Siddhartha Gautama, and Jesus — no others [in recorded history]. The Transcendental Soul has manifested through Socrates, Zarathustra, through Muhammad, and through Mohandas Gandhi [and others?].

What about Meher Baba?

No [he is not a Transcendental Soul or an Infinite Soul], he is an Old Soul who had a vision. [SJC, 18 September 1973]

Meher Baba's book *God Speaks* was first published in 1955, so it was after Theosophy and Neo-Theosophy and before the original Michaelian group. The second printing was in 1973, and this was perhaps the edition that the original Michaelian group attendee read in that same year. Anyway, it turns out that Meher Baba had a detailed teaching about seven ages of the soul's evolution on the Physical Plane, and these are summarized on this website: <http://www.theartofancientwisdom.com/avatar/>. For more than a half-dozen pages following, I quote portions of that website (in this sans serif typeface). As usual, I intersperse my own commentary among the quoted passages. Note that what are called "Ages" in the Michaelian teachings are referred to as "planes of consciousness" by Meher Baba.

There were 7 known Avatars throughout history — Zoroaster, Rama, Krishna, Buddha, Jesus, Muhammad, and Meher Baba.

The term "Avatar" is the oriental word for an incarnation of a "god". This concept is not much different from the term "Infinite Soul" in the Michaelian teachings. That Meher Baba was an Avatar, aka Infinite Soul, was dis-confirmed by the Michaels. However, there was agreement in this statement about three other Infinite Souls: Krishna, Buddha, and Jesus; Lao Tsu was left out of Baba's "Avatar" list, while he included two, Zoroaster and Muhammad, who were identified by the Michaels as Transcendental rather than Infinite Souls. One may note that every name on this list except Baba's own has a centuries-long history of devotion on the part of some portion of the population of India. This may or may not have affected the making of the list.

The quotation from the website continues. Wherever you see the word "planes", substitute the word "stages":

Your Soul Ages by Moving Through the Planes of Consciousness

Meher Baba ... teaches that the human soul exists on different planes of consciousness which determines the soul's age.

At each plane, each soul has different purposes and different life issues they deal with.

Souls that haven't earned the right to involution [journey of integration back to Tao] begin on the zero plane (see chart above under the 'evolution' section where the soul goes through multiple cycles of reincarnation until it is ready to begin its journey of involution).

Once involution begins, there are two stages, the journey inward begins on the outer planes where one creates a lot of work and manifests their energy on the physical world and the second stage is the domain of the mind where they work with energy on the inner planes.

Baba's use of the words "involution" and "evolution" is the opposite of the way I use them in my books. That is to say, I regard involution as the fragmentation of the Tao, and evolution as the reintegration of the Tao. (This is just perhaps merely a semantic distinction, but on the other hand, I can also see how the Taijitu Tango Principle applies to this situation in that the fragmentation of Tao is evolution/involution and the reintegration of Tao is involution/evolution, depending on one's point of view, whether from the maximum transcendent Tao that includes all else versus the minimum immanent Tao to excludes all else.)

Involution has 7 stages.

At the beginning of each plane, the soul is 'finding their sea legs' managing the energy of that plane and finding their soul's purpose on that plane.

The "beginning of each plane" is what the Michaelian teachings refer to as the first three Levels of each Soul Age.

In the middle of each plane, the soul is an embodiment of the ‘full power’ of each plane and has the potential to do great work on that plane because they are equipped for it.

In the Michaelian teachings, the middle Level of each Soul Age is said to be “Neutral”.

At the end of each plane, the soul has completed most of their karma on that plane and is ‘finishing off’ whatever work they have on that plane so they will start preparing for the work on the next plane.

In the Michaelian teachings, the “end of each plane” is referred to at the last three Levels. More is said about the early, middle, and late Levels in the next few paragraphs.

The first to the third planes of consciousness [are] all about doing work in the outer planes — which is navigating and conquering the physical world. [Ordinal Soul Ages: Infant, Baby, Young]

The fourth plane is the archway or the doorway to the inner planes and enables one to access both powers of the outer planes with the inner planes. [Mature Soul Age]

Once they hit the fifth and sixth plane, they reach in the domain of the mind which is the inner planes (more on the mental realm and managing energies of the inner planes). [Cardinal Soul Ages]

The fifth plane of consciousness was referred to as the “Adept” Level of Being according to Gurdjieff. The sixth plane appears to be equivalent to Gurdjieff’s Sixth Level of Being, otherwise known as “subjective consciousness”. Meher Baba might have known about Gurdjieff, but even if that was not the case, both had their spiritual roots in Sufism, the mystical branch of Islam. Apparently some Sufis teach reincarnation and some do not, according to this website: ><https://www.reincarnation-research.com/islam/><.

Back to Meher Baba:

When they finally reach the seventh plane, they become ‘God-Realized’ and they see God as no longer separate from themselves.

The seventh plane appears to be equivalent to Gurdjieff’s seventh Level of Being, which was described by him as “objective consciousness”.

At the end of the seventh plane, they can choose to become a perfect master — to incarnate back on earth to be of service to mankind.

In other oriental spiritual teachings, souls who reincarnate to be of service to humanity are referred to as “Bodhisattvas”. In the original Michaelian group, only five ages are said to be required to complete the reincarnation cycle; the last two ages are for Transcendental Souls (TS) and Infinite Souls (IS). The descriptions of the TS and the IS in the Michaelian teachings match those of “Bodhisattvas” and “Avatars”. More will be said about all this in Chapter 4M in Part Four, “The Seven Soul Ages”. There are also chapters on these two Soul Ages, as well as the other Soul Ages, in Part Three of my book *The Tao of Personality*.

Understanding the Life Issues of Each Plane

Depending on where the soul is on the plane and whether they are at the beginning, middle or the end, life issues tend to differ.

A person on a higher plane is not ‘better’ than another person [on a] lower plane.

In fact, the person who is on a higher plane is actually carrying more ‘spiritual rocks in their backpack’ and they have more work to do on the higher planes.

That is why some people tend to operate on a lower plane because it is easier to manage the energy on a lower plane.

Souls may also receive guidance from a higher plane.

In other words, older souls have more spiritual burdens compared to younger souls and embracing the spiritual path is a very commendable task — not for the faint-hearted.

(Some souls may also choose not to do spiritual work for the entire lifetime so they could actually be a high plane person but [are] not actively doing spiritual work, but are evolving spiritually on their own pace.)

Here are the life issues specifically on how each plane functions:

Zero Plane — The Plane of Superstition, Existence, Security, Coping, and Learning to be Human

A soul on the zero plane who hasn’t earned the right for involution is human in every sense of the word.

What is here named “involution” (back to the Tao), I prefer to name “evolution”. Elsewhere on this website, “evolution” is the term used for the development of consciousness from mineral to vegetable to animal in the *outer* world; the term “involution” is the term applied to the development of consciousness when it turns back

to being *inward*. It is all just semantics; so far as I can tell, the description of the process of return to the Source is the same as in the Michaelian teachings.

They are unconscious of spiritual growth, unaware of higher consciousness and are thus not on the path. They may treat spirituality with a sense of superstition.

Over 80% of the population on earth [is] on various levels of the zero plane.

Michaelian students will know that this is not the way that the Michaelian teachings presents the situation. First of all, there is no “Zero” Age; and second of all, in the Michaelian teachings 100% of the population is in the first five Soul Ages. My reconciliation of the two teachings is that “80%” refers to those who are mid-Level Mature and younger, because that Age/Level is the turning point between the “unconscious” and the “conscious” phases of the Soul Ages in Michaelian teachings terms — and the percentage is accurate in that case. Mid-Level Mature is where involution reverses direction and turns to evolution, in Michaelian teachings terms.

They have the tendency to focus on their immediate needs, they are largely unaware of the interconnectedness of the collective consciousness.

Ruled by primitive needs and immediate desires, they have the tendency to follow the crowd.

Living on the zero plane can both be simple or confusing as they are spiritually innocent and asleep to their true nature.

That description is not inaccurate for the Levels and Ages younger than mid-Level Mature.

A person at the beginning of the zero plane (or even earlier — the sub-zero plane) lives in an even more opaque and primitive desire and will find it hard to live in modern society. The journey up the zero plane is very, very large, therefore it is not to be underestimated — the great lengths a soul goes through to earn the right [to] get into the first plane.

A person at the end of the zero plane is known as ‘the seeker’ and is almost ready to begin their long journey into involution [back to the Tao].

The high side of being on this plane is that a soul is not burdened by the spiritual weight of the higher planes (the higher a person’s plane gets, the more ‘spiritual rocks’ they are carrying in their backpack).

My understanding of this paragraph in Michaelian teachings terms is that experiences before mid-Level Mature are more about *earning* karmic ribbons, and post mid-Level Mature experiences are mostly about *burning* karmic ribbons, which could reasonably be described as ‘spiritual burdens’.

The low side of this plane is that almost everything can be turned into a superstition.

In the Michaelian teachings it is said that the Firstborn Soul is at once the closest to the Tao and also the furthest. At this primitive stage, ‘superstition’ is the appropriate way to describe their spirituality. The ‘low side’ and the ‘high side’ of ‘planes’ can perhaps be understood in Michaelian teachings terms as the early levels and the late levels of the Soul Ages, or understood as the Negative Poles and Positive Poles of Soul Ages.

First Plane — The Plane of the Survivor: Preservation, Stability, Grounding, and Fear

The following entire description of the First Plane is very congruent with the Michaelian teachings description of the Infant Soul (and the Warrior Role and the Motion Center). The underlined words (my emphasis) are key words that remind one of the description of the Soul Age (and Role and Center) in the Michaelian teachings.

A soul on the first plane has just earned the right for involution [and] is at the beginning of their journey up the planes. Bear in mind that even earning the right to be on the first plane is very huge for the soul indeed.

They are ruled by base instincts and have a lot of anxieties about survival.

Notice the connection here between the First Plane/Infant Soul and being ruled by instincts. Recall from Chapter 1D above, “The Seven Centers”, that Gurdjieff referred to Man Number 1 as being “Instinctive-Moving Man”, primarily operating in the Moving Center.

People on the first plane have the tendency to focus on self, the immediate environment, the bare essentials.

Like the zero plane, they are ruled by fear but they know that there is more to that fear than just merely existing. Some might find advanced or spiritual concepts difficult to grasp.

Living unconsciously on the first plane can lead towards hoarding, materialism, or greed.

Those that are on the path are deeply connected to the lands as with many shamans, sound healers, and native American spiritual tribes.

The high side [Positive Pole and/or late Levels?] of being on this plane is that a soul can serve as a protector and preserver and is deeply grounded on the land. A lot of animal guides and protectors also operate on the first plane.

The low side [Negative Pole and/or early Levels?] of this plane is that one can be deeply fearful and live like a survivor.

Second Plane — The Plane of the Feudalist: Sexuality, Desire, Emotions, and Guilt

The following entire description of the Second Plane is very congruent with the Michaelian teachings description of the Baby Soul (and the Server Role and the Emotion Center). With the word “feudalist”, we are given a correlation of a Soul Age with a socio-cultural stage.

A soul on the second plane is in the realm of mysticism, religion, and highly psychic.

They are ruled by emotions and lean towards physical glamour, self gratification, intuitive beauty, and magic.

Notice the connection here between the Second Plane/Baby Soul and being ruled by emotions. Recall from Chapter 1D above, “The Seven Centers”, that Gurdjieff referred to Man Number 2 as being “Emotional Man”, primarily operating in the Emotional Center.

The plane of the seductress, sexuality, and emotions rules this realm and many of the feudal practices like Bushido or organized religion, dogma, yogi powers, and rigid structures.

A lot of psychics are on this plane and they receive powerful guidance from source.

The high side [Positive Pole and/or late Levels?] of being on this plane is that they are highly devoted to their beliefs or the cause they are seeking.

The low side [Negative Pole and/or early Levels?] of this plane is that everything can be turned into a rigid dogma — and anything can be turned into a dogma, be it fundamentalistic religion, spiritual beliefs, groups, or even sports teams.

Third Plane — The Plane of the Conqueror: Will Power, Purpose, Energy, and Shame

The following entire description of the Third Plane is very congruent with the Michaelian teachings description of the Young Soul (and the Artisan Role and the Intellect Center).

A soul on the third plane is already a very advanced soul.

The focus is on the mental realm, and is very powerful at using [egotistical] willpower and domination to conquer the material world.

Notice the connection here between the Third Plane/Young Soul and being ruled by intellect. Recall from a Chapter 1D above, “The Seven Centers”, that Gurdjieff referred to Man Number 3 as “Intellectual Man”, primarily operating in the Intellectual Center. This means that the first three “planes of consciousness” follow the Natural Sequence schema, same as the planes of existence: Physical, Astral, Mental (aka Causal).

Their goal on the third plane is to learn power, and they are focused on being empowered, having a lot of accomplishments, [to] serve and rule through exerting their [intellectual] will.

They are the empire builders and often take charge using their influence, success, fame, and power.

Many powerful healers are on this plane as well.

The high side [Positive Pole and/or late Levels?] of being on this plane is that a soul is really empowered to serve and empower others and can become great leaders in the realm of the material world.

The low side [Negative Pole and/or early Levels?] of this plane is that they can become tyrannical and operate with a win-lose (I win, you lose) mentality.

There are parts of this description that might lead some Michaelian students to claim the Young Soul correlates with the Warrior Role and the Motion Center, but the gist of the description favors the interpretation that the Young Soul is more about assertive thoughts or beliefs than it is about assertive actions.

Fourth Plane — The Plane of the Empathizer: Love, Sharing, Balance, and Grief

The following entire description of the Fourth Plane is very congruent with the Michaelian teachings description of the Mature Soul (and the Scholar Role and the Impulse (aka Instinctive) Center).

A soul on the fourth plane is on the archway — the *doorway* between the physical planes (planes 1–3) and the mental planes (planes 5–7).

They are at the epitome of physical (manifestation) power and they also have access to the higher realms of the mental planes and are poised to do great work in the world. They also create a lot of good karma.

However, with great power, comes great responsibility.

A soul on this level is burdened by both great power and grief.

This is the plane of service to mankind, kindness, focusing on higher purpose as well as finding the need to balance instincts with compassion, power and spiritual glamour and showing light while facing the dark night of the soul.

Notice the connection here between the Fourth Plane/Mature Soul and concern about finding ‘balance’. Recall from a previous chapter that Gurdjieff referred to Man Number 4 as “Balanced Man”.

The high side [Positive Pole and/or late Levels?] of being on this plane is that a soul possesses great power and [such] compassion for the world that they will move and shake the world. Many of the humanitarians are on this plane. They are also at the plane where they have full access to the divine.

The low side [Negative Pole and/or early Levels?] of this plane is that they can be overwhelmed with grief, or abuse their power and fall from grace.

Fifth Plane — The Plane of the Telepath: Creativity, Communication, Healing, and Lies

The following entire description of the Fifth Plane is very congruent with the Michaelian teachings description of the Old Soul. We also see similarities to the Higher Intellectual Center and the Sage Role here. In the Gurdjieffian teaching, the Sexual Center is correlated with the fifth Level of Being, but that does not fit here. What does fit is that Gurdjieff places the so-called “Adept” at this stage.

A soul that reaches the fifth plane ‘safely’ resets and moves into the mental planes.

Think of the mental planes like the all powerful Wizard of Oz operating from behind the curtains (in contrast to the good/bad witches with great power on the physical world).

The focus of the mental planes is on inner work and from this point onward is focused on finishing karma.

They are telepaths on this plane in the sense that they can telepathically ‘transmit’ their ideas and have people understand their grand thoughts but after they are no longer present, the people will forget what they learned.

The abilities on this plane consist of systems, patterns, models, knowing truth, finding the greater truth and their minds move towards synthesizing many models including spiritual models.

They need to speak and be heard for their message is strong.

They are agents of purity — busting through false constructs and systems that are no longer serving the world.

The high side [Positive Pole and/or late Levels?] of being on this plane is that a soul assumes a creative identity and is able to manipulate thought forms.

The low side [Negative Pole and/or early Levels?] of this plane is that they can be meddlers in other people’s lives — often causing a lot of trouble and find too many lies in life until everything seems to become an illusion.

Sixth Plane — The Plane of the Regulator: Clairvoyance, Imagination, Intuition, and Illusion

In this description we see similarities to the Higher Emotional Center and the Priest Role. At this point in the development of the story in this section, there is a departure from the Michaelian teachings in that this does not appear to match the description of a Transcendental Soul. Nor does it fit the description of a Bodhisattva; it more closely resembles the description of the penultimate Soul Age as found in Alice Bailey’s writings, reviewed in the previous section. Furthermore, the description here fits more closely with Gurdjieff’s characterization of the sixth Level of Being, namely that a person functioning at this Level is “subjectively conscious”.

A soul on the sixth plane is a really, really old soul who has assumed the archetypal entity of not only manipulating thoughts [the fifth plane] but manipulating [higher] emotions as well.

At this level of the inner planes, they serve as the catalysts and they start finding God in everything but themselves.

They see the divine everywhere.

They have great healing powers and are highly emotional on this plane and are likely to be prone to extremes.

They are great guides, visionaries, healers and overseers in the world operating from behind the scenes.

The high side [Positive Pole and/or late Levels?] of being on this plane is that a soul is highly intuitive, sensitive, and possesses great clairvoyant power and imagination.

The low side [Negative Pole and/or early Levels?] of this plane is that it can be very volatile and they might see everything as an illusion.

Seventh Plane — The Plane of the Enlightened: Understanding, Wisdom and Spiritual Mastery

In the following description we see similarities to the Higher Moving Center and the King Role. At this point in the development, there is a departure from the Michaelian teachings in that this does not appear to match the description of an Infinite Soul; it more closely resembles the description of the ultimate Soul Age as found in Alice Bailey's writings, reviewed in the previous section. The description here fits more closely with Gurdjieff's characterization of the seventh Level of Being, namely that a person functioning at this Level is "objectively conscious". And the description has some similarities to the Transcendental Soul in the Michaelian teachings, or the Bodhisattva in some Oriental esoteric traditions.

Once a soul reaches the 7th plane, they become God-realized. They no longer experience God as apart from themselves but become one with their identity with God.

They achieve the perfect state of oneness, and reach the highest spiritual plane.

It is the plane of great wisdom.

Once God-realized, the soul becomes divinely absorbed with divine service, sees new realizations and is ruled by divine laws.

Great wisdom and understanding will be passed down to others on their journey up the planes as the seventh plane soul serves as a divine guide to those on the path through higher service.

The seventh plane is very, very large — larger than all the bottom (0–6) planes combined until they reach the final destination of a Perfect Master or an ascended master.

Nothing is said about the "high side" and the "low side" of the Seventh Plane incarnation, so perhaps it is not seen as subject to that polarity. This interpretation is consistent with other esoteric mystical teachings: the seventh plane is regarded as monadic, or non-dual; there is no light side or dark side to it.

The Function of the Avatar

The following description of the Avatar is obviously equivalent to what in the Michaelian teachings is known as the Infinite Soul. There is also a description of the "Perfect Master", which has a vague resemblance to what in the Michaelian teachings is known as the Transcendental Soul. In some other Oriental traditions, this is known as the Bodhisattva. The reader is invited to do an internet search on those two terms. More is said about them in Chapter 4M in Part Four, "The Seven Soul Ages", of this *History* book.

Every 700 to 1,400 years, the 5 Perfect Masters of the time [Transcendental Souls?] will bring down the Avatar [Infinite Soul?] on earth during this cycle of time where God will incarnate as man.

If a Perfect Master is a soul that has undergone countless lifetimes of evolution and involution to finally 'climb up' and become a Perfect Master, the Avatar is different in the sense that He is 'brought down' without going through the endless cycles of incarnation.

Avatars come to earth with a mission and they will complete that mission at all cost. This normally involves acceleration of the consciousness of humanity in large ways. (the founding of many major religions are the result of tremendous energies of the Avatars passed down from generation to generation — although losing some of its essence in translation, nevertheless traces its source back to each avatar.)

When born, the Avatar is completely unaware of himself and his divinity.

Avatars are usually awakened by a Perfect Master.

Meher Baba was awakened by a kiss on the forehead by Hasrat Babajan.

Jesus was baptized by John the Baptist who was also a Perfect Master at that time.

Once the Avatar is awakened, their work of accelerating the evolution and involution of mankind is hastened as more and more people are moving up rapidly on the planes of consciousness.

It would require more search than I am willing to do at this time to discover if Meher Baba was influenced by two of his predecessors, Gurdjieff and Alice Bailey, whose lives overlapped his and who both died about twenty years before he did. There is enough similarity to say that they are all describing the same phenomenon, Soul Age, but there are also enough dissimilarities to indicate that there was perhaps no direct copying between or among any of them. This means that Meher Baba either got his teaching from the same source as Gurdjieff, namely Sufism, or that he "channeled" the information afresh, as Alice Bailey did. Or it could have been a mixture of both methods.

Concluding Remarks on Discussions of Soul Age

In conclusion to this chapter, it looks to me as if these two latter sources, Alice Bailey and Meher Baba, claim that the full course of evolution for the soul takes seven Ages to transit the Physical Plane, not the five that are mentioned in the Michaelian teachings. This conclusion is not so clear in the Kabbalah. I am unaware of any evidence that members of the original Michaelian group might have been consciously influenced by either Kabbalah or Bailey or Baba. The similarities and dissimilarities between these teachers, and several others, are investigated at length in Chapter 4M in Part Four, “The Seven Soul Ages”. Also, my entire book *The Tao of Cosmogony* is devoted to explaining numerous instances of development and evolution in seven stages. Perhaps these two independent sources on Soul Age, and the numerous other independent sources on other developmental septenaries that are documented in the book *The Tao of Cosmogony*, provide evidence that we in the Michaelian teachings should seriously consider that perhaps Soul Age is in some way a seven-step process on the Physical Plane.





Chapter 1F

THE SEVEN HUMAN TEMPERAMENTS

This is the third chapter in a series of five chapters on precursors to the seven Overleaf System categories — the five categories that had precursors: Center, Soul Age, Role, Attitude, and Chief Feature; if Goal and Mode had precursors in other teachings or psychologies, whether esoteric or exoteric, I have not yet discovered them. In the two previous chapters, we reviewed Center and Soul Age. These five are being presented in the order in which they were revealed to the original Michaelian group. In this chapter we review seven so-called “temperaments” as found in Theosophy, which I perceive to be precursors to the seven so-called “Roles” of the Michaelian teachings. Because the word temperaments has a special meaning in Theosophy just as Role has a special meaning in the Michaelian teachings, I capitalize it henceforth: Temperaments.

We have already seen the word temperaments used for personality traits in a previous chapter, Chapter 1B, “Personality Typologies”. However, the word Temperaments in this case is from Theosophy. In Theosophy, the seven Temperaments are thought of as “personifications” of the seven “Rays”. In the Theosophical cosmology, the primordial, undifferentiated Source of all things differentiates itself in the seven archetypal Rays, and the Rays were said to manifest in seven archetypal human personality types that they refer to as Temperaments. This is the same idea as we find in the Michaelian teachings, but the Theosophical concept of Temperaments preceded the Michaelian teachings revelation about Roles by decades. That is why I am discussing it in these chapters on precursors to the Overleaf categories.

Wikipedia has a general article on “temperaments”, <https://en.wikipedia.org/wiki/Temperament>, and it leads to other articles on temperaments, but these are distinct from and other than the seven Temperaments of Theosophy, which are the subject of the remainder of this chapter.

The Rays of Emanationism

There is a lengthy chapter about the Rays in **Part One** of my book *The Tao of Cosmogony*, but a brief introduction is useful in this chapter. The word “Rays” is a term that is part of an esoteric cosmology called “emanationism”.

Emanationism is an ancient concept, found in various forms in philosophic and religious systems from Plato on, and in the modern world we find that Theosophy (as well as numerous other esoteric cosmologies) has adopted and promulgated the concept. Wikipedia has an article on the subject, namely this: <https://en.wikipedia.org/wiki/Emanationism>. That article will lead you to many other internet resources, and an internet search will reveal even more websites that discuss the subject.

Basically, the idea is that the undifferentiated Source differentiates itself into multiple fundamental, archetypal ‘forms’. In Theosophy there are seven of them, and they are styled as “Rays”. Wikipedia has a wiki on the subject of the seven Rays of esoteric cosmologies: https://en.wikipedia.org/wiki/Seven_rays.

This same idea appears in the Michaelian teachings, but in the Michaelian teachings cosmology emanation is called “Casting”: the Tao is said to “fragment” itself into seven different types of “energies”, for lack of a better word. This means that the Michaelian teachings has an emanationist cosmogony at its foundation, so it would behoove Michaelian students to read about that in the Wikipedia article, and in numerous other internet resources, such as this one, which also refers to others: <http://www.kheper.net/topics/worldviews/emanationism.htm>.

The metaphor of Casting is to take the raw, unformed, ‘substance’ of Tao, you might say, and ‘form’ it in ‘molds’ of seven types so that it has specific ‘shapes’ — qualities and characteristics. Besides the Michaelian teachings analogy of Casting the substance of Tao in a mold, another analogy often used for emanation is

that the primordial Source is like white light being passed through a prism, causing it to differentiate into the seven colors of the rainbow. The problem with the mold metaphor and the prism metaphor is that, in them there are only two steps in the process from Source to Oneness to Sevenness. However, in reality there are four steps in the process from Source to Oneness to Twoness to Threeness to Sevenness; refer to the section further on in this chapter for some explanation of this cosmogony: “The Significance of Number”.

Interestingly enough to Michaelian students, the Theosophists have applied the seven Rays to seven basic human personality types that they call Temperaments. The resemblance to Roles is unmistakable, as we see in this chapter. I am not the first to note the similarity of Rays and Temperaments in emanationist cosmology and the Michaelian teachings. José Stevens, in his book *The Michael Handbook*, uses the prism analogy for the differentiation of Tao into Roles in his chapter on Roles, and in a drawing on page 78 of *TMH*.

Michaelian students typically characterize these seven fundamental emanations with the names of the seven Roles, rather than the names that Theosophy gave to the seven Rays. This use of “Role” was not initiated in the original Michaelian group; the Role was just another one of the seven Overleaf categories. However, in subsequent Michaelian teachings groups, the names of the Roles became the shorthand, the stand-in designations, for the seven fundamental emanations or Rays. Refer to Chapter 4C in Part Four, “Which Trait Septenaries are Overleaves?”, for documentation about, and refutation of, this transformation. In my view, it would be better to give the seven fundamental emanations — the Rays — names that are synonymous with but distinct from the names of the Roles, and I do that in a subsequent section of this chapter.

Furthermore, my view is that Roles are far down the process of the fragmentation of Rays into sub-Rays, into sub-sub-Rays, into sub-sub-sub Rays, *et cetera*. In my cosmology, I say that the seven so-called “planes” are the first septenarian emanation, the seven sub-planes are a second-tier septenarian emanation, the seven (what-I-call) “Aspects” of Personality (the seven Overleaf categories) are a third-tier septenarian emanation, and the Roles are a fourth-tier septenarian emanation. Readers not familiar with planes can refer to the Wikipedia wiki: >[https://en.wikipedia.org/wiki/Plane_\(esotericism\)](https://en.wikipedia.org/wiki/Plane_(esotericism))<. They can also refer to Chapter 1A above and Chapter 4E in Part Four in this *History* book, and in a [chapter](#) in my book *The Tao of Cosmogony*.

The Book of Temperaments

The book from which I took the following descriptions is *The Seven Human Temperaments (TSHT)* by Geoffrey Hodson. There is a Wikipedia entry on this person: >https://en.wikipedia.org/wiki/Geoffrey_Hodson<. The book was first published in 1952, and it had several editions up to 2006, a Kessinger Publishing reprint. I own a used copy, and other used copies are available via online booksellers. However, you do not need to purchase a copy for yourself; a freely downloadable ePub version is available on the internet at this website: ><https://www.theosophy.world/resource/ebooks/seven-human-temperaments-g-hodson>< and as a PDF at this website: >www.mysticknowledge.org/09-The_Seven_Human_Temperaments.pdf<. This type of unencumbered availability leads me to believe that the book is now in the public domain, so I quote from it freely and extensively in this section and in following sections.

On that Theosophy World website you can read this brief introduction to the book:

In the esoteric tradition, the number seven occurs frequently. The Seven Rays refer to seven different human temperaments. The author describes the characteristics of people in each of these rays, their strengths and weaknesses, ideals and methods. He also points out that most people show forth in daily life the characteristics of several Rays. Ultimately, we must develop the qualities of all the Rays, although the unique characteristics of one of them will predominate.

The Michaelian teachings echoes several statements in this quotation: 1) Temperaments have good sides and bad sides, not unlike the Positive and Negative Poles of the Roles; 2) People exhibit the characteristics of several Rays, not unlike how Casting and other Overleaves color and flavors people’s Roles; 3) Take note of the statement that “we must develop the qualities of all the Rays”. This injunction does not differ from the Michaelian teachings and its injunction to become “balanced”: to be fluid enough to express the appropriate behavior, feelings, and thoughts for the situations we find ourselves in, and that includes flexibility in expression outside of our default Role or Casting identities.

Some members of the original Michaelian group knew about Theosophy, because it is mentioned in the channeling session transcriptions. However, Theosophy is not mentioned very often, and it was not discussed in detail. This is unlike their relationship with Gurdjieffian teachings, which was discussed repeatedly and in detail, because some of the founding members had been members of a local Gurdjieff group. It is extremely

unlikely that the group members knew about this particular book, so it is not likely that Sarah Chambers in her channeling was subconsciously regurgitating Theosophical ideas based on her understanding of the Temperaments. (I mention this because I have reason to believe that subconscious regurgitation, rather than valid channeling, happened with respect to some Gurdjieff ideas.) Nevertheless, the descriptions of the Temperaments are remarkably similar to the Roles, so we know that the two sources, Theosophy and the Michaels, are talking about the same fundamental Personality archetypes.

To some extent, Theosophy, like the Michaelian teachings, is a channeled teaching. The similarity of the characteristics and the nature of both teachings indicate to me that the source is from the plane beyond the Astral Plane. Actually, the Michaelian teachings has more similarities to Theosophy than it does to the Gurdjieffian teachings, but this fact is not well known in the Michaelian teachings community. I call attention to their similarities again and again in my various books.

So let's get started with the description of the seven human Temperaments.

Introduction to the Temperaments

In the descriptions quoted from the *TSHT* book that follow in this chapter, we see that the Rays are more like what I call the "Processes" and the "Aspects" and the "Septenarian Attributes" of my "Process/Aspect System" than just the Roles. Therefore, I say that the Rays manifest in all of the other Aspects — aka Overleaf categories — Goal, Mode, Chief Feature, Age/Level, Attitude, and Center of the Overleaf System. Some of this presentation in this chapter might be too brief for you to understand this, but in other chapters of this book these ideas are clarified, and in my other books the elucidation goes even further. For here and now, and for your convenience in understanding my perceptions and correlations, this information is tabulated in Table 1Fa.

Table 1Fa — CORRELATION of RAYS, ROLES, PROCESSES, ASPECTS, and ATTRIBUTES							
RAY RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
THEOSOPHY RAY NAME	Will or Power	Love-Wisdom	Active Intelligence	Harmony thru Conflict	Concrete Knowledge	Devotion	Ceremonial Order
WITTMAYER RAY NAME	Energy	Love	Truth	Beauty	Mentality	Emotionality	Physicality
ROLE	King	Priest	Sage	Scholar	Artisan	Server	Warrior
PROCESS	Origination	Evolution	Synthesis	Combination	Analysis	Involution	Termination
ASPECT	Mode	Role	Center	Age/Level	Attitude	Chief Feature	Goal
DIALECTIC ATTRIBUTE	Cardinal			Neutral	Ordinal		
AXIAL ATTRIBUTE	Action	Inspiration	Expression	Assimilation	Expression	Inspiration	Action

My comments on this table are as follows:

- This table is worth studying if you really want to understand what I am saying in this chapter. Furthermore, its contents and correlations are to be found throughout this *History* book and my other books. It would ease your journey through this *History* book if you studied this table, or if you at least bookmarked the page for future reference as you read further on in the book.
- This table is structured in what I call the Natural Sequence. Any seven items in a list can be arranged in any one of seven factorial ($7! = 5040$) ways, but Theosophy and the Michaelian teachings agree on the particular arrangement shown in this table — it is very special in both systematic cosmologies. A Cardinal triad and an Ordinal triad are on two sides of a Neutral; Action, Inspiration, and Expression dimensions are in mirrored or reversed order in the triads.
- RAY RANK: In the first row, the Rays are ranked from first to seventh. As you can see by comparing it with the other rows, this ranking sequence is the reverse of the way it is done in the Michaelian teachings.

- RAY NAME: The second row shows some of the names of the Rays as given in Theosophy. For alternative names, refer to https://en.wikipedia.org/wiki/Seven_rays. That article has several tables showing many sources and many alternative names.
- WITTMAYER NAME: The third row shows what I regard as the best single-word names for the Rays. They are not far from the names or descriptions given in Theosophy, as we see in this chapter. Michaelian students who read this chapter will find the names to be familiar.
- ROLE: The fourth row shows the seven “Roles” which, in the Michaelian teachings, have become a sort of a ‘stand-in’, or ‘personification’ of the seven Rays. (In my opinion, it is not proper to make Role = Ray; there is only a *correlation*; there is not an *identification*; this is explained elsewhere in several places in my books.) The Theosophical concept of Temperaments appears to be somewhat equivalent to the concept of Roles in the Michaelian teachings. The Michaelian teachings community has gone much further in its explanation and description of Roles than Theosophy has in describing Temperaments in the *TSHT* book. The seven Temperaments are an instantiation of the seven Rays in the same way that the seven Roles are an instantiation of the seven Rays. Thus, Roles and Temperaments are two names for the same phenomenon.
- PROCESSES: The fifth row shows the seven “Processes” in Personality that correlate with the Rays. What I refer to as Processes are just one-word descriptions of the “Septenarian Attributes”, which are the composite of Dialectic and Axial Attributes.
- ASPECTS: The sixth row shows the “Aspects” in Personality that correlate with the Rays. Note that the seven Aspects have the same Septenarian Attributes as the seven Processes.
- DIALECTIC: The seventh row shows the names of the Dialectic Attributes, the names given in the Michaelian teachings. It will be demonstrated in subsequent sections that the first three Rays are the mirror image of the last three Rays, the pivot being the Fourth Ray. That is why Cardinal is the opposite of Ordinal in this table; refer to explanation below. This is a claim of both Theosophy and the Michaelian teachings. Theosophy does not use the words “Cardinal” and “Ordinal”, but it does use the words “Upper” and “Lower”. Refer to <https://www.uppertriad.org/main.html> for a huge amount of information on the Rays. Theosophists did not understand the Axes of Action, Inspiration, Expression and Assimilation as we do in the Michaelian teachings, but they did understand the Dialectic attributes of Cardinal, Ordinal, and Neutral.
- AXIAL: The eighth row shows the names of the Axial Attributes, the names given in the Michaelian teachings. The combination of the names of the Dialectic Attributes and the names of the Axial Attributes generates the names of the Septenarian Attributes. The names of the Septenarian Attributes provide the characteristics of the named things in the same column.

In other chapters of this book, there is discussion of the colors of the rainbow ascribed to the seven Rays, and the Rays are correlated with the seven primary chakras, and with the seven planes.

With that introduction behind us, we are now ready to start looking at the book *The Seven Human Temperaments*, hereinafter abbreviated to *TSHT*.

In the quotations to follow, as you read the descriptions of the Temperaments, one thing you might notice is that it is sometimes difficult to discern that Warrior is Seventh Ray and King is First Ray, that Server is Sixth Ray and Priest is Second Ray, that Artisan is Fifth Ray and Sage is Third Ray. This is the case even though the text clearly states that the first and seventh Rays are complementary; the second and sixth Rays are complementary; the third and fifth Rays are complementary. As stated above, Theosophists did not understand the Axial Attributes of Action, Inspiration, and Expression as we do in the Michaelian teachings, but they did get the Ordinal and Cardinal pairings in those Axes correct.

“The Significance of Number”

That is the title of the initial chapter of the book *TSHT*. In that chapter, it is stated explicitly that in Theosophy, numerical considerations underlie the systematic part of Theosophy. Perhaps it has not been stated quite that explicitly in the Michaelian teachings, but there are clues that the Overleaf System also has mathematical underpinnings. For instance, “Cardinal” and “Ordinal” are math terms in number theory. “Axis” is used in geometry, as in the “x” and “y” and “z” axes which define three-dimensional space in the Cartesian coordinate system. (This is explained in my book *The Tao of Personality*.)

Here is an introduction to this concept on page one of that chapter of *TSHT*:

Is there any key by means of which human nature may be understood, and this infinite variety and vast potentiality of man be comprehended and reduced to order? Theosophy answers "Yes", and further says that the key is numerical, the governing number being seven. Thus there are seven main types of human beings, each with its outstanding natural attributes and qualities. All qualities and powers are with every human being, but in each of the seven main types there is a preponderant tendency. Knowledge of these seven types and their corresponding attributes provides a key to the understanding of human nature. [TSHT, p. 1]

The content and import of that brief intro is familiar enough to students of the Michaelian teachings, but the following derivation of the significance of the number seven is not familiar, unless they have read Part One of my book *The Tao of Personality*. In that book, I quoted Chapter 42 of the *Tao Te Ching*, as follows:

The Tao produced the One. / The One produced the Two. / The Two produced the Three. / The Three produced all things. / All things carry the *yin* and embrace the *yang*. / Through the blending of the *chi* they achieve harmony.

It seems to me that the following statements from the *TSHT* book, page 2, intentionally or not, are a commentary on Chapter 42:

Numerically, the active Source of all life and all form is represented by the number One, and the passive source, negative existence, the Absolute, by Zero, No-thing. [TSHT, p. 2]

In Michaelian teachings terms, what is here termed "the One", an "active" Source, is the Tao in its *immanent* (revealed, Cardinal) aspect. What is here termed the "Absolute/Zero/No-thing", a "passive" Source, "negative existence", is the Tao in its *transcendent* (concealed, Ordinal) aspect. (Or, arguments could be made that the Cardinal/Ordinal poles should be switched.) This distinction between the transcendent and immanent aspects of Tao is not something that has been made clear in the Michaelian teachings community, so far as I know, but it is made clear in my *Tao of Personality* book and in my book *The Tao of Cosmology*. The point is that a distinction is made between 'everything' and 'nothing', and "Tao" occupies both in the Michaelian teachings, "Source" occupies both in Theosophy, and various esoteric cosmologies have other names for it.

The story of creation does not stop with the distinction between the Cardinal and Ordinal aspects of the One, the Tao; the next step of the primordial differentiation process is the bifurcation of the manifest Tao into another Cardinal-Ordinal split:

According to occult cosmogony, the next step in the creation process is the emergence from the One of its inherent positive and negative aspects, or masculine and feminine potencies. The One becomes Two or androgyne. [TSHT, p. 2]

If you are not familiar with the term "cosmogony", check out ><https://en.wikipedia.org/wiki/Cosmogony><. Basically, a cosmogony is a story about creation. Besides the One being equated with Tao, the One here is also equivalent to the Neutral Assimilation aspect of the Natural Sequence in the Michaelian teachings. The Two here ('masculine' and 'feminine', 'positive' and 'negative') is equivalent to what are referred to as 'Cardinal' and 'Ordinal' in the Michaelian teachings. Thus, Neutral → Cardinal/Ordinal. So here, with the One and the Two, we have the Dialectic Attributes. These are discussed in Chapter 2B in Part Two, "Attributes of Overleaves". The Dialectic Attributes are shown in Table 1Fa above, the next to last row.

Continuing with another quotation from *TSHT*:

These Two interact to produce the Third Aspect of the threefold manifested Logos. The Three in turn unite in all their possible combinations to produce seven groups of three. In three [of seven] of these groups, one of the three predominates; in three others, two predominate and in the seventh, all are equally manifest. [TSHT, p. 2]

I get that Two produces Three as it says in this quote, but I have not been able to make sense of the statements about what Three produces. Three "in all their possible combinations" in math-speak is 3! (the exclamation mark means "factorial") which equals 6 ways to arrange three items, not "seven groups of three" or $7 \times 3 = 21$. My own understanding from the Michaelian teachings conceptualization is that the Two (Cardinal and Ordinal) produces the Three (Axes), meaning that there are three aspects of Cardinal and three aspects of Ordinal, and we in the Michaelian teachings know these as the three Axes of Action, Inspiration, and Expression. These Axial Attributes are shown in the bottom row of Table 1Fa.

After that brief description of the derivation of Sevenness in the Theosophical conceptualization, there follow a few pages in the remainder of Chapter One of the *Temperaments* book. These brief descriptions serve as introductions to the extensive descriptions of each Ray in subsequent chapters of the book. Following are the 'cherry-picked' statements that I believe are relevant to this *History* book. Within the quotations I have inserted

some comments in [brackets] that provide clarification and/or the Michaelian teachings equivalents to the terms used.

Notice that there is a pairing of First and Seventh Rays; of Second and Sixth Rays; of Third and Fifth Rays. This is per the Natural Sequence. There are hints of the Axial Attributes of Action, Inspiration, and Expression, but the casual reader who had no understanding of the Michaelian teachings would probably not notice this if it were not pointed out. Underlines are mine.

The first and the seventh [Rays] are the Alpha [Mode Aspect] and Omega [Goal Aspect] of manifested Life. ... The first [Ray] is the primordial Source, the point, the positive power [Energy: Hence the name 'Energy' for my name for the First Ray] of the universe [the Origination Process personified as the King Role]. In the Logos [Michaelian teachings = "Tao"], it is omnipotence; in man, it is will.

The seventh [Ray] ... is power in action [the Termination Process personified as the Warrior Role], will in motion [Moving Center], omnipotence made manifest. Within the universe, the seventh is physical material [Physical Plane]. ... In the Logos, it is the universe [Physical Plane]; in man, it is the physical body.

The second and the sixth notes [Rays], representing respectively Life and its expression, are also paired. Life is all-pervading, omnipresent — the unifying principle of the universe, the Spiritual Sun; its expression is localized as the vital principle in matter, the vitalizing principle in Nature [Involution Process] and the physical sun [Solar Body Type]. In the universe, the second note [Ray] is Life; ... in man, it is love [hence the name I chose for the Second Ray: Love]; in developed or spiritual man it is wisdom and universal love, from which spring compassion and selfless service [the Evolution Process personified as the Priest Role].

The sixth note [Ray] in the universe is form, shape, organized matter. In the Logos, it is His "body" of the universe with its heart of fire [Emotional Center] — the sun — whose life-giving principle appears as roseate fire and, on earth, as an atom of solar vitality. In man, it is one-pointedness; in developed man, it is inspired devotion [the Involution Process personified as the Server Role].

The third and fifth notes [Rays] also represent complementary attributes. The third [Ray] is the ... principles governing the manifestations of Spirit and Life through matter and form, the Archetypes of all the resultant forms [Synthesis Process], truth [hence my name for the Third Ray: Truth] and the keys of knowledge — all these are connoted by the third. In the universe, the third note is creative energy directed by Universal Mind. [Higher Intellectual Center] ... In man, it is conscience and idealism, morality and truth; in developed man, it appears as comprehension and abstract intelligence, from which spiritual intuitiveness is born [the Synthesis Process personified by the Sage Role].

The fifth note [Ray] is ... the progressively developing form of a single Archetype [Analysis Process]. ... In man, it is the brain and the analytical intelligence [Intellectual Center]; in developed man, it becomes as a crystal lens through which the principles of the third note are projected as Rays and are focused by it into the brain as illumination, genius and inspiration [the Analysis Process personified as the Artisan Role].

The fourth note [Ray] is the middle unit, the pivot, the fulcrum, the stable point of rest, the lowest point in the swing of the pendulum of Life between the primordial three pairs of opposites. It is the state of perfect interrelation, of balance, of the highest area of self-expression, of harmony between Life [Cardinal] and form [Ordinal], vehicle [Ordinal] and consciousness [Cardinal]. It is the point of rest at which the pendulum of manifested life makes an apparent pause in its everlasting swing between Spirit [Cardinal] and matter [Ordinal]. [Goal of Stagnation, Flow, Equilibrium — whatever you want to call it.] In that "momentary pause" of ultimate stability, perfect equipoise, the beauty of the Supreme is revealed. In the universe, it is the beauty of Nature. In the Logos, it is Beauty's Self. [Hence my choice of the word Beauty for this Ray.] In man, it becomes love of the beautiful; in developed man, it is the faculty of perceiving and portraying the beauty of the Supreme. [The Combination Process personified by the Scholar Role.]

In this exposition the Manifestations of the One, the Three and the Seven as human temperament and faculty are chiefly considered, though some information is also offered concerning color, jewel, and other correspondences. ... As stated later in this book, the pure Ray type is rare, admixtures with consequent modification of ideal, temperament and method being the rule. For purposes of exposition, however, relatively pure Ray types are described. The evolutionary position or "age" of the Spiritual Self [Soul Age] usually decides the degree in which the Ray qualities and virtues are displayed and the defects and limitations are overcome. As a general rule, the more advanced the Ego [Essence], the more readily discernible in the personality is the primary Ray. [TSHT, pp. 4–8]

With that, the first chapter of the book ends. The description of each Ray is short in that chapter, but seven subsequent chapters in *TSHT* are devoted to a lengthy description of each Temperament. Whatever doubt you may have that Theosophy and the Michaels are speaking of the same Natural Sequence should be dispelled with a reading of those chapters.

Take a look at the description of each Ray in the quotations below, and compare it with the lineup of Overleaves as well as the names given to the Septenarian Attributes, the Processes, and the seven Aspects of each Process. The underlines are my own; they emphasize the keywords in the descriptions that best indicate the correlation of the Theosophical Temperaments with the Michaelian teachings descriptions. I believe that you will agree with my perception that the correspondence of each Ray with the Septenarian Attributes is solid.

I am only going to quote the parts of each chapter on the other Rays that are relevant to the correlation of Rays with the Septenarian Attributes in general and the Roles in particular, as they are generally thought of as the 'personifications' of the seven Aspects of Personality. My comments are shown in [brackets].

The First Ray — “Will/Power” — “Energy”

Chapter 2 starts on page 9 of the *TSHT* book and goes to page 18.

Septenarian Attribute = Cardinal Action; Process = Origination; Aspect = Mode.

Overleaf Traits = Dominance Goal, Aggression Mode, Impatience Chief Feature, King Role, Realist Attitude, Higher Moving Center, Infinite Soul Age, Seventh Level.

Notice how these Traits show up in the descriptions below. In my view, the underlined words fit best with the “Cardinal Action” factors in the Michaelian teachings. Most of the other words are appropriate, but not as much.

[KING Role:] The first Ray corresponds to the First Aspect, God the Father, the Creator [Origination Process]. The preponderant qualities of first Ray men are will, power, strength, courage, determination, leadership, independence, dignity rising on occasion to majesty, daring and executive ability. This type of man is the natural ruler and leader, the statesman, the empire-builder and colonizer, the soldier, the explorer and the pioneer. Alexander the Great was typical of his Ray when he wept for more worlds to conquer. In the early stages [younger Soul Ages] of evolution these activities are largely physical. In the later phases [older Soul Ages] they become mental and spiritual. The will is then exerted not so much as personal effort and strain, but in effortless, frictionless expression of the One Will [Essence].

[The Positive Pole of King is “+Mastery”:] The ideal of the Ray is strength, the first Ray man greatly appreciating the presence of this quality, indeed tending to judge the value of all conduct and achievement according to the measure of strength employed. He fights to the end, and is able to condone almost any act if the quality of strength shines through it. He finds it difficult to tolerate weakness in any form and tends to despise those who give in. For him God, or the highest good, is the Principle of Power in all things. The greatest evils are weakness and surrender. The driving impulse is to attain and to conquer and such men are often seen at their best in adversity. The highest attainment is victory and the greatest interior experience comes from the exhilaration of power, kingship, dominion.

[The Negative Pole of King is “-Tyranny”:] Among the defects of the first-Ray displayed in the earlier stages of evolution [younger Soul Ages] are ruthlessness, hardness stubbornness, pride, superciliousness, unadaptability being ready to work only on lines which appeal personally, indifference to and even scorn of the opinions, rights and feelings of others, tyranny, thirst for power, egotism, braggadocio, extravagance, aggressiveness, willfulness, assumption of superiority, individualism, mental rigidity and making final pronouncements upon debatable freedom of inquiry. Dogma, or supposedly authoritative statements, sometimes without regard to inherent truth or reasonableness, is used as a bludgeon to stun into silence inquiring minds. Recognition of the importance of authority in the maintenance of order can cause first Ray people to use both personal position and dogma to forbid further investigation. This is done, whether consciously or unconsciously, to crush opposition and restore personal prestige and dominance. ...

The corresponding color in the spectrum, generally present in the aura, is white tinged with electric blue at Egoic [Essence] levels, and bright vermilion [crimson red] in the personal aura. ... Of the arts, dancing represents the first Ray and those in whom that Ray predominates ... [Higher Moving Center]

If a chart of the seven Rays be folded, using the fourth as a hinge, the horizontal columns of the first and seventh Rays will come into contact with each other and the natural correspondences between the Rays will be revealed.

The seventh Ray may be regarded as a manifestation in [physical] form of the first [Ray, which is abstract principle], or as representing power in action.

After this, there were several pages of examples of alleged first Ray people of historical importance doing heroic things: Douglas MacArthur, Winston Churchill, Robert Scott, Ernest Shackleton, and George Patton. The naming of exemplar characters is also common in the Michaelian teachings community.

The Second Ray — “Love-Wisdom” — “Love”

Chapter Three of *TSHT* begins on page 19 and ends on page 25.

Septenarian Attribute = Cardinal Inspiration; Process = Evolution; Aspect = Role.

Overleaf Traits = Growth Goal, Passion Mode, Arrogance Chief Feature, Priest Role, Spiritualist Attitude, Higher Emotional Center, Transcendental Soul Age, Sixth Level.

Notice how these Traits show up in the descriptions below. In my view, the underlined words fit best with the “Cardinal Inspiration” factors in the Michaelian teachings. Most of the other words are appropriate, but not as much.

The second Ray corresponds to the Second Aspect of the Blessed Trinity, God the Son, the Preserver. The special qualities of the Ray are wisdom, love, intuition, insight, philanthropy, a sense of unity, spiritual sympathy, compassion, loyalty and generosity. The type of man is the sage, the philanthropist, the reformer, the teacher, the inspirer, the humanitarian, the [psychological and spiritual] healer and the servant of men, imbued with a universal love which often overflows to the lower kingdoms of Nature.

The ideal of second Ray man is impersonal, universal love founded upon recognition of the unity of life. When highly evolved [older Soul Age], he is intuitive and aspires to radiate upon the world, without thought of return or reward, wisdom and love which will uplift and inspire all whom they reach. He also becomes moved to develop to their highest degree as positive powers the spirit of service and the qualities of purity, refinement, gentleness, tenderness, charity, goodwill, benevolence, harmony and protectiveness. Loyalty in both friendship and love is one of his greatest virtues, friendship being a veritable religion, and loyalty, especially in the face of failure and disloyalty, its highest expression. The phrase, “Love is not love which alters when it alteration finds”, partly expresses the second Ray ideal of love.

For the second Ray man, God is the Principle of Wisdom, of universal, radiant love and of self-sacrifice. He sees the divine creative act as a continuous, voluntary and sacramental sacrifice, in which God perpetually surrenders His life that all may live. He judges all conduct and achievements according to the measure in which they are founded upon and display these qualities. He is able to forgive even evil conduct if motivated by love.... Indeed, when well developed he is able always to love, and so to forgive, the sinner, even whilst denouncing and combating the sin. The greatest evils for this type are hatred, separateness, selfishness, cruelty and disloyalty. The driving impulse is to save, to teach, to serve, to heal, to share, to give happiness and to create and maintain harmony. The highest attainment of second Ray people is the full realization and expression in conduct of unity. To extend the range of such realization and expression is their supreme preoccupation. They aspire also successfully to impart wisdom, to illumine others from within.

The second Ray man does not seek to overcome, override or crush enemies by superior force; he prefers to dissipate their enmity, which he feels acutely, to change it when possible into co-operation, to win their sympathy and to turn them into friends. He exercises intuitive insight and perception and seeks self-illumination when in the presence of enmity or obstruction. Non-resistance and turning the other cheek are natural to him, and his method of fighting is rather to wrestle with the opponent than to strike him down. He is also very ready to negotiate, and prefers an agreed to [rather than] an enforced solution.

As teacher, he freely shares all knowledge which can be helpful, accentuates the values of self-illumination from within, encourages the use of the intuition and bestows happiness. The qualifications, personal nature and motive of the teacher are regarded as of great significance, the profession ideally having been chosen as a true vocation rather than a means of livelihood alone. He warns against confusing education with training in which memory and imitation are accentuated. He constantly seeks to wake the inherent capacities of his pupils, especially the urge to produce that which is beautiful.

He believes in the provision of interest, and a sufficiency of permissible activities into which the boundless energy welling up in the child, for example, can flow without restriction or so-called naughtiness. Psychological integration is regarded as an essential part of the process of education.... To these educational ideals might be

added: to help the Inner Self to achieve the fullest self-expression: to produce enlightened citizens; to produce workers for world welfare, high-minded servants to their fellow men....

For the second Ray man, his apotheosis is omni-presence, which means to be consciously self-identified with the divine Life in all Nature and in all beings, and so mystically present wherever that Life is manifest. Christ and the Lord Buddha are the great Exemplars of this perfection....

[Negative Pole of the Priest = -Zeal:] Among the defects of the type are sentimentality and sensuality, self-righteousness, hyper-sensitivity, self-pity, despondency, the habit of brooding upon, and nursing grievances and difficulty in forgiving sins against the second Ray code. Judgment is often in danger of being obscured by the emotions, especially those of compassion and love.... Second Ray people are prone to impracticability, and to immense self-sacrifice for others, sometimes undermining the self-reliance and increasing the selfishness of those on whose behalf such sacrifices are made. They are inclined to over-accentuate the life side of their work to the neglect of the necessity for an equal perfection of form.

The greatest suffering can come from heart-break, discordance in close human relationships, broken faith and trust, misjudgment, coldness, isolation and exclusion, loneliness, and neglect.

Buddhism, as its name suggests, is predominantly a second Ray religion. The doctrinal, theological (where the theology is founded upon truth), redemptive, saving and teaching aspects of all World Faiths represent the second Ray influence in them.

The Ray correspondence [the complementary Temperament on the other side of the Inspiration Axis] is with the sixth Ray [Server], through which is manifested more individually and emotionally the universal love and capacity for self-sacrifice and self-surrender in devotion to a leader and a Cause typical of the second Ray.

The Lord Christ, in His perfect wisdom, His universal love and His boundless compassion, tenderness and pity for all that lives, especially for all that suffers, is a great Exemplar of the qualities of the second Ray.

My guess is that the author was a Priest, considering the depth and breadth of his description of the Second Ray Temperament; it exceeded the treatment that he gave to the other Rays. That identification also makes sense based on his biography.

The Third Ray — “Active Intelligence” — “Truth”

Chapter Four of *TSHT* begins on page 26 and ends on page 34.

Septenarian Attribute = Cardinal Expression; Process = Synthesis; Aspect = Center.

Overleaf Traits = Acceptance Goal, Power Mode, Greed Chief Feature, Sage Role, Idealist Attitude, Higher Intellectual Center, Old Soul Age, Fifth Level.

Notice how these Traits show up in the descriptions below. In my view, the underlined words fit best with the “Cardinal Expression” factors in the Michaelian teachings. Most of the other words are appropriate, but not as much.

[Higher Intellectual Center:] The qualities of character are comprehension — especially of fundamental principles — understanding, a deeply penetrative and interpretative mind, adaptability, tact, dignity, the sense of which is very strong and recognition of the power and value of silence. Capacity for creative ideation is one of the characteristic powers. The types of men are the philosopher, the organizer, the diplomat, the strategist, the tactician, the scholar, the economist, the banker, the chess player, the judge, the allegorist, the interpreter and the cartoonist.

[The Positive Pole of Sage is +Communication:] Full comprehension is the ideal. God being regarded chiefly as the Principle of Truth. Untruth, intellectual obtuseness and lack of comprehension are the greatest evils. The driving impulse is wholly and impersonally to grasp all the fundamental principles and factors of a subject and to combine and apply them to its perfect comprehension and application. The highest attainment is the full and perfect perception of truth and genius partly arising from an overflow of contemplation.

To me, this description of the Third Ray is more similar to the Higher Intellectual Center than it is to the Sage. As pointed out elsewhere in these descriptions, one can see many of the other Overleaves in the same Process as the Role/Temperament.

Unlike either the first or second Ray types, in obtaining results the third Ray man tends to withdraw mentally, as does the hermit physically, from the problem or obstacle into the realm of abstract thought, there to ponder and meditate until complete enlightenment occurs. Comprehension and synthesis of all the factors involved is thus gained and as a result the solution of the problem is perceived. In his own life he ... discovers and applies the

principles of that spiritual alchemy by which adversity is changed into happiness, and all that is base in human nature is transmuted into wisdom and power. As scientist he would be alchemist as well as chemist, astrologer as well as astronomer and metaphysician as well as physicist and mathematician. He achieves results by means of prolonged, sequential thinking and a perfection of both strategy and tactics. He skillfully employs the method of the trap and the net, being ready to use any appropriate method without regard for personal inclination. As teacher, he explains principles, encouraging the pupils to work out their application by their own mental efforts, often leaving gaps and even permitting perplexity in order to evoke inquiry and inspire to research. Impersonality in the approach to truth is inculcated.

This type feels greatly the necessity for complete comprehension in all the affairs of life, responds far less to an imposed ethical code than to interior realization of the valid reasons for particular kinds of conduct. He learns also to interpret and use circumstances as guides to conduct and wisely to wait upon the logic of events.

Among the defects of the type are coldness, individualism, selfishness, indecision through seeing too many sides, aloofness, intrigue, cruelty, unreadiness openly to adopt a cause, failure to support in a crisis, deliberately and unscrupulously to deceive ... insincerity, cunning and too great attention to form, detail and system to the neglect of the spirit and the larger purposes of life.

To me, this seems like the description of a Sage in the Negative Pole, which in the Michaelian teachings is said to be –Oration, but it is also apparent in other ways that a Sage can go astray: as a “snake-oil salesman”, as a narcissist, as a self-absorbed, self-serving con artist.

Inversely, there is sometimes a proneness to live too much in the realm of principles, long range plans, schemes and ideals and consequently to become impractical and remote from the world.

Because the Sage is a Cardinal Role, such a person can become ungrounded, out of touch with the mundane.

The principle of [the hu]man [as distinct from animal] is that of abstract intelligence [Higher Intellectual Center] or Higher Manas, “The mind”, the mental faculty which makes of man an intelligent and moral being, and distinguishes him from the animal Esoterically, however, it means, when unqualified, the Higher Ego [Essence], or the sentient reincarnating Principle in man.

The color is emerald green, the jewel the emerald; the Ray correspondence [the complementary Temperament on the other side of the Expression Axis] is with the fifth Ray [Artisan], that of the concrete mind, and the symbol is the triangle. Whilst the [third Ray] man would be intellectually concerned with the great principles of life, with philosophy and metaphysics, the fifth Ray man [Artisan] would more readily pursue detailed scientific knowledge and seek to apply the results to physical life [= technology]. Of the arts, poetry, which is mental music, the perfect language, represents the third Ray.

The Chaldean religion, with its astrological basis and practice, is predominantly third Ray. The philosophical and metaphysical aspects of all World Faiths represent the third Ray influence in them.

The Fourth Ray — “Harmony through Conflict” — “Beauty”

Chapter Five of *TSHT* begins on page 35 and ends on page 40.

Septenarian Attribute = Neutral Assimilation; Process = Combination; Aspect = Age/Level.

Overleaf Traits = Equilibrium Goal, Observation Mode, Stubbornness Chief Feature, Scholar Role, Pragmatist Attitude, Instinctive Center, Mature Soul Age, Fourth Level.

Notice how these Traits show up in the descriptions below. In my view, the underlined words fit best with the “Neutral Assimilation” factors in the Michaelian teachings. Most of the other words are appropriate, but not as much.

Its qualities are creative ideation, harmony, balance, beauty and rhythm. The special faculty of the fourth Ray man is the power to perceive [Observation Mode] and portray, both through the Arts and through life, the “principle of beauty in all things” — Keats. He generally displays great versatility and sometimes the gift of mimicry. Even whilst not yet possessing them, he is able to display — one might almost say simulate — the qualities of all the Rays. He has a strong sense of form, symmetry, equilibrium and a sensitive taste for all that is beautiful in the Arts, in Nature and in life.

The type of man is the artist for whom God, or the highest good, is the principle of Beauty in the Universe, ugliness being regarded as the greatest evil. The mode of artistic expression and the choice of medium are influenced by the dominant sub-Ray. The driving impulse [Instinctive Center] is to release the influence of beauty upon the world, to mediate between the realms of pure beauty [Cardinality] and those of its imperfect expression

[Ordinality], the Arts serving as links between the two. Those orators possessed of the art of rhythmic speech, capable of charming, persuading, captivating and carrying away an audience, the true spell-binders, display the quality of the fourth Ray.

I would have applied this last sentence to the Sage, or third Ray manifestation, more than the Scholar.

The fourth Ray standard and test of human beings, nations and civilizations is far more that of beauty than of temporal power, possessions, armaments and financial standing. Some artists can condone all conduct through which the light of beauty shines and are unable to forgive ugliness. They feel acutely the need for the presence of harmony and beauty in their surroundings and can suffer greatly from their absence.

The fourth Ray man obtains his results by markedly individual methods, success depending upon perfection of technique, whether in the Arts or in life. He is a natural mediator and interpreter. His apotheosis is to become a master artist, a genius in every Art, especially that of living, which for him includes full self-expression and the maintenance of perfect relationships. Evidence exists that the branch of the Arts chosen by those in whom the fourth Ray predominates may vary in successive lives, under the influence of a sub-Ray. They perceive and seek to portray in every thought, word and deed the divine Beauty which shines throughout the universe. They achieve their results by dramatization, illustration, and by the appeal of beauty, rhythm, perfection and charm, the means employed being enchantment and allurements. As teachers they illustrate and dramatize.

[Negative Pole:] Among the defects in the fourth Ray are instability, restlessness, vacillation, sensuousness, posing, self-conceit, self-indulgence, improvidence, cynicism concerning those more successful than themselves and a sense of superiority over less gifted individuals. They suffer alternation of moods. They can be elevated to lofty exaltation and cast down into depression and despair. ...

Fourth Ray people may also display a tendency to daydream, to live in a world of fantasy. [Negative Pole of Scholar is –Theory, aka –Speculation, –Conjecture, –Hypothesis.] Unless the will-force of the first Ray [Cardinal Action] is active in them, they experience vague yearnings for great things and yet fail of accomplishment. The greatest suffering is generally due to frustration and failure to achieve perfect self-expression. The principle of man is the bridge between the Higher Self and the lower [self], the antahkarana. ('Antahkarana', Sanskrit: *Antar* = middle or interior, and *karana* = cause, instrument. Technically used to refer to the bridge between the Higher and the Lower Minds, the internal instrument operative between them.) This principle "... serves as a medium of communication between the two, and conveys from the lower [personality] to the Higher Ego [Essence] all those personal impressions and thoughts of man which can, by their nature, be assimilated and stored [archived] by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent Personality that survive death and time." [*The Theosophical Glossary*, H. P. Blavatsky]

The mission of the artist would thus appear to be, by means of beauty, to elevate the consciousness of man. into realization of the beauty and the splendor of Nature and of God. Thus the truly great artist serves as priest and mediator between God and man. The color is a tawny bronze, the jewel is the jasper and the symbol is the square and compasses associated with Freemasonry. The fourth Ray may be regarded as a lens through which the lights of all the Rays is focused. Of the Arts, opera represents the fourth Ray, being a synthesis of various branches of Art.

The Orphic religion, with its keynote of Beauty, was predominantly fourth Ray, which also finds expression in every tendency towards colorful appurtenances and adornments and the use of the Arts in religious worship.

The ... artist's view of life: attention to form, detail, and system to the neglect [in the Negative Pole] of the spirit and the larger purposes of life.

In my view, the emphasis here on the "Arts" is somewhat misplaced, being more the realm of the Artisan and the Sage and their province to *express*. And there is not enough of an emphasis on the academic studiousness of fourth Ray, aka Scholar, souls and personalities.

In my view, the Theosophists also made too much of the emphasis of the Neutral Ray on "beauty" in the realm of various arts. True, the corresponding Role, the Scholar, is concerned with being fair and just, and in its highest form that is an endeavor toward the manifestation of all things "beautiful". To the extent that the Scholar bridges the "Lower Mind" (Artisan) and the "Higher Mind" (Sage), then yes, the Scholar is concerned about bringing artistic beauty into the world. Also, one can understand the 'arts' as any endeavor that brings ideas that exist in the abstract world down into the concrete world. That understanding helps make more sense of this description from Theosophy.

So, Beauty is not to be totally dismissed as a good name for the Neutral Ray; and to the above paragraph I would add the following. In the mainstream Michaelian teachings understanding, Beauty is often offered as a

synonym for Energy in the triad of Truth, Love, and Energy, when referring to attributes of Cardinal planes (fifth plane, sixth plane, seventh plane respectively in the Michaelian teachings numbering convention; or first plane, second plane, third plane in the Theosophical numbering convention). This use of the word Beauty never made sense to me, but it does make some sense to me to use Beauty as an attribute of the Neutral Ray and Neutral plane, the balance point of the Natural Sequence, in that *symmetry* is one of the primary attributes of beauty; there is a mirror image symmetry between the Ordinal and Cardinal Rays and planes in terms of the Axial Attributes of Action, Inspiration, and Expression.

I would also call the readers attention to the phrase “Harmony through Conflict” as an allusion to what I call the Dialectic Principle; refer to Chapter 1K, “The Law of Three”. It is also widely understood that the Heart Chakra is a bridge between higher and lower chakras, making the Heart Chakra about harmony.

The Fifth Ray — “Concrete Knowledge” — “Mentality”

Chapter Six of *TSHT* begins on page 41 and ends on page 45.

Septenarian Attribute = Ordinal Expression; Process = Analysis; Aspect = Attitude.

Overleaf Traits = Rejection Goal, Caution Mode, Self-destruction Chief Feature, Artisan Role, Skeptic Attitude, Intellectual Center, Young Soul Age, Third Level.

Notice how these Traits show up in the descriptions below. In my view, the underlined words fit best with the “Ordinal Expression” factors in the Michaelian teachings. Most of the other words are appropriate, but not as much.

The special qualities of the fifth Ray are those typical of the analytical, deductive, formal mind, the whole interest and ideal of people of this Ray being the acquirement and, where the second [Priest] Ray is also well developed, the dissemination of factual knowledge. In this pursuit, those in whom the fifth Ray is very dominant are capable of displaying unwearied patience and the extreme of thoroughness and method, particularly in the repeated examination and the classification of intricate and minute details.

The type of man is the scientist, the mathematician, the lawyer and detective [and *engineer* and *architect*]. In the early stages of development the chief interest is in physical science, this being later extended into the domain of the occult and the metaphysical. The fifth Ray mind is brilliant, flashing, swift, witty, technical, analytical, accurate, positive, and possesses great capacity for specialization and grasp of detail. As ideals it highly prizes truth, mental detachment and accuracy of observation, of deduction and of exposition. God is regarded as the principle of Truth, and untruth, ignorance, inaccuracy, and a biased mind are the greatest evils.

[Skeptic Attitude, Positive Pole of +Investigation:] The driving impulse of fifth Ray man is to discover knowledge, to reach truth. This, however, must be demonstrable as, for example, by correct prediction, based upon acquired data. He obtains his results by means of the brilliant and patient use of the mind. He thinks, seeks, searches, probes, experiments, patiently observes and calculates and then makes accurate deductions from his discoveries. He uses his mind like an auger to bore to the heart of problems, always adhering to the scientific method.

This is described by Anton J. Carlson as “rechecked observations and experiments, objectively recorded with absolute honesty and without fear or favor”. This preoccupation sometimes tends to make his mind so inelastic and his methods so rigid and unadaptable that full achievement is denied him. When, however, the third Ray [Sage] aspect of his nature, with its characteristics of adaptability and philosophic thought, begins to influence his concrete mind, as would seem to be occurring in the case of many modern scientists, this, combined with the magnificent qualities already referred to, ensures his success as a great discoverer and revealer of knowledge to man.

As a teacher, he elucidates logically and fully, fills in details, uses diagrams and inculcates accuracy. The apotheosis is to become a master scientist, a genius of intellect in every branch of science, physical and super-physical, success in the latter field, and sometimes in the former, leading to the exhilaration of mental mastery. With his brother of the third Ray [Cardinal Expression], he ultimately becomes one with the Major Mind, and so attains perfection both in [abstract] knowledge itself, and in the practical application of the scientific principles upon which the Universe is founded.

This last sentence looks to me like the mutual work of Task Companions, of opposite Roles.

[Negative Poles of various Ordinal Expression Overleaves:] Among the defects are separateness, emotional coldness, destructive criticism, mental rigidity and one-track-mindedness, a tendency to perceive and unduly accentuate the faults in others, iconoclasm which is not supplemented by readiness or ability to construct, wounding by telling “your faults for your own good” and being too unfeeling to soften the blow or endeavor to

be tactful, pleasure in “pricking bubbles” (often a useful if disconcerting function), inability to “suffer [tolerate] fools gladly”, intolerance of everything emotional, mystical, and intuitional, skepticism, materialism and pride. Other faults are self-centredness, smallness of vision, prying curiosity and inquisitiveness, meanness demanding a quid pro quo, becoming excessively pedantic, and accentuating form [Ordinality] to the neglect of life [Cardinality].

[Young-soulish manifestations:] On occasion this type displays an almost childlike lack of wisdom and effectiveness in the conduct of life, sometimes due, perhaps, to proverbial absent-mindedness. In religion, where this is accepted, the fifth Ray man is inclined to be dogmatic and curiously unreasoning. In excessive preoccupation with tradition, dogma, doctrine, creed and form, he not infrequently loses sight of the inner life and of the necessity for interior experience and enlightenment. This type is frequently very selfish and acquisitive and, unless the character is modified by the presence of the qualities of other Rays [due to Casting and/or Overleaves], notably the second [Cardinal Inspiration], third [Cardinal Expression], and sixth [Ordinal Inspiration], tends to keep its discoveries and possessions to itself, e.g., to patent inventions [thus Artisan-ish].

The developed [older Soul Age] second [Cardinal Inspiration] or sixth [Ordinal Inspiration] Ray man, on the other hand, delights, to share all discoveries and gifts, world welfare being the motive for all research and all endeavor. The complete reliance of the spiritually unawakened fifth Ray man upon analytical processes and demonstrable proof is inclined to render him somewhat blind to the great principles behind manifestation and impervious to inspiration and intuition. The greatest suffering can be experienced when proven at fault and especially when, proven in error, he is made the subject of ridicule or scorn. Such mental defeat and dishonor deeply wound the nature of fifth Ray man.

The more active and most used principle of this type of man is the mental body [Intellectual Center] or lower Manas. The color is lemon-yellow, the jewel the topaz, and the symbol the five-pointed star. The fifth Ray is in correspondence [complementarity on the Expression Axis] with the third [Ray], of the qualities and attainments of which it is the concrete expression [rather than the abstract]. Ultimately the two are blended into a single instrument of consciousness, displaying the highest qualities of both of the vehicles and both of the Rays. Of the Arts, painting represents the fifth Ray. The Egyptian religion, with the Hermetic philosophy as its heart and its keynote of Truth, was predominantly fifth Ray, as is the scholastic aspect of every World Faith.

The vivid deductions of Sherlock Holmes, as also of all other detectives, and the cold, precise reasoning of the legal mind, are all examples of the activity of the formal mind which is generally accentuated in fifth Ray man.

In my view, this description of the personality dominated by fifth Ray is extended beyond the Artisan Role and is more inclusive of the Analysis Process (Ordinal Expression) Overleaves, more than happened with the descriptions of the other Rays, Temperaments, Roles.

The Sixth Ray — “Devotion” — “Emotionality”

Chapter Seven of *TSHT* begins on page 46 and ends on page 48.

Septenarian Attribute = Ordinal Inspiration; Process = Involution; Aspect = Chief Feature.

Overleaf Traits: Reduction Goal, Repression Mode, Self-deprecation Chief Feature, Server Role, Stoic Attitude, Emotional Center, Baby Soul Age, Second Level.

Notice how these Traits show up in the descriptions below. In my view, the underlined words fit best with the “Ordinal Inspiration” factors in the Michaelian teachings. Most of the other words are appropriate, but not as much.

The special qualities of the sixth Ray are sacrificial love, burning enthusiasm for a cause, fiery ardor, one-pointedness, single-mindedness, selfless devotion, adoration, an intense sympathy for the sufferings of others even to the extent of reproducing them as in the stigmata, idealism expressed as practical service, and loyalty, “the marrow of honor” (Von Hindenburg). The type of man is the mystic, the devotee, the saint, the active philanthropist, the martyr, the evangelist, the missionary and the reformer. Examples are Brother Lawrence, St. Francis, St. Clare, St. Teresa (third and sixth Rays), and General Booth [founder of the Salvation Army] (sixth and first Rays).

The ideal is complete self-consecration, self-sacrifice even unto death for an ideal, a cause or a leader. Selfless service in relief of the sufferings of the world, most keenly felt, is the driving impulse behind the life of the developed sixth Ray man, for whom God is the principle of Self-Sacrifice, Love and Goodness. Whether as soldier, lover, philosopher or scientist, to this ideal he is “faithful unto death”. Selfishness, individualism, divided loyalty, disloyalty, betrayal of individual and of public trust, and hate are the greatest evils.

The sixth Ray person obtains his results by the extreme of one-pointedness; he carries his devotion to such lofty heights that he loses himself in his ideal, becomes its veritable incarnation. In the fire of his enthusiasm, he burns up both the defects of his own character and the outer obstacles which stand in the way of the fulfillment of his ideal. As teacher he inspires, enflames and, among other qualities, evokes hero-worship and loyalty in his pupils. The apotheosis is selfless and perfect service of the will of God.

The Negative Pole of the Server is –Bondage, and the Negative Poles of the other Ordinal Inspiration Overleaves are well represented in the following paragraph:

Among the defects of the type are emotionalism, sensuality, fanaticism, obsession, susceptibility to glamour, intolerance and the extreme of blind hero-worship. Acute suffering is caused by the disloyalty of loved and trusted friends and by being misunderstood and misjudged, particularly as to motives. The principle of man is the astral body (Astral Body: the vehicle of human emotions built of the first type of matter more subtle than physical ether, denominated “astral” because self-radiant), the color roseate fire. The jewel is the [dark red] ruby and the symbol the rose of four petals in the form of an equal-armed cross. The correspondence [counterpart on the other side of the Inspiration Axis] is with the second [Priest] Ray, of many of the qualities of which the sixth Ray is an active expression. Among the Arts, architecture — frozen music — represents the sixth Ray. The Christian religion, especially in its devotional and mystical aspects, is predominantly sixth Ray.

The seventh [Warrior] Ray is, however, well represented in its ceremonial forms of worship, perhaps reaching its culmination in High Celebrations of the Holy Eucharist, Coronations and the ceremonies of the Ordination of Priests and the Consecration of Bishops. World figures who displayed the qualities of the sixth Ray are referred to in the Chapter on blended Rays.

In my view, these descriptions have a hefty dose of Priest Role incursion into the Server Role/Temperament.

The Seventh Ray — “Ceremonial Order” — “Physicality”

Chapter Eight of *TSHT* begins on page 49 and ends on page 52.

Septenarian Attribute = Ordinal Action; Process = Termination; Aspect = Goal

Overleaf Traits = Submission Goal, Perseverance Mode, Martyrdom Chief Feature, Warrior Role, Cynic Attitude, Moving Center, Infant Soul Age, First Level.

Notice how these Traits show up in the descriptions below. In my view, the words that I underlined fit best with the “Ordinal Action” factors of the Michaelian teachings. Most of the other words are appropriate, but not as much.

The special qualities of the seventh Ray are nobility and chivalry both of character and conduct, splendor of estate and person, ordered [regimented] activity, precision, skill, grace, dignity, great interest in politics, the arts, ceremonial pageantry, magic, the discovery, control and release of the hidden forces of Nature and co-operation with the Intelligences associated with them. The type of man is the politician, — in the true meaning of the word — stage director, pageant master, ritualist, magician, occultist, and Priest in ceremonial Orders.

The meaning of the word “magic” here is not what you might think. It refers to someone who does practices and/or rituals and/or ceremonies to bend the universe to their will, to get what they want. Think of rain dances and incantations and human sacrifices and sorcery; do not think of Houdini and ‘sleight of hand’.

The ideals are power perfectly and irresistibly made manifest, true aristocracy both of body and mind, physical efficiency, perfection, matter-of-factness [“get to the point”] and order in all the conduct of life, perfect tidiness of appointments, unquestioned power to control and direct the hidden forces of the person's own nature and of Nature herself, the whole being inspired and rendered irresistible by the force of a will which is relatively omnipotent. A seventh Ray motto would be: “If a thing is worth doing, it is worth doing well.” This would apply equally to a picnic or a pageant, a poem or a parade, a military tournament or a magical rite. God, for the seventh Ray man, is the principle of Order in all things, and chaos is the greatest evil. The driving impulse is to harness and make manifest with precision according to a design the forces and intelligences of Nature.

[Goal- and achievement-orientation:] Results are obtained by synthesizing a number of factors to produce a clearly conceived result. The formation of groups of people to be trained and led in coordinated activity in politics, in various branches of the arts, in pageantry, the drama and opera, is an example of this method, as also in the use of vestments, colors, symbols, and of signs and words of power in ceremonial [sic]. As teacher, he makes full use of the drama, both in personal presentations and in school technique. He also employs the methods of the first [King] Ray. The apotheosis is dual, namely, to become a spiritual magician, and to live

perfectly down to the smallest detail. Freemasonry is both a ceremonial and a practical expression of one attribute of the seventh Ray, which is also represented in the rituals of all World Faiths.

It is surprising to me that the military manifestation of this Ray was not emphasized, although the description certainly fits well, especially the paragraph above. One of the best words to describe what a Warrior does is “regimentation”.

[Negative Pole:] Among the defects of the [seventh Ray] type are ostentation, pretentiousness, unscrupulousness, love of power and office, readiness to use people as tools, “dead letter” formalism and the mechanical performance of ceremony to the neglect of its spiritual significance, and a tendency to descend into black magic, sorcery, necromancy and the baser forms of priest-craft. Seventh Ray people can suffer acutely under humiliation, loss of outer power, adverse criticism, particularly from one of a lesser degree, and subjection to rude behavior.

They demand respect and obedience to law.

The principle of man is the physical body. The correspondence [complementary opposite on the Action Axis] is with the first Ray, the seventh representing the [abstract] power [or energy] of that [first] Ray expressed in physical action. Of the Arts, sculpture — frozen dancing — represents the seventh Ray. The general influence of the seventh Ray upon humanity is said now to be displacing that of the sixth, with consequent tendencies in science to explore the normally invisible universe, as by the radio telescope, to investigate the extra sensory powers and psyche of man as in ESP (Vide *The Reach of the Mind*, J. B. Rhine) and psychosomatic medicine, and to tap and use the hidden forces of Nature as in nuclear fission.

In public life this influence is observable in the prevalent liking for pageantry and ceremonial [sic]. In the Christian religion the effect of the seventh Ray is discernible in the movement towards High Church as in Anglo-Catholicism, in a deepening recognition of the spiritual significance and efficacy of ceremonial [sic], in movements towards co-operation between sects and in attempts to establish a brotherhood of World Faiths or Parliament of Religions (2nd Ray — co-operation, 7th Ray — co-ordination). In world affairs, as the qualities of the second and third Rays are also developing, the growing influence of the seventh Ray increases the tendency to substitute arbitration and co-operation for force as a means of settling disputes. As the influence of the Ray grows stronger and is supplemented by an appropriate development of the higher, synthesizing mind of man, these tendencies will become stronger, eventually making fully effective the ideals upon which UNO and such subsidiaries as UNESCO and UNRRA, and Marshall Aid, local Defense Pacts and World Conferences are founded.

Overall, the description of this Ray is of a “control freak” when expressed in its negative manifestation. This is the Warrior way.

Blended Rays

Chapter Nine of *TSHT* begins on page 53 and ends on page 64. Its title is “Blended Rays”. Obviously this is equivalent to Role and Casting in the Michaelian teachings, and how they bear on the Personality self. So far as I know, Theosophy did not know about Casting, and it did not know about the fact that a preponderance of Overleaves in one Process can give one the appearance of a particular Role/Temperament.

Readers who, by the application of this information to their own personalities as they know them, having been endeavoring to discover their own Rays, will possibly find themselves to be displaying the qualities of more than one, no special Ray characteristics appearing to predominate. If, however, they will examine themselves closely, they will generally find that, in the means by which they obtain desired results, they tend to employ fairly consistently the method of one or other of the Rays.

As has been suggested, affinities or correspondences exist between the Rays. The first and the seventh Rays are intimately associated, as also are the second and the sixth, and the third and the fifth. In addition, the first three Rays, which are [abstract, Cardinal] life Rays, may be regarded as the spiritual ensoulment of the last three, which are Rays of [concrete, Ordinal] form. The fourth Ray corresponds to the natural bridge or pathway, both between each related pair and the two sets of three.

Since the goal is the full development of all the qualities of all the Rays, it is, however, necessary that the activities and developments of the long series of lives on earth [reincarnation] should include all of their characteristics [many of which are experienced via the Overleaves that are in the same Process as a Role/Temperament].

Thereafter in the chapter there were examples of blending of Rays in many historical figures.

Summary of Rays

Chapter Ten — “The Personal Ray” — of *TSHT* begins on page 65 and ends on page 76.

Take a look at the brief description of each Ray in the quotations below, and compare it with the lineup of names given to the Septenarian Attributes, and the Processes, and the Overleaves. I believe you will agree with my perception that the correspondence of each Ray with the Septenarian Attributes, particularly the Role, is solid. My names for the Rays are in quotation marks following the rank of the Ray. The underlined words are my way of pointing out the very best words to correlate the Ray/Temperament with the Role.

First Ray = "Energy"

Cardinal Action = Origination Process = the Overleaves of Dominance Goal, Aggression Mode, Impatience Chief Feature, **King Role**, Realist Attitude, Higher Moving Center, Infinite Soul Age, Seventh Level.

If the following attributes of first Ray people are notable features of a person's character, then it would be fair to assume a first Ray individuality: will power, determination, and a tendency to override the wishes and limit the freedom of others; ardent wish for positions of power and a natural capacity to rule and lead; the use of superior force in most emergencies, often without regard for the feelings of others, and a tendency to sulk when obstructed.

Second Ray = "Love"

Cardinal Inspiration = Evolution Process = the Overleaves of Growth Goal, Passion Mode, Arrogance Chief Feature, **Priest Role**, Spiritualist Attitude, Higher Emotional Center, Transcendental Soul Age, Sixth Level.

Recognition of the fact that happiness depends upon freedom of thought and action; readiness to grant that freedom; a capacity to make wise decisions and plans; a universality of affection; a great desire to save, uplift and bestow happiness upon others, particularly by sharing possessions; a gift of teaching and a preference for winning enemies over so that they become friends and collaborators, and the weaknesses of sentimentality and sensuality — if these are displayed in any one person, then they may fairly be regarded as being on the second Ray.

Third Ray = "Truth"

Cardinal Expression = Synthesis Process = the Overleaves of Acceptance Goal, Power Mode, Greed Chief Feature, **Sage Role**, Idealist Attitude, Higher Intellectual Center, Old Soul Age, Fifth Level.

If the ready comprehension of abstract ideas and of the meaning, intention and character of people; the faculty of impartial examination; adaptability and tact; capacity to organize, plan and order with farseeing intelligence and play a good game of chess; the love of philosophy; admiration for great philosophers and strategists; a readiness to comprehend and explain varied phenomena by reference to a fundamental principle; ability to engage in prolonged contemplation, and, on occasion, indecision, aloofness and a tendency to intrigue even to the extent of unscrupulous deceit, are marked characteristics of one's nature, then one is probably on the third Ray.

Fourth Ray = "Beauty"

Neutral Assimilation = Combination Process = the Overleaves of Stagnation Goal, Observation Mode, Stubbornness Chief Feature, **Scholar Role**, Pragmatist Attitude, Instinctive Center, Mature Soul Age, Fourth Level.

If love of beauty and harmony, and a natural sense of rhythm and balance; a life devoted to one or other of the Arts; an aspiration to shed beauty upon the world; a tendency to dramatize and illustrate expounded ideas with rhythmic forms; a certain power of allurements, and the weaknesses of self-conceit, self-indulgence and surrender to moods, are outstanding qualities, then the fourth Ray is indicated.

Fifth Ray = "Mentality"

Ordinal Expression = Analysis Process = the Overleaves of Rejection Goal, Caution Mode, Self-destruction Chief Feature, **Artisan Role**, Skeptic Attitude, Intellectual Center, Materialism (Young) Soul Age, Specialization (Third) Level.

If the mind is analytical and legal, prizing logic above all else; the scientific method of thought strongly appeals and the establishment of incontrovertible facts is a driving impulse; charts and diagrams are used in study and teaching; and the analytical mind is used in perpetual probing and searching for ultimate fact, and the weaknesses of egoism, excessive criticism of others, self-righteousness, pedantry, narrowness, materialism, and prying inquisitiveness, are marked characteristics, then fifth Ray qualities are being displayed.

Sixth Ray = “Emotionality”

Ordinal Inspiration = Involution Process = the Overleaves of Reduction Goal, Repression Mode, Self-deprecation Chief Feature, **Server Role**, Stoic Attitude, Emotional Center, Baby Soul Age, Second Level.

If fiery enthusiasm; a strong sense of loyalty; a certain single-mindedness in everything that is thought and done; and capacity for devotion and self-sacrifice, particularly in service; if resolve burns within one as an irresistible spiritual power, and the weaknesses of emotionalism, impulsiveness, fanaticism and sensuality are consistently displayed, then the sixth Ray predominates.

Seventh Ray = “Physicality”

Ordinal Action = Termination Process = the Overleaves of Submission Goal, Perseverance Mode, Martyrdom Chief Feature, **Warrior Role**, Cynic Attitude, Motion Center, Infant Soul Age, First Level.

If one is attracted to occult science and its expression through ceremonial and magic and has a highly developed sense of order, system and method; if one likes to combine a number of influences in order to give expression to ideas and successfully appeal to the senses and intellect; if grace and splendor and the ideals of chivalry and knightliness make strong appeal; if the instinct to harness invisible forces for the fulfillment of human needs, and the weaknesses of formalism and of love of power and office are all marks of one's nature, then one is evolving, at least for the time being, on the seventh Ray.

Concluding Remarks on Rays and Temperaments

In my view, the descriptions of Temperaments given in Theosophy are unmistakably talking about the same things, Roles, as are discussed in the Michaelian teachings. However, I would also say that the Theosophists would have had a deeper and more definitive understanding and description if they had known about the other six Overleaf categories to compare and contrast with the Temperaments. It can be said that the Michaelian teachings added to, and improved on, Theosophy and Neo-Theosophy with their names and descriptions of the seven Roles.

Another unmistakable conclusion from the Theosophical conception of Temperaments is that they follow the Natural Sequence, not one of the other sequences discussed in Chapter 2C in Part Two, “Sequences of Overleaves”.

It is obvious from reading these detailed descriptions that the author of the *TSHT* book was basing his descriptions on actual observations of people with various Temperaments, and that he was seeing the same characteristics in people that Michaelian students see when observing various Roles.

We saw early on in this chapter that people do not just have one Temperament; there is a primary, but also a secondary and maybe a tertiary Temperament; we are all mixtures of Temperaments — and Roles. This mixing of types potentially makes the descriptions ambiguous, especially if one is going by observation of people rather than by an understanding of the pure abstract archetype and its Attributes. The mixing of types has obscured the characteristics of the pure type. With a deep understanding of the Overleaf System as a whole, we gain a much clearer picture of Roles and Temperaments.

My perception is that if the Theosophists had understood the logical underpinning and mathematical framework of the Rays, they would have gotten the descriptions of them more archetypal and less ambiguous, with less overlap of one Ray/Temperament with another. To reveal and explain that foundation is one of the purposes served by my books *The Tao of Personality* and *The Tao of Cosmogony*.

One way that the Theosophists differ from the Michaels is that Theosophists number the Rays starting with the King-ish end of the spectrum and end with the Warrior-ish end of the spectrum, whereas the Michaels (per the Natural Sequence) start the numbering of the Roles at the Warrior end of the spectrum and end at the King end. This tells us that numbers *per se* are not attached to the Rays or the Roles. However, this difference between Theosophy and the Michaels brings to mind what I refer to as the “Taijitu Tango Principle”. I introduced this Principle in Chapter 1B in Part One, “personality typology”, and I have more to say about it here, and I discuss it at even greater length in other places in this *History* book and in some of my other books. This is the way the Michaels introduced this Principle:

You can perceive that [from the point of view of space, being, noun] while one is ordinal and seven is cardinal, that [from the point of view of time, doing, verb] the first half is cardinal and the last half is ordinal — in other words, the pattern “doubles back on itself”. This is what is



implied by the “yin-yang” symbol, and it would probably be of use to keep the “yin-yang” in mind while considering what we tell you of the function of levels and numbers.” [MMFM, p. 189]

The oriental name for the yin-yang symbol is “taijitu”. As for “tango”, this alludes to the aphorism that “it takes two to tango”. These phrases becomes a Principle when one knows about and understands the deep philosophical insight called “relationalism” (><https://en.wikipedia.org/wiki/Relationalism><). Basically and briefly, relationalism states that everything is known because it is defined by its opposite. The Taijitu symbol graphically represents this philosophy by showing an interrelationship of yin and yang. This is not just an idea in the mind of philosophers. The most fundamental yin-yang dichotomy in the physical world is that between space–noun–being and time–verb–doing. Translating into the terms of the Overleaf System, yin = Ordinal and yang = Cardinal. Per the Taijitu Tango Principle, Ordinality and Cardinality run counter to each other in the septenary. In other words, Cardinal–Space–Noun–Being starts out with an Ordinal-most component and ends with a Cardinal-most component, whereas Ordinal–Time–Verb–Doing starts out with a Cardinal-most component and ends with an Ordinal-most component. By numbering King as first, Theosophy violates the Principle; by numbering the Warrior as first, the Michaels abide by the Principle. I suggest that this is one of the improvements that the Michaels have made to Theosophy.





Chapter 1G

SEVEN PHILOSOPHIES — SEVEN ATTITUDES

This is the fourth chapter in a series of five chapters on precursors to the seven Overleaf System categories, the five categories that had precursors — Center, Soul Age, Role, Attitude, and Chief Feature; if Goal and Mode had precursors in other teachings or psychologies, whether esoteric or exoteric, I have not yet discovered them. These five are being presented in the order in which they were revealed to the original Michaelian group. In three previous chapters, we reviewed Center, Soul Age, and Role. In this chapter we review seven formal philosophies, which I perceive to be precursors to the seven Attitudes of the Michaelian teachings.

For a thorough explanation of each of the seven Attitudes in Michaelian teachings, you can refer to the chapter on Attitudes in my book *The Tao of Personality*. And, of course, there are other Michaelian teachings resources — books and websites — that explain the Attitudes. The story of how the Michaels revealed the Attitudes to the original Michaelian group is documented in Chapter 2A in Part Two, “Revelation of Overleaves”.

Technically, your Attitude is the internal ‘filter’, so to speak, that biases how you view the external world. By “bias”, I mean that your Attitude emphasizes and de-emphasizes what you see and what you do not see out there; it skews how you perceive the world. For instance — this is such a cliché — the Idealist metaphorically sees the world through ‘rose-colored glasses’. What ‘color’ ‘glasses’ are *you* wearing? Your Attitude colors your approach to everything, from moral behavior to a pair of shoes.

Another way — other than ‘filter’ — to explain and describe Attitude is to say that your Attitude is your ‘philosophy’ of life. From the beginning of my study of the Michaelian teachings, it looked to me as though the Michaels intentionally named each Attitude after a formal philosophy from ancient and modern times. They did not take terms from all of the formal philosophies out there. In contrast to the viewing of the universe through the Septenary structure in the Michaelian teachings, philosophy has not limited itself to merely seven approaches to viewing the world. Looking over the philosophical “-isms” that have been put forward over the centuries, one finds not only such Michaelian-adopted terms as “stoicism” and “pragmatism” but terms that they did not adopt, such as “relativism” and “existentialism”. Also, the strongest proponents of a given philosophy tend to urge it as the one philosophy for everyone, though of course historians of philosophy recognize them all as existing side-by-side, the way the Michaelian teachings sees the seven Attitudes as simultaneously existent in the general population. But as philosophers have sought to understand the world, their philosophical systems have made use of “lenses” and “filters” that can be seen as precursors to the understanding of Attitudes in the Michaelian teachings.

By the way, this seems like an appropriate place to define what philosophy is. The following is the first result from an online query:

Philosophy: the study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline.

Obviously, this is not quite what Attitude means in the Michaelian teachings as described above, but the connection between philosophies and Attitudes (besides having the same names) is that both are concerned with the world as it appears to us; they are both about our understanding of, and interpretation of, the world we find ourselves involved in.

At this point I should point out the difference between *ontology* and *epistemology*. These are two branches of philosophy that both study the same thing — “reality” — but in two different ways or from two different perspectives. ‘Ontology’ is about what *is* fundamentally real, what the nature of reality *is*. On the other hand,

'epistemology' is about our *knowledge* of reality; it is about how we come to *perceive* reality. The seven *philosophies* that we discuss in this chapter are about various proposed ontologies — what *is* reality — whereas the seven Attitudes of the Michaelian teachings that we discuss in this chapter are about epistemologies — our *perceptions* of reality, how we *understand* reality to be. Ontology seeks an *objective* view of the world, presumably as it *actually* is; the Attitudes provide views of the world that are in fact *subjective*. Another way to say this is that ontology is the study of 'being', and epistemology is the study of 'knowing'. As we see in this chapter, there is a correspondence between the two; hence the names of the philosophies and the Attitudes from the same Latin root words.

At this point I should also mention the "Axial Age", because it was a time in the history of humankind that most of these Philosophies/Attitudes were first formulated and disseminated. The Axial Age was the transition between ancient ways of being and knowing and more modern ways of being and knowing. The transformation happened in the centuries from about 800 BCE to about 300 BCE. The new age was implemented and fostered by major luminaries such as the Infinite Souls Siddhartha Gautama (ca563 – ca483 BCE) and Lao Tzu (601 – ca530 BCE), and the Transcendental Souls Socrates (ca470 – 399 BCE) and Confucius (551 – 479 BCE). It was also heralded by lesser luminaries, such as the Greek philosophers in the few hundred years either side of Socrates. (Those ancient Greek philosophers were the formulators of three of the philosophies reviewed below.) Heady times indeed. This was one of the most transformative periods in the history of humankind, perhaps even more transformative than the Renaissance–Reformation–Enlightenment period of the last few hundred years. Wikipedia has an entry on the Axial Age that is, of course, illuminating to the subject of this chapter: >https://en.wikipedia.org/wiki/Axial_Age<:

Axial Age (also Axis Age, from German: Achsenzeit) is a term coined by German philosopher Karl Jaspers in the sense of a "pivotal age" characterizing the period of ancient history from about the 8th to the 3rd century BCE. During this period, according to Jaspers' concept, new ways of thinking appeared in Persia, India, China and the Greco-Roman world in religion and philosophy, in a striking parallel development, without any obvious direct cultural contact between all of the participating Eurasian cultures. Jaspers identified key thinkers from this age who had a profound influence on future philosophies and religions, and identified characteristics common to each area from which those thinkers emerged.

Jaspers' approach to the culture of the middle of the first millennium BC has been adopted by other scholars and academics, and has become a point of discussion in the history of religion. Jaspers argued that the Axial Age gave birth to philosophy as a discipline. He argued that during the Axial Age, "the spiritual foundations of humanity were laid simultaneously and independently in China, India, Persia, Judea, and Greece. And these are the foundations upon which humanity still subsists today". [retrieved 11 June 2019]

The following quotes, in the following sections on each Attitude, have been extracted from Wikipedia wikis on each philosophy. I used this source because it is readily accessible, and because there are no concerns about copyright. There is much more that you can read about each of these philosophies in the referenced wikis, their history and their tenets, but from the general descriptions I have selected the statements that are most congruent with the Attitudes. Obviously, the reader can research each of them much further by using the search engine of their favorite internet browser.

In the following sections, I present the philosophies in the Natural Sequence, as is my custom in my books. The first three appeared in ancient Greece, when there was so much new philosophizing happening. These three have a "negative", or at least "narrowing", cast to them, being of the Ordinal persuasion. The other four are more recent developments, being of the Neutral and the Cardinal persuasion. The name of each philosophy, the "-ism", is used here, rather than the name of the Attitude, the "-ist". In the following quotations, the underlines are mine, the words called out for the purpose of emphasizing the similarity of the philosophy with the Attitude.

Cynicism Philosophy — Cynic Attitude

Let's first take a look at the dictionary definition of the word "cynic", which is pretty much the Michaelian teachings definition of the Cynic Attitude, from

><https://www.merriam-webster.com/dictionary/cynic#etymology><:

- : a person who has negative opinions about other people and about the things people do;
- : a person who believes that people are selfish and are only interested in helping themselves;
- : an inclination to believe that people are motivated purely by self-interest;

: a faultfinding captious critic.

The first Attitude in the Natural Sequence is also the first formal philosophy in history that has a corresponding Attitude, namely Cynicism. An introduction can be found in Wikipedia, of course: >[<](https://en.wikipedia.org/wiki/Cynicism_(philosophy))

Cynicism (Ancient Greek: κυνισμός) is a school of thought of ancient Greek philosophy as practiced by the Cynics (Ancient Greek: Κυνικοί, Latin: Cynici). For the Cynics, the purpose of life is to live in virtue, in agreement with nature. As reasoning creatures, people can gain happiness by rigorous training and by living in a way which is natural for themselves, rejecting all conventional desires for wealth, power, sex, and fame. Instead, they were to lead a simple life free from all possessions.

The first philosopher to outline these themes was Antisthenes, who had been a pupil of Socrates in the late 5th century BC. He was followed by Diogenes, who lived in a ceramic jar on the streets of Athens. Diogenes took Cynicism to its logical extremes, and came to be seen as the archetypal Cynic philosopher. He was followed by Crates of Thebes, who gave away a large fortune so he could live a life of Cynic poverty in Athens. Cynicism spread with the rise of the Roman Empire in the 1st century, and Cynics could be found begging and preaching throughout the cities of the empire.

Cynicism gradually declined and finally disappeared in the late 5th century, although similar ascetic and rhetorical ideas appear in early Christianity. By the 19th century, emphasis on the negative aspects of Cynic philosophy led to the modern understanding of cynicism to mean a disposition of disbelief in the sincerity or goodness of human motives and actions.

Cynicism is one of the most striking of all the Hellenistic philosophies. It offered people the possibility of happiness and freedom from suffering in an age of uncertainty. Although there was never an official Cynic doctrine, the fundamental principles of Cynicism can be summarized as follows:

The goal of life is eudaimonia [happiness, well-being] and mental clarity or lucidity (ἀτυφία) — literally “freedom from smoke (τύφος)” which signified false belief, mindlessness, folly, and conceit.

Eudaimonia is achieved by living in accord with Nature as understood by human reason.

Arrogance (τύφος) is caused by false judgments of value, which cause negative emotions, unnatural desires, and a vicious character.

Eudaimonia, or human flourishing, depends on self-sufficiency (αὐτάρκεια), equanimity (arete), love of humanity (parrhesia), and indifference to the vicissitudes of life (adiaphoria ἀδιαφορία).

One progresses towards flourishing and clarity through ascetic practices (ἄσκησις) which help one become free from influences — such as wealth, fame, and power — that have no value in Nature. Examples include Diogenes’ practice of living in a tub and walking barefoot in winter.

A Cynic practices shamelessness or impudence (ἀναιδεια) and defaces the *nomos* of society; the laws, customs, and social conventions which people take for granted.

Thus a Cynic has no property and rejects all conventional values of money, fame, power and reputation. A life lived according to nature requires only the bare necessities required for existence, and one can become free by unshackling oneself from any needs which are the result of convention. The Cynics adopted Heracles [Hercules] as their hero, as epitomizing the ideal Cynic. Heracles “was he who brought Cerberus, the hound of Hades, from the underworld, a point of special appeal to the dog-man, Diogenes.” According to Lucian, “Cerberus and Cynic are surely related through the dog.”

The Cynic way of life required continuous training, not just in exercising judgments and mental impressions, but a physical training as well:

“[Diogenes] used to say, that there were two kinds of exercise: that, namely, of the mind and that of the body; and that the latter of these created in the mind such quick and agile impressions at the time of its performance, as very much facilitated the practice of virtue; but that one was imperfect without the other, since the health and vigor necessary for the practice of what is good, depend equally on both mind and body.”

None of this meant that a Cynic would retreat from society. Cynics were in fact to live in the full glare of the public’s gaze and be quite indifferent in the face of any insults which might result from their unconventional behavior. The Cynics are said to have invented the idea of cosmopolitanism: when he was asked where he came from, Diogenes replied that he was “a citizen of the world, (kosmopolitês).”

The ideal Cynic would evangelize; as the watchdog of humanity, they thought it their duty to hound people about the error of their ways. The example of the Cynic's life (and the use of the Cynic's biting satire) would dig up and expose the pretensions which lay at the root of everyday conventions.

Although Cynicism concentrated primarily on ethics, some Cynics, such as Monimus, addressed epistemology with regard to tuphos (τῦφος) expressing skeptical views.

Cynic philosophy had a major impact on the Hellenistic world, ultimately becoming an important influence for Stoicism. The Stoic Apollodorus, writing in the 2nd century BC, stated that "Cynicism is the short path to virtue."

The classical Greek and Roman Cynics regarded virtue as the only necessity for happiness, and saw virtue as entirely sufficient for attaining it. Classical Cynics followed this philosophy to the extent of neglecting everything not furthering their perfection of virtue and attainment of happiness, thus, the title of Cynic, derived from the Greek word κύων (meaning "dog") because they allegedly neglected society, hygiene, family, money, etc., in a manner reminiscent of dogs. They sought to free themselves from conventions; become self-sufficient; and live only in accordance with nature. They rejected any conventional notions of happiness involving money, power, and fame, to lead entirely virtuous, and thus happy, lives.

The ancient Cynics rejected conventional social values, and would criticize the types of behaviors, such as greed, which they viewed as causing suffering. Emphasis on this aspect of their teachings led, in the late 18th and early 19th centuries, to the modern understanding of cynicism as "an attitude of scornful or jaded negativity, especially a general distrust of the integrity or professed motives of others." This modern definition of cynicism is in marked contrast to the ancient philosophy, which emphasized "virtue and moral freedom in liberation from desire."

[retrieved 11 June 2019]

I dare say that the modern definition of cynicism, as distinct from the ancient philosophy, is because of the existence of the Cynic Attitude as an inborn personality trait, rather than as some aspiration for a more authentic life that one learns along the way. I would also dare to say that the ancient teaching of the Cynics is reminiscent of the Positive Pole of the Cynic Attitude, namely +Contradiction, whereas the modern definition of cynicism is more reminiscent of the Negative Pole of the Cynic Attitude, namely –Denigration.

Wikipedia has more to say about the modern manifestation of the Cynic philosophy, and that does indeed look more like the Cynic Attitude as Michaelian students understand it. Following are some quotations from >[https://en.wikipedia.org/wiki/Cynicism_\(contemporary\)<](https://en.wikipedia.org/wiki/Cynicism_(contemporary)<):

Cynicism is an attitude characterized by a general distrust of others' motives. A cynic may have a general lack of faith or hope in the human species or people motivated by ambition, desire, greed, gratification, materialism, goals, and opinions that a cynic perceives as vain, unobtainable, or ultimately meaningless and therefore deserving of ridicule or admonishment. Cynicism is often confused with skepticism, perhaps due to either inexperience or the belief that man is innately good. Thus, contemporary usage [of the term "cynicism"] incorporates both a form of jaded prudence (when misapplied) and realistic criticism or skepticism. The term originally derives from the ancient Greek philosophers, the Cynics, who rejected all conventions, whether of religion, manners, housing, dress, or decency, instead advocating the pursuit of virtue in accordance with a simple and idealistic way of life.

By the 19th century, emphasis on the ascetic ideals and the critique of current civilization based on how it might fall short of an ideal civilization or negativistic aspects of Cynic philosophy led the modern understanding of cynicism to mean a disposition of disbelief in the sincerity or goodness of human motives and actions. Modern cynicism is a distrust toward professed ethical and social values, especially when there are high expectations concerning society, institutions, and authorities that are unfulfilled. It can manifest itself as a result of frustration, disillusionment, and distrust perceived as owing to organizations, authorities, and other aspects of society.

As noted in the Wikipedia quotations above, Cynicism is similar to a couple of other philosophies that also have their roots in ancient Greece: Stoicism and Skepticism. The similarity is that they are all basically negative in their outlook on life and their fellow humans. In the Michaelian teachings, this type of negativity is called Ordinality.

Stoicism Philosophy — Stoic Attitude

Let's first take a look at the dictionary definition of the word, which is pretty much the Michaelian teachings definition of the Stoic Attitude, extracted from ><https://www.merriam-webster.com/dictionary/stoicism<>:

: indifference to pleasure or pain;

: impassiveness; forbearing, long-suffering, uncomplaining;

: not affected by or showing passion or feeling, especially firmly restraining response to pain or distress;
: the quality or behavior of a person who accepts what happens without complaining or showing emotion.

In my reformulation of the Michaelian teachings, the Stoic Attitude is said to be the antithesis of the Emotion Center on the Expression Axis of the Aspects of Personality. Several times in the quotations above and below, the lack of emotionality of Stoics is remarked upon; Stoics have a “deadpan” or “wooden” expression.

Throughout the following lengthy quotation on Stoicism, taken from the Wikipedia article on the subject, ><https://en.wikipedia.org/wiki/Stoicism><, you will see both the Positive Pole and the Negative Pole of the Stoic Attitude, namely +Tranquility, and –Resignation. As with the ancient philosophy of Cynicism, the modern definition of stoicism is a little different from the ancient philosophy, yet, the resemblance is unmistakable; hence the reason that the Michaels chose the name they did for this Attitude.

Stoicism is a school of Hellenistic philosophy founded by Zeno of Citium in Athens in the early 3rd century BC. Stoicism is a philosophy of personal ethics informed by its system of logic and its views on the natural world. According to its teachings, as social beings, the path to eudaimonia (happiness) for humans is found in accepting the moment as it presents itself, by not allowing oneself to be controlled by the desire for pleasure or fear of pain, by using one's mind to understand the world and to do one's part in nature's plan, and by working together and treating others fairly and justly.

The Stoics are especially known for teaching that “virtue is the only good” for human beings, and that external things — such as health, wealth, and pleasure — are not good or bad in themselves (*adiaphora*), but have value as “material for virtue to act upon”. Alongside Aristotelian ethics, the Stoic tradition forms one of the major founding approaches to Western virtue ethics. The Stoics also held that certain destructive emotions resulted from errors of judgment, and they believed people should aim to maintain a will (called *prohairesis*) that is “in accord with nature”. Because of this, the Stoics thought the best indication of an individual's philosophy was not what a person said, but how a person behaved. To live a good life, one had to understand the rules of the natural order since they thought everything was rooted in nature.

Many Stoics — such as Seneca and Epictetus — emphasized that because “virtue is sufficient for happiness”, a sage would be emotionally resilient to misfortune. This belief is similar to the meaning of the phrase “stoic calm”, though the phrase does not include the “radical ethical” Stoic views that only a sage can be considered truly free, and that all moral corruptions are equally vicious.

Stoicism teaches the development of self-control and fortitude as a means of overcoming destructive emotions; the philosophy holds that becoming a clear and unbiased thinker allows one to understand the universal reason (*logos*). A primary aspect of Stoicism involves improving the individual's ethical and moral well-being: “*Virtue consists in a will that is in agreement with Nature.*” This principle also applies to the realm of interpersonal relationships; “to be free from anger, envy, and jealousy,” and to accept even slaves as “equals of other men, because all men alike are products of nature”.

The Stoic ethic espouses a deterministic perspective; in regard to those who lack Stoic virtue, Cleanthes once opined that the wicked man is “like a dog tied to a cart, and compelled to go wherever it goes”. A Stoic of virtue, by contrast, would amend his will to suit the world and remain, in the words of Epictetus, “sick and yet happy, in peril and yet happy, dying and yet happy, in exile and happy, in disgrace and happy,” thus positing a “completely autonomous” individual will, and at the same time a universe that is “a rigidly deterministic single whole”. This viewpoint was later described as “Classical Pantheism” (and was adopted by Dutch philosopher Baruch Spinoza).

The Stoics held that all being (ὄντα) — though not all things (τινά) — is material. They accepted the distinction between Abstract and concrete bodies, but rejected Aristotle's belief that purely incorporeal being exists.

According to the Stoics, the Universe is a material, reasoning substance, known as God or Nature, which the Stoics divided into two classes, the active [Cardinal] and the passive [Ordinal]. The passive substance is matter, which “lies sluggish, a substance ready for any use, but sure to remain unemployed if no one sets it in motion”. The active substance, which can be called Fate or Universal Reason (*Logos*), is an intelligent aether or primordial fire [energy], which acts on the passive matter.

Stoic theology is a fatalistic and naturalistic pantheism: God is never fully transcendent but always immanent, and identified with Nature.

The ancient Stoics are often misunderstood because the terms they used pertained to different concepts in the past than they do today. The word “stoic” has come to mean “unemotional” or indifferent to pain because Stoic ethics taught freedom from “passion” by following “reason”. The Stoics did not seek to extinguish emotions; rather, they sought to transform them by a resolute “askēsis” that enables a person to develop clear judgment

and inner calm. Logic, reflection, and concentration were the methods of such self-discipline, temperance is split into self-control, discipline and modesty.

One must therefore strive to be free of the passions, bearing in mind that the ancient meaning of “passion” was “anguish” or “suffering”, that is, “passively” reacting to external events, which is somewhat different from the modern use of the word.

The idea was to be free of suffering through *apatheia* (Greek: ἀπάθεια; literally, “without passion”) or peace of mind, where peace of mind was understood in the ancient sense — being objective or having “clear judgment” and the maintenance of equanimity in the face of life's highs and lows.

Modern usage: The word “stoic” commonly refers to someone indifferent to pain, pleasure, grief, or joy. The modern usage as “person who represses feelings or endures patiently” was first cited in 1579 as a noun, and 1596 as an adjective. In contrast to the term “Epicurean”, the Stanford Encyclopedia of Philosophy’s entry on Stoicism notes, “the sense of the English adjective ‘stoical’ is not utterly misleading with regard to its philosophical origins.” [Retrieved 22 June 2019]

The original, ancient version of Stoicism as a formal philosophy — one could also call it a lifestyle — mostly died out in the first few centuries of the Common Era, but there have been a couple of attempts to revive Stoicism as a living philosophy in more modern times. One of them was in the 17th Century; it has been dubbed “Neostoicism”. Wikipedia has a wiki on it at this URL, ><https://en.wikipedia.org/wiki/Neostoicism><. The following quote is all I have to say about it; the reader can pursue it at the internet link provided:

Neostoicism was a syncretic philosophical movement, founded by Flemish humanist Justus Lipsius, that attempted to combine the beliefs of Stoicism and Christianity. In his seminal period in the Northern Netherlands (Leiden, 1578–1591), Lipsius published two most significant works: *De Constantia* (1583) and *Politica* (1589). Not to be confused with modern Stoicism, a similar movement in the early 21st century. [retrieved 24 June 2019]

An even more modern version of Stoicism is discussed in another wiki, and I am not going to quote from it: >https://en.wikipedia.org/wiki/Modern_Stoicism<. The gist of it is that modern psychologists have examined ancient Stoicism and reinterpreted it in the light of modern psychological science and the modern cultural milieu. It is an interesting read.

For another comment on Stoicism, let me quote the so-called “Serenity Prayer” as a succinct statement of the Stoic philosophy:

God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference. Living one day at a time, enjoying one moment at a time; accepting hardship as a pathway to peace; taking, as Jesus did, this sinful world as it is, not as I would have it; trusting that You will make all things right if I surrender to Your will; so that I may be reasonably happy in this life and supremely happy with You forever in the next. Amen. –Reinhold Niebuhr

“Serenity” is synonymous with the Positive Pole of the Stoic Attitude, +Tranquillity. “Surrender” is synonymous with the Negative Pole of the Stoic Attitude, –Resignation. This prayer is especially good advice for a Spiritualist such as myself, who needs to be reminded more than once in a while to gracefully and graciously accommodate the “slings and arrows of outrageous fortune” (Shakespeare).

Skepticism Philosophy — Sceptic Attitude

Let’s first take a look at the dictionary definition of the word, which is pretty much the Michaelian teachings definition of the Sceptic Attitude, from ><https://www.merriam-webster.com/dictionary/skepticism><:

1 : an attitude of doubt or a disposition to incredulity either in general or toward a particular object;

2a : the doctrine that true knowledge or knowledge in a particular area is uncertain;

2b : the method of suspended judgment, systematic doubt, or criticism characteristic of skeptics;

3 : doubt concerning basic religious principles (such as immortality, providence, and revelation);

Synonyms: distrust, distrustfulness, doubt, dubiety, incertitude, misdoubt, misgiving, mistrust, mistrustfulness, query, reservation, suspicion, uncertainty.

Recall that the Positive Pole of the Sceptic Attitude is +Investigation and the Negative Pole is -Suspicion. Notice how both of these Poles are described in the following quotations extracted from the Wikipedia entry found at this URL: ><https://en.wikipedia.org/wiki/Skepticism><:

Skepticism (American English) or scepticism (British English, Australian English, and Canadian English) is generally a questioning attitude or doubt towards one or more items of putative knowledge or belief or dogma. It is often

directed at domains, such as the supernatural, morality (moral skepticism), theism (skepticism about the existence of God), or knowledge (skepticism about the possibility of knowledge, or of certainty). Formally, skepticism as a topic occurs in the context of philosophy, particularly epistemology, although it can be applied to any topic such as politics, religion, and pseudoscience.

Philosophical skepticism comes in various forms. Radical forms of skepticism deny that knowledge or rational belief is possible and urge us to suspend judgment on many or all controversial matters. More moderate forms of skepticism claim only that nothing can be known with certainty, or that we can know little or nothing about the big questions in life, such as whether God exists or whether there is an afterlife. Religious skepticism is "doubt concerning basic religious principles (such as immortality, providence, and revelation)". Scientific skepticism concerns testing beliefs for reliability, by subjecting them to systematic investigation using the scientific method, to discover empirical evidence for them.

In ordinary usage, skepticism (US) or scepticism (UK) (Greek: 'σκέπτομαι' skeptomai, to search, to think about or look for; see also spelling differences) can refer to:

1. an attitude of doubt or a disposition to incredulity either in general or toward a particular object;
2. the doctrine that true knowledge or some particular knowledge is uncertain;
3. the method of suspended judgment, systematic doubt, or criticism that is characteristic of skeptics (Merriam–Webster).

In philosophy, skepticism can refer to:

1. a mode of inquiry that emphasizes critical scrutiny, caution, and intellectual rigor;
2. a method of obtaining knowledge through systematic doubt and continual testing;
3. a set of claims about the limitations of human knowledge and the proper response to such limitations.

[Retrieved 24 June 2019]

The Wikipedia article has sections on philosophical skepticism, which traces the history of the attitude back to ancient Greece and India, during the so-called “Axial Age”, when humankind was experiencing a sort of Renaissance of consciousness, which has been compared to the Renaissance–Reformation–Enlightenment transition–transformation of a few hundred years ago. The formalization of Skepticism by philosophers was more or less contemporaneous with the formalization of Cynicism and Stoicism during the Axial Age.

Other than the philosophy of skepticism, the Wikipedia article addressed some other varieties:

Religious skepticism generally refers to doubting given religious beliefs or claims. Historically, religious skepticism can be traced back to Xenophanes, who doubted many religious claims of the time. Modern religious skepticism typically emphasizes scientific and historical methods or evidence, with Michael Shermer writing that skepticism is a process for discovering the truth rather than general non-acceptance. For example, a religious skeptic might believe that Jesus existed while questioning claims that he was the messiah or performed miracles (see historicity of Jesus). Religious skepticism is not the same as atheism or agnosticism, though these often do involve skeptical attitudes toward religion and philosophical theology (for example, towards divine omnipotence). Religious people are generally skeptical about claims of other religions, at least when the two denominations conflict concerning some stated belief. Additionally, they may also be skeptical of the claims made by atheists. The historian Will Durant writes that Plato was “as skeptical of atheism as of any other dogma”.

A scientific or empirical skeptic is one who questions beliefs on the basis of scientific understanding and empirical evidence. Scientific skepticism may discard beliefs pertaining to purported phenomena not subject to reliable observation and thus not systematic or testable empirically. Most scientists, being scientific skeptics, test the reliability of certain kinds of claims by subjecting them to a systematic investigation using some type of the scientific method. As a result, a number of claims are considered as “pseudoscience”, if they are found to improperly apply or ignore the fundamental aspects of the scientific method.

Professional skepticism is an important concept in auditing. It requires an auditor to have a “questioning mind”, to make a critical assessment of evidence, and to consider the sufficiency of the evidence. [retrieved 24 June 2019]

As mentioned, the Positive Pole of the Skeptic Attitude is +Investigation and the Negative Pole is –Suspicion. You can see both of those Poles in evidence throughout the descriptions of the skeptic philosophy. In this case, the philosophy and the Attitude are very much aligned, more so than for most cases reviewed in this chapter.

The remaining four formal philosophies do not have as strong a correlation with the remaining four Attitudes of the Michaelian teachings, but nevertheless you will see the similarities, and I will point out the

similarities, even though the descriptions are not as lengthy. I think the reason for the disconnect is that these philosophies are not as grounded as the Ordinal philosophies/Attitudes that we reviewed above.

Pragmatism Philosophy — Pragmatist Attitude

Let's first take a look at the dictionary definition of the word, which is pretty much the Michaelian teachings definition of the Pragmatist Attitude, from <https://www.merriam-webster.com/dictionary/pragmatism>:

: a practical approach to problems and affairs;

: an American movement in philosophy founded by C. S. Peirce and William James and marked by the doctrines that the meaning of conceptions is to be sought in their practical bearings, that the function of thought is to guide action, and that truth is preeminently to be tested by the practical consequences of belief.

The key word that connects the philosophy of pragmatism and the Pragmatist Attitude is “practicality” — does it work or not? In fact, the Positive Pole of the Pragmatist Attitude is +Practicality, whereas the Negative Pole is –Dogma, which is being opinionated about what is and what works.

The following quotation is from the Wikipedia article, <https://en.wikipedia.org/wiki/Pragmatism>:

Pragmatism is a philosophical tradition that began in the United States around 1870. Its origins are often attributed to the philosophers Charles Sanders Peirce, William James, and John Dewey. Peirce later described it in his pragmatic maxim: “Consider the practical effects of the objects of your conception. Then, your conception of those effects is the whole of your conception of the object.”

Pragmatism considers words and thought as tools and instruments for prediction, problem solving and action, and rejects the idea that the function of thought is to describe, represent, or mirror reality. Pragmatists contend that most philosophical topics—such as the nature of knowledge, language, concepts, meaning, belief, and science—are all best viewed in terms of their practical uses and successes. The philosophy of pragmatism “emphasizes the practical application of ideas by acting on them to actually test them in human experiences”.

Pragmatism focuses on a “changing universe rather than an unchanging one as the idealists, realists and Thomists had claimed”.

Pragmatism, both as a philosophy and as an Attitude, has the most objective, undistorted view of the world. It looks at what is, sees it as it is, and makes adjustments as appropriate.

The Pragmatist Attitude is the Neutral Attitude; the remaining three Attitudes/philosophies are Cardinal, or positive, or broad overview, outlooks on life.

Idealism Philosophy — Idealist Attitude

Let's first take a look at the dictionary definition of the word, which is pretty much the Michaelian teachings definition of the Idealist Attitude, from <https://www.merriam-webster.com/dictionary/idealism>:

: the attitude of a person who believes that it is possible to live according to very high standards of behavior and honesty;

: the practice of forming ideals or living under their influence;

: one that places ideals before practical considerations;

Synonyms: dreamer, fantasist, romantic, romanticist, utopian, visionary.

The ancient and modern philosophy that is called “idealism” is not quite the same thing that is the Idealist Attitude in the Michaelian teachings, or in the common vernacular. Both the philosophy and the Attitude have concerns about the nature of the world: the philosopher is concerned about the nature of reality itself, while the Attitude is concerned with how things *should* be different from what they are, should be *better than* they are, should be closer to some imagined *ideal* than they actually are. Some parts of idealism as a philosophy do overlap with the Idealist Attitude in the Michaelian teachings, as we see in the following quotation from Wikipedia, as usual: <https://en.wikipedia.org/wiki/Idealism>. Note in this quotation that idealism is contrasted to realism, skepticism, and pragmatism.

Idealism is a term with several related meanings. It comes via *idea* from the Greek *idein* (ιδεῖν), meaning “to see”. The term entered the English language by 1743. In ordinary use, as when speaking of Woodrow Wilson’s political idealism, it generally suggests the priority of ideals, principles, values, and goals over concrete realities. Idealists are understood to represent the world as it might or should be, unlike pragmatists, who focus on the world as it presently is. In the arts, similarly, idealism affirms imagination and attempts to realize a mental conception of beauty, a standard of perfection, juxtaposed to aesthetic naturalism and realism.

Any philosophy that assigns crucial importance to the ideal or spiritual realm in its account of human existence may be termed “idealist”. Metaphysical idealism is an ontological doctrine that holds that reality itself is incorporeal or experiential at its core. Beyond this, idealists disagree on which aspects of the mental are more basic. Platonic idealism affirms that abstractions are more basic to reality than the things we perceive, while subjective idealists and phenomenologists tend to privilege sensory experience over abstract reasoning. Epistemological idealism is the view that reality can only be known through ideas, that only psychological experience can be apprehended by the mind. [Retrieved 24 June 2019]

In the above quotation, there are hints of the Positive and Negative Poles of the Idealist Attitude, +Coalescence and –Abstraction respectively; –Abstraction is mentioned explicitly, but the idea that beauty, perfection, and aesthetics are components of +Coalescence is not so explicit.

Philosophical idealism does not have enough in common with the Idealist Attitude to allow me to easily expand on the overlap beyond what I have said above, so let’s move on to the next Philosophy/Attitude.

Spiritualism Philosophy — Spiritualist Attitude

Let’s first take a look at the dictionary definition of the word ‘spiritualism’, which is pretty much the Michaelian teachings definition of the Spiritualist Attitude, from ><https://www.merriam-webster.com/dictionary/spiritualism><:

: the view that spirit is a prime element of reality.

The Attitude of Spiritualist is the Attitude with the least connection to any formal philosophy in the Western tradition. However, the Spiritualist Attitude is inspired by the ‘philosophy’ of religion, spirituality, and mysticism. Thought of in that light, it might just be the oldest formal philosophy discussed in this chapter, because religion originated in prehistory and has been with humanity ever since. It is therefore and obviously a very well-developed worldview or outlook on life. If the word “philosophy” does not fit well for this viewpoint, then perhaps the study known as theology is more appropriate.

The Wikipedia article on “spiritualism” is about a religious movement in America from about the 1840s to the 1920s, and that is not really what we are looking for. Rather let’s take a look at this Wikipedia article on spirituality, ><https://en.wikipedia.org/wiki/Spirituality><:

The meaning of spirituality has developed and expanded over time, and various connotations can be found alongside each other.

Traditionally, spirituality referred to a religious process of re-formation which “aims to recover the original shape of man”, oriented at “the image of God” as exemplified by the founders and sacred texts of the religions of the world. The term was used within early Christianity to refer to a life oriented toward the Holy Spirit and broadened during late medieval times to include mental aspects of life.

In modern times, the term both spread to other religious traditions and broadened to refer to a wider range of experience, including a range of esoteric traditions and religious traditions. Modern usages tend to refer to a subjective experience of a sacred dimension and the “deepest values and meanings by which people live”, often in a context separate from organized religious institutions, such as a belief in a supernatural (beyond the known and observable) realm, personal growth, a quest for an ultimate or sacred meaning, religious experience, or an encounter with one’s own “inner dimension”.

In the Michaelian teachings, the Spiritualist Attitude has a Positive Pole of +Verification and a Negative Pole of –Faith. Personally, I prefer the words +Aspiration and –Superstition. The Positive Pole is characterized by a visionary look to the beyond, to the transcendent, to the higher, to the better, to the noble, to the good, to enlightenment. One can see glimpses of that in the quoted description, but not much, really. I would point to the word “experience” in the quote, with spiritual experiences as the proper method of +Verification for a Spiritualist. The Negative Pole of –Superstition is often characterized by the worst manifestations of organized religion and New Age hocus-pocus, both of which are often unencumbered by the +Verification process.

[[There must surely be some better quotes for this section.]]

Realism Philosophy — Realist Attitude

Let’s first take a look at the dictionary definition of the word, which is pretty much the Michaelian teachings definition and description of the Realist Attitude per ><https://www.merriam-webster.com/dictionary/realism><:

1 : concern for fact or reality and rejection of the impractical and visionary;

2a : a doctrine that universals exist outside the mind; specifically, the conception that an abstract term names an independent and unitary reality;

2b : a theory that objects of sense perception or cognition exist independently of the mind — compare nominalism;

3 : the theory or practice of fidelity in art and literature to nature or to real life and to accurate representation without idealization;

Synonyms: literalism, naturalism, representationalism, verisimilitude, verismo.

: the quality of a person who understands what is real and possible in a particular situation and is able to deal with problems in an effective and practical way;

: the quality of being very much like real life;

: the quality of seeming to be real;

: a style of art or literature that shows or describes people and things as they are in real life;

: willingness to face facts or to give in to what is necessary. [retrieved 28 June 2019]

Not unlike Spiritualism, Realism is not a formal philosophy that has an exact resemblance to the Realist Attitude. In the descriptions of philosophical realism, realism is often contrasted to idealism and skepticism, whereas the Realist Attitude in the Michaelian teachings is contrasted to the Cynic Attitude. Even so, for the Wikipedia article on Realism, we can see that the philosophy and the Attitude are in the same 'ballpark', so to speak, and it is obvious why the Michaels chose the name that they did for the Cardinal Action Attitude; it is the closest they could get.

The following quote is taken from https://en.wikipedia.org/wiki/Philosophical_realism:

In metaphysics, realism about a given object is the view that this object exists in reality independently of our conceptual scheme. In philosophical terms, these objects are ontologically independent of someone's conceptual scheme, perceptions, linguistic practices, beliefs, etc.

Realism can be applied to many philosophically interesting objects and phenomena: other minds, the past or the future, universals, mathematical entities (such as natural numbers), moral categories, the physical world, and thought.

Realism can also be a view about the nature of reality in general, where it claims that the world exists independent of the mind, as opposed to non-realist views (like some forms of skepticism and solipsism, which question our ability to assert the world is independent of our mind). Philosophers who profess realism often claim that truth consists in a correspondence between cognitive representations and reality.

Realists tend to believe that whatever we believe now is only an approximation of reality but that the accuracy and fullness of understanding can be improved. In some contexts, realism is contrasted with idealism. Today it is more usually contrasted with anti-realism, for example in the philosophy of science.

The oldest use of the term "realism" appears in medieval scholastic interpretations and adaptations of ancient Greek philosophy.

Naive realism, also known as direct realism, is a philosophy of mind rooted in a common-sense theory of perception that claims that the senses provide us with direct awareness of the external world. In contrast, some forms of idealism assert that no world exists apart from mind-dependent ideas and some forms of skepticism say we cannot trust our senses. The naive realist view is that objects have properties, such as texture, smell, taste and colour, that are usually perceived absolutely correctly. We perceive them as they *really* are.

Scientific realism is, at the most general level, the view that the world described by science is the real world, as it is, independent of what we might take it to be. Within philosophy of science, it is often framed as an answer to the question "how is the success of science to be explained?" The debate over what the success of science involves centers primarily on the status of unobservable entities apparently talked about by scientific theories. Generally, those who are scientific realists assert that one can make reliable claims about unobservables (viz., that they have the same ontological status as observables). Analytic philosophers generally have a commitment to scientific realism, in the sense of regarding the scientific method as a reliable guide to the nature of reality. The main alternative to scientific realism is instrumentalism. [retrieved 28 June 2019]

The remainder of the Wikipedia article on the Realist philosophy traces the history from the ancient Greeks, particularly Plato and Aristotle, then to medieval European philosophers influenced by the Catholic Church, then to Renaissance philosophers, then to modern Western philosophers. One of the phrases that turns up often is "common sense" — there is an emphasis on what the five senses obviously tell us, apart from

interpretations that we might put on them, for one thing, and an emphasis on what the collective perceptions of humanity tell us for another thing. For instance, there is this statement:

The roots of Scottish Common Sense Realism can be found in responses to such philosophers as John Locke, George Berkeley, and David Hume. The approach was a response to the “ideal system” that began with Descartes’ concept of the limitations of sense experience and led Locke and Hume to a skepticism that called religion and the evidence of the senses equally into question. The common sense realists found skepticism to be absurd and so contrary to common experience that it had to be rejected. They taught that ordinary experiences provide intuitively certain assurance of the existence of the self, of real objects that could be seen and felt and of certain “first principles” upon which sound morality and religious beliefs could be established. [retrieved 28 June 2019]

The main thing about the Realist Attitude is that, being on the Action Axis, it mostly sees what is happening out there in the real world as conveyed to us by our physical senses — unembellished and unflavored and uncolored by interpretations of emotions and thoughts. This is like the realist philosophy in that such a realist would not tend to notice, or would tend to denigrate, the phenomena of emotions and thoughts — or morals and aesthetics, those being the higher expressions of emotions and thoughts. Spiritualists and Idealists tend to regard Realists as shallow, because Realists are not attuned to, or are somewhat oblivious of, these extra dimensions of the psyche.

Simply stated, Realists prefer to focus on and pay attention to what is *objectively* true out there in the real world, in the consensus reality agreed upon by the scientific method. This they prefer over what might be *subjectively* true, inside the private emotional and mental space of individuals, because the subjective world is not as amenable to scientific methods of inquiry. Subjective reality might be real, but in any case it is less real than objective, consensus reality.

Concluding Remarks on Philosophies and Attitudes

1. One weakness in the correlation of formal philosophies to Attitudes is that there are numerous — Dozens? Scores? Hundreds? — of examples of the former but only seven of the latter.
2. The fact that these particular philosophies exist and function and have recurrently been argued about since ancient times might be an indication that there is something real about the Attitudes.
3. By the way, other than ‘philosophy’, another potential synonym for Attitude is ‘WorldView’ — the meaning is very similar, and I like it. However, some Michaelian teachings sources — when it is expedient to not bring psychological maturity or reincarnation into the discussion — prefer to make ‘WorldView’ a substitution for Soul Age. In that context, my preference is also to make the synonym for Soul Age to be “Worldview”. This is what I did in my *Tao of Personality* book.
4. My expectation is that by reading this chapter, Michaelian students might come to a greater appreciation of the depth and breadth of the Overleaf System bequeathed to us by the Michaels.
5. If you do an internet search on any one of the seven Michaelian teachings Attitudes, or any one of the formal philosophies after which the Attitudes are named, you will get thousands of hits. Somewhere high up in the results you will find an Michaelian teachings website. This bodes well for spreading parts of the Michaelian teachings into the mainstream consciousness. This is already happening. If you do an internet search on the names of all seven Attitudes at once, you will be led to various Michaelian teachings websites, of course, but you will also be led to some non-Michaelian teachings websites, where people have borrowed the basic idea of seven Attitudes, and put it into their own words.
6. It can be very valuable to your own perspective on things to know about these various philosophies and Attitudes. It can move you to realizing that other people do not see things the same way you do, and therefore nudge you to realize that your own viewpoint is very likely biased, and that it is not necessarily better than the other person’s viewpoint.
7. The other important value of knowing about various philosophies and Attitudes is to emulate the complementary philosophy/Attitude when you find yourself in the Negative Pole of your Attitude.





Chapter 1H

CHIEF FEATURES AND THE SEVEN DEADLY SINS

This is the fifth chapter in a series of five chapters on precursors to the seven Overleaf System categories, the five categories that had precursors: Center, Soul Age, Role, Attitude, and Chief Feature; if Goal and Mode had precursors in other teachings or psychology, whether esoteric or exoteric, I have not yet discovered them. These five are presented in the order in which they were revealed to the original Michaelian group. In the previous chapters we reviewed Center, Soul Age, Role, and Attitude. In this chapter we review the medieval teaching about “Seven Deadly Sins”, which can be vaguely regarded as a precursor to the Michaelian teachings view of Chief Features, and Gurdjieff’s teaching about Chief Features from early in the 20th Century, which is regarded as a direct precursor to the Michaels’ teaching about Chief Features.

First we will look at the ancient Greek idea of *character flaws*, then we will look at the Christian idea of the so-called “seven deadly sins” and related concepts, then we will look at Gurdjieff’s *Chief Features*, and then we will look at Carl Jung’s concept of *shadows*. The point of this discussion is to realize that people have understood for centuries — millennia even — that there are various ways for us humans to ‘miss the mark’ of perfection in our behaviors, emotions, and thoughts. There has been an ongoing effort to catalog these flaws, and the spiritual paths of various religions or spiritual traditions usually engage a plan to help mitigate the flaws.

Ancient Greeks and Character Flaws

One website that I found compared the Chief Features to the Greek myth of the “Achilles heel”, the only vulnerable part of this hero’s entire body. The website is this: ><https://ggurdjieff.com/chief-fault/><. This is still today a metaphor for weak spots in personality and character. I am reminded of a common theme that is dramatized in Greek theatrical “tragedies”, namely that the main character, the “hero”, has a flaw that leads to his downfall. “Comedies” were the opposite of this: the hero succeeded in overcoming his flaw and winning his endeavor. Those plays were the ‘morality tales’ of the day. As Greek plays, Greek myths, and Greek philosophy have embedded themselves in Western thinking for two and a half millennia, their musing on character flaws may be considered precursors to the Chief Feature concept. Gurdjieff (whom we will discuss further on) and the Michaelian teachings have the Chief Feature as part of its ‘morality tales’ of our day: “you can do better than that”. By the way, the Greek idea of bad character traits even applied to their deities.

Some of the ideas about psychology from ancient Greek philosophy found their way into the early Christian churches (>https://en.wikipedia.org/wiki/Christianity_and_Hellenistic_philosophy<) and some of those ideas can still be seen in Christianity in modern time. In my Christian days during my youth, there was an emphasis on “character development”. The idea was that when you die, “you cannot take it with you” in terms of material possessions, but what you can take with you into the afterlife was your spiritual development, your “character”; this was from, for instance, the Bible verse quoting Jesus that says “lay up treasure in heaven, not on earth” (Matthew 6:19–20). This is not unlike the spiritual path in esoteric teachings in all times. In the Michaelian teachings, the injunction to develop one’s character has a different terminology, but the principle applies: mitigate the Chief Feature, Negative Poles, and False Personality. I would go so far as to say that building character, by whatever name you call it, is the purpose of life on the Physical Plane, in reincarnation, if you define character as what survives from incarnation to incarnation.

Christian Hamartiology

Whether or not you have ever been a believing/practicing Christian (as I was in my youth), perhaps you have heard of the ‘seven deadly sins’. Immediately after I started researching that phrase on the internet, I found

that it was embedded in a larger topic: Christian Hamartiology — the study of “sin”. It should surprise no one that there is a Wikipedia entry on the subject: ><https://en.wikipedia.org/wiki/Hamartiology><.

Hamartiology (from Greek: ἁμαρτία, hamartia, ‘missing the mark, error’ and -λογία, -logia, “study”), a branch of Christian theology, is the study of sin. [retrieved 10 June 2019]

In the church that I belonged to for twenty years, we were made aware that the Biblical Greek word translated “sin” in English meant “missing the mark”, and the metaphor was of a shot arrow missing the target. Hitting the target was of course “righteous”. Further research reveals that there are several subcategories in Hamartiology, and those are briefly discussed in the following subsections. I start with the “seven deadly sins” because my guess is that it is the most well-known.

The Seven Deadly Sins

Naturally, we look to Wikipedia for an introduction to the seven deadly sins, as found on this web page: >https://en.wikipedia.org/wiki/Seven_deadly_sins<. The underlined words are my own, the words that best correlate with Chief Features in the Michaelian teachings.

The seven deadly sins, also known as the capital vices, the seven traits of man, or cardinal sins, is a grouping and classification of vices within Christian teachings. Behaviors or habits are classified under this category if they directly give birth to other immoralities. According to the standard list, they are pride, greed, lust, envy, gluttony, wrath and sloth, which are also contrary to the ‘seven heavenly virtues’. These ‘sins’ are often thought to be abuses or excessive versions of one’s natural faculties or passions (for example, gluttony abuses one’s desire to eat).

This classification originated with the desert fathers, especially Evagrius Ponticus, who identified seven or eight evil thoughts or spirits that one needed to overcome. Evagrius’ pupil John Cassian, with his book *The Institutes*, brought the classification to Europe, where it became fundamental to Catholic confessional practices as evident in penitential manuals, sermons like “The Parson’s Tale” from Chaucer’s *Canterbury Tales*, and artworks like Dante’s *Purgatory* (where the penitents of Mount Purgatory are depicted as being grouped and penanced according to the worst capital sin they committed). The Catholic Church used the concept of the deadly sins in order to help people curb their inclination towards evil before dire consequences and misdeeds could occur; the leader-teachers especially focused on pride (which is thought to be the sin that severs the soul from Grace, and the one that is representative and the very essence of all evil) and greed, both of which are seen as inherently sinful and as underlying all other sins to be prevented. To inspire people to focus on the seven deadly sins, the vices are discussed in treatises and depicted in paintings and sculpture decorations on Catholic churches as well as older textbooks.

The seven deadly sins, along with the ‘sins against the Holy Ghost’ and the ‘sins that cry to Heaven for vengeance’, are considered especially serious in the Western Christian traditions. [retrieved 09 June 2019]

A similarity here with the Chief Features of the Michaelian teachings is that the seven deadly sins are said to underlie, or “give birth to” the more individual acts of sin, or “immoral behaviors”, just as Chief Features are said to trigger the behaviors that result in karmic ribbons or patterns of self-karma. But a dissimilarity appears in what is said to underlie a deadly sin or a Chief Feature. The above-quoted passage ascribes the seven deadly sins to “abuses or excessive versions of one’s natural faculties or passion” and also to an “inclination to evil”. The Michaelian teachings does not posit an “inclination to evil” in human nature. In the Michaelian teachings it is an underlying fear that inclines toward a Chief Feature. The above discussion of the seven deadly sins says nothing about the human inclination to or reaction to fear.

In terms of equating the traditional seven deadly sins with the Chief Features, “Pride” obviously correlates with the Chief Feature of Arrogance, and “Greed” obviously correlates with the Chief Feature of Greed; some might say that “Gluttony” is a variation on Greed. The Michaelian teachings talks about Greed having a variety of possible ‘fixations’ and Gluttony would be a fixation on fear of not getting enough food and drink. “Wrath” might not so obviously correlate with the Chief Feature of Impatience; my rationale is that the Negative Pole is –Intolerance, and that often shows up as anger, which is similar to Wrath. I realize that the next is a forced correlation, but “Sloth” vaguely reminds me of the Chief Feature of Stubbornness because of its resistance to change in the *status quo*. Even more forcing cannot make “Envy” and “Lust” correlate with a Chief Feature, in my opinion.

In researching this topic, it quickly became apparent that the ‘sins against the Holy Ghost’ was a better match for some of the Chief Features than are some of the seven deadly sins. Therefore the discussion and comparison in the following subsection is about them.

Sins Against the Holy Ghost

At the beginning of looking at this topic, basic searches on the term seem to indicate that it is Catholic teaching that thinks of the “sins” against the Holy Ghost in the plural, sins that thus give a feeling of being precursors to the concept of Chief Features. Protestants in general seem to have searched for a single (unpardonable) “sin” against the Holy Ghost, without always being in agreement with each other about what it is. As one example, the website at <https://www.gotquestions.org/blasphemy-Holy-Spirit.html> concludes its arguments by stating that the “unpardonable sin is continued unbelief”.

But let’s take a look at the sins against the Holy Ghost as listed in Wikipedia in a wiki where multiple such sins are cited here: https://en.wikipedia.org/wiki/Eternal_sin. Underlined words are my emphasis:

In Christian hamartiology, eternal sins, unforgivable sins, or unpardonable sins are sins which will not be forgiven by God. One eternal or unforgivable sin (blasphemy against the Holy Spirit) is specified in several passages of the Synoptic Gospels, including Mark 3:28–29, Matthew 12:31–32, and Luke 12:10.

In Catholic teaching there are six sins that blaspheme against the Holy Spirit. They are:

Despair (believing that one’s evil is beyond God’s forgiveness);

Presumption (glory without merit, that is, hope of salvation without keeping the Commandments, or expectation of pardon for sin without repentance);

Envy of the goodness of another (sadness or repining at another’s growth in virtue and perfection);

Obstinacy in sin (willful persisting in wickedness, and running on from sin to sin, after sufficient instructions and admonition);

Final impenitence (to die without either confession or contrition for our sins);

Impugning the known truth (to argue against known points of faith, and this includes misrepresenting parts or all of the Christian faith to make it seem undesirable). [retrieved 09 June 2019]

The most obvious fit here of the sins against the Holy Ghost with Chief Features is that “Obstinacy” correlates with the Chief Feature of Stubbornness. “Presumption” is vaguely like the Chief Feature of Arrogance, and “Despair” is somewhat like a combination of the Chief Features of Self-deprecation and Martyrdom. Even more vague would be the correlation of “Impenitence” with the Chief Feature of Stubbornness, which could be seen as an unwillingness to “repent”, aka to change one’s ways, even if it is for the best. I do not see a correlation with the remaining sins against the Holy Ghost, “Envy” and “Impugning known truth”.

It is not a complete stretch of credulity for me to claim that the seven deadly sins and the sins against the Holy Ghost were precursors to at least the concept of the Chief Feature as a serious problem in the human psyche, even if the particular “sins” and Chief Features are not well correlated.

So now let’s take a look at the originator of the term “Chief Feature”, Georges Gurdjieff; we have seen him before, and we will see him again, repeatedly, in this *History* book.

Gurdjieff and the Chief Features

In the context of having reviewed Roman Catholic teaching about the seven deadly sins, we could ask if Gurdjieff, brought up in the Russian Orthodox Church, had been exposed to a similar teaching. It is suggested by an internet commentary on the topic by a Canadian archbishop within Orthodoxy that he likely had not been so exposed. Commentary is found at https://www.orthodoxcanada.org/ga_archives/question1.html, where the concept of “seven sins” is ascribed to “the legalistic mind of Roman Catholicism”. From the discussion at that website, it may be concluded that the Orthodox recognize sins but not seven overarching “deadly” sins. Those with an interest may do further internet searches on this subject. But we will note in the following discussion that the parallel idea of many differing “Chief Features” and not a select list of seven overarching Chief Features is the approach Gurdjieff took with his students.

Quoting Gurdjieff, Ouspensky has this to say about the Chief Feature in his book *In Search of the Miraculous (ISM)*:

... there are certain individual conditions which are given to each person separately and which are generally connected with his "chief fault", or "chief feature". This requires some explanation.

Every man has a certain feature in his character which is central. It is like an axle round which all his "false personality" revolves. Every man's personal [spiritual] work must consist in struggling against this chief fault.... One man talks too much; he must learn to keep silent. Another man is silent when he ought to talk and must learn to talk; and so it is always and in everything.... The struggle against the "false I", against one's chief feature or chief fault, is the most important part of the work (*ISM*, pp. 226 and 228)

Important as it allegedly was in the Gurdjieffian teachings, not much more than this was said about it in *ISOTM*. There were few examples of specific Chief Features in *ISM*: one person had no conscience; another person had no shame; another person was "never at home" (probably meaning that he had no True Personality or Essence apparent). A website dedicated to the Gurdjieffian teachings identified "haunted by the past" as a specific Chief Feature; refer to: ><http://www.josephazize.com/2017/03/04/chief-feature/><. Surprisingly, a brief internet search turned up only one more specific Chief Feature. The story is that a guy was complaining about not being able to figure out what his Chief Feature was, only to be told that it was that he was always complaining about everything. Ha ha. The conclusion to be had from this dearth of specific Chief Features is that Gurdjieff teachers in practice identified a separate, distinctive problem characteristic for each individual student, rather than having the sort of "umbrella" characteristics represented by either the Seven Deadly Sins of Catholicism, or the seven Chief Features of the Michaelian teachings.

The best list of Chief Features that I have been able to find comes from a cartoonist named Harold Wirk. He was a member of the Fellowship of Friends in its very early days, the early 1970s. This was at the same time that original Michaelian group members attended the Fellowship of Friends — before they founded the original Michaelian group, that is. (These cartoons are available on the internet.) The cartoons filled an entire sheet, and described various aspects of the Fourth Way teaching. One of them was on the Chief Features. Following is a list of examples of Chief Features that he provided on the sheet. The bracketed comments are mine; they point out correlations with the Chief Features of the Michaelian teachings, and also with some Negative Poles of a few Overleaves:

Seeing the faults of others and not our own, laziness [Stagnation –Inertia], arguing [Cynic –Denigration], excessive talk [Sage –Oration], too much family [Server –Bondage], poverty [Self-destruction], knows everything [Scholar –Theory], no conscience, home too much [Retardation –Withdrawal] or too little [Growth –Confusion], lack of pride [Self-deprecation], consider people too much, think [their] Level of Being is as high as anyone's [Arrogance], being "cool", self-pity [Self-deprecation], greed [Greed], vanity [Arrogance], inner considering, naive [Idealist –Naivety], fear [Caution –Phobia], weak or timid [Martyrdom], likes to be right [Arrogance], stubbornness [Stubbornness], no shame, nicknames, power [Power –Oppression], selfish [Greed], identification with knowledge [rather than Being] [Scholar –Theory].

Although this particular cartoon sheet on Chief Features was not found among the original Michaelian group materials given to the Center for Michael Teachings, Inc., as the Body Type cartoon sheets were, it seems likely that original Michaelian group members were familiar with it; during the months of run-up to the revelations of the official list of seven Chief Features, several of the names of Chief Features found on this list were ascribed to various original Michaelian group members; refer to Chapter 2A in Part Two, "Revelation of Overleaves", for a review of that history. The only Michaelian teachings Chief Feature not listed here with a name or a description or a synonym is Impatience.

Carl Jung and the Shadow

Over the decades, Michaelian students have found the original name inadequate. Originally, in the Gurdjieffian teachings, the "*Chief*" Feature was just the *foremost* "Feature" among others that a person might have — in the realm of defects and deficiencies at the core of False Personality, as quoted in a section above. Gurdjieff was multilingual, speaking Armenian, Turkish, and Russian in childhood and adding other languages, as French and English, later. What reason he had to name character flaws "features" is not obvious to the average English speaker, and in fact the above-noted website oriented to the Gurdjieffian teachings calls them "faults" rather than "features". Likewise, Michaelian students have often preferred to rename the Chief Feature to something more descriptive to them of its nature and function.

In the original Michaelian group, another name sometimes used was "Obstacle", which says something about its nature and function. Some Michaelian students add the word "negative" between the words "Chief"

and “Feature” in order to be more descriptive about its nature and function. José Stevens wrote an entire book, *Transforming Your Dragons*, where he referred to them as “Dragons” and provided prescriptions for “transforming” them — metaphorically turning these apparent ‘lemons’ into ‘lemonade’, aka “turning a weakness into a strength”. Personally, while also looking for a better name, I toyed with potential synonyms such as “Ego” and “Persona” and “Image” and “Mask” and “Defense Mechanism” and “Devil’s Advocate”. These words provide a view of the Shadow which is useful and not inaccurate.

The Chief Feature can exist and function as all of those — my sense of the situation with Chief Features is that there might not be a perfect word for the phenomenon — but I settled on the name “Shadow” for use in my books on the Michaelian teachings. Where might you have heard that term before? Perhaps from Carl Jung, who famously had a lot to say about the Shadow. Internet resources on the topic are abundant, and the subject is deep and broad, so I prefer not to go into it here; I refer the reader, for starters, to:

>[https://en.wikipedia.org/wiki/Shadow_\(psychology\)](https://en.wikipedia.org/wiki/Shadow_(psychology))<. This one also looks good to me:

><https://www.thesap.org.uk/resources/articles-on-jungian-psychology-2/about-analysis-and-therapy/the-shadow/><. When I read about the Shadows decades ago, I saw that they have a lot in common with the

description of the Chief Feature *category* of the Overleaf System, even if the Shadows are not specifically named or described in the Jungian material as they are in the Michaelian teachings. This research led me to prefer the word “Shadow” over the phrase “Chief Feature”.

Jung’s ideas about the Shadow originated in the early and middle years of the 20th Century, so the concept can legitimately be regarded as a precursor to the Michaelian teachings revelation of Chief Features.

The basic point of “shadow work” in psychotherapy is not that dissimilar to the psychotherapeutic aspects of the Michaelian teachings; both enjoin us to become aware of the negative, unhealthy, dysfunctional, dishonorable, hurtful aspects of ourselves. The Chief Features were said to manifest in, and to exacerbate, several other compartments of the Michaelian teachings psychology: the Michaels referred to them as False Personality, the Negative Poles of our Overleaves — and the Chief Features.

The point is that Michaelian students do well to come to understand that the Chief Feature is the core of the ‘dark side of the force’ within each of our ‘hearts’. “Who knows what evil lurks in the hearts of men? The Shadow knows.” (A famous saying from the 1930s, in crime novels by Walter Gibson, and a radio show adaptation of those novels.) It is a key component in our spiritual path to understand this. The Chief Features are metaphorically ‘the devils whispering in one ear as the angels whisper in the other ear’, so that free will is maintained; it is our free-will *choice* to follow the counsel of the ‘angels’ and do the opposite of the counsel of the ‘devils’.

Recall that, in my reformulation of the Michaelian teachings, I refer to the seven Overleaf categories as “Aspects” of Personality. In that reformulation, I regard the Chief Feature/Shadow as the Ordinal Aspect, and Role as the Cardinal Aspect, on the “Inspiration Axis”. As such, the Chief Feature (the ‘devil’) can be just as valuable as the Role (the ‘angel’) is, for “inspiration” — in the sense that the Role tells you who you *really are*, whereas the Chief Feature tells you who you *really aren’t*. We need both the ‘carrot’ and the ‘stick’ to impel and guide and inspire us on the path to a better life. Carl Jung tells us to “integrate the Shadow”, and the Michaels enjoin us to “Photograph” (pay attention to) the Chief Feature; it is not something to be denied or ignored or impugned as if it were a “sin”. This process of ‘integrating the Shadow with our Role is according to the same principle as completing Monads, as joining Ordinal with Cardinal to arrive at the Neutral at a higher level of Being. Refer to Chapter 1K, coming up later in Part One, “Gurdjieff’s Law of Three”, for a more thorough discussion of this point.

Just as the Gurdjieffian teachings did not have a list of specific Chief Features (that I could find in a few books and on a few websites), so Jung did not have a list of specific Shadows that I could find on the internet. That task was fulfilled by the Michaels. I count that revelation of specific Chief Features as a significant development in the history of psychotherapy. And I count what the Michaels did as a significant development in the history of hamartiology — a catalog of “sins”, which were derived from some Biblical statements — because the Michaels’ contribution was part of a systematic psychology and cosmology; the Michaels did not just have a list of “sins”, they revealed the pattern at the root of the problem, which was part of a larger pattern that we refer to as the Overleaf System. That was very deep of them.

Concluding Remarks on Character Flaws and Chief Features

It seems that this chapter should be longer because I believe it is an important subject, but this is all I have for now.

1. As usual in this book and my other books, I feel that my chapters just ‘scratch the surface’ of a subject. They are mere introductions to areas for further research. Some budding psychology student would do well to write a Master’s thesis or a Doctoral thesis, covering the items discussed in this chapter, and so much more; it deserves that kind of treatment in the counseling psychology field.
2. The concept of Chief Feature fits within a much larger context; it is a ‘piece’ of a much larger ‘picture’, metaphorically speaking. The history and diversity of the concept of the dark side of the human heart and mind is found in various cultures and various times. The concept of ‘good and evil’ figures into religions, theologies, philosophies, psychologies — all have their versions of explaining the ‘problem of evil’. It is not in the purview of my book or of this chapter to explore the ramifications.
3. Chapter 1B above, “Personality Typologies”, discusses several personality systems, and the majority of them provide descriptions of negative personality and/or character traits, some of them similar to or identical to Chief Features and the Negative Poles of the Overleaves.
4. José Stevens has written a book on the Chief Features for the general public, *Transforming Your Dragons*. It is an outstanding treatment of the subject.
5. Even though the listing of seven Chief Features is a new thing, revealed as it was with the Michaelian teachings in the mid-1970s, the concept of something like the Chief Feature has been around for Millennia, at least since the Axial Age in ancient Greece (800s to 300s BCE); observations and dramatizations of “character flaws” were a part of budding speculations about human nature and human psychology.
6. What Gurdjieff called “Chief” Feature was just the primary character flaw; he said there were lesser “Features” in False Personality. This appears to be because he saw many, many discrete character flaws in the people he observed. In the Michaelian teachings, it is said that there are but a canonical seven Chief Features as umbrellas to all character flaws, and an individual can be identified with a primary and a secondary and a tertiary Chief Feature: *Michael’s People*, pp. 51–52.
7. Many Michaelian students have felt the need for a better name. In the original Michaelian group they were also referred to as “Obstacles”; Stevens refers to them as “Dragons” in his book *Transforming Your Dragons*. Personally, I prefer the name “Shadows” because of obvious similarities to Carl Jung’s adoption of that term for the “dark side” of the human heart and mind.
8. So many of the negative aspects of the human condition are driven by the existence of the Chief Features, by whatever name you call them.
9. Gurdjieff’s descriptions were vague but they had certain characteristics, saying, for instance, that they form the core of the False Personality, and that they are mostly invisible to the hosts; people are oblivious of them.
10. In the Gurdjieffian teachings, so far as I have found, there was no structure to Chief Features as there was with other aspects of Gurdjieff’s teaching, such as the Law of Three and the Law of Seven. Likewise, with the ‘Seven Deadly Sins’ and the ‘Sins Against the Holy Ghost’, there was no systematic pattern to them that I could discern. It took the Michaels to put the Chief Features into the context of a system, a pattern. Therefore, the Gurdjieff view of the Chief Features only has a vague resemblance to the Chief Features of the Michaelian teachings.
11. Gurdjieff himself only listed a few examples of Chief Features, and none of them are the same as the seven overarching Chief Features of the Michaelian teachings. It may be that the Gurdjieff communities have not developed any systematic understanding of the topic. One would think, for instance, that the Chief Features could be related to the Centers — i.e. the negative Poles of the Centers were known and understood (see previous chapter). This did not happen with Chief Features until the Michaelian teachings.
12. In the Gurdjieffian teachings, the Chief Features were opposed to Essence, just as False Personality was opposed to Essence. In my formulation, the Chief Features are the “counterparts” of the Roles; they are the Ordinal Inspiration Aspect to the Cardinal Inspiration Aspect called “Role”. In this sense, in my version of the Michaelian teachings, the Chief Features are opposed to Essence Role.

13. As do all of the Overleaf categories, the Chief Feature ‘flavors and colors’ all of the other Overleaf categories; the Chief Features augment the Negative Poles of the Overleaves. That is one good reason to mitigate the influence of the Chief Feature, so that the Overleaves can express purely, in the Positive Poles.
14. One of my goals in my books is to help Michaelian students appreciate the profound understanding that the Michaels revealed in their teaching, the existence and function of the Chief Features being one of the most significant.

This chapter is the last of the five chapters that discuss precursors to the Overleaf categories that have precursors. Two of these chapters heavily reference the Gurdjieffian teachings and its influence on the Michaelian teachings. More of those Gurdjieffian teachings influences are documented in subsequent chapters.





Chapter 1J

GURDJIEFF'S LEVELS OF BEING

Among the concepts that the Michaels adopted and adapted from elsewhere during the original Michaelian group was “Level of Being”. It came from the Gurdjieffian teachings, and the original Michaelian group members learned about it from Robert Burton, the leader of a local Gurdjieffian study group that called itself the Fellowship of Friends, and from various books about the Fourth Way teaching. So, first let us take a look at what Gurdjieff meant by it, then take a look at the instances where the phrase occurred in the original Michaelian group transcriptions.

Levels of Being in Gurdjieff

Gurdjieff taught that there were seven stages in the development of awareness or consciousness on the spiritual path, which he called Levels of Being. The middle or fourth stage was said to be transitional between the “lower” and the “higher” stages, and the key descriptive word for it was “Balanced”. The fourth stage was also described as the first stage of genuine Self-awareness, “awakeness”, or higher/wider consciousness. Before this stage, people were said to be “mechanical” and “asleep”. The following quote is from Gurdjieff’s best-known pupil, P. D. Ouspensky.

Man number one, number two, and number three: these are people who constitute mechanical humanity on the same level on which they are born.

Man Number ONE means man in whom the center of gravity of his psychic life lies in the MOVING CENTER. This is the man of the physical body, the man with whom the moving and the instinctive functions constantly outweigh the emotional and thinking functions.

Man Number TWO means man on the same level of development, but man in whom the center of gravity of his psychic life lies in the EMOTIONAL CENTER, that is, man with whom the emotional functions outweigh all others; the man of feeling, the emotional man.

Man Number THREE means man on the same level of development but man in whom the center of gravity of his psychic life lies in the INTELLECTUAL CENTER, that is, man with whom the thinking function gains the upper hand over the moving, instinctive, and emotional functions; the man of reason, who goes into everything from theories, from mental considerations. (P. D. Ouspensky, *In Search of the Miraculous*, p. 71)

The first three categories are practically on the same level. Man Number 1: a man in whom the moving or instinctive centers predominate over the intellectual and emotional — Physical Man. Man Number 2: a man in whom the emotional center predominates over the intellectual, moving, and instinctive — Emotional man. Man Number 3: a man in whom the intellectual center predominates over the emotional, moving, and instinctive — Intellectual man. In ordinary life we meet only these three categories of man. Each one of us and everyone we know is either Number 1, Number 2, or Number 3. There are higher categories of man, but men are not born already belonging to these higher categories. They are all born Number 1, Number 2, Number 3 and can reach higher categories only through [spiritual] schools.

Man Number FOUR is not born as such. He is a product of [esoteric] school culture. He differs from man Number 1, Number 2, and Number 3 by his knowledge of himself, by his understanding of his position, and as it is expressed technically, by his having acquired a permanent center of gravity. This last means that the idea of acquiring unity, consciousness, permanent ‘I’, and will. That is, the idea of his development has already become for him more important than his other interests. It must be added to the characteristics of Man Number 4, that his functions and centers are more balanced, in a way in which they could not be balanced without work on himself, according to school principles and methods.

Man Number FIVE is a man who has acquired unity and self-consciousness. He is different from ordinary man, because in him, one of the higher centers [the Higher Emotional Center] already works, and he has many functions and powers that an ordinary man — that is, Man Number 1, Number 2, and Number 3 — does not possess.

Man Number SIX is a man who has acquired objective consciousness. Another higher center works in him [the Higher Intellectual Center]. He possesses many more new faculties and powers, beyond the understanding of ordinary man.

Man Number SEVEN is a man who has attained all that a man can attain. He has a permanent 'I' and free will. He can control all the states of consciousness in himself and he already cannot lose anything he has acquired.

Understanding this division of man into seven categories is very important, for the division has very many applications in all possible ways of studying human activity. It gives, in the hands of those who understand it, a very strong and very fine instrument or tool for the definition of manifestations which, without it, are impossible to define.

Take, for instance, the general concepts of religion, art, science, and philosophy. Beginning with religion, we can see at once that there must be a religion of man number one that is all forms of fetishism, no matter how they are called. A religion of Man Number 2 is emotional, sentimental religion, passing sometimes into fanaticism, the crudest forms of intolerance, persecution of heretics, and so on. A religion of Man Number 3 is theoretical, scholastic religion, full of argument about words, forms, rituals, which become more important than anything else. A religion of Man Number 4 is a religion of man who works for self-development. A religion of Man Number 5 is the religion of a man who has attained unity and can see and know many things that Man Number 1, 2, and 3 can neither see nor know. Then there is a religion of Man Number 6 and a religion of Man Number 7, about neither of which can we know anything. The same division applies to art, science, and philosophy. You must try to find examples of these for yourselves. [P. D. Ouspensky, *The Psychology of Man's Possible Evolution*, pp. 53–56]

From this brief description of Levels of Being we can take away two important conclusions. First, the Levels of Being adhere to the Law of Three: they have Ordinal (“lower”) and Cardinal (“higher”) components separated by a Neutral. (Refer to Chapter 1K, coming next after this one, “Gurdjieff’s Law of Three”.) Second, in the Gurdjieffian teachings, the Levels of Being are generally related to the Centers. The Centers were the only Overleaf category that Gurdjieff knew about, but if he had known about the six other Overleaf categories, one wonders if he would have related them to the Levels of Being. Refer to Chapter 1D above, “The Seven Centers”, for more information about the Centers.

Seven Categories of Man in the Fellowship of Friends

The founding members of the original Michaelian group got much of their understanding of the Gurdjieff–Ouspensky teaching from the Fellowship of Friends, which was founded in the Bay Area in 1970 by Robert Burton, and which continues under his leadership to the time of this writing (2019). Many of the basic features of the G–O teaching were illustrated by Harold Wirk in cartoon sheets that can be found on the internet. The sheet pertinent to this chapter was titled “The Seven Categories of Man”. The following text was extracted from that document. The underlines are my emphasis, to point out the Center associated with the Level of Being.

MAN #1: The Moving or Instinctive Centers predominate over the Intellectual and Emotional ... Physical Man.

MAN #2: The Emotional Center predominates over the Intellectual, Moving, and Instinctive ... Emotional Man.

MAN #3: The Intellectual Center predominates over the Emotional, Moving, and Instinctive ... Intellectual Man.

MAN #4 is not born as such. He is a product of school culture. Differs from Man #1, #2, or #3 by: (1) knowledge of himself; (2) understanding of his position; (3) having acquired a permanent ‘center of gravity’, the idea of acquiring unity, consciousness, permanent “I”, and *will* has become more important to him than all his other interests; (4) his Centers and functions, which are more balanced due to work on himself.

MAN #5 is a man who has acquired unity and self-consciousness. He is different from ordinary man, because in him one of the higher Centers already works, and he has many functions and powers that Man #1, #2, or #3 does not possess.

MAN #6 is a man who has acquired objective consciousness. Both higher Centers work in him. He possesses many more new faculties and powers, beyond the understanding of an ordinary man. (Man #6 differs from Man #7 only by the fact that some of his properties have not yet become permanent.)

MAN #7 is a man who has attained all that a man can attain. He has a permanent “I” and free will. He can control all the states of consciousness in himself and he cannot lose what he has acquired. His is immortal within the limits of the solar system.

The Seven categories of man determine the general concepts of religion, art, science, and philosophy. (A religion of Man #1 consists of all forms of fetichism; #2 of sentimental religion, and so on.)

Every man is born Number 1, Number 2, or Number 3. Without efforts of a definite character, these are people who constitute mechanical humanity, who stay on the same level on which they are born.

The documents quoted in this section and the previous section give the readers of this *History* book a good idea of what original Michaelian group members understood about the spiritual path. As you can see, Gurdjieff had high expectations for his students, and he was a hard-driving spiritual taskmaster. During the original Michaelian group, the Michaels were willing to go along with these aspirations to some extent, as we see in the next section.

Man Numbers in the Original Michaelian Group

The description of Levels of Being in the section above mentions “Man Number” this and that. This terminology for the seven steps or stages or levels on one’s spiritual path also appears in the original Michaelian group transcriptions, beginning two months after the Michaels first revealed themselves:

When love is turned on, this in itself puts you on a high. Maybe that’s “Man #4” [Balanced Man] according to Gurdjieff and it is not permanent. [SJC, 06 October 1973] ... Robert was a “Man #5” — full of mystery and charisma. Should we wait until we are [before we presume to spread the Michaelian teaching]?

He did not wait. He was confident that such evolution would occur, and on this basis made his decision.... [SJC, 20 October 1973]

I would like to know if the Gurdjieff idea of Man #1 [physically focused], Man #2 [emotionally focused], Man #3 [mentally focused] is correct and if so, at what level am I?

It is valid when the Man Number Six is thought of as the Transcendental Soul. You are [still Man #3 but you are] going toward Balance [Man #4]. Fear of emotional abandon holds you back — the fear of losing emotional control. [SJC, 20 October 1973]

Agape love sputters for only fifteen seconds and it does not happen often. Is this moving toward a #4 [Balanced] person?

We agree. It is a difficult place to be, but definitely rewarding. [SJC, 03 March 1974]

How does the Adept, Occult Master correlate to the #4, #5 and #6 Man of Gurdjieff?

They are not precisely the same, although the Adept is usually crystallized Number Four. The Occult Master has use of Higher Centers at will. It merely means that this soul is in Balance [or beyond] with no danger of backsliding. [SJC, 03 March 1974]

As we will see in Part Three, original Michaelian group Overleaf Chart #3 puts the Adept at Man #5 and the Occult Master at Man #7, so “not precisely the same” is indeed ambiguous. Refer to the table further on in this section.

If we just go along reincarnating, it is okay, but if we are in this teaching, we should be changing. It does not seem that Michael is getting us to be conscious [Men #5] or even Number Four [Balanced Man] people. Life goes on the same old dreary way, and it doesn’t appear that it will change. [SJC, 14 April 1974]

Michael has a job to do, too, as I see it, and that is to produce #4 and #5 people in his teaching. ... If Michael is sensitive, he will help us solve our internal problems. The discovery track of what we are has to be complete before becoming a #4 or #5 Man. Comment, please.

We have given you the tools by which you can discover these within yourself. Telling you where the problem areas are would produce the same initial hostility and resentment as hearing it from a psychologist would. When you discover them within yourself, you also at that time verify them for yourself, and then they are truth for you. Until then, they are merely the opinions of another. Pointing to the tools is sometimes not enough, and the path is agonizingly slow. We would say that the conscious beings you have mentioned (Jesus, Fulton Sheen, Gandhi, etc.) were not given more than the tools in the beginning. As you begin to use the tools, then you are given more material to work on. Only then can the path be trodden in a straight line. Until you begin to use the tools, all you have is information, and more information can hinder your growth rather than help it, if all previous data has not been assimilated. One of the things you have not verified to your satisfaction is your own ability to change some of your uncomfortable Overleaves, and until you do, all

lessons concerning the how to of more difficult tasks would be in vain. All is changeable. Nothing is stationary. [SJC, 03 September 1974]

Gurdjieff says that Mechanical Man has no will (a Man #1, #2 or #3). He may start out to pursue a course, but will succumb to societal pressures, fears, habits, *et cetera*. Gurdjieff says in order to become conscious, one must attach himself to a man with "C" influence [have direct contact with an enlightened person], and allow him to function as his will. Michael cannot function in this capacity as he needs a medium [channel]... [SJC, 21 September 1974]

From these comments we understand that the Michaels considered these seven stages of spiritual development spoken of by Gurdjieff to be valid, or at least useful.

The following tabulation of Man Numbers with descriptions was among the original Michaelian group documents given to the Center for Michael Teachings, Inc., and dated March 1975:

Table 1Ja — GURDJIEFF'S LEVELS of BEING				
RANK	LEVEL OF BEING	COMMENTS ON THE PAGE	GURDJIEFF'S CORRELATION	EVENTUAL CORRELATION
1	MAN NUMBER ONE	Instinctive-Moving Man	Moving Center	Lower Moving Center
2	MAN NUMBER TWO	Emotional Man (feeling)	Emotional Center	Lower Emotional Center
3	MAN NUMBER THREE	Thinking Man	Intellectual Center	Lower Intellectual Center
4	MAN NUMBER FOUR	Balanced Man	unspecified	Impulse (Instinctive) Center
5	MAN NUMBER FIVE	Integrated Man (the Adept)	Higher Emotional Center	Higher Intellectual Center
6	MAN NUMBER SIX	Conscious Man	Higher Intellectual Center	Higher Emotional Center
7	MAN NUMBER SEVEN	Perfected Man (the Master)	unspecified	Higher Moving Center

My comments on this table are as follows:

- RANK: These numbers in the first column were not shown on the original Michaelian group sheet; they are shown only for comparison with other septenaries shown in other tables in this book.
- LEVEL OF BEING: The second column shows the Man Numbers shown on the original Michaelian group sheet.
- COMMENTS ON PAGE: The third column reproduces the comments that were on the original Michaelian group sheet. This, of course, reflected the state of the original Michaelian group understanding at the time, which was really just the Gurdjieffian understanding. More is said about this column in the next section of this chapter. In an original Michaelian group quotation, a Transcendental Soul is regarded as a Man #6.
- GURDJIEFF'S CORRELATION: The fourth column shows the Centers that correspond to the Man Numbers, aka Levels of Being, in previous columns. This column was not shown on the original Michaelian group table; the information was extracted from the quotations of the Gurdjieffian teachings in the previous two sections.
- EVENTUAL CORRELATION: The last column shows the understanding that the Michaelian teachings has evolved toward, subsequent to the original Michaelian group. This is the Natural Sequence. All three columns are reviewed in greater detail in various chapters in this *History* book.

Other than Chart #3, the Poles of the Overleaves, reviewed in Part Three, the Level of Being category does not show up on any original Michaelian group Charts (or subsequent Overleaf Charts) that we review in Part Three. However, the Centers — with which the Levels of Being are correlated — are always on the Charts.

So far as I have been able to determine, Gurdjieff did not correlate all of the Levels of Being with particular Centers, probably because he did not understand that there were seven separate Centers. As we saw in Chapter 1D above, "The Seven Centers", Gurdjieff considered the Instinctive and Sexual Centers to be mere Parts of the Moving Center, and not separate Centers. However, in the original Michaelian group they are distinct Centers. The original Michaelian group started the process of correlating all Centers with Levels of Being by first defining seven Centers.

Through the history of the Overleaf Chart subsequent to the original Michaelian group we find that progress was made in the sequencing and the nature of the Centers and their correlation to the Levels of Being. As shown in subsequent chapters, this background information is important for establishing the proper order of the “Septenarian Attributes”, the “sevenness” of the Michaelian teachings.

Level of Being in the Original Michaelian Group

Members of the original Michaelian group were very interested in advancing on a spiritual path. Consequently, a question about Level of Being came up in one of the earliest channeling sessions, and then came up repeatedly thereafter. Here are the instances:

I have a question. It has to do with the fact that I have only known one living master [Robert Burton of the Fellowship of Friends], and when it comes to patterning my behavior, I have only this one model, and my tendency is, as the Level of Being goes up, to follow this model that I already know. Is this correct?

The pattern is a good one.... [SJC, 26 August 1973]

The pattern of the Levels of Being may have been a “good one”, but it was improved upon in the Michaelian teachings during the original Michaelian group, and further improved in subsequent decades.

How? How? How can this [concept of Monads] solve the reason to be?

If the Personality can take leave long enough to consider the task of the soul, then this will be clear. The task on the Physical Plane is to experience “all of life”. Many Monads are not completed for many centuries [in many incarnations]. Others must be completed before the soul can perceive at a higher Level of Being. The Monads are the only reason to be that we know of. [SJC, 17 March 1974]

No. That is just the way it is. I need more passion. It seems that Robert was in a Power Mode, and he was extremely patient. He attracted people by his Level of Being. If one is to be a spreader of the Logos, one has to be a high person, probably in an Exalted Role [Sage, Priest, King]. It bugs me to be told to bring new people, then they pop in and out. To spread the Logos as Robert does, you must have a Level of Being to attract people. You must be integrated [#5] and mysterious [#6].

You almost have to have some type of mystery, yes — we agree with that. Most people do seek a teaching, and this includes organized religion that introduces some intrigue into their lives. The teaching, thereby, becomes exciting. Many do it with gimmicks; others with what you call charisma. It only works because it provides that special hint of the mysterious realm beyond the five senses to which you as the teacher have access, and that they can someday hope to glimpse. We are not opposed to this as long as the teacher does not begin to believe in his own magic. [SJC, 14 April 1974]

So, enticement to raise one’s Level of Being might start out with charisma and mystery, but it cannot stay there.

Can we ever experience total death of the False Personality? Are there lapses [back into False Personality]? Does it always continue?

There are instances which we remembered well where there has been total death or extinguishment of the False Personality, concomitant with the emergence of True Personality of the Essence. This was indeed gratifying to behold, but it happens rarely on the Physical Plane, even in Adepts who are at a high Level of Being. They must be constantly alert to prevent the instinctive behavior reactions of the False Personality from sneaking in. [SJC, 25 January 1975]

A spontaneous healing appeared to have occurred with a lady afflicted with numerous physical ailments, including arthritis. What happened here?

What occurred here was a transfer of higher hydrogens [a Gurdjieff concept] by a person well able to transfer. This, incidentally, is what happens when spontaneous healings occur.... When you give higher hydrogens, they do produce remarkable phenomena. For instance, the man Edgar Cayce was able to remain in trance for prolonged periods during which the personality was deactivated. He received much high hydrogen during that time and was able to transfer these, but as he never received any in return, his own Level of Being never changed and he remained Secondary Man [Gurdjieff’s “man # 2” — primarily emotional] throughout his life. [SJC, 15 April 1975]

In all of these quotes from the original Michaelian group transcriptions, there is no indication that the Michaels taught the Levels of Being differently from the way that Gurdjieff taught it: they are stages in the development toward becoming a fully enlightened person.

Concluding Remarks on Levels of Being

There are various ways and means to raise one's Level of Being. These were espoused by Gurdjieff, and by the Michaels during the original Michaelian group. These methods have not gained much traction in the Michaelian teachings because, for the most part, they require an intense, concentrated, and intimate environment, with committed students living and working together to apply the tools of spiritual development in a "school" founded and intended for this very purpose. Monasteries and communes have historically been established to foster spiritual growth. That situation does not (yet) exist in the Michaelian teachings community because the community is dispersed all over the world. Consequently, the modern Michaelian teachings community has pretty much lost sight of, or lost interest in, the whole concept of Level of Being and the techniques for raising it in oneself and in others. In the unlikely event that such an interest is ever resurrected, it is explored at length and in depth in my book *The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy*, and in **Part Six**, "Stages of Enlightenment", in my book *The Tao of Cosmogony*.

There is a correlation of Levels of Being with other septenaries in the Overleaf System. This is all explained in other chapters of this *History* book and in my other books. Yet other septenaries that correlate with Levels of Being are explored in my book *The Tao of Cosmogony*.





Chapter 1K

GURDJIEFF'S LAW OF THREE

Nearly every Overleaf Chart that we examine in Part Three applies the Attribute “Ordinal” or “Neutral”, or “Exalted/Cardinal” to each Overleaf. These are referred to as the Dialectic Attributes in this *History* book. What do these terms mean? Where did this convention come from? Why are they applied to the Overleaves?

These three words have a strong similarity to a component of the Gurdjieffian teaching, with which some of the original Michaelian group founding members were familiar as a result of their participation in a local Gurdjieffian study group that called itself the Fellowship of Friends. Gurdjieff taught an idea that he called the “Law of Three”; it defined how “passive–negative–denial” and “neutral–reconciliation” and “active–positive–affirmation” forces are necessary for anything to happen. Gurdjieff taught in the first half of the 20th Century but the Law of Three concept itself is actually quite ancient. For instance, in an Oriental philosophy, the synonymous words were “yin”, “chi”, and “yang”; Wikipedia has an entry on the concepts behind those words: >https://en.wikipedia.org/wiki/Yin_and_yang<. In more modern times, the words sometimes used as equivalent in meaning to the Dialectic Attributes and the Law of Three are “thesis”, “antithesis”, and “synthesis”; this is explained here: >https://en.wikipedia.org/wiki/Thesis,_antithesis,_synthesis<. If you read those Wikipedia articles, you will have a good foundation for understanding concepts that are important to an understanding of the Overleaf System, and of the Michaelian teachings in general.

The similarity of these various triads of words to Ordinal–Neutral–Cardinal in the Michaelian teachings should be obvious to the reader without explanation, but far be it from a Scholar–Artisan–Priest–Sage (*moi*) to not provide explanations. The terms used in the original Michaelian group (Cardinal, Ordinal, Neutral) have the same meaning as the terms in the previous paragraph. However, they appear not to have come from Gurdjieff or these other philosophies; they came from the Michaels themselves. The Michaels started out using this triad of words in reference to a phenomenon they called “Monads”. They described Monads as necessary experiences, consisting of complementary opposites, to advance a soul on its spiritual path. The growth process consisted of having Ordinal experiences and the opposite, Cardinal experiences, such that when completed, the experience was Neutral. When the soul has experienced both sides of all of the necessary Monads and thereby Neutralized them, then the soul is complete as far as the Physical Plane is concerned, and can move on to higher realms of experience, where the process continues according to the same pattern of reconciling opposites in the process of learning. For the whole story about that, refer to the chapter on Monads in my book *Study Papers on the Original Michaelian Group*.

It is not coincidental that the Overleaf System uses the same terminology as the Dialectic terminology, because the Overleaf System is all about experiencing Ordinal and Neutral and Cardinal personality traits in various lifetimes. When all of the Overleaf traits have been experienced in various lifetimes, the soul is complete as far as the Physical Plane is concerned, and the soul can move on to higher realms of experience. Hence, the application of Dialectic Attributes to the Overleaf System. Refer to Chapter 2B in Part Two, “Attributes of Overleaves”, for a complete listing of the synonyms of the Dialectic Attributes.

The purpose of this chapter is to put the Gurdjieffian teachings about the Law of Three and the original Michaelian group transcriptions together to show the applicability of these terms and this concept to the Overleaf System, the subject of this *History* book.

Gurdjieff's Law of Three

In the very first session of the original Michaelian group in which the Michaels appeared, one of members asked the Michaels about other sources on their teaching about Monads:

Has anybody ever written about this [subject of Monads] on our plane?

Many knew: [Teilhard de] Chardin, [Georges] Gurdjieff, [Aldous] Huxley. [John] Lilly knows too. [SJC, 12 August 1973]

Having some acquaintance with these authors can support a more thorough understanding of this subject, but we investigate only Gurdjieff. Although there are similarities between the Michaels' teaching about Monads and Gurdjieff's teaching about the Law of Three, they do not seem to be quite the same thing. Monad — the word itself — refers to “oneness”, and obviously the Law of Three refers to “threeness”. To quote Gurdjieff's student Ouspensky:

The number of fundamental laws which govern all [time-like] processes both in the world and in man is very small. Different numerical combinations of a few elementary forces create all the seeming variety of phenomena. In order to understand the mechanics of the universe it is necessary to resolve complex phenomena into these elementary forces. The first fundamental law of the universe is the law of three forces, or three principles, or, as it is often called, the law of three. According to this law every action, every phenomenon in all worlds without exception, is the result of a simultaneous action of three forces — the positive, the negative, and the neutralizing. [P. D. Ouspensky, *In Search of the Miraculous*, p. 122]

The Law of Three, in a short description, means that three ‘forces’ enter into every manifestation, into every phenomenon and every event. They are called (but these are only words, because they do not express their qualities) positive, negative and neutralizing, or active, passive and neutralizing, or still more simply they may be called first force, second force and third force.... Everything in the world, all manifestations of energy, all kinds of action, whether in the world or in human activity, whether internal or external, are always manifestations of three forces which exist in nature. [P. D. Ouspensky, *The Fourth Way*, pp. 16 and 189]

This website, >https://en.wikipedia.org/wiki/Fourth_Way_enneagram<, had this to say about the Law of Three:

The Law of Three holds that three forces act on any event, which can be called Active, Passive, and Neutralizing forces, or simply First, Second, and Third forces respectively. These three forces can appear in any order, 123 for example or 312, giving 6 possible “triads” of forces describing 6 very broad types of events. Humanity is said to be “third force blind”, to have difficulty recognizing the third force, which may appear to us in the guise of a result or of a background environment. “People cannot perceive the third force directly any more than they can spatially perceive the ‘fourth dimension’” Gurdjieff is quoted as saying. [retrieved 11 July 2019]

Another Wikipedia article, >https://en.wikipedia.org/wiki/Fourth_Way<, says this about the Law of Three:

The Law of Three is described by Gurdjieff as “the second fundamental cosmic law”. This law states that every whole phenomenon is composed of three separate sources, which are Active, Passive and Reconciling or Neutral. This law applies to everything in the universe and humanity, as well as all the [space-like] structures and [time-like] processes.... Gurdjieff taught his students to think of the law of three forces as essential to transforming the energy of the human being. The process of transformation requires the three actions of affirmation, denial and reconciliation. [retrieved 10 September 2019]

Underlines in all of these quotations are my own emphasis. Their correlation with the Michaelian teachings is as follows:

- What the Michaels referred to as Ordinal, Gurdjieff referred to as passive and negative and denial.
- What the Michaels referred to as Cardinal, Gurdjieff referred to as active and positive and affirmation.
- What the Michaels referred to as Neutral, Gurdjieff referred to as neutralizing and reconciliation.

These quotations describe what Gurdjieff meant by the Law of Three. The Michaels, when talking about Monads, were referring to life experiences that are part of a required curriculum in reincarnation; these consist of an Ordinal Pole and a Cardinal Pole (the opposite of the Ordinal Pole), which gives a complete understanding of the experience because one sees it from both sides. When both poles are experienced, and therefore Neutralized, one advances to another experience of Polarity. This also goes somewhere in life, namely, toward cycling off the Physical Plane. The same Law of Three applies to the Overleaf System, because it has “structures and processes” built on that law.

Note that, per Gurdjieff, the Law of Three applies to the entire Cosmos (not just to human experience), so it includes both the structure of space in levels as well as the structure of time in stages. Subsequent chapters will point out that this makes sense in terms of the Overleaf chart, which has seven space-like “Aspects” (Goal, Shadow, Attitude, Soul Age, Center, Role, Mode) and seven time-like “Processes” (Termination, Involution, Analysis, Combination, Synthesis, Evolution, Origination).

The Law of Three in the Fellowship of Friends

In the early days of the Fellowship of Friends, a fellow named Harold Wirk drew many cartoons to illustrate features of the Gurdjieffian teachings with graphics and text. These cartoons were known to founding members of the original Michaelian group; they can now be found on the internet, as well as in Volume 2 of *Michael Speaks — The Legacy of Sarah Chambers*. The cartoon on the Law of Three has this text (underlines are my emphasis):

The first thing to remember is that everything in the world — all manifestation of energy, all kinds of action, whether in the world or human activity, whether internal [personality] or external [universe] — are always manifestation of three forces which exist in nature: Active, Passive, and Neutralizing.

When three forces meet together (triad) things happen! If they do not come together, nothing happens.

These two do not differ from one another as activity and passivity differ in our ordinary understanding of these terms. Active and Passive forces are both active, for a force cannot be passive. But there is a certain difference in their activity, and this difference makes all the variety of phenomena that exist in the world.

In ordinary thinking we realize the existence of two forces, action and resistance, positive and negative electricity, and so on. But in this state of consciousness we do not see that three forces are always present in every event, every phenomenon, and that only a conjunction of three forces can produce an event.

Suppose you want to study something — some “I’s” want to [= Yes], that is, and some “I’s” don’t [= No]. They represent active and passive forces. Suppose that this study produces some emotion in you. That emotion would be the neutralizing force, and then you could study. If emotion does not come, the “I’s” will continue to argue, and nothing will happen.

Two forces will not produce anything; they cannot. They will only turn round one another without any result.

For some reason we are “third force blind”, although we can observe it in many chemical and biological phenomena.

Why study these forces? Behind all things are cosmic laws. You cannot understand why things happen in one way or another unless you know these laws.

In the Work you can see 2 forces: the ideas of the System and your own resistance, your own sleep. A third force will enter and help one side or the other.

- Three forces exist in Nature and in Man.
- They should be studied psychologically — by means of self-observation. One must observe 1st and 2nd force before one can see 3rd force.
- In making aim, 2nd force must be calculated; otherwise the aim will be impractical. Aim (1st force) makes 2nd force appear.
- A force is invisible — and our more direct contact with what is invisible is by means of self-observation.
- Forces are not things. A desire is a force, not a thing. For example:
 - Life is the neutralization force which keeps personality active.
 - The Work is the neutralizing force which activates essence.

As stated there, the Law of Three is a “cosmic law”. In the microcosm, in the realm of the atom, the science at the time of Gurdjieff in the early 20th Century found that atoms consisted of electrons, which were assigned a ‘negative’ charge, and protons, which were assigned a ‘positive’ charge, and neutrons that had no electrical valence. In the macrocosm, the realm of the cosmos, the science at the time of Gurdjieff came to a new understanding of the attractive force of gravitation via Einsteinian Relativity, and Edwin Hubble discovered the opposite of gravity, the repulsive force causing the expansion of the universe. Considered together, the three forces provide a dynamic equilibrium in the universe that drives the formation of all structure in space and time.

In terms of the Overleaf System, the human personality is intermediate in space-like scale and time-like duration between the microcosm and the macrocosm, and it is also structured according to the Law of Three, with its Dialectic Attributes of Ordinal, Cardinal, and Neutral; let me explain that in the next section. The key to understanding is simply that the same three concepts apply to both, although different words are used.

The Law of Three in the Original Michaelian Group

Gurdjieff's teaching about the Law of Three is pretty close to the Michaels' teaching on Monads. A much more extensive explanation — too long to repeat here — of the Law of Three appears in Ouspensky's book *In Search of the Miraculous* on pages 77–81, and it is almost certain that the founding members of the original Michaelian group were familiar with it. However, the phrase, "Law of Three", does not occur in any of the original Michaelian group transcription that The Center for Michael Teachings, Inc., has acquired. There are a few references to positive and negative "forces" at work, but these seem to be influences or pressures not related to the Law of Three. There are a few instances in the original Michaelian group transcriptions that do seem to reference the Law of Three, and some of them even use the same word, "force", the same word that Gurdjieff and Ouspensky used, as quoted above. For instance:

Could you elaborate on the third chapter of Genesis about what the knowledge of good and evil is?

Knowledge of positive and negative force. [SJC, 22 November 1973]

This is quite a common correlation, equating "good and evil" to "positive and negative". From the Fourth Way quote above, we see that "positive and negative forces" are the same thing as "first and second forces". We shall see that the Michaels use these very terms when referring to the Ordinal and Cardinal poles of the Monads. Therefore, even though it is not quite explicit, there obviously is a correlation of Gurdjieff's Law of Three and the Michaels' Monads.

In another original Michaelian group transcription, Gurdjieff's word "force" is used, and this time it is the "third force":

We asked for a comment about the "third force" of which Gurdjieff spoke; the need of this [third force] to go [progress] from Personality to Essence.

We have spoken many times of the neutral universal flow. This is what they [Fourth Way teachers] try to put into words as the force acting upon you. Yes, this does exist, and yes, does have the influence that the student is trying to explain. When the fulcrum tips too widely to one side or the other though, the neutral force has no effect on the action. Only when the middle ground is reached, or at least approached, can this [force] be effective. This is why it is so difficult for students to put [it] into words. It is illusively [elusively?] felt by all but the most powerful Adepts [who feel it strongly because they are so close to Balance]. It is almost never recognized by the others [non-Adepts] who come into its range unaware. In other words, although they are benefited, they do not know why. They only feel the neutralizing effect, but cannot describe the feeling. [SJC, 07 December 1974]

Based on this endorsement of Gurdjieff and the Law of Three, the reader is encouraged to research the Fourth Way teaching on the Law of Three for further understanding. The Michaels here equate the "Balancing" force with Gurdjieff's third force, the Neutralizing force. Third force is not a static condition between first force and second force; it is a force of its own that, as stated above, has benefits on the spiritual path, progress in the Levels of Being from Personality to Essence. Using another term mentioned above, it is the "synthesis" force, the force that seeks to reunite what was fragmented in the primordial schisms of Tao-Consciousness. Without this force, there would be no progress. There would only be an eternal stale-mate in the war between light and dark, good and evil, positive and negative, active and passive, and so on. (Note that the closer one comes to resolving the conflict, the more powerfully one feels the force of progress to the next stage of the overall journey.)

More was said about forces a month later:

There was a discussion regarding "neutralizing force" or forces — one flows into the other — has part of another within — there is no "control" — positive force, use of the Intellectual Center to start the Moving Center, et al.

... we have no quarrel with the need for [a] neutralizing force in actions involving the Centers. All yin-yang activities do require this neutralizing force for stability. [SJC, 12 January 1975]

So, there is yet another terminology for the cosmic principle — this time an ancient oriental terminology — for the Law of Three: yin, yang, chi. Putting this statement together with the one a month earlier quoted above, we note again that neutralizing-synthesizing force is the same as Gurdjieff's third force in the triad.

One of the functions of third force is to keep the metaphorical ‘train’ of progress from ‘going off the rails’ on either the yin (negative) side or the yang (positive) side of the ‘tracks’. And, specifically in regard to Centers, the above is another advocacy statement for becoming Balanced in the Neutral Center; refer to Chapter 4 in Part Four, “The Instinctive Center”. The stability achieved by Balanced Man is not the static end of the spiritual path, however. It is a precondition to progressing ever onward and upward, to becoming an Adept and then a Master in the higher Centers, at Levels of Being beyond Man # 4, Balanced Man as described in the previous chapter of this *History* book.

The Law of Three forces apply to an entire group of people on their spiritual quest, as well as to individuals on their spiritual path:

[In the original Michaelian group] three forces have come together and asked for cosmic influence. We [the Michaels] are to provide that and pass [on] the system by which you must teach and learn truth in [Level of] Being. If you lose one of these [forces], you will also lose your effectiveness and eventually also lose contact [with cosmic influence] and be left with a false teaching — an incomplete system. [S/C, 01 April 1975]

“Teach” and “learn” are poles of a Monad that results in spiritual growth. Spiritual paths are not true unless they consist of the three forces: learning, teaching, and growing. Refer to the previous chapter, Chapter 1], “Gurdjieff’s Levels of Being”, for more information on what the Michaels meant by the word “Being” in the quote above. Recall that Gurdjieff and Ouspensky said that all three forces are necessary to make anything happen. This Michaelian quote agrees with that.

For the convenience of the reader, the following table of correspondences for Law of Three and Monads and Dialectic Attributes is provided.

Table 1Ka — CORRESPONDENCES to the LAW OF THREE			
LAW OF THREE	Negative, Passive, Denying	Neutralizing, Reconciling	Positive, Active, Affirming
DIALECTIC ATTRIBUTES	Ordinal	Neutral	Cardinal
ORIENTAL TERMS	Yin	Chi	Yang
PHILOSOPHICAL TERMS	Thesis	Synthesis	Antithesis

My comments on this table are as follows:

- LAW OF THREE: The first row shows some of the descriptive words given to the three laws in the Gurdjieffian teachings.
- DIALECTIC ATTRIBUTES: The second row shows the names given to the Law of Three in the Michaelian teachings. These are applied to the experiential Monads that a soul completes in its journey of reincarnation. The words and concepts also apply to the Overleaf System.
- ORIENTAL TERMS: The third row shows the names given to the three laws in Oriental philosophy. Recall Chapter 42 of the *Tao Te Ching* that I quote a number of times in this book: “All things carry the Yin and embrace the Yang / Through the blending of the Chi they achieve harmony.” That is the Law of Three, known from ancient times, and in many cultures, by various names.
- PHILOSOPHICAL TERMS: The fourth row shows the names given to Gurdjieff’s Law of Three in Hegel’s dialectic philosophy. A brief overview of this formulation of the concept is provided in the next section of this chapter.

The Dialectic Principle

What Gurdjieff called a “law” I call a “principle”. What the Michaels refer to as Ordinal, Neutral, and Cardinal, I refer to as the Dialectic Attributes. What is going on with all that? The word “dialectic” is a term found in philosophy, and, as usual, Wikipedia has somewhat to say about it:

Dialectic ... also known as the dialectical method, refers originally to dialogue between people holding different points of view about a subject but wishing to arrive at the truth through reasoned argumentation. Dialectic resembles debate, but the concept excludes subjective elements such as emotional appeal and rhetoric. It has its origins in ancient philosophy and continued to be developed in the Middle Ages.

Hegelianism refigured “dialectic” to no longer refer to a literal dialogue. Instead, the term takes on the specialized meaning of development by way of overcoming internal contradictions.... Dialectic implies a developmental process and so does not naturally fit within classical logic. Nevertheless, some twentieth-century logicians have attempted to formalize it.

It is the Hegelian meaning of the word and concept that I equate with the Gurdjieff’s formulation of the Law of Three and the Michaelian notion of Monads. Thus, the Dialectic Principle is a theory of process or progress or development or evolution over time, where seemingly contradictory but actually complementary ideas interact until they resolve their differences at the next space-like ‘higher’ level or time-like ‘later’ stage of understanding and integration, so let’s take a closer look at that.

After that brief introduction, the Wikipedia article continues with a history of the dialectic concept starting with the ancient Greek philosophers and continuing through medieval times, and then has this to say:

The concept of dialectics was given new life at the start of the 19th century by [German idealist philosopher] Georg Wilhelm Friedrich Hegel, whose dialectical model of [space-like] nature and of [time-like] history made dialectics a fundamental aspect of reality.... Hegel was influenced by [another German idealist philosopher] Johann Gottlieb Fichte’s conception of synthesis, although Hegel didn’t adopt Fichte’s “thesis–antithesis–synthesis” language.... ..rather, Hegel ... saw his own dialectic as flowing out of “the inner life and self-movement” of the content itself [as distinct from the outer context].

At various places in these explanations of the Law of Three and Monads and the Dialectic Principle one can find references to three dimensions of contraries. This is an appropriate place in this chapter to note that the Michaelian teachings refers to these dimensions as the three Axes of Action, Inspiration, and Expression. For instance, Action consists of “active” and “passive” poles; Inspiration consists of “attraction” and “repulsion” in regard to “good” and “evil” poles; Expression consists of “inner” and “outer” realms, or “content” and “context” realms, or “implicit” and “explicit” realms.

The Hegelian dialectic describes changes in the [abstract] forms of thought through their own internal contradictions into [external] concrete forms that overcome previous oppositions.

In that paragraph, I correlate the “concrete forms” with the Ordinal Pole of the Expression Axis and “abstract forms” with the Cardinal Pole of the Expression Axis.

This dialectic is sometimes presented in a threefold manner, as first stated by Heinrich Moritz Chalybäus, as comprising three dialectical stages of development: a thesis, giving rise to its reaction; an antithesis, which contradicts or negates the thesis; and the tension between the two being resolved by means of a synthesis.

As described in a previous section, in the Gurdjieffian teachings, the Law of Three consists of three forces: passive/negative/denying versus active/positive/affirming and neutralizing/reconciling. As described in a previous section, in the Michaelian teachings, a Monad consists of a new human experience that typically arrives in the Negative Pole, and that person passes through the experience to arrive at the Positive Pole, and the reconciliation of the poles of the experience makes for a complete understanding of the experience. As described by Wikipedia, in early versions of this concept, these three were called “thesis” versus “antithesis” and “synthesis”.

By contrast, the terms abstract, negative, and concrete suggest a flaw or an incompleteness in any initial thesis. For Hegel, the concrete must always pass through the phase of the negative, that is, mediation. This is the essence of what is popularly called Hegelian dialectics.

Similarly, in the Michaelian teachings per the Taijitu Tango Principle, the “concrete” side of a Monad is Ordinal in space-like being and Cardinal in time-like doing, and the “abstract” side of the Monad is Cardinal in space-like being and Ordinal in time-like doing, and to completely experience both sides of the Monad is the reconciliation of the two in the Neutral zone.

To describe the activity of overcoming the negative, Hegel often used the term *Aufhebung*, variously translated into English as “sublation” or “overcoming”, to conceive of the working of the dialectic. Roughly, the term indicates preserving the true portion of an idea, thing, society, and so forth, while moving beyond its limitations. What is sublated, on the one hand, is overcome, but, on the other hand, is preserved and maintained.

The basic notion here is that each successive time-like stage in a natural developmental process includes the previous stage or stages while it also transcends it or them. In other words, in a natural time-like edifice or structure, a succeeding stage is necessarily built upon the foundation of previous stages. The “negative” is in the past and the “positive” is in the future and the “neutral” is in the now, the now being held in suspension between the two poles of any process of “overcoming”.

As in the Socratic dialectic, Hegel claimed to proceed by making implicit contradictions explicit: each stage of the process is the product of contradictions inherent or implicit in the preceding stage. On his view, the purpose of dialectics is “to study things in their own being and movement and thus to demonstrate the finitude of the partial categories of understanding”.

The “Socratic dialectic” is a process, formalized by Socrates, of asking questions about an issue until one arrives at a final answer, where possible. The implicit question is regarded as a negative and the explicit answer is regarded as a positive; the process of alternating the two ‘drills down to bedrock’. Similarly, in the Michaelian teachings, the implicit/questioning side of a Monad is Ordinal, and the explicit/answering side of the Monad is Cardinal. Typically, in the septenarian version of this Dialectic Principle, the progress of this process passes through a central Neutral stage between the minor stages of alternations, and passes through another major Neutral stage from one septenary to the next.

For Hegel, even [time-like] history can be reconstructed as a unified dialectic, the major stages of which chart a progression from self-alienation as servitude to self-unification and realization as the rational constitutional state of free and equal citizens. [<https://en.wikipedia.org/wiki/Dialectic> — retrieved 22 March 2024]

Hegel proposes that the unequal space-like stratification of political and socio-economic class structures tend to get resolved over time, meaning that they become more equal or level or Neutral in terms of those same structures. The Wikipedia article continues with a discussion of the work of Marx and Engels, who expanded this Hegelian insight into an effort to force exactly that transformation of politics and society and economics.

The Wikipedia article does not say so, but I understand the Hegelian version of dialectic as another way of framing the tension between the ontologies of Relationalism versus Substantialism. Basically and briefly, Relationalism is the notion that everything is known via contrast with an opposite, whereas Substantialism is the notion that everything has an essential identity in terms of space-like existence and time-like function. One may read about that stuff in other Wikipedia articles: <https://en.wikipedia.org/wiki/Relationalism> and https://en.wikipedia.org/wiki/Philosophy_of_space_and_time. The dialectic reconciliation of these two opposing ontologies would be to say that they are both true: an oscillation between the two points of view drives the space-like aspect of the universe ever outward/inward and drives the time-like evolution of the universe ever forward/backward. To explain that further here would be to ‘wade deeply into the weeds’ of heavy-duty philosophizing, but that is too lengthy for this document, so I do exactly that in two of my other books, *The Tao of Cosmology* which covers the space-like Aspect of the Cosmos, and *The Tao of Cosmogony* which covers the time-like Process of the Cosmos.

Concluding Remarks on the Law of Three

So what more did the above have to do with the Overleaf System? It may have seemed like a diversion, but it is Good Work to recognize that the Overleaf System applies Attributes to the personality traits, namely Ordinal, Neutral, and Cardinal. The same principles, using different words, apply to the fundamental ‘laws’ and ‘forces’ of nature, as Gurdjieff said. In fact, it can be said that the Overleaf System is a subset of Nature, and therefore that the two follow the same pattern. The Overleaf System is like a map of personality traits, and the same features of the map, the Dialectic features, are also the features of Nature as a whole.

Let’s put it this way:

- The Law of Three is fundamental to all that exists and functions, all being and doing, all space and time, as claimed by Gurdjieff.
- The Law of Three as described by the Michaels is fundamental to the Monads, the soul’s journey through life. The subject of Monads leads naturally into the subject of the Dialectic Attributes (Ordinal, Cardinal, Neutral) which are applied to each Overleaf and which show up on practically every Overleaf Chart reviewed in Part Three. There is a great deal more information about that in Chapter 2B in Part Two, “Attributes of Overleaves”.
- The Law of Three as described by the Michaels is fundamental to the Overleaf System. When I say that the Overleaf System is based on logical principles, I refer to such logical operations as Yes, No, Both, Neither, and Maybe. This logic is explained in Part One of my book *The Tao of Personality*.
- Even though the Gurdjieffian Law of Three and the Michaelian Monads are different words based on different numbers, we see that they do point to the same fundamental phenomenon.

The Dialectic Principle is one way of framing the notion that the space-like existence and the time-like function of the Cosmos is all about the learning process of the Tao, meaning that the Tao must first “forget”

itself, and then second must “remember” itself, in order to arrive at a ‘higher’ space-like level and a ‘later’ time-like stage than it was. Recall the Natural Sequence of Tao’s Template: the Tao produces the One, the One produces the Two, the Two produces the Three, the Three produces the All, the All produces the Three, the Three produces the Two, the Two produces the One, the One produces the Tao. Although the Dialectic Principle as commonly formulated recognizes the Ordinal and Cardinal (and Neutral) phases of the learning process, it does not recognize the Threeness (and thus the Sevenness) of the entire cycle as formulated in the Gurdjieffian teaching as the Law of Seven (see next chapter) Levels of Being (see previous chapter), and in the Michaelian teaching as what I call the Natural Sequence, which is discussed throughout this *History* book.

The Law of Three is a very deep ‘rabbit hole’, one of the deepest ‘rabbit holes’ that is explored in science and philosophy and theology. The whole shebang is explained in my books *The Tao of Cosmology* and *The Tao of Cosmogony*. There is also a chapter on the subject of Monads in my book *Study Papers on the Original Michaelian Group*. In that book there is also a chapter on “Balance”, which is the Michaels’ name for the Third Force of Gurdjieff.





Chapter 1L

GURDJIEFF'S LAW OF SEVEN

The previous chapter discussed Gurdjieff's teaching about the Law of Three, and we saw that there was a correlation to the Michaels' teaching about Monads, and to the structure of the Overleaf System. Gurdjieff's "Law of Seven", or "Octaves", is often mentioned in conjunction with the Law of Three, and both laws are said to be fundamental to the working of the universe and the working of personality. Every Michaelian student knows that 7 is a very important number in the Michaelian teachings. Some of the founding members of the original Michaelian group were familiar with the Gurdjieffian teachings, and there are some significant similarities between the two. Is there a relationship between the Gurdjieffian understanding of sevenness and the Michaelian presentation? The answer to that question is the subject of this chapter.

Law of Octaves

In the Gurdjieffian teachings, the Law of Seven is also called the Law of Octaves. "Octave" is, of course, a word that refers to the number eight. The reason for this choice of words is that Gurdjieff relates this alleged law of the universe to one particular phenomenon of it, namely the musical scale of the western tradition, in which there are eight notes divided into seven intervals, with the last (higher) note being twice the vibration speed of the first (lower) note, *ad eternum* from the slowest possible vibration to the fastest possible vibration. Gurdjieff claimed that truths about the workings of the cosmos, from slow to fast and including human experience, are embodied in the workings of the music scale; refer to pages 124–137 and pages 285–294 of Ouspensky's book, *In Search of the Miraculous* for that story. The relevant sentences expressing some principles of the Law of Seven were extracted from those pages in the following quote:

The number of fundamental laws which govern all processes both in the world and in man is very small. Different numerical combinations of a few elementary forces create all the seeming variety of phenomena. In order to understand the mechanics of the universe it is necessary to resolve complex phenomena into these elementary forces... The next fundamental law of the universe is the law of seven or the law of octaves. In order to understand the meaning of this law it is necessary to regard the universe as consisting of vibrations. In this connection according to the usual views accepted in the West, vibrations are continuous. This means that vibrations are usually regarded as proceeding uninterruptedly.... So that one of the fundamental propositions of our physics is the continuity of vibrations.... In this instance the view of ancient knowledge is opposed to that of contemporary science because at the base of the understanding of vibrations, ancient knowledge places the principle of the [step-wise] discontinuity of vibrations. The principle of the discontinuity of vibration means the definite and necessary character of all vibrations in nature ... to develop not uniformly but with periodical accelerations and retardations.... In order to determine these moments ... the lines of development of vibrations are divided into periods corresponding to the doubling or the halving of the number of vibrations in a given space of time... This means that within vibrations other vibrations proceed, and that every octave can be resolved into a great number of [fractal] inner octaves. Each note of any octave can be regarded as an octave on another plane.... We have spoken earlier of the law of octaves, of the fact that every process, no matter upon what scale it takes place, is completely determined in its gradual development by the law of the structure of the seven-tone scale.

The underlined words are my emphasis. They reveal four *principles* of the Law of Seven. If one were to read all of the pages of that book that discuss the Law of Seven, one would see that several of the particulars of Gurdjieff's teaching about the Law of Seven have not come into the Michaelian teachings, but some of the four principles have, and these are as follows:

1. The Law of Seven expresses a step-wise rather than a smooth, continuous development.

2. The development is an unalterable, pre-determined sequence with certain characteristics of each step that unfolds over time.
3. The Law of Seven applies to all of time (not space), from the shortest to the longest spans.
4. The Law of Seven is fractalic; that is, it is a repeating nested pattern, each octave nested inside the next higher octave, perhaps with slight variations within each octave.

The Law of Seven was significant in the Gurdjieffian teachings in several ways, among them the seven Centers and the seven Levels of Being, as explained in previous chapters. It is also significant that it shows up in many other esoteric cosmologies, as one can find from reading www.kheper.net, a veritable encyclopedia of introductions to esoteric cosmologies. Another one of my books, *The Tao of Cosmogony*, discusses many of these esoteric cosmologies that are based on the number 7.

It is well known among Michaelian students that the number 7 is also rather common in the structured component of the Michaelian teachings, such as that Fragments devolve and evolve through seven levels in each plane — of which there are seven — and that each Soul Age — of which there are seven — consists of seven Levels, and that the seven Internal Monads or Life-Stages consist of seven sub-stages. These are manifestations of the fractalic nesting mentioned above. It also shows up as the seven categories of Overleaves, which I refer to as Aspects. The number 7 occurs in many other contexts in the Michaelian teachings, generally having to do with a repetition in the course of time of the seven archetypal characteristics. Instantiations of Sevenness are discussed in many places in this *History* book.

Cycle

In the original Michaelian group transcriptions, the word “cycle” is often used as synonymous with what Gurdjieff called The Law of Seven. Like so many other words in the Michaelian teachings, it is capitalized in my books to call attention to the fact that it has a special meaning in the Michaelian teachings.

The word Cycle first appeared in the descriptions of Soul Ages in late August of 1973. It appeared many times thereafter in the transcriptions of the original Michaelian group, usually in the context of Soul Age, because each Age consisted of seven Levels, but sometimes in the context of the entire Cycle of reincarnation through seven Soul Ages. Many times the word Cycle was used in place of the word Level, referring to the seven Levels within each of the seven Soul Ages.

Among instances of the occurrences of the word Cycle, we find a clue that the Soul Ages (and by extension, the Levels), participate in the Dialectic Attributes:

A question was asked about all of us being Old Souls.

The Exalted [Cardinal] Cycles are sparsely populated. Sarah is right about the bell curve. [SJC, 26 August 1973]

The clue is the word Exalted, which typically refers to the Cardinal Overleaves. The use of this word implies that there are Ordinal Cycles and a Neutral Cycle. Therefore we can infer that the Infant, Baby, and Young Ages are Ordinal Cycles, Mature Soul Age is Neutral, and Old Soul Age is Cardinal.

Another use for the word Cycle during the original Michaelian group was in the case of what has become known as the Grand Cycle in subsequent Michaelian groups. This usage is also appropriate because it involves evolution through the seven planes. There is that number 7 again:

Is this a process of growth and evolution, and for what purpose, or just indigenous or if that is so, why?

To ensure the continuous creative force is the only purpose we know. The Entities no longer earth-bound experience lengthy periods on the high [three Cardinal] planes, and at the end reunite with the primeval force that is creation. Thus, the created becomes the creator and the [Grand] Cycle repeats itself *ad infinitum*. This is infinity. [SJC, 08 October 1973]

All of these uses of the word Cycle at various time scales — seven within seven within seven — indicate the fractal, nested, repetitious, recursive, nature of creation with regard to time. Note that in this passage, the word “high” is synonymous with the words Exalted and Cardinal.

Concluding Remarks on the Law of Seven

On page 286 of Ouspensky’s book *In Search of the Miraculous* we find a description of how Gurdjieff ingeniously combined the Law of Three and the Law of Seven to come up with the Enneagram, which is a geometric figure based on the number 9. In this *History* book, there is an introduction to the Enneagram in Chapter 1B above,

“Personality Typologies”. The Enneagram also makes an appearance in the subject of Body Types, as documented in chapters in Part One and Part Four of this *History* book. An internet search will provide a thorough description of the Enneagram. The Enneagram is not something that was even mentioned in the original Michaelian group transcriptions, let alone discussed. Instead, the Michaelian teachings combines threeness and sevenness in a different way, which in my books are called the Septenarian Attributes. This is discussed at length in other chapters of this *History* book and in my other books.

Gurdjieff taught that one of the fundamental aspects of reality was the existence of vibration, or frequency, and he proposed that the musical scale was an aspect of this law of nature. He read a lot into this notion that has not come into the Michaelian teachings. For instance, the notes of the scale are distinct so that there is an obvious difference between *do* and *re* and *mi* and *fa* and *so* and *la* and *ti*. The intervals between the notes are not all equal, so as to preserve harmonies between them; otherwise the music would be very disharmonious. However, if one were to try to relate the characteristics of, for instance, the seven Roles to the notes of the music scale, it obviously fails to account for the difference between a Warrior and a Slave and an Artisan and a Scholar and a Sage and a Priest and a King. Therefore, whatever legitimacy there might be in the way Gurdjieff understood the Law of Seven, that is not the way it is understood in the Michaelian teachings.

How is the Law of Seven to be understood in the Michaelian teachings? My book *The Tao of Cosmology* explains the Law of Seven as it applies to nature in general: space, time, and dimension. My book *The Tao of Personality* explains the Law of Seven as it applies to the Overleaf System. My book *The Tao of Cosmogony* explains the Law of Seven as it applies to time, at various time scales, from brief to eternity, and in various realms of nature and supernature. Portions of the understanding of Sevenness/septenary are found in this *History* book, but the presentation in those three books is much more extensive.

The Law of Seven is very important in mystical cosmologies, more so in Theosophy than in Gurdjieff, actually. I direct the reader to these internet resources:

[https://en.wikipedia.org/wiki/Septenary_\(Theosophy\)](https://en.wikipedia.org/wiki/Septenary_(Theosophy))

https://theosophy.wiki/en/Septenary_Principle

https://theosophy.wiki/en/Primordial_Seven

https://theosophy.wiki/en/Seven_Rays

<https://en.wikipedia.org/wiki/7>





Chapter 1M

THE SEVEN BODY TYPES

In Part Three of this *History* book, many Overleaf Charts are reviewed, and many of those Charts have a category called Body Type. Although Body Type information was used in the original Michaelian group, this category did not originate within the original Michaelian group or any Michaelian group that followed the original Michaelian group. Rather, the original Michaelian group inherited information about Body Types from the Fellowship of Friends, the Fourth Way (Gurdjieffian teachings) group that some founding members attended in the two years immediately before becoming the original Michaelian group; subsequent Michaelian groups adopted the information from the original Michaelian group sources and/or the Fourth Way information. In this chapter we cover the history of the creation of this identity factor, and a little bit about the physical and personality characteristics of the Body Types as the original Michaelian group understood them. Chapter 4D in Part Four, “Body Types”, explores the evolution of the understanding of this subject in the decades subsequent to the original Michaelian group.

History of Body Types

The Michaelian books authored by Chelsea Quinn Yarbro mention that there are Body Types, but they say nothing about the names or characteristics of Body Types. Several of the non-Yarbro Michaelian books do expound on Body Types, but none of them (except Hoodwin’s *The Journey of Your Soul*, 1995) explains where the concept and categories and characteristics came from. This chapter expands on what Hoodwin had to say in more detail, and refers the reader to books and internet resources that complete the history of Body Types.

So let’s get started on the history of Body Types with this fellow:

William Sheldon

As stated in the introductory paragraph of this chapter, the concept of Body Types was not revealed by the Michaels. One precursor was that of an endocrinologist in the 1920’s, and another was the work of Rodney Collin — and we will get to those further on — but it had one well-known simple precursor in the work of a psychologist named William Sheldon in the 1940’s. Following is some of his story, copied from a website: <https://britannica.com/biography/William-Sheldon#ref784523>.

William Sheldon, (born November 19, 1898, Warwick, Rhode Island, U.S. — died September 16, 1977, Cambridge, Massachusetts), American psychologist and physician who was best known for his theory associating physique, personality, and delinquency.

Sheldon attended the University of Chicago, where he received a Ph.D. in psychology in 1926 and an M.D. in 1933. In 1951, after having worked at various universities, Sheldon joined the University of Oregon Medical School, where he became distinguished professor of medicine and director of the constitution clinic, which examined the relationships between physical characteristics and disease; he remained there until his retirement in 1970. Also in 1951 he became director of research at the Biological Humanics Foundation in Cambridge, Massachusetts.

Influenced by the pragmatism of American philosopher and psychologist William James and by his background as a naturalist who had also studied animals, Sheldon became convinced that the psychological makeup of humans had biological foundations. He constructed a classification system that associated physiology and psychology, which he outlined in *The Varieties of Human Physique* (1940) and *The Varieties of Temperament* (1942). Sheldon classified people according to three body types: endomorphs, who are rounded and soft, were said to have a tendency toward a “viscerotonic” personality (i.e., relaxed, comfortable, extroverted); mesomorphs, who are

square and muscular, were said to have a tendency toward a “somotonic” personality (i.e., active, dynamic, assertive, aggressive); and ectomorphs, who are thin and fine-boned, were said to have a tendency toward a “cerebrotonic” personality (i.e., introverted, thoughtful, inhibited, sensitive).

Interested persons can do an internet search on those three terms — endomorph mesomorph ectomorph — and learn a lot more about them. You will have noticed that there are three types, but because the description here is so meager, you might not have noticed that the three types correlate with the three Axes of Inspiration, Action, and Expression respectively. It might be easier to realize this if these three types are correlated with the common ordinary lower Centers:

Mesomorphs have heavy-duty muscular bodies that are built for activity in the Moving Center.

Endomorphs have bodies that are fatty and therefore built for comfort in the Emotional Center.

Ectomorphs have bodies that are light duty and built for emphasis on the Intellectual Center.

This fact was noticed and documented in the Fourth Way group where founding members of the original Michaelian group were introduced to Body Types, as we shall see further on in this little history of the subject. It might also have been noticed by an original Michaelian group member and commented on by the Michaels, as recorded in this Q&A exchange:

Can Intellectually Centered people be obese? Are most people who are obese, Emotionally Centered?

They could, but the [light-duty] framework [of Intellectually Centered people] usually only stretches so far, and Emotionally Centered souls have more framework to work with. Yes, all joking aside, most obese souls are Emotionally Centered. [SJC, 03 January 1974]

This answer might be referring to the body type system originating with Dr. Sheldon: Mesomorphs (muscular), Endomorphs (fatty), and Ectomorphs (skin and bone). These correlate with Moving-, Emotionally-, and Intellectually-Centered individuals. Body Type and Centering appear to be intimately related, as noted here and in other sections in this chapter, and in other chapters of this *History* book.

In fact, Dr. Sheldon’s understanding of body types is presented in the chapter on Body Types in Part Four as a potential better fit with the Overleaf System than another body type system developed in the 1950s. A far more significant influence on Body Types than Dr. Sheldon, as understood in the Michaelian teachings, was this fellow:

Rodney Collin

Moving on from Dr. Sheldon with his three primary body types in the 1940s, the next evolution in the concept came a decade later via Rodney Collin. He proposed seven Body Types in a book first published in 1958, called *The Theory of Celestial Influence (TCI)*. It was a crude model, and the development of it did not end there; a person by the name of Joel Friedlander has perhaps written the definitive book, named, of course, *Body Types*. It was first published in 1986, then updated in 1993, and then updated again in 2009. (I have the 1986 version.) Another book, *Human Types — Essence and the Enneagram*, was written by Susan Zannos and published in 1997. (Both Friedlander and Zannos were at one time or another members of the Fellowship of Friends.) If this subject fascinates you, then by all means purchase and study those three books. Apparently the subject is an evolving topic outside the Michaelian teachings, and as we shall see, it is an evolving topic inside the Michaelian teachings.

Friedlander says that Gurdjieff and Ouspensky never taught about Body Types as we in the Michaelian teachings know them. The Body Type concept as we know it was invented by Rodney Collin, a student of Ouspensky. He cobbled together his ideas about Body Types from four sources and wrote them up in his book *TCI*. Here is what Friedlander says about that, with my comments in [brackets]:

One of the chief contributions Collin made in his description of types was to assemble a mass of apparently unrelated knowledge in one place. He rediscovered the work of Dr. [Louis] Berman, and connected the insights of modern endocrinology to the lore of archaic priests and shamans... In [his 1968 book] *Theory of Celestial Influence*, Collin set out the analogy that lies behind the theory of body types. In its present form, this analogy compares four different levels: [1] the action and the interaction of the [endocrine] glands, [2] the [Astrological] characteristics of the [seven visible] planets [of our solar system]; [3] the traits and ties of the archetypal [Greek and Roman mythological] gods, and [4] the work and relationships of men [I don’t know what this means for sure, but it might have something to do with the Enneagram.]. The shape of this analogy was formed by the parallels Collin found among its parts. Its force was supplied by the similarities in its disparate worlds of planets, gods, men, and glands. [Friedlander, *Body Types*, 1986, p. 22]

Regarding [1], Louis Berman was a medical doctor and researcher, a pioneering endocrinologist who lived in the first half of the twentieth century. Searching the internet for 'Louis Berman endocrinology' you can find information about his theory that the relative strengths of seven endocrine glands affect body types and personality types. The book is out of copyright and can be found for free on the internet if you do a search for it and are really interested. If not, then for an introduction to Berman's work, here is one such internet link: >http://www.redorbit.com/news/science/908843/endocrinology_and_expectations_in_1930s_america_louis_bermans_ideas_on/index.html<.

Regarding items [2] and [3] in the quoted paragraph, western astrology has more or less adopted the Greek and Roman mythology for the physical and personality traits of the seven planetary deities for which the Body Types are named. (Other ancient cultures assigned other attributes to the planets and had a different astrology.) If you are not already familiar with astrology, you can of course freely research the subject on the internet. See, for instance, this Wikipedia link: >http://en.wikipedia.org/wiki/Planets_in_astrology<.

Regarding item [4] in the quoted paragraph, the structure and application of the Enneagram is discussed in Chapter 1B above, "Personality Typologies". Its relationship to Body Types is discussed in Chapter 4D in Part Four, "Body Types".

So there we have a brief introduction to the history of seven Body Types before the original Michaelian group. The system of Body Types as we in the Michaelian teachings understand it is mostly adopted and adapted from Rodney Collin, not Gurdjieff or Ouspensky. Collin cobbled his theory of Body Types together from four seemingly unrelated realms that he nevertheless correlated, not claiming any inspiration from supernatural sources.

Rodney Collin's Body Types

On this website, ><http://cura.free.fr/xv/11craig.html><, we see a description of the personality traits attributed to the various Body Types, as follows:

SUN ("Positive/Active"): Child-like, Creative, Excitable, Gullible, Imaginative, Naive, Over-sensitive, 'Sunny'.

SATURN ("Positive/Active"): Austere, Cautious, Cold, Controlled, great powers of Endurance, Impartial, Moderate, Patient, Paternal, Somber, Wise.

JUPITER ("Positive/Passive"): Ambitious, Benevolent, Creative, Dramatic, Extravagant, Gregarious, Maternal, Proud, Refined, Vain.

MARS ("Negative/Active"): Aggressive, Blunt, Bold, Competitive, Courageous, Daring, Destructive, Honest, Loud, Passionate, Rough, Strong.

VENUS ("Positive/Passive"): Accepting, Charming, Gracious, Indecisive, Lazy, Nurturing, Over-indulgent, Sensual, Slow, Sympathetic, Vague, Vegetative, Voluptuous.

MERCURY ("Negative/Active"): Agile, Boastful, Critical, Dexterous, Fast, Fastidious, Fickle, Impatient, Intellectual, Manipulative, Perceptive, Restless, Talkative, Volatile, Witty.

MOON ("Negative/Passive"): Aloof, Cool, Dark, Dependable, Eccentric, Dreamy, Instinctive, Moody, Orderly, Pessimistic, Practical, Secretive, Suspicious, Timid, Uncommunicative.

In attempting to match these Body Types to the Overleaf categories, the following concerns came to my mind:

1. How does this Body Type system fit with the Dialectic (Cardinal, Ordinal, Neutral) Attributes? That is, does the correlation fit better with Active or Positive being what the Michaels call Exalted, aka Cardinal? Does the correlation fit better with Passive or Negative being what the Michaels call Ordinal? Where does the Neutral Assimilation fit? What makes this difficult if not impossible is that both Mars and Mercury are "Negative/Active"; both Jupiter and Venus are "Positive/Passive"; both Sun and Saturn are "Positive/Active"; there is only one "Negative/Passive".
2. All of these Body Types are either Positive or Negative, Active or Passive — none are Neutral. Presumably, the Neutral Body Type, if it existed in the Collin schema, would be a blend of all the others in a way that washes out all the extremes of characteristics. This is a major problem when attempting to correlate with the Overleaf System. Nevertheless, let's ask, which of these would best fit the Neutral Assimilation, if we were to attempt to correlate Body Types with the Overleaf System?
3. Do all of the personality traits listed for each planet make coherent sense? That is, do they fit the lineup of Overleaves correlated with each Role? Or do they seem scattered over the Overleaf Chart?

For instance, for Mercury, “Impatient” is Cardinal Action (King-ish) but “Intellectual” is Ordinal Expression (Artisan-ish) and “Talkative” is Cardinal Expression (Sage-ish). That being the case, how can one possibly correlate Mercury with an Overleaf category? A similar exercise with other planets indicates a similar confusion with respect to attempts to correlate Body Types with Overleaves. It is as if each Body Type overlaps some Overleaf categories, indeed, very different Overleaves, or each Body Type covers factors outside the Overleaf System.

4. How does this Body Type system fit with the Axial Attributes? That is, do any two of these Body Types fit better in Action, and another two in Inspiration, and another two in Expression, and one in Neutral Assimilation?
5. It wasn't in the quote above, but in the documents there was said to be a “circulation” from Moon to Venus to Mercury to Saturn to Mars to Jupiter with Solar outside the circulation. Can this fit with the Overleaf System, which has a progression in the Septenary from Warrior to Server to Artisan to Scholar to Sage to Priest to King (or the reverse of this)?

After doing this exercise, it was obvious to me that the Body Types in this original form definitely do not fit with the Overleaf System. Body Types with these descriptions and attributes are one of those septenaries (collections of seven elements) that are obviously not a Natural Sequence. So, Body Types in this form can be interesting and informative among students who agree on these descriptions and attributes, but it has no fundamental cosmic significance as the Overleaves, a Natural Sequence, do. Rodney Collin cobbled his Body Type characteristics together from four different sources into a pattern that made sense to him, but the way he did it does not make sense within the Overleaf System. Nevertheless, in Chapter 4D in Part Four, “Body Types”, I show how various Overleaf Chart-makers attempted to integrate the two systems. It is a forced fit, a Procrustean exercise in cutting and stretching to correlate two systems that do not fit well together.

The conclusion of this section is that Body Types as originally formulated by Rodney Collin in *TCI* are only similar to the Overleaf System in one parameter: there are seven elements. A considerable number of adjustments must be applied in order to morph Body Types into an Overleaf category. That process seemed to have started in the 1970's, but with dubious results.

Next we cover the understanding of Body Types in the Fourth Way group led by Burton that the original Michaelian group members were familiar with in the very early 1970's.

Body Types in the Fellowship of Friends

As noted in various places in this *History* book, the founding members of the original Michaelian group attended a Fourth Way (Gurdjieffian teachings) group (during 1971 and 1972) before they struck out on their own and later made contact with the Michaels in 1973. This group called itself the Fellowship of Friends. What was known about Body Types in the original Michaelian group came from that group and perhaps from Rodney Collin's book published in the previous decade. (One wonders if this 'pre-history' of the original Michaelian group had not happened, would the Body Types have become a part of the Michaelian teachings.) We know that they knew about Collin and his *TCI* book because it is mentioned a couple of times in the channeling transcriptions, as we see in a subsequent section. The original Michaelian group certainly also used a bundle of ten sheets that originated with the Fellowship of Friends. (We know this because The Center for Michael Teachings, Inc., was given those sheets by two of the original Michaelian group members.) This collection of sheets is transcribed and inserted below, starting with a verbal description that accompanied some cartoon depictions of each Body Type. The bundle is dated November 1971, which is about one year before the founding members of the original Michaelian group departed the Fellowship of Friends, almost two years after the Fellowship of Friends was founded, and more than a year before the original Michaelian group first convened. This document and the cartoons speak of a “progression” in Body Types, from Lunar to Venusian to Mercurial to Saturnian to Martial to Jovial. This progression is related to the Enneagram — refer to this Wikipedia article for more information: >https://en.wikipedia.org/wiki/Enneagram_of_Personality<. Notice that many of the spiritual-path components of this document foreshadow components of the Michaelian teachings.

>>> *Beginning of Document* <<<

MISCELLANEOUS INFORMATION ABOUT TYPES

(Not in any particular order)

If you cannot determine a type, determine at best what the person in question is not. If they are a couple: (a) birds of a feather flock together; (b) if an older couple, they may be of the same type or one may be a step ahead or half step ahead of the other; (c) opposites attract (in male-to-male and female-to-female relationships). Maximum attractions (Mercury–Jovial) usually have a fiery relationship; the most enduring relationship is when one is a type ahead of the other [in the Enneagram 'progression'].

The Lunar, Venusian, and Jovial types are passive in their nature. General idea of beauty shifts between them. Mercurial, Martial, and Saturnine represent the three active types.

One must learn to be his or her type.

Pure types are rare.

Combinations of maximum attractions: Saturn — Lunar; Jovial — Mercurial; Martial — Venusian.

Man contains all affinities within him and these are established in the different organs.

Everyone may be regarded as in movement between one type and the next (inner circulation).

Centers are related to types: Thin = Intellectual Center; Soft-fleshy = Emotional Center, Muscular = Instinctive-Moving Center. [I see this as an allusion to Dr. Sheldon's Ectomorph–Endomorph–Mesomorph typology.]

In life, when one party is a full step ahead, this will make for the most enduring, successful relationship. Both must continue to move for a successful relationship.

Souls seek the other half from which they were severed at creation, seeking the perfect whole. (p. 306 [Collin, TOC])

Different types are equally essential, but completely different functions. Each functions with its own innate capacities, potentialities, weaknesses and with an affinity for a different and distinct part of the universe.

Moon, Venus, Mercury, Saturn, Mars, Jupiter [Solar] represent an order of circulation [around the Enneagram]. Free circulation brings health and growth. a) Some circulation connects all mankind, flows through all types of which it is composed, but in a definite order. This circulation is not a temporal one; it does not develop through time, but criss-crosses time and joins all parts and ages of the life of humanity together. b) Circulation refers to the possibility of movement for men, the possibility of escape from the limitation of their type and a passage to a different function of mankind. c) This circulation must refer to some cosmic motion on the scale of all mankind, and in an individual man would appear only as a tendency. But this tendency implanted in him by the cosmic circulation of mankind will represent for him personal improvement, the direction of development.

Types do not mean that some types are objectively better than others (although they may be objectively ahead), that men of the type ahead of mine in general are more advanced than those of my type. The next type is only ahead for each person on his or her personal path.

All types are equal, necessary, and enjoy the same opportunity of movement or stagnation.

It is important not to be of this type rather than that, but to be sound of one's type, recognizant of others, and un-crystallized in any.

Helpful to visualize persons as shifting triads of three types with their center of gravity in the intermediate (Lunar — VENUSIAN — Mercurial or Saturnine — MARTIAL — Jovial).

People, as planets, are also moving, or potentially moving, either towards brilliance or towards invisibility.

Personality often interferes with essence selection of type.

Types must have their food.

Evolving men cut themselves free of mechanical features of types.

Painful to move from type to type. a) In moving, he loses nothing but his limitation; b) Movement of types is a gathering of experience for the expansion of consciousness.

The true movement for Jovial type is not back to Lunar but on to the Neptunian type. Neptunian man: A new type of man who actually remolds his body in accordance with new powers and the effects of their use.

Movement is the path towards consciousness of a soul — a soul unites all types; gives understanding of the parts and of the whole.

The man who is moving consciously towards invisibility is the man who withdraws from the world, retreats, learns to achieve, act, and accomplish invisibility without external means. The man moving consciously towards brilliance is the man who is projected into a role of greater and greater external achievement, which is in accord with some higher plan. The two lines cross. The path of invisibility fuses all, and free from all, understand all, and are all. The point of intersection is symbolized by death; implies death.

Solar type: a) Milk and roses skin; b) Delicate teeth and bones; c) Air of fragility; d) Peter Pan, Snow White type.
Pineal Gland: a) Buried at focal point of the brain; b) Connected with man's most delicate psychic system; c) Single gland; d) Unity achieved — oneness.

>>> End of Document <<<

There are two broad types of categorization described in this document. I underlined them in the document. They prefigure the two types of Attributes found in the Michaelian teachings: Dialectic and Axial.

One categorization divides six Body Types into two kinds, "active" and "passive": Jovial, Lunar, and Venusian are "passive"; Martial, Saturnian, and Mercurial are "Active". The cartoon that accompanied the document used the words "feminine" and "masculine" for these same Body Types. This information was adopted from Collin as seen in the previous section, and by the original Michaelian group Chart-makers, as we see in the following section, where "passive" and "feminine" correspond with Ordinal, and "active" and "masculine" correspond with Exalted, aka Cardinal.

The other categorization in this document foreshadows what later became known as the Axial Attributes (Expression — Inspiration — Action). That is, there was a correlation of Body Types with the Lower Centers: Thin Body Types = Intellectual Center (Expression); Fatty Body Types = Emotional Center (Inspiration); Muscular Body Types = Moving Center (Action). In the body type system invented by Dr. Sheldon, mentioned two sections above, these are referred to as ectomorph, endomorph, and mesomorph respectively. Unfortunately, there was no follow-through in this document or in the cartoons that accompanied the document: the six Body Types are not actually corresponded to a Center in the document, and I cannot figure out how to do it accurately, on account of the Body Type descriptions are most often mixtures of these three components and other characteristics in a way that makes the correlation dubious if not impossible.

Seven "cartoon" pages accompanied this typewritten documentation. There was no cartoon for the Solar Body Type, but there was a description on the sheet that accompanied the six Body Type cartoons. These cartoons were reproduced in Volume 2 of *Michael Speaks: The Legacy of Sarah Chambers*. In the lists of characteristics, I have italicized the words (muscular, fat, thin) that implicitly refer to the three Centers, Moving, Emotional, and Intellectual respectively. I have also underlined the words that explicitly refer to the qualities of 'passive/feminine' and 'active/masculine'. These are presented in the Enneagram sequence.

LUNAR TYPE (pancreas)

- Cool, instinctive certainty
- Obstinate, should acquire warmth and sympathy of Venusian.
- Diana [Greek goddess] represents the ideal Lunar woman.
- Meek, round, pale, full, timid.
- Midmost point of femininity.
- Tendencies of male homosexuality found among Lunars (because of being at mid-most point of femininity: Jovial — LUNAR — Venusian.)
- Passive, moody, introspective.
- Watery element, flux and instability
- Lunars maximum attraction is a Saturn.

VENUSIAN TYPE (parathyroid)

- Warm and passive.
- Feminine role of growth in inactivity.
- Flesh and blood — earthy
- Steadiness and tone of muscle and nerve.
- Sympathetic.
- Lazy, slothful.
- Should cultivate Mercury's quickness and agility.
- Aphrodite [Greek goddess] represents the ideal Venusian woman.
- Langorous (dullness, sluggishness).
- Copper has a subsidiary sensitiveness to Venus.
- Vegetative life.

- Sensuous.
- Venusians maximum attraction is a Martian.
- Venus tends to promote physical growth and hold back sexual differentiation.

MERCURIAL TYPE (thyroid)

- Must learn the breadth and wisdom of a Saturnine.
- Quick, agile.
- Hermes (Greek god) represents the ideal Mercury.
- Sweet-toned and powerful voice.
- Mercuries [are] repelled by Martians.
- Perceptive.
- Mercuries maximum attraction = Jupiter.
- Aimless movement, impulsive, tend to explosive crises.
- Lean, clearcut, thick hair, bright eyes, even teeth.
- Restless, insomniac, and inexhaustible.
- Airy, sanguine, abundant and active circulation of the blood.
- "Sunshine" people.
- Unnecessary movements (face, gestures, etc.)

SATURNINE TYPE (anterior pituitary)

- The bone people: long head, rugged face, projecting cheek bones, prominent nose, large straight teeth, square jaw.
- Lanky, long-boned, strong frame and large firm muscles.
- Dominant, conquest
- Breadth and wisdom (inventions and discoveries)
- Introspective, masterfulness
- Saturnians must achieve the courage and vigor of Martials.
- Inner preoccupation.
- Ascetic.
- Mid-point in masculinity (Mercury — SATURN — Mars)
- Saturnine women tend to lesbianism.
- Metals have a general affinity for Saturn.
- Comprehending mind, ability to learn.
- Vague Speculation.
- Phlegmatic (slow-moving).
- Kingpin — controlling gland of the endocrine system.
- Saturnians maximum attraction: Lunar
- Capacity for self-control and rule over his environment.
- Sit; don't tend to move.

MARTIAN TYPE (adrenal)

- Traditional warrior — small and fierce
- Low hairline. Hair of unusual color: black among Scandinavians; yellow among Latins; red among others. (However, unusual hair-color not always present.)
- Swarthy or freckled skin, sharp teeth, hairy face and body
- Short and fiery.
- Extroverts, courage and vigor.
- Destructive Martians must acquire the ease and attraction of the Jovial.
- Ares (Greek god of war) represents the ideal Martian.
- Adrenals, glands of passion — self-preservation.

- Martials and Mercurials repel like adrenals and pancreas repel and complement each other (under-activity of adrenals = Addison’s disease → hyper pigmentation of skin.
- Maximum attraction = Venusian

JOVIAL TYPE (posterior pituitary)

- Ease and attraction.
- Intriguing, maternal affection.
- Must acquire cool, instinctive certainty of a Lunar.
- Juno (Greek goddess) represents the ideal Jovial woman.
- Flamboyant (Santa Claus or Falstaff type).
- Short, rounded, stout, with large head.
- Cheerful, gay, and tolerant.
- Falstaff (Shakespearean character) = classical Jupiter.
- Connection to hypothalamus.
- Jovial’s maximum attraction is the Mercurial.
- Santa Claus nose.
- Inclining to paunch and little hair on the body.
- Leans to poetry and music.
- Periodicity.
- Tendency to baldness in males

SOLAR TYPE

- Milk and roses skin
- Delicate teeth and bones
- Air of fragility
- Peter Pan, Snow White type.

The Enneagram figure on each cartoon page shows a “progression” through the Body Types that is alleged to occur in successive reincarnations. The progression was from node to node per 1 > 4 > 2 > 8 > 5 > 7, or, Lunar > Venusian > Mercurial > Saturnine > Martial > Jovial (> Solar). This feature of the Body Type system prefigures the progression of Soul Levels within the Soul Ages, but I have been unable to make the correlation between the description of Body Types and the description of Levels sensible.

Another cartoon graphic in the set includes these six planets and adds three more: Solar was at the beginning of the progression, plus Uranus and Neptune were at the end. There was mention of this in the original Michaelian group transcriptions — refer to a subsection further on; the Michaels more or less negated it. Notice that this progression has nothing to do with the distance of the planet from the Sun. If it did, the progression would be: Sun > Mercury > Venus > Moon > Mars > Jupiter > Saturn > Uranus > Neptune. More is said about the Enneagram, its history and application, in Chapter 1B above, “Personality Typologies”.

Based on what was said in the document quoted above and in the cartoons, the following table is my best attempt to correlate how the Body Types were understood in the Fellowship of Friends.

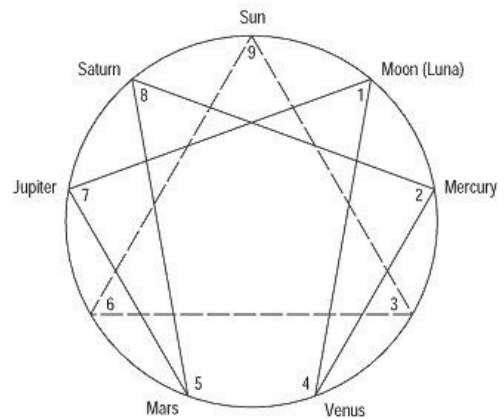


Table 1Ma — BODY TYPES per the FELLOWSHIP OF FRIENDS							
CENTER	Moving	Emotional	Intellectual	Balance	Hi'r Moving	Hi'r Emotional	Hi'r Intellectual
SEQUENCE	First	Second	Third	Fourth	Fifth	Sixth	Seventh
ATTRIBUTES	Passive & Feminine [Ordinal]			Intermediate	Active & Masculine [Cardinal]		
BODY TYPE	Jovial	Lunar	Venusian	Solar	Martial	Saturnian	Mercurial
ENNEAGRAM	Lunar	Venusian	Mercurial	Saturnian	Martial	Jovial	Solar

My comments on this table are as follows:

- **CENTER:** On the first row, the Centers are shown in the Gurdjieffian Sequence from left to right. (More is said about this sequence in Chapter 2C in Part Two, “Sequences of Overleaves”.) I did this because of the reference in the Fellowship of Friends documentation to characteristics of three categories of Body Types as related to Moving Center, Emotional Center, and Intellectual Center.
- **SEQUENCE:** On the second row, I show the rank order sequence of the Centers in the Gurdjieffian Sequence. This was done in order to contrast it with the Body Types in the Enneagram Sequence in row five.
- **ATTRIBUTES:** On the third row, I show the names of the attributes used by Collin and the Fellowship of Friends. Michaelian students will recognize these as corresponding to the Dialectic Attributes: Ordinal, Neutral, and Cardinal respectively.
- **BODY TYPE:** In the fourth row, I show my best guess at which Body Type best fits the Centers shown on the first row, but this is very dubious because the Body Type descriptions don't match with the Centers very well at all. My sense of this situation is that the Centers stand on a much firmer foundation than the Body Types. My guess is that the Fellowship of Friends could not actually reconcile the Enneagram with the Law of Seven. (Neither can I.)
- **ENNEAGRAM:** In the fifth row, I show the Body Types in the Enneagram progression. Notice that it matches the fourth row in only one instance.

It looks to me as if the Fellowship of Friends saw hints that there were some common features of the Enneagram and Gurdjieff's “Law of Seven” (discussed in a previous chapter), but they did not pursue a thorough reconciliation. However, attempts in that direction were made in the Michaelian teachings — with very poor results, as documented and commented in Chapter 4D in Part Four, “Body Types”.

Other than the documents from the Fellowship of Friends — cartoon charts and the page of description — and the book by Rodney Collin, we have no other clues about what the original Michaelian group members might have known about Body Types before they received some channeling on the subject. The next section quotes from a document produced by the original Michaelian group, and from the original Michaelian group transcriptions.

Body Types in the Original Michaelian Group

Following is a transcription of a one-page document that was found among the transcriptions of the original Michaelian group. It was either adopted from the Fellowship of Friends, or written by one of the members of the original Michaelian group to bring new members up to speed about this information. I suspect the latter because it appeared in an edited compilation of the Michaelian sessions held in 1973, and it begins with the words, “We have been told ...” implying, told by the Michaels. The information was obviously taken directly from the documents discussed in the previous section, but the information was morphed to fit the Dialectic Attributes: Ordinal, Exalted (Cardinal), Neutral; this is not something that the Fellowship of Friends knew about, or that Rodney Collin knew about.

The information in the following document does not appear to be channeled, by the Michaels or anyone else.

>>> Beginning of Document <<<

We have been told that the physical body is influenced by the position of the planets at the instant of conception. Those planets providing maximum influence are Mercury, Venus, Mars, Jupiter and Saturn, also our satellite, the Moon, and, of course, the Sun. Various conjunctions of these planets occur, causing crossed influences.

The Passive Body Types:

LUNAR: This is the midmost point of femininity. Lunars have round, pale, and full faces. The Goddess Diana represents the ideal Lunar woman. The Lunar gives the impression of coolness and smoothness (no rough edges). This student has found most Lunars to have a look of shining cleanliness and to be relatively small-boned.

VENUSIAN: Aphrodite represents the ideal Venusian woman. They are warm and passive and usually sluggish; they have steadiness and tone of muscle and nerve. They are round and plump-appearing, though not necessarily obese (fleshy).

JOVIAL: These are short, rounded, stout, with a large head. Falstaff was the classical Jupiter. Juno represents the ideal Jovial woman. There is a tendency toward baldness in the male. The Jovial person usually develops paunchiness and has little body hair.

The Active Body Types:

MERCURIAL: These are quick, agile people, with thick hair, bright eyes and even teeth. They are characterized by many unnecessary movements (gestures, etc.). Many have powerful voices for their small statures.

SATURNINE: These are the so-called "Bone People". Saturnine people have long heads, rugged faces, projecting cheek bones, prominent noses, large straight teeth and square jaws. They are normally lanky, long-boned with strong frames and large, and firm muscles. They are slow-moving and have a tendency to sit quietly.

MARTIAL: These people are characterized by a low hairline, hair of unusual color (black among the Scandinavians, yellow among Latins, red among others – but this is not always present). They usually have swarthy or freckled skin, sharp teeth, and they are hairy of face and body. Those under the influence of Mars are normally short.

An Intermediate Body Type:

SOLAR: Pure solar types have milk and roses skin, delicate teeth and bones and an air of fragility – the Snow White type.

Combinations of maximum physical attraction are:

Saturnine + Lunar

Jovial + Mercurial

Martial + Venusian

Pure types are exceedingly rare. Most of us are a combination of the above.

>>> End of Document <<<

In the first Overleaf Chart made by the original Michaelian group (Chart #1, reviewed in Part Three), the types called Passive and described as feminine in the above document are labeled "feminine" and the types called Active and described as masculine in the above document are labeled "masculine", and the Intermediate is labeled "genderless" and "modifying". This identification matches the gender of the people shown in the cartoons from the Fellowship of Friends.

Comparing this document with the material in the two previous sections, it seems likely it was adapted from the Fellowship of Friends, with modifications that seemed appropriate to members of the original Michaelian

group. The Dialectic Attributes can be seen in the words Passive — Active — Intermediate. These Dialectic Attributes were known to the original Michaelian group from the Gurdjieffian teachings, as explained in Chapter 1K above, “Gurdjieff’s Law of Three”. This also matches the Axial pattern of an Ordinal triad, a Neutral, and a Cardinal triad. We do not know if this was understood in the Fellowship of Friends, but it was in the original Michaelian group.

Comparing the above information with Rodney Collin’s original information, we see that the Passive and Active Attributes for each planet were retained, but Positive and Negative Attributes were ignored by whoever created this text; and the Sun — which Collin attributed as Positive Active — is here attributed as Intermediate. The Sun does not appear on the perimeter of the Enneagram along with the other six planets, so that is probably why it was placed in the Neutral position in the original Michaelian group septenary. The quoted document appears to be an attempt to selectively adapt, and then force fit, Collin with the Dialectic Attributes of the Overleaf System.

The above are descriptions of physical traits only, not personality traits. There is a passage in the original Michaelian group transcriptions where it was said by the original Michaelian group members, not the Michaels, that the Body Types do not have personality traits. However, the Friedlander and Zannos books are full of personality traits, and so is the material from the Fellowship of Friends. The explanation for this discrepancy has not been discovered among the original Michaelian group materials that have become available to the subsequent Michael community.

With the help of Chart #1 from the original Michaelian group (reviewed in Part Three), we can construct the following table:

Table 1Mb — BODY TYPES per the ORIGINAL MICHAELIAN GROUP							
DIALECTIC	Ordinal			Neutral	Exalted/Cardinal		
BODY TYPE	1. JOVIAL	2. LUNAR	3. VENUSIAN	SOLAR	1. MERCURIAL	2. SATURNIAN	3. MARTIAL
ATTRIBUTES	Pas Fem	Pas Fem	Pas Fem	Genderless	Act Mas	Act Mas	Act Mas

My comments on this table are as follows:

- DIALECTIC: The first row shows the Dialectic Attributes.
- BODY TYPE: The second row shows the Body Types with the numbers that were appended to the Body Type names on Chart #1. The significance of those numbers was not stated, and I have not figured out if they even had any significance. A comparison of the other Overleaf categories, which also had numbers appended to the names of the traits in the Ordinal and Cardinal triads, shows that there was no understanding of the Axial Attributes (Action, Inspiration, Expression), because they are uncorrelated; refer to Chapter 2B in Part Two, “Attributes of Overleaves”.
- ATTRIBUTES: The third row shows the Attributes of the Body Types from the document quoted above, with Passive, Feminine Body Types in the Ordinal triad and Active, Masculine Body Types in the Cardinal (Exalted) triad. As for the sequence of Body Types within the triads, I have not been able to find a way to actually correlate them with the Axial Attributes based on information from the original Michaelian group or its precursors. However, Chapter 4D in Part Four, “Body Types”, shows that subsequent to the original Michaelian group, various sources have proposed various sequences.

Now let’s examine the transcriptions of the original Michaelian group to see what the Michaels had to say about Body Types.

Channeling on Body Types in the Original Michaelian Group

In various places in the first three Yarbro books (*Messages from Michael (MFM)*, *More Messages from Michael (MMFM)*, *Michael’s People (MP)*), there is mention of Body Types, but no naming or description of the seven Body Types we are familiar with from the non-Yarbro contingent of the Michaelian teachings. This topic is discussed on the following pages of the ‘Classic’ editions, not the 25th Anniversary Editions: *MFM* p. 227; *MMFM* pp. 45, 80–81, 201, 225; *MP* pp. 102, 108, 145, 175.

However, portions of the original Michaelian group transcriptions provide far more information on Body Types than provided by the Yarbro books. The previous section reproduces a document of uncertain origin that

was found among the original Michaelian group transcriptions. Following are some quotes from those transcriptions. Body Types are said to be related to astrological/astronomical phenomena. Explanatory comments in [brackets] have been interspersed, without which one might have a harder time understanding the information.

The first mention of Body Types actually appeared in the sessions with Tomas and Soleal before the Michaels appeared on 12 August 1973.

In that [Fellowship of Friends] teaching there were teachings of certain Body Types, and influences of planets. Is this true?

[Tomas:] You are under the influence of all planets, as they are in you. The planets or planet that controls you the most strongly therefore is the most strong in you, was your type. I assume I have that right. It is true if that is the way it was stated. The types are a generalization of the common things, habits, personality traits in most people, and can resemble astrology. It can be well used if [it is consistent with reality and] not in imagination.

Which planet am I most influenced by?

[Tomas:] You are most influenced by Venus, sometimes Mercury. When you are [actively] jumping right in there and using a suggestion I have given you, you are in Mercury, all right. When you are [passively] sitting and eating, you are in Venus. You are more Venus, though you follow instructions like a Mercury. That can give me an ego problem, he reacts so suddenly.

Is it useful to use this information? Can it be used to take us to higher states or through several Body Types in one lifetime?

[Tomas:] It is useful to use the types, so that you may see things in yourself that need work, or things in another planet control type that you wish to have, such as patience, energy, *et cetera*. It is a good exercise for the mind, and leaves you open if you use it right, and can lead to the allowing of a higher state... [SJC, 10 July 1973]

These passages tell us that the seven Body Types have different characteristics with their positive and negative sides, their strengths and weaknesses. Knowing what the negatives are makes one more aware of what “needs work” to overcome them, if, of course, one is interested in self-improvement.

Following is a lengthy Q&A exchange that took place on 22 September 1973, the first of several that began a few weeks after the Michaels appeared on 12 August. Evidently, members of the original Michaelian group wanted to review what they had been taught by Robert in the Fellowship of Friends about Body Types, and they regarded the Michaels as a better source of information than Tomas:

Is it necessary to experience life in all of the various Body Types?

Yes, you must complete the Cycle. It is important that you experience life from all of the vantage points. Venus-influenced females can be quite strong emotionally.

What is the nature of the influence? I mean, what comes from Venus?

A specific type of energy is emanated by the planet. Each one of the planets in this solar system has a very different atmosphere, and exerts a different influence on the others. Those with that planet high [near zenith/midheaven] will be influenced by that particular energy.

If by “atmosphere” something like “energetic aura” is meant, then in my opinion this passage would make more sense; the planets are millions of miles from each other, so planetary atmospheres do not make contact. According to Michel Gauquelin’s research (see below), traits were influenced (statistically significant, not determined) by planets just above the eastern horizon at time of birth, or near the other quarter-points of the circle.

At what point does that influence take place? I mean when is it put into the genetic code? Also, what does the expression “planet high” mean?

The planet [or planets] at mid-heaven at the time of conception.

This contradicts Gauquelin’s (hotly disputed) finding that the planet just above the ascendant horizon at time of birth had the most influence. Based on what is channeled elsewhere, I infer that if there is one planet at or near the mid-heaven the Body Type is “pure”; if more than one planet, the Body Type is mixed.

Is astrology as we know it valid? Also is the Gurdjieffian [Enneagram?] system valid?

[Astrology is] not [valid] as you know it, although you have good beginnings. Gurdjieff did see this.

Ouspensky rejected astrology. If you construct charts for entire families, you will find striking similarities.

See below for an explanation of astrology according to original Michaelian group transcriptions. Based on what is said elsewhere, this must refer to conception times, not birth times, which makes it practically

impossible to construct actual charts. Conception can take place in the range of minutes to hours after intercourse. Or perhaps it refers to Enneagram charts rather than conception charts?

[Michel] Gauquelin said a male child is conceived at the same time that the male parent was conceived, the female at the time of the female parent. Some studies proved blood plasma changes with ionization in the atmosphere and there is a correlation. [Gauquelin said] The planet on the [eastern] horizon (the ascendant) is the important one genetically. The soul could influence its structure.

If you do an internet search on Gauquelin you will see that in the latter half of the twentieth century he made an attempt to scientifically study whether or not the positions of the planets at the time of birth had any affect on personality and/or life path. He found no correlation with traditional astrology, but he came up with some other correlations. The results were affirmative (that astrology has validity) but of course controversial and perhaps refuted by later studies. Refer to the Wikipedia biography of this man.

[Not so because] Souls enter the Physical Plane at different times [than the sperm-egg conceptions]. [Elsewhere it was channeled that the body was usually ensouled at or near birth, not at conception.] That is not valid in that sense. The body, being physical, or organic if you will, is influenced by the celestial bodies [not by the soul].

There are components of “True Personality” that are attached to the physical body and there are components of “True Personality” that are attached to the spiritual soul.

Then Body Typing is not genetically determined?

Yes, they are [genetically determined]. Each strand of deoxyribonucleic acid [DNA] is totipotential [it can develop into almost anything]. This allows for the [planetary] influence [at conception]. This is why we say that astrology as you know it is largely invalid [because it is based on time of birth, not time of conception or ensoulment]. However, ironically, we might add, it does work backwards, unless you are dealing with a premature child.

That last sentence means that you can calculate the approximate date of conception by subtracting the usual nine months from the date of birth. If you keep records, you will know even more accurately when you had sex midway between the female menses.

Then astrology would be valid if we knew the moment of conception?

Yes. The time of birth is also important. [SJC, 22 September 1973]

May I add that, if there is any validity to the whole notion of planetary influence on, or coordination of, Body Types with the soul's preferences, then the time of ensoulment is also important, and that is as unknowable as the time of conception.

This discussion continued in another long series of Q&A exchanges in the next session, on 27 September 1973:

The teaching of Michael seems closer to Rodney Collin than that of Georges Gurdjieff or Peter Ouspensky.

Gurdjieff was misunderstood by Ouspensky, not so much by Rodney.

Endocrinology in Rodney Collin's book is in dire conflict with modern day endocrinology.

Yes, it is. He misunderstood the limits of planetary influence where diet and inborn genetic errors are concerned.

One of the four foundations of Collin's invention of Body Types was endocrinology, based on pioneering endocrinologist Dr. Louis Berman's theory, which has apparently not survived the march of science in the hundred years since then.

If Michael is correct, it invalidates a third of Rodney Collin's book [The Theory of Celestial Influence].

That is not necessarily valid. Certain Body Types are far more prone to specific endocrinologic disorders than others. However, the Age of the Soul comes into play at this level.

Does this mean that the older the soul, the more resistant it is to endocrinologic disorders?

What about Solar Body Types?

If sun spot activity was great at the time of conception, the Body Type will be archetypal. The body will also be powerful.

So there will allegedly be more archetypal (pure) Body Types conceived when the sunspot cycle is near maximum rather than near minimum during its eleven-year cycle.

Gauquelin says that sun spot activity is related somehow to the position of the other planets. Is this so?

Yes.

All astrological things are functions of sun spots and sun spots determine the function of the other planets on the ionization of the air?

Heavy planets [Jupiter and Saturn — see below] at aphelion [furthest from sun] cause increase in sun spot activity and therefore velocity of solar wind.

This might be dubious channeling unsupported by scientific evidence. However, it can be said that Sarah Chambers, the channel, majored in astronomy at UCLA. “Aphelion” is the point in the elliptical orbit of a planet which is farthest from the sun.

Is the sun the key or the catalyst for planetary influence?

Being the largest of the nearby celestial bodies, this small star exerts the most powerful influence physically. Electrically yes (solar plasma wind), gravitationally no — the moon produces higher tides.

Is the influence of Jupiter upon us through the sun or is it direct?

It is mitigated by the Sun and the position of the other larger bodies. Saturn and Jupiter exert a powerful [gravitational?] influence on each other to the extent that the satellite of Saturn closest to the orbit of Jupiter has an atmosphere [garnered from Jupiter?].

Dubious channeling. Titan is the only satellite of Saturn that has a significant atmosphere, and it is not the furthest from Saturn = closest to Jupiter; there are many other moons of Saturn that are far outside the orbit of Titan. Furthermore, Saturn is almost as far from Jupiter as Jupiter is from the Sun, so “influences” other than gravitational are unscientific, or metaphysical at best.

Are these physical influences we can measure? We know the planetary [gravitational] effect is inversely proportional to the square root of the distance between them — Kepler’s Law. Is it something else, like ionization?

The drag of the heavy bodies has a magnetic effect on the star’s ability to burn hydrogen [fuse hydrogen into helium]. When these planets are at aphelion [furthest from sun], the drag is less and sunspot activity increases.

More dubious channeling, or negligible effect because the eleven-year sunspot cycle is apparently not related to the twelve-year Jupiter or twenty nine-year Saturn revolutions around the sun.

Ionization occurs in the atmospheres of Venus, Earth and Mars, to a lesser extent on Mercury since that atmosphere is more tenuous. Organic life is extremely sensitive to minute changes in ionization.

Alleged planetary influences such as ionization, gravity, and air pressure are negligible compared to the fluctuations of these things on Earth itself apart from planetary influence, so this channeling is very dubious.

Could you comment on the virtue of astrology and the validity to this discussion?

The position of all of the planets and their position in relation to the sun and to each other must be taken into consideration. For instance, Venus without the influence of Mars exerts much more influence than when Mars is in opposition on the far side of earth.

What is the affect of the DNA on conception? Is it influenced by ionization?

The ribonucleic acids [RNA] (are affected) not the deoxyribonucleic acids [DNA]. In other words, the messenger, not the message.

Does each strand of DNA have the potential of becoming anything it is encoded with?

No.

Would two people conceived in the same room at the same time have the same Body Type?

Yes.

Is ionization the key?

Atmospheric changes.

Are these chemical or potential changes?

Real, not potential.

We are dealing with very minute molecules and every particle of DNA will be affected. I want to know what the planetary affect is.

The ionization is only one factor. There are also minute changes in air pressure and in the force of gravity.

There are also fluctuations in the chemical composition of the atmosphere itself. All of these together produce a stamping effect on the encoding apparatus of all organic life. We speak of only the physical unit now.

How do these influences affect us?

They only influence the soul to the extent that they influence False Personality. The soul is not under physical influence. [SJC, 27 September 1973]

That was the end of the Q&A exchange in the session of 27 September 1973. The subject did come up on other scattered occasions.

The Body Types refer to characteristics that belong to False Personality. It is in the same category as saying, "I am a typical Leo or Taurus". If you believe yourself to be a victim of your Body Type, you are. In fact, you are virtually imprisoned by it. Anything that is tied to the temporal Physical Plane deals with False Personality. That which exists spiritually and independent of the physical is of the Essence. [SJC, 06 October 1973]

[Joe Namath has a] Venusian Body with lots of Saturn thrown in.... The concept of Venusian–Saturn is new to you only. It is possible to go from Mars to Saturn, from Lunar to Mercury. This influence is not typical but does occur in some bodies. This is the problem in many of the persons you cannot identify. [SJC, 20 November 1973]

Per Rodney Collin (*TCI*, p. 90), there was said to be a progression from one planet to another planet in a certain order from lifetime to lifetime. If one was not a pure Body Type, then one had to be a mixture of the primary planet and the planet on either side of the primary in this sequence. The progression is: Moon → Venus → Mercury → Saturn → Mars → Jupiter → Sun → Moon again. (This sequence was adopted in *Michael, The Basic Teachings*, p. 135.) Because they are out of "proper" sequence, you see why the Michaels said the Venus–Saturn and the Mars–Lunar and Moon–Mercury Body Types were unknown to students.

One mention of Body Types comes from the Michaels a few months later. Besides overcoming weaknesses of one's Body Type in one lifetime, it also advances the soul to experience different Body Types in different incarnations:

I would like to know if when we "experience life", it is necessary to incarnate into each Body Type, each Center (Moving, Emotional and Intellectual) and Roles, and then if we don't learn something, have to go over the same thing again?

This is essentially valid. It is possible to experience all of life from one Body Type, but the experience is richer if the change is made. Most souls do choose different dates of birth. That gives the necessary change in planetary influence. [SJC, 13 December 1973]

Here is another long Q&A sequence about Body Types from 17 April 1974:

Can black people be Solar?

(Solars were said to have "milk and roses skin" in the description quoted in a previous section — not something you would say about a Negro.)

There are many black people born during periods of intense sunspot activity. The influence is the same [even though one cannot see the fair skin].

Are there any that we would know?

We would point out that the [Negro] singer, Nat [King] Cole, was a Lunar–Solar, Emotionally Centered, in a Passion Mode.

Are there any pure Solars we would know?

Not close at hand. There are a few. This is a rare occurrence.

Not often are there no planets in the vicinity of the Sun. Mercury hugs it most closely, and Venus next so. Not often are planets isolated either, hence rarely are there pure Body Types. I would also bet that relatively few conceptions occur at noon, when the sun is at mid-heaven to allegedly influence the Body Type to be Solar; see below.

Is Mia Farrow a Solar?

Lunar Solar. This generally produces an exceptionally physically attractive body.

Audrey Hepburn?

Mercury Solar. [SJC, 17 April 1974]

That was another out-of-sequence type.

Body Types do not change. They are fixed at birth. [SJC, 24 April 1974]

Not conception? Here the birth date is said to be influential. However, in previous channeling it said birth time is not determinative of Body Type; conception time is determinative. Apparently this is a contradiction.

Another exchange in another session:

What part of Overleaves are in Essence and what are in Personality?

All of these Overleaves are geared to the Physical Plane and thus primarily of the False Personality. Of course, you cannot alter your Body Type or Role except by subtle extinguishment, and this is achieved only after all

else is Balanced. Thus the Role can still manifest in one acting primarily out of Essence, but not to any measurable extent in the occult Master. [S/C, 25 June 1974]

Note that this understanding was altered or clarified in later channeling: the Role and Overleaves are said to be immutable in a lifetime, and a distinction is made between immutable True Personality and mutable False Personality within a lifetime. This later conceptualization is a more conservative view than we find in the original Michaelian group, and it might or might not be more accurate; I cannot say.

After this session in late June 1974 there was no more discussion of Body Type, although whenever Overleaves were channeled, the Body Type was included in the information.

Concluding Remarks on Body Type Theories

1. There is not much in this channeling that confirms (or refutes) the physical and psychological traits associated with certain planets according to Rodney Collin.
2. The alleged “progression” along the lines of the Enneagram (connecting node to node) from one lifetime to the next does not square with the observed mixture of Body Type influences in actual people, which can be any mixture of any two or three Body Types.
3. Because the time of conception is unknown, this information about planetary influences cannot be validated as true or invalidated as bogus. However, because so many of the statements in the channeling on this subject are demonstrably bogus and others are at least dubious, it seems reasonable to suspect the statements about planetary influence at conception are bogus channeling. In my mind, the entire assertion of planetary influence on Body Type is suspect; it is just a holdover from Rodney Collin, who made the whole thing up from pure speculation. It all made theoretical sense to him, but it does not hold up under scrutiny in the actual world.
4. Despite the dubiousness about the cause of different Body Types, Michaelian students can still use Body Type jargon to communicate meaningfully and usefully with each other — if they agree on the physical and personality descriptions. However, it is apparent that there is no Revealed Truth on the subject.
5. We have a record that Sarah Chambers channeled more about the Body Types and their attributes in the 1990s. This is reviewed in Chapter 4D in Part Four, “Body Types”. They do not agree in every respect with the original Michaelian group understanding.
6. This chapter chronicled the history of a teaching about Body Types. The idea of seven Body Types named after the planets appears to have originated with Rodney Collin in the 1950s. It was modified by the Fellowship of Friends in the early 70’s, and the original Michaelian group modified it further in the mid-1970s to suit their understanding. There is another chapter about Body Type in Part Four. It chronicles the history of the Body Type teaching among Michaelian students subsequent to the original Michaelian group. There is enough disagreement among the sources to reinforce what I say in this chapter, that Body Types do not belong in the Overleaf System; despite all attempts to make it fit, it does not — without extreme violence.
7. An Overleaf Chart from the original Michaelian group dated March 1975 provides Positive and Negative Poles for the Body Types. These are discussed in the chapter about Body Types in Part Four.





CONCLUSION TO PART ONE

What is said in this Part of the book could be expanded into many books because there are so many things about the Michaelian teachings that are reflected in the world's esoteric, spiritual, and philosophical teachings. If readers enjoy study, they are invited to pursue the subjects introduced here. And some of my own books explore these subjects in greater detail.

What those other teachings do is supplement and clarify what we find in the Michaelian teachings. The Michaelian teachings has not covered every subject in exhaustive detail and with perfect clarity — those two aspirations are not realistically possible. But it is possible to build on the Michaelian teachings foundation considerably, and make it more accurate, with the help of numerous other teachings, even beyond the Gurdjieff and Theosophical and other teachings briefly touched on here in Part One of this book. We will return to the aspiration of expansion and clarification (and dare I say it, correction) of the Michaelian teachings in Part Four, but first we will examine the revelation of the Overleaf System to the original Michaelian group in Part Two, and then we will review more than twenty versions of the Overleaf Chart in Part Three of this *History* book.





Part Two

WHAT DID THEY KNOW AND WHEN DID THEY KNOW IT?



INTRODUCTION TO PART TWO

In Part One there are chapters that present components of some of the precursor teachings that carried over into the Michaelian teachings regarding the Overleaf System. From that information we can say that the Michaelian teachings is a legitimate adjunct to, and/or successor to, those other teachings. Here in Part Two there are chapters that compile material from the original Michaelian group transcriptions — hence, what did they know and when did they know it — as follows:

Chapter 2A — REVELATION OF OVERLEAVES: The Michaels launched into a revelation of their Overleaf System almost immediately after they revealed themselves to the original Michaelian group, but it took more than seven months to reveal them all. This chapter records and summarizes that series of revelations. All Overleaf Charts made by the original Michaelian group members and subsequent Michaelian students are ultimately traced to these revelations, even with their modification and additions.

Chapter 2B — ATTRIBUTES OF OVERLEAVES: Not only was each Overleaf category and each Overleaf revealed over a period of months in the original Michaelian group, but the Dialectic Attributes (Ordinal, Neutral, Cardinal) were either revealed or were obvious. On the other hand, the Axial Attributes (Action, Inspiration, Expression, Assimilation) were not revealed until after the original Michaelian group disbanded, but this chapter chronicles some of the post-original Michaelian group revelation anyway, as preparation for the examination of the Overleaf Charts in Part Three.

Chapter 2C — SEQUENCES OF OVERLEAVES: During the original Michaelian group there was apparently no effort to discern or assign a proper sequence of the (Dialectic + Axial =) Septenarian Attributes, but post-original Michaelian group there have been at least six proposals put forward in the Michaelian teachings community. I have named them thus: Gurdjieff, Vibration, Michael Math, Hoodwin, Matrix, and Natural. This chapter briefly introduces them, and refers the reader to other places in this book and in my other books for further information. All of them play some part in the Overleaf Charts reviewed in Part Three, and in the issues discussed in Part Four.





Chapter 2A

REVELATION OF OVERLEAVES

Within about two weeks of the appearance of the Michaels to the original Michaelian group on 12 August 1973, the Michaels launched into a systematic revelation of a part of their teaching that they called “Overleaves”. This was not an aspect of the human experience that was totally unfamiliar to them. As stated previously, in the Fellowship of Friends, a Gurdjieffian teachings group, they learned about Centers and Body Types and Chief Features. It is arguable that the Michaels considered Body Types to be a separate Overleaf category among the seven Overleaf categories, but Centers and Chief Features definitely were, as we see further on. These pre-original Michaelian group aspects of the human experience are thoroughly covered in three chapters in Part One: Chapter 1D, “The Seven Centers”, Chapter 1H, “Chief Features and the Seven Deadly Sins”, and Chapter 1M, “The Seven Body Types”.

The following sections of this chapter cover the general topic of Overleaves, then cover the documentation of each Overleaf in the chronological order that they were revealed.

Except for Soul Age, the Dialectic Attributes were applied as each Overleaf was revealed in one way or another. Recall that the Dialectic Attributes are named Ordinal, Exalted (aka Cardinal), and Neutral. The Axial Attributes are Action, Inspiration, Expression, and Assimilation. The names and natures of the Axial Attributes were not revealed to the original Michaelian group, but they were revealed in *Messages from Michael (MFM)* in 1979. Subsequent to *MFM*, Dialectic and Axial Attributes have always been combined into the Septenarian Attributes and applied to each Overleaf trait. For instance, the Goal of Submission has the Septenarian Attribute of Ordinal Action. The next following chapter, Chapter 2B, “Attributes of Overleaves”, delves into this subject in more detail.

Overleaves

The dictionary defines the word “Overleaf” as an adverb, not a noun, and as shorthand for the phrase “on the other side of the page”. Personally, I do not see how this relates to the Michaels’ use of the word. Post-original Michaelian group, it was said that the soul or Essence is the intrinsic core of the self, and while incarnate it is ‘covered’ over by the personality traits collectively called Overleaves. So perhaps the word Overleaves is synonymous with the word “overlays”. In fact, the word overlays was used as a synonym for Overleaves in this (and only this) original Michaelian group passage:

All of these overlays [Overleaves] come into play. You must learn their significance. A byproduct of this will be a far deeper understanding of the others, which must be learned before you can truly feel Agape. [S/C, 23 October 1973]

Whatever the meaning and whatever the Michaels intended, they started using the word Overleaf about a month after their first appearance to the original Michaelian group, and, so far as we know from available transcriptions, never defined it — during the original Michaelian group, that is. Here is what was said in their first use of the word as recorded in the original Michaelian group transcriptions that have become widely available:

Gene: All of a sudden, we’re having this huge body of information about souls [Ages] and it must be important, and I would like an overview. Is this information going to be practical to me? Can I use it? Why this topic?

This [Soul Age] is another [in addition to Center and Body Type already known from Fellowship of Friends and Gurdjieffian teachings] Overleaf and integration must take place before you are able to perceive The Synthesis, which, of course, must precede perception of the Tao. Yes, it can be of great value to you. Body Typing answers some questions. This [information about Soul Age] answers still another set of questions. This

[Soul Age] is a broader Overleaf [than Body Type], and there are more [Overleaves]. [S/C, 18 September 1973]

By the way, notice that an integrated understanding of the Overleaf System is a step on the path to understanding “The Synthesis”, which is the name/description that the Michaels themselves gave for their teaching; and notice that understanding The Synthesis is a step on the path to perceiving the Tao. One of the functions of my books is to provide Michaelian students some integrated understanding of the Overleaf System, and if this passage is to be believed, then it is not an unimportant aspiration for me to do that. It is also significant that I present the Overleaf System as an instantiation of what I refer to as Tao’s Template. You have seen that previously in this *History* book, and you will see it again ... and again. (One point of my books is that the Michaels never explained the structure and meaning of the Overleaf System, but I do it repeatedly.)

In the quote above it would seem that Body Types are included among the Overleaf categories, but this is disputable for various reasons. The topic of what should be included among the Overleaf categories is examined in great detail in Chapter 4C in Part Four, “Which Trait Septenaries are Overleaves?”. Evidence is presented in that chapter that the Michaels considered Body Types and Centers to be counted as one Overleaf, but they did not explain why. If that is not legitimate, then other evidence indicates that Body Types are not an Overleaf category. For a thorough examination of what the Body Types are all about, refer to Chapter 1M in Part One, “The Seven Body Types”, and Chapter 4D in Part Four, “Body Types”.

Body typing appears to be useful information regarding coming to terms with our human condition, but it was not information originally revealed by the Michaels, and the Body Type System as currently formulated simply does not fit within the Dialectic and Axial and Septenarian pattern of the Overleaf System ... without considerable Procrustean cutting and stretching from its original conceptualization. For these reasons, I do not regard the Body Type system, in its usual understanding in the Michaelian teachings community, as an Overleaf category, and therefore there is no discussion of Body Types in this chapter. With a reformulation, I believe it can be added to the Overleaf System as the “zeroth” Overleaf category, and/or integrated into the Overleaf System as an outgrowth of the Centers Overleaf category. If that assertion seems a bit cryptic, then you may look forward with eagerness to the explanation in the chapters referenced.

So, now let’s take a look at each Overleaf category, in the order in which they were made known to the original Michaelian group.

Centers

The first for-certain Overleaf category was the seven Centers given in the Gurdjieffian teachings decades before the original Michaelian group convened. This Overleaf category was adopted from Gurdjieff and adapted in the original Michaelian group with some modifications. Refer to Chapter 1D in Part One, “The Seven Centers”, for a review of the Gurdjieffian teachings on Centers and an introduction to the original Michaelian group understanding of Centers. Briefly restated, the original Michaelian group named the seven Centers the same as the Gurdjieffian teachings, and there were “lower” and “higher” Centers in both the Gurdjieffian teachings and the original Michaelian group — therefore they are assigned with the usual Dialectic Attributes throughout the Michaelian teachings communities.

Per the original Michaelian group transcriptions, the Michaels basically endorsed the Gurdjieffian teachings about the Centers, but the Michaels initiated some differences from the Gurdjieffian teachings version:

We have assumed our understanding of the Centers is the same as Gurdjieff describes. Are they talking of the same things, or is there some modification?

The information [about Centers] perpetuated by Georges Gurdjieff is valid. This concept can be extrapolated quite nicely out to whole [populated] worlds, as well as cities and countries. [S/C, 25 December 1973]

The data concerning internal Centers of gravity presented by these gentlemen [Ouspensky and Gurdjieff] is, of course, valid... [S/C, 08 February 1974]

On the other hand:

It is important to remember the differences which we have explained to you concerning the internal energy Centers. [S/C, 03 July 1974]

So, it was said that the Michaels’ presentation of some information about Centering differed from the Gurdjieffian teachings. The Gurdjieffian teachings is certainly different from what appeared in *MF*, and what appeared in *MF* is different from what can be found in the original Michaelian group transcriptions. These differences and discrepancies and others are covered in three chapters about the Centers in Part Four, Chapter

4F, “The Instinctive Center”, Chapter 4G, “The Higher Centers”, and Chapter 4H, “The Action Centers”. The reason I bring this up, in this introduction to this section, is to emphasize that the understanding of Centers was a work in progress subsequent to Gurdjieff’s death, and the understanding of Centers has been a work in progress within the Michaelian teachings communities over the decades, even to the present day, including my own contribution to the subject.

Anyway, there are many Q&A exchanges that mention individual Centers. Those have been extracted and placed into the following subsections. The order in which I list them is per the Natural Sequence.

As you read about the Centers in the following original Michaelian group quotations, recall that in the Michaelian teachings each of the three lower Centers (Moving, Emotional, Intellectual) is said to be divided into three Parts that are also the three lower Centers; e.g. the Emotional Center has Moving, Intellectual, and Emotional Parts. Also recall that a person who is “Balanced” responds purely to situations from the purely appropriate Center for that situation; e.g. the person responds from the Moving Part of Moving Center, feels from the Emotional Part of Emotional Center, and thinks from the Intellectual Part of Intellectual Center, as appropriate. If a person reacts inappropriately with regard to their Centering, that means they are coming from the inappropriate Center, or the inappropriate Part of a Center. Such a person is said to be “Trapped” if their habitual reaction is other than pure and appropriate. Such a reaction is regarded as “wrong use of Centers”, and this results in an “energy leak” from one Center to another, and the person is ineffective and inefficient in their journey through life.

Moving Center

Remember that yours is a Moving-Centered, masculine world. [S/C, 16 December 1973]

Hyperactive children normally are Moving-Centered ... [S/C, 27 December 1973]

Moving-Centered souls have great difficulty with meditation and usually must preface it with some definite exercise in concentration just to take the Moving Center out of gear. [S/C, 20 February 1974]

Emotional Center

Only many subjective minds that grow from Emotional Center need to keep the closeness of the physical contact. [S/C, 03 July 1973]

When you teach, teach impartially and without emotion. The truth is not to be learned through Emotional Center. [undated quotation from Solea]

Only Emotionally Centered beings suicide. You can only reach them emotionally, of course. Suicide is quite romantic to them; also retaliation. [S/C, 26 August 1973]

Centering is important also, and most late Cycle Old Souls choose Emotionally Centered bodies, as this is the Center easiest to work with. [S/C, 13 December 1973]

If Scholars who are not Emotionally Centered have trouble with their emotions, how can we overcome that part in us?

First, you must wish this. Most Scholars have little regard for emotional entanglements, unless they happen to be Emotionally Centered. Most Scholars would prefer not to be bothered with the responsibility that goes along with these intrigues. The way you can handle it is to become Balanced and thus come into contact with the Emotional Center and learn to control the output. Right now, there is sporadic high output with little insight — it resembles volcanic eruptions. [S/C, 27 December 1973]

In order for this group to achieve the cohesion necessary to provide growth, a level of intimacy and trust far exceeding what you now have must be reached. This cannot be achieved through dialogue. Dialogue is false personality’s defense against Emotional Center. [S/C, 31 January 1974]

Could we have something on the Moving Part of Emotional Center?

The “love of action”. These souls make ideal spectators and will yell themselves hoarse at all spectator events. They rarely participate, but will drive hundreds of miles to spend a weekend at a ski lodge. The romance of movement prevails here with little active participation.

It has been said [in the Gurdjieffian teachings] that the Intellectual Part of Emotional Center is the seat of the “magnetic center” for [spiritual] teachings. Is this so?

That is valid. It also produces the top historians and social scientists, most writers and journalists, many war correspondents, anthropologists and archaeologists. In this Part [Intellectual Part of Emotional Center], the intellect is romanticized. [S/C, 03 March 1974]

What are the characteristics of the Moving Part of Emotional Center?

It is movement romanticized. The movement becomes the love-object. Most dancers, such as the man Rudolph Nureyev [outstanding Russian ballet member] are Trapped here.

Are those who sit around and watch Trapped here?

Many times this is true — depending on the energy level present. The spectators do draw though from the action on the field. By the same token, some Movers [those with the Moving Center], such as again professional dancers, are trapped in the Emotional Part of Moving Center, where emotion must be expressed through movement. [SJC, 27 March 1974]

The Intellectual Part of Emotional Center has produced some sensitive moving contributions to this world, such as those of the poet Stephen Vincent Benet and the man Robert Frost. [SJC, 01 May 1974]

The Intellectual Part of Emotional Center happens to be the one that attracts students to a [spiritual] School. [SJC, 07 December 1974]

Intellectual Center

The keynote with Intellectual Center is, of course, rationalization. The Intellectual Part, of course, is capable of objective rationalization, the Emotional Part of subjective rationalization and the Moving Part of practical, materialistic rationalization. The person trapped in the Moving Part of Intellectual Center is usually practical to a fault and whatever fruits are harvested are usually in this vein. Whatever they pursue — whether it be medicine, the law or housewifery — these souls are prepared through meticulous research for any and all eventuality. They spend much energy in their researches and not even the simplest task is performed without the ritual of researching them carefully. All of their intellectual endeavors must be immediately or at least clear-cut utilitarian value. On the other hand, the soul trapped in the Intellectual Part of Moving Center “attacks” knowledge with a vigor that is virtually unexcelled. Knowledge is a mountain to be scaled and conquered. [SJC, 27 March 1974]

Two Intellectual Centers cannot come into rapport with each other. [SJC, 11 January 1975]

Intellectual Center cannot experience anger. [SJC, 21 March 1977]

Instinctive Center

... the Instinctive Center, which malfunctions only during organic illness. There is now a brightening of the aura also in the region of the Instinctive Center as it digests your dinner. This will only last while the most significant work is being done, not while the contents are being dehydrated [in the large intestine]. [SJC, 16 June 1974]

... Instinctive Center needs — warmth, comfort, a full stomach and passive entertainment. The Instinctive Center functions only because of interest when the other Centers are inactivated or have been satisfied. [SJC, 21 February 1977]

Higher Intellectual Center

Can this lady be healed?

She could be much better as a result of the transfer. Working with her would eventually be more effective. The higher the transfer, the more healing can occur. If the highest attainable level can be reached — that is, Higher Intellectual Center — then healing can be complete. This is how the masters do it, but the transfers from transient higher states are quite effective. [SJC, 15 April 1975]

Higher Emotional Center

Your Repression [Mode] lifted in the face of contact with Higher Emotional Center, as it always would. [SJC, 14 April 1974]

Until you have sufficiently detached yourself from the mundane [lower Centers] and can come to the higher Centers. [SJC, 03 March 1974]

Sexual Center

References to the Sexual Center in the original Michaelian group transcriptions are too numerous to list here, and they need a great deal of explanation, so that has been accomplished and located elsewhere. They were extracted and discussed in the Interlude of my book *The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy*, and the same was accomplished in the chapter “Sexuality” in my book *Study Papers on the Original Michaelian Group*.

The Sexual Center also has a history unlike the other Centers, in that subsequent to the original Michaelian group, it has undergone significant name changes and descriptions, namely: Physical Excitation, Kinesthetic, Physical, Higher Moving, and Excitation. The story begins in Part Three with the parade of Overleaf Charts, then the story is told in detail in Chapter 4H in Part Four, “The Action Centers”.

Many Q&A exchanges that discuss Centers cannot be disentangled into separate subsections, one on each Center, as the above were, so they have been extracted from the original Michaelian group transcriptions, and gathered into the next subsection, and placed in chronological order.

General Comments on Centers

Sexual energy, when used to express higher Centers, can be incredibly strong. When the energy is relegated downward [to lower Centers], it results in an energy leak. That is sometimes why you want to sleep after physical union. You fed lower Centers — sometimes the Moving Center and the Essence is exhausted, so the body goes to sleep to free the Essence. When you use [second tier] Emotional Center to express [first tier] Moving [Center] needs, don't you feel the [downward] leak? So, if you feel that, just stretch your mind. Right now, you are all using Emotional Centers to satisfy Moving [Center] needs and this is a result that is culturally induced — that you feel something uplifting each time you have a physical union. That is absurd! It just is not possible. The body is not capable of experiencing ecstasy; only the Essence can experience ecstasy. The body does not even come close with its sensual pleasures. [SJC, 03 July 1973]

Transcendental Meditation?

There is a very good form of meditation where you actually meditate upon the chakras and bring the aum up through them. You cannot transmute any energy you are not in touch with, however, so if you suddenly find yourself unable to continue, that is why [you] need to get in touch with Moving Center and Intellectual Center [lower Centers] before she can think about transmuting [energy to higher Centers and chakras]. [SJC, 21 August 1973]

Do you have any suggestions for my changing attitudes in work? Is there anything I could bring into my grasp right now?

You are beginning to understand the concept of maya. This will automatically aid you in your practice. Structural Integration [deep tissue massage] is valid only for Emotionally Centered souls who are out of contact with intellect and alienated from their bodies. Gestalt [psycho-]therapy is valid for Intellectually Centered souls who need to contact their emotions. Hypnosis is most valuable for Moving Centered souls. None of this will be successful if you are not dealing with Mature Souls (middle Cycle) [or older]. [SJC, 04 September 1973]

Seems I have one foot in religion and one foot in science, and they do not fit together. Could you comment, please?

There is no conflict. Religion is from the Emotional Center. Science must be approached through intellect[ual Center]. If there is Balance, there will be no conflict. Understanding scientific principles is a way to Higher Intellectual energy, just as feeling religion is the way to Higher Emotional Center. It is dogma [not religion or science] that comes from False Personality and has no place in this discussion. [SJC, mid September 1973]

I am in my head [Intellectual Center] at the hospital, in Moving Center playing golf, Sexual Center in sex, but my Emotional Center is always “playing background music”. The Emotional Center seems to pull in the opposite direction [as the other Centers].

This is the sensation that accompanies the beginning of the moving toward harmony and Balance [of Centers]. This sensation, however unpleasant it may seem, heralds being able to bring all Centers into play during all activity, so that the situation can be assessed [Intellectual Center], felt [Emotional Center] and acted upon [Moving Center]. Not in everyone it does, but in you, the Emotional Center has come in for the strongest barrage of work. You must be able to see intellectually, feel emotionally and act with Moving Center almost instantly in order to be working out of Essence through intuition. [SJC, 16 December 1973]

Can Intellectually Centered people be obese? Are most people who are obese, Emotionally Centered?

They could, but the framework usually only stretches so far and Emotionally Centered souls have more framework to work with. Yes, all joking aside, most obese souls are Emotionally Centered.

Cravings?

Cravings are solely emotional. Moving Centered individuals give in to food cravings, on the whole, less than Emotionally Centered souls but it is one way that they have to express an emotion that they are afraid of and cannot express through the normal channels. [SJC, 03 January 1974]

Tears?

Tears are, of course, the outward manifestation of a working Emotional Center. If the tears are shed for no reason — in other words, they are ‘crocodile tears’ — you can be sure that the soul is Emotionally Centered. Intellectually Centered souls simply do not cry from Intellectual Center no matter how trying the situation might be. In adolescent females on this planet, the tears are sometimes a learned response and have nothing to do with emotions. This is not to say that unbalanced Emotionally Centered souls cannot cry for [a] good reason; it is simply that this is their most frequent response and sometimes is equivalent to the boy ‘crying wolf’ so many times that eventually no one answers — the wolves gobbled him up. [SJC, 20 February 1974]

Gurdjieff said that the only way to consciousness was through the Moving Center. When Ouspensky was nearing his death, he had premonitions of it [his death] and revisited old places. And, he advised everyone to abandon the [Gurdjieff] system and start a new system based on what you want. Are there any comments?

The man Georges [Gurdjieff] was accurate in assessing the needs of most students. Yes, this [Moving Centered approach] can be a way toward Balance. The man Peter [Ouspensky] glimpsed the truth in the need for a living teacher who can render the teaching dynamic. He saw change in the attitudes and the “wants” of his students. This was an Intellectually Centered teacher with mostly Emotionally Centered students. The man Georges was Moving Centered in the beginning and had mostly Intellectually Centered disciples. This helped him to verify the need for Balance. He and Peter both had a tendency to deprecate Emotional Center, and the man Peter went even further and refused to acknowledge the very real need to grow to the point where sexuality can be expressed through the Sexual Center [rather than through the Instinctive-Moving Center as he conceived it]. This was due, for the most part, to guilty inhibitions. The man Georges did not have this handicap, but did not give Emotional Center quite the status it deserved. Balance is just that — a balance of all Centers. But, yes, most of you are suffering from physical inertia. [SJC, 27 February 1974]

Can people be Trapped in sub-groups [Parts] of Centers, as symbolized in the deck of cards, [depicting the Centers, as] illustrated by Harold [Wirk]?

This is valid. Alice is Trapped in the Emotional Part of Intellectual Center. Cheryl was in touch with the Moving Part of Emotional Center; is now moving toward Balance; needs to contact the Emotional Part of Emotional Center. The Emotional and Intellectual Parts of Intellectual Center; also the Moving Part of Moving Center. The tennis helps in this; also the reading. [SJC, 27 February 1974]

For instance, many who are Trapped in the Intellectual Part of Intellectual Center must involve themselves only in intellectually stimulating and rewarding experiences. Many Trapped in Moving Center are constantly “doing things” and consider all else rather frivolous. Souls Trapped in Emotional Center find it difficult to sit through an evening of “head stuff”, or they also dislike the modern dancing where there is little body contact and much wild gyrations. [SJC, 03 March 1974]

What is the work necessary for me to becoming untrapped in Essence?

The work for you includes moving. Your dance is an excellent place to start, preceded by your period of meditation, with the thought of preparation for the dance. We see emotional involvement. The way through to Intellectual Center is, of course, the rendering of this type of input neutral. The inability to accept input in a detached fashion separates you from the Intellectual Part of this Center, and thus there is a barrier to Intellectual Center. The love of the movement, or more accurately, the exhilaration you feel when moving, creates a barrier to Moving Part of Moving Center. All students must discover their area of entrapment and work from there, emulating the energy Center toward which they are moving. Students Trapped in the Emotional Part of Intellectual Center rationalize all technical material well, but romanticize all other input, trying to find that completely personal slant. There is “love” of literature and words in these souls. They are normally exceedingly verbose in tutorial positions, not so much in others. These souls find the romance of the Logos so alluring that this entrapment is among the most difficult to scale. Most souls Trapped in the Moving Part of Intellectual Center are veritable whirlwinds of intellectual activity. They spend the entire [incarnation] interval collecting facts, sometimes in a random fashion and sometimes to negligible results. On the other hand, many inventors, such as the man Thomas Edison, were Trapped here.

Are some intellectual Scholars Trapped in the Intellectual Part of Intellectual Center?

It is possible to be Trapped here, and yes, you are right. Many of the theoretical scientists are indeed immured [trapped/confined] in the Intellectual Part of Intellectual Center. This is a route to Higher Centers when there is Balance [of lower Centers]. [SJC, 03 March 1974]

What are the characteristics of the Moving Part of Emotional Center?

It is movement romanticized. The movement becomes the love object. Most dancers, such as the man Rudolph Nureyev are trapped here.

Are those who sit around and watch trapped here?

Many times this is true — depending on the energy level present. The spectators do draw though from the action on the field. By the same token, some Movers [those with the Moving Center], such as again professional dancers, are trapped in the Emotional Part of Moving Center, where emotion must be expressed through movement. [SJC, 27 March 1974]

What is the relationship to kundalini here?

This is the highest form of movable energy you have at your disposal and therefore, that which you can utilize for each: the emotional states or Higher Emotional Centers, Higher Intellectual Centers, which are synonymous with subjective consciousness [and] objective consciousness respectively.... The lower Centers are fixed and the energy is like a closed system. The higher Centers are capable of ecstasy or bliss; the lower Centers are not. The Sexual Center or the kundalini force can only be breached by bringing the lower Centers into harmonious Balance. In other words, in separating from the maya or illusions for glamour of the Physical Plane and by giving up your expectations of what a sexual experience should be. [SJC, 24 April 1974]

Give an example of what happens in the Emotionally Centered person.

The Emotionally Centered individuals often complain of “butterflies” in the stomach in times of stress or excitement. Many times, intestinal cramps follow extreme stress; more susceptible to diarrhea and constipation, also. Intellectually Centered souls often cough in moments of stress, clear the throat, etc. Moving Centered souls take it [stress], but on the integument: itching, burning, blushing, sweating, shakiness in the limbs, etc. [SJC, 16 June 1974]

I have a heavy Scholar for a mother. She is in the Intellectual Part of the Emotional Center. Therefore, I felt I was a failure. This week, I realized intellect does not make one a Scholar. I am realizing now something about how intellect works in me.

The “intelligence” that most Fragments exhibit in this culture is a matter of exposure and education, coupled with an innate ability to retain facts, since this is what this culture requires above all. However, this is not intelligence on a cosmic level; this is data gathering. As to the different Roles and other Overleaves, the possibilities are many. For instance, the Intellectually Centered Sage is usually extremely erudite. For instance, Dag Hammarskjöld and Abba Eban are examples of this. The “golden-voiced orator,” Emotionally Centered Sages, often express their intelligence on the stage. Intellectually Centered Warriors make fine tacticians, planners, [and] administrators. Intellectually Centered Scholars spend their lives gathering data with usually no more of a goal than to acquire knowledge. Most Moving Centered souls manifest their intelligence in practical “doing” ways. If the [Moving Centered] Scholars gather facts, it is toward a purpose, such as writing a book, proving a hypothesis, etc.

I am interested in my Balance — Emotional Part of Moving Center — so I need to find Intellectual Center. I have some idea what it is but am not sure what Intellectual Center is.

Intellectual Center, when working without interference or energy leaks [downward to lower Centers: Emotional and Moving], has the capacity to record and process data in a detached and non-judgmental fashion. From the Moving Center, this looks like learning without necessarily doing. In other words, learning for the pleasure of learning, without the proviso of application attached. Emotionally Centered souls or those working through Emotional Center, operate on intuition, and feel — rather than think — through a problem. Moving Centered souls or those working through Moving Center, are concerned with the action and read with this in mind, with always an eye toward later application. A word about [the meaning of] Balance for the new students: this means simultaneously utilizing the Moving part of Moving Center, the Emotional part of Emotional Center and the Intellectual part of Intellectual Center, and in a split second, differentiating which applies in a given situation with no consequent energy leak [to some Part of the Center or to another Center]. [SJC, 10 July 1974]

I would like to ask how to bring the perceptions of the Emotional Center and those of the Intellectual Center together to be Balanced. Perceptions seems so limited: there is so much input and only one thing seems to get through.

Of course, the perceptions of one Trapped in the Intellectual Center are going to be based upon what is thought and will be largely analysis of the perception rather than a perception at all. The perception itself will be lost in the analysis. The perceptions of one lost in the Emotional Center will be swamped by the feelings surrounding the moment and again the perception itself will be lost to sight. This is what is meant, of course, by not experiencing one’s experiences. Those Trapped in the Moving Center will be already planning or carrying out some action surrounding the perception before it has time to register. No [“sleep-walking”, unevolved] Mechanical Man is able to appreciate any experience fully because of this. All perceptions are, of

course, stored, and can be recalled by the Balanced Man if need be. In order to perceive and experience a moment in time, all Centers must be working (correctly).

Something will happen and later I will think about it and evoke emotions that were not there in the original happening. How is it that I can have emotions in retrospect? It must be that they are there to begin with, but I don't feel them.

Most of the feelings you describe come from the Emotional Part of Intellectual Center, which is always involved in analysis in your case.

I've read that, in Zen, once one has reached satori, he realizes he's always been there. [I take this to mean that] All the Centers are operating all the time, but we are not aware of them.

All Centers are not working in Mechanical Man. They are only potentially workable. This is why perceptions of man are so inaccurate and so scattered. This is the reason that criminal identification is so fraught with error; no two souls perceive the moment in precisely the same way, unless, of course, you happen to have two Balanced Men.

Should the proper role for the Intellectual Center for a Balanced person be shut down until there is an actual problem to be solved?

The Intellectual Center should be functioning as a decision-making partner in the process. The Emotional Center cannot make decisions properly, as it cannot think out the ramifications of any given situation with the speed necessary to make a valid, split-second decision. The Intellectual Center works at a far greater speed than does the Emotional Center when the soul is in Balance. In Mechanical Man, the Moving Center takes over the rapid functions. This is, of course, necessary for survival of the body, as when a hand is removed from a hot stove by the Moving Center in cooperation with the Instinctive Center. In Balanced Man, the Intellectual Center claims its rightful functioning and becomes the decision-maker. In other words, Balanced Man chooses to remove the hand.

It seems to me that the Emotional Center knows the truth better than the Intellectual Center.

Essence knows truth and Essence most often manifests through Emotional Center in good students. This is primarily because "truth" is not often readily believed by Intellectual Center; it is just not rational. [SJC, 17 September 1974]

How can I get in touch with Intellectual Center?

This will be the most difficult for you and for all others in the Centering you are in, as it involves single-minded concentration and application of non-judgmental logic. Reading very studious works has done it for other students. Continuous study will also do it. The determining factor is the boredom factor. As soon as boredom creeps in, the Emotional Center has crept in too. Boredom is simply not intellectually possible; it is a lower emotional function. Most of the time, in fact, it is a function of the Emotional Part of Moving Center. [SJC, 28 September 1974]

Dick asked about Centers ... disturbed that his concept of Centers is so hazy. What part of the brain would correspond to the Centers? Is it a set [part], a gestalt [whole]? Or what?

More than anything, this [Centering *per se*] can be seen as an appropriate reaction to the situation. In the case of the lower Centers, it means that there is no leaking of energy and fatigue buildup as a result.

You see, if you respond to an intellectual situation with an emotional reaction, it is usually totally inappropriate and it comes not from Emotional Center, but usually from the Emotional Part of the Center in which you spend your life.

If you respond to an emotional situation in a Moving Centered way, there is a tremendous downward relegation of energy and fatigue follows. You can readily determine wrong use of Centers in yourself by the way that you feel after the situation has passed. If you are tired, angry or any of those negative things, you can be sure that wrong use of Centers is to blame. If you feel high, elated, joyous, *et cetera*, then perhaps good use of Centers has occurred. Any situation that produces a negative reaction is wrong use of Centers and therefore Wrong Work for students on this path. This is why we ask that you look at your negative reactions, even in retrospect, and determine what happened to your energy when you expressed.

Centering or Balance is, above all, appropriate. That is what it means — the loss of all of these unreasonable lapses in the volition. When you react negatively, you are certainly not in control — your False Personality is in control. The True Personality of the Essence merely looks at the script and makes the appropriate response at the moment it is called for — from the Center equipped to handle that situation with dispassion. [SJC, 25 January 1975]

Discipline must occur on all three levels [lower Centers] if it is to be effective. It cannot merely be the discipline imposed by Intellectual Center. It must also involve shutting down the artifact and experiencing

Emotional Center as a barometer. It must involve Moving Center as the acting out Center and not as the Thinking Center.

For clarity's sake, we would have given the Parts of other Centers as "Thinking, Reacting, and Acting" Parts.

Then Emotional Center doesn't have these Parts?

Not in a true sense, no; neither does the Sexual Center. Instinctive Center does express itself, usually through the Acting Part of the Moving Center, but at times through the Thinking Part. Then, this carries more of a wallop.

What do we mean by "reacting"?

Reacting means acting again. In other words, playing a Tape made during a previous occasion.

Am I in Emotional Center when I am meditating? It seems like I am simply perceiving.

Sometimes it is Higher Emotional Center.... Emotional Center, when it is not the Trap, acts merely as a barometer, sensing the variances around. This includes the dangers and the anger, the joy and the pain being beamed about. This Center makes no judgment on this information and cannot react to any situation when it is being used in tandem with the other Centers. When it is the Trap, it is utilized much as the other Centers, having then a Thinking, Reacting, and Acting Part.

Please, students, think! This does not differ from the other Centers. Balanced Man thinks with the Intellectual Center, perceives with Emotional Center and acts with the Moving Center. The divisions no longer hold [when you are in] in Balance.

Then it is not Emotional Center that feels "happiness" when I see a beautiful sunset? The group thought, no, that it came from Intellectual Center making the judgment of beauty.

Do not misunderstand, there is no Bad Work connected with judging a sunset as beautiful. It is simply not the work of a barometer, but of the Reacting Part of Intellect [Center] that prefers sunsets to dead rats.

Are there any other surprises in Centers?

Negative reactions of any type are [inauthentic, anomalous] artifacts, and need not be experienced nor acted upon by advanced students. There are no surprises other than what we have given. Stoics who are Trapped in the Emotional Center react very differently than do, say, Idealists. Look to the [Negative Poles of the] Overleaves when reactions occur first. Chances are that the [False] Personality is to blame and not the Center. Many reactions to the past and the glories of it are from the [Negative Poles of the] Overleaves, not the Centers — all Tapes, in other words. In fact, any rumination about the past or the future must come from the [False] Personality. [SJC, 15 April 1975]

The Intellectual Center cannot perceive God. The Intellectual Center is not interested in this perception; it does not count it as a loss [to not perceive God]. Only the Higher Centers long [yearn] for the Tao, through the Emotional Center. The desire for human closeness and exclusive relationships derives from this [Emotional Center yearning]. [SJC, 12 December 1976]

We talked about the critical nature of clarity of perception, being able to see what's happening — everything starts with what you see.

The Intellectual Center, when it perceives hostility, retreats. The Emotional Center sulks, and only the Moving Center moves toward the source. In other words, each of the Overleaves perceives the situation in quite a different light. As you move toward more understanding, then the perceptions become more unified and many times more accurate, as the Overleaves come together on a perception. This accounts for such experiences as you have described. The Moving Centered Warrior in the Younger Cycles will react to hostility with a well-aimed punch in the nose, while the Older Intellectually Centered Scholar will attempt to obscure with a smoke screen of verbal trivia. [SJC, 21 March 1977]

That pretty much covers the revelation of Centers where more than one Center is mentioned in a Q&A exchange.

A chapter with sections on each of the Centers is found in my book *The Tao of Personality*.

Soul Ages

The first new Overleaf revealed by the Michaels was that of the Ages of the soul. The first mention of Soul Age came in the second-ever session with the Michaels, the 17 August 1973 session:

Regarding earlier [comment about] growth of group: We've had requests [to join]. Gene has misgivings about the group growing.

Those who should be part of this [group] will not need a lengthy invitation. They will arrive easily. Be careful of luring anyone in with glamour. This [group] could be devastating to Young Souls.

Are we Young Souls?

You are not Young Souls. [SJC, 17 August 1973]

This was a hint of things to come. The exact date of the revelation of the Soul Ages is not recorded, but it apparently happened between the sessions of 21 August and 26 August of 1973. There were several pages of description of these seven Ages in an edited compilation, made by an original Michaelian group member, of selected portions of all the channeling sessions conducted in 1973 after the Michaels appeared. The book *Michael Speaks — The Legacy of Sarah Chambers, Volume 1*, tells the story. Much of the material on the Ages quoted below has been published in *Messages from Michael*, pages 69–80 of the classic edition and pages 61–69 of the 25th Anniversary Edition.

The Michaels regarded their revelation of the Soul Ages to be important for their students:

You have verified for yourself the truth of the Centers. Now, you must verify the truth of the [Soul Age] Cycles. This is practical knowledge for the older soul [Fourth Level Mature and older], not just idle chatter. It supersedes all previous information. This is the lesson you must learn. The approach must be governed by what you sense intuitively, given this special skill [of discerning a person's Soul Age]. [SJC, 04 September 1973]

Unlike the Centers, revealed in the Gurdjieffian teachings decades before, the information about Soul Ages was new to the original Michaelian group. However, it was not new to the world: refer to Chapter 1E in Part One, "The Seven Soul Ages", to read about three precursor sources for this concept.

The following ten pages are compilations according to subject category, rather than according to Soul Age. After that are a couple more pages of compilations according to Soul Age rather than category; these extracted quotations were scattered among the original Michaelian group transcriptions.

Perception:

The approximate age of the soul can be determined by its perception of itself and the world around it.

The Infant or "first born" Soul perceives itself and the world around it simply as "me" and "not me". In this Cycle, there are no racial memories. If "not me" is perceived as hostile and unkind early in life, withdrawal occurs and a condition known as autism often results. If this perception occurs later, the Infant Soul may react with unchecked violence: sadism, murder without visible provocation, acts of unbelievable cruelty. The Infant Soul truly does not know the difference between right and wrong action, but it can be taught the laws of common sense and decency.

The Baby Soul perceives itself and the world around it as "me" and "many other me-s". The Baby Soul forms strong beliefs early in childhood, borrowed from those around it, and these are literally unshakable and incorruptible. The Baby Soul is normally agreeable, a pillar of the community — until an opposing viewpoint is expressed. Then, inwardly the Baby Soul is bewildered, baffled by the difference. Outwardly, it will express anger, hostility, negative emotional energy, belligerence.

The Young Soul perceives itself and the world around it in quite a different manner than in the preceding Cycles. It perceives itself as "me" and it perceives you as "you," but it perceives "you" as different from "me" and experiences the need to change you — to bring you around to its point of view.

The Mature Soul: this is the most difficult Cycle of all, for the Mature Soul perceives others as they perceive themselves. Because of these perceptions, the Mature Soul will often seek to sever relationships seemingly for no reason or by the same token, seek to perpetuate outwardly inappropriate relationships. If you and I are both Mature Souls, within this framework are also your experiences of me. In other words, while I am experiencing you, you are also experiencing me and at the same time, you are aware of my experience, and upon this deeper awareness, you and I will base any future social intercourse.

The Old Soul perceives others as a part of something greater that includes itself.

The Transcendental Soul experiences others as itself. Telepathic rapport and psychic union occur. These exalted souls seldom seek reincarnation in the physical body. If they do, it is usually because of the spiritual and/or philosophical ennui existing on the planet, and then they normally precede the descent of the realized masters [Infinite Souls] by less than one hundred years. The Transcendental Soul can enter the physical body and displace an Old Soul at any time during the life Cycle. It has happened that the presence of the

Transcendental Soul alone was enough to provoke the needed spiritual, philosophical or cultural revolution [so that an Infinite Soul was not necessary].

The Infinite Soul perceives the Tao.

Sexuality:

The Infant Soul perceives love only in the form of lust. It performs the sex act with all the frenzy of a wild animal, completely dependent upon some innate estrus lost to higher Cycles. It is powerless to change this.

The Baby Soul views its own sexuality with a vague uneasiness, and if the culture fosters such, will think of it as somehow shameful. The Baby Soul will be embarrassed by overt displays of honest sexuality, and it will strive to keep the others around it bound down by its own reprehensible moral code. Behind closed doors, the Baby Soul is more often than not quite as prudish as it is in public and seldom sustains any sort of sensual pleasure. Not having experienced such, it naturally does not “believe” in the existence of the experience.

If the Young Soul's own personal opinion of sex is rather low, it will do its best to convince those around it that sex is evil and should be eschewed. Renunciate monks and nuns are quite often Young Souls. They renounce loudly and take every opportunity to remind the world around them that they have renounced. On the other hand, the Young Soul can be an equally zealous proponent of total sexual freedom. The Young Soul perceives love as Eros, solely predicated upon those expectations it has of the others around it. If the others fail to live up to those expectations, the Young Soul can hate with equal zest. Sexual conflicts can be agonizing in this Cycle — early training versus internal urge.

With the right partner (another Mature Soul who has become centered or an older soul), the Mature Soul can be an ardent lover. The love is deep and lasting, for Agape is possible during this Cycle if the inner conflicts are resolved. With the wrong partner, there is apathy, impotency, frigidity, infidelity. This soul has more of a tendency to “mate for life” than any of the other Cycles, providing a comfortable mating occurs.

The Old Soul is casual about sex in the earlier Levels because erotic love begins to lose its charm. In the final Level, the Old Soul often does not participate for lack of purpose (sex adds nothing to its life). The Old Soul is intensely sensual, however, and does enjoy close physical contact. The Old Soul is usually an experienced and exciting partner for a soul in an earlier Cycle, but can be a very disappointing lover because of its nonchalance.

Neither the Transcendental Soul nor the Infinite Soul pursues physical union. Quite often, however, the high Causal [plane] body or the high Mental [plane] body displaces an older soul, and at that time of the manifestation, the sexual activity ceases. These souls are not challenged by Maya.

Education:

Let it be known that intellect is not a factor in any of these Cycles. Intellect is a product of culture, and even firstborns and Infant Souls can be taught to read, write and compute arithmetically. Infant Souls rarely seek higher education unless forced. They are bewildered and hostile in strange situations.

The Baby Soul occasionally seeks higher education — does well in small, conservative liberal arts colleges, trade schools — learns “proper” subjects, is often the “good student”.

The Young Soul almost always seeks higher education, usually graduate degrees. The Young Soul is a tireless worker for its cause and will go through unbelievable hardship to bring this cause to bear; education can be an example of this.

The Mature Soul always seeks higher education, although not always in an institutional setting. It is often too uncomfortable in a school setting. The Mature Soul makes massive contributions to knowledge, both philosophical and scientific. Karl Marx, Alfred Adler, Fritz Perls, Sigmund Freud, Emmanuel Kant, Aristotle, and Albert Einstein were all Mature Souls.

The Older Soul usually enjoys hard, manual labor, but seldom works as an artisan. It may or may not seek higher education. If pressure is exerted by the guru, it will, or if it senses that its task somehow involves the necessity for obtaining the proper credentials.

The Transcendental Soul seldom “seeks” any sort of formal education, although it will go along with what is forced upon it cheerfully unless it interferes too greatly with its purpose. Then the Transcendental Soul will gently but firmly balk.

The Infinite Soul has direct access to all knowledge and has no need for education of any type.

Religions:

The Infant Soul adopts the religion of its parents without modification, although its interest is cursory and its understanding poor.

The Baby Soul tends to be fundamentalistic in its religious beliefs. Personification of the godhead is the strongest in this Cycle. The Baby Soul believes in the forces of evil.

The Young Soul, if religiously inclined, tends toward orthodoxy in the extreme. It will campaign tirelessly against all religious reform. If the Young Soul is atheistic, it will be equally as tireless in its efforts to wipe out the orthodoxy of others.

Religion becomes self-motivated in the Mature Soul Cycle. The Mature Soul seeks quiet faiths — Quakers, Unitarians, Buddhism.

The religion of the Old Soul is expansive and includes unorthodox rituals. Groves of trees become cathedrals, and the presence of the Realized Masters is often felt by Older Souls. The Synthesis is perceived in the final Cycle, and Old Souls seldom cling to dogma.

The Transcendental Soul perceives the Synthesis and teaches it as such — will not espouse popular dogma and does not affiliate with organized religion.

The religion of the Infinite Soul is the Logos.

Employment:

Old Souls are gardeners. Young Souls with fabulous estates pay them well to exercise this inborn talent. The money thus gained is used by the mid Causal body to perpetuate its influence on the Physical Plane.

Many nurseries are schools run by mid Causal teachers. The teaching there is nonverbal and extremely subtle, but it is easily recognized.

Food:

Infant Souls and Baby Souls cook and eat to survive, and the food is usually tasteless and overcooked. The Baby Soul is fearful (of almost everything), and her kitchen is usually antiseptically clean.

Early Cycle Young Souls tend to adhere to the food patterns learned in childhood. In the middle of this Cycle, experimentation is rampant, but the appetite is generally poor. Late Cycle Young Souls continue to experiment with food and foreign food fetishes often develop. Racial memories are stronger now and the *déjà vu* draws them to certain types of foods.

Mature Souls make fine chefs. They enjoy precision cooking and gourmet dining. Their Hollandaise sauce does not curdle — it would not dare. Wine fetishes are at their height in this Cycle. A Mature Soul would never serve a Zinfandel with lobster. An Old Soul would not hesitate a moment, if Zinfandel happened to be his favorite wine.

Old Souls are casual cooks; they use recipes as guidelines rather than the gospel. They tend to use spices and herbs freely, and will cut mold from cheese, and rotten spots in fruits.

Animals:

Infant Souls are often bitten by dogs who have no previous history of biting, simply because of their inordinate fear.

Baby Souls do not like longhaired cats as a general rule.

Young Souls often own status pets, such as ocelots and Lhasa Apsos.

The pets belonging to Mature Souls will most often reflect their owner's personalities. Many winners of obedience trials belong to Mature Souls.

Most shaggy dogs belong to Old Souls. Old Souls begin to relate to wild animals and often have an affinity for all living creatures.

Baby Souls and Infant Souls would not be caught dead on horseback. Young Souls ride the rodeo, Mature Souls ride to the hounds, Old Souls ride the trails. Most Allergies to animals are denials. [S/C, late August, 1973]

That is the end of the original revelation about Soul Ages. The following sections are extractions from within the remainder of the original Michaelian group transcriptions that were made available to The Center for Michael Teachings, Inc. It is divided into subject matter.

Eyes:

Infant Souls manifest fear. This can be seen in their eyes. This fear is out of proportion to the situation. The whole business of living is fearful to them. Baby Souls are guileless and this shows in their eyes. Young Souls

are in a state of unrest. This often shows up in erratic eye movements: the inability to hold eye contact for long. But then the Mature Souls find it difficult to maintain eye contact because of discomfort. Old Souls have a direct, penetrating stare absent in earlier Cycles. Wisdom is reflected there. [SJC, 18 September 1973]

Complexity:

Internally, I have, and I assume others have also, a great deal of pulling and shoving, sometimes like I'm composed of many different people. Some are in charge at one time and others are in charge at other times. Up until now, I had always assumed that this was the many "I's" in False Personality [as taught by Gurdjieff]. Is it this or is it the many Fragments or is it a mixture?

It is an admixture of both [sub-personalities of past lifetimes, and other kindred-soul Fragments].

Is this why, when you see an Infant or Baby Soul, you see simplicity there? It is just one Fragment? And then with Old Souls, you sense a complexity and then in between, you see mixtures? Is this because the Fragments are unified all along the line, beginning with the Infant Souls?

That is valid to a point. Not much uniting occurs in Infancy.

Would this have any influence on Mature Souls?

Yeah, that's what I was saying, because all along the line you seem to see more complexity.

Then perhaps the impact is greater at the level of the Mature Soul than anywhere else. Is that valid?

Not really. Their perceptions are sometimes erroneous. [SJC, 08 October 1973]

Perceptions:

(Question lost in tape ending . . . something to do with being able to tell the difference in soul levels.)

There is a difference; finer; it must be verified, but 'perception' is the concept that separates the [Soul Age] Cycles. [SJC, 08 September 1973]

Watch for the perceptions of others. If they differ greatly from those [in the majority, Young Souls] involved, you are probably dealing with a Mature Soul [in the minority]. [SJC, 08 September 1973]

Richard then asked for a statement on war, wondering why it was necessary and why it was imposed on us.

The high bodies impose nothing. The Cycles impose their own karma. The reasons for this become crystal clear when one studies the perceptions of the world and self through the Cycles. Many nations are now heavily populated with early Cycle Young Souls. Your own is the prime example. Other nations are heavily populated by Mature Souls. These are the nations who chose neutrality in World War II. Old Soul nations are actively pacific and submit to domination rather than fight.

Could we stop all wars?

You cannot do it. There would be minimum cooperation and you would just become a needless Martyr.

We all have negativity and there is all this evil. What do we do with it? How do we handle it?

Evil *per se* exists only in the minds of those perceiving an action. If you happen to be a Young Soul, your desire will be to change that evil to good, "to right the unrightable wrong." You will not hesitate to wipe out the lives that stand in your way. After all, are they not evil? Mature Souls often perceive evil in themselves and seek to exorcise this. Young Souls perceive the differences in people often as evil. The Old Soul ordinarily does not perceive evil as such. He perceives the cause and does not seek to eradicate the agent. This is what is meant loosely by "acceptance". [SJC, 08 October 1973]

The only souls who would really benefit from this [alternative health] approach would, of course, be Mature Souls and Old Souls. Young Souls do not possess a developed sense of self and could not direct the knowledge inward. Also, their belief system would mitigate against their acceptance. [SJC, 15 November 1973]

I become irritated when I [a Young Soul] hear Older Souls talking down Young Souls. I hear what they say and it makes me mad.

You can hear the knowledge. Most Young Souls [such as yourself] are unwilling to devote themselves to the life of contemplation that is necessary to cause the words to [come to] fruition. This is an active Cycle, the one in which the most valuable lessons are learned and most of the mistakes are made. It is like any system of learning: the Infant Soul is in kindergarten, the Baby Soul is [in] life's elementary school, the Young Soul in gymnasias [high school], the Mature Soul in college, and the Old Soul is out in the world. [SJC, 22 November 1973]

When two or three individuals view one thing, is how each views the thing correct? Or, is one more correct than the other?

Within the Cycles [Soul Ages], there is a vast difference in perception. Each perceives to the limit imposed by the age of the soul. The Mature Soul often views others in error, from one point of view: that being, that others around him will perceive another soul in quite a different way. There is, of course, an ultimate

perception that is the Synthesis. This, of course, is "Truth". Older Souls have a tendency to be less harsh in their perceptions and as growth occurs, this gentleness grows, also. [SJC, 20 January 1974]

Is there any relation between super maya, Goals and Roles?

Of course, souls in the various Goals will create specific sets of obstacles and barriers — in other words, maya — and the older the soul, the more exalted the maya becomes, and finally, it even comes around to masquerading as spiritual growth, the most super refined maya of all. When you have learned to differentiate between this and the genuine article, you will have arrived at the point where you can no longer slip back into old, safe patterns and, therefore, must go forward. The awareness groups are, of course, super maya groups of Mature Souls, the political action groups of the Young, and splinter religious quackery groups of the Babies. It all comes back to the lack of inner purpose and the knowledge of the trapped Essence. Many Young and Mature Souls actively practice witchcraft and black magic in answer to the increased perceptions that they encounter in themselves but are unwilling to investigate at a deeper level. Many Old Souls dabble in Orientalia for the same reason. [SJC, 24 February, 1974]

Some students have used the word Perception as an alternative to Soul Age when presenting the concept to a mainstream, non-Michaelian student, readership and/or audience.

Population:

The Exalted Cycles are sparsely populated. Sarah is right about the bell curve. The majority of all Creatures of Reason are Young and Mature right now because of the closeness of the manifestation of the high Mental body [the Infinite Soul]. [SJC, 26 August 1973]

What are the relative quantities of Old Souls. It seems there should be more. There seems to be a minute number in relation to the total population.

It now happens that on this planet the vast majority of souls are Young and Mature Souls, well over one and one half billion [each]. The Baby Souls and Infant Souls together equal the number of Old Souls now. [~10% each] This has not always been, but life on this planet is evolving to the point where there will be no more Infant Soul Entities cast into this frame. At this point, the majority will be either Mature or Old Souls, as it is now on Soleal's world. There is, of course, an end point to all worlds when the star exhausts itself. The evolution of life within a given solar system is always geared to not exceed the life of the star. In other words, all life on this planet will have evolved and completed long before this star expands to become a red giant and eventually shrinks into a remnant dwarf. There are approximately eighty thousand Sixth and Seventh Level Old Souls extant [still living] on the Physical Plane at the present time, seventy thousand approximately Fifth Level Old Souls, [and] thirty thousand Fourth Level. And so, as you can see, this is a small company when you take the world population into consideration. We have detected some disbelief and yet you were all Young Souls at one time. There is a Fragment living quietly in Sussex now, an Old Soul, who was in the past nine times the mayor of London. [SJC, 15 November 1973]

Troubled souls:

I'd like to bring up the subject of "heaviness" that I find reading all these esoteric books and Hindu books. So far, in these systems, I've found so little of the ordinary type of joy. I'd like to buy a toy boat, just lie in the bath tub and putt around.

You would probably benefit much more from that activity than from reading fifty philosophical texts. These are nothing more than another Old Soul expounding on half-acquired enlightenment. Enlightenment is not ponderous. As I said before, as growth progresses, the soul seeks simplicity. This is one good way to discern whether a particular piece of literature will be of any help to you. If it is merely an exercise in vocabulary and rhetoric, then abandon it. Some very wordy material comes from Young Souls. Be wary of this in selecting reading material. Most of those involved in the teaching profession — academic, that is — are either Young or Mature Souls, and their system of ethics is erroneously based upon their own fears of physical death and the nothingness — annihilation of the soul. [SJC, 26 August 1973]

I have a question about this problem of "troubled souls" [that] Michael has mentioned several times and it seems to me that all souls are troubled. This sounds like an area we ought to ask about. Are there untroubled souls?

Few Baby Souls are ever truly troubled. They rarely question their motivation and everything that happens to them is either because they were bad and are being punished, or because they were good and are being rewarded. Think of the two and three year old child when you think of Baby Souls. Think of the bright, lovable, overly energetic, quick, inquisitive eight to twelve-year-olds when you think of Young Souls. Think of the emotionally disturbed teenager when thinking of Mature Souls. [Think of] the wiser young adult in [thinking about] the Old Souls. [SJC, 20 October 1973]

Why is it that Old Souls with united Fragments are not superior in competence to Young Souls who have a smaller amount of united Fragments?

The Old Soul, at a deeper level, realizes the futility and temporary nature of material achievements, and, therefore, lacks the drive to accomplish this. You are all extremely competent, even in Roles that are out of Essence. The drive is now for spiritual evolution in all of you. Therefore, you are inclined to let the rest slide. Any one of you could achieve anything you wish to do. Why didn't you? For instance, Edgar uses poverty as an excuse, but this is invalid. Many poverty-stricken Young Souls have achieved wondrous things through sheer struggle. Sarah uses the same excuse. [S/C, 22 November 1973]

Headaches:

My patients have headaches and I have no inkling of why they have chronic ones. Some I just don't understand at all. I can't figure out why they have headaches all the time.

Headaches are repressed emotions. Many things can be said through the painful head. Most frequently, a weariness of the body coupled with a bored, trapped Essence will produce the worst headache. Young Souls frequently have migraine headaches. They do not attempt to understand the treadmill they are on. Mature Souls frequently have tension headaches from being surrounded by uncomfortable souls all day. Mature Souls in close contact with Baby Souls and many Young Souls tend to have the most frequent and severe headaches. You can treat their headaches by helping them see the source. With Young Souls, you can only treat the pain. [S/C, 04 September 1973]

Astral interval:

The Young Soul is much attached to the physical body and lessons are often not learned even in the Astral interval. The Young Souls seek to return as soon as possible. Being out of the body is unpleasant for the Young Soul; it is terrifying for the Baby Soul, interesting for the Mature Soul, and welcomed by the Older Soul. [S/C, 08 September 1973]

Acceleration:

The Mature Soul can also accelerate within the Cycle. Young Souls can burn karmic Ribbons rapidly sometimes and accelerate. Elizabeth Blackwell and Florence Nightingale are examples. Louis Pasteur, Walter Reed, Marie Curie, [and] Frank Lloyd Wright accelerated. [S/C, 18 September 1973]

Home:

Are towns segregated by age of souls?

Baby Souls tend to congregate in mid-America towns. This to them represents the "good life." Young Souls like the urban life or the country. The Mature Souls seek tranquility and if this means isolation, then so be it. Old Souls live all over. [S/C, 06 October 1973]

Social & Cleanliness:

The social behavior of Baby Souls is normally a dead giveaway. They have none of the smoothness of the older Cycles. New situations frighten them. Change of any type is threatening. The Young Soul is usually polished and poised socially. The Mature Soul is sometimes nervous in crowds if the vibrations are bad, but they are exacting in their social relationships. The Old Soul is casual about everything. Baby Souls tend to be immaculate about person and home — have strong feelings about hygiene. They live by standard clichés and, after all, "cleanliness is next to godliness". The Young Soul often keeps external appearances: shoves everything into the closet before the company comes. The Mature Soul goes in spurts: one day clean, the next day, not too clean. The Old Soul usually does not bother to shove anything in the closet — who cares? The Baby Souls regularly clean drawers, cupboards and the tops of refrigerators. [S/C, 17 October 1973]

Casting:

About the Tao as mother — the Infant Soul is symbiotic.

No and yes. The Casting is not Casting out, but rather Casting into. The Tao is not just the mother, but you know this. The Infant Soul is close, but furthest from the goal. The ladder must be climbed and the Infant [Soul] is aware of this; its closeness comes from this knowledge. Beyond this, the knowledge is not expanded. The Infant Soul is in this way unique and it is as close to its 'mother' as the infant man who wanders to the Astral Plane continually and loses contact immediately. In the Casting, the total awareness is lost, but not the feeling of loss. The Infant Soul then experiences the loss and the closeness simultaneously. The Infant Soul is again unique in this sense of loss and must start the sorting that later becomes the seeking of the Tao. The confusing life of the Mature Soul will, and indeed does, balance this great sense of loss in the Infant [Soul].

The sense of loss is not present in the Mature Soul, and this “heavy” involvement into the life stream will help the Infant [Soul] to learn to seek what it has lost. This is what is meant by balance. [SJC, 08 November 1974]

Illness:

Is there a commonality of Soul Level, Role, Goal, in different types of handicapped people such as deaf, blind, mentally retarded, emotionally retarded, those with learning disabilities, etc.? Are they definable as a group?

Sensory deprivations such as deafness and blindness often are karmic. However, there is much commonality within the emotional disorders. For instance, manic-depressives are always Mature, Emotionally Centered souls. Schizophrenics are Mid-Cycle [Fourth Level] Mature Souls who have ego disintegration without the corresponding spiritual growth. Hyperactive children normally are Moving Centered Mature Souls with Retardation Goals. Specific learning disorders, such as agraphia are sometimes karmic, but this is rare. It normally points to a Mid-Cycle [Fourth Level] Mature Soul who has a Retardation Goal. On the other hand, gross mental retardation is enhanced by bad genes, although this is chosen for growth. The disintegration of the Personality, however false, is not something that the individual can handle without the corresponding liberation of the Essence. Childhood schizophrenia or autism is quite different and should not be compared to the adult psychosis. These children are Infant Souls who have perceived the “not me” as hostile at an extremely early stage, sometimes shortly after birth, or even during actual birth and have subsequently withdrawn. Children who exhibit unwanted hostility, and are subject to loud outbursts and antisocial behavior, are normally Infant Souls of Exalted Roles with Dominant Goals, who also perceive the “not me” as hostile. Emotional disorders occur for the most part during the Mature Cycle and are related to the soul’s perception of those around it, however erroneous that might be. This causes an enormous buildup in guilt and also hostility. We can give you an excellent example of a relatively frail, Intellectually Centered, young child, a Mid-Cycle [Fourth Level] Mature Scholar, born into a family of achievement-oriented Warriors with dominant Goals. The child reacts time and time again with failure. [SJC, 27 December 1973]

Dreaming:

I would like to ask “how” to apply the knowledge to the work I am doing at the hospital and if people’s style of dreaming has in it a clue to their soul.

No, but their ability to recall and describe is. Much of the time spent in “dreaming” is, in reality, time spent on the Astral Plane. The amount of dreaming actually increases as the soul ages and the ability to recall becomes acute in the Mature and Old Cycles. Most souls who have definitely recurring dreams are Mature and Old Souls. Baby Souls dream mundane dreams, as this is the style of their lives. Young Souls dream exciting and often romantic dreams, [in] which they are often the “dragon slayer”. The Mature Souls often dream dreams of violence and death, and many times their dreams are replete with religious symbolism. Old Souls often dream of incidents from their remote past [past lives]. [SJC, 24 January 1974]

Crime:

Is the prison population mostly Baby Souls? The Mature Cycles commit the crimes of passion (murder, etc.)

Old Souls rarely commit violent crime. They simply do not care that much. Infant Souls almost never commit premeditated crimes. Most of their transgressions concern striking back at the hostile environment. Baby Souls often commit group crimes such as the Ku Klux Klan was famous for, and most of their crimes are directed by prejudice. The smart criminals are really Young Souls in the first Cycle. The crimes of passion fall in the later part of this Cycle and in the Mature Cycle. Old Souls are noted for bad checks. [SJC, 06 February 1974]

Choices:

Joan said something about the soul choosing on the Astral Plane.

We would agree with the lady Joan. (It chooses) without interference of maya. The Infant Soul is able to make the choices on the Astral Plane, but the quality of those choices is often poor.

Do some make choices to work out certain things while on the Astral level?

This is agreed upon Astrally. This does not appear as difficult as it becomes on the Physical Plane. The Mature Soul is often one who must complete the parent Pole. Infant Souls are given to Mature Souls for growth.

Who makes the choice?

The Mature Soul often, who must complete the parent Pole [of the Parent–Child Monad]. [SJC, 03 April 1974]

Following are the descriptions of each Soul Age extracted from scattered places in the original Michaelian group transcriptions.

Infant Souls:

What are Infant Souls?

Sarah: Infant Souls perceive their environment as "me and not me" and if "not me" is hostile, they withdraw or get into all sorts of trouble. If everything outside "me" is not okay, they are hostile. Things to the Older Soul are not as big a shock as to the new soul. Everything to them is new and they experience it as a shock.

Infant Souls are often given to Mature Souls for growth.

Given in what way? Are they led to you as children?

The souls between physical lives choose to have this experience. [SJC, 08 September 1973]

We would say a few words on a subject that has not been broached. We feel that you need to know about [it], and perhaps it will give rise to some questions. When the life Cycle is thrown in motion on any given world, it is left alone for many centuries to evolve unmolested and undisturbed. When a dominant species finally stabilizes, we begin to monitor this species. When the animal becomes sufficiently domesticated and is taught basic survival techniques, Infant Souls are cast. The dinosaur did not emerge as the dominant species. Instead, a carnivore, a mammalian, upright ape did. The Infant Souls were not initially cast until the dominant creature had evolved into one where the cerebral capacity was sufficient for learning. [SJC, 24 January 1974]

Baby Souls:

The Baby Soul has such a strong sense of right and wrong, and his opinion of himself is often exalted. [SJC, 18 September 1973]

Most Baby Souls somatize. Any patient who fixates on a particular organ system can usually be categorized immediately. For instance, all elderly ladies with bowel fixations are Baby Souls. Most Baby Souls somatize [have psychosomatic illnesses].

Can you suggest any approach to this problem?

Reassurance is the only route we are aware of, but please make sure there is freedom from real disease. Baby Souls use the courts excessively when their sense of justice has been outrageously insulted. [SJC, 02 October 1973]

The rituals derived from the religions are Good Work. They produce a group high, which is the only way that Baby Souls ever experience a high; that is, vicariously (through others). [SJC, 24 January 1974]

Young Souls:

We cannot reach the Young Souls. They are in charge of your world. [SJC, 08 September 1973]

People with money are Young Souls. That is what their goal is.

It happens because Young Souls are in the majority on your world. They are largely motivated by the desire for material achievement. This is an alienating goal. Young Souls quite often have very literal concepts of "heaven" and "hell". They must experience this [in the afterlife], as they create it [in their imaginations] out of Astral matter. [SJC, 08 September 1973]

Young Souls who lose a child through trauma or illness often seek to replace that child, and in so doing make life miserable for the second child, who does not, of course, replace the lost one. [SJC, 22 September 1973]

Young Souls do not hear the [psychotherapeutic] message and the hypnotist would have to be exceptionally experienced, with much teaching knowledge in order to help a Young Soul. [SJC, 20 November 1973]

Those in the Passion Mode, as Young Souls, often undertake jihad or the holy war. [SJC, 03 April 1974]

Usually, toward the end of the Young Soul Cycle, the choices become better and the soul chooses to review the past with far more thoroughness and attempts to strive toward completion of the Monads. [SJC, 17 April 1974]

The way of peace is far too slow for most Young Souls, and if they are politically involved, they usually temper their mercy with a little blood at the end. [SJC, 19 June 1974]

Young Souls involved with ecology legalization will often feel surges of emotionalism when confronted with a pacific [peaceful], woodland environment. [SJC, 17 September 1974]

Mature Souls:

What is a Mature Soul?

A Mature Soul perceives others as they perceive themselves. Sometimes, this makes living difficult. The Mature Soul is not as open to the occult as the Older Soul. The Mature Soul perceives beauty with a clarity not found

in earlier Cycles. At the end of the Cycle, the Mature Soul begins to perceive truth. This prepares the soul for the search. This Cycle is really fraught with maya, more so than any other, because the perception of the Older Soul begins to emerge, but the understanding does not. The Mature Soul feels all of the hostile vibrations around them. They have a need to remove themselves from this, but are too caught up in the traditional mores to remove themselves entirely. They feel a certain sense of duty that does not dissipate until the transition [to Old Soul] is made. This is why a skilled therapist would be of help in this Cycle. The goal [of reincarnation] does not become clear to other than Older Souls. That is why the penitent orders are almost entirely composed of Mature Souls. They perceive the collective guilt of the world around them and assume that it is they who have sinned. There is no sin, only karma, as there is no evil, only maya. When the Mature Soul perceives the unhappy ones, the desire is to shield the self from the unpleasant vibrations. [SJC, 08 September 1973]

Mature Souls are disturbed by secrets. Mature Souls do not usually “enjoy” life unless they are surrounded by souls in bliss. This is a difficult Cycle. We must emphasize this difficulty. The Mature Soul is beset with many problems, all intrinsic. The only way you can help is to make the environment non-stressful, so that she has sanctuary. The Mature Soul often seeks professional help on its own. [SJC, 18 September 1973]

Mature Souls often torch-burn for their entire lives. [SJC, 22 September 1973]

You failed in your perception of Mature Souls in the throes of an emotional crisis. This can be mistaken for the drive and vigor of the Young Soul. [SJC, 08 November 1973]

Not all Mature Souls are troubled. Some are quite creative within a nurturing environment, with avoidance of stress and hostility in the family members. [SJC, 27 December 1973]

Usually, the Mature Soul at that point seeks therapy. Whether this is effective depends upon the skill of the therapist. The same goes for the skill of the teacher in the school such as this. [SJC, 08 May 1974]

In the Mature Cycle, there is acute perception of the veil that lies between the real and artificial space, and as never before, the longing to penetrate this veil and go beyond the [physical] senses to [intuitively] glimpse the pan-dimensional. To know that you are not alone in the void, you must walk out on the thin ice, and that way test the physical universe and its response to your plea. Most Mature Souls feel this, and in some way translate it into dreams of incredible strength and strange beauty. Not many, unfortunately, retain the memory of these dreams or question its meaning. The hallmark of the Mature Soul is the ability to perceive others as they perceive themselves. [SJC, 08 February 1975]

Old Souls

All Old Souls have this [ability to become an Adept] within their grasp. Whether or not it is achieved depends upon the soul's ability to burn karmas rapidly, and then pursue the [spiritual] path. [SJC, 26 August 1973]

[Werner Erhard] does have a workable system for Older Souls. Older Souls are capable of helping each other. In this [Old Soul] Cycle, the psychological becomes philosophical and this is the approach needed. This is why you all discovered Gurdjieff. [SJC, 04 September 1973]

All Old Souls see the Synthesis. [SJC, 08 September 1973]

The knowledge of reincarnation comes in some way to all Old Souls. Prior to that, it is only a matter of chance, such as birth in a country such as India where this is the accepted theology. [SJC, 22 September 1973]

Depression, by the way, is one of the only neurotic manifestations left to the Old Soul. Even Jesus felt it. [SJC, 02 October 1973]

You do not feel the desire to seek the remaining Fragments of your Entity until the last physical Cycle [Old Soul Age]. Then at that time, there is almost a compulsion. You do not always know why, but you always do seek. Kurt Vonnegut is an Old Soul who knows this dimly, but does not know the reason. [He] does know the thirst and he has come close, very close in his writing. He feels the compulsion but does not understand the reasons for it. He has come close several times in his fictional works. [SJC, 06 October 1973]

If we have led you to think that being an Old Soul means being on the gravy train, that is your misinterpretation. It is probably the most difficult [Cycle] of all. The only thing that makes it better is your own readiness to stand apart from the mainstream and begin to verify. This, of course, makes you even odder than ever. [SJC, 06 October 1973]

When Carl Jung described the collective consciousness, he was describing his own apprehension of the collective Fragments residing in his body. He was describing a direct confrontation with his own soul. This has

become known popularly as the subconscious, simply through misunderstanding. Through the ages, there have been Old Souls making this confrontation and attempting to describe it. He came closer than most Westerners. Mysticism has never been a compelling force in Western philosophy. [SJC, 08 October 1973]

None other than Old Souls normally have an affinity for all living things. The perceptions of children are surprisingly keen. Abused and troubled children often know where to find an Old Soul. Children feel much more acutely than adults. This can be either positive or negative. [SJC, 13 October 1973]

Most Old Souls are rather sloppy. The tendency toward simplicity is Good Work; being a menace to public health is not. Sometimes the casualness provides an excuse to vegetate. [SJC, 10 November 1973]

What is the purpose of my searching? I have had this questioning mind since I was a small child.

The seeking, Edgar, comes about without your knowledge or necessarily your consent. The seeking usually starts actively when the transition between Mature and Old Soul take place. Those who seek are afflicted with an uncontrollable restlessness that will not subside until they have searched and found a cadre. [SJC, 31 December 1973]

Old Souls [such as yourself] do not normally incur heavy karma. They know better. [SJC, 24 January 1974]

Old Souls do not choose Baby Souls for parents. [SJC, 20 February 1974]

If the Old Soul pursues anything, he normally has some successes. [SJC, 10 March 1974]

Few Old Souls are super parents. Most are negligent [toward] children. [SJC, 03 April 1974]

Prejudice is cultural and does not always dissolve in the Old Soul Cycle, although it is usually not manifested aggressively. [SJC, 15 May 1974]

Does cowardliness have anything to do with Old Souls?

Not much. Some Old Souls have 'yellow streaks'. This does not necessarily mean that they will be cowardly, just very cautious. [SJC, 15 May 1974]

Debts of great consequence are rare in Old Souls. [SJC, 07 July 1974]

When you strip down to the Old Soul's perceptions of others — that is, as a part of something and make note of that "a part" — only a minute part of something greater that includes self. [SJC, 14 September 1974]

If you meet with extremely Old Souls in Exalted Roles, you are certain to notice that their goals seem no longer earth-bound and temporal, and there is a steady increase in otherworldliness in their behavior. Sometimes, this succeeds in setting them completely apart from the mainstream. It is unusual for these Exalted ancients not to seek some type of esoteric teaching. Many devote their entire lives to this pursuit and their capacity for dedication is very great. [SJC, 01 October 1974]

Transcendental Souls

The Transcendental Soul has manifested through Socrates, Zarathustra, through Muhammed, and through Mohandas Gandhi. The High Causal body [Transcendental Soul] has no attachment for the Physical Plane. [SJC, 18 September 1973]

The Transcendental Soul displaces an Older Soul when it manifests. [SJC, 02 October, 1973]

There was discussion about the Transcendental and Infinite Souls, and their place on the reincarnational Cycle; about the possibility of the Transcendental Soul manifesting through Robert [Burton], etc.

That is oversimplification. The Transcendental Soul is only such when it is manifest on the Physical Plane, as is the Infinite Soul. The high Causal body [Transcendental Soul] is capable of displacing many souls at once. This will occur within the next decade. Many must sit at the feet of living masters. You are now living in a large, complex society. A Jewish carpenter [Jesus] would hardly be apropos.

Will he be a Russian?

The high Mental body will manifest. Look around you; do you not think that this is necessary? There is social and political unrest, internecine [mutually destructive] and interracial wars, religious schism — all existing simultaneously in a powder keg of nuclear power. The manifestation will be a very different type. The problems are not so different as they are more dangerous. [SJC, 08 September 1973]

Infinite Souls

The Infinite Soul manifested through the physical forms of Lao Tsu, Sri Krishna, Siddhartha Gautama and Jesus — no others. [SJC, September 18, 1973]

There has been some significant difference of opinion, and clarification, and evolution in understanding in regard to these seven Ages after the original revelation; Chapter 4M in Part Four, “The Seven Soul Ages”, is dedicated to the subject.

Levels

Within each Soul Age there are seven Levels. We know this from channeling subsequent to the original Michaelian group. However, this was never explicitly stated in the original Michaelian group transcriptions that have become generally available; it was implied. A person’s Level was given nearly every time that a person’s Overleaves were obtained. Only First through Seventh Levels were ever mentioned. Sometimes the word “final” was used, apparently indicating the Seventh Level. Sometimes the Fourth Level was referred to as “Mid-Cycle”. This word “mid” implies that there were “lower” and “earlier” Levels (First through Third) and “higher” and “later” Levels (Fifth through Seventh) — the same words used with the seven Ages and the seven planes. Some references to Levels explicitly use the words “lower” and “earlier”, and “higher” and “later”. Thus, during the original Michaelian group, the Levels were understood to have Dialectic Attributes, the same condition as the other Overleaves.

But in all those dozens and scores of personality profiles, there was never any description of what the Levels were like. Descriptions were not given until *Messages from Michael* in 1979, page 82. Perhaps Quinn Yarbrow asked for this information in one of the special sessions she had with Sarah Chambers during the writing phase of *MFM*. All we ever see is words to the effect that “so and so is a [First to Seventh] Level something or other”, but what it was like to be at that Level was not revealed.

The word Level as applied to distinct stages within the Soul Ages first appeared in the block of channeling about Ages that apparently occurred between the sessions of 21 and 26 August 1973, noted in the previous section:

The Old Soul is casual about sex in the earlier Levels because erotic love begins to lose its charm. In the final Level, the Old Soul often does not participate for lack of purpose (sex adds nothing to its life). [S/C, ~23 August 1973]

The name Level next appeared a couple of weeks later:

Alice: How old a soul am I?

Alice is a Second Level Older Soul. [S/C, 04 September 1973]

Either the revelation about the existence of Levels was given in the original Michaelian group channeling that did not find its way to the Center for Michael Teachings, Inc., or the original Michaelian group members were so accustomed to the concept of Levels from the Gurdjieffian teachings (e.g. Level of Being) that they did not think to ask for an explanation. (The concept of seven levels within each plane was not introduced until the session of 18 September 1973, unless they were already familiar with that idea from Theosophy.)

To elaborate on what was said above, besides the numbering, the only other distinction about the Levels that we find in the original Michaelian group transcriptions is that there were “early” Levels (such as at their first appearance above) and “late” Levels, and a “mid” Level. Sometimes the Seventh Level is referred to as the “final” or “last” Level. Sometimes the Fourth Level is referred to as “mid”. Revelations subsequent to the original Michaelian group — the “Michael Math” chapter of *More Messages from Michael* (1986) — indicate that the Levels have Dialectic and Axial Attributes according to the Law of Three and the Law of Seven. Hence the pattern is Ordinal and Cardinal triads on either side of the Neutral in the middle of the Septenary. This is discussed in detail in two chapters in Part Four, Chapter 4K, “The Names of the Levels”, and Chapter 4L, “The Mid-Cycle Discrepancy”.

Roles

After discussing Soul Age with the Michaels for four sessions, during several subsequent sessions there was a run-up to the revelation about the next Overleaf, and then other Overleaves beyond that:

All of a sudden, we’re having this huge body of information about souls [Ages] and it must be important, and I would like an overview. Is this information going to be practical to me? Can I use it? Why this topic?

This [Soul Age] is another Overleaf [in addition to Center/Body Type] and integration must take place before you are able to perceive the Synthesis, which, of course, must precede perception of the Tao. Yes, it can be of great value to you. Body Typing answers some questions. This [information about Soul Age] answers still

another set of questions. This is a broader Overleaf [than Center/Body Type], and there are more [Overleaves]. [SJC, 18 September 1973]

The first occurrence of the word “Role” — the second Overleaf revealed by the Michaels themselves — occurred two months after the Michaels’ first appearance:

I would like to know what the nature of the next Overleaf is?

We were hoping to tie those you already have [Center/Body Type, Age, Chief Feature] together before going on. However, there are four more [Role, Goal, Attitude, Mode] influences [Overleaves] that come into play and determine the roles that are chosen and how the actors perform in them. There are seven major life Roles. [SJC, 17 October 73]

There is a need to explain the Overleaf categories that I show in brackets in the quoted passage above. At this stage in the original Michaelian group transcriptions, there is doubt about the total quantity and the identification of Overleaf categories. What is not in doubt is that when the “final” Overleaf category, Mode, was revealed on 03 April 1974, it was said to be the “seventh” (see below). What is in doubt (at this point in the narrative) is whether Body Type is an Overleaf category. A section on the subject of Centers in Chapter 4C in Part Four, “Which Trait Septenaries are Overleaves?”, reveals that the Michaels counted Centers and Body Types as one Overleaf category. (That might seem surprising to some readers, but I explain it in that section of that chapter.) The Chief Features were discussed extensively starting in late September and continuing into mid-October, before the discussion of Roles began; however, they were not officially added to the list of seven Overleaf categories until 27 February 1974 — see section below. That makes three Overleaf categories revealed at this point in the narrative: Center/Body Type, Chief Feature, and Age. The remaining four were Role, Goal, Attitude, and Mode, which were revealed at approximately one-month intervals.

With that numerical accounting settled, we can now move on to the narrative of the revelation of Roles.

Dick: The question I have concerns alchemy. This past week I became aware that there is a quality in people that is beyond Body Types and soul Cycles and has to do with coarseness and refinement, and as I understand it this has to do with a metal, either gold, silver, copper, or lead. The reason that I saw this is because I have so many coarse and unrefined patients, who are probably people of lead.

The difference you perceive pertains to the next major Overleaf, that of Roles. [SJC, 20 October 1973]

This comment by the Michaels explicitly states that Roles are an Overleaf category, but students who did not have access to the original Michaelian group transcriptions have come to doubt it for “reasons”; refer to chapter 4C in Part Four, “Which Trait Septenaries are Overleaves?”

This comment by the Michaels led to speculation about what these Roles might be:

Alice: Is there anything that he can say about the fineness or coarseness of people?

Dick: He [Michael] says that has to do with the next Overleaf. The past week, I’ve had the feeling that I’m a doctor for “slaves”. I know that they are not literally slaves, but this is what kept popping into my mind: they should be slaves. And I had this one “warrior” — just spectacular. He had this cold, intent look in his eyes and he was a warrior. I just sensed that he was. You know when people were captured, there were obviously all kinds of people and they all became slaves. You can’t say that a person is a slave just because he is coarse.

Sarah: I wish he’d tell us about the Roles now. He keeps mentioning them.

Dick: Let’s see if we’re smart enough to figure it out. We have one of them (Slave) and I’m sure there’s Warrior. There must be a Scholar. I don’t know if I’m ready to ask for them or not. [SJC, 20 October 1973]

So here one of the members speculates about the Roles Overleaf category. He guessed three of them correctly: Slave, Warrior, and Scholar. There were subsequently objections to the word Slave, as we will address at the end of this section.

Dick: I would like to know if part of the discomfiture Richard and I have is due to our Roles?

Yes, the Roles you chose are no longer met in the professions you follow. There was a time when medicine was an art.

Dick: Well, is my Role as an artist?

As an Artisan, yes. This [Role] includes all art forms. [SJC, 20 October 1973]

We’ve been given only three Roles so far: Warrior, Artisan, and Slave.

The other Roles are: Scholar, Sage, Priest, King. [SJC, 23 October 1973]

Could we ask for their definition of his Role of Sage?

The Sage accumulates knowledge like a sea sponge. The Sage is normally an excellent extemporaneous orator and wishes to share all knowledge acquired with all those within hailing distance.

How does the Role of Artisan apply to me?

You can bring a great deal of creative talent to all that you do, but you do not do this consistently. You need time to yourself alone to indulge in fanciful activity to bring this out. You are right about the music. This could be a great avenue. The Artisan brings to life freshness of approach and originality. The true Sage brings wisdom. In this [American] society, the predominating Roles are Artisan and Warrior. The next time you [medically] examine a downtrodden, middle age female with lifeless eyes, dull hair, soft voice, dumpy clothes, [and] a tyrant for a husband, think "Slave".

I think I know [what the essence of Artisan is]. It's one who makes something for the good of all or does something creative for social good.

At a much deeper level, this includes all services performed for the good of mankind. These services include the healing arts and all forms of self-expression where a tangible result is produced, either in the form of a material monument or the more intangible values, such as health. [SJC, 23 October 1973]

The date and circumstances of the following transmission are unknown. It is not a compilation from other sessions in our possession. It was found in the edited compilation of the 1973 sessions made by a member of the original Michaelian group. In that document, it was placed inside the October 20 session — when Roles were first mentioned. However, it was not part of the full transcript of that session, which we have. It fits best here, after the October 23 session, because the names of all the Roles were given therein.

There are seven major Roles in Essence. These are chosen at the time the Entity is first born or cast from the Tao and followed throughout. It is possible to experience all of life within the confines of these Roles. They are: Slave, Warrior, Artisan, Scholar, Sage, Priest and King.

The Priest is the Slave exalted. These Roles express themselves in service to mankind: humanitarian ideals. In the Priest, there is a sense of God-consciousness, otherworldliness. Physician can be in Essence for either Slaves or Priests, as can social work, nursing and the clergy.

The Sage is the Artisan exalted. These Roles manifest through self-expression. Artisans bring to life freshness and originality; Sages [bring] innate wisdom and sagacity.

The King is the Warrior exalted. These Roles express themselves through leadership and the ability to influence motivation. The King takes charge through knowledge and inherent power; the Warrior [takes charge] through an instinctive drive.

The Scholar is an intermediate Role. He is an observer rather than a participant. All of life is vicarious rather than experiential, regardless of the cycle or gender of the soul. No Scholar will ever be "gushy", no matter how young a soul. Enthusiasm can be genuine, but will be subdued. All reactions are low key: grief, joy, pain, pleasure. The Old Scholar is detached, aloof, and often arrogantly intellectual. [undated, late October 1973]

Notice that the Dialectic Attributes are noted in the text above, with Priest, Sage, and King being Exalted, making Server, Artisan, and Warrior to be Ordinal; The Scholar is herein referred to as "Intermediate", obviously corresponding to the Neutral Attribute, always placed in the middle of the Septenary. The Dialectic arrangement was confirmed later:

With the seven Roles, there are three leadership Roles. [Sage, Priest, King] [SJC, 16 December 1973]

Of all the Roles, is there one Role that predominates?

In this [American] society, the predominating Roles are Artisan and Warrior. [SJC, 23 October 1973]

There was some repetition and also some expansion of descriptions in a later session:

I would like a definition of any Role and how it is assigned.

It is not assigned. Nothing is — all is chosen.

The Slave is a service role in a menial sense. However, it is possible to experience all of life within this framework. The Slave will always look rather woebegone regardless of station in life and will appear poor regardless of material wealth. The manifested Slave makes a good but busy host as they worry about the comforts of those around. The Slave in Essence identifies with the wrongs of humanity and tries to bring comfort in a material sense to many.

The Priest is the Slave exalted. The Priest is born with a sense of God-consciousness or 'other worldliness'. The Priest in Essence chooses a life role where it is possible to bring comfort to many in a spiritual sense.

How is Role chosen?

Knowledge of all Essence Roles is accessible to the un-fragmented Entity. This sometimes results in a hasty choice, but regardless of this haste, it is always possible to experience all of life in each of these Roles.

The Warrior is a leadership Role. The Warrior leads instinctively. There is an inner drive to lead. The Warrior is purposeful in voice and action, often powerful physically even though small in stature.

The King is the Warrior exalted. These souls lead through inner knowledge that they were meant to lead. They, like the Warriors, are regal in appearance regardless of size. The King commands your interest when he walks in the room. The manifested King is always the dominant partner in any relationship, whether sexual or professional, as is the manifested Warrior. This results in many divorces and other broken contracts in early middle age for both [at the time of the Fourth Life-Stage]. [SJC, 15 November 1973]

Compatibility in relationships is very often affected by the Dialectic Attributes of Roles:

If both are primarily in Essence, then two with the same Role are most compatible and there is much cooperation. Many do well if the Exalted [Cardinal] Roles are mated with their counterparts in the Ordinal Roles. Scholars do badly as a general rule in the interpersonal relationships, but sometimes are fairly tranquil with Priests and Warriors. [SJC, 16 December 1973]

There is a natural affinity for the Ordinal and Exalted Roles: i.e., Sages and Artisans are generally attracted to one another, as are Priests and Slaves, Warriors and Kings. These Roles naturally complement each other and good teamwork can result. [SJC, 03 January 1974]

Note also that the sequence of revelation of the Roles was first noted in the text as Slave > Warrior > Scholar > Artisan > Sage > Priest > King. When the Michaels first listed them together, they were in this order: Slave > Warrior > Artisan > Scholar > Sage > Priest > King. Neither of these sequences were completely in accordance with the Natural Sequence, which I define as, Warrior > Server > Artisan > Scholar > Sage > Priest > King. Refer to my book *The Tao of Cosmogony*, which is all about the Natural Sequence.

Another way, other than Dialectic Attributes, that the Roles have attributes was revealed in this Q&A exchange:

The Warriors, Scholars, Kings, and Sages are masculine Roles.

Then Priests, Artisans and Slaves are feminine?

Yes. [SJC, 22 November 1973]

No reason was given, here or elsewhere, for the assignment of masculine and feminine attributes that do not align with the Dialectic Attributes, but to me it seems to be more *cultural* than structural, the Dialectic Attributes being structural.

Question about procrastination.

This is usually the major part of friction for Saturnine individuals and also with all but Priests, Slaves, Warriors and Kings. They cannot procrastinate, as it goes against their Essence more than other Roles. Scholars, Sages and Artisans do not hesitate to put off things indefinitely, in hopes that some miraculous solution will suddenly appear all by itself, and then this Saturnine creature can just sit back and wait for the '[mill] wheels of the gods to grind'. [SJC, 14 December 1973]

Refer to >https://en.wikipedia.org/wiki/Mills_of_God< for an explanation of this allusion. As a Scholar–Artisan, I can validate the truth of the propensity for these Roles to wait for God to take care of things.

Do the various Roles have influence on the manner in which Goals are acted out. For example, does a Priest pursue the Goal of Acceptance in the same way a King in Acceptance would?

There is a marked difference. For instance, Samuel Goldwyn was a King in Acceptance.

The Priest in Acceptance seeks to provide all those around him with a modicum of spiritual comfort. Most of the time, this comes out as sympathy in the lower Cycles.

The King in Acceptance makes those around him content by providing some form of excitement and a display of leadership that is for the most part "display" in the early Cycles.

Norman Vincent Peale [author of the book *The Power of Positive Thinking*] was a Priest in Acceptance.

Could you capsulize on various Roles and how they approach life?

Yes. Both Artisan and Sage approach life artistically and with much innovation and originality, sometimes whimsically, the Artisan manually and the Sage verbally, the Artisan through instinct and the Sage through innate wisdom.

The Warrior approaches life with vigor, as does the King, both with tremendous vitality — not much analysis but much need to forge ahead.

The King manifests a tremendous need to lead others. The Warrior, while often an excellent leader because of the instinctive drive, can be a solitary fighter for a cause. We almost hate to say that the Warrior faces life combatively, but that is essentially valid.

Both the Priest and the Slave face life in a servile manner, the Slave with a desire to wait upon man, the Priest with the drive to wait upon the gods. Both may manifest this as tireless service to mankind.

Can you compare a King in lower Cycles [younger Soul Ages] to that of one in a higher Cycle?

The man Samuel Goldwyn was a second level Young King. The Young King is usually "flashy". The Old King regardless of Goal is usually known for altruism and excellence in leadership, often magnanimous and with a readily discernible aura of greatness. [SJC, 20 February 1974]

How does Bacchus, the god of wine, fit into Eleusinian mysteries?

It has been said by us before that rituals unify and bring together many who otherwise would not be able to participate. The same goes for festivals. They provide an excellent opportunity to play the fool in a controlled, safe environment, which is necessary for all souls in Ordinal Goals and Roles. Sages and Priests normally need no special invitations to be hams, but the same is not true for many Artisans and Warriors. Many Artisans are essentially nonverbal, except for those few who are like you, Dick, [who are] Intellectually Centered. Warriors fear the loss of respect that accompanies the loss of dignity. Timid souls often blossom during festivals. This was known in the ancient times, more so than today. The Bacchanalian cults arose from the celebration of the harvest and were sponsored at first by Attic vintners. This was so much fun that the cults spread and took on additional significance. There is nothing dull about spiritual growth. The need is to become more joyous and expansive, not more somber and introverted. [SJC, 10 January 1974]

Is DL a Warrior or a King?

There is a certain aura of noble tranquility present in Kings that is notably lacking in Warriors. The King commands respect by his presence alone, the Warrior often by force of personality. Warriors are generally much more loud; Kings normally speak softly.

This man has a regal bearing, but it is his dynamic personality that attracts. The followers of Kings are loyal to a great degree and it does not depend usually on their agreement with the cause. Many who followed Alexander [the Great] to battle did not agree with him, but would have followed him into exile just as willingly. Warriors can only lead as long as their cause is a popular one. [SJC, 10 January 1974]

The Kings have always picked out the enemy, the Scholars planned the siege and the Warriors then have gone in with the action. [SJC, 13 February 1974]

Sexuality is interesting and, in itself, presents many contradictions and paradoxes. For instance, most female Kings spend a lifetime searching for the ultimate sexual experience, most of the time feeling a sharp post-orgasmic sadness due to the unfulfilled expectations. Male Priests and some female Priests must attach great emotional significance to the sexual act or feel somehow cheated. It must "mean" something to them. Most female Sages must be the initiators or they are often unsatisfied by even the most virile male. Often, the dissatisfaction manifests in bitchiness. [SJC, 17 March 1974]

Could we have an interpretation of the [Jesus] parable about the man carrying a stone and asking for help and having to carry the stone twice as far? I can see a Slave saying, "Yes, I'll carry it", a King saying, "Carry it yourself"; a man in Power would hit him, etc. Could we have a comment on this parable in relation to Roles?

Humility, when coming from an enlightened viewpoint, can enable even a Young King to go the extra mile. Even the Indians of this country [Native Americans] espoused this philosophy before the coming of the white man to this continent and they were, for the most part, Mature Warriors and Artisans with some Mature and Old Priests intermingled. This is a lesson to be learned, as are all of the others.

Yes, it does take some longer to learn this [humility service] than others. Usually, the Roles of Warriors, Kings, and Sages are among the last to learn this and must go through a life in Acceptance on the Old Cycle before there is even a glimmer of the true meaning of humility. It is only when you can make carrying the rock meaningless that you can carry the rock without hostility. As long as carrying the rock evokes emotion, then it will be difficult for you to carry it in the dispassionate manner that true humility requires. [SJC, 17 April 1974]

Is it the egotism of the Intellectual Center not to like housework or is it a cultural thing?

This has little to do with culture, surprising enough. The Exalted [Cardinal] Roles [Sage, Priest, King] find mundane chores distasteful, particularly those not in the Moving Center. The Ordinal Roles [Warrior, Slave, Artisan] accept them in more grace, but there again, they are often preferred by Warriors and Scholars simply because they point to efficiency and therefore to winning. [SJC, 17 September 1974]

[Presumed question about the professions that the Roles might choose.]

Priests who choose to be editors use this as their pulpit much of the time and gather great satisfaction from protecting the public from the evils of bad literature.

Scholars rarely pursue this field of endeavor, even though it is they who could provide the advice and sound criticism that would help those who write to promulgate their messages.

Warriors almost never pursue this and they would also do well.

Young [Soul Age] Priests and Sages often scurry into those fields that provide the most opportunity for censorship — this more so in the case of Priests. It is more a case of retardation of careers with regard to Sages. Young [Soul Age] Sages often become theatrical entrepreneurs and get their “jollies” by destroying other Sages on their way up. Again, this is not conscious. Rarely do they decide to destroy a career or reject a good book. They do it instinctively as a mechanism for keeping the Overleaves in charge. There is rarely enmity involved.

Most managers, agents and the like who are even moderately successful are either Warriors, Kings, or Scholars [the “masculine” Roles]. No other Role provides the tenacity and drive for managing that these do.

The Artisan mystique forbids most of the phony enthusiasm that all new inductees feel when face to face with something that at once mystifies them and at the same time defies their type of logic and causes much skepticism to arise, even in the most flagrant Idealist. The Artisan often prefers to test and choose before he commits himself even to the questioning. Artisans often feel inadequate in the face of verbal exuberance. This inadequacy will be read as contempt even for the Fragment itself. It will feel that it is contemptuous, while it is really a bit envious, but it would be most dissatisfied to find itself in the position of having to be bright and glib and phony after a lifetime of contemplation of vivid imagery that constitutes its true Essence makeup.

[Presumed question about the Roles in Essence versus Personality]

Please remember that the Role is in Essence, not in Personality. All the other Overleaves [other than Role] are in Personality. Only the Role gives you a glimpse of the Essence. When the Fragment is pursuing a more Essence-related life, the frustrations therein are likely to be more related to Chief Feature than those awesome frustrations that arise when a Fragment pursues a task totally out of Essence.

Your culture has placed intuition very low on its list of priorities. Therefore, the artist who must operate solely by intuition cannot expect the adulation of the crowds. True artists who express the Logos in their works do, however, derive the satisfaction of having done so.

Do not confuse the Role [of] Artisan with the life role of artist, even though they often dovetail. Ideally, Artisans would pursue creative endeavors, but this is certainly not [always] the case. Most musicians for instance are Scholars and most soloists are Kings and Sages. Most successful writers are Scholars, Warriors and Slaves, except in the case of sacred literature of a moralistic bent, which is mostly drivel and composed by Young [Soul Age] Priests on a crusade. Most painters and sculptors are, however, Artisans. This solitary form of creative expression just does not appeal to the more verbal Roles. [SJC, 01 October 1977]

Before moving on to the next Overleaf revealed to the original Michaelian group, one other item of business regarding Roles will be addressed. That is the matter of the name of the Role originally named Slave. A few pages back you find how this name came about: it was the brainchild of one of the members of the original Michaelian group. Subsequent Michaelian groups preferred to change the name to Server, not knowing — because the transcriptions were not publicly available until the mid-1990s — that the Michaels suggested that very name during the original Michaelian group:

Would it not be a good idea to have a different name than Slave for this Role?

Do you approve of “Servers”? [SJC, 10 January 1974]

The Yarbrow contingent of the Michaelian teachings continues to prefer the word Slave, but the non-Yarbrow contingent has adopted the suggested change.

Other comments about the seven Roles were extracted from the original Michaelian group transcriptions as follows:

Warrior Role:

There seems to be a conflict of my [Warrior] Role and my present state of work. Am I in the wrong thing professionally?

Your [Warrior] Essence would be more at peace in a leadership role, yes. You dislike being subordinate. Being self-employed has always been your role before. Warriors do not as a rule accelerate [spiritually] rapidly. The

Warriors, Scholars, Kings, and Sages are masculine Roles. You [a Warrior] do not like being female either. [SJC, 22 November 1973]

Warriors find the [spiritual] “path” especially steep and rocky. [SJC, 29 November 1973]

Having your Role manifest and searching for enlightenment are quite different. Baby Warriors do not search [spiritually] but they do manifest [their Role]. [SJC, 20 December 1973]

This lady is Intellectually Centered — hard to detect in Young Warriors. [SJC, 25 December 1973]

Do Warriors who incarnate in females sometimes have bodily qualities of men?

Most chose circumstances that will give strong bodies, natural inclinations such as outdoors activities and the rest. We know of no Dominant lady Warriors who are frail. [SJC, 30 December 1973]

Is it possible for a Warrior [like me] to do psychotherapy in Essence?

It is usually not possible. [SJC, 22 January 1974]

What is in Essence for Warriors besides fighting?

Many positions involving administrations and leadership. Even supervisory positions in public recreation areas. We know of many Mature and Old Warriors in this country now working as park rangers and their Essences are not bored. [SJC, 05 June 1974]

We did not say that administrative positions were the only course of action open to Warriors. Most Old and Mature Warriors have had their fill of that type of hustle and bustle. Intellectually Centered Warriors make fine tacticians, planners, [and] administrators. [SJC, 10 July 1974]

Server Role:

I would have guessed Slaves — workers. (Discussion as to what was meant by “Slave” led to the next comment.)

The next time you [medically] examine a downtrodden, middle age female with lifeless eyes, dull hair, soft voice, dumpy clothes, [and] a tyrant for a husband, think “Slave”. [SJC, 23 October 1973]

Could we have a comment on Slave Roles?

Their purpose is to serve their master. If they change masters, they will only find another. In a master-slave relationship, the master does not always have to be a person. It can be the church or humanity at large. One way or another, they will serve. [SJC, 10 November 1973]

Particularly devoted parents are usually [Slaves]. [SJC, 10 November 1973]

Your [Slave] Role demands that you supervise the physical needs of many and thus satisfy it fully. [SJC, 28 September 1974]

As regards the Role of Slave, why associate this with weakness? There is weakness only in the connotations that your society has mistakenly given to the word. There is no inborn weakness in the Role. Being sold into slavery has nothing to do with the Role of Slave, as given in this teaching. All of you here present have experienced bondage.... [SJC, 30 January 1975]

Artisan Role:

Well, is my Role as an artist?

As an Artisan, yes. This [Role] includes all art forms. [SJC, 20 October 1973]

How does the Role of Artisan apply to me?

You can bring a great deal of creative talent to all that you do, but you do not do this consistently. You need time to yourself alone to indulge in fanciful activity to bring this out. You are right about the music. This could be a great avenue. [SJC, 23 October 1973]

What does Artisan mean?

I think I know. It's one who makes something for the good of all or does something creative for social good.

At a much deeper level, this includes all services performed for the good of mankind. These services include the healing arts and all forms of self-expression where a tangible result is produced, either in the form of a material monument or the more intangible values, such as health. [SJC, 23 October 1973]

The Artisan brings to life freshness of approach and originality. [SJC, 23 October 1973]

No, in spite of your Chief Feature [Self-Deprecation], you are a true Artisan and could express this from Essence either through music or through many media. [SJC, 23 October 1973]

Is it a general principle that female Artisans do not relate well with males?

No. Female Artisans are far more equipped to relate to males than male Artisans are able to relate to females. [SJC, 10 March 1974]

Artists [Artisans] have a marked tendency to seek this form of communication, of course, more so than the other Roles; although Kings and Warriors also see the possibilities, but more in the sense of control than of inter-relating. In other words, the Artisan seeks to communicate non-verbally because he finds other forms of communication incomplete and unsatisfactory. The Warrior and King often see nonverbal communication as a means to control others. [SJC, 21 October 1977]

Scholar Role:

Scholars do badly as a general rule in the interpersonal relationships, but sometimes are fairly tranquil with Priests and Warriors. [SJC, 16 December 1973]

May we have the definition of Scholar?

We have given this but we will repeat. This is an intermediate Role where reason and logic are the foundations upon which life is built. We did not say that Scholars were emotionally bereft, just a little more discreet about displaying. Edgar and Ellis were both born into emotional cultural environments and both display more emotionality than the average Scholar, but still do not approach the sheer emotional extravagance of other Roles such as Priests and Sages. [SJC, 15 November 1973]

Scholars do not like being female and do not choose this often. [SJC, 22 November 1973]

Scholars sometimes have difficulty expressing themselves in an erudite fashion. The knowledge is there but there is a misconnection between cerebrum and vocal cords. [SJC, 13 December 1973]

Most Scholars have little regard for emotional entanglements, unless they happen to be Emotionally Centered. Most Scholars would prefer not to be bothered with the responsibility that goes along with these intrigues. [SJC, 27 December 1973]

Scholars do not usually like to work and will prostitute themselves in various ways for the quick kill in order to leave time for their own solitary pursuits. [SJC, 27 December 1973]

The thirst for pure data accumulation is almost insatiable in the older Scholar. [SJC, 31 December 1973]

Is Michael aware of something I should be asking?

Yes. We are in contact with a great deal of information that will no doubt "blow your mind". One of the obstacles for you now is your Impatience. This is one thing that Scholars have in common. The [mill] wheels of the gods do not grind fast enough. [SJC, 31 December 1973]

Concerning Sarah being a Scholar and yet having an affinity for Warriors.

There is a natural affinity between the Scholars and the Warriors. This has been always. The Scholars have always mapped out the action and have shown conspicuous valor on all battle fields. [SJC, 13 February 1974]

Intellectually Centered Scholars spend their lives gathering data with usually no more of a goal than to acquire knowledge. Most Moving Centered souls manifest their intelligence in practical "doing" ways. If the [Moving Centered] Scholars gather facts, it is toward a purpose, such as writing a book, proving a hypothesis, etc. [SJC, 10 July 1974]

Who does the Scholar seek? The nearest Scholar?

All seek to exalt their Roles to the nearest power.

The nearest power?

The one with the closest affinity in the Exalted Roles is sought by the Balanced soul with an Ordinal Role. Since the Scholar does not have a particular affinity for any of the Exalted Roles, the seeking, like the Role itself, is peculiar to this Role. This is a neutral, genderless Role. As you already know, coupled with other genderless Overleaves, this can be an excellent platform from which to begin the search; but often this very genderlessness causes multiple diversions into more exotic pursuits before the goal is reached. [SJC, 01 October 1974]

Most Scholars do retreat from intimacy.... [SJC, 01 February 1975]

Sage Role:

Could we ask for their definition of his Role of Sage?

The Sage accumulates knowledge like a sea sponge. The Sage is normally an excellent extemporaneous orator and wishes to share all knowledge acquired with all those within hailing distance. [SJC, 23 October 1973]

The true Sage brings wisdom. [SJC, 23 October 1973]

Newly recovered alcoholic living in my home: Mature Sage or Priest in Submission?

Many, yes, do have this [alcoholism] problem, sometimes due to the extremely false facade of the life they lead on stage or as a “famous personage”. The alienation again drives them into an escape route that often ends in degradation.

Sages, because of their flair for the dramatic, usually at one time or another, choose this type of life [alcoholism]. [SJC, 19 June 1974]

... the Intellectually Centered Sage is usually extremely erudite. For instance, Dag Hammarskjöld and Abba Eban are examples of this. The “golden-voiced orator”, Emotionally Centered Sages, often express their intelligence on the [theatrical] stage. [SJC, 10 July 1974]

Priest Role:

No more descriptions of the Priest Role were found in the original Michaelian group transcriptions than comments quoted above.

King Role:

The King is valuable for attracting and holding many subjects [in a group]. [SJC, 27 October 1973]

Kings do not like being females; Scholars do not, either. [SJC, 10 November, 1973]

There is something pathetic about a King in Retardation. It reminds one of a peacock who has been in a hailstorm. [SJC, 30 December 1973]

The Kings have always picked out the enemy, the Scholars planned the siege, and the Warriors then have gone in with the action. [SJC, 13 February 1974]

An Old King in a Power Mode could be a great motivator for a group. [SJC, 03 April 1974]

The King [Role] often gives the illusion of Power Mode, especially when young. [SJC, 19 November 1974]

Refer to Chapter 1F in Part One, “The Seven Temperaments”, for the Theosophical precursor to the seven Roles. The similarity is undeniable and remarkable.

Goals

The next Overleaf to be revealed was called Goals. It was first mentioned about one week before the seven Goals were named, and there was a run-up to their full revelation.

We have discussed Souls [Ages] and Roles. Next, we discuss Goals, but not tonight. We are speaking of life Goals, not those goals which immediately facilitate the upward climb [of spiritual evolution]. [SJC, 16 December 1973]

Then in the next session, there was this Q&A exchange about Goals:

Could you give us the Goal (next Overleaf), or one Goal? Is there one Goal for one Role?

Not necessarily. The Goals are chosen with the idea of completing a specific Monad.

Is there a different Goal in each life?

Yes, usually you do [choose a different Goal]. There are seven, and you must necessarily repeat them [because you live hundreds of lifetimes], but how you repeat them in conjunction with the Center of gravity and the Body Type determines the success you have [in completing Monads].

Could you give me mine?

Obviously, one of them is Growth. This is the antithesis of another [Retardation]. There is a stable Neutral Goal [Stagnation], just as there is stable Neutral observant Role [Scholar]. [SJC, 20 December 1973]

This passage showed correspondences and complementarities (“antithesis”) within the categories of Overleaves that are due to the Dialectic Attributes: Ordinal, Neutral, Cardinal.

The Goals did not get revealed in that session, but they did in the next session, on Christmas Day:

Could we have the Goals tonight, or is that the next Overleaf?

Yes, this is the next Overleaf, and yes, you may hear the information tonight. They determine the success with which the Role is manifested. They do not concern False Personality, but do determine how you move through life. Goals determine how successfully the Roles are played [on the stage of Earth theater]. [SJC, 25 December 1973]

If there is one Goal per Role, it wouldn't work. There has to be a finite variety among men (and women and children).

There are three Exalted Goals. They are: Dominance, Acceptance, [and] Growth. There is an intermediate, Neutral Goal, which for the time being we can call Stagnation. There are three Ordinal Goals, which are the antitheses of the Cardinal Goals. They are: Submission, Rejection, [and] Retardation. Most attorneys and politicians are those who have chosen the Neutral Goal — lawmaking is a Stagnation Goal. One of the better examples in history is one you were discussing earlier, Alexander the Great: a Young male King, Dominant. He could not fail. [SJC, 25 December 1973]

The Michaels conveniently indicated the Dialectic Attributes, but inconveniently did not mention the Axial Attributes.

What is the meaning of Dominance and Acceptance?

We think that the one Goal for one Role controversy probably arose over the similarity of some of these Goals to the archetypes [Roles]. For instance, when one thinks of a King, one thinks of Power and Dominance. When one thinks of a Priest, one thinks of Acceptance; and the Sage, with his expansive outlook and natural ebullience, makes one think of Growth. The introspective Scholar is often thought Stagnant. The dejected and Rejected Slave presents a graphic illustration. Of course, this is not true, for there are Kings now living with Rejection as their goal, just as there are Dominant Slaves. [SJC, 25 December 1973]

Note that the transmission was garbled here. Growth goes with Priest, not Acceptance; Acceptance goes with Sage, not Growth; Rejection goes with Artisan, not Slave, Power goes with Sage, not King. The proper correlations were not revealed until *Messages from Michael* was published in 1979, probably as a result of Quinn Yarbro querying the Michaels through Sarah Chambers in the late 1970s. This passage shows that their understanding of the overall pattern inherent in the Overleaf System was nonexistent at this time, and this channeling did not clarify it; it actually confused it. Tsk, tsk, Michael.

After this session, the personality profile was called SRG, the acronym for Soul—Role—Goal. Attitudes were revealed next, so then the personality profile was called SRGA for a while. But then Chief Features were added, and finally Modes, so the acronym for a personality profile was typically reduced back to SRG.

[Knowledge of] These Goals will aid you greatly in your studies. They fit some of the other pieces [of the picture-puzzle image] together. The puzzle [of Overleaves] is now half complete.

Of the seven Overleaf categories, Age/Level, Role, and Goal had been revealed by the Michaels up to this point, with Centers/Body Types inherited from the Gurdjieffian teachings. Yet to be revealed over the next three months are Attitude, Chief Feature, and Mode. That seems to be what they meant by “half complete”. (I find it interesting that the Overleaf System as a whole is metaphorically compared to the image in a picture puzzle. I see the Overleaf System as a specific type of picture puzzle: when properly understood in terms of its logical symmetries and mathematical progression, the Overleaf System is like a mandala, reminiscent of the multi-colored sand paintings done by Buddhist monks.)

Sprinkled through the remainder of the original Michaelian group transcriptions, we find these descriptions of the seven Goals in general:

The Goals ... deal with pretty overt behavioral tactics... Most Ordinal Roles who have dominant [Dominance? Or Cardinal?] Goals can be backed into a corner by any Exalted [Cardinal] Role whether or not the Goal is dominant [Dominance? Or Cardinal?]. Even dominant Warriors can be dominated by Accepting or Submitting Kings. [SJC, 30 December 1973]

The Goals are intimately linked with the Roles, so that a dominant King needs subjects to rule; the dominant Sage requires an audience; the dominant Scholar, a group of students; the dominant Slave, a willing master. Some of the most flagrant sadomasochistic relationships are engineered by dominant Mature Slaves. [SJC, 03 January 1974]

In the new Overleaf of Goals, I hear them as judgmental in that there are three “exalted” Goals and three “subordinate” Goals, and a “neutral” Goal.

This [Dialectic Attribute pattern] is true of all of the Overleaves. It [different Goals in different lifetimes] normally gives all souls the opportunity to experience all of life in the Roles, which are stationary [don't change from lifetime to lifetime]. It [Ordinal/Cardinal in Goal] does not have quite the same impact as in the other Overleaves; it simply means that the souls in Ordinal Roles tend to be the doers rather than the sitters and thinkers [as the Cardinal Roles are]. [SJC, 10 January 1974]

Trust is most difficult for souls in Acceptance, Submission and Rejection. [SJC, 27 March 1974]

Now as to the responsibility, you students have the responsibility for self and no others. If you take this responsibility seriously and respond appropriately from the proper Center, you will not be negating any responsibility that you might feel for those around you. In fact, you will in truth be giving them the space to take responsibility for their selves. This is important, students. Whenever you arbitrarily take on responsibility for the actions of others, you rob them of growth. This happens every time you hinder rather than help by taking the responsibility out of their hands. For those whose Goal is Acceptance, this only appears more difficult. It is equally difficult for those in Dominance, who like to be in charge; for those in Growth, who like to take the responsibility for the level of growth within the group; for those in Ordinal Goals [Rejection, Retardation, Submission] who feel much responsibility for the miseries around them and feel it is their life task to mitigate it. So the Goal of Acceptance is no different than the others in this, although those in Acceptance are quite often more verbal about their feelings of responsibility than others. Those in Growth tend to act theirs out and those in Dominance even more blatantly act out the need to take responsibility. [SJC, 08 February 1975]

Sprinkled through the original Michaelian group transcriptions, we find these descriptions of the seven Goals:

Submission

This Goal [Submission] demands that you not assert yourself and that you constantly take a back seat, deferring to the opinions of those around you. [SJC, 25 December 1973]

The Goal of Submission suggests that the soul involved will perform many tasks where no inner desire exists, regardless of how distasteful they may be to the soul. As he sees it, his role in life [is] to submit to the powerful forces pinning him to these circumstances. Forbearance is one of the hallmarks of this Goal. Many will bear their burdens in virtual silence simply because they feel that it is beyond them to change their lot or that the losses they might suffer for their emancipation would not be worth the gain in independence. [SJC, 03 January 1974]

Why her choice of a Submission Goal?

This Goal is almost necessary with so many Exalted children.

She seems to fight the Submission.

That is not entirely valid. Those to whom she has had to submit have also fought her Submission. It is not necessary that she experience dejection in order to fulfill this Goal. Now that she is able to look at this, she may wish to alter it. The dynamism around you has made you resent the Goal from the beginning. Those strong souls have also been able to fend for themselves to a remarkable degree. Also what we mean is that the soul in Submission need not appear as an object of pity. This usually points to the one who is willing to sweep up the pieces after the fracas, and this you have done. [SJC, 18 May 1974]

Retardation

Retardation brings little success either in health or in wealth. [SJC, 25 December 1973]

Hyperactive children normally are Moving Centered Mature Souls with Retardation Goals. Specific learning disorders, such as agraphia are sometimes karmic, but this is rare. It normally points to a Mid-Cycle [Fourth Level] Mature Soul who has a Retardation Goal. On the other hand, gross mental retardation is enhanced by bad genes, although this is chosen for growth. [SJC, 27 December 1973]

There is something pathetic about a King in Retardation. It reminds one of a peacock who has been in a hailstorm. [SJC, 30 December 1973]

Is she selecting to pay back the debt by choosing a Retardation Goal? Can you be in physical retardation as well as mental?

She can.... The retardation can be solely physical and for that reason, genetically inferior stock is selected.

(Purely physical retardation, any unusual disease appearing in a young person that usually happens to older people.) [SJC, 24 January 1974]

His Goal [of Retardation] holds him from achievement. [SJC, 27 January 1973]

Souls who choose the Goal of Retardation as a means of burning karma deliberately choose parents with known genetic faults. For instance, not all women over forty produce retarded children, as with several members of this group, and yet some do. They choose parents who have poor circulatory systems and hereditary disorders that are harbingers of early death. [SJC, 03 March 1974]

Why did the boy choose Retardation?

In order to experience this dependence. [SJC, 30 May 1974]

Retardation often does [take this form of hypochondria], however. [SJC, 19 October 1974]

Wants to know what percentage of people in the Goal of Retardation are actually mentally or physically retarded.

In this culture, almost 90% of those who choose the Goal of Retardation are mildly to severely mentally deficient. This deficiency ranges all the way from perceptual disorders to the more severe manifestations. Congenital heart difficulty is another example of the physical Retardation, also children born with sensory difficulties of a severe nature and without limbs. [SJC, 22 October 1974]

Rejection

People with Rejection as their Goal set themselves up for misfortune and would not recognize a great spiritual teacher if one crossed their path. Erotic love is full of Rejection for those who have this as their Goal. They automatically chose an unsuitable object as their love object because they know that they will ultimately be rejected. Fortunes have been left to people with Rejection as their Goal and these fortunes have been quickly mishandled with bad investments and ill-fated ventures, or simply “blown”. [SJC, 30 December 1973]

... those in Rejection Goals, who often become massively obese... [SJC, 03 January 1974]

Souls in Rejection many times choose super genetic heritages only to destroy their bodies during the physical interval. [SJC, 03 March 1974]

The soul in Rejection does not seem to fit into the mold no matter what the activity. In discussions, they will often turn a relatively mild topic into royal imbroglia before you can blink your eyes. The soul in Rejection is not necessarily passive. That depends upon other Overleaves, but is usually argumentative in most situations. Souls in Rejection often remind one of the people who are always in the right place a day late. If the emphasis is on punctuality, the soul in Rejection will inevitably be hours late. The reverse of this is also true. If one is offended by crude humor, the soul in Rejection will inevitably trot out the most rank bathroom jokes in the book. If there is emphasis on this type of humor, the soul in Rejection will set himself above this. The soul in Rejection who suddenly finds himself on the road to success will often develop prematurely crippling disorders that baffle even the medical profession. Then the soul can throw up his hands and say, “Well, what more can I do? I have this awful disease.” [SJC, 13 March 1974]

Those who are in Rejection coming from an Aggression Mode can be among the most obnoxious souls of all. [SJC, 03 April 1974]

A soul with a Goal of Rejection and in the Power Mode will often be quite violent in his request for Rejection, while the soul who has Rejection as the Goal with a Repression Mode may be only forlorn and steeped in self-pity. [SJC, 03 July 1974]

The soul in Rejection is at the same time saying, “I will make you reject me no matter how hard you try to accept me, for my pain is more important than your pleasure.” [SJC, 01 October 1974]

Rejection seldom takes this form [hypochondria], as these souls tend to reject also the medical profession along with everything else. [SJC, 19 October 1974]

Stagnation

Most attorneys and politicians are those who have chosen the Neutral Goal — lawmaking is a Stagnation Goal. [SJC, 25 December 1973]

Some choose Stagnation and sit out several levels in a [Soul Age] Cycle — plateauing-out on life — but this is usually after some particularly stormy [incarnation] sessions. [SJC, 20 February 1974]

This [Goal of Stagnation] often obscures the Role. [SJC, 03 March 1974]

Not all advocates are in Stagnation; it is just a rather logical choice for those who are. [SJC, 19 June 1974]

The softness you see is the Goal of Stagnation. [SJC, 02 January 1975]

Acceptance

Acceptance as a Goal accounts for much maneuvering. [SJC, 25 December 1973]

On the other hand, people with Acceptance as their goal have managed to avoid tortures quite successfully. [SJC, 30 December 1973]

Acceptance as a Goal causes the soul involved to go through various machinations in order to find their special niche in life. This also in turn causes them to excuse the faults of others, since they themselves recognize their own imperfections. This is the proverbial “nice guy”. [SJC, 31 December 1973]

Do the various Roles have influence on the manner in which Goals are acted out. For example, does a Priest pursue the Goal of Acceptance in the same way a King in Acceptance would?

There is a marked difference. For instance, Samuel Goldwyn was a King in Acceptance. The Priest in Acceptance seeks to provide all those around him with a modicum of spiritual comfort. Most of the time, this comes out as sympathy in the lower Cycles [younger Soul Ages]. The King in Acceptance makes those around him content by providing some form of excitement and a display of leadership that is for the most part “display” in the early Cycles. Norman Vincent Peale [author of the book *The Power of Positive Thinking*] was a Priest in Acceptance. [SJC, 20 February 1974]

The Acceptance [Goal], of course, is your strongest Overleaf. Why does it matter to you whether you are universally liked? That, given Mechanical Man’s motives for liking, simply is not possible. Your homework would be to perceive your voracious need in this area, and try to satiate it once and for all. [SJC, 21 September 1974]

The Acceptance [Goal] combined with the Caution Mode have been, in the past, your primary stumbling block, and until six months [ago] would have been obvious as your prominent Overleaves. Now, the Acceptance commands the forefront as you have attempted work with your Caution [Mode] and have managed to throw caution to the winds in several instances. By doing so, you have almost rendered this Overleaf neutral and workable. The Acceptance [Goal] can be quite positive, yes, but it must come from what you have learned to call “external consideration” [which is active and positive] and not from the Personality’s “internal consideration” [which is passive and negative]. When the manifestation comes from Personality, it can be very negative in terms of the energy drain to you.

It seems like I’ve given up Acceptance and not given up the Caution. Like “less caution about saying no.”

Please don’t misunderstand us. Acceptance is not a negative Goal. It is a powerful, Exalted Goal and can be particularly useful in the realm of external consideration. [SJC, 01 October 1974]

Growth

... Growth as a Goal ... makes ... a fine [spiritual path] seeker. [SJC, 25 December 1973]

Those with Growth as their Goal grew spiritually in Auschwitz. [SJC, 30 December 1973]

The Goal of Growth causes the soul to search, sometimes restlessly, for the answers to questions of a philosophical and religious nature almost from the time the first breath is drawn. In the early Cycles, this sometimes causes grief and guilt, as there is often a split with family members over untenable views held by them. The “review” is a phenomenon that we believe to be universal in the older Cycles. We see this in all of you, but far more pronounced in those in Growth. This endless searching often produces both Acceptance and Submission; then when the flash [of insight] comes, the student in Growth often becomes temporarily Dominant in order to spread the word he has received. This is entirely natural. [SJC, 03 January 1974]

I’m curious about the Negative Pole of Growth [–Confusion].

A scattering of attention, the relentless search for the answer to a not-yet-formulated question, the quest for spiritual experiences without any clear-cut feeling or intuition as to what that might be. Students in the Negative Pole of Growth often go from group to group for many years not knowing for certain what it was that the experience lacked, but knowing that they did not find it. Many in the Negative Pole of Growth become quite prominent philosophers; the man Emmanuel Kant, for example. Many others go from religion to religion for surcease from their internal torture. In addition, they fight any real growth within themselves, with the degree of strength provided by the Mode. [SJC, 19 January 1975]

Dominance

The Goal of Dominance suggests that the soul involved will tend to try to dominate all life situations. It is much deeper than this, however, and results in frustration if the opportunity does not present itself in the earlier Cycles. This results in wars and other controversies of a serious nature. The Goals are intimately linked with the Roles, so that a Dominant King needs subjects to rule; the Dominant Sage requires an audience; the Dominant Scholar, a group of students; the Dominant Slave, a willing master. Some of the most flagrant sadomasochistic relationships are engineered by Dominant Mature Slaves. [SJC, 03 January 1974]

Sages in Dominance have a ‘hard row to hoe’ [because of so many weeds in the garden]. [SJC, 17 January 1974]

Most retired military officers are in Dominance. [SJC, 20 February 1974]

Those in Dominance do the least internal considering [concern for what other people think]. [S/C, 03 March 1974]

What is the difference between Dominance [Goal] and Power [Mode]? I can't tell.

They are not that similar. Often the Dominant person does not carry over beyond the first focus. In other words, this is not the only soul you would consult for a leadership role. The Dominant soul dominates the immediate situation only. [The Power Mode dominates all situations.] [S/C, 03 April 1974]

[With your Goal of Dominance,] You still do seek to dominate the physical environment around you. [S/C, 24 September 1974]

The Dominance is the Goal that gets in the way of Stubbornness. [S/C, 08 November 1974]

What characterizes the Negative Pole of Dominance [-Dictatorship].

First of all, the soul in the Positive Pole of Dominance [+Leadership] is quite a nice soul to be around during a crisis, as this is the quiet, take-charge, do-the-job type of Dominance; the one who can come in, size up a situation and restore order out of chaos and then fade away. The soul in the Negative Pole of Dominance merely blindly seeks to dominate the immediate situation: his relationship with others, all facets of his life. He is unhappy if he feels that he is not 'captain of his own ship'. He is skeptical of the decisions of others, and usually unwilling to act upon the suggestions of others, preferring his own, even though they might be disastrous. The woman in the Negative Pole of Dominance is the most tenacious of all in hanging on to the control of her children long after they cease to need even any advice. She seeks to mold their lives and their character, convinced that she is right. The soul in Dominance finds it difficult to delegate authority, even if it means more work for himself. [S/C, 19 January 1975]

The Goal of Dominance will often display the confusion in the Role of Slave. [S/C, 30 January 1975]

Attitudes

Someone anticipated the name of the next Overleaf category two days after the Goals were given:

Is the next Overleaf Attitudes?

Essentially [yes], but we would prefer not to plunge into that at this time. We feel that time is necessary for assimilation [of the understanding of Goals]. [S/C, 27 December 1973]

The names of the Attitudes were revealed nearly one month later:

Sarah handed out a typed list of "Attitudes" for us to ponder about for the next Overleaf. (They just appeared in the middle of a page she was typing about something else and she had to retype that page.)

Stoic, Skeptic, Cynic, Pragmatist, Realist, Idealist, Spiritualist.

Are there three Exalted Attitudes?

[That is] valid. [S/C, 22 January 1974]

Note that in this septenary the Ordinal triad was given first, then the Neutral in the middle, then the Cardinal triad was listed last. Such is the norm for the Law of Three in combination with the Law of Seven. Note also that the Axial pairs were mirrored this time, thus: Stoic versus Spiritualist, Skeptic versus Idealist, and Cynic versus Realist. This is the only time in the revelation of Overleaves that this symmetrical pattern in terms of Axial Attributes happened; this is the Natural Sequence.

One astute original Michaelian group member promptly postulated that entire cultures and nations can have a predominating Attitude in the group as a whole:

Are there Attitudes in groups such as the Indians?

Yes. Whole nations, as a matter of fact, can [have an Attitude]. This nation [the United States], which is Idealistic, for instance, is now in the process of ousting its Pragmatic ruler [Richard Nixon].

Is Japan Stoic?

Yes. The whole of India has a Spiritual[ist] flavor. Russia tends toward Realism. France is Pragmatic. England is Cynical. Spain is Idealistic. Germany is Pragmatic. Italy is Idealistic. The Scandinavian countries are Cynical, except for Finland, which is Stoic. Scotland is more Cynical than England. The Tahitian islands are consummately Spiritualistic (fun-loving). Israel is Cynical — the flavor is that of bitter Cynicism. Egypt changed radically when Alexander [the Great] came through, from Spiritualism to Realism. [S/C, 22 January 1974]

There is very little said about the Attitudes in the original Michaelian group transcriptions besides this Q&A exchange a few days after they were first revealed:

Can karmic Ribbons be cut by changing Attitudes?

Yes, they can, but this only comes about when the soul recognizes both the Ribbon and the Attitude. If a soul in Cynicism realizes this Cynical Attitude and its applications in a life situation, then this [change from one Attitude to another] can be accomplished.

Do Attitudes complement one another in the perfect pair-bonding?

Yes, usually with the combination of Idealist–Realist being among the best, Cynic–Spiritualist among the worst. The Pragmatist can generally exist well with all others.... [SJC, 09 February 1974]

One other significant fact about the Attitudes is found in the original Michaelian group transcriptions:

... those Attitudes in the Overleaves, the predominant philosophical flavor. [SJC, 24 April 1974]

... knowing your Role and your philosophical Attitude has helped ... [SJC, 24 September 1974]

These two comments hint what is obvious about the Attitudes, that some of them are named after formal philosophies that originated in ancient Greece, and later. One can look up these names with an internet search and verify this statement. To some extent I have already done that research for you, and it is documented in Chapter 1G, “Seven Philosophies — Seven Attitudes”.

There is very little explanation of these Attitudes to be found in the original Michaelian group transcriptions; following is what I found.

Cynic

A Cynic thinks everyone has an ulterior motive. [SJC, 24 January 1974]

Actually, to me that description seems more like a Skeptic in the Negative Pole of –Suspicion. Skeptics and Cynics are often mistaken for each other; it is Good Work to know and discern the difference when you see it in the flesh.

Stoic

In the true Stoic, there is detached acceptance of the controlling forces of the universe. [SJC, 22 January 1974]

I would like to ask, since being told I was a Stoic and have looked back over my life, about times as a child when my other brothers and sisters were so upset that they could not eat their meals. Is being a Stoic why I could always eat, no matter what upsets were going on around me?

This is, in part, due to the Stoicism, but also to Intellectual Center’s stronghold. There was no rational reason why you should not eat. Stoics are not devoid of all feelings; they can merely detach themselves in a fairly lofty manner from the pain involved. Of course, they also detach themselves from much of the pleasure also. It [Stoic Attitude] serves as a mitigating factor [to the Emotional Center] and allows for better contact with [the] Intellectual Center. [SJC, 24 January 1974]

The significance of the comment about Stoic Attitude mitigating Emotional Center is not explained in the original Michaelian group transcriptions until about a year later, when the concept of Axes between the Overleaf categories was introduced. Thus, Goal and Mode are Ordinal and Cardinal Poles on an Action Axis, Chief Feature and Role are Ordinal and Cardinal Poles on an Inspiration Axis, Attitude and Center are Ordinal and Cardinal Poles on an Expression Axis. Therefore, when an Attitude and a Center are complementary, they tend to Neutralize each other. More is said about this in Chapter 2C below, “Attributes of Overleaves”. This aspect of the Overleaf System is explained in great detail in my book *The Tao of Personality*.

Stoics are not always heavy into the negative.... Traditionally, the Stoic has always represented the eye in the hurricane. At least to us, if this is negative, our perceptions are quite at variance. [SJC, 09 November 1974]

Skeptic

This male is trying to control his life and will not presently admit the presence of outside influences because then he would not be in control. That explains his Skepticism. [SJC, 17 March 1974]

Pragmatist

This [Pragmatist] Attitude emphasizes the practical, “real” side of nature, many times to the point of denying the existence of other external forces. [SJC, 24 January 1974]

Idealist

You [an Idealist] perceive the world in terms of its ideal state and base your actions therein. It is not naivety, no. [SJC, 22 January 1974]

[Romanticism is] not always [Idealism]. [SJC, 24 January 1974]

I [an Idealist] expect people to perform a certain way and never can quite see that they do not mean what I hear them to say. I see Idealism as being able to perceive things as they could be and trying to pursue that.

That is valid. [SJC, 24 January 1974]

Spiritualist

What is a Spiritualist?

It enables the soul to look beyond the physical reality for the answers. More than that, it normally compels the soul to search in this fashion [beyond the physical reality]. It also results in a feeling of oneness with the cosmic. [SJC, 24 April 1974]

Spiritualists, even though they may never meet with a teaching, somehow know that this [physical world] is "certainly not all there is". [SJC, 18 May 1974]

Realist

The Realist perceives the situation at hand in an almost intellectual clarity, and subconsciously applies all of the alternatives with lightning speed, coming up with a workable solution within an extremely short period of deliberation. The Realist has few expectations of fanciful nature, and as would be expected, is grounded in reality. [SJC, 24 April 1974]

Watch, this trap [the differentiation between Rejection and Dominance] is as hard as the Realist / Pragmatist to differentiate. [SJC, 17 July 1974]

Chief Features

The term "chief feature" was borrowed by the Michaels from the Gurdjieffian teaching. Gurdjieff did not have a list of seven of them, but he did put forward the general idea that every person had a central and/or predominant character flaw. This history was documented in Chapter 1H in Part One, "Chief Features and the Seven Deadly Sins".

The Michaels' revealed their list of seven Chief Features on 27 February 1974, but as early as five months before that happened, there were several occasions recorded in the transcriptions where the subject came up. (This was after Soul Age and before Roles were revealed.) Some of these are recognizable as in the list of seven, and some are not, possibly because some original Michaelian group members were still thinking from the perspective of Gurdjieffian teachings concepts. These mentions are as follows:

What is my Chief Feature?

Misguided concern; better known in some circles as "hidden hypocrisy". You are not aware of the hypocrisy. It appears to you as concern.

What is my Chief Feature?

Arrogance.

And what is mine?

Endless self-analysis.

But she is also always giving advice, to me and to everyone else.

This is a feature of the False Personality. The Self-deprecation is a part of karma for the Essence.

I would like to know about my Chief Feature.

You still have some elements of self-pity [Self-deprecation], not as pronounced as before. They are now confined to the emotional experience we discussed earlier and your job. This is markedly improved.

What should I do about my Chief Feature? I don't know about it unless someone photographs me.

I did photograph you and you got uptight.

That is a good way. Sarah does an excellent put-down and she should be called on it when it occurs.

Is this a karmic thing?

Yes. You were very Arrogant before. Sarah was not. [SJC, 22 September 1973]

How about the putting of herself down?

Self-deprecation is [the] Chief Feature for Alice. [SJC, 27 September 1973]

Are the karmic ribbons influenced by False Personality?

Yes. Entrapment in the body and the Chief Feature are karma for Essence. [SJC, 17 October 1973]

In my understanding of the Overleaf categories as three complementary pairs on the Action, Inspiration, and Expressions Axes (and a Neutral), I regard Chief Feature and Role as Ordinal and Cardinal contraries on the Inspiration Axis. That is one way to interpret this passage about Chief Feature and Essence.

What is [roommate] Ramona's Chief Feature?

Ramona has jealousy. This is manifested as possessiveness [an aspect of Greed].

What is mine?

Your Chief Feature is false modesty [an aspect of Arrogance]. We have told you this before.

What is Randy's Chief Feature?

He has a King [Chief] Feature [Impatience], exalted [Cardinal] self-image. His Role is Scholar.

This is some support for my perception that the Chief Feature (Overleaf category) is the "shadow", aka the "dark side", of the Role (Overleaf category), even darker than the Negative Poles of the Roles. I regard Chief Feature as the Ordinal side of an Inspiration Axis, and Role as the Cardinal side of an Inspiration Axis. Goal and Mode are an Action Axis; Attitude and Center are an Expression Axis; Age/Level is an Assimilation Axis. This is shown on my version of the Overleaf Chart, presented in all its symmetry in Part Three.

Could you comment on Sarah's feelings of being right? [She has a Chief Feature of Arrogance.]

Sarah would rather be silent than wrong. This is not Bad Work, but her put-downs are. This is improving some. A bachelor's degree is no longer the 'price of admission' [to the superiority club]. [SJC, 10 November 1973]

[question missing]

Can you now see a correlation between the Chief Feature and the Goal? Vanity and Arrogance are both Chief Features found in Dominant souls. [SJC, 03 January 1974]

Some of the above are recognizable as the Overleaf System Chief Features, but the Michaels narrowed this concept down to seven in the following Q&A exchange:

Does the next Overleaf have to do with outlooks?

That is close, but was not the one we would give next. We would tell you tonight that there are primarily seven negative outlooks, or what you have been calling Chief Features. All variations [that Gurdjieff mentioned] are merely permutations of these.

May we have the next Overleaves?

These Chief Features can be stated as: Impatience, Arrogance, Greed, Stubbornness — which includes tenacity — Self-deprecation, Martyrdom, Self-destruction. [SJC, 27 February 1974]

Whereas the Traits of the previous Overleaf category, Attitudes, were revealed in the order of Ordinal triad — Neutral — Cardinal triad, the Chief Features were revealed in the order of Cardinal triad — Neutral — Ordinal triad. These Dialectic Attributes did not escape notice by one of the original Michaelian group members, who commented:

Half are outwards and half are inwards. [SJC, 27 February 1974]

Regarding the Dialectic Attributes, what this person here called "outward" and "inward" elsewhere in the original Michaelian group were called "Exalted" and "Ordinal" respectively. The Cardinal Chief Features are Impatience, Arrogance, and Greed, whereas the Ordinal Chief Features are Self-deprecation, Martyrdom, and Self-destruction. The Neutral Chief Feature is Stubbornness.

Regarding the Septenarian Attributes, there was neither repetition nor mirroring of Action — Inspiration — Expression Attributes on either side of Assimilation. Thus, it was up to the original Michaelian group members to discern this, if they could. Evidence from Overleaf Charts that were created during the original Michaelian group is that they were not entirely successful in this; refer to Part Three for a look at the Charts that were created during the original Michaelian group.

As this particular session progressed, more information was given about the Chief Feature:

Can these be changed in our lifetime? Can you get rid of them?

You must grow to extinguish this.

Comment: In other words, we must go through our Chief Features to arrive at Agape.

You must grow to the point where this [Chief Feature] is no longer a barrier to Agape.

What function does Chief Feature have and what role does it play?

We would say an enormous part. Often, it alone prevents the soul from operating out of the Role in Essence.

When one understands that the Overleaf categories of Chief Feature and Role are Ordinal (negative) and Cardinal (positive) Poles of an Inspiration Axis — and thus in direct opposition to each other — this statement makes excellent sense.

How does it come to be in our lives? Do we choose it?

It is chosen, yes, as is everything.

It was said my Chief Feature was Vanity. Is this so?

Vanity is a part of Arrogance. We agree with that. Self-pity is a part of Self-Deprecation.

Is that my Chief Feature as was said by Robert [Burton of the Fellowship of Friends]?

We see in you a great deal of Impatience.

Is that typical of those in Growth?

Yes.

What is my Chief Feature? (Martyrdom was suggested by group members.)

We agree with that.

Is there a sub-feature?

Self-effacement (aspect of Self-deprecation).

What is Cheryl's Chief Feature?

Self-deprecation.

Is her sub-Feature self-effacement — taking a back seat, lacking in self-confidence?

Cheryl has a tendency to fade away in crowds. Also, [she] has many negative reactions to rather ambivalent statements about Young Souls. What does this suggest?

Comment: Non-existence (self-effacement).

There are many remnants in Cheryl, but she is close to extinguishment [of the Chief Feature]. That is valid.

[SJC, 27 February 1974]

The term “Chief” Feature implies that there are “sub” Features, or what in the Michaelian teachings community came to be called Primary and Secondary and Tertiary Chief Features.

Refer to Chapter 1H in Part One, “Chief Features and the Seven Deadly Sins”, for a look at precursors to this Overleaf category to be found in the Gurdjieffian teachings and elsewhere.

There is a significant amount of explanation of these Chief Features to be found in the original Michaelian group transcriptions; following is what I found.

Martyrdom

Is suicide common in Martyrs?

Yes. [SJC, 10 March 1974]

There is an element of Martyrdom in the motherhood role of the [American] culture, which is unnecessary. It is not at all good to put off self-growth until the children are grown. [SJC, 16 June 1974]

Most underdogs are Martyrs; they simply cannot win. You see, the Martyr says to the world, “Just look at the enormous cross I bear.” [SJC, 01 October 1974]

Since she has a Chief Feature of Martyrdom, she is especially difficult to penetrate. Her suffering is so splendid at the present. [SJC, 19 October 1974]

Self-deprecation

What is an obstacle for me?

Alice has an obstacle in Personality, not Essence. That is the necessity to put herself down in front of others [Self-deprecation] and thereby gain the reassurance [from others that she is better than she feels about herself]. You can overcome that by realizing that the Personality is a hindrance and that its “needs” need not be fulfilled. [SJC, 17 August 1973]

Some Michaelian students have adopted the word Obstacle to replace the phrase Chief Feature. This is not the only place that the word appears; see further on.

The Self-deprecation is also used to gain approval, or, in some instances, permission. [SJC, 22 September 1973]

She has had the Self-deprecation Feature as an obstacle to growth before. The Slave cannot rise above this. [SJC, 27 October 1973]

Slave and Self-deprecation are on the opposite sides of the Inspiration Axis and therefore reinforce each other. Roles other than Slave would not be so encumbered by a Chief Feature of Self-deprecation.

Self-pity is a part of Self-deprecation. [SJC, 27 February 1974]

Timorousness [is] a part of Self-deprecation. [SJC, 17 March 1974]

The Chief Feature of this group [original Michaelian group] is timidity, which is a part of Self-deprecation. [SJC, 21 September 1974]

The Self-deprecation is strong and in this Cycle, can sometimes be confused with “passion” in the ordinary sense of the word [suffering].

Has [my] Chief Feature changed? Feels strongly, was Self-deprecation.

It may seem that way to you, but it is merely the continued dissolution of the Self-deprecation and this [is] giving you more confidence [that] looks like vanity [Arrogance]. Caution: don't just trade Chief Features; one is not preferable over another; work to dissolve it altogether.

Whatever Chief Feature you have, it makes you believe you have too much of the opposite Chief Feature, so you avoid it. In the case recorded here, the person who was dissolving Self-deprecation began to perceive herself as Arrogant; this was a subtle deception of her Chief Feature.

We thought dissolving would seem be to experiencing both sides of it, therefore, change.

If she dissolves her Self-deprecation, she will have some –Vanity [the Negative Pole of Arrogance]. You all have some of all of these [Chief Features]. The *Chief* Feature is just that; the most prominent behavior you exhibit. [SJC, 08 October 1974]

A person with a particular Chief Feature has a fear of expressing too much of the opposite Chief Feature.

Self-destruction

Self-destruction is normally manifested in a more subtle manner than overt suicide. [SJC, 10 March 1974]

The fragility you sense comes from the Chief Feature of Self-destruction.

I would like more information on Chief Feature and how it differs from Goal. Self-destruction is more subtle than Martyrdom.

She [her friend] will allow this (Self-destruction). Many drink [alcohol] to excess. Many take [psychotropic] drugs, but most are more subtle and merely flagellate themselves with an emotional bullwhip. This is natural to them: all is pain; nothing is pleasure. There are so many no's in their lives that they are almost paralyzed.

The soul with a Chief Feature of Self-destruction usually is passive. They are introspective to a fault; [then] will look for an opening in the conversation and turn it to their inner pain and suffering. This pain is always so close to the surface that it fairly spills over every time you look at them. [SJC, 13 March 1974]

Patient with a perfect marriage and home life, who cries all the time. Is she in the Passion Mode, a Mature Artisan, a Spiritualist, in Self-destruction?

The goal is Growth and this lady's perfect marriage is boring her to death, quite literally. Since her [Chief] Feature is Self-destruction, she sees no way out and the alternatives now existing is that she will make a gesture. This lady has been a fine artist in the past and could be something more than her present life allows. Yes, she is in the Passion Mode. All else is valid.

Why choose Self-destruction?

Self-destructors sabotage themselves in many other ways than actually pulling the trigger [suicide]. Often, they have continuously poor health. They deliberately make themselves unattractive and at times obnoxious. They show up late for important appointments, never with a good reason, and are completely shattered when the other person reacts unfavorably to this. Self-destructors will often ruin perfectly harmonious relationships with cool deliberation on a subliminal level. This can be readily differentiated from Rejection, though. [SJC, 08 October 1974]

Stubbornness

Richard wanted to know what his obstacles were.

Richard's main obstacle is misdirected tenacity [a form of Stubbornness].

[Please] elaborate on Richard's obstacle.

Stubborn clinging to values you have already verified as fallacy.

An essentially passive resistance to change [Stubbornness] is his chief obstacle. [SJC, 17 August 1973]

In Edgar, we see an almost dogged persistence, which is definitely a part of Stubbornness. [SJC, 03 March 1974]

We see more Stubbornness than anything else — a bulldog tenacity. [SJC, 13 March 1974]

Stubbornness can sometimes be a powerful incentive when others wander off the beaten path. [SJC, 17 April 1974]

With [the] Stubbornness Chief Feature, there can be a tendency to prolong actions for the satisfaction it gives the Fragment with this Chief Feature. [SJC, 01 October 1977]

Greed

What is [roommate] Ramona's Chief Feature?

Ramona has jealousy. This is manifested as possessiveness [an aspect of Greed]. [SJC, 10 November 1973]

In the Greedy, there is the desire to accumulate or acquire whatever the greatest need dictates, the motto being, "More, please." [SJC, 20 March 1974]

Arrogance

What is mine?

Kathryn, your Chief Feature is false modesty [an aspect of Arrogance]. [SJC, 10 November 1973]

Could you comment on Sarah's feelings of being right? [She has a Chief Feature of Arrogance.]

Sarah would rather be silent than wrong. This is not Bad Work, but her put-downs are. [SJC, 10 November 1973]

Vanity is a part of [the Negative Pole of] Arrogance. [SJC, 27 February 1974]

Are false humility and false modesty features of Arrogance?

That is valid. Pride also [is a part of Arrogance, the Positive Pole]. [SJC, 27 February 1974]

What would you be without a Chief Feature? Blah? There was a discussion about Balance: appropriate amount of Chief Feature — quit reacting and act — inordinate amount of self love; Chief Features as defenses.

We would prefer to hear Vanity defined as inordinate self adoration than as self love, for the latter is a by-step on the path while the former is defensive shielding against the possible external blemishes.

Gurdjieff said Pride and Vanity [the Positive and Negative Poles of Arrogance] are the two shields leading/pushing others out of the way. [SJC, 08 October 1974]

Jim has the Chief Feature of Arrogance, along with his haughtiness that perceives the smallest slight, real or imagined. Much depends upon his maintaining his image of being a "man". This is not unusual. [SJC, 13 March 1974]

Inordinate fear of failure is a part of Arrogance. [SJC, 17 March 1974]

She had a strong Chief Feature of haughtiness [Arrogance]. [SJC, 30 May 1974]

The Chief Feature of Arrogance carries with it an almost overpowering desire not to fail and, along with this, a strong sense of impending doom usually accompanies all travel and encounters with those who control success. To those with a strongly-in-control Chief Feature of Arrogance, even death of an accidental nature is viewed as failure. [SJC, 01 October 1977]

Impatience

Souls with the Chief Feature of Impatience always feel that their growth is slow and they need constant photographs of their progress, but what is standing in their way more than anything else is their own expectations of where they should be. It is like a nice, juicy fruit hanging on a branch way above your head. You cannot be content with the fruit on the lower branches as long as that prize is just out of your reach. [SJC, 01 February 1975]

Modes

The seventh and final Overleaf category was mentioned a couple of weeks after the Chief Features were revealed. Previously, the Michaels gave the original Michaelian group at least a month to digest one new

Overleaf category before revealing another. Perhaps because the original Michaelian group members were already familiar with Chief Features, there was no need to dwell on them, as was the case with the new Overleaf categories. Whatever the case, here is how the final Overleaf category was revealed. There was a run-up to the revelation; the name “Mode” was used almost a month before the seven Modes were revealed:

There is a softness in Gene that seems unusual for Saturns [Body Type].

Which also pertains to the final Overleaf, which we do not intend to give today. He is in a passive Mode. [SJC, 10 March 1974]

Note that even before the Modes are named, there are “passive” Modes, which implies “active” Modes, so we see here other synonyms for Ordinal and Cardinal. In fact, when Cardinal and Ordinal were defined in *More Messages from Michael*, page 26, –Activity was said to be the Negative Pole of Cardinality and –Passivity was said to be the Negative Pole of Ordinality.

The next appearance of the word Modes came with the revelation of all seven of them:

Sarah received the seventh [and final] Overleaf, which she shared, and it consists of Modes:

Power, Aggression, Passion, Observation, Caution, Repression, and Perseveration. [SJC, 03 April 1974]

As usual, there are seven personality traits in this Overleaf category. Notice that Mode is said to be the “seventh” and “final” Overleaf category, and note that no other Overleaves have been revealed since then. That number seven should come as no surprise to Michaelian students, seeing that there are many septenaries in the Michaelian teachings. However, by the way, and contrary to these original Michaelian group transcriptions, there is disagreement in the Michaelian teachings about which of the personality septenaries should be called Overleaves. Refer to Chapter 4C in Part Four, “Which Trait Septenaries are Overleaves?”, for a discussion of this disagreement, and a proposed resolution of the disagreement.

Note that what is called Perseverance in subsequent Michaelian teachings communities was originally called Perseveration. This was the case throughout the original Michaelian group. It was Yarbrow in *Messages from Michael* (1979) who changed it to Perseverance.

Sprinkled through the remainder of the original Michaelian group transcriptions, we find some descriptions of the seven Modes, as follows:

These Modes are the way in which life and change are approached. [SJC, 03 April 1974]

All of these Modes can be used to varying degrees to prevent the acceptance of Agape. In particular: [the Ordinal and Neutral Modes] Repression, Caution, Perseveration, and Observation. But the powerful [Cardinal] Modes [Power, Passion, Aggression] can be also used to startling effectiveness. [SJC, 25 June 1974]

The Mode is the way in which the Fragment approaches life. [SJC, 03 July 1974]

The Goal may be negative [Ordinal], yes, but it is still doggedly pursued by the Fragment. For instance, a soul with a Goal of Rejection and in the Power Mode will often be quite violent in his request for Rejection, while the soul who has Rejection as the Goal with a Repression Mode may be only forlorn and steeped in self-pity. Observation [Mode] often also enables other more timid souls to look unfettered. [SJC, 07 July 1974]

Naturally, those in Caution or Repression and, of course, those in Observation, will continue to put a distance between themselves and the experience. Those in Passion will perhaps experience more, sooner than the others, but sooner or later, students will be able to work through the barriers. [SJC, 26 November 1974]

Those souls with their Mode in Passion-Repression Axis tend to be more cyclic than any others, but depression is not limited to this Axis. [SJC, 01 February 1975]

After that general introduction, let us see what was said about the seven Modes individually in the original Michaelian group transcriptions.

Perseveration

Perseveration deals with the compulsive repetition of worn out and unsatisfactory patterns and habits. [SJC, 03 April 1974]

Perseverators are unable to give up old, worn out habits, even though they recognize their futility. They say, “But I can’t do it because I never did it before, and I’m too old to change.” They are too old to change the day they are born. [SJC, 28 September 1974]

Perseveration has held him back from acknowledging understanding that has come about in his studies. [SJC, 09 January 1975]

Repression

Those in Repression may be only mildly repressed and experience little pleasure in their interpersonal relationship, or [they may] be severely repressed and be virtually anhedonic. [SJC, 03 April 1974]

Those coming out of the Repression Mode, often do so explosively and with much resentment over all that they have missed. Your Repression lifted in the face of contact with Higher Emotional Center, as it always would.

How can I get out of Repression? It is stronger than Agape.

We know of only one effective method to break the thread and that is through a marathon type of experience where there is a total breakdown of the defenses to almost the psychotic point. [SJC, 14 April 1974]

On the Astral Plane, you agreed to experience the frustrations of one seeking love through the Repression Mode, to learn the lesson of sadness, which you had not experienced previously. The true feeling of poignancy of sadness only comes to those in this Mode. Other emotions simply mock this. It is a necessary part of life, in order that you experience [its opposite] joy. [SJC, 15 May 1974]

The one area where your Repression has done you in during this life is the normal verbal exuberance of the Sage. [SJC, 05 June 1974]

Repression Mode — people do not feel Agape?

They do not ordinarily allow themselves this, you are right. The Repression [Mode] can certainly be used for the impetus to propel a soul forward. The sadness of Repression is a powerful motive for seeking a teaching. [SJC, 25 June 1974]

Remember, when you become your Essence, there will not be the 'albatross' [encumbrance] of Repression [Mode] to deal with. [SJC, 14 September 1974]

Souls in the Repression Mode are unable to experience either joy or sadness to any noticeable extent. There is an air of poignancy or wistfulness about them that is unmistakable. They say to you, in effect, "Make my life more." [SJC, 28 September 1974]

Repression [Mode] automatically erects a barrier between you and the Positive Pole of your Goal [Acceptance]. To scale this barrier is a significant feat. You have begun to feel this change and are on the way to verification. It is not an easy lesson. The block or barrier stems from the Mode of Repression. Even the Acceptance of one who has chosen this Mode is repressed. To find the ability within to feel Agape in spite of this, [is a] formidable task. [SJC, 16 January 1975]

The joy one experiences when the Twin Essences come in contact is not wanted by the Repression Mode. [SJC, 21 October 1977]

Caution

The word Caution needs little definition. People in Caution therefore approach all new situations with considerable forethought, and are not given to spontaneity unless some growth [beyond it] has taken place. [SJC, 03 April 1974]

Souls in Caution approach all new things with timidity. They are the Englishman who carries an umbrella even though the skies are cloudless, because it might rain. They are usually well prepared for all contingencies and have an alternative plan for everything. They require much deliberation. They are saying, "Slow down; you are moving too fast for me." [SJC, 28 September 1974]

Without actually naming them, this passage hints that there are Positive and Negative Poles of the Caution Mode, namely +Deliberation here called +Forethought, and -Phobia here called -Timidity.

Joan asked if fear is a part of the Caution Mode.

Caution could, of course, be interpreted as fear, yes, but it is so much simply the fear of risk-taking rather than what most think of as fear, that it is distinctly different. Most souls in Caution are not truly frightened by much. [SJC, 27 November 1974]

Observation

Souls in Observation are the only souls we know of who can speak of their own lives in the third person. They are distinguished by a slightly remote but polite detachment and a sense of noninvolvement, offering logical but not consoling advice. They are very good in crisis situations, even if the crisis is their own, because they can usually stand outside of it and observe. [SJC, 28 September 1974]

Power

An Old King in a Power Mode could be a great motivator for a group. Those in the Power Mode approach life from the top down. [S/JC, 03 April 1974]

The soul in Power [Mode] has an outward appearance of strength, and inspires confidence in others because of this. The soul in Power, in order to be in Essence, must be at or near the top in all situations, even if this means creating a brand new situation. These souls are the innovators, the inspirational people. Souls in Power are very apparent; they stand out in a crowd. Souls in Power offer a rock-like shoulder for the world to cry on. [S/JC, 28 September 1974]

One quibble about a confusion in this passage is to say that “souls in Power” are “the *inspiration* people”. It was not known at the time, but the Power Mode is actually on the Cardinal side of the *Expression* Axis. It is Passion Mode that is on the Cardinal side of the Inspiration Axis, so it would have been more appropriate to link Passion with inspiration.

Speaking of Passion Mode...

Passion

The soul in the Passion Mode alternately smolders and glows. Those in the Passion Mode, as Young Souls, often undertake jihad or the holy war. [S/JC, 03 April 1974]

Souls in the Passion mode approach life with more enthusiasm than any other Mode, which is why they often appear to be suffering more than any other souls. In life, their expectations of others are tremendous, and consequently more often dashed than in other Modes. Their innate capacity for warmth is sometimes smothering in close interpersonal relationships, especially in the younger Cycles.... Souls in Passion expect others to give their “all” and expect that all to equal their own. The disappointment therein is not too surprising. [S/JC, 28 September 1974]

Aggression

Those in this [Aggression] Mode play to win at any odds. [S/JC, 03 April 1974]

Those souls in Aggression often appear to be plowing uphill against the wind. They will pursue their own ambitions with a dogged determination that puts all other souls to shame. The only problem is the poor souls who stand in their way — they often get plowed under, especially in the early Cycles. Interpersonal relationships are stormy for souls in this Mode. [S/JC, 28 September 1974]

Mode is the last of the Overleaf categories. Now let’s have a look at the Poles of the Overleaves.

Positive and Negative Poles of Overleaves

In the Gurdjieffian teachings about Centers, much was said about the “negative half” or “negative side” of the Centers. For instance:

In the first place it must be noted that normally in the sex center as well as in the higher emotional and the higher thinking centers, there is no negative side. In all the other centers except the higher ones, in the thinking, in the emotional, in the moving, in the instinctive, in all of them there are, so to speak, two halves — the positive and the negative; affirmation and negation, or yes and no, in the thinking center; pleasant and unpleasant sensations in the moving and instinctive centers. [P. D. Ouspensky, *In Search of the Miraculous*, p. 257]

This passage is evidence that, contrary to Yarbrow, Gurdjieff regarded the Sexual Center as a higher Center; this discrepancy is discussed in Chapter 4H in Part Four, “Action Centers”. The other comment to be made about this passage is that the negative half/side of Centers in the Gurdjieffian teachings is a precursor to the understanding of Positive and Negative Poles in the Michaelian teachings. Let’s follow the steps of the Michaels’ revelation of this idea in the transcriptions of the original Michaelian group.

The first passage has to do with Centers, and not the Overleaves in general. That probably happened because original Michaelian group members knew about the negative side of Centers, but not about the Positive and Negative Poles of Overleaves in general.

Does a child choose the culture in which it will be raised (before birth)?

Not so. The child is born with predominant Centering and the chance to go either way. With negative reinforcement, the child will usually become stuck in the Negative Pole of the Center by late adolescence.

If there is no negative reinforcement, do you get stuck in the positive half of the Centering?

These same Overleaves become positive.

Which is best, negative or positive?

The positive half is a whole lot less violent.

Do Overleaves affect negative and positive Centering? Is it what goes out rather than what goes in?

Some souls are incapable of violence on the basis of the Soul Levels and other Overleaves, but those who are capable [of violence], generally will [do violence] if given negative reinforcement. Old Sages, Slaves and Artisans are generally incapable of violence.

Cynthia: No one in the [Michaelian] group could be in the negative...

The lady Cynthia is correct. Souls in the negative part of Centers are unstable. [SJC, 01 May 1974]

That was the first mention of this topic, about a year after the founding of the original Michaelian group. The next mention came a full six months later, and it included the Overleaves in general, not just the Centers, in the idea of Positive and Negative Poles:

Things have been happening which seem to point to me changing Modes. What is the outlook? Is it Growth?

This is a continuation of the growth process and means that you are moving into the Positive Poles of your Overleaves, prior to final manifestation of the Old Artisan. [SJC, 01 October 1974]

That is the first use of the phrase “Positive Poles of Overleaves” in the transcriptions. One wonders if the Michaels were starting to give the original Michaelian group hints.

Someone else heard about the Negative Poles of the Overleaves from the Michaels, as well as the Positive Poles, a month afterwards:

Leslie asked if her Goal had changed from Acceptance to Growth. She is a Mid-Cycle [Fourth Level] Mature Warrior in Acceptance, Intellectual Part of Moving Center, Idealist, Passion Mode, Stubbornness as Chief Feature, Body Type Mars/Lunar.

As we have told you before, the Goal of Acceptance is in itself a powerful Exalted Goal from which spiritual enlightenment can spring. With this, there is no need for a switch in Overleaves — merely extinguishment of the Negative Pole, which in this case is the desperate need to be accepted universally by others. In exchange for this, you come into the Positive Pole, which is, of course, the unqualified Acceptance of others, just as the Negative Pole of the Growth Goal involves tremendous scattering of energies as the soul rushes from School to School searching feverishly for that illusive “way”. [SJC, 09 November 1974]

In this passage, there are hints in the descriptions for the names of the Positive Pole of Acceptance (+Agape) and the Negative Pole of Growth (–Confusion). To me, this indicates that the names were not yet given at this time in the revelation of this concept.

Then another month after that, this showed up in an answer:

Of course, you can use the Negative Pole of all Centers to accomplish the reverse of that which can be accomplished by utilizing the Positive Pole. The Intellectual Part of Emotional Center happens to be the one that attracts students to a School. The reverse can be true using the Negative Pole of this Center’s part. [SJC, 07 December 1974]

At this point in time, I still do not get the feeling that the Poles of the Overleaves had been channeled.

Bill asked about his relationship with his sister-in-law. He has much negativity toward her. She is psychic. What is their conflict? Is it from the past? It is a strongly negative reaction.

This is a very interesting example of an extremely exalted soul who is expending much of her psychic energy uselessly by working out of the Negative Poles of Exalted Overleaves. For instance, the scattering comes from the Negative Pole of Growth [–Confusion], the hostility from the Negative Pole of Passion [–Identification]. The Exalted Overleaves in the Negative Pole will resemble the corresponding Ordinal Overleaves at their strongest manifestation. In other words, Passion at its most Negative point will be almost Repression; Growth with this amount of scattering, will amount to some degree of Retardation. This student here present (Bill) operates close to the mid-line and sometimes far to the Positive Poles of Growth and other Overleaves, especially the Passion Mode. [SJC, 14 December 1974]

At this point in time, I still do not get the feeling that the Poles of the Overleaves had been channeled.

Just imagine how easy it would be for you to accept Robert’s Rejection were it not for the Mode you selected. Repression [Mode] automatically erects a barrier between you and the Positive Pole of your Goal [Acceptance]. To scale this barrier is a significant feat. You have begun to feel this change and are on the way to verification. It is not an easy lesson. The block or barrier stems from the Mode of Repression. Even the Acceptance of one who has chosen this Mode is repressed. To find the ability within to feel Agape in spite of

this, [is a] formidable task and it requires a yardstick to measure the progress. The ideal yardstick, of course, is the polar opposite, in this case, one in Rejection [Robert's Goal]. For you to go to and remain in the Positive Pole of Acceptance [+Agape] requires much work and you are still not entirely able to work from there. This is simply another Balancing tool that Older Souls often choose. It would be possible, for instance, for Robert to choose to utilize the same tool [Acceptance] were he so inclined. This is usually possible in all Sequences; that is, the motive can become easily the motivator. Of course, the hallmarks of the Negative Pole of Acceptance (-Ingratiation) are conciliation, placation, and ingratiating. Do you now have the feeling for the fact that in most souls not acquainted with a teaching that the Mode stands forever as a barrier between the Positive and Negative Poles of the Goal? No matter how exalted that Goal may be, this principle stands between all Modes and Goals. We would say so, yes. [SJC, 16 January 1975]

I understand the pairing of Goals and Modes to be that they are Overleaf categories on the Action Axis. This is explained in Part One of my book *The Tao of Personality*.

In this channeling there are revelations not only about the interactions of the Positive and Negative Poles of Overleaves, but also the Cardinal and Ordinal Overleaves on an Axis, in this case Acceptance and Rejection.

At this point in time in the revelation, it is still not clear that the Poles of the Overleaves had been channeled. Same comment with the passages to follow, in the next session.

I'm curious about the Negative Pole of Growth.

A scattering of attention, the relentless search for the answer to a not yet formulated question, the quest for spiritual experiences without any clear-cut feeling or intuition as to what that might be. Students in the Negative Pole of Growth [-Confusion] often go from group to group for many years not knowing for certain what it was that the experience lacked, but knowing that they did not find it. Many in the Negative Pole of Growth become quite prominent philosophers; the man Emmanuel Kant, for example. Many others go from religion to religion for surcease from their internal torture. In addition, they fight any real growth within themselves with the degree of strength provided by the Mode.

What characterizes the Negative Pole of Dominance.

First of all, the soul in the Positive Pole of Dominance [+Leadership] is quite a nice soul to be around during a crisis, as this is the quiet, take-charge, do-the-job type of Dominance; the one who can come in, size up a situation and restore order out of chaos and then fade away. The soul in the Negative Pole of Dominance [which is -Dictatorship] merely blindly seeks to dominate the immediate situation: his relationship with others, all facets of his life. He is unhappy if he feels that he is not 'captain of his own ship'. He is skeptical of the decisions of others and usually unwilling to act upon the suggestions of others, preferring his own, even though they might be disastrous. The woman in the Negative Pole of Dominance is the most tenacious of all in hanging on to the control of her children long after they cease to need even any advice. She seeks to mold their lives and their character, convinced that she is right. The soul in Dominance finds it difficult to delegate authority, even if it means more work for himself. [SJC, 19 January 1975]

Still no definite indication that the Poles had been channeled, but one wonders why by now, months after the first hint, it would not have become obvious that names needed to be given.

Joan asked if the Essence has a Personality. Does this relate to the Positive Poles [of the Overleaves]?

In order for the True Personality to emerge, the student must be in a firm state of Balance, and if the Centers are Balanced, all work will be from the Positive Poles of all Overleaves. In fact, at that moment, the whole concept of Overleaves becomes obsolete. Balanced Man is not a victim of his Overleaves any longer. This is, of course, why the work is to strive for Balance and why we attempt to effect those exercises that will allow you to choose the work you need tailor made. [SJC, 25 January 1975]

In the original Michaelian group, unlike the understanding after the original Michaelian group, the Overleaves (except for Role) were considered to be a part of False Personality, along with acculturation and maya. Refer to the chapter on True and False Personality in my book *Study Papers on the Original Michaelian Group*. More is said about Balanced Man in Chapter 4F in Part Four, "The Instinctive Center". Getting to that Level of Being is just the first step in the mastering and then transcending of the Overleaves. The point is that on the spiritual path, one first gets into the Positive Poles of the Overleaves and then, beyond that, uses them, or not, at will.

In reading Penthouse Magazine, I had a negative reaction . . . I felt wrong . . . seeing the Negative Pole of Sexual Center?

We would agree with that, but also the most Negative Pole of Emotional Center. [SJC, 25 January 1975]

Recall from the quotation at the beginning of this section that according to Gurdjieff the Sexual Center had no negative part/side. Therefore, this passage *might* be a clue that the Negative Poles of the Overleaves *might* have been channeled by this time, because the Negative Pole of the Sexual Center was said to be –Eros, and this would be the Pole that was aroused by “reading” Penthouse Magazine. (And by the way, the Higher Emotional and Higher Intellectual Centers were also said to have Negative Poles in the channeling, contrary to Gurdjieff.)

I feel the only route to Positive Pole of Sexual Center [+Amor] is love.

We have no quarrel with that, either. The only ecstasy that we know of occurring during the sexual act has occurred in Adepts who are Balanced and who do express Agape. [SJC, 25 January 1975]

How can one tell whether one is in a Negative Pole of an appropriate Center, or if one is in the wrong Center entirely?

Whatever portion of a Center provides an entrapment for the soul who is still a victim of his Overleaves becomes the Negative Pole of that Center. All Creatures of Reason have this in common — you are not alone. This is, for many, a no-exit situation and becomes Wrong Work, but still not wholly inappropriate, as in the example given. It is still an emotional reaction to an emotional situation or a sexual reaction to a sexual situation. We would call it unschooled rather than inappropriate. It is not inappropriate, for instance, for your children in this culture to giggle at salacious pictures and this is an appropriate reaction from an unschooled Center.

In order to become successful in life in this culture, it is usually absolutely necessary to act out of the Negative Poles of Centers. In order to survive, some of the Negative Poles of the Overleaves produce behavior that is laudable by the culture. For instance, mothers in the Negative Pole of Dominance [–Dictatorship] are often admired for their unflagging devotion to their children. However, what produces success in life produces failure in a teaching, for the very visible reason that the goals are diametrically opposed. [SJC, 25 January 1975]

It is still not certain that the Poles of the Overleaves were channeled at this point in the history of the original Michaelian group, because they are not named; they are merely referred to with a description. It is certain that the Poles were channeled by March of 1975, because we of the Center for Michael Teachings, Inc., were given a graphic Overleaf Chart of them, dated that month; refer to Chart #3 in Part Three of this *History* book. The last session of the large original Michaelian group was on 22 February, and the Chart of Poles of Overleaves was made by Richard Chambers in March, so it seems likely to me that the Poles were not given in a regular meeting of the original Michaelian group.

The following passages from one and two years later also do not name the Poles.

(We talked of changing the Overleaves and the Teacher’s mention of “quieting” them.)

“Extinguishing” was the word used, but perhaps this is a harsh word as “quieting” does sound easier. The Positive Poles of the Overleaves — this is the goal. Once reached, you are in Essence. All is equal. Study again the words we gave you in defining the action of the Positive Poles of the Overleaves. There is no qualitative difference [between that and being in Essence]. [SJC, 12 December 1976]

At this point, we talked about lack of readiness.

You are not disgusted enough with the power the ego, or Personality, has over you.... No one of you is willing to take a long, searching look at those Overleaves that are holding you to your stasis. You can move to those Positive Poles. All of you are in love with your current Personalities to a certain extent. In some, this is a controlling interest. [SJC, 10 April 1977]

We have stressed friendship as a preliminary stepping-stone — not the superficial friendship of the Overleaves, but the sometimes harsh and unremitting friendship of those in your own pathway who will Photograph your Overleaves in both their Negative and Positive Poles, and this must be an almost constant phenomenon or it will not be successful. Positive Poling is required for this relaxation to occur, and in most physical relationships, there is too much Negative Poling. For instance, spiritual evolution cannot occur in the presence of jealousy, envy, or greed. As long as the Chief Feature rules you, there will be no change. Perhaps you may wish to look at the way the Chief Feature rules each of you in this room. [SJC, 30 September 1977]

This seems like an appropriate place to end this chapter on the revelation of the Overleaves.

Conclusion of Chapter 2A

That covers the revelation of the names and the descriptions of the seven Overleaves during nine months of the original Michaelian group as they were revealed, and another year in which they came up for discussion.

There is much more to learn about them, apart from their names and descriptions. Because the Overleaves are part of a system, each Overleaf has Attributes that define each Overleaf as part of the system. These Attributes are to be found in the names that head up the columns and rows on the typical Overleaf Chart. Explaining these Attributes is the subject of the next chapter.





Chapter 2B

ATTRIBUTES OF OVERLEAVES

In the chapters on the Gurdjieffian, aka Fourth Way, precursors to components of the Michaelian teachings, we read about Attributes found in the Law of Three and the Law of Seven. This chapter is a compilation of synonymous terminology and related concepts as found in the transcriptions of the original Michaelian group. The reason that I devote an entire chapter to this subject is that, in my estimation, the *context* of the Overleaf System (the names of Attributes at the headings of rows and columns on Overleaf Charts) has been neglected, while the focus as always been on the *content* of the Overleaf System (descriptions of the Traits of the Overleaf System).

First let's have a brief review. The Law of Three states that all completed events consist of three components: a thesis, an antithesis, and a synthesis. Those words were rarely used in the original Michaelian group. Instead, other words for this concept of phenomena in opposition were usually used, such as: positive versus negative; lower versus higher; yin versus yang; active versus passive; masculine versus feminine. (Various names for the third factor in the triad were: neutral, intermediate, chi, and mid.) The two complementaries of opposites were also referred to as an "Axis" or a "Polarity". The Michaels substituted the name "Monads" for Gurdjieff's Law of Three. Three particular words show up on almost all Overleaf Charts during the original Michaelian group and subsequent to it: Ordinal — Exalted or Cardinal — Neutral. Henceforth in this *History* book these three are referred to as the Dialectic Attributes, whatever their names. (Recall that I prefer the word Cardinal over the word Exalted, as introduced by Yarbro in *More Messages from Michael* in 1986, and as explained in Chapter 1K in Part One, "The Law of Three".)

Briefly, the Law of Seven states that certain processes over time consist of seven steps in a specific order, each step having specific qualities. The word for this concept commonly used in the Michaelian teachings is Cycle. Personally, I prefer to use the word "Septenary" for all examples of this pattern given in the Michaelian teachings and elsewhere. The word is capitalized to distinguish it from collections of seven items that do not follow the special pattern. (Wikipedia has an entry on that word, but there it applies to any collection of seven components or elements.) The Michaels often used the word Cycle to refer to the seven Ages and seven Levels because there is repetition of the pattern from one Cycle to the next. A passage in *Messages from Michael* (1979, page 43) provided words for the attributes of these special steps: Action — Inspiration — Expression — Assimilation. Henceforth in this *History* book these four are referred to as the Axial Attributes.

Note that the terms, Ordinal — Cardinal — Neutral, and the terms, Action — Inspiration — Expression — Assimilation, fall under the general heading of what I call "Attributes" with a capital A. These are the subject of this chapter, hence the chapter title, "Attributes of Overleaves". Because there are only four Axial Attribute names, the Dialectic Attribute names must be combined with them to make the system of Attributes complete. When Axial Attributes are combined with Dialectic Attributes, these are hereinafter called "Septenarian Attributes". They are: 1) Ordinal Action — 2) Ordinal Inspiration — 3) Ordinal Expression — 4) Neutral Assimilation — 5) Cardinal Expression — 6) Cardinal Inspiration — 7) Cardinal Action. Note that the sequence of the Ordinal Septenarian Attributes is the reverse of the Cardinal Septenarian Attributes. This specific sequence is the only pattern that merits the name Septenary with a capital S in my books. Any other sequence of these Septenarian Attributes is not a true Septenary; it is just a septenary. The arguments and evidences for the legitimacy of this particular Sequence are presented in my book *The Tao of Cosmogony*. Other proposed sequences for the Septenarian Attributes are discussed in the next following chapter, Chapter 2C, "Sequences of Overleaves".

In my way of thinking, this is one of the most important chapters in Part Two, so I am going to bang on about this importance for another paragraph.

The *context* of the Overleaf System has been neglected by many Michaelian students because of their emphasis on *content* rather than *context*. As stated in the Introduction to this *History* book, the Michaelian teachings is systematic — there is a pattern, an organization — it is a “cosmology”. Most Michaelian students have become plenty familiar with the content of the Michaelian teachings because it involves the details of their daily mundane real-world lives: dealing with themselves and other people and their jobs and their desires, and so on. The abstract cosmology is not generally appreciated because it is not ‘in their faces’ all the time, and their brains are not typically structured to normally think about the big overarching concepts, the context in which the content of their lives is contained. However, this chapter on the Attributes of Overleaves points out how often and how much the Michaels were concerned to reveal the context of their cosmology, which shows up most obviously as the Attributes of the Overleaf System. In my opinion, context has not been emphasized as much in groups subsequent to the original Michaelian group as it was in the original Michaelian group, and this reflects a loss rather than a gain in understanding. My books in general also have an emphasis on the context of the Michaelian teachings, apparently because my brain is structured to think about the big overarching concepts, and make sense of them in terms of logic, mathematics, and physics. In this chapter we get back to those fundamental concepts found in the Attributes of the Overleaf System.

The context concepts of the Overleaf System often shows up in the words in the headers of the columns and the rows on the Overleaf Charts discussed in Part Three; for instance, Role, Goal, Cardinal, Inspiration — these are all context words.

This chapter presents the results of word searches in the original Michaelian group transcriptions for the following terms: yin, yang, thesis, antithesis, synthesis, ordinal, neutral, intermediate, exalted, lower, higher, masculine, feminine, active, passive, axis, axes.

First we are going to look at mentions of yin and yang because here the information applies to more abstract philosophical ideas that are more fundamental than physical manifestation in such things as the Overleaf System.

Yin — Yang

First, let's have a definition and description from Wikipedia:

In Chinese philosophy, yin and yang ... is a concept of dualism in ancient Chinese philosophy, describing how seemingly opposite or contrary forces may actually be complementary, interconnected, and interdependent in the natural world, and how they may give rise to each other as they interrelate to one another. In Chinese cosmology, the universe creates itself out of a primary chaos of material energy, organized into the cycles of Yin and Yang and formed into objects and lives. Yin is the receptive and Yang the active principle, seen in all forms of change and difference such as the annual cycle (winter and summer), the landscape (north-facing shade and south-facing brightness), sexual coupling (female and male), the formation of both men and women as characters, and sociopolitical history (disorder and order).

There are various dynamics in Chinese cosmology. In the cosmology pertaining to Yin and Yang, the material energy, which this universe has created itself out of, is also referred to as *qi*. It is believed that the organization of *qi* [aka chi] in this cosmology of Yin and Yang has formed many things. Included among these forms are humans. Many natural dualities (such as light and dark, fire and water, expanding and contracting) are thought of as physical manifestations of the duality symbolized by yin and yang. This duality lies at the origins of many branches of classical Chinese science and philosophy, as well as being a primary guideline of traditional Chinese medicine, and a central principle of different forms of Chinese martial arts and exercise, such as baguazhang, taijiquan (t'ai chi), and qigong (Chi Kung), as well as appearing in the pages of the I Ching.

The notion of a duality can be found in many areas, such as Communities of Practice. [This notion has a Wikipedia entry: >https://en.wikipedia.org/wiki/Community_of_practice<] The term “dualistic-monism” or dialectical monism has been coined in an attempt to express this fruitful paradox of simultaneous unity and duality. Yin and yang can be thought of as complementary (rather than opposing) forces that interact to form a dynamic system in which the whole is greater than the assembled parts. According to this philosophy, everything has both yin and yang aspects (for instance, shadow cannot exist without light). Either of the two major aspects may manifest more strongly in a particular object, depending on the criterion of the observation. The yin yang

(i.e., taijitu symbol) shows a balance between two opposites with a portion of the opposite element in each section.

In Taoist metaphysics, distinctions between good and bad, along with other dichotomous moral judgments, are perceptual, not real; so, the duality of yin and yang is an indivisible whole. In the ethics of Confucianism on the other hand, most notably in the philosophy of Dong Zhongshu (2nd century BC), a moral dimension is attached to the idea of yin and yang. [https://en.wikipedia.org/wiki/Yin_and_yang — retrieved 20 September 2019]

This quotation, and the remainder of this Wikipedia article, are very useful for understanding Gurdjieff's Law of Three and the Michaels' Monads, which were presented together in a chapter in Part One. Notice in this quotation that many of the synonyms are discussed in this chapter.

These oriental terms occur numerous times in the original Michaelian group transcriptions, and they have exactly this original meaning. Yin and Yang are broadly synonymous with Ordinal and Cardinal respectively. As it says there, the goal of understanding yin–yang is to achieve a state of balance, aka Agape, which also happens to be one of the goals of the Michaelian teachings.

The first mention of yin and yang in the original Michaelian group transcriptions was in the very first channeling session in which the Michaels appeared:

Why did they go to the trouble to design such a complex body just to have it wear out over and over?

The answer is, of course, the primary plan. It is the best example of the yin and yang we can think of. [SJC, 12 August 1973]

What the Michaels are referring to is that the Physical Plane experience (incarnation) for the soul is the yin side of the life–afterlife cycle and the Astral Plane (between incarnations) experience for the soul is the yang side. Assimilation of both experiences results in soul evolution, which ultimately results in an end to the cycle of reincarnation.

Discussion concerning Monads: sacred/profane, profound/superficial, the yin and yang duality, infinite complexity/infinite simplicity.
[SJC, 12 August 1973]

The details of the discussion were not recorded, but notice from these examples that everything in this world is defined by its opposite — what it is not as well as what it is. Also note that 'sacred', 'profound', 'yang', and 'simplicity' are Cardinal, whereas 'profane', 'superficial', 'yin', and 'complex' are Ordinal.

Is the number seven important, as important as has been implied through automatic writing?

Yes, but so are other odd numbers. These point to the yin and the yang and the completed Monad in the center. Seven is important to those on the Physical Plane. Nitrogen, for instance, is number seven. All physical things — living organisms — are part of the nitrogen cycle. [SJC, ~13 September 1973]

This answer is brief and its meaning is obscure until you have some background information, namely, what Gurdjieff called the "Law of Three" and the "Law of Seven". You may refer to the previous chapters in this book by those names for an expanded explanation, but here is the summary: Three is the first odd number and this quantity of items can represent the essence of the Law of Three, namely that yin is on one side of the Monad and yang is on the other side. Five can have the same property, but the pattern is yin1—yin2—Monad—yang2—yang1. Seven of course adheres to the same principle: yin1—yin2—yin3—Monad—yang3—yang2—yang1. A group of seven items is referred to as a septenary throughout this book, and a true Septenary must embody this pattern in a certain way, namely the yin–yang mirror way of ascending and descending dimensionality. This Q&A exchange is a major clue about the structure of valid Septenaries throughout the Michaelian teachings — and elsewhere. If collections of seven items do not have this structure, they do not conform to the Law of Three combined with the Law of Seven; they are not Septenaries with a capital S.

An entire year passed before the subject of yin and yang came up again. This time it was in the context of a physical manifestation rather than in the context of an abstract principle:

Are there different kinds of energy flowing through men than through women?

There is yin and yang throughout the physical universe. Even worlds have yin and yang. This world has a decidedly masculine [yang] essence, which explains the cultural oppression of those in feminine [yin] bodies. Believe it or not, albeit today [this situation] has largely been perpetuated by those with masculine Essence [Role] trapped in feminine bodies — in other words, Warrior [and Scholar and Sage and King] mothers. [SJC, 17 September 1974]

The Michaels do not really directly answer the question about male and female "energy". However, it is addressed at length in my book *The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy*. The

Michaels here did make the point that the abstract principle of yin–yang manifests itself in physical realities all up and down “the great chain of being”, as some perennial philosophers like to call it. Whole planets and whole cultures can be attributed as either yin or yang, as well as the male and female genders and Roles and individuals. In subsequent revelations, individuals were said to have a ratio of “male/female” energy. Elsewhere in the original Michaelian group transcriptions it is said that Warrior, Scholar, Sage, and King are masculine–yang Roles and Slave/Server, Artisan, and Priest are feminine–yin Roles. The explanation for this does not appear until the “Michael Math” chapter of *MMFM*, but requires some modification. That is, per the Taijitu Tango Principle (discussed in various places in this *History* book) the Warrior is the most Ordinal Role, but it is at the Cardinal end of the Septenary; the King is the most Cardinal Role but it is at the most Ordinal end of the Septenary; the Scholar is in the middle or turning point of the Septenary. This is explained in my book *The Tao of Cosmogony*.

In this same session, the subject of yin and yang came up again:

Are people more masculine than the earth?

We would not go so far as to ascribe consciousness as you know it to the celestial bodies. However, the composite of influences living upon the body do give it yin and yang. The man Georges (Gurdjieff) sensed this. There is a preponderance of Warriors and Sages upon this body [planet earth]. [SJC, 17 September 1974]

Subsequently it was said that Servers and Artisans are the most common Roles, which has been verified by Michaelian students in subsequent decades, so this early passage appears to be in error.

Are there lines and areas of questioning that we are presently capable of, but very seldom voice, which would make your teachings more available to us? If so, what can you tell us about them?

... The level of curiosity concerning the yin yang combinations is relatively low, connoting a lack of understanding... [SJC, 24 September 1974]

Michaelian students expressed a curiosity and gained a more complete understanding of polarity subsequent to the original Michaelian group. This book, *A History of the Overleaf System*, chronicles that increasing comprehension and might even be considered a culmination of it.

(There was a discussion ... regarding sexuality of Essences. Since it has been said that Essence is neither masculine nor feminine, why does Michael speak of the masculine or feminine Essence in Roles? It was compared to the yin and yang polarity, often times the way a Role is played out, an identity word, a cultural thing.) [SJC, 22 October 74]

The attributes of feminine and masculine are a subset of, or a mundane manifestation of, the universal abstract attributes of yin and yang. This is explored in the next section of this chapter.

Even though the following question was only about the Overleaf System, elsewhere it is said that manifestation itself requires a polarity of some kind; nothing would exist without it.

Leslie asked if other Overleaves, aside from Goals, contain the Poles (Positive and Negative) found in Goals.

We have told you that there is yin and yang in everything — polarity if you will. Therefore, yes. [SJC, 26 November 1974]

Here the Michaels used the words yin and yang as synonymous with the words negative and positive. This was the first explicit reference to the Positive and Negative Poles of the Overleaves in the original Michaelian group transcriptions. The name of each Overleaf is to be regarded as the Neutral position between these Poles. Several of the Overleaf Charts reviewed in Part Three show the name of each Overleaf sandwiched between the Positive Pole on top and the Negative Pole on bottom. This is a meaningful pattern.

Previously, as each Overleaf category was revealed, the original Michaelian group members were told, as if it were not obvious, that all the Overleaves have Dialectic Attributes. Refer to the previous chapter here in Part Two, “Revelation of Overleaves”. Some of the Overleaf Charts show the Ordinal triad of Overleaves on one side and the Cardinal triad of Overleaves on the other side with the Neutral sandwiched in between. This is a meaningful pattern.

The Wikipedia article on yin–yang said that the oriental philosophers did not think of yin–yang as evil-good, but in the following quoted passage, the Michaels apparently did make the correlation:

The yin–yang is a most valid symbol to ponder and learn to comprehend. All exists within you — the capacity for goodness and the capacity for evil. The choice is always yours. [SJC, 28 December 1974]

This might have been a reference to the Positive and Negative Poles of the Overleaves, which were under discussion and revelation about this time in original Michaelian group history. Negative does not necessarily

mean evil, but in the case of the Negative Poles in their extreme manifestations, it does apply. It is Good Work for every Michaelian student to notice (and neutralize) whenever he or she is in any Negative Pole of any Overleaf, not just the Overleaf they normally live in.

Speaking of neutralizing, this transmission came through in the next session:

Incidentally, we have no quarrel with the need for neutralizing force [another Gurdjieff concept] in actions involving the Centers. All yin–yang activities do require this neutralizing force for stability. [S/C, 02 January 1975]

A chapter in Part One, “The Law of Three”, covers the explanation and use of “neutralizing force.” Briefly, this is the synthesis influence, between and beyond the polarities of thesis and antithesis. The Neutral Assimilation Overleaves are manifestations of this fundamental force or influence, a gestalt which is more than the sum of the parts.

In one of the original Michaelian group sessions, they experimented with physically sensing the yin/yang ratio of individuals:

There was a question regarding part of the group which experienced something with hand clasping to tell whether they were predominantly yin or yang.

It is a phenomena [sic] of genetics such as the others suggested. In this group, there is much more yang influence than yin. Therefore, if your hypothesis were correct, there would be a higher proportion of the opposite phenomenon. [S/C, 25 January 1975]

Maleness and femaleness are stereo-typically equated with yang and yin respectively, but the “energy” of the Body Type and Overleaves of the Personality do not always correspond to the gender of the body. In Michaelian groups subsequent to the original Michaelian group, a factor called “focused or convergent (male) / creative or divergent (female) ratio” has been used to quantify the phenomenon introduced in this passage. This component shows up on some Personality Profile charts, separate from Overleaves. It is explained at length in my book *The Tao of Relationships*.

The next mention of yin and yang comments on the group progress in specific, then goes on to comment on the world, and worlds, in general:

At this point, many felt the presence of Soleal, and asked him if he wished to speak.

[Soleal:] The teacher [Michael] has only begun to stress the importance of polarity to you now and the use of the most Positive Pole of the axes for the [spiritual] Work. But it is simply astonishing to me the progress that has been made here. I would be the first to admit that I did not think that it would be possible, given the orientation of your world. It is true that whole worlds are victims also of their Overleaves, and often this serves to prevent any upward swing for many centuries — more like millennia for the most part. Ours is an Intellectually Centered world, but there is more yin than yang, thus the cold cerebration has been modified by the feminine essence. Yours is a Moving Centered world, with far more yang than yin. But what is seen now is what we can only call the vibration of potential — in other words, the chance for change — and this is being manifested primarily in the youth of your society. They no longer feel duty-bound to cling to the primary Mode manifested by your world, that of Perseveration, and are now moving into the upward spiral. [S/C, 12 February 1975]

The first Chart from the original Michaelian group showing the Positive and Negative Poles of the Overleaves was dated March 1975, the next month after this session.

[Soleal:] There is a word in my language for one who takes the road of least resistance, and I see this in many students here. This is fine, but it certainly is not conducive to enormous leaps of growth. To feel the resistance is to feel the polarity, to feel the yin and yang of the Tao. [S/C, 16 February 1975]

In the 02 January 1975 session the value of experiencing the Neutral was mentioned. In this session, the value of experiencing the polarities is mentioned. Put both passages together and we see that it is all valuable for gaining a complete understanding and advancing on the spiritual path. The original Michaelian group broke up shortly after this, when positive and negative influences fermenting among the members produced an explosion in this spiritual crucible and blew the whole endeavor apart. There might be a lesson in their experience about managing all three forces.

In this section, we reviewed the use of the words yin and yang as applied to the Attributes and other factors that appear in the Overleaf System. In the next section, we examine the use of the words masculine and feminine as they apply to the Overleaf System.

Masculine — Feminine

Femininity and masculinity often appear in the original Michaelian group transcriptions in conjunction with yin and yang, and these instances are reported in the previous section. However, there are some other instances where they appear alone. These give us another context for understanding the Michaels' view of fundamental polarities.

The Warriors, Scholars, Kings, and Sages are masculine Roles.

Then Priests, Artisans, and Slaves are feminine?

Yes.

If a Scholar, Sage, Warrior, and King Role are masculine, why is it that a female would choose any of these Roles? Does this mean that I've been male more often than not? Is this why I have a tendency toward "cool" thinking and not being a giving person? I do not have love to express.... I am cold and analytical... I feel the male is more aggressive than the female. (Roles in the soul are masculine and feminine, not the soul.) [SJC, 22 November 1973]

Remember that yours is a Moving Centered, masculine world. Soleal's planet is an Intellectually Centered, feminine world... .. Emotionally Centered, masculine world: they are volatile, explosive and kind all at the same time. [SJC, 16 December 1973]

The masculinity or femininity that is ascribed to certain Roles does not correlate with the Cardinality or Ordinality or Neutrality that is ascribed to the Roles, nor with the Inputs that are ascribed to the Roles, but there are some similarities, per this tabulation:

Table 2Ba — FOUR CLASSES of ATTRIBUTES ASCRIBED to the SEVEN ROLES						
WARRIOR	SERVER	ARTISAN	SCHOLAR	SAGE	PRIEST	KING
Ordinal	Ordinal	Ordinal	Neutral	Cardinal	Cardinal	Cardinal
Masculine	Feminine	Feminine	Masculine	Masculine	Feminine	Masculine
One Input	Two Inputs	Five Inputs	One Input	Three Inputs	Two Inputs	One Input
one-dimensional	two-dimensional	three-dimensional	pan-dimensional	three-dimensional	two-dimensional	one-dimensional

My comments on this table are as follows:

- **ROLES:** The first (subtitle) row shows the name of each Role, listed in the Natural Sequence.
- **DIALECTIC:** The second row shows the Dialectic Attributes for each Role.
- **GENDER:** Regarding the third row of Attributes, the rationale for the gender assignments to the Roles given in the original Michaelian group transcriptions is somewhat obscure. Perhaps it is more a human physiological, cultural, or societal thing than a fundamental yin–yang cosmological thing. If the Sage had been said to be feminine it would be more tidy and make more sense of the second row of attributes.
- **INPUTS:** Regarding the third row of Attributes, no explanation for the quantity of Inputs assigned to the Roles was presented upon publication (*MMFM*, p. 59) or afterward, but it is similar enough to the “dimensionality” of the Axial Attributes that it would provide a complete explanation if the Artisan were said to have three Inputs rather than five. For a discussion of Inputs, refer to a section on Inputs in the Prologue of my book *The Tao of Cosmogony*, chapter E-2 near the end of this *History* book.
- **DIMENSIONALITY:** Regarding the fourth row of attributes, refer to my book *The Tao of Personality* for an explanation of dimensionality as it applies to the Overleaf System. Basically, the Action Axis is identified as one-dimensional, the Inspiration Axis is identified as two-dimensional, the Expression Axis is identified as three-dimensional, and Assimilation is identified as pan-dimensional. Basically, these “dimensions” of Personality are an instantiation of abstract geometric figures: the line, the plane, and the solid.

In the next section, we examine the use of the words pole, polar, and polarity as they apply to the Overleaf System.

Pole and Polar and Polarity

This section is the result of a word search for these terms in the original Michaelian group transcriptions.

The Overleaf System is full of obvious polarities: Ordinal and Cardinal Overleaves, Positive and Negative Poles of Overleaves. There is a lot more said about abstractions of polarity in Part Four of this book, but in this section, we mostly deal with the concrete manifestations in our personalities and in our relationships.

The concept of polarity was present at the end of the original Michaelian group with the revelation of the Positive and Negative Poles of Overleaves as we saw in the previous section; it was also present at the beginning. In the very first session with the Michaels, they broached the subject of polarity, and they provided some examples:

The desire is polar, too. Everything in the universe is, of course. Along with the desire is always the dread. The choice does not become clear to you until you have experienced the desire from another [higher] dimension [that reconciles the poles]. You must stand and observe the desire from the shadows of dread. Wishes, like everything, have positive and negative poles. There must be attraction and repulsion or nothing exists because no energy is being generated. [SJC, 12 August 1973]

Polarities mentioned here are: desire versus dread, positive versus negative, attraction versus repulsion. The universe is governed by polarities of positive and negative, from electricity to magnetism to gravitation. The polarities inherent in the Overleaf System create attraction and repulsion (abrasion) between people. (This latter subject is covered in Part Three of my book *The Tao of Personality*.

It seems that the unification of Fragments goes on inter-life [between lifetimes]. You can't do it here [on the Physical Plane while incarnate], can you?

You can, but it is difficult. It requires psychic union, and that by definition requires that you be an Adept. That [psychic union] is always polar. It is usually done between lives. [SJC, 06 October 1973]

This is an indication that Ordinal (Warrior, Server, Artisan) and Cardinal (Sage, Priest, King) Roles as souls unite on the Astral Plane. There is attraction on the Physical Plane as well. Similar attractions can be said about Personality traits other than Roles.

The following exchange occurred about the subject of twin souls rather than complementary Roles, but the universal principle of polarity applies:

We hear so much about twin souls and I would like to know about that.

Dyadic union occasionally occurs while the principals are still on the Physical Plane. This is exceedingly rare and happens only among Fragments of the same Entity. These unions are always polar and it is a devastating experience. Souls so united are truly one flesh.

Why is this devastating? What do you mean by "polar"?

There is complete psychic union. There are no longer any individual perceptions. There is a total loss of identity. All of you will escape this fate in this lifetime, for your strongest attractions within the group are for those of the same sex. [SJC, 08 October 1973]

Twin soul polarity does not show up in the structure of the Overleaf System, but it does show up in the "Casting" structure of the Entity, which has similarities to the Overleaf System. This is not a subject expounded in this book, but note that the polarity principle applies to it as well. Sexual attraction between genders is of course another major polarity that we deal with during incarnation, but which is not present between lifetimes.

The following exchange produces an abundance of insights about the nature of polarity in general, even though it was about Centers in specific:

I would like comments on energies used by various energy Centers.

All of this energy is psychic energy... We wish to remind you that there are two very specific types of reactions: implosion and explosion; also, two specific charges in polarization: negative and positive. A great deal of the energy utilized by the lower Centers [Moving, Emotional, Intellectual] in life situations are implosion reactions with negative charges. Controlled reactions of this type do not ever become as spectacular as their antitheses [the higher Centers]. [SJC, 27 December 1973]

Various synonyms or manifestations of "poles" are used in this passage: positive and negative; lower and higher; thesis and antithesis; implosion and explosion. It was known from the Gurdjieffian teachings that there were "lower" and "higher" Centers.

It was hard for me to leave Robert's group, and I never understood why, but I had to leave. Is there a comment here for me?

He was not your [true] teacher, and at another level you knew this and left to search again.

Why was he not my teacher?

There was not sufficient polar attraction.

Would this have to do with Body Types or what?

This takes into consideration all of the Overleaves. [SJC, 20 January 1974]

This is yet another indication that polarity creates energy exchanges between people with complementary Overleaves, on opposite sides of a Cardinal—Ordinal Axis. The type mentioned above is attraction, and with polarities such as this it is possible to do transformative spiritual work. My book *The Tao of Relationships* explains this in considerable detail in terms of the male–female polar attraction, but really the ‘chemistry’ and ‘alchemy’ of polarity applies to all kinds of intimate and meaningful relationships.

Polarity does not only create attraction; “Overleaves that abrade” are documented in another section, further on.

.... What was different for most of you in that life besides Soul level [Age] was the Mode. Most of you were in the beginning of that life in your present Mode’s polar opposite. Something in that life caused you to change Modes. For instance, the experience that Claudia had in Jerusalem caused the swing from Repression to Passion. [SJC, 12 January 1975]

This “swing” from one Overleaf in a lifetime to its opposite is part of completing a “Monad.” For a thorough discussion, refer to the chapter on “Monads” in my book *Study Papers on the Original Michaelian Group*.

The continuity [oneness or unity] is as immutable as the polarity [twoness or duality]. [SJC, 08 February 1975]

The word ‘continuity’ here probably refers to Neutral Assimilation as the synthesis of thesis and antithesis, or ‘polarity’.

A specific manifestation of the principle of polarity is discussed in the next section.

Ordinal — Intermediate/Neutral — Exalted/Cardinal

This section informs the reader what the Michaels meant by those words, which we see in context below. The terms were never actually defined; the reader must surmise the meaning of the words from their context. One wonders if original Michaelian group members were already familiar with the terms and did not need to have it explained to them. These terms are explained in Part One of my book *The Tao of Personality*.

In the following quotations, I substitute the word “Cardinal” for the word “Exalted”. Yarbro introduced the substitution of Cardinal for Exalted in *MMFM*; not all contingents of the Michaelian teachings community adopted her preference, but I have, because they are both mathematical terms. Simply and succinctly stated, Ordinality is enumeration as a quantitative sequence, such as first, second, third; Cardinality is enumeration as qualitative principles, such as Oneness, Twoness, Threeness.

The first hint that there was a type of polarity embodied in the words Ordinal and Cardinal came at the time that the seven Soul Ages were revealed, shortly after the Michaels revealed themselves:

The tape recorder was turned off for a moment, but a question was asked about all of us being Old Souls.

The Cardinal Cycles are sparsely populated. Sarah is right about the bell curve. The majority of all creatures of reason are Young and Mature right now because of the closeness of the manifestation of the high Mental body [the Infinite Soul]. [SJC, 26 August 1973]

Then in a session where the nature of each Role was explained, we find this:

The Priest is the Slave exalted... The Sage is the Artisan exalted... The King is the Warrior exalted... The Scholar is an intermediate Role. [SJC, ~25 October 1973]

This is another instance that hints of the Ordinal triad being separated from the Exalted–Cardinal triad by an “intermediate” zone.

The first mention of Ordinal and Cardinal together came several months after the beginning of the Michaels’ appearance, and it had to do with Roles:

Many do well if the [three] Cardinal Roles [King, Priest, Sage] are mated with their counterparts in the [three] Ordinal Roles [Warrior, Slave, Artisan]. [SJC, 16 December 1973]

As in the first instance shown above, the term, Cardinal, is used to refer to older souls:

... The group now has more Cardinal [Old] souls than originally. These people bring dynamicism and cause certain things to happen merely by their dynamicism. [SJC, 20 December 1973]

Cardinal Roles can get into power struggles with each other, even with siblings, or maybe especially with siblings:

CH: Where does the conflict between [my sister] KH and me originate?

This conflict is only in part karmic. It mostly stems from the race for power between two strong, Cardinal Roles [Young Priest and Old King] souls who live under the same roof. Someone must emerge victorious, and in this case, both are determined, very strong souls. The struggle for supremacy has been the hallmark of the relationship. So far, both understand that the power can be theirs. KH, at a deeper level, knows that she is to lead; CH, also.

AH [their mother]: Does that mean that "CH knows that KH will lead?"

CH will lead in the spiritual sense. [Their father] RH is correct in saying that this is an ancient struggle. Compare the struggle between the chief [King] and the medicine man [Priest].

The next time Ordinal and Cardinal are mentioned, it had to do with the next Overleaf that was revealed:

There are three Cardinal Goals. They are: Dominance, Acceptance, Growth. There is an intermediate, Neutral Goal, which for the time being we can call Stagnation. There are three Ordinal Goals, which are the antitheses of the [three] Cardinal Goals. They are: Submission, Rejection, Retardation. Most attorneys and politicians are those who have chosen the Neutral Goal — lawmaking is a Stagnation Goal. One of the better examples in history is one you were discussing earlier, Alexander the Great: a Young male King, Dominant. He could not fail. [SJC, 25 December 1973]

Notice again that by the use of the term, Intermediate, coupled with the term, Neutral, the form of the septenary is hinted at, with the Ordinal and Cardinal triads on both sides of the Neutral in the middle.

Children who exhibit unwanted hostility and are subject to loud outbursts and antisocial behavior are normally Infant Souls of Cardinal Roles with Dominant Goals, who also perceive the "not me" as hostile. [SJC, 27 December 1973]

After the seven Goals were revealed that Christmas, with their Ordinal and Cardinal pattern, this resulted in a number of questions.

CH and I attempted to type some of the people at the party of eight thousand people. It was not easy.

Soul levels [Ages] are the most difficult to gauge in crowds. In fact, we would say impossible, since there is a definite crowd behavior that sweeps them along. Roles are easier, especially the Cardinal Roles. The Ordinal Roles are more difficult. The Goals should have much more to say than either of the other two [Overleaves thus far revealed, Soul Age and Role] in a crowd situation since they deal with pretty overt behavioral tactics. [SJC, 30 December 1973]

Ordinal Roles in Dominance are hard to discern from dominant (Cardinal) Roles in Submission.

Most Ordinal Roles who have dominant [Cardinal] Goals [and other Overleaf categories, not yet revealed] can be backed into a corner by any Cardinal Role whether or not the Goal is dominant [Cardinal]. Even dominant Warriors can be dominated by Accepting or Submitting Kings [Acceptance and Submission being the most passive Goals]. There is something pathetic about a King in Retardation [an Ordinal Goal]. It reminds one of a peacock who has been in a hailstorm. [SJC, 30 December 1973]

I am trying to synthesize the material; I have thought of people in each Role and I classify them. I find that I have a hatred toward Dominant Warriors. I am attracted to female Kings, but do not care for male Kings in Dominance. I am attracted to Sages, neutral toward Priests and Artisans, and look down on Slaves.

There is a natural affinity for the Ordinal and Cardinal [with each other]: i.e., Sages and Artisans are generally attracted to one another, as are Priests and Slaves, Warriors and Kings. These Roles naturally complement each other, and good teamwork can result. The same goes for the [complementary] Goals [and other Overleaves]. The gender [distinction] should be negated. [SJC, 03 January 1974]

How does Bacchus, the god of wine, fit into Eleusinian mysteries?

It has been said by us before that rituals unify and bring together many who otherwise would not be able to participate. The same goes for festivals. They provide an excellent opportunity to play the fool in a controlled, safe environment, which is necessary for all souls in Ordinal Goals and Roles. [Cardinal] Sages and Priests normally need no special invitations to be hams, but the same is not true for many [Ordinal] Artisans and Warriors. Many Artisans are essentially nonverbal, except for those few who are like you, Intellectually Centered. [SJC, 10 January 1974]

What is GS? Is he a Sage or an Artisan?

Sages are far more exuberant [than Artisans], even those in Rejection. Sages in Ordinal Goals sometimes are obnoxious. This produces many Martyrs, needlessly, particularly with Sages in Submission. This man is in Acceptance; that is valid. [SJC, 10 January 1974]

In the new Overleaf of Goals, I hear them as judgmental in that there are three "exalted" Goals and three "subordinate" Goals, and a "neutral" Goal.

This is true of all of the Overleaves. It [variation of Goals in different lifetimes] normally gives all souls the opportunity to experience all of life in the Roles, which are stationary [don't change from lifetime to lifetime]. It [Role] does not have quite the same impact as in the other Overleaves; it simply means that the souls in Ordinal Roles tend to be the doers rather than the sitters and thinkers [like the Cardinal Roles]. [SJC, 10 January 1974]

One might think from the use of the word "subordinate" by the questioner, that this is the origin of the name of the Attribute, Ordinal. Apparently the questioner was mistaken in that assumption, because when the word "Cardinal" was introduced as the replacement for the word "Exalted" a few years later in *More Messages from Michael*, it became obvious (to me at least) that the names Ordinal and Cardinal were chosen because of their mathematical significance. This is explained in my book *The Tao of Personality*.

When the next Overleaf was given, the pattern of Ordinal triad — Neutral — Cardinal triad continued:
Stoic, Skeptic, Cynic, Pragmatist, Realist, Idealist, Spiritualist.

Are there three Cardinal Attitudes?

[That is] valid. [SJC, 22 January 1974]

The following series of questions and answers are presented without comment. The reader can discern more fully the meaning of Ordinal and Cardinal and Neutral from the context in which the words are used.

Why are some children imprinted less than others?

Children in Cardinal Roles and dominant Goals are not easily imprinted. [SJC, 03 March 1974]

Is the work ethic a carry-over from a past life?

We would see it as one of the most tenacious barriers you must scale. In some instances, the man Robert [leader of the Fellowship of Friends] was right about this. We feel, however, that you should discharge your obligations made in good faith, whether or not the respondents are in the teaching or not. Whoever is beyond this, we see no real obligations. We would see you pursuing some form of relaxation every day, even though this may at first seem like work for you. The relaxation obtained with the marijuana is all right. Just resting is all right, also. The penchant to "do" is part of friction for the Ordinal Roles. [SJC, 27 March 1974]

It was said before that I was to lead. Is that in a spiritual way? [My daughter] too?

Both of you could; the choice is yours. Yes, in a spiritual sense, and, yes, you are right. Those in Ordinal Roles would gain more from your teaching [because you are an Artisan], but the majority of mankind is in Ordinal Roles.

There seems to be geographic concentrations of Cardinal Roles. In Michigan, I observed so many Baby Slaves, it must be a geographic thing. [SJC, 14 April 1974]

Are Ordinal Roles as important as Cardinal Roles?

If this planet were entirely populated by [Cardinal Roles] Kings, Priests, and Sages, there would be little progress — much leadership, religion, and oratory, but no progress. [SJC, 23 June 1974]

I do well with knowing people's Centers and Modes, but poorly with the Roles. (He was afar on Gretta's Role and wanted some information that might help in this area for him.)

This young lady's Role is muted now because of her youth and the fact that it is not a Cardinal Role. Eugene does far better with the Cardinal Roles.

Yes, there is some work that can be done that will help perfect these skills. Try the "large crowd" approach. It inevitably works where other approaches sometimes fail. It is a saturation technique and sometimes effective. Go for the Ordinal Roles first and, if necessary, work from eliminating [what they are not] first. [SJC, 17 July 1974]

Is it the egotism of the Intellectual Center not to like housework or is it a cultural thing?

This has little to do with culture, surprising enough. The Cardinal Roles [Sage, Priest, King] find mundane chores distasteful, particularly those not in the Moving Center. The Ordinal Roles [Warrior, Server, Artisan] accept them in more grace, but there again, they are often preferred by Warriors and Scholars simply because they point to efficiency and therefore to winning. [SJC, 17 September 1974]

How can a Warrior evolve to a King? I thought we could not change Roles.

Usually, those who chose Ordinal Roles come to this realization at a later time than those in Cardinal Roles, but this is not always the case, especially if the Ordinal soul meets with the proper teaching. [SJC, 17 September 1974]

JH [a Priest] asked the group to please not fail to photograph her as she is very open for it. Prompted by information indicating group was timid to photograph those in a Cardinal Role.

What does the Scholar seek?

The Scholar seeks to define the Logos.

Priest?

The Priest seeks — as the King and the Sage — the Tao.

Artisan?

The Sage.

Server?

The Priest.

(The Warrior seeks the King.)

Who does the Scholar seek? The nearest Scholar?

All seek to exalt their Roles to the nearest power.

The nearest power?

The one with the closest affinity in the Cardinal Roles is sought by the Balanced soul with an Ordinal Role. Since the Scholar does not have a particular affinity for any of the Cardinal Roles, the seeking, like the Role itself, is peculiar to this Role. This is a neutral, genderless Role. As you already know, coupled with other genderless Overleaves, this can be an excellent platform from which to begin the search; but often this very genderlessness causes multiple diversions into more exotic pursuits before the goal is reached. If you meet with extremely Old Souls in Cardinal Roles, you are certain to notice that their goals seem no longer earth-bound and temporal, and there is a steady increase in other-worldliness in their behavior. Sometimes, this succeeds in setting them completely apart from the mainstream. It is unusual for these Cardinal ancients not to seek some type of esoteric teaching. Many devote their entire lives to this pursuit, and their capacity for dedication is very great. [SJC, 01 October 1974]

WL asked about his relationship with his sister-in-law. He has much negativity toward her. She is psychic. What is their conflict? Is it from the past? It is a strongly negative reaction.

This is a very interesting example of an extremely Cardinal soul who is expending much of her psychic energy uselessly by working out of the Negative Poles of Cardinal Overleaves. For instance, the scattering comes from the Negative Pole of Growth [–Confusion], the hostility from the Negative Pole of Passion [–Identification]. The Cardinal Overleaves in the Negative Pole will resemble the corresponding Ordinal Overleaves at their strongest manifestation. In other words, Passion at its most Negative point will be almost Repression; Growth with this amount of scattering, will amount to some degree of Retardation. [SJC, 14 December 1974]

... for those in Ordinal Goals who feel much responsibility for the miseries around them and feel it is their life task to mitigate it. [SJC, 08 February 1975]

Forgiveness is really no more than the utter willingness to accept responsibility for one's own life and this is why it is so difficult for those in Ordinal Roles when their own existences seem so pale beside the more Cardinal Roles. In truth, the Cardinal Roles are more able to take the responsibility. Of course, they are. It is easy to take responsibility in the Power Mode, and a King finds it easy to excuse the behavior of a Slave. However, it is far from impossible for those in Ordinal Roles to go through the process of learning to take responsibility for their wins as well as their losses. Failure is an easy way out, and those in Ordinal Roles love to fail because it takes so little effort and the blame can be placed on those in "power". But, truthfully, no one in an Ordinal Role loses unless he wishes — any more than do those in Cardinal Roles. This country has had leaders in Ordinal Roles who have been exceptionally effective. [SJC, 03 September 1977]

Lower — Neutral — Higher

The words "lower" and "higher" are usually applied to Centers (as well as planes) in the original Michaelian group transcriptions. They are synonyms for Ordinal and Cardinal as applied to other Overleaves, and for Negative and Positive when applied to Poles of Overleaves and of Axes. These are all synonyms for the abstract concept of yin and yang as indicated above. These terms are all just variations on what in my books

are termed the Dialectic Attributes. As indicated elsewhere in this *History* book, in the original Michaelian group, there were three lower Centers (Moving, Emotional, Intellectual), a Neutral Center (Instinctive), and three higher Centers (Sexual, Higher Emotional, Higher Intellectual).

Let's take a look and see what we can learn from a search for these terms in the original Michaelian group transcriptions.

Both Richard and Sarah felt strong negative pull over the last few words, then the dictation continued:

[Soleal:] Not that I am willing, but I mean that it is still a part of growth for me and a route of expression with those to whom nonverbal expression of higher emotions is difficult. You do not have to concentrate on the knowledge that the partner is operating out of lower Centers — just express yourself. Good work results when you give the gift of higher expression.... Love, to mean anything in the line of consciousness, cannot be predicated on anything material. It must come from higher Centers. That comes about when you finally give up non-verbal expectations about the actions of those around you and begin to accept them without modification in your fantasies. Sexual energy, when used to express higher Centers, can be incredibly strong. When the energy is relegated downward, it results in an energy leak. That is sometimes why you want to sleep after physical union. You fed lower Centers — sometimes the Moving Center and the Essence is exhausted, so the body goes to sleep to free the Essence. To get to higher Centers, do what Jesus did: fasting, meditation and agonizing self-appraisal. Exercise the body, learn to love unselfishly. [SJC, 03 July 1973]

But I'm not talking about that. I mean, you feel better all the time if you are sexually turned on. I wonder if we have to pay for that?

You only pay in the [blocking of] access to higher Centers.

But I've felt that at the times that I have been turned on, I've been much closer to higher Centers and actually zoomed into them part of the time. In fact, the turning off leads into a depression for me and at that time, one is as far from one's higher Centers as one can ever be.

That is different. Then you are using the Sexual Center as access to the higher Centers. The physical act itself can be performed with little loss of energy. [SJC, 12 August 1973]

When I do that, it feels like "me." Some of the information has been contradictory. I wonder if it's my "many I's"?

Many times the strong intellect takes command and forces us out. We [the Michaels] come only through higher Centers. [SJC, 08 September 1973]

Dick stated that he felt only rejection, sorrow and loss, and that he could see those blocking his ability to love (fear of this happening over again).

In that relationship, you were able to give the gift of higher expression. It was not reciprocal because she was not in touch with higher Centers, but she has also memories. This is often the case. You could not recapture that experience, but you could duplicate the Higher Emotional energy output — now especially. [SJC, 22 September 1973]

A great deal of the energy utilized by the lower Centers in life situations is implosion reactions with negative charges. Controlled reactions of this type do not ever become as spectacular as their antitheses [the higher Centers]. [SJC, 27 December 1973]

The source for the [psychic] energy is the same. The speed that it is burned as fuel is faster when utilized by the Higher Centers.

[Please] clarify this.

The fuel is the same for all Centers. It is the [Level of Being of the] consumer that is different.

The production of fuel: does it have anything to do with self-remembering? In order to Balance the Centers, we have to have a larger supply to reach higher Centers.

An analogy would be an old fashioned stove with insufficient insulation, a leaky chimney and an inefficient flue compared to a brand new radar [microwave] oven. Moments of pure consciousness do produce contact with Higher Centers, yes.

Is self-remembering the way to produce psychic energy?

Not the way, simply the byproduct. The self-remembering must be produced first through those methods we have outlined to you [meditation, concentration, fasting, study]. Then as you go progressively toward balance, you automatically will have more and more flashes of consciousness, opening the door to higher expression. [SJC, 09 February 1974]

[Soleal:] ... the concept of Agape requires the actions of a closely-knit group of supportive students in order to come to reality. No one can feel Agape in an ivory tower. It can only be felt when Higher Centers are

contacted in the course of close association with others. There is no way to do this alone that I know of. [SJC, 18 February 1974]

Are some intellectual Scholars trapped in the Intellectual Part of Intellectual Center?

It is possible to be trapped here, Dick, and yes, you are right. Many of the theoretical scientists are indeed immured [trapped/confined] in the Intellectual Part of Intellectual Center. This is a route to Higher Centers when there is Balance. [SJC, 03 March 1974]

If you are Emotionally Centered and going to Balance, you have to be able to use Intellectual Center and Moving Center in the right way. You continue until you have access to all lower Centers.

Until you have sufficiently detached yourself from the mundane and can come to the higher Centers. The occult master has use of Higher Centers at will. It merely means that this soul is in Balance with no danger of backsliding. [SJC, 03 March 1974]

Moses raised the serpent. Jesus said, "If I be lifted up," etc. What is the relationship to kundalini here?

Yes, this is the highest form of movable energy you have at your disposal and therefore, that which you can utilize for each: the emotional states or Higher Emotional Centers, Higher Intellectual Centers, which are synonymous with subjective consciousness [and] objective consciousness respectively. Also, with the same had just described by the yogi [sic]. The lower Centers are fixed and the energy is like a closed system. The higher Centers are capable of ecstasy or bliss; the lower Centers are not. The Sexual Center or the kundalini force can only be breached by bringing the lower Centers into harmonious Balance. In other words, in separating from the maya or illusions for glamour of the Physical Plane and by giving up your expectations of what a sexual experience should be. [SJC, 24 April 1974]

Dick visioned that life should contain joy and rapture. He felt that no barriers were between us and that experience [except] imaginary ones created by us.

True. You can have it any time you wish. It is not a difficult transition, but it requires that you cease denying yourself the pleasure. You see, this culture places pleasure on a high shelf marked "reward" and it must be earned. Ironically, man is totally unable to experience this as joy and continues to strive toward an elusive goal that always remains just beyond the fingertips. This is truly sad, Dick, perhaps the only sadness on the Physical plane, for it is really within your grasp all the time. Give up the idea that joy must come as a reward for faithful service. This is nonsense. You can have it free.

When Mechanical Man expresses verbally a negative emotion, you see, there is a compounded energy leak. It is fine to just admonish you all not to express, but we understand that you must know why. When you compound the leak, you step completely back and allow the lower Centers full control and it is a soulless, automatic response and much overloading of the circuitry occurs. However, when you merely acknowledge to yourself that you are having a negative reaction, why then you are immediately reducing the force of the reaction, simply by the internal photograph and also by sending the reaction up a notch instead of downward.

In other words, this process requires, in and of itself, the use of Intellectual Center in order to photograph the inappropriate action. This enables the hot wires to cool down a bit and allows the time to formulate a dispassionate response. This also many times results in a cooling off of the trigger. Also, when that happens, there is a neutral energy flow and this in time can provide access to Higher Centers and, therefore, positive energy.

The only positive energy we know of is that which we have elected to call Agape. Other sources may be either neutral or negative. The high states are free of the complexity found in the lower states. This should explain the purity of the energy flow. The lower states, being more complex, require more complex emotions to feed upon and be fed upon. [SJC, 05 October 1974]

This book is not the place to discuss the understanding of the Centers; it is only to point out the structural Attributes of the Centers in terms of higher and lower. The place where I provide a lengthy description of each Center is in my book *The Tao of Personality*.

Negative — Positive

The words "Negative" and "Positive" refer to yet another manifestation of the Ordinal and Cardinal aspects of The Law of Three, aka the Monad. Those words appeared very early on in the transcriptions; in fact, in the very first session when the Michaels manifested, which goes to show how important in their teaching an understanding of polarity is:

The question was asked concerning the decision to go on in the search for spiritual enlightenment — on to becoming an adept. What do you do when you get so far and are not too sure you want to continue? We wondered if the Masters picked those in whom the desire for “psychic experiences” was quite strong to become adepts.

The desire is polar, too. Everything in the universe is, of course. Along with the desire is always the dread. The choice does not become clear to you until you have experienced the desire from another dimension. You must stand and observe the desire from the shadows of dread. Wishes, like everything, have positive and negative poles. There must be attraction and repulsion or nothing exists because no energy is being generated. [SJC, 12 August 1973]

Could you elaborate on the third chapter of Genesis about what the knowledge of good and evil is?

Knowledge of positive and negative force. [SJC, 22 November 1973]

The word “force” here is a reference to Gurdjieff’s Law of Three discussed in a previous chapter.

I would like comments on energies used by various energy Centers.

All of this energy is psychic energy.... We wish to remind you that there are two very specific types of reactions: implosion and explosion. Also, two specific charges in polarization: negative and positive. A great deal of the energy utilized by the lower Centers in life situations are implosion reactions with negative charges. Controlled reactions of this type do not ever become as spectacular as their antitheses [explosion reactions in the Higher Centers]. [SJC, 27 December 1973]

Is good and evil the fulfillment of karma with a promise to return to “paradise” after this fulfillment?

That question was raised in a spirit of wishful poignancy and concerned missing certain aspects of life on the Physical plane such as sunlight filtering through the trees, *et cetera*. However, you are right, Edgar, the good and evil mentioned in that paradise refers to negative [Ordinal] and positive [Cardinal] poles of the Monads. [SJC, 27 January 1974]

Monads are covered in a chapter in my book *Study Papers on the Original Michaelian Group*.

The revelation about specific names of Positive and Negative Poles of Overleaves did not happen until the end of 1974 or the beginning of 1975, but there were indications of it months before. The following Q&A exchanges had to do with Centers, but it seems to foreshadow the subject of Positive and Negative Poles of all Overleaves:

Could Michael comment on the negative sides of Centers? Is there a negative side to each Center?

This is, of course, valid... All of the psycho-neuroses are directly related to the negative half of the Centering: that which leads souls to live above and outside the law of the land, all of the violence directed against other creatures.

Fear and guilt prevent one from experiencing new things. Is this due to the negative side of Centers working?

Most of them, yes. [SJC, 06 March 1974]

The Personality has an extremely limited capacity for experiencing positivity. Whenever you experience unsolicited pleasure, you are experiencing it from Essence. This is why the extinguishment of negativity is so vital to spiritual growth. If you have not guessed this yet, the Personality is the Negative Pole of a Monad [and Essence is the Positive Pole]. [SJC, 17 March 1974]

I have a question about the negative half of Centers, because of there is confusion in my mind about how people get into the negative half, what the negative half is, et cetera.

For instance, the Intellectual Part of Emotional Center has produced some sensitive moving contributions to this world, such as those of the poet Stephen Vincent Benet, and the man Robert Frost. It has also produced the Germans [Hermann] Goering [one of Hitler’s generals] and [Otto von] Bismarck.

What puts one in the negative or positive half of a Center?

Usually the Cardinal Modes [Power, Passion, Aggression put you in the Positive half of a Center]. The man George Wallace is another — a Baby Priest in the Passion Mode. The Soul Level predicts that he will be on the self-righteous side; coupled with the Passion Mode and the Emotional Centering, one gets a firebrand. The man Goering was in the Aggression Mode, a Second Level Mature Priest with a Chief Feature of Greed.

Do we get stuck in the negative or positive half, or does it fluctuate?

Most are stuck. This is not a growth-producing sequence. Again, for instance, souls trapped in the Moving Part of Intellectual Center can be rather cold and ruthless, given Neutral Overleaves.

Is this chosen ahead of time?

Much of this is, unfortunately, culturally induced. Scholars in Stagnation can be induced to respond to positive reinforcement.

Does a child choose (before birth) the culture in which it will be raised?

Not so. The child is born with predominant Centering and the chance to go either way. With negative reinforcement, the child will usually become stuck in the Negative Pole of the Center by late adolescence.

If there is no negative reinforcement, do you get stuck in the positive half of the Centering?

These same Overleaves become positive.

Which is best, negative or positive?

The positive half is a whole lot less violent.

This puts an awful load on parents, doesn't it?

Not so. You do not choose [before incarnation] your neighbor and teachers in the public school, nor do you choose the editor of the local newspaper or those who schedule the video.

Do Overleaves affect Negative and Positive Centering? Is it what goes out rather than what goes in?

Some souls are incapable of violence on the basis of the Soul Levels and other Overleaves, but those who are capable [of violence], generally will [do violence] if given negative reinforcement. Old [Soul] Sages, Servers, and Artisans are generally incapable of violence.

No one in the group could be in the Negative.

The lady is correct. Souls in the negative part of Centers are unstable.

In the Gurdjieffian teachings, what are called the negative “parts” of Centers, in the Michaelian teachings are called the “Negative Poles” of Centers.

We seem to be getting voluntary information on violence. Is there a statement about this?

Only that violence is culturally induced, yes. It is wholly a part of False Personality. The Essence is pacific. Violence is truly the dark side of the soul. No one comes onto the Physical Plane violently. How violently one completes the Monad is a choice made at the moment of truth. [SJC, 01 May 1974]

From this exchange we gather that violence is one of the phenomena potentially associated with the Negative Poles of Overleaves.

.... you are moving into the Positive Poles of your Overleaves [SJC, 01 October 74]

This was said before the names of the Poles were revealed, and so was the following:

As we have told you before, the Goal of Acceptance is in itself a powerful Cardinal Goal from which spiritual enlightenment can spring. With this, there is no need for a switch in Overleaves — merely extinguishment of the Negative Pole, which in this case is the desperate need to be accepted universally by others [later officially named –Ingratiation]. In exchange for this, you come into the Positive Pole, which is, of course, the unqualified acceptance of others [later officially named +Agape], just as the Negative Pole of the Growth Goal [later officially named –Confusion] involves tremendous scattering of energies as the soul rushes from school to school searching feverishly for that illusive “way.” [SJC, 09 November 1974]

Even before the names of the Poles were revealed, the “extinguishment” of the Negative Pole was recommended for people who wished to grow spiritually.

These clues over the previous few months prompted someone to ask the following:

Do other Overleaves, aside from Goals, contain the Poles (Positive and Negative) found in Goals?

We have told you that there is yin and yang in everything — polarity if you will. Therefore, yes. [SJC, 26 November 1974]

Based on what is said over the next few months, these Positive and Negative Poles were channeled soon after this, but we do not know exactly when. We have a Chart of them dated March 1975, but not a session transcription when they were revealed.

Of course, you can use the Negative Pole of all Centers to accomplish the reverse of that which can be accomplished by utilizing the Positive Pole. The Intellectual Part of Emotional Center happens to be the one which attracts students to a [spiritual] School. The reverse can be true using the Negative Pole of this Center's Part. [SJC, 07 December 1974]

This is a very interesting example of an extremely exalted soul who is expending much of her psychic energy uselessly by working out of the Negative Poles of Cardinal Overleaves. For instance, the scattering comes from the Negative Pole of Growth [–Confusion], the hostility from the Negative Pole of Passion [–Identification].

The Cardinal Overleaves in the Negative Pole will resemble the corresponding Ordinal Overleaves at their strongest manifestation. In other words, Passion at its most Negative point will be almost Repression; Growth with this amount of scattering, will amount to some degree of Retardation. This student here present operates close to the mid-line and sometimes far to the Positive Poles of Growth and other Overleaves, especially the Passion Mode. There is much negative attraction here as a result of this. [SJC, 14 December 1974]

The fact that these Poles are not named in this answer might indicate that their names were not yet revealed. However, the following passage implies that the names of the Poles might have been revealed, and the Michaels were explaining the usefulness of this information:

Just imagine how easy it would be for you to accept [your husband]’s Rejection [Goal] were it not for the [Repression] Mode you selected. Repression [Mode] automatically erects a barrier between you and the Positive Pole [+Agape] of your Goal [of Acceptance]. To scale this barrier is a significant feat. You have begun to feel this change and are on the way to verification. It is not an easy lesson. The block or barrier stems from the Mode of Repression. Even the Acceptance [Goal] of one who has chosen this Mode is repressed. To find the ability within to feel +Agape [the Positive Pole of Acceptance] in spite of this, [is a] formidable task and it requires a yardstick to measure the progress. The ideal yardstick, of course, is the polar opposite, in this case one in Rejection [your husband’s Goal]. For you to go to and remain in the Positive Pole of Acceptance required much work and you are still not entirely able to work from there. This is simply another balancing tool that older souls often choose. It would be possible, for instance, for [your husband] to choose to utilize the same tool [achieving Balance via moving toward Acceptance Goal] were he so inclined. This is usually possible in all Sequences; that is, the motive can become easily the motivator. Of course, the hallmarks of the Negative Pole of Acceptance are conciliation, placation and ingratiating. Do you now have the feeling for the fact that in most souls not acquainted with a teaching that the Mode stands forever as a barrier between the Positive and Negative Poles of the Goal? No matter how Cardinal that Goal may be, this principle stands between all Modes and Goals. We would say so, yes. [SJC, 16 January 1975]

The fact that the names of the Positive and Negative Poles of Acceptance are used in this session might or might not indicate that all their names had been revealed by this time. (This passage indicates a special affinity or connection between Goal and Mode that are clarified in my book *The Tao of Personality*. Briefly, there is an Ordinal–Cardinal polarity between Goal and Mode on an Action Axis; there is an Ordinal–Cardinal polarity between Shadow and Role on an Inspiration Axis; there is an Ordinal–Cardinal polarity between Attitude and Center on an Expression Axis; the Neutral Assimilation Overleaf category is Level–Age.)

The following Q&A exchanges also might imply that the names of the Poles were known at the time, and now the Michaels were explaining the usefulness of this information:

Does the Essence have a personality? Does this relate to the Positive Poles?

In order for the True Personality to emerge, the student must be in a firm state of Balance, and if the Centers are Balanced, all work will be from the Positive Poles of all Overleaves. In fact, at that moment, the whole concept of Overleaves becomes obsolete. Balanced Man is not a victim of his Overleaves any longer. This is, of course, why the work is to strive for Balance and why we attempt to effect those exercises that will allow you to choose the work you need tailor made.

In reading Penthouse Magazine, I had a negative reaction. I felt wrong. Was I seeing the Negative Pole of Sexual Center [–Eros]?

We would agree with that, but also the most Negative Pole of Emotional Center [–Sentimentality].

I feel the only route to Positive Pole of Sexual Center [+Amor] is love.

We have no quarrel with that, either. The only ecstasy that we know of occurring during the sexual act has occurred in Adepts who are Balanced and who do express Agape. [SJC, 25 January 1975]

In this case, unlike the instance quoted above, “Agape” is almost surely not referring to the Positive Pole of the Goal of Acceptance, but the goal of the spiritual path in general.

How can one tell whether one is in a Negative Pole of an appropriate Center, or if one is in the wrong Center entirely?

Whatever portion [aka “Part”] of a Center provides an entrapment for the soul who is still a victim of his Overleaves becomes the Negative Pole of that Center. All creatures of reason have this in common — you are not alone. This is for many a no-exit situation, and becomes wrong work, but still not wholly inappropriate, as in the example given. It is still an emotional reaction to an emotional situation or a sexual reaction to a sexual situation. We would call it unschooled rather than inappropriate. It is not inappropriate, for instance, for your children in this culture to giggle at salacious pictures, and this is an appropriate reaction from an unschooled

Center. In order to become successful in life in this culture, it is usually absolutely necessary to act out of the Negative Poles of Centers. In order to survive, some of the Negative Poles of the Overleaves produce behavior that is laudable by the culture. For instance, mothers in the Negative Pole of Dominance [–Dictatorship] are often admired for their unflagging devotion to their children. However, what produces success in life produces failure in a teaching, for the very visible reason that the goals are diametrically opposed. [SJC, 25 January 1975]

Something significant about Negative Poles in general was revealed in this answer, namely that they are part of culturally-induced False Personality.

The last mention of polarity in the original Michaelian group transcriptions was this one:

At this point, many felt the presence of Soleal, and asked him if he wished to speak.

[Soleal:] The teacher [Michael] has only begun to stress the importance of polarity to you now and the use of the most Positive Pole of the Axes for the work. [SJC, 12 February 1975]

Refer to subsequent sections in this chapter for more instances of the word Axes to refer to complementary Overleaves. This has considerable bearing on the pattern of the structure of the Overleaf System.

Active — Intermediate — Passive

The two words, Active and Passive, are mostly used in the original Michaelian group transcriptions to refer to Body Types, but in *MMFM*, p. 29, –Activity was said to be the Negative Pole of Cardinality, and –Passivity was said to be the Negative Pole of Ordinality. Therefore, it seems appropriate to mention these two factors in relation to the personality system, the Overleaf System, in general.

The Passive Body types : The Active Body types : An Intermediate Body type. [SJC, late September 1973]

Notice that, what in other contexts is referred to as Neutral, is here referred to as Intermediate in the case of Body Types. This would seem to be an “averaged” Body Type, with no emphasis on any particular characteristic, such as muscle, fat, or bone. People with an Intermediate Body Type are generally regarded, by themselves and others, as “symmetrical” and “beautiful”.

Depression is normally the passive Personality’s only channel through which it can express hostility. The anger can be self-directed, but does not have to be. [SJC, 02 October 1973]

If a soul has chosen a passive Role and Body [Type], the pressure can become intolerable, especially if poor environmental choices are made. [SJC, 20 October 1973]

In these two references we have the Personality (Role) and the Body Type described in terms of Activity and Passivity. The same connection between Personality and Body Type and Activity and Passivity is made in the following reference:

Can passive Body Types be a Warrior?

Yes. The passive Body Type is something that does not stay with you [from one lifetime to another]. The Role does. William is not a passive Body Type. [SJC, 23 October 1973]

In the original Michaelian group transcriptions, there are a few other uses of the word passive that are contrasted with some opposites: active, aggressive, and violent. All of these instances are expressions of the general principle of Ordinality/Cardinality by which we make distinctions between things and their opposite, without which there would be no cosmos; there would be no orderly system of being and doing.

Outward — Inward

The words “outward” and “inward” were used in conjunction with the Overleaf System **only once**, regarding the Chief Feature, but in actual fact, these opposites are another type of instantiation of Ordinal and Cardinal respectively. Therefore, I regard it as useful to extract pertinent quotations from the original Michaelian group transcriptions.

Just as the level of soul [Age] manifests inwardly as perception, so the major Role in Essence manifests outwardly in attitudes and behavior. [SJC, late October 1973]

Can you discuss energy and the concept of the pyramid?

What we just discussed is the pyramidal effect or the channeling of the energies from the wide dispersion at the base to the narrow flow at the top. The theory behind the pyramid is, of course, symbolic. However, many cannot work without a concrete physical model representing the symbols. This is not Bad Work, necessarily, but you should learn to be a bit more abstract.

The literalness of your culture is an obstacle to true spiritual growth. At the time of the building of the great pyramids in Egypt, the Brotherhood was almost solely concentrated there. They represent the outward symbol of the inner strength. [SJC, 27 December 1973]

Half are outwards and half are inwards. [Said regarding Chief Features.] [SJC, 27 February, 1974]

Besides space and time, what are some of the other dimensions we commonly experience?

In the first place, time as you experience it does not exist in the pan-dimensional universe. Time in the Physical Plane is seen as that stationary plane, through which, around which, beneath which, the physical universe revolves. Space is a concept limited to the three-dimensional physical universe. The present moment contains all of the past. The present moment can be expanded to encompass all that has gone before. The pan-dimensional universe embraces both the concepts of infinity [in space] and eternity [in time] — limitlessness and expansion outward, as well as a contraction inward. [SJC, 26 December 1974]

Concrete — Abstract

The words “concrete” and “abstract” were not used in conjunction with the Overleaf System, but in actual fact, the concepts do apply, to Ordinal and Cardinal respectively. Therefore, I regard it as useful to extract pertinent quotations from the original Michaelian group transcriptions.

Could you comment on the “second coming” being in the clouds?

He [Jesus] was warning them not to expect any physical help from him. They could not conceive of the help in the abstract and to have told them that in two thousand years, he would repeat this performance would have been meaningless. [SJC, 22 November 1973]

Can you discuss energy and the concept of the pyramid?

What we just discussed is the pyramidal effect or the channeling of the energies from the wide dispersion at the base to the narrow flow at the top. The theory behind the pyramid is, of course, symbolic. However, many cannot work without a concrete physical model representing the symbols. This is not Bad Work, necessarily, but you should learn to be a bit more abstract. The literalness of your culture is an obstacle to true spiritual growth. At the time of the building of the great pyramids in Egypt, the Brotherhood was almost solely concentrated there. They represent the outward symbol of the inner strength. [SJC, 27 November 1973]

One hundred of your years far exceeds the life expectancy of the physical body and, as we said before, the Personality cannot conceive of an abstract beyond its five senses, and so one hundred years is meaningless on this plane. [SJC, 17 April 1974]

The Meaning of Cardinal and Ordinal

These two words, Cardinal and Ordinal, have a meaning in mathematics, but that fact is probably unknown to most Michaelian students. In the previous sections, we discussed several of the synonyms for these terms as they are encountered outside the world of mathematics and in the world of the Michaelian teachings, and therefore not unknown to most Michaelian students. For your convenience, these are tabulated below, and then briefly described.

Table 2Bb — TABULATION of ORDINAL/CARDINAL SYNONYMS		
ORDINAL	NEUTRAL	CARDINAL
Yin	Chi/Qi	Yang
Feminine	Androgynous	Masculine
Negative (no)	Neutral (maybe)	Positive (yes)
Lower	Balanced / Mid	Higher
Outward/Outer	Equilibrium	Inward/Inner
Concrete	—	Abstract
Objective	Omni-jective	Subjective
Passive	Intermediate	Active
Figure	Interface	Ground

My comments on this table are as follows:

- **ORDINAL — NEUTRAL — CARDINAL:** In the first row, the header row, the words used in mathematics and in the Michaelian teachings are shown. The essence of Ordinality in mathematics is the *sequence* of numbers, as in First, Second, Third ...; the essence of Cardinality in mathematics is the *meaning* of numbers, as in Oneness, Twoness, Threeness ...; the essence of Neutral is zero and infinity, nothing and everything, undifferentiated and all inclusive. The words in the columns below these words are to some extent or another synonymous, or they are specific instantiations of the general principles of Ordinal — Neutral — Cardinal.
- **YIN — CHI/QI — YANG:** In the second row, these Chinese words are the conceptual equivalent words that have found their way into the Occidental world and consciousness.
- **FEMININE — ANDROGYNOUS — MASCULINE:** One should set aside cultural stereotypes for women and men for these words shown in the third row. Gender distinctions have some correlation with the archetypal principles, and there has been a division of labor between males and females during the evolution of the human species, generally speaking, but one should not read too much into it in the case of any specific person. This factor shows up in the Michaelian teachings as masculinity or femininity ascribed to each of the Roles according to cultural norms.
- **NEGATIVE — NEUTRAL — POSITIVE:** The fundamental principles that are instantiated as positive and negative electric ions, and as the north and south poles of a magnet, are also instantiated as personality traits that result in attraction and repulsion between people. The fundamental, primordial conceptual dichotomy NO and YES, with MAYBE in between. This is shown in the fourth row of the table. This terminology shows up in the Michaelian teachings as the Negative and Positive Poles of each Overleaf, but there is a general application to other physical and personality phenomena.
- **LOWER — BALANCED — HIGHER:** Regarding these three words shown in the fifth row, in the Michaelian teachings these are generally applied to the seven Centers (and the seven planes and the seven levels within the planes). The reason for this might be because of the correlation of Centers with chakras, which are plexi located on the physical body from low to high. There is also the analogy of “energy vibrations” from low to high that are typically metaphorically associated with the Centers and chakras. A “Balanced” psyche has access to all Centers at will, and uses the chakras appropriately.
- **OUTWARD — EQUILIBRIUM — INWARD:** The sixth row shows that there is a world outside of us and there is a world inside of us and this fact has a correlation with Ordinality and Cardinality. The boundary between inner and outer worlds can be regarded as the Neutral. By the way, the Neutral is also polarized in the sense that, from the Ordinal point of view, the boundary *separates* inner and outer realms; from the Cardinal point of view, the boundary *joins* them. By the way, the Gurdjieffian meditation-concentration that he called “Self-remembering” involves holding both outer and inner

reality in one's awareness at the same time. The tendency of the undisciplined mind is to flip back and forth between the two, but when one's awareness is 'in the zone', then one transcends the dichotomy of inner-outer, and ascends to the next higher level: awareness of awareness *per se*.

- CONCRETE — ABSTRACT: Examples of this dichotomy are: the tangible and the intangible, the quantitative and the qualitative, the body and the mind, the universe and the laws of the universe, being and doing — these are words and concepts that instantiate Ordinal and Cardinal in various realms of the reality system in which we find our consciousness embedded.
- OBJECTIVE — OMNI-JECTIVE — SUBJECTIVE: This row of words is predicated on the understanding that the cosmos is *derived* from "Consciousness", aka Tao, aka the Omni-jective, aka "the Mind of God". By "derived", I mean that Consciousness makes and breaks distinctions in its belief system, value system, and behavior system, and these distinctions are all there is to the cosmos. Each distinctive cell in the cosmos partakes of the being and the doing of the ultimate Consciousness. The essence of the concept of Consciousness *per se* is that there is awareness of a dichotomy between the objective world out there, and the subjective world in here; they are separated by a boundary; the self is like a cell with an *inside* and an *outside*, as in a previous row in this table. This is the primordial distinction where/when the One produces the Two. In terms of Consciousness, the One (omni-jective) becomes self-aware (subjectivity) and other-aware (objectivity). This row provides words for where/when the One perceives that there is a Self and a not-Self or another Self.
- PASSIVE — INTERMEDIATE — ACTIVE: These words are just another example of how Ordinality and Cardinality manifest in certain instantiations. Yarbro even used -Passivity and -Activity as names for the Negative Poles of Ordinality and Cardinality respectively. In the Michaelian teachings, it is usually applied to Body Types and Personality traits; thus, the Overleaf System in general.
- FIGURE — INTERFACE — GROUND: These are not words used in the Michaelian teachings in the context of Polarity, but the concept embodied in these words is important for understanding Ordinality and Cardinality. In other sections of this *History* book, I discuss the "Taijitu Tango Principle" and the "Cardinality-Ordinality Ratio". The general principle is that each "thing" is known by contrast with its opposite; nothing exists *per se*; everything exists as "figure" (what it appears to be) and "ground" (what it appears to not be). I also refer to this concept as *content* versus *context*. The "interface" is the boundary that *separates* reciprocal conjugates, or *joins* them, depending on your perspective on what the boundary does; either one's interpretation and perspective is that the boundary *connects*, or that it *disconnects*, the figure and the ground; the former is the Cardinal perspective; the latter is the Ordinal perspective. The cosmos is derived *entirely* from point-of-view = the Tao experiencing Itself *as if* it were not Itself = the magic show that we call existence is 'smoke and mirrors' all the way down and all the way up. This is discussed at length in my books *The Tao of Cosmology* and *The Tao of Cosmogony*.

There are other synonyms for Ordinal and Cardinal listed in Part One of my book *The Tao of Personality* that are not used in the Michaelian teachings or in the Overleaf System.

Axis and Axes

These words, "Axis" and "Axes", have been used numerous times in previous sections and chapters of this *History* book, referring to the Attributes of Overleaves. Recall that the Axial Attributes are named Action, Inspiration, Expression, and Assimilation. Recall that three of the Axial Attributes have Cardinal and Ordinal Poles, such that there is Cardinal and Ordinal Action, Cardinal and Ordinal Inspiration, Cardinal and Ordinal Expression. Recall that Assimilation is Neutral: it does not have Polarity. This section is about Axial Polarities. The information herein is important because it introduces an additional type of Axial Polarity, not generally recognized by Michaelian students.

These two words, Axis and Axes, showed up in the original Michaelian group transcriptions in early 1975. Yarbro was not a member of the original Michaelian group, but she did have possession of these transcripts. However, she never used these terms in her published books. Louise and Leslie Briggs, members of the original Michaelian group in 1974 and 1975, also had possession of the transcripts, and they used the Axis terminology in their channeling sessions in the early 1980s. From the Briggs group the terms passed into the wider Michaelian community via a couple of its members, José Stevens and JP Van Hulle — they wrote books that used these terms. Other channels who were friends of Stevens and Van Hulle in the Bay Area also learned

about Axes. Finally, Shepherd Hoodwin, borrowing from the Stevens and Van Hulle books, also used these terms in his 1995 book *The Journey of Your Soul*. Thus, the terminology has become familiar to Michaelian students in general. We will see below that these terms are used to refer to phenomena in the Michaelian cosmology that have to do with a specific type of Polarity in the structure of the Overleaf System.

The first appearance of the Axis terminology is found in the following Q&A exchange. For context, note that this is shortly after the Positive and Negative Poles of the Overleaves were introduced and discussed in late 1974 and early 1975.

We asked for an SRG on ER — Perseveration, Self-destruction, Late Young Scholar, a Skeptic?

What you see here are Overleaves in conflict, and you are right that this man is currently transitioning the cycles [from Young to Mature]. He is a Seventh Level Young Scholar. The most horrendous conflict lies in the Goal–Mode Axis, that of Growth [Goal] against, yes, Perseveration [Mode]. This has held him back from acknowledging understanding that has come about in his studies. This is a Skeptic, yes, but his Chief Feature is not Self-destruction — that is far too strong. The man is basically Impatient, but appears on a self-destructive bent now to you, primarily because of his steadfast refusal to listen to the inner call. [SJC, 09 January 1975]

Here is mention of the Polarity between two Overleaf categories: “the Goal–Mode Axis”. My book *The Tao of Personality*, identifies Goal as the Ordinal Pole and Mode as the Cardinal Pole on the Action Axis of the Overleaf categories. The book also identifies Attitude as the Ordinal Pole and Center as the Cardinal Pole on the Expression Axis. The book also identifies Chief Feature as the Ordinal Pole and Role as the Cardinal Pole on the Inspiration Axis. Finally, it identifies Age/Level as the Neutral Overleaf category, completing this Septenary. Thus, the Law of Seven applies to the Overleaf categories. Thus, the forty-nine Overleaves when shown in a grid of boxes on a Chart have a symmetry of Attributes on both the horizontal and vertical axes of the Chart.

There is another mention of the Goal–Mode Axis in a subsequent session. Although the phrase is not used, the principle applies:

Do you now have the feeling for the fact that in most souls not acquainted with a teaching that the Mode stands forever as a barrier between the Positive and Negative Poles of the Goal? No matter how exalted that Goal may be, this principle stands between all Modes and Goals. We would say so, yes. [SJC, 16 January 1975]

A similar conflict on the Goal–Mode Action Axis was mentioned in *MFM*, page 110, where Growth Goal and Repression Mode create internal struggles in a Personality. Similar statements can be made about the Inspiration (Chief Feature and Role) and Expression (Attitude and Center) Axes of Overleaf categories. Because of these Axial polarities, Overleaves can abrade internally (with oneself) as well as externally (with other people). All such situations and many more are covered in Part Four of my *Tao of Personality* book.

In addition to the Axes of Overleaf categories (Goal versus Mode, Chief Feature versus Role, Attitude versus Center), there is the Axis of complementary Overleaves. This type is rather better known to Michaelian students because it is obvious from the oppositeness of the names of the Overleaves: Acceptance versus Rejection Goals, Passion versus Repression Modes, Realist versus Cynic Attitudes, and so on. This structural feature of the Overleaf System is hinted at in some passages from the original Michaelian group:

... we would sometimes applaud a little Skepticism on the part of this cadre’s Idealists. [SJC, 25 January 1975]

Bill: Should I [who have a Goal of Acceptance] be [concerned about what other people think or feel]?

[Soleal:] It would be better for [spiritual] growth if you were not [concerned]. Rejection comes from negative spaces and who cares? I can do without false affection [–Ingratiation] given from bad spaces, and so can you if you are rejected, and it will have nothing to do with your spaces, only the one doing the rejection. Unless you fall so far from the [+Agape] path that you commit some unsociable act, that is highly unlikely given your Overleaves. [Old Priest, Acceptance, Observation, Spiritualist, Intellectual, Impatience.] Those souls with their Mode in Passion–Repression Axis tend to be more cyclic [bipolar] than any others, but depression is not limited to this Axis. I can remember slipping down [from Power Mode] into an extremely Cautious [Mode] space not long ago myself, and for a few hours it was a damned good retreat. [SJC, 01 February 1975]

I’d like to ask about the Negative Pole of Acceptance (Rejection). [SJC, 01 February 1975]

So here we see another type of Axis, different from the previous type, that exists between Ordinal and Cardinal Overleaves within the same Overleaf category. The questioner had a Goal of Acceptance, on the other side of the Expression Axis from the Goal of Rejection. Similar problems can be created by Overleaves in

opposition on the Action Axis, such as Realist versus Cynic Attitudes, or Spiritualist versus Stoic Attitudes. Typically there is friction between two people who are on the opposite sides of any kind of Axis, especially when the Negative Poles are involved.

Mentioned for the first time in the original Michaelian group is what came to be called “sliding” in the post-original Michaelian group Michaelian teachings. However, two other words were used above for this phenomenon: a) there was the “cyclic” swing between the Passion Mode and the Repression Mode on the Inspiration Axis; b) there was the “slipping” from Power Mode to Caution Mode on the Expression Axis. One can use this phenomenon consciously to mitigate Negative Pole manifestations, as explained in *The Michael Handbook* (1986), page 286. It is also explained in *MMFM* (1986) page 211, under the name “hands-across”.

A couple of weeks later, the same subject came up again:

Dick stated that he was surprised by his painting ability, that years ago he could not paint that well. He seems to be improving all the time. He wonders if he has been given the gift of higher expression by the teacher, or wonders if the energy of the group has anything to do with this.

The gift of higher expression is there, but you are wrong about the source. You see, when the action occurs in Real Space and is work of the Essence, then it always takes place at the most Positive Pole of the Axis. When you paint now, you not only have moments of Passion [Mode], but hours. This can be sustained now because you also see the results, not from [your usual] Repression [Mode], but from Passion... [S/C, 12 February 1975]

Dick was in the Repression Mode, which is on the Ordinal side of an Inspiration Axis, so the Cardinal Pole of the same Axis is the Passion Mode. This is the same type of Axis as mentioned in the preceding passage.

In the following passage taken from the same session, there is another mention of the rub between opposite Polarities on an Axis:

At this point, many felt the presence of Soleal, and asked him if he wished to speak.

[Soleal:] The teacher [Michael] has only begun to stress the importance of polarity to you now and the use of the most positive [Cardinal] pole of the Axes for the [spiritual] Work. But it is simply astonishing to me the progress that has been made here. I would be the first to admit that I did not think that it would be possible, given the orientation of your world. It is true that whole worlds are victims also of their Overleaves, and often this serves to prevent any upward swing for many centuries — more like millennia for the most part. Ours is an [Ordinal] Intellectually Centered world, but there is more yin than yang, thus the cold cerebration has been modified by the feminine essence. Yours is a [Ordinal] Moving Centered world, with far more yang [masculine] than yin [feminine]. But what is seen now is what we can only call the vibration of potential — in other words, the chance for change — and this is being manifested primarily in the youth of your society. They no longer feel duty-bound to cling to the primary Mode manifested by your world, that of [Ordinal] Perseveration [Mode], and are now moving into the upward spiral [into Cardinal Aggression Mode]. [S/C, 12 February 1975]

This statement was made at a time in the Michaelian teachings when it was said that a person could change their Overleaves. Soleal here seems to be recommending that a person with an Ordinal Overleaf make efforts to switch to a Cardinal Overleaf. In subsequent Michaelian groups, starting with *Messages from Michael* in 1979, this idea was changed to getting out of the Negative Pole and into the Positive Pole of whatever Overleaf one may have. The existence of Positive and Negative Poles of the Overleaves had just been revealed in the preceding couple of months, and they did not appear on an Overleaf Chart (Chart #3) until the next month, March. The rub between Overleaves on the opposite sides of an Axis is, of course, exacerbated by Negative Poles.

Unable to surmount the conflicts within their own Overleaves and conflicts with other people's Overleaves, particularly Negative Poles of Overleaves, the original Michaelian group collapsed down to a core group about two weeks after the session quoted above. Thus, the members of the original Michaelian group did not get very far into an investigation of Polarity; that has been left to subsequent channeling. The original Michaelian group transcriptions contain ample information about the Law of Three — Ordinal, Cardinal, Neutral — discussed in Chapter 1-K. However, there is no presentation about why there are three Axes with three Ordinal and three Cardinal Poles, which is necessary to understand if one is to understand the Law of Seven. This understanding had to wait for Quinn Yarbro to ask the right question and get an answer from Sarah Chambers, and then publish it in *Messages from Michael*. That one-paragraph answer says:

Seven is the closest thing we know of to a “universal” number. It expresses not only the three aspects of duality, but the resolution [assimilation] of the dualities. It is thesis, antithesis, and synthesis. In the dualities,

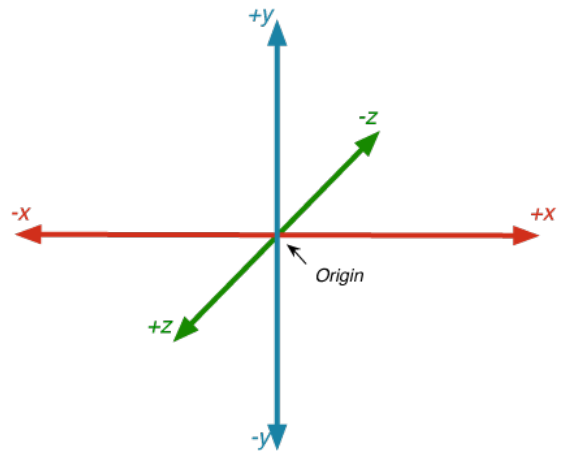
or polarities, there are those that are concerned with Expression, Action, and Inspiration, and the seventh is Assimilation. Consider Expression, which makes things accessible, either through the act of creating things, building things, and shaping things with its higher polarity, which is the realization of the thing built, created, or shaped. In Action, there is the action itself, the exploration, the extension, and the cohesion of the results of the exploration and extension. In Inspiration there is the lifting up, and the pursuit of that beyond what has been lifted up. And then, there is the contemplation and understanding of the dualities in a single experience. [MFM, p. 42]

So what is the meaning of “the three aspects of duality”. The answer given above is obscure, but I have a suggestion for demystifying it.

I suggest that there was a foreshadowing of the “three aspects of duality” known as Action, Inspiration, and Expression in that there are three types of yin/yang mentioned in the original Michaelian group transcriptions, as documented in previous sections and shown in Table 2Bb above. The first, which belongs to 1-D Action, is that there is a “positive” or “active” and a “negative” or “passive” duality, which translates into “yes” versus “no” action, which I call the Origination and Termination Processes and the Mode and the Goal Aspects. The second, which belongs to 2-D Inspiration, is that there is a “higher” versus “lower” duality, which I call the Evolution and Involution Processes and the Role and Shadow Aspects. The third, which belongs to 3-D Expression, is that there is an “inner” versus “outer” duality, which I call the Synthesis and Analysis Processes and the Center and Attitude Aspects.

So what do I mean by 1-D and 2-D and 3-D in the previous paragraph? I suggest that, like the terms, Ordinal and Cardinal, “Axis” is an allusion to mathematics. Mathematicians have a way of graphically illustrating physics phenomena, such as motions, as vectors or paths on a three dimensional grid, with a horizontal “x” axis, a vertical “y” axis that is perpendicular to the “x” axis, and a “z” axis that is perpendicular to both the “x” and “y” axes. (This is called the Cartesian coordinate system, named after the French mathematician who developed it, René Descartes; you can read more about that at this internet website:

>https://en.wikipedia.org/wiki/Cartesian_coordinate_system<.) Typically, this is shown with the “x” axis as a one-dimensional line going left and right; the “y” axis is shown as a line going up and down, crossing the “x” axis at the “origin” and perpendicular to it; thus the “y” axis defines a two-dimensional plane when added to the “x” axis; the “z” axis is shown as a line that crosses the origin perpendicular to the “x” and “y” axes, thus defining a three-dimensional object in space. The way to show three dimensionality on a two-dimensional sheet is typically done per the graphic at right.



When the axes are used to show numbers, the origin is usually set at zero. In that case, notice that there are “positive” (+1, +2, +3 ... > infinity) and “negative” (-1, -2, -3 ... > minus infinity) directions. If the origin point is set to the number 1, then the “positive” or Cardinal direction shows whole numbers (2, 3, 4 ... > infinity) and the “negative” or Ordinal direction shows fractions (1/2, 1/3, 1/4 ... > zero). In terms of the Overleaf System, this latter scheme, where the origin point is set to the number 1, makes more sense. One reason I say this is that the Cardinal planes are holistic or unitary, as are whole numbers with a nature of Oneness, Twoness, and Threeness, whereas the Ordinal planes are fragmentary, as in fractions or pieces of unity, with a nature of Firstness, Secondness, and Thirdness.

The above paragraph is an introduction to the analogous meaning of Positive/Cardinal and Negative/Ordinal on my version of the Overleaf Chart; the three Axes are One-dimensional Action, Two-dimensional Inspiration, and Three-dimensional Expression. You can think of the “origin” on the Cartesian coordinate system, when set to 1, as the Neutral Assimilation Process/Aspect; this is my preferred way to relate the Cartesian coordinate system to the Overleaf Chart.

The following table is another way of showing how the Cartesian coordinate system is analogous to the structure and features of the Overleaf Chart. It does not suit my purpose in this *History* book to explain all of this table here; that happens in my book *The Tao of Personality*. This table serves as a teaser for that book, which contains a thorough explanation of the structure and meaning of the Overleaf System, an explanation

of how the Overleaf System is the product of a logical, mathematical, and physics algorithm. Compare this table with Table 2Bb above and you will see some of the same words used by the Michaels as synonyms for Ordinal and Cardinal.

Table 2Bc — PROCESS/ASPECT SYSTEM and TIME/SPACE GEOMETRY							
AXIAL	ACTION		INSPIRATION		EXPRESSION		ASSIMILATION
CARTESIAN	"X"		"X" + "Y"		"X" + "Y" + "Z"		ORIGIN
DIMENSIONALITY	ONE-DIMENSIONAL (1-D)		TWO-DIMENSIONAL (2-D)		THREE-DIMENSIONAL (3-D)		PAN-DIMEN. (P-D)
MOTION	1-D TRANSLATION		2-D VIBRATION		3-D ROTATION		P-D SCALAR
DIALECTIC	-ORDINAL-	+CARDINAL+	-ORDINAL-	+CARDINAL+	-ORDINAL-	+CARDINAL+	=NEUTRAL=
DIRECTIONALITY	BACKWARD	FORWARD	DOWNWARD	UPWARD	OUTWARD	INWARD	HYPHER-COMPLEX
PROCESS/TIME	TERMINATION	ORINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
ASPECT/SPACE	GOAL	MODE	SHADOW	ROLE	ATTITUDE	CENTER	WORLDVIEW

My comments on this table are as follows:

- AXIAL: The first row shows the names of the Axial Attributes. These were not known to the original Michaelian group; they were first revealed in *MF*.
- CARTESIAN: The second row shows the way that mathematicians designate three mutually-perpendicular "axes" in the Cartesian coordinate system. The meaning of the three "Axes" shown in the first row is precisely an allusion to this mathematical system.
- DIMENSIONALITY: The third row shows another way to understand the relationship of the Axial Attributes shown in the first row and the Cartesian coordinate system shown in the second row.
- MOTION: The fourth row shows the type of motion in objective space/time that correlates with the items in the three rows higher than the fourth row. An Axial Attribute is actually a 'motion' in subjective time/space that correlate to these objective motions in space/time. The inherent 'motion' of a personality trait explains the subjective attraction and repulsion that trait has for other personality traits, analogous to attraction and repulsion of 1-D ions and 2-D magnets and 3-D masses in objective space/time; refer to Part Four of my book *The Tao of Personality*.
- DIALECTIC: The fifth row shows the Dialectic Attributes. Add the Axial Attributes and we have the Septenarian Attributes.
- DIRECTIONALITY: The sixth row shows the directions of the Cartesian coordinates in the graph, but with a little thought, one should see that they are a metaphor for the characteristics of the Dialectic Attributes.
- PROCESS/TIME: The seventh row shows my names for the seven Processes, aka functions of time.
- ASPECTS/SPACE: The eighth row shows the names of the Aspects, aka functions of space. Each personality Trait is at the intersection of a Process and an Aspect, so each Trait is a type of "motion" in subjective time-space, even as the Cartesian coordinate system is used to graph motion in objective space/time. The point is that subjective and objective domains are joined by mathematics.

Conclusion of Chapter 2B

It is my impression that the vast majority of Michaelian students are content with learning the *descriptions* of the Personality Traits of the Overleaf System, and have little or no interest in understanding the *explanation* of the structure and meaning of what I call "Attributes", the context of the Overleaves. I have never been content with a shallow description without a deep explanation, and I have not been shy about mentioning that there is a logical and mathematical description and explanation for the Attributes, and this understanding is recorded in detail in my books *The Tao of Cosmogony* and *The Tao of Cosmogony* and *The Tao of Personality*.



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Chapter 2C

PROPOSED SEQUENCES OF OVERLEAVES

In the previous chapter, the Septenarian Attributes were documented and discussed. Recall that the Septenarian Attributes are a combination of Dialectic (Ordinal — Neutral — Cardinal) and Axial (Action — Inspiration — Expression — Assimilation) Attributes. We find no evidence, in the original Michaelian group transcriptions that have become available to us, that during the original Michaelian group there was any interest in discerning a sequential pattern to the Septenarian Attributes, and hence a pattern to the Overleaf System — interest either from the teacher or from the students. However, subsequent to the original Michaelian group, there have been at least six ways that the Septenarian Attributes have been sequenced in the Michaelian teachings community; that is the subject of this chapter.

Ordinarily, here in Part Two — “What Did They Know and When Did They Know It?” — information has not been presented that did not come from pre-original Michaelian group times or during original Michaelian group times. However, in Part Three — Overleaf Charts, there are numerous occasions where it is expedient to point out the sequences of the Septenarian Attributes and the Overleaves. That is, of course, because post-original Michaelian group, there has been some interest in finding some pattern to the sequencing of them, and these Sequences are shown on the Charts. This chapter serves the purpose of introducing the reader to the various proposed Sequences that will be encountered in Part Three.

Overleaf Revelation Sequences

A word search of the original Michaelian group transcriptions on the words “Action, Inspiration, Expression, Assimilation” reveals that no clues whatsoever were given in the original Michaelian group about the existence or nature of the Axial Attributes. So, although the Dialectic Attributes of Ordinal — Neutral — Cardinal were always clear during the original Michaelian group, the Axial Attributes were not even revealed. (The Dialectic Attribute named Neutral is the same as the Axial Attribute named Assimilation.)

We can look at the sequence of Axial Attributes when each of the Overleaves were first revealed by the Michaels, and if they had been consistent that might have been a clue to a proper sequence. However, there was no consistency beyond the Dialectic Attributes. In the following list, A = Action, I = Inspiration, E = Expression, N = Neutral. The orders of revelation are:

- SOUL AGE/LEVEL: (Late August 1973) Soul Ages and Levels were not ascribed Axial Attributes until *More Messages from Michael* was published in 1986. (Their Dialectic Attributes were shown on original Michaelian group Charts #1 and #4.)
- ROLE: Slave, Warrior, Artisan (20 October 1973), Scholar, Sage, Priest, King (23 October 1973). Thus I–A–E–N–E–I–A. There is neither mirror nor repeat of the Ordinal and Cardinal triads, but the Neutral is in the middle.
- GOAL: Dominance, Acceptance, Growth, Stagnation, Submission, Rejection, Retardation (25 December 1973). Thus A–E–I–N–A–E–I. The Cardinal triad is repeated by the Ordinal triad with the Neutral in the middle. In every other Overleaf category, the Ordinal triad was listed before the Cardinal triad.
- ATTITUDE: Stoic, Skeptic, Cynic, Pragmatist, Realist, Idealist, Spiritualist (22 January 1974). Thus, I–E–A–N–A–E–I. The pattern of the Ordinal triad is mirrored by the Cardinal triad in this case, with the Neutral in the middle.

- CHIEF FEATURE: Impatience, Arrogance, Greed, Stubbornness, Self-deprecation, Martyrdom, Self-destruction (27 February 1974). Thus A–I–E–N–I–A–E. The Cardinal triad neither repeats nor mirrors the Ordinal Triad, but at least the Neutral is in the middle.
- MODE: Power, Aggression, Passion, Observation, Caution, Repression, and Perseveration (03 April 1974). Thus E–A–I–N–E–I–A. The Cardinal triad neither repeats nor mirrors the Ordinal Triad, but at least the Neutral is in the middle.
- CENTERS: Instinctive, Moving, Emotional, Intellectual, Sexual, Higher Emotional, Higher Intellectual (16 June 1974). Thus N–A–I–E–A–I–E. After Instinctive Center, the Ordinal triad is repeated by the Cardinal triad. This sequence of the Centers is based on a correlation of Centers with chakras, from the lowest to the highest on the physical body, provided by the Michaels in an original Michaelian group session on the date shown in parentheses. There is some support for it from the Gurdjieff Sequence discussed in the next section.

Notice that the sequencing of the seven Overleaves typically has the Neutral in the #4 central position, with Cardinal on one side and Ordinal on the other. This is a mirroring of Cardinal and Ordinal that was common each time each Overleaf category was revealed. Therefore, with respect to the *Dialectic* Attributes the pattern of Ordinal and Cardinal triads on both sides of the Neutral is fairly consistent. However, there is no consistency beyond the Law of Three, which proposes that everything partakes of positive, negative, or neutral “force”. The conclusion therefore is that in their original revelation, the Overleaves show no definite pattern with respect to the *Axial* Attributes, and therefore no pattern with respect to the *Septenarian* Attributes.

In Part Three, we will see that the Dialectic pattern is shown on the very first Overleaf Chart from the original Michaelian group, but the sequencing within the triads of the seven Overleaf categories is not consistent with respect to the Axial Attributes. Looking at their sequencing on all of the four Charts that were made during the original Michaelian group, we see that the lack of pattern prevails there also. This confirms the statement in the Introduction to this chapter that there was no clue given or requested about arranging the Overleaves in some kind of pattern other than the Dialectic. Two septenarian sequences preceded the original Michaelian group, namely the Gurdjieff Sequence for Centers (see next section), and the Enneagram Sequence for Body Types; these were covered in chapters in Part One. Subsequent to the original Michaelian group, six sequences have appeared. Some of them respect the Dialectic pattern known to the original Michaelian group and some of them do not.

The Gurdjieff Sequence

In the several chapters that present information from the Gurdjieffian teachings (especially “The Seven Centers” and “Gurdjieff’s Levels of Being”) we were able to discern a sequence that went like the following when correlated with the Septenarian Attributes:

1 = Ordinal Action, 2 = Ordinal Inspiration, 3 = Ordinal Expression
 4 = Neutral Assimilation
 5 = Cardinal Action, 6 = Cardinal Inspiration, 7 = Cardinal Expression.

Notice that the Cardinal triad repeats the Ordinal triad in the same order, and that the Neutral is in between the two triads. This pattern is repeated on the two “Ordering of the Cosmos” Charts from the original Michaelian group as shown in Part Three of this book. It also appears in channeling by Sarah Chambers correlating Centers with chakras. (Refer to the chapters on chakras in both Part One and Part Four.) Other than that, this sequence does not appear on any of the Overleaf Charts reviewed in this book. Nor have I found any evidence of it or for it in esoteric cosmologies outside of the Gurdjieffian teachings and the original Michaelian group. Nor have I seen it in any of my scientific and logical and mathematical investigations of Nature as reported in my book *The Tao of Cosmogony*. It would thus appear that the Gurdjieff Sequence has no ‘legs to stand on or run with’, metaphorically speaking. Therefore I personally do not lend it much credence; it makes no sense to me; it does not have a scientific or logical or mathematical foundation upon which I could build a consistent Michaelian teachings cosmology.

Another reason to have reservations about the cosmic significance and validity of the Gurdjieff Sequence is that the pattern shown above does not seem to be well-supported in the Gurdjieffian teachings itself, at least not so far as I have been able to discover it. I cobbled it together from various statements about two different subjects, 1) Centers, and 2) Levels of Being, which were sorta kinda correlated with Centers. Refer to the chapters in Part One on those two subjects, and you will see what I mean. A brief review follows.

The 4th Level of Being was called Man #4, Balanced Man, and this fits the description of the Neutral Assimilation Center, which in the Michaelian teachings we call the Instinctive Center, but in the Gurdjieffian teachings and the original Michaelian group, the Instinctive Center is considered to be the physiological component of the Moving Center, the lowest Center, the Ordinal Action Center — it had nothing to do with personality as it does in the Michaelian teachings. After Gurdjieff, some of his students made the Instinctive Center (and the Sexual Center) to be separate Centers from the Moving Center, but I have yet to find documentation that the Instinctive Center was equated with Balanced Man as it sorta kinda came to be in the original Michaelian group and the Michaelian teachings. And I have yet to find documentation that the Sexual Center became a higher Center subsequent to Gurdjieff as it did in the original Michaelian group, although there are hints in the Gurdjieffian teachings that it belongs there.

There is also some doubt about how the Gurdjieffian teachings ranked the higher Centers. The Higher Intellectual Center was always ranked higher than the Higher Emotional Center when it came to the Levels of Being, but there is the question of where the Sexual Center fit with those two, or even if it did fit with those two. In the Gurdjieffian teachings, so far as I have been able to determine by reading Ouspensky, the Higher Emotional Center was the abode of Man #5, and the Higher Intellectual Center was Man #6. This leaves Man #7 to abide in the Sexual Center in its energetic manifestation, not its animal reproductive manifestation, but I have found no evidence that this correlation ever happened in the Gurdjieffian teachings groups.

This confusion speaks against lending credence to any alleged legitimacy and validity of the Gurdjieff Sequence. Let's keep trying to find an Overleaf sequence that has credibility.

The Vibration Sequence

The first publication in the Michaelian teachings community of what is, in this *History* book, called the "Vibration Sequence" came from *The Michael Handbook (TMH)*, written by José Stevens and Simon Warwick-Smith and published in 1986:

Where do the Roles come from? When pure essence, the spark or soul of consciousness, is cast out from the Tao so that it can have its own unique experience, it adopts a role. Essence leaves the Tao like pure white light. White light traveling through a prism is refracted into the seven colors of the spectrum (frequencies). In a similar way the essence, as white light, is refracted into one of seven frequencies or roles upon leaving the Tao. (*TMH*, p. 74)

Right off the bat, an objection to this prism-spectrum analogy comes to mind: it is just not an accurate way to analogize the differentiation of Roles from Tao. The error arises partly as a misunderstanding of the word "Casting" that pervades the Michaelian teachings. I believe the correct understanding is per *MFM*, p. 43, "The casting is not casting *out*, but rather casting *into*." In my conceptualization of the process (that other esoteric teachings call "emanation" — see below), the seven archetypal forms are not "cast out" from the Tao; they never "leave" the Tao. Rather, they are differentiated *within* the Tao. The Michaels use the same word that Stevens uses — "Casting" — but with a different meaning. The metaphor is that the undifferentiated "substance" of Tao, like molten metal, is shaped in a mold — it is "cast" into different forms. (As explained in my *Tao of Personality* book, the seven archetypal forms are analogous to one-dimensional wires, two-dimensional sheets, three-dimensional solids, and pan-dimensional hyperspheres.) Another metaphor used by the Michaels is of the water of an ocean being sealed in test tubes — *MFM*, pp. 63–64 — it is still water, but it takes a different form in different containers. Another mistaken metaphor that is often used in the Michaelian teachings community for Casting is that of casting roles as in a theatrical production. This error was probably fostered by the word "Role" for one of the Overleaf categories. But "Role" properly only refers to the Personality; the word used in emanationist cosmologies has been "Ray" for millennia. (I also regard Ray as a misleading term for the actual process of Tao differentiating itself into seven types.) Anyway, the topic of Casting is covered in detail in Chapter 4N in Part Four, "Casting Concerns", and in chapters in my book *Study Papers on the Original Michaelian Group*.

Stevens continues with his prism-spectrum metaphor a few pages further on. On page 78, there is a graphic depiction of this concept, with the words:

Each role has a vibrational rate of its essence. That primary vibrational rate accounts for the differences in roles. Fragments are cast off from the Tao like white light. When white light passes through a prism it refracts into seven frequencies, the seven colors of the spectrum. Similarly, the seven roles are created, each of a different frequency.

Even though this text only applies the spectrum to the Roles, in subsequent Charts attributable to Stevens through Barbara Taylor (refer to the analysis of Stevens Chart #16 and Taylor Chart #17 in Part Three), this Sequence, and the colors that go with it, is applied to the entire set of Overleaves. In terms of correlating with the Septenarian Attributes, the graphic translates into this:

1 = Ordinal Action (Red); 2 = Cardinal Action (Orange); 3 = Neutral Assimilation (Yellow); 4 = Ordinal Inspiration (Green); 5 = Cardinal Expression (Blue); 6 = Ordinal Expression (Indigo); 7 = Cardinal Inspiration (Violet).

Note that the colors of the rainbow are presented in their proper sequence: red — orange — yellow — green — blue — indigo — violet, and the rank-order numbering is from #1 at the red end of the spectrum to #7 at the violet end of the spectrum. I have no quarrel with that ... as a convenient metaphor and *only* as a metaphor, because it does not actually describe the actual Role-casting process.

However, note that the Action and Neutral Septenarian Attributes are at the low frequency end of the spectrum, and there is an alternating of Ordinal and Cardinal at the high frequency end of the spectrum. The graphic does not have the two groups of triads with the Neutral in the middle as the Gurdjieff Sequence does, as the Michael Math Sequence does, as the Die Quelle Matrix Sequence does, and as the Natural Sequence does, as presented in other sections of this chapter, thus making the Vibration Sequence an unexplained anomaly when compared with other presentations of the Overleaf System. To me, this scheme makes no sense in terms of a unified, structured, systematic pattern. It is oblivious of the Dialectic and Axial Attributes, which are necessary to understand the nature and characteristics of the Roles and other Overleaves. If there is any validity to the Vibration Sequence, then it must be a factor that is in *addition* to the Overleaf System, not a factor that *explains* the Overleaf System and Roles as Stevens alleges.

No source or rationale for this method of sequencing the Roles is given by Stevens; it is simply presented as a dogma. The fact that the word “frequency” is used by Stevens might lead one to believe that it comes from the Gurdjieffian teachings about the Law of Seven and its relation to frequency as discussed in Chapter 1L in Part One, “Gurdjieff’s Law of Seven”. However, Gurdjieff refers to some patterns in the notes on the Western musical scale and Stevens refers to colors that have no such pattern.

So what about the colors? In the Vibration Sequence, the complementary Roles (Warrior versus King, Server versus Priest, Artisan versus Sage) do not have complementary colors: Warrior Red is not versus King Orange, Server Green is not versus Priest Violet, Artisan Indigo is not versus Sage Blue. So, no sense-making there.

The fact that Stevens assigns colors to correlate with the Roles might lead one to believe that he is here referring to some esoteric understanding of the colors. If so, I do not know what it is. What I do know is that Stevens’s Vibration Sequence does not follow the sequence of the seven Rays, an esoteric teaching correlating colors with other phenomena; refer to Chapter 1F in Part One, “The Seven Human Temperaments”, and Chapter 1C in Part One, “The Chakras”. The subject of the Rays even has a Wikipedia entry, which one may refer to here: >http://en.wikipedia.org/wiki/Seven_rays< — and that has been correlated with colors. The esoteric seven Rays follow the Natural Sequence (see below), not the Vibration Sequence. One can also find the application of colors to the Overleaf System in the writings of Terri Benning and Troy Tolley (who also have Overleaf Charts examined in this book), and their correlation of colors with Septenarian Attributes does not follow the Vibration Sequence; refer to Chapter 4P in Part Four, “Color Assignments”. So, no sense-making there.

The use of the word “frequency” in the context of Role differentiation should not be confused with another use of the word in the Michaelian teachings, where “frequency” is alleged to be an attribute of the soul or Essence or Spark, apart from whatever defines its identity outside the Overleaf System and other Casting factors. Low frequency people are said to be slow and grounded; high frequency people are said to be quick and ungrounded. The scale is calibrated from a low of “1” to a high of “100”, and there is a “bell curve distribution”, with most people being near the hump of the curve. Hoodwin in his 2013 book *JOYS* covers this in Chapter 14, “Frequency” (*JOYS*, pp. 212–214). He describes the various types of “frequencies” one finds in the Michaelian teachings — allegedly of souls and Body Types as well as of Roles — to make it clear that discerning a person’s frequency is very iffy because the body and Personality factors distort or obscure the alleged Role frequency proposed by Stevens.

I am at a loss to figure out where Stevens came up with the Vibration Sequence. For instance, it does not match the table of proposed correlations of Centers — Chakras — Roles shown on page 214 of *TMH* except in three places: Instinctive — First — King, Higher Moving — Second — Artisan, Moving — Third — Warrior,

Emotional — Fourth — Server, Intellectual — Fifth — Sage, Higher Intellectual — Sixth — Scholar, Higher Emotional — Seventh — Priest.

The Vibration Sequence has not gained a following among Michaelian students other than Barbara Taylor and Shepherd Hoodwin, so far as I have been able to determine. I have never seen this particular sequence outside the Michaelian teachings, so I assume its origin is likely with Stevens. Because of the lack of corroboration from outside sources or methods, I have not been able to Validate this Sequence to my personal satisfaction; it might or might not be true, but for the time being it makes no sense to me, so I ignore it until actual evidence or corroborated sound argument appears. And by “evidence” I mean that I can discern where a person’s “frequency” originates: in body, in Role, in soul, or in other Overleaf System Personality factors.

Even though Stevens does not reveal a prior source, if any, of this particular sequence, the *basic concept* is not unknown. It is generally called “emanationism” in esoteric cosmologies, and it has a long history from ancient times. The Seven Rays mentioned above are an emanationist cosmology. Emanationism even has a Wikipedia entry, which will lead you to considerable reading material. An internet search on emanationism will lead you to many additional resources. Among these sources, I have found this introduction to be very informative: ><http://www.kheper.net/topics/worldviews/emanationism.htm><. Basically, emanationism (top-down influence, involution) is the antithesis of reductionism (bottom-up influence, evolution) and these are related to the phenomenon of ‘emergence’. Emergence is a very deep philosophical and scientific matter that appears in the Michaelian teachings as Fragmentation and Reintegration. This is a subject covered in Chapter 4N in Part Four, “Casting Concerns”, and it is also covered in my book *Study Papers on the Original Michaelian Group*.

Metaphors and analogies are often used to explain a lesser-known phenomenon by comparison with a better known phenomenon, but in this case, the prism spectrum analogy is way more misleading than it is helpful. As I see it, one problem with the Vibration Sequence is that it potentially leads students to believe that “vibration” explains the differences between the Roles, and hence the Overleaves. It does no such thing, and that is why it is misleading. In my opinion, the structure and meaning of the Overleaf System, including the Roles, is best explained by correlation with the Cartesian Coordinate System, as explained in the previous chapter, in the section “Axis and Axes”.

In my view, if there is any value in the concept of ‘frequency’ for understanding Michaelian teachings stuff, it is that students do well to realize that phenomena almost always appear somewhere on a spectrum; nothing is metaphorically ‘black or white’; everything comes in a ‘shade of gray’. The Overleaf System has tidy boxes with well-defined words in them, but the reality is that where we actually live, the reality of the fundamental archetypes known to the Michaelian teachings is blurred and blended and mixed.

If the Vibration Sequence has any validity in explaining the underlying structure of the Overleaf System, I have not been able to find it. Let’s keep looking for something better.

The Michael Math Sequence

The first explicit mention of this particular sequence for the septenary is in the “Michael Math” chapter of *More Messages from Michael* (1986), beginning on page 188. It is similar to the Natural Sequence (see below) except the Cardinal triad is not symmetrical with the Ordinal triad. Thus:

1 = Ordinal Inspiration, 2 = Ordinal Expression, 3 = Ordinal Action
4 = Neutral Assimilation
5 = Cardinal Expression, 6 = Cardinal Inspiration, 7 = Cardinal Action.

This sequence might have been hinted at with the percentages of the seven Roles in the world population, first mentioned in *MMF* (1979) on page 96, and quantified more exactly in *MMFM* (1986) on page 26. That is, Servers 25%, Artisans 22%, Warriors 17%, Scholars 14%, Sages 10%, Priests 8%, Kings 4%. (This information was probably not known to the original Michaelian group.) Numerous Overleaf Charts examined in this book have lent their credence to the Michael Math Sequence in the way they arrange the groupings of Overleaves on the page.

Personally, I have not been able to Validate this sequence in any way. That is to say, it does not meet my credibility criteria of 1) consistency, 2) coherence, and 3) consilience:

1. Consistency: As I said, the Michael Math Sequence is not symmetrical in the Ordinal and Cardinal triads (as the Natural Sequence is). This contradicts the Taijitu Tango Principle (discussed elsewhere in this *History* book), which was also introduced in this very same Michael Math chapter, and which is

symmetrical. It was said that the Michael Math Sequence follows the Taijitu Tango Principle, which was said to “double back on itself” ... but then the Michael Math Sequence doesn’t, a blatant contradiction.

2. Coherence: Many septenaries are revealed in the Michaelian teachings, the foundation of them all being the seven Planes, which are said to follow what I have come to refer to as the “Natural Sequence”. In the Michael Math chapter, it is said that Ages and Levels follow the Michael Math Sequence. However, Levels are a subset of Ages, and Ages are a subset of Planes in terms of the development of the story arc of creation, so one would naturally surmise that Ages and Levels should follow the Natural Sequence. The Michael Math Sequence is blatantly incoherent in this regard, meaning that it does not follow the pattern established at creation.
3. Consilience: I have not seen the Michael Math Sequence in any natural or historical phenomenon, and I have seen dozens of septenaries in those realms of objective scientific knowledge. Furthermore, the Michael Math Sequence is not to be found in any esoteric teaching outside the Michaelian teachings that I have encountered, and I have seen dozens of septenaries in those realms of subjective experiential knowledge. The scientific and philosophical principle of consilience suggests that evidence and argument from various realms of knowledge should converge on a common pattern.

Thus, there is no corroboration for the Michael Math Sequence that I know of, and I have looked and looked. Personally, I need more than this channeling and copycat repetition in the Michaelian teachings community to lend it my credibility.

The Prologue of my book *The Tao of Cosmogony* examines the evidence for and against the idea that the Michael Math Sequence is fundamental. The conclusion there is that it has a possible limited applicability, and even that is dubious. Therefore, let’s continue to look at what other sequences have been proposed.

The Hoodwin Sequence

In the Glossary of his book *Journey of Your Soul* (Second Edition, 2013), in the entry for Overleaves on page 406, Shepherd Hoodwin proposes a sequence that is unlike any other reviewed in this chapter:

Overleaves: Seven types of personality traits that “overlay” the essence [Role], chosen to facilitate the purposes of the lifetime. From innermost to outermost, they are: [Role,] goal, attitude, mode, center, obstacle, body type, and soul age.

The metaphor is obvious: Overleaves are overlays — metaphorically like an onion with seven layers that cover the core, which is Essence/Role. According to this sequence, in the case of the personality traits, the innermost core of Essence Role is first overlaid by Goal, then Attitude, and so on down the list of Overleaves, surrounding each other in successive layers. Another metaphor would be nested Russian dolls. The idea could be drawn as concentric circles, with Essence/Role in the center and Soul Age in the outermost circle and the other Overleaves in the other circles between the innermost (Role) and outermost (Soul Age). According to Hoodwin, this information was channeled; no rationale or explanation, no evidence or argument, is offered for this sequence that I have found in the book.

This same sequence shows up on page 248 of the same book, but if it is an *explanation* of the sequence, I do not understand it:

The goal influences what we do; the attitude, why we do it; the mode, how we do it; the center, the part of self from which we do it; and the obstacle(s), what tends to block or distort our doing. Body Type embodies our doing, and Soul age is its perspective, based on the current focus of our development.

It sorta kinda makes sense when Shepherd strings together the phrases the way he did in the quotation, from innermost Essence to outermost Soul Age. But if we were to string the same statements together in some other sequence, would it make less sense or more sense? And on what basis would it make more or less sense? Is there a necessity that all actions must emerge from Essence in this pattern? Or are there suppositions about what people see first, second, third ... last when interacting with another person? Pondering this alleged sequence, I cannot figure out any rationale for it. This would seem to be a *structural* arrangement of the Overleaves, but if there is some meaning to this alleged onion-like structure, then what is it? I am open if someone can show me how this increases understanding of *what is* and *how it works*.

Also, there is no independent corroboration that I know of from other sources, whether channeling or mystical insights or other metaphysical teachings or anything. Channeling, because of numerous discrepancies, has proven itself to be inadequate in establishing legitimacy or validity. Consequently, I am not

willing to accept the Hoodwin Sequence on “faith”; I put it in the dogma–doctrine category of unsupported assertions.

The Hoodwin Sequence — which is similar to the Vibration Sequence in this regard — if it has an explanation that was just not stated, then in any case it does not get to the metaphorical ‘trunk’ of the explanatory ‘tree’. As you know by now, or will know by the end of this book, my explanatory ‘tree’ is Tao’s Template. It manifests the universe, including the Overleaf System, as an emanation from logic and mathematics. If the Hoodwin and Vibration Sequences have any validity, then they are perhaps something other than logical and mathematical explanations. For instance, take a look at the ideas in the following paragraphs.

One need not be completely dismissive of the Hoodwin Sequence, because *in principle* (not in practice or in particulars) it is consistent with other systematic esoteric cosmologies known as the “Great Chain of Being” (GCB) and the “Great Nest of Being” (GNB). The GCB is an idea that goes back to antiquity, and the graphic representation of the GCB is a ‘ladder from earth to heaven’. The GNB is a variation on the GCB by modern-day philosopher, Ken Wilber. The graphic representation of the GNB is ever-larger concentric circles, which is the same graphic as the Hoodwin Sequence for the Overleaves as overlays like the layers of an onion or a Russian doll. Wikipedia has an entry on the GCB, and the article is complete with graphic images of the ‘stairway to heaven’: >https://en.wikipedia.org/wiki/Great_chain_of_being<. Another esoteric website has more information on the GCB: ><http://www.kheper.net/topics/greatchainofbeing/introduction.html><. >Kheper.net< also has a web page on the GNB, complete with a graphic image of concentric circles with names of the levels: >http://www.kheper.net/topics/Wilber/Great_Nest_of_Being.html<. An internet search will reveal many other graphics of the GCB and the GNB.

The Great Chain of Being is an ancient way of systematizing nature; in modern times the phenomenon goes by the name “emergence”; it is the same concept, but with scientific support. The basic idea here is that nature is arranged in layers; each layer is in a hierarchy; the “higher” layers of the hierarchy include the “lower” layers; each layer is *influenced* by the other layers up or down the hierarchy but not *governed* by them; each layer operates under different rules from all of the other layers. As usual, you may refer to Wikipedia: ><https://en.wikipedia.org/wiki/Emergence>< for more information. ‘Bottom–up’ emergence is the mirror image of ‘top–down’ emanation but the same general description and function of layering applies to both; refer to ><https://en.wikipedia.org/wiki/Emanationism>< for more information about that. Both emergence and emanation show up in subsequent chapters of this *History* book. One of the manifestations in the Michaelian teachings is known as the fragmentation and reintegration of the Oversoul; refer to Chapter 4N in Part Four, “Casting Concerns”. Yet other names, used in the scientific and philosophical realms are “reductionism” and “holism” and “supervenience”. All of those names are just manifestations and instantiations of what the Michaelian teachings calls Ordinality and Cardinality.

I do not see how the Hoodwin Sequence of the Overleaves fits with these other systems mentioned in this chapter. One might think that because the Soul, the etheric body on the Cardinal levels of the Physical Plane, is a Fragment of successively larger Composites of souls on the higher planes (refer to Chapter 4M in Part Four, “The Seven Soul Ages”) that can be graphically represented as successively larger concentric circles (refer to Chapter 4N, “Casting Concerns”), that the Overleaves of the Personality on the Physical Plane would be the mirror image or the repetition of the higher planes. I do think that there is something to be said for that idea, but I do not understand how the Hoodwin Sequence properly represents the idea. In the Natural Sequence (see next section), the Overleaf categories are arranged from most Ordinal to most Cardinal as follows: Goal, Shadow, Attitude, Age, Center, Role, Mode. In my view, this is the proper nested hierarchy of overlays of the Essence, and it follows the Natural Sequence, not the Hoodwin Sequence.

More will be said about the Natural Sequence after the next section, which conveniently provides an intermediate step between the Hoodwin Sequence and the Natural Sequence.

The Die Quelle Matrix Sequence

As you will see in Part Three, there is an Overleaf Chart, Chart #14, from a German channel, Varda Hasselmann. Subsequent to reading Yarbro’s books *Messages from Michael* and *More Messages from Michael* in the mid-1980s, Hasselmann became a channel for “Die Quelle” — The Source — which claimed to be a sibling Entity to the Michaels in the same Cadre. Their teachings are very similar, so I included Die Quellen’s version of the Overleaf System in this *History* book. They call their version the “Matrix”. Two out of nine of Hasselmann’s

books have been translated from the German language into the English language. The Matrix Chart is shown on a two-page spread, 16-17, of the book *Archetypes of the Soul*. I redrew it for this *History* book.

On Chart #14, the names of the Overleaf categories are shown in the second column, and they are sequenced with Roman numerals, from 'I' in the next-to-bottom row up to 'VII' in the next-to-top row of the Chart. The Overleaf categories from the next-to-bottom row to the next-to-top row are I-Soul Role → II-Fear [Chief Feature] → III-Goal → IV-Mode → V-Mentality [Attitude] → VI-Center → VII-Soul Age. These Overleaf categories are not in the same order as presented in *Messages from Michael* or in *More Messages from Michael*. Nor is this sequence found on any other Overleaf Chart reviewed in this book. Varda told me that she intentionally avoided reading books other than the those two so as not influence her channeling (but I say "Too late!!"), so this difference from them is to be expected. There is no explanation in the text of the *Archetypes* book for why the Roman numerals are assigned to the Overleaf categories the way that they are on Chart #14.

Along the bottom of this chart there is a row labeled "Energy" which shows numbers, from 1 to 7, applied to the seven columns that contain the names of the Overleaves. Looking at the traits in these columns, we see that this numbered lineup is per the Michael Math Sequence, which is discussed two sections above.

I did not tumble to the realization that there might be a correspondence between the vertical and horizontal numbers, so I asked Varda about the Roman numerals, and she wrote this to me:

You ask about the order of the Roman numbers in our system. We are working with an energy Matrix, that means that we need to have two energy axes. Our Quelle told us many years ago that the fears come second (energy 2/II) the goal third, etc. I cannot explain more. [personal communication, 23 September 2021]

Dope slap to forehead! Dummy me that I did not see this. Now I can explain more (because I have had the same understanding since 1981), even though Varda cannot. This answer means that, on Chart #14, the vertical axis of seven Overleaf categories (called "Elements" in the Die Quelle teaching) that have Roman numerals is correlated with the horizontal axis of seven "Energies" that have Arabic numerals, and they both allegedly follow the Michael Math Sequence; hence the reason to call this the "MATRIX" — a grid of 49 traits with the same meaningful pattern on vertical and horizontal axes. Using Septenarian Attributes to correlate the vertical with the horizontal, we see that 1/I–Role = Ordinal Inspiration → 2/II–Fear = Ordinal Expression → 3/III–Goal = Ordinal Action → 4/IV–Mode = Neutral Assimilation → 5/V–Attitude = Cardinal Expression → 6/VI–Center = Cardinal Inspiration → 7/VII–Age = Cardinal Action. This is the Matrix Sequence. Unfortunately, only one of these correlations is correct, of Goal with Ordinal Action. (This is so typical of channeling about the structural components of the Michaelian teachings, or in this case the Die Quelle teachings, as we see in Part Four of this *History* book.)

My redrawing of the Matrix Chart, #14, shows the Axial Attributes, but the original does not show the Axial Attributes (Action — Inspiration — Expression — Assimilation). However, the last chapter of the *Archetypes* book, "The Energy Structure of the Number 7", does mention them on page 407, thus:

Positions 7 and 3 represent the principle of Action, 6 and 1 that of Inspiration, 5 and 2 that of Expression. Thus Expression, Inspiration, Action and Assimilation describe the four basic development and growth possibilities or, as we call it, the four Levels of Being Alive.

This is per the Michael Math assignment of numbers. Beyond that statement, there is not much if any expansion of the meaning of the names of the Axes elsewhere in the book. There are Charts for each Overleaf category at the beginning of each chapter on that Overleaf category, and they show the "Expression Level, Inspiration Level, Action Level, and Assimilation Level", but the text of the chapter does not elaborate. This neglect reflects a typical lack of attention to detail in the study of the structure of the Overleaf/Matrix System; all of the explanation is typically directed to the *content* of the Overleaves rather than to the *context* of the Overleaves, the context being the Attributes and their structure and their meaning.

My redrawing of the Matrix Chart, #14, shows the Dialectic Attributes, but the original does not show the Dialectic Attributes (Ordinal — Neutral — Cardinal) either, although it shows the Ordinal triad on the left side of the Chart, the Neutral in the middle, and the Cardinal triad on the right side of the Chart, which is the same as numerous other Charts. As I said above, this is the Michael Math Sequence. The last chapter of the *Archetypes* book, "The Energy Structure of the Number 7", page 409, does mention them and describe them, but does not name them (e.g. "Ordinal" and "Cardinal"), thus:

The archetypal energies of the Artist (2), Healer/Helper (1) and Warrior (3), all belonging to one side of the duality are directed within; they are receptive, withdrawn, passive, not *per se* but in relation to the energies of

their dual Archetypes, the Sage (5), Priest (6) and King (7). The latter are outgoing, dominating, giving, active, far-reaching. They relate to one another like the male and female principle, like Yang and Yin, they correspond like willpower and willingness, making events happen and letting them happen, pushing and resisting.

Beyond that statement, there is not much if any expansion of the meaning of the Dialectic Attributes elsewhere in the book. This neglect reflects a typical lack of attention to detail in the study of the structure of the Overleaf/Matrix System; all of the explanation is typically directed to the *content* of the Overleaves rather than to the *context* of the Overleaves, the context being the Attributes and their structure and their meaning.

With the information presented above, I was able to add the Matrix Sequence to summary Table 2Cb below, along with the other proposed sequences of Overleaf categories.

The final proposed Overleaf sequence to be introduced here was invented by the Tao, in my informed opinion, not by some person or via some alleged channeling. Unlike the five sequences described above, I have noticed a sequence that has not gained much traction within the Michaelian teachings, but it is corroborated by independent sources to such an extent that I have written another massive tome about it. You might have seen it mentioned already in this *History* book; the name of that book is:

The Natural Sequence

In terms of the Septenarian Attributes, what I have come to call the “Natural Sequence” goes like this:

1 = Ordinal Action, 2 = Ordinal Inspiration, 3 = Ordinal Expression

4 = Neutral Assimilation

5 = Cardinal Expression, 6 = Cardinal Inspiration, 7 = Cardinal Action.

Notice that the Cardinal triad is the mirror image of the Ordinal triad, and that the Neutral is in the middle between them. This is the only Septenarian Attribute sequence that I personally have been able to Validate, and that Validation has been accomplished in numerous ways. Besides evidence from nature itself, there is corroboration from several esoteric cosmologies. The other sequences, listed above, come from unvalidatable sources such as channeling, and are not corroborated by other means that I know of.

It is universally agreed in the Michaelian teachings that the seven planes and the seven levels within each plane follow the Natural Sequence. However, its relevance to numerous other septenaries — inside and outside the Michaelian teachings — has not been generally recognized — because that relevance has been usurped by the illegitimate Michael Math Sequence. Because of its importance to an understanding of, not only the Overleaf System, but also many other aspects of the septenarian cosmology of the Michaelian teachings, the entirety of my book *The Tao of Cosmogony* is dedicated to the revelation and explication of the Natural Sequence. The Natural Sequence also relates to Tao’s Template and the Taijitu Tango Principle, explained in various places in this *History* book and my other books.

There are several chapters in this *History* book where the septenary under discussion follows the Natural Sequence. For instance, besides Planes, there are Soul Ages, Levels, Life-Stages, Rays/Roles/Temperaments, Chakras, and Centers. These are tabulated below.

Table 2Ca — The NATURAL SEQUENCE							
DIALECTIC	ORDINAL			NEUTRAL	CARDINAL		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
PROCESS	TERMINAT'	INVOLUTION	ANALYSIS	COMBINAT'N	SYNTHESIS	EVOLUTION	ORIGINAT'N
ASPECT	GOAL	SHADOW	ATTITUDE	SOUL AGE	CENTER	ROLE	MODE
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
PLANE	Physical	Astral	Mental	Buddhic	Spiritual	Divine	Logoic
SOUL AGE	Infant	Child	Young	Mature	Senior	Elder	Ancient
LEVEL	Resolution	Immanence	Separation	Experience	Unification	Transcendenc	Activism
LIFE-STAGE	Infancy	Childhood	Youth	Middle-Age	Seniority	Elderhood	Dying
TEMPERA- MENTS	Ceremonial Order	Devotion	Concrete Knowledge	Harmony thru Conflict	Active Intelligence	Love-Wisdom	Will or Power
CHAKRAS	Groin	Navel	Plexus	Heart	Throat	Brow	Crown
CENTERS	Motion	Emotion	Intellect	Impulse	Concept	Sympathy	Excitation

My comments on this table are as follows:

- The top five rows below the title row show the Attributes and correlates of the seven components of the Natural Sequence shown in the Natural Sequence from left to right.
- DIALECTIC: The second row shows the Dialectic Attributes. Refer to Chapter 2B, “Attributes of Overleaves”.
- AXIAL: The third row shows the Axial Attributes. Combine Dialectic and Axial Attributes and we have the Septenarian Attributes. Refer to Chapter 2B, “Attributes of Overleaves”.
- PROCESS: The fourth rows shows the names of the seven time-like types of changes that happen in nature. These are the archetypal “verbs” of the Natural Sequence. Note that they correspond to the “nouns” of the Overleaf System in the next row below.
- ASPECT: The fifth row shows the names given by the Overleaf System to the seven space-like types of “being”. The Processes and the Aspects are shown in the headers of the horizontal and the vertical axes of my versions of the Overleaf Chart.
- RANK: The sixth row shows the numerical rank designations that apply to the seven vertical columns.
- PLANE: The seventh row shows the names of the seven planes as Theosophy prefers to name them and which I have adopted. Refer to Chapter 1A in Part One and Chapter 4E in Part Four, “The Seven Planes”.
- SOUL AGE: The eighth row shows the names of the seven Soul Ages as I prefer to name them. Refer to Chapter 1E in Part One and Chapter 4M in Part Four, “The Seven Soul Ages”.
- LEVEL: The ninth row shows the names that I have given to the seven Levels; recall that each Soul Age consists of these seven Levels. Refer to Chapter K in Part Four, “The Seven Levels”.
- LIFE-STAGE: The tenth row shows the names that I have given to seven stages that a person goes through during an ideal full lifetime. In the Michaelian teachings, these are usually called Internal Monads, but because I have Validated some differences from the prevailing orthodoxy, I give this septenary the name that developmental psychologists give this phenomenon. Refer to Chapter 4Q in Part Four, “The Seven Life-Stages”.
- TEMPERAMENTS: The eleventh row shows the names of the seven Temperaments of Theosophy, which is the precursor to and the equivalent of the Roles in the Michaelian teachings. Refer to chapter 1F in Part One, “The Seven Human Temperaments”.
- CHAKRAS: The twelfth row shows the names of the seven chakras. Refer to Chapter 1C in Part One and Chapter 4J in Part 4, “The Seven Chakras”.

- **CENTERS:** The thirteenth row shows the name of the seven Centers. Refer to Chapter 1D in Part One, “The Seven Centers”.

Many chapters in many other of my books reinforce my conclusion that the Natural Sequence is *the* sequence that rules them all; all others are variations on that theme.

Conclusion of Chapter 2C

The Enneagram Sequence (discussed in Part One and Part Four) cannot be correlated with the Septenarian Attributes; it is a system of three items, six items, and nine items, not seven. There are other structural components of the Enneagram Sequence that are not compatible with the Septenarian Attributes.

The six Sequences found in the Michaelian teachings community that can be correlated with Septenarian Attributes are shown in the following table:

Table 2Cb — PROPOSED SEQUENCES of OVERLEAVES							
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
GURDJIEFF	Ordinal Action [WARRIOR]	Ordinal Inspiration [SERVER]	Ordinal Expression [ARTISAN]	Neutral Assimilation [SCHOLAR]	Cardinal Action [KING]	Cardinal Inspiration [PRIEST]	Cardinal Expression [SAGE]
VIBRATION	Ordinal Action WARRIOR	Cardinal Action KING	Neutral Assimilation SCHOLAR	Ordinal Inspiration SERVER	Cardinal Expression SAGE	Ordinal Expression ARTISAN	Cardinal Inspiration PRIEST
MICHAEL MATH	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Ordinal Action WARRIOR	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
Rows above this row do not correlate entire Overleaf categories with Septenarian Attributes; rows below do.							
HOODWIN	ROLE Cardinal Inspiration PRIEST	GOAL Ordinal Action WARRIOR	ATTITUDE Ordinal Expression ARTISAN	MODE Cardinal Action KING	CENTER Cardinal Expression SAGE	SHADOW Ordinal Inspiration SERVER	AGE Neutral Assimilation SCHOLAR
DIE QUELLE	ROLE Ordinal Inspiration SERVER	FEAR Ordinal Expression ARTISAN	GOAL Ordinal Action WARRIOR	MODE Neutral Assimilation SCHOLAR	ATTITUDE Cardinal Expression SAGE	CENTER Cardinal Inspiration PRIEST	AGE Neutral Assimilation KING
NATURAL	GOAL Ordinal Action WARRIOR	SHADOW Ordinal Inspiration SERVER	ATTITUDE Ordinal Expression ARTISAN	AGE Neutral Assimilation SCHOLAR	CENTER Cardinal Expression SAGE	ROLE Cardinal Inspiration PRIEST	MODE Cardinal Action KING

Following are my comments on this table:

- **RANK:** The first row shows the rank order sequence as headers to the seven columns.
- **GURDJIEFF:** The second row row shows the names of the Roles in brackets because Gurdjieff did not know about them, but he did know about Centers, so the Roles that correspond to his sequencing of the Centers are shown. This row shows the Cardinal triad as the same order (Action, Inspiration, Expression) as the Ordinal triad. Therefore, this sequence respects the symmetry of the Dialectic pattern, but does not respect the symmetry of the Axial pattern.
- **VIBRATION:** The third row shows José Stevens’s lineup of the Septenarian Attributes of the corresponding Roles that he sequenced. It is almost completely random when compared to the others. It has no respect for the usual patterns of Dialectic and/or Axial Attributes. If it has any validity, then it is not as an explanation of the structure of the Overleaf System; it is something else entirely.

- MICHAEL MATH: The fourth row shows the sequence that most Michaelian students are familiar with, and that they have canonized as if it were fundamental, when in fact it is not. It respects the symmetry of the Dialectic pattern, but does not respect the symmetry of the Axial pattern.
- HOODWIN: The fifth row is different from the other sequences in that, in order for me to show this sequence in this table, it required that I assign Septenarian Attributes to the Overleaf categories, which I did, using the Natural Sequence. The assignment of Septenarian Attributes to Overleaf categories is introduced in Chapter 1B in Part One, "Personality Typologies". It is explained in more detail in my book *The Tao of Personality*. The alleged "innermost" Overleaf category is at the left end of the sequence, and the alleged "outermost" Overleaf category is at the right end of the sequence. Body Type was included in Hoodwin's list, but it is omitted from this sequence because it is not an Overleaf category (unless it is conflated with Centers; refer to chapters on Body Type), and therefore does not have the Septenarian Attributes that the other Overleaf categories have been assigned in my system. The Hoodwin Sequence is almost but not completely random when compared to the others. Its alleged structure, visualized as concentric circles, does not respect the natural symmetry of the Dialectic pattern; nor does it respect the natural symmetry of the Axial pattern.
- DIE QUELLE: Other than my Process/Aspect System, the Matrix system is the only one to explicitly assign Septenarian Attributes to the Overleaf categories. A careful reading of *Archetypes of the Soul*, and a note from Hasselmann herself to me personally, reveals this. Having adopted the Michael Math Sequence, it respects the symmetry of the Dialectic pattern, but it does not respect the symmetry of the Axial pattern. Thus, in my opinion, the Matrix Chart is a step in the right direction, but falls short. The next sequence goes all the way with symmetry. The Matrix Sequence is slightly reminiscent of Hoodwin's sequence of Overleaves from "innermost" to "outermost", but Hoodwin's sequence is not the same ordering as Hasselmann's.
- NATURAL: The sixth row shows the Cardinal triad in the reverse order of the Ordinal triad; so it respects the symmetry of both the Dialectic and the Axial pattern. Thus, the Natural Sequence is symmetrical on either side of Neutral Assimilation. This one is beautiful; the others are ugly. That is not the only reason to prefer it, as documented elsewhere.

It is interesting to me that the Matrix Chart pairs the Overleaf categories per my Process/Aspect System schema, namely Inspiration (Role and Fear), Action (Goal and Mode), Expression (Attitude and Center), and Assimilation (Age/Level). Apparently this was done intentionally by Die Quelle. However, the use of the Michael Math Sequence on the horizontal axis of the Matrix Chart was the original error. This reveals a lack of appreciation of the symmetry of both Dialectic and Axial Attributes.

Other than Hoodwin, Die Quelle, and Wittmeyer, Chart-makers have not presented a rationale for sequencing the Overleaf categories; apparently, only Hoodwin, Die Quelle, and Wittmeyer have realized that there must be some ordering principle for the Overleaf categories. Hoodwin did not realize that it was the same ordering principle as used on the other axis of the Overleaf Chart, the Septenarian Attributes; Die Quelle did, but was misled by the Michael Math Sequence, which it took to be fundamental, but it is not. The fundamental ordering principle in the universe, and in the Overleaf System, is the Natural Sequence characterized by logic (yes, no, maybe) and math (one, two, three) embodied in the Septenarian Attributes.

Part Zero of my book *The Tao of Cosmogony* examines many of the septenaries that have been proposed by various channels over the decades, and finds them to be 'all over the map' in terms of their sequencing of the Septenarian Attributes; just as in Table 2Cb above, there is no consistency. To the extent that there is consistency, it appears that, in the belief system of many Michaelian students, the Michael Math Sequence has usurped the status of the Natural Sequence. I regard this as unfortunate because it obscures the pervasive presence of the Natural Sequence in many realms of nature, not just in the structure and meaning of the Overleaf System.

Obviously, as shown here in this chapter of this *History* book, we see discrepancies between various Michaelian students and teachers on the subject of sequencing Septenarian Attributes in the Overleaf System. More will be said about these various sequences if and when appropriate in the remainder of this book. In Part Three, they are pointed out when they are encountered in the analysis of the Overleaf Charts. In Part Four, some of the discrepancies between the various sequences are examined in detail.





CONCLUSION TO PART TWO

For most Michaelian students, this Part of the book probably provided a lot of new information for them to absorb. Nowhere else in the published Michaelian teachings literature has the descriptions of each Overleaf, as found in the original Michaelian group transcriptions, been compiled. This compilation provides a good introduction to the *content* of the Overleaf System. Nowhere else in the published Michaelian teachings literature has the synonyms for the Dialectic Attributes, as found in the original Michaelian group transcriptions, been compiled. This compilation provides a good introduction to the *context* of the Overleaf System. Nowhere else in the published Michaelian teachings literature have the variety of proposed Overleaf sequences been compiled. This is a good introduction to another aspect of the *context* of the Overleaf System, the Septenarian Attributes.

Part One was also a good introduction to both the content and the context of the Overleaf System. That was also a considerable amount of new information for Michaelian students to absorb. These two Parts serve as a robust and comprehensive introduction to the Overleaf Charts that are reviewed in Part Three. This is all part of my plan, devised to help Michaelian students derive as much understanding from the Overleaf Charts as it is reasonably possible to do.





Part Three

THE OVERLEAF CHARTS



INTRODUCTION TO PART THREE

In this Part, we review twenty-three Overleaf Charts in the chronological order of their origination. Their dates span the entire history of the Michaelian teachings from early 1974 to the present day. Original Charts were redrawn rather than reproduced. In this Part each Chart is given a couple of pages of introductory commentary. Extensive commentary on issues raised by discrepancies between and among the Charts and their evolution is provided in Part Four.

We see that there have been additions and subtractions and revisions to the Charts all along the way. We see that various Chart-makers adopted and adapted the original and the new information to suit their own understanding, and to impart that understanding to others. For the most part, these chapters are intended as a historical record, but the information can be rendered useful if it increases the reader's understanding of their own and others' Overleaves, moving the Personality toward Agape, the purpose for which the Michaels revealed this System.

I suggest that as you read about these Charts in the following chapters, you take your time and think about what you are reading, and look back and forth from Chart to text. The more you actually *study* this material, the more you will get out of it. Reading this book is not the kind of project that is suitable for a fast and cursory scan. And it is not the kind of presentation you might be accustomed to. This is not about a description of each of the Overleaves themselves, such as you might find in other books. Rather, it is mostly an overview of the structure of each Chart, and a Chart-to-Chart comparison and contrast. Neither of these methods has previously been applied to a study of the Overleaf System, so if it is done carefully and thoughtfully, it might reward the reader with enlightening insights and epiphanies.

And there is even more to it than that. There is a reason that I point out the things that I do as I discuss these Charts. Please pay attention and follow my references. Many times throughout the commentary on each of these Charts, I refer the reader to other chapters in this *History* book. These chapters in this book are as pieces to a puzzle that when fully assembled I regard as a beautiful picture of the Overleaf System when understood in all its glorious symmetry. It actually takes all seven of my books to present all of the pieces of the puzzle and assemble the entire picture.

Many of these Charts were created by people who have deep knowledge and understanding of the Michaelian teachings, which can be seen in their books and websites. What little I have to say about their Charts is therefore a distorted and incomplete representation — misrepresentation? — of their work when considered as a whole. Readers of what I have to say are therefore encouraged to read *all* of what *they* have to say.

Charts Examined in Part Three

- #1 — THE ORDERING OF THE COSMOS (1974): The first original Michaelian group Overleaf Chart we examined was titled “The Ordering of the Cosmos.” It was apparently created by Richard Chambers, husband of Sarah Chambers, first and primary channel for the Michaels during the original Michaelian group. Eight components are tabulated. It included the Planes and Body Types — which are not Overleaves — but omitted the Modes. This is a clue to its date of creation, because Modes were the last Overleaf to be revealed, on 04 April 1974. This Chart arranges the Overleaves in Ordinal — Neutral — Exalted categories. This was a good start at presenting the pattern of the System. There was *no* understanding of the “Axes” of Action — Inspiration — Expression — Assimilation.
- #2 — THE SYNTHESIS (1974): The second original Michaelian group Overleaf Chart was titled “The Synthesis”. It differed considerably from the first Chart in its looks and structure. The Synthesis Chart does not arrange the Overleaves in the Ordinal — Neutral — Exalted categories, or even hint at the Axes. It had all seven Overleaves including Ages, plus Body Type, but omitted Planes. This Chart appears to have been created in mid- or late 1974 because it had all of the Overleaves but not the Positive and Negative Poles. To call it “The Synthesis” was therefore false advertising, but the title tells us that the creator of the Chart had a glimmer that there was a System there somewhere, somehow.
- #3 — POLES OF THE OVERLEAVES (1975): The third Chart also came from the original Michaelian group, but did not have a title. It was an eight-page bundle with one Overleaf on each page, plus a page for Body Types, plus a page showing Gurdjieff’s seven “Man Numbers”. This Chart shows the Positive and Negative Poles of all of the Overleaves and Body Types. It juxtaposes the three axes but does not name them, and it shows the two Poles of the Axes, but does not name them. It does not include Ages or Levels or Planes. This bundle is dated March 1975.
- #4 — THE ORDERING OF THE COSMOS (1975): The fourth Chart was obviously derived from the first Chart and titled the same. It was created by original Michaelian group member Louise Briggs and another original Michaelian group member as part of a 42-page introduction to the Michaelian teachings titled *A Cosmic Teaching*. It added the Modes and made a few other minor changes and additions. It was created in early 1975, but it did not show the Positive and Negative Poles, which were known at the time.
- #5 — MESSAGES FROM MICHAEL (1979): The fifth Chart comes from Chelsea Quinn Yarbro’s book *Messages from Michael (MFM)*, first published in 1979. It contains information drawn entirely from original Michaelian group transcriptions (1973–1975) and from ten special sessions with Sarah Chambers in 1977 and 1978. It makes some interesting changes to the original Michaelian group Charts, including changing a few names from those given in the original Michaelian group. It introduces and names the Axes: Action — Inspiration — Expression — Assimilation, which so far as we know was something not revealed to the original Michaelian group. It also inexplicably switches Moving and Sexual Centers on the Action Axis — the opposite of Gurdjieff and the original Michaelian group.
- #6 — LOUISE BRIGGS (1980–1983): The sixth Chart comes from the Briggs group which met in the early 1980s. (The Briggs group was one of the successors to the original Michaelian group, the Yarbro group being another successor.) The Briggs group transcriptions mentioned *MFM*, and this Chart reflects the changes Yarbro made in *MFM* to the original original Michaelian group names, except that Briggs keeps the Moving Center on the Ordinal side of the Action Axis and the Sexual Center on the Exalted side. It also substitutes Server for Slave, a change never officially made in the original Michaelian group. The Axes are sequenced Expression — Action — Inspiration.
- #7 — MICHAEL EDUCATIONAL FOUNDATION (1984): JP Van Hulle and some of her friends attended the Briggs group from 1981 to 1983, then formed their own group. They created their own Chart in 1984. It is most similar to the Briggs Chart with some other similarities to the *MFM* Chart. It showed numerous name changes to Overleaves and Poles.
- #8 — MORE MESSAGES FROM MICHAEL (1986): This Chart is derived from old and new information published by Yarbro in *More Messages from Michael (MMFM)*, in February 1986. A) It changed the word Exalted — which had been used up until that time — to Cardinal, while retaining the use of the word Ordinal. B) It introduced a consistent numerical sequence into the Overleaf septenaries, something that seems to have escaped attention previously. C) It gave names to the Poles of the Levels. This is the last

Chart in history to make any significant structural improvements to the Overleaf System; all others follow this lead. Except that heretical rascal Phil Wittmeyer, that is.

- #9 — JOSÉ STEVENS (1986–1989): This Chart comes from *The Michael Handbook (TMH)* by José Stevens and Simon Warwick-Smith, first published in late 1986. This was the first book to come from the non-Yarbro wing of the Michaelian teachings. Even though Stevens had transcriptions from the original Michaelian group, and even though he attended some Briggs sessions, and even though he had the first two Yarbro books, his Chart has some differences from those sources: it shows changes to some of the names of Overleaves and Poles, among other things. This contingent of the Michaelian teachings never did adopt Yarbro's change of wording from Exalted to Cardinal. Stevens sequences the Axes as Expression — Inspiration — Action. Stevens's next two books, *Tao to Earth (TTE, 1988)* and *Earth to Tao (ETT, 1989)*, have identical Charts. Stevens continues the practice, started in the Briggs sessions, of naming Slave as Server.
- #10 — CAROL HEIDEMAN (~1988): This Chart was created by Carol Heideman in about 1988 and comes from her book *Searching for Light*. As one might expect in this time frame, it shows a blending of information from *MMFM* and *TMH*.
- #11 — MICHAEL: THE BASIC TEACHINGS (1990): This Chart comes from *Michael: the Basic Teachings (MTBT)* (1988, 1990), by three authors from the Michael Educational Foundation. It does not include the Ages, Levels, or Poles of Overleaves. It departs from Stevens's Charts in that it sequences the Axes as Inspiration — Expression — Action. It also changes some Body Type correlations with other Overleaves. It continues the tradition started in the Briggs sessions of naming Slave as Server.
- #12 — LARRY BYRAM (~1991): Larry is a channel and prolific writer about the Michaelian teachings and related systems of metaphysics from the mid-1980s to the present. This Chart was apparently created in the early 1990s. It is very much in alignment with the other Charts extant among the Bay Area channels up to this time. He sequences the Axes as Inspiration — Expression — Action *ala* Yarbro in *MMFM*.
- #13 — STEPHEN COCCONI (1992): Cocconi has his own version of the Overleaf System and it is available on his website. It is obviously a derivative of the *MTBT* Chart, notable mostly for the fact that he shows a few name changes from its predecessor. He sequences the Axes as Expression — Action — Inspiration. It is dated 1992, but Cocconi says that it is still current.
- #14 — VARDA HASSELMANN (1993): Varda is a German woman who read the Yarbro books in the 1980s, then became a channel for "Die Quelle" — The Source — which is said to be a mid-Causal Entity as the Michaels are. The Source provides information so similar to the Michaels that one can hardly tell the difference. At the time of this writing, two books — of several that Varda has written in the German language along with her husband and co-worker Frank Schmolke — have been translated into the English language. Both books have an identical Overleaf Chart that is reviewed here; it is most similar in characteristics to the Yarbro Charts.
- #15 — SHEPHERD HOODWIN (1995): This Chart comes from his book *The Journey of Your Soul (TJOYS, 1995)* and *Journey of Your Soul (JOYS, 2013)*. His Chart is most similar to the *MTBT* Chart. He sequences the Axes as Inspiration — Expression — Action *ala* Yarbro in *MMFM*.
- #16 — JOSÉ STEVENS AGAIN (2009): This second version of Stevens's Overleaf Chart is from the book by Elizabeth Puttick, *Seven Personality Types*. It makes a few significant and interesting changes to the Charts he created and published in the 1980s, mostly name changes rather than structural changes, and the name changes seem to be motivated by the fact that the intended readership is the general public, not just Michaelian students.
- #17 — BARBARA TAYLOR (~2005): Taylor's Chart can be found on her website, >www.itstime.com<. It is most similar to the Charts by José Stevens. In fact, she credits him for all of it. Her two Charts were conflated into one Chart for this *History* book.
- #18 — STEVE "MATURE SCHOLAR" (2007 & 2009): Steve was or is a member of the Yarbro group. For almost three years he was moderator of an internet discussion group about the Michaelian teachings, and he published two Overleaf Charts thereon. They contain information not found elsewhere, no doubt because the secretive Yarbro group has taken off in different directions from the non-secretive, non-Yarbro Michaelian groups. His two Charts were conflated into one Chart for this *History* book.

- #19 — TERRI BENNING (2009): Terri is a San Francisco Bay Area channel who has her own website about the Michaelian teachings. She has her own version of the Overleaf Chart on that website. She chose various features from other Charts to suit her own purposes and understanding.
- #20 — PERSONESSENCE (2011). This Chart appeared in an ebook by the same name, written by José Stevens, with an intended readership of not-necessarily Michaelian students. It both builds on and departs from his previous published Charts, #9 and #16 in this series of chapters.
- #21 — TROY TOLLEY (2012). Troy has been a Michaelian channel living in New York City since around 1990. This Chart is a combination of two Charts that I found on his >www.our.truthloveenergy.com< website. It has its greatest similarity to the Chart of Barbara Taylor, which has been derived from José Stevens's work.
- #22 — STEPHEN COCCONI (2011). This Chart is a supplement to his earlier Chart, #13. It is derived from Cocconi's project to make the Overleaf System into a tool for divination and/or insight, which he named the "Michael Motivation Cards". These work somewhat like Tarot cards.
- #23 and #24 — PHILIP WITTMAYER (1981 and 1986): These two Charts are presented out of chronological sequence with the other Charts. I did this because so many comments made about the previous twenty-two Charts serve as an introduction to information embodied in these two Charts. The first Chart is titled *Space Structure* and the second is titled *Time Structure*, a hint that they contain concepts not explicitly revealed in the Michaelian teachings. In fact, the structure of these Charts has their derivation in logic, mathematics, and physics. They also show otherwise unrecognized symmetries in the Overleaf System.

The last chapter of Part Three is a tabulation of all of the various names of Overleaves and the Poles of Overleaves that appear on these Overleaf Charts.





Chart #1

THE ORDERING OF THE COSMOS (1974)

	ordinal		neutral		exalted	
PLANES	1. Physical				1. Mental	
	2. Astral		Akashic		2. Buddhaic	
	3. Causal				3. Tao	
SOULS	1. INFANT				1. OLD	
	2. BABY		MATURE		2. TRANSCENDENTAL	
	3. YOUNG				3. INFINITE	
ROLES	1. SLAVE				1. PRIEST	
	2. ARTISAN		SCHOLAR		2. SAGE	
	3. WARRIOR				3. KING	
GOALS	1. RETARDATION				1. GROWTH	
	2. REJECTION		STAGNATION (RESTING)		2. ACCEPTANCE	
	3. SUBMISSION				3. DOMINANCE	
ATTI- TUDES	1. CYNIC				1. IDEALIST	
	2. SKEPTIC		PRAGMATIST		2. REALIST	
	3. STOIC				3. SPIRITUALIST	
BODY TYPES	1. JOVIAL	FEMININE	SOLAR		1. MERCURIAL	ACTIVE
	2. LUNAR	OR	(GENDERLESS MODIFYING)		2. SATURNINE	OR
	3. VENUSIAN	PASSIVE			3. MARTIAN	MASCULINE
CENTERS	1. MOVING				1. SEXUAL	
	2. EMOTIONAL/EROTIC		INSTINCTIVE		2. HIGHER EMOTIONAL	
	3. INTELLECTUAL/PEDANTIC				3. HIGHER INTELLECTUAL	
CHIEF FEATURE	1. Self Deprecation				1. Impatience	
	2. Self Destruction		Stubbornness		2. Arrogance	
	3. Martyrdom				3. Greed	
MODE	Caution				Passion	
	Perseveration		Observation		Power	
	Repression				Aggression	

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained. The original Chart was on a sheet in 'landscape' orientation, whereas this Chart is in 'portrait' orientation. The original Chart is reproduced in Volume 2 of *Michael Speaks — The Legacy of Sarah Chambers* [SJC-2].

We actually have three versions of this Chart, and the one shown above (redrawn) appears to be the third version. The first version does not list the Chief Features, shown at the bottom. The second version has the Chief Features penciled in. This third version has the Chief Features typed in, with the Modes handwritten on the backside of the sheet. This gives us a clue as to when this version of the Chart was created. Body Types and Centers were inherited from the Gurdjieffian teaching. Attitudes were revealed on 22 January 1974; Chief Features were revealed on 27 February 1974; Modes were revealed on 03 April 1974. A little more than a month passed between each revelation. This means the Chart was apparently in development during the winter of 1974.

(When the seven Modes were revealed, it was said to be the "seventh" and the "final" Overleaf category. The knowledge that there are seven Overleaf categories was not known until the mid-1990's, when transcriptions of the original Michaelian group sessions began to be released. This number should not be a surprise, because the number seven is prominent in the structured cosmology of the Michaelian teachings, as it is in the structured cosmology of many esoteric teachings. Decades after the widespread dissemination of this information, this fact has still not been absorbed by the various Michaelian communities and individuals: Overleaf Charts and Michaelian books and websites, from the first to the last, differ about this definition. For my overview of the history of this subject, refer to Chapter 4C in Part Four, "Which Trait Septenaries are Overleaves?")

Note the Mode called "Perseveration". This was in fact the term used in the original Michaelian group and only in the original Michaelian group, and it is a real word that you can find in dictionaries. It appears several times in the transcriptions. No one in the Michaelian teachings has used it since; everyone now calls it "Perseverance", following its first publication in *Messages from Michael* in 1979.

All of the Overleaves shown on the Chart were typewritten. The bold text on the Chart obviously did not come from a typical typewriter. We have several other sheets with graphic elements and enlarged text on them, two of which are initialed by their creator, "RHC". This was Richard Chambers, husband of Sarah Chambers, an Artisan and a Civil Engineer. During the early days of the original Michaelian group, these two worked the Ouija board together, until Sarah was able to do it alone. Perhaps Richard had access to equipment that would produce the graphics and the enlarged text. Two other graphics of his were dated 1-74 and 3-74, the same time frame in which this Overleaf Chart appears to have been created, during the successive revelations of Overleaf categories during the last third of 1973 and the first third of 1974. Therefore we surmise that this first Overleaf Chart was created and updated by Richard Chambers over several months in early 1974.

Commentary

1. If there is any significance in the fact that the Planes and the Chief Features are typed in lower case characters, whereas the other names are typed in upper case characters, I am unable to discern it.
2. We do not know the significance of the words "erotic" and "pedantic" that RHC added after the Emotional and Intellectual Centers, respectively. They do not come from the Michaels or from Gurdjieff, so far as we know. Could these be hints of Negative Poles? It was not until at least a half a year later that the subject of Negative Poles was formally introduced, although there were allusions to them earlier. Refer to Chapter 2A in Part Two, "Revelation of Overleaves", for more information.
3. RHC proposed a synonym for the Goal of Stagnation, namely "Resting". The name of this Goal is a favorite target for revisionists, as we see in subsequent Charts. It is variously called Relaxation or Flow or Equilibrium.
4. This Chart is not just about the Overleaves, because Planes and Body Types are included. The title, "The Ordering of the Cosmos", indicates that RHC realized that the entire System included more than human Personality. In other words, the body 'below' the Personality and the universe 'above' the Personality also have a 'personality', and Tao's Template applies to all three — and to many other realms that do not show up on any of the Charts we review. Planes and Body Types are discussed in other chapters, in Part One, and in Part Four.

5. The most cosmic septenary (“septenary” = group of seven) on the Chart is the first one, Planes. Planes are not an Overleaf, and they do not show up on many other Overleaf Charts, but more is said about them in this series of chapters. Refer to Chapter 1A in Part One, “The Seven Planes”, which gathers and explains the original Michaelian group information on that subject. Refer to Chapter 4E in Part Four, “The Seven Planes”, which discusses that subject with information drawn from other teachings, as well as books about the Michaelian teachings published over two decades subsequent to the original Michaelian group.
6. The least cosmic septenary on this Chart is Body Types. Chapter 1M in Part One, “The Seven Body Types”, reviews pre-original Michaelian group and original Michaelian group information on that subject. Chapter 4D in Part Four, “Body Types”, reviews post-original Michaelian group information on that subject. In the latter chapter, it is argued that Body Type does not fit with the Overleaf categories because there is no obvious, unarguable correlation with them. However, the original Michaelian group members made the attempt to correlate Body Types with Overleaves on the Chart shown above: the handwritten notes — “Feminine or Passive, Genderless Modifying, Active or Masculine” — next to the triads are an attempt to correlate Attributes of Body Types (as given by the original sources, Rodney Collin and the Fellowship of Friends) with the Dialectic Attributes — Ordinal, Neutral, Exalted — of the Overleaf septenaries.
7. The septenaries are listed in three columns, titled Ordinal — Neutral — Exalted. These Dialectic Attributes are reviewed in Part One in Chapter 1C, “Attributes of Overleaves”, and in Chapter 1K, “The Law of Three”. As indicated in Chapter 2A in Part Two, “Revelation of Overleaves”, as each Overleaf was given, either the Michaels or original Michaelian group members noted that the seven traits were grouped into an Ordinal triad and an Exalted triad, with a Neutral trait in between. This Chart graphically represents those groupings. This arrangement of the septenary was known to Gurdjieff and other precursors to the Michaelian teachings, and appears to be a feature of many septenaries both inside and outside the Michaelian teachings. When this pattern occurs in a group of seven components, in this *History* book it is referred to as a Septenary with a capital S to distinguish it from a group of seven components that does not have the pattern. The Dialectic Attributes are shown on nearly every subsequent Overleaf Chart.
8. One sees by the numbers next to each Ordinal and Exalted trait that Richard Chambers was apparently attempting to: a) correlate the traits on either side of the Neutral trait; and b) arrange the triads in a sequence. This first attempt to do both of these things failed to one degree or another, based on what students learned subsequent to the original Michaelian group. The course of the improved understanding is chronicled in other chapters in this *History* book.
9. To “correlate” in Item #8a above means to match Overleaves with their Dialectic Attribute opposite on either side of the Neutral. Late in the original Michaelian group, early in 1975, we find that these Ordinal–Exalted pairings were referred to as “Axes”. There was use of this concept in the Yarbro books, but not that word. The word itself was perpetuated in the non-Yarbro wing of the Michaelian teachings via Briggs, Stevens, and Van Hulle. Based on developments in understanding the structure of the System after the original Michaelian group, we see that RHC correctly matched Slave with Priest, Artisan with Sage, Warrior with King, Retardation with Growth, Rejection with Acceptance, Submission with Dominance, Stoic with Spiritualist, Moving with Sexual, Emotional with Higher Emotional, and Intellectual with Higher Intellectual. We find that RHC incorrectly matched Cynic with Idealist, Skeptic with Realist, Self-deprecation with Impatience, Self-destruction with Arrogance, and Martyrdom with Greed. That makes ten right and five wrong pairings. Regarding the erroneous pairings of the Attitudes and Chief Features, if one draws lines between the correct pairs, one sees that there is no pattern to the error.
10. To “arrange the triads” in Item #8b above means attempting to provide a consistent pattern in terms of the triads later named Action — Inspiration — Expression. This is another type of Attribute, the Axial Attribute type. These three Attributes were not terms introduced while the original Michaelian group was meeting, so far as we can determine from the transcriptions we have obtained. The terms were introduced by Yarbro in *MFM* (1979) on page 43. She assigned these Attributes to each Overleaf in her graphics of each Overleaf category. We assume this revelation came during the ten special sessions that Yarbro had with Sarah Chambers while Yarbro was writing *MFM*. Richard Chambers’s Overleaf triads are scrambled in various sequences in terms of the Action — Inspiration — Expression

Attributes. That is, Roles = I-E-A-N-I-E-A; Goals = I-E-A-N-I-E-A; Attitudes = A-E-I-N-E-A-I; Centers = A-I-E-N-A-I-E; Chief Features = I-E-A-N-A-I-E. This is partly because he did not get the Axial pairings right in some cases — see Item #9 above — and partly because RHC had no revelation from the Michaels about the Axial Attributes and their meanings, or which Attribute applied to which Overleaf. A proposed rationale for a consistent sequencing of these Attributes in a Septenary is presented in my book *The Tao of Cosmogony*.

11. The Overleaf category 'Centers' came from the Gurdjieffian teaching, and the sequencing appears to follow the teaching of Gurdjieff's successors with two possible exceptions: a) The Instinctive Center has moved from being a part of the Moving Center to being a Center of its own, and placed in the Neutral position between the Ordinal and Exalted triads. The ramifications of this change are examined in Chapter 4F in Part Four, "The Instinctive Center"; b) The Sexual Center has also been moved from being a part of the Moving Center to being a Center of its own, and placed in the Exalted triad. The ramifications of this change are examined in Chapter 4H in Part Four, "The Action Centers".
12. For sequencing of the Overleaf categories themselves, the Chart somewhat follows the chronological order from top to bottom as they were revealed in 1973 and 1974. That is, Soul Age was revealed in late August, Roles on October 23, Goals on December 25, Attitudes on January 22, and Chief Features on February 27. Body Types and Centers on this Chart are outside that chronological sequence. They existed in Gurdjieffian Fourth Way schools in the decades before the original Michaelian group. The knowledge of seven Planes also precedes the original Michaelian group by even more decades than Body Types and Centers. Other Overleaf Charts do not follow this chronological order. A way to organize the Overleaf categories in a logical-mathematical structure, complete with Dialectic and Axial Attributes, is found in my book *The Tao of Personality*.
13. The last two entries in the Souls row, Transcendental and Infinite, are not really part of the typical soul maturation process following the five Ages of Infant, Baby, Young, Mature, and Old. Many other Overleaf Charts also show the last two Ages as Transcendental and Infinite. This was perhaps because it was not clear to the original Michaelian group, and it was not made as clear as it could have been in *MFM* (1979). However, in *MMFM* (1986), these two Soul Ages were labeled "Astral" and "Causal" to go with the names of the planes where the last two stages of soul evolution allegedly occur before re-absorption of the Fragment soul into its Entity or Cadre or Oversoul. However, there are people both inside and outside the Michaelian teachings who say that souls might need to go through all seven Soul Ages on the Physical Plane. This shows up on the Charts created by them. Refer to Chapter 4M in Part Four, "The Seven Soul Ages", for a thorough discussion of this 'bone of contention'.

Concluding Remarks

This Chart showed promise as well as potential. It was a good first attempt, made only six months after the Michaels appeared and started giving scattered scraps of information about their System. Apparently the members of the original Michaelian group did not have the presence of mind and curiosity of heart to dig deeper into the structure of the System with the Michaels. Considering the amount of information they were attempting to assimilate, this failure is understandable. The satisfaction of figuring out the whole puzzle was left to their successors.





Chart #2

THE SYNTHESIS (1974)

<u>THE SYNTHESIS</u>						
<u>Body Type</u>						
Solar	Jovial	Mars	Saturn	Mercury	Venutian	Lunar
<u>Center</u>						
Higher Intellectual	Higher Emotional	Intellectual	Emotional	Moving	Instinctive	Sexual
<u>Soul</u>						
Infinite	Transcendental	Old	Mature	Young	Baby	Infant
<u>Role</u>						
King	Sage	Priest	Scholar	Warrior	Artisan	Slave
<u>Goal</u>						
Dominance	Acceptance	Growth	Stagnation	Submission	Rejection	Retardation
<u>Attitude</u>						
Spiritualist	Idealist	Realist	Pragmatist	Stoic	Skeptic	Cynic
<u>Chief Feature</u>						
Vanity Arrogance	Impatience	Greed	Stubbornness	Self Deprecation	Martyrdom	Self Destruction
<u>Mode</u>						
Passion	Power	Aggression	Observation	Caution	Repression	Perseveration

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained. A photocopy of the original is shown in Volume 2 of *Michael Speaks — The Legacy of Sarah Chambers [SJC-2]*.

The creator of this Chart probably chose this title, “The Synthesis”, because the Michaels used it to refer to their teaching. Among other things, the Michaels said the Overleaf System was a central component of their comprehensive teaching, their *synthesis* of the meaning of life, the universe, everything. There is a chapter on The Synthesis in my book *Study Papers on the Original Michaelian Group*.

This Chart looks different from its predecessor, the *Ordering of the Cosmos*, but it is apparently based on it; it has most of the same structure. Unlike its predecessor, it does not include the planes. The Modes were the last Overleaf to be revealed (03 April 1974), so this might be a clue to when this Chart was created, apparently mid-1974. It was probably before the Positive and Negative Poles were revealed in very late 1974 or very early 1975, which show up in the third Chart we review.

Unlike Chart #1, which was obviously created by Richard Chambers, there are no discernible clues to who might have been the author of this Chart. My guess is that it was made by one of the people in the typing pool for the session transcriptions.

Commentary

1. Down the center, from top to bottom, eight categories are titled: Body Type, Center, Soul (that is, Soul Age), Role, Goal, Attitude, Chief Feature, and Mode. This is the sequence in which the original Michaelian group learned about them. Body Type and Center came from the Gurdjieffian Fourth Way group that founding members of the original Michaelian group were involved in before they were contacted by the Michaels.
2. The Chart includes Body Types, but, as indicated in the chapter above on Chart #1, they do not actually belong with the Overleaves of Personality. Soul Age was the first Overleaf that the Michaels revealed, and then added the six more shown on this Chart, in the order in which they are shown on this Chart. That is a total of seven Overleaf categories. It is appropriate that Body Type be listed first, however, since the body is necessary as a vehicle through which the Overleaves of Personality can manifest. Together, Body Type and Overleaves make an 'Octave'. The significance of this is explained in Chapter 4D in Part Four, "Body Types".
3. All of the Overleaf names used here are the original names that consistently show up in the original Michaelian group transcriptions, including the term "Perseveration". Even though the word processor may challenge the spelling of this word, it is a real word, mostly in use by professional psychologists. Per an online dictionary, it is "The tendency to continue or repeat an act or activity after the cessation of the original stimulus. The act or an instance of persevering; perseverance; persistence." Yarbrow changed it to "Perseverance" in *MFM*, and that name has remained unchallenged in the Michaelian teachings community ever since.
4. One Chief Feature is given two names: Vanity and Arrogance. These two names were used interchangeably, both before and after Arrogance was officially revealed on 27 February 1974. On 03 January 1974, the Michaels said, "Vanity and Arrogance are both Chief Features found in dominant souls." Then on 27 February 1974 the Michaels said, "Vanity is a part of Arrogance." Then on 20 March 1974, the Michaels said, "... Arrogance with a sub Feature of Vanity." Then on 1 May 1974, the Michaels said, "Vanity as a sub Feature of Arrogance." Several more times throughout 1974, Vanity is used as a synonym for Arrogance by original Michaelian group members and the Michaels. Eventually, -Vanity was revealed as the Negative Pole of Arrogance in very late 1974 or very early 1975, and this convention was adopted in all subsequent Overleaf Charts.
5. The Dialectic words, Ordinal — Neutral — Exalted, were used on the preceding Chart, but not on this Chart. Unlike its predecessor, Chart #1, this Chart is not completely accurate when showing the Ordinal — Neutral — Exalted arrangement of the Septenary. It gets most of it right, but not all. Six of the seven Neutral traits are in the center column where they should be. Twenty of the twenty-one Exalted traits are on the left side, and nineteen of the twenty-one Ordinal traits are on the right. It would seem that the creator of the Chart did not completely understand where to put some of the traits, or was not being careful, or did not have access to Chart #1 as a guide.
6. As an exercise in gaining understanding, I suggest that you print this Chart and then draw pencil lines to show the connection between related traits in regard to the Septenarian Attributes of Exalted Action, Exalted Inspiration, Exalted Expression, Neutral Assimilation, Ordinal Expression, Ordinal Inspiration, Ordinal Action. As an example, notice the line that connects Higher Intellectual — Old — Sage — Acceptance — Idealist — Greed — Power. These are all Exalted Expression Overleaves. The line zigs and zags down the page rather than making a straight line. The other six lines connecting correlated Overleaves also zig and zag down the page, and not in any consistent pattern. This indicates that the creator of this Chart — same as his or her predecessor with Chart #1 — did not fully understand this correlation. Progress was made in *MFM* and more progress was made in *MMFM*. The complete correlation is shown in Wittmeyer's Charts, #23 and #24.
7. The Body Types cannot be shown with connecting lines to other traits because: a) They are not an Overleaf of Personality; b) There is disagreement among Michaelian teachings sources about their correlation with the Overleaves; c) There might not actually be any correlation, as explained in

Chapter 4D in Part Four, “Body Types”. On this Chart their names are an inconsistent mixture of nouns and adjectives, whereas on the preceding Chart they are all adjectives. Also, the way they are aligned with Overleaves on this Chart does not match the way they are aligned on the preceding Chart.

8. The Sexual Center is located on the Ordinal (right) side. One wonders if Yarbro saw this placement on this Chart and therefore showed the Sexual Center as Ordinal in *MFM*, as shown on Chart #5. The preceding Chart shows the Sexual Center as Exalted/Cardinal, as it seems to have been in the original Michaelian group transcriptions. This discrepancy is investigated in Chapter 4H in Part Four, “The Action Centers”.
9. Only with the Centers do we see some Overleaves that are out of sync in terms of the Dialectic Attributes: Ordinal — Neutral — Exalted. Instinctive should be in the center column and Intellectual should be with the Ordinal triad on the right. This cannot be explained based on what we know from the Gurdjieffian teachings and the original Michaelian group transcriptions, or considering that the preceding Chart had it shown correctly; refer to Chapter 1D in Part One, “The Seven Centers”. This probably reflects a lack of carefulness on the part of the Chart maker, rather than a regression or a progression in understanding.
10. Notice the Axial correlation from the Exalted to the Ordinal sides of the Chart from Role on down through the Overleaf categories. That is, King — Sage — Priest on the left repeats the Warrior — Artisan — Slave sequence on the right in terms of the Axial Attributes, Action — Expression — Inspiration. Chart #2 actually does better than its predecessor in that it only mis-aligns Modes whereas Chart #1 mis-aligns Attitudes and Chief Features. Does this reflect an actual improvement in understanding, or was it accidental? Perhaps the latter, based on what appears to be lack of carefulness in other regards.
11. Note that with Role and Goal, with respect to the Axial Attributes, Action — Inspiration — Expression, the left-to-right sequencing of the Exalted traits is the same as the left-to-right sequencing of the Ordinal traits. Only with regard to Mode does this pattern not apply. One wonders if this was a conscious arrangement on the part of the creator of this Chart. Another one of my books, *The Tao of Cosmogony*, proposes that the proper sequencing mirrors the Septenarian Attributes of the Exalted and Ordinal triads, rather than repeating them.
12. In the third row from the top, Soul (Age), the sequence from right to left is: Infant — Baby — Young — Mature — Old — Transcendental — Infinite. This is the only correct sequencing on the Chart, although it is shown in the opposite direction from every other Chart reviewed in Part Three.
13. The first two entries in the Soul row, Infinite and Transcendental, are not actually part of the typical maturation process. This was not made as clear as it could have been in the original Michaelian group or even *MFM*, but it was in *MMFM*, where these two Soul Ages were labeled “Astral” and “Causal” to go with the names of the Planes where the last two stages of soul evolution allegedly occur. Refer to Chapter 4M in Part Four, “The Seven Soul Ages”.

Concluding Remarks

From our present vantage point, with our more complete understanding of the structure of the System, we see that in the original Michaelian group their understanding was incomplete and erroneous in some regards. This second Chart was not an advancement over the previous one. The next Chart is more advanced in that it shows the Positive and Negative Poles of the Overleaves and Body Types.





Chart #3

POLES OF THE OVERLEAVES (1975)

ROLES	-Artifice -Deception ARTISAN +Creation	+Expression SAGE -Oration	-Coercion WARRIOR +Persuasion	+Mastery KING -Tyranny	-Bondage SLAVE +Service	+Compassion PRIEST -Zeal	+Knowledge SCHOLAR -Theory
GOALS	-Prejudice REJECTION +Discrimination	+Agape ACCEPTANCE -Ingratiation	-Subservience SUBMISSION +Devotion	+Leadership DOMINANCE -Dictatorship	-Withdrawal RETARDATION +Atavism	+Comprehension GROWTH -Confusion	+Suspension STAGNATION -Inertia
ATTITUDES	-Suspicion SKEPTIC +Investigation	+Coalescence IDEALIST -Abstraction	-Denigration CYNIC +Contradiction	+Perception REALIST -Supposition	-Resignation STOIC +Tranquility	+Verification SPIRITUALIST -Faith	+Practical PRAGMATIST -Dogmatic
CHIEF FEATURES	-Immolation SELF-DESTRUCTION +Sacrifice	+Egotism GREED -Voraciousness	-Mortification MARTYRDOM +Selflessness	+Audacity IMPATIENCE -Intolerance	-Abasement SELF-DEPRECIATION +Humility	+Pride ARROGANCE -Vanity	+Determination STUBBORNNESS -Obstinacy
MODES	-Phobia CAUTION +Deliberation	+Authority POWER -Oppression	-Immutability PERSEVERATION +Persistence	+Dynamism AGGRESSION -Belligerence	-Inhibition REPRESSION +Restraint	+Self-Actualization PASSION -Identification	+Clarity OBSERVATION -Surveillance
CENTERS	-Reason INTELLECTUAL +Thought	+Integration HIGHER INTELLECTUAL -Telepathy	-Energetic MOVING +Enduring	+Amoral SEXUAL -Erotic	-Sentimentality EMOTIONAL +Sensibility	+Empathy HIGHER EMOTIONAL -Intuition	+Atomic INSTINCTIVE -Anatomic
BODY TYPES	-Elephantine JUPITER +Grandeur	+Agile MERCURY -Frenetic	-Obese VENUS +Voluptuous	+Wiry MARS -Muscle-bound	-Pallid LUNAR +Luminous	+Rugged SATURN -Gaunt	+Radiant SOLAR -Ethereal
[GURD]IEFF LEVEL OF BEING]	Man Number 3 Thinking Man	Man Number 5 Integrated Man THE ADEPT	Man Number 1 Instinctive-Moving Man	Man Number 7 Perfect Man THE MASTER	Man Number 2 Emotional Man (feeling)	Man Number 6 CONSCIOUS MAN	Man Number 4 Balanced Man

Introduction

The Chart shown above was compiled from an eight-page bundle received from a member of the original Michaelian group. The bundle is reproduced in Volume 2 of *Michael Speaks — the Legacy of Sarah Chambers (SJC-2)*.

The bundle did not have a title, but it did have a purpose, to show the Poles of the Overleaves in graphic form. It is dated “3-75”, which is obviously March 1975. In a session in late November 1974, Leslie Briggs asked the Michaels if there were Poles to all of the Overleaves as there were for the Centers — something known from the Gurdjieffian teachings — and the answer was affirmative. Therefore we know that sometime between then and March 1975, the Poles were channeled. We do not know exactly when, but obviously it must have been in very late 1974 or very early 1975. We do not have the transcript of the session or sessions when this happened, or even if it happened in a session; Sarah Chambers might have done it solo. All we have are these Charts. As we see below, there are some discrepancies between it and its two predecessors and a successor Chart published during *MFM*.

The bundle of Charts, upon which this Chart is based, may have been created by Richard Chambers. There was some enlarged text similar to that found in Chart #1 and other documents that are initiated by “RHC”, Richard Chambers. This indicates that he had access to a machine other than a typewriter.

Commentary

1. Unlike Chart #1, “The Ordering of the Cosmos”, Chart #3 does not show the Planes. Planes do have Ordinal and Exalted levels and a Neutral level, but this is not exactly the same thing as Poles, although they are both manifestations of the Dialectic principle. That is, the Neutral name of each Overleaf with its Positive and Negative Poles correspond to Neutral, Exalted or Cardinal, and Ordinal Attributes of other features of the System, including Planes. Refer to Chapter 4E in Part Four, “The Seven Planes”, for more information about the Ordinal, Neutral, and Exalted or Cardinal levels of the Planes.
2. The fact that the form of this bundle of Charts is different from the previous two indicates that students still had no unified understanding of the structure of the System, and had not collectively settled on a preferred format. Chart #4 in the series, also from the original Michaelian group and created shortly after this Chart, indicates the same lack of consistency as its predecessors. A rationale for a preferred arrangement is presented in my books *The Tao of Personality* and *The Tao of Cosmogony*.
3. Not only is the form of the Charts on the eight pages inconsistent with the previous two Charts, which consisted of one page each, but the depiction of each Overleaf category is inconsistent in various ways. That is, some pages show six Overleaves and some show eight, and one page has all seven, the Neutral Overleaves. On some pages the name of the Overleaf category is on the long axis of the page and on others the name of the Overleaf category is on the short axis. There is apparently no significance to this other than an apparent lack of consistency on the part of their creator.
4. The convention of designating Positive and Negative Poles of Overleaves with plus (+) and minus (–) signs began with this first Chart that showed the Poles. The practice is universal with all subsequent Overleaf Charts.
5. The plus and minus signs indicating the polarity of the Poles are juxtaposed in an unusual way, compared to most other Charts. The Positive Poles and Negative Poles are placed in diagonal quadrants rather than opposite quadrants as shown on subsequent Charts. However, this same pattern appears on Chart #6, the Briggs Chart, created by a member of the original Michaelian group, Louise Briggs, who had access to this Chart. This arrangement is explained by another member of the original Michaelian group, David Pearlman, on his website, paraphrased as follows (see paragraph at end of this chapter for entire text): Whatever one’s Overleaf might be, when stressed, one will tend to “slide” out of the Positive Pole to the Negative Pole of that Overleaf. The conscious, self-aware, intentional way to get out of that Negative Pole is to continue to slide to the Positive Pole of the Overleaf on the same Axis, and then continue to slide to its Negative Pole, then slide back up to the Positive Pole of one’s Overleaf. This procedure traces a square path on this version of the Overleaf Chart, and thereby thoroughly processes and assimilates the stressor that provoked that slide.
6. Soul Ages are not shown in this bundle, although they were shown on two predecessor Charts. Perhaps this was because there were no Poles given to this Overleaf at this time, and this bundle of

Charts was mostly about Positive and Negative Poles. Poles for the Soul Ages are shown on subsequent Overleaf Charts by Hoodwin, Stevens, Taylor, SteveMS, and Wittmeyer.

7. Levels are not shown in this bundle, nor were they shown on the two predecessor Charts. Not until *MMFM* were names given to the Poles of the Levels, although no names were given to the Levels themselves at that time. Names for the Levels are proposed in Chapter 4K in Part Four, “The Names of the Levels”. Included in that chapter are some names for the Poles alternative to those proposed in *MMFM*.
8. Some of the names on this Chart might be unfamiliar because they were changed by subsequent Chart-makers. There is one Overleaf with a name that appears on all four original Michaelian group Charts but that was changed in *MFM*: “Perseveration” was amended to “Perseverance.” The same thing happened with three Poles: *MFM* changed –Voraciousness to –Voracity, +Practical to +Practicality, and –Dogmatic to –Dogma. This made adjectives into nouns, for the sake of consistency with the other nouns. On this Chart, the Negative Pole of Artisan has two names, –Deception being the primary and –Artifice the secondary. The Yarbro books have always preferred –Artifice, and Briggs did too, but others preferred some variation on the –Deception theme, as noted in subsequent chapters on other Charts.
9. The Body Types are shown juxtaposed on Ordinal and Exalted sides of the Axis, as shown on Chart #1, also apparently created by RHC, and not as shown on Chart #2. So far as we know, the existence and names of the Poles of Body Types did not come from any previous presenter on the subject. They are not a revelation of the originator of this system of classification, Rodney Collin, in his book *The Theory of Celestial Influence*. Refer to the chapters on Body Types in Part One and Part Four for more information about this history. Evidently then, these Body Type Poles were channeled along with the Poles of the Overleaves. Yarbro paid no attention to specific Body Types in her books. However, one successor group to the original Michaelian group, the Briggs group, did continue to pay attention, and passed the names of these Poles of Body Types on to the successor groups founded by JP Van Hulle and José Stevens, where they appear in their books and on their Charts. The channels changed some of the names of the Poles, as noted in Chapter 4D in Part Four, “Body Types”.
10. The eighth page in the bundle lists the seven ‘Man Numbers’ from the Gurdjieffian teaching. This septenary is covered in Chapter 1J in Part One, “Level of Being”. Man #1 was centered in the Instinctive-Moving realm. Refer to Chapter 4E, “The Instinctive Center” and Chapter 4H, “The Action Centers”, both in Part Four, for more information about that. Man #4 was referred to as Balanced Man. There are chapters about Balanced Man and on Adepts (Man #5) and Masters (Man #7) in my book *Study Papers on the Original Michaelian Group*.
11. As with its predecessor, Chart #1, this bundle of Charts juxtaposes all Overleaves correctly with respect to the Dialectic Ordinal — Exalted Axes. Those words do not appear on this Chart, but the Neutral category is so noted.
12. This set of Charts, in its original form, does not show the three Axes of Action, Inspiration, and Expression. However, unlike the two predecessor Charts, this Chart correctly juxtaposes each Overleaf with its complementary opposite on those three Axes. Chart #1 misaligned the Attitudes (Cynic versus Idealist, Skeptic versus Realist) and the Chief Feature (Self-deprecation versus Impatience, Self-destruction versus Arrogance, Martyrdom versus Greed) correlations; Chart #2 misaligned the Mode correlations (Passion versus Caution, Power versus Repression, Aggression versus Perseveration).
13. As usual with the original Michaelian group Charts, the Sexual Center is included with the Exalted Centers, not the Ordinal Centers. There is a disagreement among Michaelian students about this placement: Yarbro makes Sexual an Ordinal Center whereas most sources in the non-Yarbro contingent of the Michaelian teachings change Sexual to Higher Moving and make it an Exalted Center. This issue is discussed in Chapter 4H in Part Four, “The Action Centers”.
14. Although it is not shown in this redrawing, the bundle of Charts shows no advancements in understanding the Axial Attribute sequence, Action — Inspiration — Expression, as evidenced by an inconsistency in their placements. The Overleaves are sequenced in three out of the six possible variations. However, with the Man Numbers, the sequence follows Gurdjieff, namely #1 = Action (Moving), #2 = Inspiration (Emotional), and #3 = Expression (Intellectual). A rationale for sequencing the Axial Attributes is presented in my other books.

15. There were numerous graphic icons of various kinds among the names. The planetary astrological symbols belong to their corresponding Body Type because these are named after planets in the solar system. However, it is not obvious that there is any significance to the other graphic emblems near the other names of the Overleaves. One may assume they are just for artistic expression and add no meaning to their nearby Overleaves. If this Chart, as speculated previously, was created by Richard Chamber — who was an Artisan and an astrologer — this would make sense.

Concluding Remarks

Besides adding the Poles of each trait, and by showing the correct complementary Overleaves, this Chart shows a definite improvement in understanding. One wonders if the lost session(s) that revealed the Poles also revealed the correct complementarities.

The following is the entire text of David Pearlman's explanation for the non-standard arrangement of traits on this Chart. It is taken from <http://www.floatingneutrinos.com/Message/overleaves/overleaves.html>.

There is movement back and forth across the axis in all the Overleaves except the Roles. *There is NO movement across the axis in the Roles.* Probably the greatest amount of movement takes place in the Modes.... The important thing to note here is that when you are moving up, meaning from more negative inner states to more positive ones, you move from the positive pole of the ordinal side to the negative pole of the exalted side, before you can move to the positive pole of the exalted side. So, in the Modes, for example, on the Caution–Power axis, you would move from Phobia to Deliberation and from there to Oppression and then to Authority. What's difficult about this is that although to the person in the Caution–Power mode, it feels better to be in Oppression than in Deliberation, to other people in the environment, it feels better for this person to be in Deliberation. So the tendency is to try to stomp them out of Oppression back down into Deliberation. Once you become aware of this pattern, however, it becomes easier to see ways of assisting the person to move on into Authority, rather than back down into Deliberation. (This same pattern applies to the other Modes as well.) In addition, a person in the Observation Mode has the capacity to 'borrow' any of the other Modes when moving from being neutral into being active. Quite often there will be a preference for one mode over the others in this process, frequently the mode of one of their parents. There is less movement across the axis in the Goals, Attitudes, and Chief Features. With Goals especially, cross-axis movement seems to take place only under extreme circumstances.





Chart #4

THE ORDERING OF THE COSMOS (1975)

THE ORDERING OF THE COSMOS			
The Overleaves			
	ORDINAL	NEUTRAL	EXALTED
PLANES	1. Physical 2. Astral 3. Causal	Akashic	1. Mental 2. Buddhaic 3. Tao
SOUL LEVELS	1. Infant 2. Baby 3. Young	4. Mature	1. Old 2. Transcendental 3. Infinite
ROLES	1. Slave 2. Artisan 3. Warrior	Scholar	1. Priest 2. Sage 3. King
GOALS	1. Retardation 2. Rejection 3. Submission	Stagnation	1. Growth 2. Acceptance 3. Dominance
ATTITUDES	1. Cynic 2. Skeptic 3. Stoic	Pragmatist	1. Idealist 2. Realist 3. Spiritualist
BODY TYPES	<u>(Feminine or Passive)</u> 1. Jovial 2. Lunar 3. Venusian	<u>(Genderless, Modifying)</u> Solar	<u>(Active or Masculine)</u> 1. Mercurial 2. Saturnine 3. Martian
CENTERS	1. Moving 2. Emotional/Erotic 3. Intellectual/Pedantic	Instinctive	1. Sexual 2. Higher Emotional 3. Higher Intellectual
NEGATIVE OUTLOOKS (Chief Feature)	1. Self-destruction 2. Martyr 3. Self-deprecation	Stubbornness	1. Impatience 2. Greed 3. Arrogance
MODE	1. Repression 2. Perseveration 3. Caution	Observation	1. Passion 2. Aggression 3. Power

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained. A photocopy of the original is shown in Volume 2 of *Michael Speaks — The Legacy of Sarah Chambers [SJC-2]*.

This is the last Chart that we have from the time the original Michaelian group was meeting. It has the same name as the first Chart in this series of chapters, and it is almost identical to it in terms of content. The printed sheet orientation has been changed from “landscape” mode of Chart #1 to “portrait” for this Chart #4, apparently in order to contain more information. That first Chart was apparently created in the winter of 1974. This Chart was probably created about one year later. It was one sheet in a forty-two page document titled *A Cosmic Teaching*. This was an introduction to the Michaelian teachings intended to be given to prospective students, created by Louise Briggs and another original Michaelian group member. Her recollection, conveyed to me, was that it was written in early 1975, about the time the original Michaelian group was disbanded.

Readers should definitely read the commentary for Chart #1 before reading the commentary on Chart #4, because Chart #1 commentary is not repeated here.

This Chart was produced entirely on a typewriter, unlike Chart #1, which was partially produced on some other device that created enlarged text.

Commentary

1. The previous version of this Chart had no subtitle, but this one is subtitled “The Overleaves”. However, it includes categories that are not Overleaves, namely Planes and Body Types. These two categories are explained in chapters by those names in Part One and Part Four.
2. This is the first Chart that calls the categories Overleaves. There is disagreement among Michaelian students about which of the septenaries of traits are properly called ‘Overleaves’ — some include or exclude Roles or Body Types or Ages. Chapter 4C in Part Four, “Which Trait Septenaries are Overleaves?” argues that Overleaf categories are yet another septenary. Thus, there are seven of them: Goal, Chief Feature, Attitude, Age/Level, Center, Role, and Mode.
3. Unlike its model, Chart #1, the Modes are included on the front of the sheet, not handwritten on the back. Modes were the last of the Overleaves to be revealed, on 03 April 1974.
4. Notice that “Souls” on Chart #1 are called “Soul Levels” on this Chart. By their names, we know this refers to the Soul Ages. The seven Levels within each Soul Age did not show up on any Chart from the original Michaelian group, even though they were known to them. The probable reason is that the characteristics of the Levels were never given to the original Michaelian group, so far as we know from transcriptions that have become generally available; they were given to Yarbro and published in *MFM*, page 82.
5. Regarding Body Types, some extra words (feminine, passive, genderless, modifying, active, masculine) were handwritten after the names of the Body Types on Chart #1. On this Chart, those extra words are typed above the names of the Body Types; this is more evidence that this version is derived from Chart #1.
6. In this Chart, only one name of an Overleaf is different from Chart #1: “Martyrdom” appears as “Martyr”. This is perhaps a typing mistake or oversight, with no meaningful significance.
7. Notice that “Perseveration” is still being used on this last Chart that came from the original Michaelian group, not “Perseverance,” the name introduced by Yarbro in *MFM* — see next chapter.
8. The Sexual Center is still being shown as an Exalted Center, not an Ordinal Center, and the Moving Center is shown on the Ordinal side. This was the case throughout the original Michaelian group so far as we know. Yarbro switched these two in *MFM*. This is discussed at length in Chapter 4H in Part Four, “The Action Centers”.
9. The word “Exalted” is still being used for the Dialectic Attribute that was changed to “Cardinal” in *MMFM*.
10. No progress from Chart #1 has been made in regard to understanding the Axial Attributes that *MFM* named Action — Inspiration — Expression — Assimilation. We discern this because the A–I–E sequence is inconsistent on this Chart, reflecting Chart #1, whereas Yarbro made it consistent with the publication of *MFM*.

11. What was called Chief Feature in Chart #1 is here called Negative Outlooks, with Chief Feature in parentheses. There is some evidence for this naming convention in the original Michaelian group transcriptions, as discussed in Chapter 2A in Part Two, “Revelation of Overleaves”. A few subsequent Chart makers substitute ‘Outlook’ for ‘Feature’, and José Stevens wrote the book *Transforming Your Dragons*, obviously referring to them as ‘Dragons.’ Other names proposed by other Chart makers are ‘Obstacles’ and ‘Shadows’. Refer to Chapter 1H in Part One, “Chief Features and the Seven Deadly Sins”, for more information.
12. In the case of Attitudes, two alignments from Ordinal to Exalted sides of the Chart have not been corrected from Chart #1. Idealist is not the opposite of Cynic, and Realist is not the opposite of Skeptic, as shown on both versions. We know the correct alignment by coming to an understanding of what they mean, as well as the revelation in *MFM*, where the correct alignment was first given, and followed in all subsequent Charts.
13. This Chart, as well as Chart #1, shows two of the three Chief Features improperly aligned from the Ordinal to the Exalted sides of the Axis. That is, Self-destruction is juxtaposed with Impatience and Martyr is juxtaposed with Greed. However, Self-deprecation is properly juxtaposed with Arrogance on both versions. This in another case where studious understanding and *MFM* revelation agree.
14. Note for future reference that Louise Briggs used ‘Slave’ for that Role in this Chart, but in her 1980s Chart she used ‘Server.’ The former is retained in the Yarbro contingent of the Michaelian teachings, but the latter has been adopted by the non-Yarbro branch of the Michaelian teachings.

Concluding Remarks

This, the last original Michaelian group Chart, was a copy of the first original Michaelian group Chart, and although it added Modes to the list of Overleaves, it added nothing to the understanding of the structure of the System. That understanding came with the publication of *MFM*; see next chapter.





Chart #5

MESSAGES FROM MICHAEL (1979)

SOUL AGE maturity	LEVEL within soul age	MFM 1979	ROLE essence nature	GOAL life purpose	MODE to reach Goal	ATTITUDE toward world	CENTER events response	CHIEF FEATURE
INFANT "Don't do it."	FIRST unaware reactive	Exalted	SAGE +Expression -Oration	ACCEPTANCE +Agape -Ingratiation	POWER +Authority -Oppression	IDEALIST +Coalescence -Abstraction	HIGHER INTELLECTU'L +Integration -Telepathy	GREED +Egotism -Voracity
BABY "Do it right."	SECOND responsive emotional	Ordinal	ARTISAN +Creation -Artifice	REJECTION +Discrimination -Prejudice	CAUTION +Deliberation -Phobia	SKEPTIC +Investigation -Suspicion	INTELLECTU'L +Thought -Reason	SELF-DESTRUCTION +Sacrifice -Immolation
YOUNG "Do it my way."	THIRD introspectiv	Exalted	PRIEST +Compassi'n -Zeal	GROWTH +Comprehension -Confusion	PASSION +Self-Actualizat'n -Identification	SPIRITUALIST +Verification -Faith	HIGHER EMOTIONAL +Empathy -Intuition	ARROGANCE +Pride -Vanity
MATURE "Do it elsewhere."	FOURTH foundation	Ordinal	SLAVE +Service -Bondage	RETARDATION +Atavism -Withdrawal	REPRESSION +Restraint -Inhibition	STOIC +Tranquility -Resignation	EMOTIONAL +Sensibility -Sentiment'ity	SELF-DEPRECIATION +Humility -Abasement
OLD "Do what you want."	FIFTH integration understanding	Exalted	KING +Mastery -Tyranny	DOMINANCE +Leadership -Dictatorship	AGGRESSION +Dynamism -Belligerence	REALIST +Perception -Supposition	MOVING +Endurance -Energetic	IMPATIENCE +Audacity -Intolerance
TRANSCEND Zoroaster Socrates Mohammed Gandhi	SIXTH awareness	ACTION Ordinal	WARRIOR +Persuasion -Coercion	SUBMISSION +Devotion -Subservience	PERSEVERANCE +Persistence -Immutability	CYNIC +Contradicti'n -Denigration	SEXUAL +Amoral -Erotic	MARTYRDOM +Selflessness -Mortification
INFINITE Krishna Lao Tzu Buddha Jesus	SEVENTH transition preparation	ASSIMILATION Neutral	SCHOLAR +Knowledge -Theory	STAGNATION +Suspension -Inertia	OBSERVATION +Clarity -Surveillance	PRAGMATIST +Practicality -Dogma	INSTINCTIVE +Atomic -Anatomic	STUBBORNNESS +Determinati'n -Obstinacy

Introduction

In 1979, Chelsea Quinn Yarbro published *Messages from Michael (MFM)* based on material taken entirely from transcriptions of the original Michaelian group plus ten special sessions that she had with Sarah Chambers

(*MFM*, p. 15). We believe we have practically all of the original Michaelian group transcriptions, but we have none of the special sessions, so we do not know how many of the changes that *MFM* made to the original Michaelian group Overleaf Charts came from these special sessions, and how many came from Yarbrow's own understanding. Yarbrow was not a member of the original Michaelian group, so she looked at the transcriptions with fresh eyes. Knowing that she had to make sense of it all for her readership, she filled in a lot of gaps with those ten special sessions.

The Chart shown above is obviously not one of the six Charts, one for each Overleaf category other than Age/Level, found in the pages of *MFM*. Nevertheless, it accurately depicts components of the structure of the System as given in *MFM*. (This is the form of the Chart as I first drew it in 1981.) Yarbrow no doubt had access to the four previous Charts from the original Michaelian group, but *MFM* made a number of significant changes to what they showed.

Commentary

1. One major departure that the *MFM* Chart made from the four original Michaelian group Charts is the omission of Body Types. In *MFM*, Yarbrow mentions that Body Types are a factor in human relationships but she does not name them or their Positive and Negative Poles. Her perception apparently is that Body Types are not an Overleaf, at least not an Overleaf of Personality. This would seem to make seven Overleaves: Age/Level, Role, Goal, Mode, Attitude, Center, and Chief Feature. Not all Michaelian students agree, and this is discussed at length in Chapter 4C in Part Four, "Which Trait Septenaries Are Overleaves?"
2. A major improvement in understanding the structure of the System shows up first in *MFM*, the naming of the Axial Attributes: Action — Inspiration — Expression — Assimilation. These names show up in most subsequent Charts. *MFM* properly Attributed Action, Inspiration, Expression, and Assimilation to each Overleaf. None of the original Michaelian group Charts understood this or depicted it accurately in every case. These four names were revealed on page 42 of *MFM*. The passage quoted there is not in the original Michaelian group transcriptions that we have obtained, so it likely comes from one of the ten special sessions Yarbrow had with Chambers. No explanation for these words was given there, or in any subsequent book, Yarbrow or non-Yarbrow. However, an explanation is proposed in my book *The Tao of Personality*.
3. On all of the *MFM* Chart pages, the Expression (E) Overleaves are listed at the top, then down the sheet are Inspiration (I), then Action (A), then at the bottom is Assimilation. This is the way it is shown on the Chart depicted above. Other Charts either follow or do not follow this sequence or the reverse of it (A–I–E or E–I–A). For instance, some show E–A–I and some show I–E–A. Thus, there is no agreed-upon sequence for these Attributes in the Charts. However, a rationale for discerning the correct sequence is proposed in my book *The Tao of Personality*.
4. The Dialectic Attributes, Ordinal — Neutral — Exalted, are shown with each of the names of the Axial Attributes. The words for the Dialectic Attributes are not shown in the diagrams in *MFM*, but they are in the text. The new word "Assimilation" is shown as a synonym for "Neutral." This pattern, first revealed in *MFM*, continues throughout all subsequent Charts. With *MFM* we learn that all of the forty-nine Overleaves have both a Dialectic (Ordinal — Neutral — Exalted) Attribute and an Axial (Action — Inspiration — Expression — Assimilation) Attribute. Combining the Dialectic and Axial Attributes we have the Septenarian Attributes. For example, Sage has the Septenarian Attribute of Exalted Expression.
5. Regarding the Dialectic Attributes on this Chart, Yarbrow used the word 'Exalted' throughout *MFM* as the opposite of Ordinal, following its use in the original Michaelian group. However, in *MMFM* she changed this to 'Cardinal' without explanation. An explanation is proposed in my book *The Tao of Personality*.
6. Another major departure that the *MFM* Chart made from the original Michaelian group Charts is the sequence in which the Overleaf categories were presented. Following is the chronological sequence in which they were revealed to the original Michaelian group by Gurdjieff and the Michaels: Center — Age/Level — Role — Goal — Attitude — Chief Feature — Mode. The four original Michaelian group Charts followed this chronological sequence for the most part. *MFM* introduced them to us in this sequence: Age — Level — Role — Goal — Mode — Attitude — Center — Chief Feature. This sequence

is followed in the Chart above, from left to right. One wonders why Yarbro changed the order in which the Overleaves were presented. Did she have a rationale or not? Perhaps so, speculation as follows. She started out with Age, Level, Role, and Goal — as did the Michaels in the original Michaelian group. The Mode is naturally allied with Goal because the former “defines the manner in which the Goal will be reached.” (*MFM*, p. 110) In the original Michaelian group, Attitude was the next to be revealed, and so it was in *MFM*. “Attitude is the way you regard the world ... the stance from which you look at things.” (*MFM*, p. 111) The Center is naturally allied with the Attitude because the former determines “responses” to the world. (*MFM*, p. 113) The heavier grid lines therefore show Goal and Mode as a pair, and the heavier grid lines therefore show Attitude and Center as a pair. There also seems to be a natural affinity between Role as more real than this life, and the Chief Feature as less real than this life, but Yarbro did not juxtapose them in her presentation. More rationales and explanations for groupings of Overleaf categories are presented in my book *The Tao of Personality*.

7. *MFM* introduced the word ‘Perseverance’ for the Mode that the original Michaelian group consistently called ‘Perseveration’ in its Charts and in its transcriptions.
8. Further, *MFM* declared the Sexual Center to be Ordinal and the Moving Center to be Exalted, the opposite of the original Michaelian group Charts and transcriptions. This discrepancy is explored in detail in Chapter 4H in Part Four, “The Action Centers”.
9. *MFM* also changed some adjectives to nouns for the names of Positive and Negative Poles given in Chart #3, obviously to provide a grammatical consistency. Thus +Practical was changed to +Practicality and –Dogmatic was changed to –Dogma for the Pragmatist Attitude, and –Voraciousness was changed to –Voracity as the Negative Pole of Greed. Yarbro settled on –Artifice as the Negative Pole of Artisan, rather than the alternative word –Deception, both names shown on Chart #3. Some subsequent Michaelian students preferred –Deception or some variation thereof in their Charts.
10. *MFM* made changes to names of a few Overleaves and Poles as indicated above, but no attempt was made to change or explain some of the obscure names of some Poles of Overleaves originally given to the original Michaelian group, such as +Atomic and –Anatomic in the Instinctive Center. It would have been convenient if this had happened during the ten special sessions that Yarbro had with Chambers before *MFM* was written. Students and other channels have been left to figure this out on their own, and come up with various names and descriptions that make sense to them. We will take note of these changes in subsequent chapters about other Charts.
11. On this Chart, Age and Level in the first two columns were not included under the Septenarian Attributes, which are shown in the third column; those Septenarian Attributes apply to all of the Traits shown to the right of the third column. Septenarian Attributes were applied to Age and Level seven years after this Chart, with the publication of *More Messages from Michael* in 1986; refer to the commentary on Chart #9 for more information.
12. Mottoes that the Michaels gave for each of five Soul Ages are shown on this Chart. The four Transcendental and four Infinite Souls are named. In *MFM*, it was not made as clear as it could have been that the sixth and seventh soul ages are not a continuation of the human soul evolution. In *MMFM* this was made clear, and the sixth and seventh Soul Ages are named ‘Astral’ and ‘Causal.’ Nevertheless, many subsequent Chart-makers continued to call the last two Ages ‘Transcendental’ and ‘Infinite’. Some other Chart-makers propose seven Ages of evolution on the Physical Plane before graduation to the Astral Plane. These various proposals are discussed in Chapter 4M, “The Seven Soul Ages”.
13. Several subsequent Charts propose names for the Ages that do not allude to maturation via reincarnation. Some of those Charts also propose Positive and Negative Poles for the Ages. This is covered in subsequent chapters in this *History* book.
14. The words in the boxes with the Levels are keywords extracted from the description of each Level on page 82 of *MFM*. These descriptions probably came from the ten special sessions that Yarbro had with Chambers, because they are not found in the original Michaelian group transcriptions that have become widely available. Seven years later, with the publication of *MMFM*, names for the Poles were proposed. This is discussed in Chapter 4K in Part Four, “The Names of the Levels”.

Concluding Remarks

Chelsea Quinn Yarbrow made few significant changes to the names used in the original Michaelian group. Her main contribution to an understanding of the System was in the structure of the System. She gave names to the Axial Attributes, Action — Inspiration — Expression — Assimilation. This improvement was adopted by all subsequent Chart-makers. The Dialectic Attributes, Ordinal — Neutral — Exalted, were understood by the original Michaelian group even before the Michaelian teachings was revealed, as a result of their studies of Gurdjieff and his predecessors.





Chart #6

LOUISE BRIGGS (1980–1983)

	EXPRESSION		ACTION		INSPIRATION		ASSIMILATION
	ORDINAL	EXALTED	ORDINAL	EXALTED	ORDINAL	EXALTED	NEUTRAL
ROLE:	– Artifice ARTISAN + Creation	+ Expression SAGE – Oration	– Coercion WARRIOR + Persuasion	+ Mastery KING – Tyranny	– Bondage SERVER + Service	+ Compassion PRIEST – Zeal	+ Knowledge SCHOLAR – Theory
GOAL:	– Prejudice REJECTION + Discrimination	+ Agape ACCEPTANCE – Ingratiation	– Subservience SUBMISSION + Devotion	+ Leadership DOMINANCE – Dictatorship	– Withdrawal RETARDATION + Atavism	+ Comprehens'n GROWTH – Confusion	+ Suspension STAGNATION – Inertia
ATTITUDE	– Suspicion SKEPTIC + Investigation	+ Coalescence IDEALIST – Abstraction	– Denigration CYNIC + Contradiction	+ Perception REALIST – Supposition	– Resignation STOIC + Tranquility	+ Verification SPIRITUALIST – Faith	+ Practicality PRAGMATIST – Dogma
CHIEF FEATURE:	– Immolation SELF- DESTRUCTION + Sacrifice	+ Egotism GREED – Voracity	– Mortification MARTYRDOM + Selflessness	+ Audacity IMPATIENCE – Intolerance	– Abasement SELF- DEPRECIATION + Humility	+ Pride ARROGANCE – Vanity	+ Determination STUBBORNNESS – Obstinacy
MODE:	– Phobia CAUTION + Deliberation	+ Authority POWER – Oppression	– Immutability PERSEVERANCE + Persistence	+ Dynamism AGGRESSION – Belligerence	– Inhibition REPRESSSION + Restraint	+ Self- Actualization PASSION – Identification	+ Clarity OBSERVATION – Surveillance
CENTER:	– Reason INTELLECTUAL + Thought	+ Integration HIGHER INTELLECTUAL – Telepathy	– Energetic MOVING + Enduring	+ Amoral SEXUAL – Erotic	– Sentimental'y EMOTIONAL + Sensibility	+ Empathy HIGHER EMOTIONAL – Intuition	+ Atomic INSTINCTIVE – Anatomic

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained. A photocopy of the actual Chart is shown on page 27 of *Michael Speaks — The Legacy of Leslie Briggs [LSB]*.

Chart #4 was created by Louise Briggs in 1975. Some five or more years later, she created another Chart. It was used in the group that met in her home and other homes in the Bay Area from 1980 to 1983 and for which her daughter Leslie Briggs served as the channel for the Michaels. As we examine it, we will note that it has more similarities to the *Messages from Michael (MFM)* Chart, Chart #5, than Briggs's own Chart from years before. The reason for this is that this was after *MFM* was published in 1979, and *MFM* was assigned reading for members of the Briggs group, so apparently they accepted the improvements that Yarbrow made.

Commentary

1. There is no title or subtitle on this Chart, perhaps for no other reason than that there was not enough space left.

2. This Chart limits itself to six of the seven Overleaves, leaving out Age/Level. It was not yet known what Septenarian Attributes to apply to Age/Level. Other items are missing that appeared on some previous Charts, namely, Planes and Body Types, neither of which are Personality Overleaves.
3. This Chart sequences the Overleaf categories from top to bottom in the chronological order in which they were revealed by the Michaels to the original Michaelian group: Role — Goal — Attitude — Chief Feature — Mode. Centers, at the bottom of the list, were known to Gurdjieff long before the original Michaelian group. Briggs preferred following this arrangement to following the new arrangement used by Yarbro in *MFM*: Age/Level — Role — Goal — Mode — Attitude — Center — Chief Feature.
4. The top line arranges the Axes as Expression — Action — Inspiration — Assimilation from left to right. These names were first revealed in *MFM*, but the sequence does not follow *MFM*, which is Expression — Inspiration — Action — Assimilation. Among the many Overleaf Charts reviewed in Part Three of this *History* book, there is no consistency for these Axes. For instance, some other Charts show I–E–A–A. However, a rationale for preferring a sequence other than the order in which they were revealed to the original Michaelian group is presented in my book *The Tao of Personality*.
5. ‘Server’ is here used rather than ‘Slave’ for the first time in any Chart we have seen so far. JP Van Hulle and José Stevens attended Briggs sessions in the early 1980s, and adopted ‘Server’ in their approaches to the Michaelian teachings. The Yarbro contingent has continued to use ‘Slave’ to the present day. The alternative name ‘Server’ was actually proposed almost as soon as the name ‘Slave’ was given, when an original Michaelian group member objected to the negative connotation of ‘Slave’; refer to Chapter 2A in Part Two, “Revelation of Overleaves”.
6. Briggs adopted ‘Perseverance’ from *MFM*, rather than retaining ‘Perseveration’ as used in the original Michaelian group.
7. The Positive and Negative Poles of the Overleaves on the Axes are juxtaposed on the diagonal rather than straight across from each other. This is the same pattern shown on the Chart #3 bundle, the first Charts that showed Positive and Negative Poles. This probably means that Briggs had the Chart #3 bundle in her possession. This pattern is intentional, and the reason for it is explained in the chapter on Chart #3. Everyone else prefers to place the Positive Poles and Negative Poles straight across from each other when paired on an Axis.
8. Recall that in Chart #3, the first Chart showing the Poles, two names were given for the Negative Pole of Artisan, namely –Deception and –Artifice. Briggs adopted –Artifice from *MFM*. Briggs also adopted the other two names that Yarbro changed from those given in the original Michaelian group, namely +Practical became +Practicality and –Dogmatic became –Dogma. That is, adjectives became nouns, no doubt in order for the whole Chart to be consistent in the use of nouns rather than adjectives. The only remaining inconsistency is the names of the Centers, which were adopted from Gurdjieff, and are adjectives rather than nouns. The names of all of the other traits are nouns.
9. Briggs continued to show Sexual as an Exalted Center, just as it was in the original Michaelian group, rather than as an Ordinal Center as shown by Yarbro in *MFM*. The Briggs Chart was created and in use before Yarbro suggested in *MMFM* that ‘Physical Excitation’ was more accurate than ‘Sexual’, and before Stevens and The Michael Educational Foundation suggested that ‘Higher Moving’ might also be better than ‘Sexual’. These variations are examined in Chapter 4H in Part Four, “The Action Centers”.

Concluding Remarks

This Briggs Chart incorporated the improvements made by Yarbro in *MFM* over what was originally given in the original Michaelian group, but did not add much in the way of improvements to the *MFM* Chart. In the next chapter, we see that the successor group to the Briggs group rethought some of the names of the Overleaves and their Poles.





Chart #7

MICHAEL EDUCATIONAL FOUNDATION (1984)

OVERLEAVES							
	EXPRESSION		INSPIRATION		ACTION		ASSIMILAT'N
	<i>Ordinal</i>	<i>Exalted</i>	<i>Ordinal</i>	<i>Exalted</i>	<i>Ordinal</i>	<i>Exalted</i>	<i>Neutral</i>
ROLE	+ Creation ARTISAN – Self-Deception	+ Dissemination SAGE – Oration	+ Service SERVER – Frustration	+ Compassion PRIEST – Zeal	+ Persuasion WARRIOR – Coercion	+ Mastery KING – Tyranny	+ Knowledge SCHOLAR – Hypothesis
GOAL	+ Sophistication DISCRIMINAT'N – Rejection	+ Agape ACCEPTANCE – Ingratiation	+ Simplicity RE-EVALUATION – Withdrawal	+ Evolution GROWTH – Confusion	+ Devotion SUBMISSION – Subservience	+ Leadership DOMINANCE – Dictatorship	+ Free-Flowing STAGNATION – Inertia
ATTI-TUDE	+ Investigation SKEPTIC – Suspicion	+ Coalescence IDEALIST – Naivety	+ Tranquility STOIC – Resignation	+ Verification SPIRITUALIST – Faith	+ Apprehension CYNIC – Denigration	+ Objective REALIST – Subjective	+ Practical PRAGMATIST – Dogma
CHIEF FEATURE	+ Sacrifice SELF-DESTRUCTION – Suicidal	+ Appetite GREED – Voracity	+ Humility SELF-DEPRECIATION – Abasement	+ Pride ARROGANCE – Vanity	+ Selflessness MARTYRDOM – Mortification	+ Audacity IMPATIENCE – Intolerance	+ Determination STUBBORNNESS – Obstinacy
MODE	+ Deliberation CAUTION – Phobia	+ Authority POWER – Oppression	+ Restraint REPRESSION – Inhibition	+ Self-Actualiz'n PASSION – Identification	+ Persistence PERSEVERANCE – Immutability	+ Dynamism AGGRESSION – Belligerence	+ Clarity OBSERVATION – Surveillance
CENTER	+ Sensibility EMOTIONAL – Sentimentality	+ Love HIGHER EMOTIONAL – Intuition	+ Thought INTELLECTUAL – Reasoning	+ Truth HIGHER INTELLECTU'L – Telepathy	+ Productive KINESTHETIC – Frenetic	+ Beauty HIGHER KINESTHETIC – Desire	+ Natural INSTINCTIVE – Mechanical

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained. I cannot point to a publicly-available resource for a viewing of the original Chart.

In the lower right corner of this Chart there was the date 12/84. 1984 is the year that JP Van Hulle and Aaron Christean incorporated the *Michael Educational Foundation* (MEF). Starting in late 1981, JP attended channeling sessions in the Briggs group, and she honed her own channeling skills in that group for the next couple of years. So far as we know, the Briggs group disbanded in late 1983, and JP took up the channeling torch and continued with group meetings elsewhere. One of the products of MEF was this Chart, which is apparently derived from the Briggs Chart rather than the *MFM* Chart or the original Michaelian group Charts, but with a few revisions. For our commentary, we are comparing and contrasting MEF with Briggs.

Commentary

1. Unlike the Briggs Chart, which has no title, this Chart is titled “Overleaves”. Like the Briggs Chart, this Chart limits itself to six of the seven Overleaves, leaving out Age/Level. Planes and Body Types, which were shown on some original Michaelian group Charts, neither of which are actually Overleaves, are also missing.
2. On the actual Chart, there was enough space above Roles for Ages and/or Levels to be included, but even if they had been shown, at this early stage of understanding there was no attempt to present how the Septenarian Attributes applied to soul maturity. And by the way, nor was there any attempt to provide Positive and Negative Poles to the Levels (or Ages); that did not happen until *MMFM* was published more than a year later, in early 1986.
3. What is called ‘Exalted’ (the opposite of ‘Ordinal’) on this Chart and previous Charts is called ‘Cardinal’ on the next Chart, *MMFM*. However, the MEF and those primarily influenced by the MEF contingent rather than the Yarbrow contingent continue to use ‘Exalted’ to the present day.
4. Notice that the Emotional and Intellectual Centers, and the Higher Emotional and Higher Intellectual Centers, are switched on the Expression and Inspiration Axes, contrary to their placement on every other Overleaf Chart except for two: *Michael: the Basic Teachings* Chart, which was also published by MEF about six years later, and the Larry Byram Chart, which followed shortly thereafter. Therefore, this seems not to be a mistake but an actual difference in understanding, an understanding not shared by the great majority of Chart-makers. My opinion aligns with the majority; this switch is self-evidently wrong, so there is no chapter examining the discrepancy in this *History* book.
5. The MEF Chart sequenced the Overleaf categories from top to bottom in the same order as the Briggs Chart, which is good evidence that the former is derived from the latter. Neither the original Michaelian group nor the *MF*M Chart follows this sequence. In fact, there is very little consistency from Chart to Chart in this entire series of chapters in Part Three to the sequence in which the Overleaf categories are presented. If the sequence is identical in two Charts, this almost surely means the later version was copied from the earlier version. A rationale for standardizing the Overleaf category sequence is presented in my book *The Tao of Personality*.
6. However, the top line arranged the Axes from left to right as Expression — Inspiration — Action — Assimilation, which is the sequence given in *MF*M, whereas Briggs places Action between Expression and Inspiration. Some other Charts in this series of chapters use one or the other of these two, or they use something different from either one. This is yet another example of the lack of consistency between Charts discussed in Part Three. A rationale for standardizing the Axial sequence is presented in my book *The Tao of Personality*.
7. In terms of the names of Positive and Negative Poles, whereas the Briggs Chart showed very few changes from the *MF*M Chart that preceded it, the MEF Chart made many more changes from the Briggs Chart: –Artifice becomes –Self-deception; +Expression becomes +Dissemination; –Bondage becomes –Frustration; –Theory becomes –Hypothesis; Rejection becomes Discrimination; +Discrimination becomes +Sophistication; –Prejudice becomes –Rejection; Retardation becomes Re-evaluation; +Atavism becomes +Simplicity; +Comprehension becomes +Evolution; +Suspension becomes +Free-flowing; –Abstraction becomes –Naivety; +Contradiction becomes +Apprehension; +Perception becomes +Objective; –Supposition becomes –Subjective; +Practicality becomes +Practical; –Immolation becomes –Suicidal; +Egotism becomes +Appetite; +Reason becomes +Reasoning; +Integration becomes +Truth; +Empathy becomes +Love; Moving becomes Kinesthetic; +Enduring becomes +Productive; –Energetic becomes –Frenetic; Sexual becomes Higher Kinesthetic; +Amoral becomes +Beauty; –Erotic becomes –Desire; +Atomic becomes +Natural; –Anatomic becomes –Mechanical. Thus, the work that Yarbrow did to exchange a few adjectives inherited from the original Michaelian group with nouns is here more than undone by changing many nouns to adjectives.
8. The change in names for the Poles of the Instinctive Center are examined in Chapter 4F in Part Four, “The Instinctive Center”. The names for the higher Centers and their Poles are examined in Chapter 4G in Part Four, “The Higher Centers”. The changes in the names for the Sexual Center and its Poles are examined in Chapter 4H in Part Four, “The Action Centers”.
9. For a while in the mid-1980s, MEF called the Moving and Higher Moving Centers the Kinesthetic and Higher Kinesthetic Centers respectively. Notice that MEF referred to the Positive Pole of the Higher

Kinesthetic Center as Beauty. This was because they thought of Beauty as the third factor in the triad of Truth, Love, Energy–Beauty. The Beauty attributed to Cardinal Action never made sense to me, and MEF itself soon abandoned Kinesthetic and went to Higher Moving in subsequent Charts that were published in the MEF contingent of the Michaelian teachings in the next few years.

Concluding Remarks

One can easily perceive that the creator of this Chart was looking to change some of the more obscure or pejorative terms given in the original Michaelian group and *MF* to something either more palatable or more easily understood or perhaps more accurate. Some of these changes were adopted in subsequent Charts and some are never seen again. One can say that this Chart depicts the first big experiment with proposing alternatives to the original names given in the original Michaelian group, but it is not the last. These variations to names of Overleaves and their Poles are tabulated in the last chapter of Part Three.





Chart #8

MORE MESSAGES FROM MICHAEL (1986)

	CYCLES	LEVEL	ROLE	MODE	GOAL	ATTITUDE	CENTER	CHIEF FEATURE
ORDINAL INSPIRATION	INFANT	FIRST +Purpose -Simplicity	SLAVE +Service -Bondage	REPRESSION +Restraint -Inhibition	RETARDATION +Atavism -Withdrawal	STOIC +Tranquility -Resignation	EMOTIONAL +Sensibility -Sentiment'y	SELF-DEPRECAT'N +Humility -Abasement
ORDINAL EXPRESSION	BABY	SECOND +Stability -Balance	ARTISAN +Creation -Artifice	CAUTION +Deliberation -Phobia	REJECTION +Discrimination -Prejudice	SKEPTIC +Investigation -Suspicion	INTELLECTUAL +Thought -Reason	SELF-DESTRUCT'N +Sacrifice -Immolation
ORDINAL ACTION	YOUNG	THIRD +Enterprise -Versatility	WARRIOR +Persuasion -Coercion	PERSEVERANCE +Persistence -Immutability	SUBMISSION +Devotion -Subservience	CYNIC +Contradiction -Denigration	PHYSICAL EXCITATION +Amoral -Erotic	MARTYRDOM +Selflessness -Mortification
		MID-CYCLE						
NEUTRAL ASSIMILATION	MATURE	FOURTH +Consolidat'n -Achievement	SCHOLAR +Knowledge -Theory	OBSERVATION +Clarity -Surveillance	STAGNATION +Suspension -Inertia	PRAGMATIST +Practicality -Dogma	INSTINCTIVE +Atomic -Anatomic	STUBBORNNESS +Determinat'n -Obstinacy
CARDINAL EXPRESSION	OLD	FIFTH +Expansion -Adventure	SAGE +Expression -Oration	POWER +Authority -Oppression	ACCEPTANCE +Agape -Ingratiation	IDEALIST +Coalescence -Abstraction	HIGHER INTELLECT'L +Integration -Telepathy	GREED +Egotism -Voracity
CARDINAL INSPIRATION	ASTRAL PLANE	SIXTH +Harmony -Connection	PRIEST +Compassion -Zeal	PASSION +Self-Actualization -Identification	GROWTH +Comprehension -Confusion	SPIRITUALIST +Verification -Faith	HIGHER EMOTIONAL +Empathy -Intuition	ARROGANCE +Pride -Vanity
CARDINAL ACTION	CAUSAL PLANE	SEVENTH +Inculcation -Eclecticism	KING +Mastery -Tyranny	AGGRESSION +Dynamism -Belligerence	DOMINANCE +Leadership -Dictatorship	REALIST +Perception -Supposition	MOVING +Endurance -Energetic	IMPATIENCE +Audacity -Intolerance

Introduction

In February 1986 Chelsea Quinn Yarbro first published *More Messages from Michael (MMFM)*, her second book on the Michaelian teachings. So far as we can tell — since we seem to have practically all of the original Michaelian group session material — none of the *MMFM* channeled material came from the original Michaelian group sessions. Some of it might have come from the ten special sessions Yarbro had with Sarah Chambers for *MF*, and some might have come from the second Michael group that met from 1978 to 1985. Chambers was also the channel for this group, and Yarbro was a regular attendee, whereas she had not attended any original Michaelian group sessions. A member of this second Michael group (T2MG) informs us that Yarbro started her own group during the late 1970s, and they developed their own channels. It seems

likely that much of the channeled material in *MMFM* is from Yarbros group and perhaps some of it is from T2MG.

With the publication of *MMFM*, three significant modifications were made to an understanding of the Overleaf system: a) In the “Michael Math” chapter of this book, names were given to Positive and Negative Poles of the Levels; b) the Levels and Ages were correlated in terms of Septenarian Attributes with the other six Overleaf categories; c) the word Exalted, the complement of Ordinal in all previous Charts, was replaced with the word Cardinal.

There was no Overleaf Chart, in part or in whole, published in *MMFM*, but the Chart shown above was derived from information contained in *MMFM*. Refer to Chart #18 for a Chart derived from actual unpublished Charts that did originate from within the closed Yarbros group. There is a resemblance in form and content to this, Chart #8.

Commentary

1. The word Exalted is used in all previous versions of the Overleaf Chart, but in *MMFM* the word Cardinal is substituted. Although Shepherd Hoodwin and Philip Wittmeyer adopted Cardinal, other Chart-makers did not. The meaning of Cardinal in the Overleaf System is discussed in my book *The Tao of Personality*.
2. The *MFM* Chart arranges the forty-nine Overleaf Traits by juxtaposing Dialectic Attributes, Ordinal next to Exalted. The *MMFM* Chart arranges the forty-nine Overleaves by separating the Dialectic Attributes, with the Ordinal Triad and the Cardinal Triad on either side of the Neutral. Thus, between these two books Yarbros produced two Charts, each arranged one of the two basic ways an Overleaf Chart can be arranged. Refer to Charts #23 and #24 for another example of these two different arrangements.
3. The *MFM* Chart juxtaposes Ordinal — Exalted Axes in the following sequence: Expression — Inspiration — Action — Assimilation. The *MMFM* Chart sequences the Septenary from top to bottom very differently: Ordinal Inspiration — Ordinal Expression — Ordinal Action — Assimilation — Cardinal Expression — Cardinal Inspiration — Cardinal Action. A brief explanation for this latter sequence is given in the “Michael Math” chapter of *MMFM*. An analysis of that explanation, together with more explanations, is presented in my book *The Tao of Cosmogony*.
4. The separation of the Ordinal triad from the Cardinal triad with Neutral in the middle of the Septenary is reminiscent of Charts #1, #2, and #4, all from the original Michaelian group. The Michaels did not reveal the Axial Attributes of Action — Inspiration — Expression to the original Michaelian group, so in their Charts they failed to properly Attribute each of the Overleaves accordingly, and they failed to place them in the proper sequence. Thanks to the work that Yarbros did with Chambers after the original Michaelian group, Attribution did happen with *MFM* in 1979, but a proposed sequencing did not happen then. After *MFM* perhaps Yarbros reconsidered those old Charts when writing *MMFM*, or perhaps additional channeling provoked an evolution in understanding.
5. *MFM* did not give any Attributes to Level and Age; that appeared in *MMFM*. In the “Michael Math” chapter of *MMFM*, the lineup shown in the Chart above was revealed. Infant Soul and First Level were said to be correlated with Ordinal Inspiration Overleaves; Baby Soul and Second Level with Ordinal Expression; and so on for the remaining five Overleaf categories. This lineup is examined in detail in my book *The Tao of Cosmogony*.
6. On page 277 of *MMFM*, there was some discussion about the Sexual Center. An alternative or more comprehensive name was proposed, namely Physical Excitation. That name did not appear elsewhere in the book, so apparently it was not an “official” change of name, just a clarification that this Center was about more than sex *per se*. One might think that with this expanded understanding of the nature of this Center, the Poles might also get better names, but none are proposed in *MMFM*. However, in the chapter on the previous Chart we see that even before *MMFM* was published, MEF proposed to call it Higher Kinesthetic Center. Then shortly after *MMFM* was published, José Stevens proposed to rename it ‘Higher Moving Center’. And he changed its description even more, with an appropriate change in names of Poles. Other Chart-makers subsequently copied the Higher Moving terminology. This situation is discussed in detail in Chapter 4H in Part Four, “The Action Centers”.

7. Even though the Sexual Center got a make-over in definition and description in *MMFM* compared to *MFM*, it was not relocated on the *MMFM* Chart; it was still identified as an Ordinal Center, contrary to its location in the original Michaelian group and Briggs and MEF as an Exalted/Cardinal Center. This discrepancy is discussed in detail in Chapter 4H in Part Four, “The Action Centers”.
8. Other than the suggested name and description change for the Sexual/Physical Excitation Center, no other name changes occurred from *MFM* to *MMFM*. One other name change is shown on Chart #18, which originated with a member of the Yarbrow group twenty years later.
9. In Chapter 2 of *MMFM*, “The Naming of Parts”, the order in which the Overleaves are presented was Role — Age — Level — Mode — Goal — Attitude — Center — Chief Feature. This sequence was followed in constructing the Chart shown above. This is different from the order in which they were revealed to the original Michaelian group, and different from the order in which they were presented in *MFM*. Whereas *MFM* presents Goal before Mode, *MMFM* presents Mode before Goal. There does not seem to be any obvious significance in this change, but one wonders if Yarbrow saw some significance. Numerous sequences are shown on numerous Charts. A rationale for applying the Septenarian Attributes to the Overleaf categories is presented in my books *The Tao of Personality* and *The Tao of Cosmogony*, and a preview can be seen on Charts #23 and #24.
10. The *MFM* Chart and Charts #1, #2, and #4 from the original Michaelian group showed Transcendental and Infinite as the last two Soul Ages. However, the *MMFM* Chart shows Astral and Causal Planes. The Transcendental and Infinite soul levels are not generally and exactly understood as Ages or stages in the evolution of souls in the Michaelian teachings communities. This is evident from a careful reading of *MFM* (1979, p. 68), but was made clearer in *MMFM* (1986 pp. 44, 192). Souls allegedly complete the sixth and seventh stages of their evolution outside of the cycle of physical lives, on the Astral and Causal Planes. Some subsequent Chart-makers, however, show all seven Soul Ages completed on the Physical Plane. This subject is discussed in Chapter 4M in Part Four, “The Seven Soul Ages”.
11. For the first time in the history of Overleaf Chart-making, names are given to the Poles of the Levels. No names for the Levels themselves are offered in *MMFM*. These names were adopted by some subsequent Michaelian teachings authors and Chart-makers. This subject is covered in detail in the Chapter 4K in Part Four, “The Names of the Levels”.
12. Between the Third and Fourth Levels on this Chart there is a box with the word Mid-Cycle in it. Yarbrow introduced and described this as an overlap of the two adjacent Levels. For a thorough discussion of this anomaly — it is shown on no other Overleaf Chart — refer to Chapter 4L in Part Four, “The Mid-Cycle Discrepancy”.
13. This Chart was greatly expanded upon by the Yarbrow group over the next couple of decades; refer to Chart #18 for details.

Concluding Remarks

Like *MFM* before it, the publication of *MMFM*, specifically the “Michael Math” chapter, was a turning point in the understanding of the structure of the Overleaf System. Many books published after *MMFM* adopt the naming of the Poles of the Levels; even if they do not show these Levels on their Charts, they are shown on their websites. They also adopt what we may call the “Michael Math Sequence” of the Attributes as follows: Ordinal Inspiration — Ordinal Expression — Ordinal Action — Neutral Assimilation — Cardinal Expression — Cardinal Inspiration — Cardinal Action.





Chart #9

JOSÉ STEVENS (1986 — 1989)

OVERLEAF CHART							
	EXPRESSION		INSPIRATION		ACTION		ASSIMILATION
	<i>Ordinal</i>	<i>Exalted</i>	<i>Ordinal</i>	<i>Exalted</i>	<i>Ordinal</i>	<i>Exalted</i>	<i>Neutral</i>
ROLE	+Creation	+Dissemination	+Service	+Compassion	+Persuasion	+Mastery	+Knowledge
	ARTISAN	SAGE	SERVER	PRIEST	WARRIOR	KING	SCHOLAR
	-Self-Deception	-Verbosity	-Bondage	-Zeal	-Coercion	-Tyranny	-Theory
GOAL	+Sophistication	+Agape	+Simplicity	+Evolution	+Devotion	+Leadership	+Free-Flowing
	DISCRIMINATION	ACCEPTANCE	REEVALUATION	GROWTH	SUBMISSION	DOMINANCE	STAGNATION
	-Rejection	-Ingratiation	-Withdrawal	-Confusion	-Exploited	-Dictatorship	-Inertia
ATTITUDE	+Investigation	+Coalescence	+Tranquility	+Verification	+Contradiction	+Objective	+Practical
	SKEPTIC	IDEALIST	STOIC	SPIRITUALIST	CYNIC	REALIST	PRAGMATIST
	-Suspicion	-Naivety	-Resignation	-Beliefs	-Denigration	-Subjective	-Dogmatic
CHIEF FEATURE	+Sacrifice	+Appetite	+Humility	+Pride	+Selflessness	+Daring	+Determination
	SELF- DESTRUCTION	GREED	SELF- DEPRECIATION	ARROGANCE	MARTYRDOM	IMPATIENCE	STUBBORNNESS
	-Suicidal	-Voracity	-Abasement	-Vanity	-Victimization	-Intolerance	-Obstinacy
MODE	+Deliberation	+Authority	+Restraint	+Self-Actualiz'n	+Persistence	+Dynamism	+Clarity
	CAUTION	POWER	RESERVED	PASSION	PERSEVERANCE	AGGRESSION	OBSERVATION
	-Phobia	-Oppression	-Inhibition	-Identification	-Unchanging	-Belligerence	-Surveillance
CENTER	+Insight	+Truth	+Perception	+Love	+Productive	+Integration	+Aware
	INTELLECTUAL	HIGHER INTELLECTUAL	EMOTIONAL	HIGHER EMOTIONAL	MOVING	HIGHER MOVING	INSTINCTIVE
	-Reasoning	-Telepathy	-Sentimentality	-Intuition	-Frenetic	-Desire	-Mechanical
BODY TYPES	+Grandeur	+Agile	+Luminous	+Rugged	+Voluptuous	+Wiry	+Radiant
	JUPITER	MERCURY	LUNAR	SATURN	VENUS	MARS	SOLAR
	-Overwhelming	-Nervous	-Pallid	-Gaunt	-Sloppy	-Impulsive	-Ethereal

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained.

The original Chart, dated 11-86, was published in Stevens's book *The Michael Handbook (TMH)*, near the back of the book. This was the first non-Yarbro book about the Michaelian teachings. There are identical Charts in his two other books published in the same decade, *Tao to Earth (TTE, 1988)* and *Earth to Tao (ETT, 1989)*. Further on in this series of chapters, Chart #16 dated 2002 and Chart #20 dated 2011, we find that Stevens published Charts that did show some changes from this one.

To create his Chart, Stevens probably borrowed from and built upon most or all of the previous Charts that we have reviewed in this series of chapters. Although he did not attend the original Michaelian group sessions, he received transcripts from someone who did attend in 1974 and 1975. There was, of course, the first publicly-available *MFM* Chart from 1979. Stevens attended some of the Briggs sessions in the early 1980s, so it is likely

that he had the Briggs Chart. Stevens was also affiliated with JP Van Hulle's group, so he was surely familiar with the MEF Chart constructed in 1984. Finally, *MMFM* was published earlier in the same year that Stevens published *TMH*. There are enough similarities to these various Charts to suggest that Stevens used them as a guide, but enough differences to suggest that he was an independent and creative thinker.

Commentary

1. The title says 'Overleaf Chart' but some Michaelian students contend that Role and Body Type are not Overleaves. This difference of opinion is discussed in Chapter 4C in Part Four, "Which Trait Septenaries are Overleaves?" My opinion, as argued and evidenced in that chapter in Part Four, is that Role is an Overleaf but Body Type is not, except to the extent that it is affiliated with Centers.
2. Age and Level are not shown on this Chart either, but in the chapter mentioned above I argue that together these constitute one Overleaf, making a total of seven Overleaves. Although Ages are not shown on the Chart, in the text of the *TMH* book, Chapter Three, the Soul Ages are the usual: Infant — Baby — Young — Mature — Old — Transcendental — Infinite.
3. As with several other Overleaf Charts, Soul Age and Level are not shown on this Chart, perhaps because of the awkwardness of having their sequence out of order with the other Overleaf categories. For instance, if they were shown on this Chart, the order from left to right would be: Young/Third — Old/Fifth — Baby/Second — Transcendental/Sixth — Infant/First — Infinite/Seventh — Mature/Fourth. My suspicion is that, because the Ages and Levels cannot be fit on their Overleaf Chart in proper sequence because of other structural features of the Overleaf System, it is deemed to be better to leave them off. The situation is that it takes two Chart types to do the Overleaf System justice; that is what Wittmeyer does, as we see further on.
4. *TMH* was published later in the same year that *MMFM* was published, 1986. Although *MMFM* presented names for the Poles of the Levels for the first time in print, on page 61 of *TMH*, Stevens wrote that it is not a good idea to apply these names to Levels. However, on page 105 of *Tao to Earth*, he lists the *MMFM* names of Poles of Levels and applies this information to the qualities of each Entity within its Cadre. Refer to that book for his explanation.
5. Note that Stevens used the same sequence of Overleaf categories down the left column as do the Briggs and MEF Charts. That is: Role — Goal — Attitude — Chief Feature — Mode — Center. This is not the sequence given in *MFM*, which is Role — Goal — Mode — Attitude — Center — Chief Feature. Nor is it the sequence given in the original Michaelian group. This is the feature of Stevens's Chart that suggests that though he may very well have copied Briggs and MEF, he obviously did not copy *MFM* in this regard. My book *The Tao of Personality* proposes a rationale for ordering and categorizing the Overleaf categories with the Septenarian Attributes: Ordinal Action, Ordinal Inspiration, and so on.
6. However, Stevens used the same sequence of Axes from left to right that *MFM* used from top to bottom, namely, Expression — Inspiration — Action — Assimilation. In this regard, Stevens did not conform to the Briggs Chart, which followed the sequence: Expression — Action — Inspiration — Assimilation. One wonders if Stevens had a rationale for which elements of which Chart he included. My books *The Tao of Personality* and *The Tao of Cosmogony* propose a rationale for ordering and categorizing the Overleaf categories. After *MMFM* was published, many Charts grouped the Overleaf categories this way: Inspiration — Expression — Action — Assimilation. My suspicion is that this is because they accepted the Michael Math Sequence (Server/Ordinal Inspiration — Artisan/Ordinal Expression — Warrior/Ordinal Action) that was revealed in *MMFM*. I have been unable to find any evidence or even an obscure clue that Stevens accepted the Michael Math Sequence, and that includes the layout of his version of the Overleaf Chart.
7. Stevens received transcriptions from an original Michaelian group member while the group was meeting in 1974 and 1975, but he did not himself attend original Michaelian group meetings. On this Chart, Stevens shows the Body Types and their Positive and Negative Poles. Stevens did attend Briggs group meetings in the early 1980s, but Briggs did not show Body Types on her Chart. Although Louise Briggs gave The Center for Michael Teachings, Inc., everything that she had from the original Michaelian group, we did not get Chart #3 from her. This means that Stevens was almost surely in possession of Chart #3, and probably got it from the original Michaelian group rather than from

Briggs. The MEF Chart from 1984 did not show Body Types either. Yarbrow had nothing to say in any of her books about the names and Poles of the Body Types. Therefore it can be said that the information about the seven Body Types and their Poles came into the non-Yarbrow contingent of the Michaelian teachings via Stevens.

8. Stevens changed the names of some of the Poles of the Body Types from those given in Chart #3 from the original Michaelian group: (Mercury) –Frenetic becomes –Nervous; (Jupiter) –Elephantine becomes –Overwhelming; (Venus) –Obese becomes –Sloppy; (Mars) +Wiry becomes +Agile, and –Muscle-bound becomes Impulsive. Refer to Chapter 4D in Part Four, “Body Types”, for an extensive discussion about this subject.
9. Just as in the original Michaelian group and Briggs, Stevens used the word ‘Exalted’ rather than the word ‘Cardinal’ that Yarbrow introduced in *MMFM*, published earlier in the same year as this *TMH* Chart. Refer to my book *The Tao of Personality* for a thorough discussion of this subject.
10. The MEF Chart from two years previous to this Chart made a significant number of changes to the *MFM* and Briggs Charts that preceded it. Assuming that Stevens borrowed most heavily from the MEF Chart, we can see the changes he made to it for his Chart. Stevens reverted to some of the names that preceded MEF: –Oration in MEF becomes –Verbosity in *TMH*; –Frustration reverts to –Bondage; the word –Hypothesis reverts to –Theory; –Subservience becomes –Exploited; –Faith becomes –Beliefs; +Apprehension reverts to +Contradiction; –Dogma becomes –Dogmatic; –Mortification becomes the word –Victimization; +Audacity becomes +Daring; Repression becomes Reserved; –Immutability becomes –Unchanging; +Thought becomes +Insight; +Sensibility becomes +Perception; +Beauty reverts to +Integration; +Natural becomes +Aware; Kinesthetic reverts to Moving; and Higher Kinesthetic reverts to Higher Moving. All of these changes indicate a continuing endeavor to come up with ‘better’ words for the more pejorative and obscure words originally given in the original Michaelian group.
11. The change from “Sexual Center” to “Higher Moving Center” is significant. In Gurdjieff, the original Michaelian group, *MFM*, and Briggs the label was Sexual, but in *MMFM* it was suggested that Physical Excitation was more accurate. Stevens went even further, and in keeping with the names of the three “lower” Centers, named their three complementaries “higher”. MEF for a time went with Higher Kinesthetic, but like Stevens, went back to Higher Moving in *Michael: The Basic Teachings*, published by MEF in 1990. Suggestions for resolving these discrepancies are offered in Chapter 4H in Part Four, “The Action Centers”.
12. Stevens keeps the Moving Center on the Ordinal side of the Axis as it was with Gurdjieff, the original Michaelian group, and Briggs, even though Yarbrow moved it to the Exalted/Cardinal side. This discrepancy is also covered in Chapter 4H in Part Four, “The Action Centers”.
13. On page 78 of his book *The Michael Handbook*, Stevens assigns a color to each Role. This is discussed in Chapter 4P in Part Four, “Color Assignments”. It is also discussed in Chapter 2C in Part Two, “Proposed Sequences of Overleaves”. Look for the discussion on the “Vibration Sequence”; it is rather different from other septenaries, including those proposed by Stevens himself, as well as by other.

Concluding Remarks

Other than changes to the names of some Overleaves and their Poles, there were no significant advances beyond previous Charts with the appearance of this Chart.





Chart #10

CAROL HEIDEMAN (~1988)

CASTING POSITION	1 Inspirational	2 Expressive	3 Action	4 Neutral	5 Expressive	6 Inspirational	7 Action
ESSENCE ROLE	SERVER +Service -Bondage	ARTISAN +Creation -Artifice	WARRIOR +Persuasion -Coercion	SCHOLAR +Knowledge -Theory	SAGE +Expression -Oration	PRIEST +Compassion -Zeal	KING +Mastery -Tyranny
LEVEL	FIRST +Purpose -Simplicity	SECOND +Stability -Balance	THIRD +Enterprise -Versatility	FOURTH +Consolidation -Achievement	FIFTH +Expansion -Adventure	SIXTH +Harmony -Connection	SEVENTH +Inculcation -Eclecticism
AGE	INFANT "Let's not do it."	BABY "Do it right or not at all."	YOUNG "Do it my way."	MATURE "Do it anyplace but here."	OLD "Do what you want to do."	TRANSCENDENT'L Socrates Zarathustra Mohammed Gandhi	INFINITE Lao-Tzu Sri Krishna Siddh. Gautama Jesus
GOAL	RETARDATION +Atavism -Withdrawal	REJECTION +Discriminat'n -Prejudice	SUBMISSION +Devotion -Subservience	STAGNATION +Suspension -Inertia	ACCEPTANCE +Agape -Ingratiation	GROWTH +Comprehension -Confusion	DOMINANCE +Leadership -Dictatorship
MODE	REPRESSION +Restraint -Inhibition	CAUTION +Deliberation -Phobia	PERSEVERANCE +Persistence -Immutability	OBSERVATION +Clarity -Surveillance	POWER +Authority -Oppression	PASSION +Self-Actualization -Identification	AGGRESSION +Dynamism -Belligerence
ATTITUDE	STOIC +Tranquility -Resignation	SKEPTIC +Investigation -Suspicion	CYNIC +Contradiction -Denigration	PRAGMATIST +Practicality -Dogmatic	IDEALIST +Coalescence -Abstraction	SPIRITUALIST +Verification -Faith	REALIST +Perception -Supposition
CENTER	EMOTIONAL +Sensibility -Sentimentality	INTELLECTUAL +Thought -Reason	SEXUAL +Amoral -Erotic	INSTINCTIVE +Aware -Automated	HIGHER INTELLECTUAL +Integration -Telepathy	HIGHER EMOTIONAL +Empathy -Intuition	MOVING +Enduring -Energetic
CHIEF FEATURE (Fear of ...)	SELF-DEPRECIATION +Humility -Abasement (Inadequacy)	SELF-DESTRUCTION +Sacrifice -Suicidal (Loss of control)	MARTYRDOM +Selflessness -Victimization (Worthlessness)	STUBBORN-NESS +Determination -Obstinacy (Change)	GREED +Egotism -Voracity (Loss or want)	ARROGANCE +Pride -Vanity (Vulnerability)	IMPATIENCE +Audacity -Intolerance (Missing out)

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained.

This Chart was created by Carol Heideman in about 1988. Heideman is a long-time Michaelian student, channel, and author of the book *Searching for Light: Michael's Information for a Time of Change*. She lived then, and still lives, in Texas, not in the Bay Area, so this is the first Chart by an 'outsider'. As near as we can tell,

her sources for this Chart were the published books extant at the time: *MFM*, *MMFM*, and *TMH*. She added to and modified their Charts to suit her own understanding.

Commentary

1. This Chart was created a couple of years after Yarbro's *More Messages from Michael (MMFM)* and José Stevens's *The Michael Handbook (TMH)* were published in 1986. It is based primarily on *MMFM* information with very few departures therefrom. It follows the *MMFM* terminology except for a few names, which appear to have been adopted from Stevens's books. That is, Server is used instead of Slave; (Instinctive) +Aware instead of +Atomic; (Self-destruction) –Suicidal instead of –Immolation; and (Martyrdom) –Victimization instead of –Mortification. Heideman did not adopt several changes to the *MMFM* names that Stevens made in *TMH* and which are shown on Chart #9. Heideman made one variation from both *MMFM* and Stevens, namely, for the Instinctive Center she substituted the word –Automated for –Anatomic (*MMFM*) and –Mechanical (*TMH*). Heideman copied some items and did not copy others, so she, like others subsequent to the original Michaelian group, gave some thought about what they put on their Chart.
2. Notice the first row, titled Casting Position. This is a category not shown on any other published Overleaf Chart. There are, however, Charts that deal with the structure of Cadres, Entities, Greater Cadences, and Cadences — the Casting categories. The numbers and words in this row come from the “Michael Math” chapter of *MMFM*, and show the Axial Attributes: Inspiration — Expression — Action — Neutral. Heideman did not show the names of the Dialectic Attributes: Ordinal — Neutral — Cardinal/Exalted. To be consistent with the names of the Axial Attributes, she should have used “Assimilation” where she used “Neutral”.
3. The word Action is used here just as it is in *MMFM* and elsewhere, but Expressive is used here instead of Expression and Inspirational is used here instead of Inspiration. Adjectives have taken the place of nouns. No other Chart-makers did this. Consistency is not a strong current among Chart-makers.
4. The numerical sequence given, one through seven, follows the “Michael Math” chapter of *MMFM*. The Axial Attribute triads are neither the repeat of each other as they are often shown on original Michaelian group Charts, nor a mirror symmetry on either side of the Neutral. This asymmetry is discussed in my book *The Tao of Cosmogony*.
5. This Chart does not show Body Types, which agrees with *MMFM* but not with Stevens, her predecessors.
6. The order of the Overleaf categories in the first (left) column is more similar to *MMFM* than to any other previous Chart, which indicates that Heideman probably relied more heavily on *MMFM* than on Stevens when she decided how to arrange them for her Chart. A rationale for ordering the Overleaf categories is presented in my book *The Tao of Personality*.
7. Heideman added a few convenient explanatory comments to her Chart: a) The mottoes for five Soul Ages are shown; b) The four Transcendental and four Infinite Souls are named; c) the underlying fears of the Chief Features are given. This is information adopted from *MFM* and *MMFM*.
8. Like others before her (except *MMFM*), Heideman showed the Transcendental and Infinite Souls as if they were the sixth and seventh stages of the soul's Physical Plane evolution. This is a disputable point; more will be said about it in Chapter 4M in Part Four, “The Seven Soul Ages”. Briefly, according to Yarbro, the sixth and seventh stages are experienced on the Astral and Causal Planes, respectively.
9. Penciled in the left margin of my copy of the original Chart are Frequency and Masculine and Feminine percentages. This is information from Stevens, not from Yarbro. These concepts were introduced to the greater Michael community by Stevens in 1988 in his book *Tao to Earth*, Chapter 12.

Concluding Remarks

The primary value of this Chart as distinct from those that preceded it, is in the addition of the explanatory notes and proposals for alternative names for some Poles.





Chart #11

MICHAEL: THE BASIC TEACHINGS (1988, 1990)

ROLES, OVERLEAVES AND BODY TYPES							
	Inspiration		Expression		Action		Assimilation
	<i>Ordinal</i>	<i>Exalted</i>	<i>Ordinal</i>	<i>Exalted</i>	<i>Ordinal</i>	<i>Exalted</i>	<i>Neutral</i>
ROLE	SERVER	PRIEST	ARTISAN	SAGE	WARRIOR	KING	SCHOLAR
GOAL	RE-EVALUATION	GROWTH	DISCRIMINATION	ACCEPTANCE	SUBMISSION	DOMINANCE	RELAXATION
MODE	REPRESSION	PASSION	CAUTION	POWER	PERSEVERANCE	AGGRESSION	OBSERVATION
ATTITUDE	STOIC	SPIRITUALIST	SKEPTIC	IDEALIST	CYNIC	REALIST	PRAGMATIST
CHIEF NEGATIVE FEATURE	SELF-DEPRECIATION	ARROGANCE	SELF-DESTRUCTION	GREED	MARTYRDOM	IMPATIENCE	STUBBORNNESS
CENTERING (Part)	INTELLECTUAL (Emotional / Moving)	HIGHER INTELLECTUAL	EMOTIONAL (Intellectual / Moving)	HIGHER EMOTIONAL	MOVING (Emotional / Intellectual)	HIGHER MOVING	INSTINCTIVE
BODY TYPE (Influences)	LUNAR	VENUSIAN	MERCURIAL	SATURNIAN	MARTIAL	JOVIAL	SOLAR
	(Pluto)		(Neptune)		(Uranus)		

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained.

Michael: the Basic Teachings was first published in 1988, and a second edition was published in 1990, with the above Overleaf Chart. Its authors were JP Van Hulle, Aaron Christiaan, and M. C. Clark, founders of the Michael Educational Foundation (MEF). This Chart is very similar to the Overleaf Chart by José Stevens, which we reviewed in a previous chapter. That Stevens and the authors of this Chart were close friends in the Bay Area at the time may explain the similarities. Even though they probably compared notes and shared ideas, there are some differences, however. This chapter compares the above Chart with the Stevens Chart.

Commentary

1. The title, “Roles, Overleaves, and Body Types”, suggests that the Chart-makers did not consider Role and Body Type to be Overleaf categories. Some Chart-makers consider Role to be an Overleaf category, and some consider Body Type to be an Overleaf category. Ages, Levels, and Planes are not included on this Chart, whereas they are on some other Charts. Planes are obviously not an Overleaf, but what about Roles, Ages, Levels, and Body Types? This question is considered in Chapter 4C in Part Four, “Which Trait Septenaries are Overleaves?”.
2. As with several other Overleaf Charts, Soul Age and Level are not shown on this Chart, perhaps because of the awkwardness of having their sequence out of order with the other Overleaf categories. For instance, if they were shown on this Chart, the order from left to right would be: Baby/Second — Transcendental/Sixth — Young/Third — Old/Fifth — Infant/First — Infinite/Seventh — Mature/Fourth. My suspicion is that, because the Ages and Levels cannot be fit on their Overleaf Chart in proper sequence because of other structural features of the Overleaf System, it is deemed to be better to leave them off. The situation is that it takes two Chart types to do the Overleaf System justice; that is what Wittmeyer does, as we see further on.

3. The usual departures that the non-Yarbro contingent of the Michaelian teachings made to the names of the Overleaves are as follows: Slave becomes Server, Retardation becomes Re-evaluation, Rejection becomes Discrimination, Stagnation becomes Relaxation, and Sexual becomes Higher Moving.
4. This Chart differs from Stevens in that Stevens used Stagnation, as did the original Michaelian group, Briggs, and Yarbro. Stevens also changed Repression to Reserve, but this Chart retains the original name.
5. What Yarbro called Cardinal beginning with *MMFM* in 1986 is nevertheless called Exalted on this Chart in 1990. Exalted was the name used in the original Michaelian group and in the Briggs group that was founded by ex-original Michaelian group members. This may be because JP Van Hulle was a Briggs group member. The MEF contingent of the Michaelian teachings never has adopted the word Cardinal. This change in terminology is discussed in my book *The Tao of Personality*.
6. Unlike all previous Charts except *MMFM*, the sequence of the Axes shown along the top of the columns is: Inspiration — Expression — Action — Assimilation. Presumably this order is deliberate, and following *MMFM* is intentional. This is one of the more confused components of Overleaf Charts, because various Chart-makers differ so much. A rationale for a meaningful order is proposed in my book *The Tao of Personality*.
7. This Chart has a unique sequence of Overleaf categories in the left-hand column. This sequence is not seen anywhere else. It is typical for Chart-makers to either copy from a predecessor, or to seemingly list them randomly. This indicates that Chart-makers probably have no idea that there might be a reason for arranging them in some meaningful pattern. A rationale for a specific order is proposed in my book *The Tao of Personality*, where they are given Septenarian Attributes as well.
8. The word Negative is inserted between Chief and Feature on this Chart. This form does not appear on any other Overleaf Chart, but it was not uncommon to state it this way in the original Michaelian group and Briggs channeling session transcriptions.
9. Positive and Negative Poles are not shown on this Chart, but they are mentioned in the text of the book. However, there was not just one name listed for each Positive and Negative Pole, but several synonyms. Therefore, it might be useful for you to read the book.
10. This Chart continues the practice started by Stevens of renaming what was the 'Sexual' Center in Gurdjieff, the original Michaelian group, Briggs, and Yarbro to 'Higher Moving' Center. Also, recall that Yarbro made the Sexual Center an Ordinal Center, whereas here the Higher Moving Center has become Exalted/Cardinal. Issues around this placement and renaming are covered in detail in Chapter 4H in Part Four, "The Action Centers".
11. One anomaly of this Chart and the Byram Chart reviewed in the next chapter (which appears to have been copied from this one) is that four Centers are switched with respect to their usual Axes. That is, the Intellectual Centers are shown on the Inspiration Axis and the Emotional Centers on the Expression Axis. One might think that this is an error on the part of the Chart-maker, but other graphics in the book repeat this anomaly. The anomaly is repeated yet again in the Glossary at the end of the book, e.g. "Expression Axis: Roles and overleaves noticeable because of their expressive quality. More emotional in nature. Flamboyant". There is no explanation offered for this alteration from the norm established by Yarbro and adopted by all others, including myself. And to me and to other chart-makers it is so self-evidently wrong that I do not bother to refute it in this *History* book.
12. Parts of Centers are listed for the first and only time on any Chart. This concept is ultimately derived from Gurdjieff, and it continued in the original Michaelian group, Briggs, Stevens, and MEF groups. The idea is that the three lower Centers are divided into three Parts; hence the Moving/Emotional/Intellectual Parts of the Moving, Emotional, Intellectual Centers. The usefulness of this concept is explained in the text of the various books.
13. The names of the three outer planets of the solar system appear for the first time in this listing of the Body Types. Thus, instead of seven, there are here ten Body Types. This is new information, and it is explained in the text of this book. This subject is discussed in detail in the chapters on Body Types in Part One and Part Four.

Concluding Remarks

Michael: the Basic Teachings is an excellent introduction to the Overleaf System and other components of the Michaelian teachings. However, the accompanying Chart does not add anything significant to them.





Chart #12

LARRY BYRAM (~1991)

THE MICHAEL SYSTEM								
Overleaves for: _____				Casting: _____ Cadre: _____ Entity: _____				
Life Quadrant Position:		Love	Knowledge	Power	Support/Compassion	Masculine/Focused _____%	Feminine/Unfocused _____%	
		Inspiration		Expression		Action	Assimilation	
		<i>Ordinal</i>	<i>Exalted</i>	<i>Ordinal</i>	<i>Exalted</i>	<i>Ordinal</i>	<i>Exalted</i>	<i>Neutral</i>
ESSENCE ROLE		Service	Compassion	Creation	Dissemination	Persuasion	Mastery	Knowledge
		SERVER	PRIEST	ARTISAN	SAGE	WARRIOR	KING	SCHOLAR
		Frustration	Zeal	Self-Deception	Oration	Coercion	Tyranny	Hypothesis
OVERLEAVES								
LIFE GOAL		Simplicity	Evolution	Sophistication	Agape	Devotion	Leadership	Free-Flowing
		REEVALUATION	GROWTH	DISCRIMINA'N	ACCEPTANCE	SUBMISSION	DOMINANCE	STAGNATION
		Withdrawal	Confusion	Rejection	Ingratiation	Subservience	Dictatorship	Inertia
MODE		Restraint	Self-Actualization	Deliberation	Authority	Persistence	Dynamism	Clarity
		RESERVED	PASSION	CAUTION	POWER	PERSEVERANCE	AGGRESSION	OBSERVATION
		Inhibition	Identification	Phobia	Oppression	Immutability	Belligerence	Surveillance
ATTITUDE		Tranquility	Verification	Investigation	Coalescence	Contradiction	Objective	Practical
		STOIC	SPIRITUALIST	SKEPTIC	IDEALIST	CYNIC	REALIST	PRAGMATIST
		Resignation	Beliefs	Suspicion	Naivety	Denigration	Subjective	Dogmatic
CHIEF NEGATIVE FEATURE		Humility	Pride	Sacrifice	Appetite	Selflessness	Audacity	Determination
		SELF-DEPRECIATION	ARROGANCE	SELF-DESTRUCTION	GREED	MARTYRDOM	IMPATIENCE	STUBBORNNESS
		Abasement	Vanity	Suicidal	Voracity	Mortification	Intolerance	Obstinacy
CENTERING		Insight	Truth	Perception	Love	Productive	Beauty	Natural
		INTELLECTUAL	HIGHER INTELLECTUAL	EMOTIONAL	HIGHER EMOTIONAL	MOVING	HIGHER MOVING	INSTINCTIVE
		Reasoning	Telepathy	Sentimentality	Intuition	Frenetic	Desire	Mechanical
	Part	Emot. / Moving		Intellect. / Mov.	Intellect./Emot.			
BODY TYPES		Luminous	Voluptuous	Agile	Patriarchal	Endurance	Grandeur	Radiant
		LUNAR	VENUS	MERCURY	SATURN	MARS	JUPITER	SOLAR
		Immature	Vacuous	Nervous	Gaunt	Volatile	Extravagant	Fragile
	_____%	_____%	_____%	_____%	_____%	_____%	_____%	
		Pluto _____%		Neptune _____%		Uranus _____%		

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained. I cannot point you to a publicly-available copy of this Chart.

It is unlikely that most Michaelian students have heard of Larry Byram because he is no longer active in the Michaelian teachings *per se*. Refer to his website ><http://www.higheralignment.com/><. He tells the story there about how he assimilated the Michaelian teachings in the 1980s, having previously assimilated other spiritual teachings, most notably Alice Bailey. He seems to have grafted the Michaelian teachings onto his previous studies, and he has also assimilated other metaphysical teachings since then. He lived in the Bay Area during the 1980s and became a Michaelian channel via contact with JP Van Hulle and José Stevens. Since the late 1990s he has lived in Boulder County, Colorado. There he continues to promulgate his greatly modified adaptation and extension of the Michaelian teachings. Thanks to Byram's efforts over the last couple decades, there is a greater density of people in that locale who know their Overleaves than any other place on the planet, although he does not call the traits Overleaves. The Chart above appears to have come from the early 1990s and may not reflect his current understanding — check his website.

Commentary

1. This Chart is labeled “The Michael System”. It is very similar to the other Overleaf Charts that appeared in the late 1980s in the Bay Area, no doubt because Byram was friends with those other channels and book authors. Byram appears to have borrowed from several other Charts while adding and modifying to suit his own understanding and sensibility.
2. This Chart seems to have been made in the early 1990s because it has its greatest similarity to the structure of the Chart that appeared in the book *Michael: the Basic Teachings (MTBT)*, published in 1990. Specifically, the sequence of Axial Attributes along the top follows *MTBT*: Inspiration — Expression — Action — Assimilation. This came first from *MMFM* in 1986, and was adopted by the Michael Educational Foundation and Carol Heideman, and then apparently by Byram. It was not the sequence adopted by Stevens and shown on his Charts from books published in 1986, 1988, and 1989. Stevens maintained the *MFM* sequence. Byram preferred many of the names of Overleaves and Poles on the Stevens Chart to the names on the *MTBT* Chart.
3. The sequence of Overleaf categories down the left side is identical only to the *MTBT* Chart; no other — they are mostly random from one Chart to another. Only Hoodwin (Chart #15) and Wittmeyer (Charts #23 and #24) have sought to find order in this part of the Overleaf System.
4. The only grouping of categories is that ‘Essence Role’ is separated from the others below by a horizontal line labeled ‘Overleaves’. This indicates that Byram did not consider Role to be an Overleaf. Byram shows six Overleaf categories: Life Goal, Mode, Attitude, Chief Negative Feature, Centering, and Body Types.
5. Notice that Byram prefers to use the name Server rather than the name Slave for the Ordinal Inspiration Role.
6. Just below the Roles row is the Goals row. The names, Reevaluation and Discrimination, apparently copied from *MTBT*, are used instead of the original Michaelian group and Yarbrow names Retardation and Rejection. However, Byram prefers to use the original Michaelian group and Yarbrow word Stagnation — the same as on the Stevens Chart — rather than the word Relaxation as shown on the *MTBT* Chart.
7. Just below the Goals row is the Modes row. Notice that Byram prefers to use the adjective Reserved rather than the noun Repression. This is the same as the Stevens Chart.
8. There is nothing so unusual about the next two rows, Attitude and Chief Negative Feature, that merits a comment.
9. The next row is Centering, with the usual labels as they originally appear in *MTBT*. In fact, the same anomaly in *MTBT* of putting the Intellectual Centers on the Inspiration Axis and the Emotional Centers on the Expression Axis is repeated here. This makes one wonder if *MTBT* did that intentionally rather than by mistake. Every other Chart in this series of chapters shows them switched from this arrangement. This anomaly, even if intentional, is self-evidently incorrect and is not examined elsewhere in this *History* book.
10. The next row is Body Types; here again there is nothing unusual that merits a comment other than to say that it appears to have been copied from *MTBT*, except that nouns have been changed to adjectives, the names of the Poles have been added, and blanks to record the percentages of a person's Body Types are shown.

11. As with several other Overleaf Charts, Soul Age and Level are not shown on this Chart, perhaps because of the awkwardness of having their sequence out of order with the other Overleaf categories. For instance, if they were shown on this Chart, the order from left to right would be: Baby/Second — Transcendental/Sixth — Young/Third — Old/Fifth — Infant/First — Infinite/Seventh — Mature/Fourth. My suspicion is that, because the Ages and Levels cannot be fit on their Overleaf Chart in proper sequence because of other structural features of the Overleaf System, it is deemed to be better to leave them off. The situation is that it takes two Chart types to do the Overleaf System justice; that is what Wittmeyer does, as we see further on.

Concluding Remarks

Byram is a prolific writer. He has written thousands of pages about his version of the Michaelian teachings and put it in handouts in classes over the decades. Some of this information appears on his website, so you are invited to read it there and get a fresh perspective of the Michaelian teachings. Byram's early Chart, shown above, does not provide a fresh perspective on the Overleaf system, but his later writings do.





Chart #13

STEPHEN COCCONI (1992)

THE OVERLEAVES

The Michael Teaching™ System of Elemental Character Attributes

Overleaves version 4 — Updated and Modified by Stephen Cocconi 1/92

	Expression		Action		Inspiration		Assimilation
	Ordinal	Exalted	Ordinal	Exalted	Ordinal	Exalted	Neutral
Role	+Creation ARTISAN -Self-delusion	+Dissemination SAGE -Oration	+Persuasion WARRIOR -Coercion	+Mastery KING -Tyranny	+Service SERVER -Manipulation	+Compassion PRIEST -Righteousness	+Knowledge SCHOLAR -Theory
Goal	+Differentiation Discrimination -Exclusion	+Affiliation Acceptance -Ingratiation	+Devotion Submission -Subservience	+Leadership Dominance -Dictatorship	+Simplicity Reevaluation -Withdraw	+Comprehension Growth -Confusion	+Adaptability Relaxation -Stagnation
Attitude	+Investigation Skeptic -Suspicion	+Coalescence Idealist -Naiveté	+Argument Cynic -Denigration	+Objectify Realist -Speculation	+Tranquility Stoic -Resignation	+Verification Spiritualist -Beliefs	+Practical Pragmatist -Dogmatic
Chief Feature	+Sacrifice Self-Destruction -Suicide	+Desire Greed -Gluttony	+Selflessness Martyrdom -Victimization	+Audacity Impatience -Intolerance	+Self-Effacing Self-Deprecation -Abasement	+Pride Arrogance -Vanity	+Willfulness Stubbornness -Obstinace
Mode	+Deliberation Caution -Paranoia	+Authority Power -Oppression	+Persistence Perseverance -Monotony	+Dynamism Aggression -Belligerence	+Restraint Reservation -Repression	+Self-Actualization Passion -Identification	+Clarity Observation -Surveillance
Center	+Conceptualization Intellectual -Rationalization	+Truth Higher Intellectual -Telepathy	+Productive Moving +Frenetic	+Harmony Higher Moving -Lust	+Sensitivity Emotional -Sentimental'y	+Love Higher Emotional -Sympathy	+Essential Instinctive -Mechanical
Body Types	+Agile Mercury -Nervous	+Grandeur Jupiter -Overwhelming	+Voluptuous Venus -Sloppy	+Endurance Mars -Impulsive	+Luminous Lunar -Pallid	+Rugged Saturn -Gaunt	+Radiant Solar -Ethereal
Exotic Body Types		+Prodigy Pluto -Menacing		+Mutation Uranus -Deformity		+Effusive Neptune -Fragile	

Overleaves are chosen by the Essence before birth. The Role is constant throughout lifetimes, yet one option from the remaining rows of Overleaf categories completes one Personality Matrix. Body types are chosen in combination for a variety of physical strengths, weaknesses, and predispositions to medical conditions. Overleaf energies enable karmas, agreements, life tasks, and lessons acting as promoters or inhibitors for evolutionary diversity.

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained.

Steve Cocconi is a Michaelian channel who got his start with the Michaelian teachings in the 1980s in the Bay Area and Sacramento, where he affiliated with students, teachers, and other channels. According to his website >www.themichaelteaching.com< what you see above is what Cocconi considers the fourth generation of the Overleaf Charts. In his words:

This is the fourth generation of the Overleaves Chart. The original was channeled by Sarah Chambers and popularized in the book *Messages from Michael* by Chelsea Quinn Yarbro (although original source material was produced by Sarah Chambers). The second was a collaborative effort by JP Van Hulle, José Stevens and Simon Warwick-Smith. It appears in the books *The Michael Handbook* by Stevens and Smith and *Michael: The Basic Teaching* by Van Hulle, Christaeon [sic], and Clark. The third generation was done by Emily Baumbach in her book, *Michael's Cast of Characters*. There is a fifth generation by Shepherd Hoodwin in his book, *The Journey of Your Soul*. This fourth generation is the product of Stephen Cocconi and used since January 1992.

This Chart is available for download from Cocconi's website. There is no Chart in Baumbach's book or I would have included it in this *History* book. Cocconi did not mention the Briggs Chart, perhaps because he came into the Michaelian teachings after the Briggs group ceased operation.

Commentary

1. The Chart is titled "The Overleaves", but Body Type is included and Soul Age is not. Refer to Chapter 4C in Part Four, "Which Trait Septenaries are Overleaves?", for a thorough discussion.
2. As with several other Overleaf Charts, Soul Age and Level are not shown on this Chart, perhaps because of the awkwardness of having their sequence out of order with the other Overleaf categories. For instance, if they were shown on this Chart, the order from left to right would be: Young/Third — Old/Fifth — Infant/First — Infinite/Seventh — Baby/Second — Transcendental/Sixth — Mature/Fourth. My suspicion is that, because the Ages and Levels cannot be fit on their Overleaf Chart in proper sequence because of other structural features of the Overleaf System, it is deemed to be better to leave them off. The situation is that it takes two Chart types to do the Overleaf System justice; that is what Wittmeyer does, as we see further on.
3. The Axial and Dialectic Attributes are shown across the top of the Chart. The left-to-right arrangement of the Axial Attributes of Expression — Action — Inspiration — Assimilation differs from most other Charts. A rationale for sequencing the Septenarian Attributes is presented in my book *The Tao of Personality*.
4. In keeping with Cocconi's preference for non-Yarbro terminology, he uses 'Exalted' instead of 'Cardinal' as the complement of 'Ordinal' for the Dialectic Attributes.
5. As usual among the various Charts, the top-to-bottom arrangement of Overleaf categories is not grouped in any obviously systematic way. One rationale for grouping and ordering them is offered in my book *The Tao of Personality*.
6. Roles are separated from the traits below by a double line, probably indicating that Cocconi does not regard Roles as Overleaves, but does Body Types. Others differ on this, and this is covered in Chapter 4C in Part Four, "Which Trait Septenaries are Overleaves?".
7. The arrangement of this Chart actually resembles Briggs #6 from the early 1980s more than it does any of the other generations of Charts that Cocconi mentions in the Introduction. That is, the list of Overleaf categories down the left hand column is the same as the Briggs Chart, and the sequence of Axial Attributes at the top of the Chart is also the same as the Briggs Chart.
8. Other than this resemblance in layout to Briggs, we see changes from the Yarbro Overleaf names borrowed from other Bay Area Charts: Rejection becomes Discrimination; Retardation becomes Re-evaluation; Repression becomes Reservation; Stagnation becomes Relaxation; and Sexual becomes Higher Moving. The only genuinely new name is Reservation, but this is just a form of the word Reserve used by Stevens.
9. We also see numerous changes in the names of the Poles; many of them are different from those seen on any other Chart. Starting at the top left and reading to the bottom right, we find the following new names: (Artisan) –Self-delusion; (Server) –Manipulation; (Priest) –Righteousness; (Discrimination)

+Differentiation, –Exclusion; (Acceptance) +Affiliation; (Relaxation) +Adaptability, –Stagnation; (Cynic) +Argument; (Realist) +Objectify, –Speculation; (Greed) –Gluttony; (Self-deprecation) +Self-effacing; (Stubbornness) +Willfulness; (Caution) –Paranoia; (Perseverance) –Monotony; (Intellectual) +Conceptualization, –Rationalization; (Higher Moving) +Harmony, –Lust; (Instinctive) +Essential; (Higher Emotional) –Sympathy.

10. Regarding the names of the Poles of the Body Types, Cocconi only made one change from his predecessor, José Stevens: (Mars) +Wiry becomes +Endurance.
11. As in the case of most Charts, the Ordinally–placed Sexual Center of Yarbrow has been replaced with the Cardinaly–placed Higher Moving Center. This variation in name and location is discussed in Chapter 4H in Part Four, “The Action Centers”.
12. Going beyond the Briggs Chart general layout, Cocconi added Body Types and Exotic Body Types at the bottom of his Chart. These Exotic Body Types were shown on the Basic Teachings Chart, but Cocconi adds Positive and Negative Poles not shown on that Chart, and not found elsewhere in any Chart that I know of. However, *MTBT* provides several descriptive words for the Positive and Negative Poles of the exotic Body Types, and they are similar to the Poles given by Cocconi.
13. Although colors, sometimes assigned to the Overleaves, are not shown on this Chart, Cocconi did use them on his Michael Motivation Cards; refer to sections on Cocconi’s color work in Chapter 4J in Part Four, “The Seven Chakras”, and Chapter 4P in Part Four, “Color Assignments”.

Concluding Remarks

The Cocconi Chart stands out from others on a few counts: It ventures outside the norm on the names of many Poles, thus giving students more food for thought and observation; and it includes a couple of items not normally shown on other Charts, apparently because this Chart is used to record Personality Profiles, Cocconi’s adaptation of the Overleaves to individuals.





Chart #14

VARDA HASSELMANN (1993)

Archetypes of the Soul									
MONAD	AXIAL	[MONAD]	[ORDINAL]			[NEUTRAL]	[CARDINAL]		
		[AXIAL]	[INSPIRATION]	[EXPRESSION]	[ACTION]	[ASSIMILATION]	[EXPRESSION]	[INSPIRATION]	[ACTION]
CARDINAL	ACT	Soul Age VII	Infant Soul	Child Soul	Young Soul	Mature Soul	Old Soul	Transpersonal Ensoulment	Transliminal Ensoulment
	INSP	Centering VI	Emotional –sentimental +sensitive	Intellectual –hair-splitting +thoughtful	Sexual –seductive +productive	Instinctive –thoughtless +spontaneous	Spiritual –telepathic +inspired	Ecstatic –psychic +mystical	Moving –hectic +untiring
	EXP	Mentality V	Stoicism –resigned +tranquil	Skepticism –distrusting +investigative	Cynicism –humiliating +critical	Pragmatism –rigid +practical	Idealism –vague +visionary	Spiritualism –gullible +verifying	Realism –guessing +perceptive
NEUT	ASSIM	Mode IV	Reservation –inhibited +restrained	Caution –anxious +prudent	Perseverance –fixated +persistent	Observation –watchful +Vigilant	Power –patronizing +authoritative	Passion –fanatic +charismatic	Aggression –belligerent +leading
ORDINAL	ACT	Goal III	Delay –withdrawing +reviewing	Rejection –prejudiced +discerning	Submission –subjugated +devoted	Standstill –immobilized +pausing	Acceptance –ingratiating +kindhearted	Acceleration –confused +comprehending	Dominance –dictatorial +leading
	EXPRES	Fear: Chief Characteristic II	Self-Deprecat <i>Fear of Inadequacy</i> –self-abasing +modest	Self-Sabotage <i>Fear of Joyfulness</i> –self-destructive +self-sacrificing	Martyrdom <i>Fear of Worthlessness</i> –victimizing +selfless	Stubbornness <i>Fear of Unpredictability</i> –obstinate +resolute	Greed <i>Fear of Privation</i> –insatiable +demanding	Arrogance <i>Fear of Vulnerability</i> –vain +proud	Impatience <i>Fear of Omission</i> –intolerant +audacious
	INSPIRAT	Soul Role I	Helper / Healer <i>Principle: Supporting</i> –servile +helpful	Artist <i>Principle: Inventing</i> –artificial +original	Warrior <i>Principle: Fighting</i> –overwhelming +convincing	Scholar <i>Principle: Learning & Teaching</i> –theorizing +knowing	Sage <i>Principle: Communicating</i> –talkative +expressive	Priest <i>Principle: Consoling</i> –overzealous +compassionate	King <i>Principle: Leading</i> –tyrannical +dignified
ENERGY		1 sky blue	2 butterfly yellow	3 blood red	4 grass green	5 sunny yellow	6 ocean blue	7 purple	
[CHAKRA]		[Heart]	[Throat]	[Navel]	[Groin]	[Brow]	[Crown]	[Plexus]	

Quelle: *Archetypen der Seele*, Varda Hasselmann / Frank Schmolke, Goldmann Verlag, 1993

Introduction

Varda Hasselmann is a German woman who read the first two Yarbros in the mid-1980s, then became a channel for “Die Quelle” — The Source — which is said to be a mid-Causal Entity in the same Cadre as the Michaels’ Entity. The Source provides information so similar to the Michaels that one can hardly tell the difference, so that is why I include it in this collection of Overleaf Charts. At the time of this writing, two books — of several that Hasselmann, along with her husband and co-worker Frank Schmolke, has written in the German language — have been translated into English. The two books are *Archetypes of the Soul* and *The 7 Archetypes of Fear*. Both books have an identical Overleaf Chart that is reviewed here, which I redrew. The German-language website is <http://www.septana.de/>; Google does a good job of translating it into English. The following quote reveals their connection to the original revelation:

Archetypes of the Soul provide extremely precise insights into the structure of the world of the soul. That such a structure may in fact exist was first revealed by another causal entity called Michael. The Michael messages have since been expanded upon, made clearer and deepened by other channeled information and especially by the entity called the SOURCE.... This is also intended as a token of profound gratitude for a publication which many years ago started us out on our spiritual journey. *Messages from Michael* by Chelsea Quinn Yarbros contained extremely fascinating information about the core and nucleus of what since then has become the purpose of our lives: the exploration of the structure of the soul. The mental revolution which in our view the *Messages from Michael* contained inspired us and led us to leave promising academic careers in order to pursue the study of what has since been revealed to us by a causal entity we call the SOURCE to be a complex system of soul archetypes. [*Archetypes of the Soul*, pp. 7, 11]

This Chart is awkward to explain, so take a good look at it before you read the Commentary.

Commentary

1. The title of the Chart is “Archetypes of the Soul”. This is the same as the English translation of the name of the book in which it originally appeared. In their English translation, rather than use the word Overleaf, the word Archetype is used throughout the book, and the word Matrix is used for the entire grid of forty-nine personality traits.
2. The *Archetypes* book acknowledges *Messages from Michael* (MFM) as inspiration, and when it came to translating German words into English words, the words are usually — but not always — the same as we find in MFM. This is instructive if one seeks to extract as much meaning as one can from the underlying concepts, as words are sought to express them in various languages.
3. In my redrawing of the Matrix Chart, I show the Dialectic Attributes (Ordinal — Neutral — Cardinal) in [brackets] in the top row of the Chart. These are not shown on the chart in the *Archetypes* book, but it shows the Ordinal triad on the left side of the Chart, the Neutral in the middle, and the Cardinal triad on the right side of the Chart, the same as numerous (but not all) other Charts. The last chapter of the *Archetypes* book, “The Energy Structure of the Number 7”, page 409, mentions the Dialectic Attributes but does not name them:

The archetypal energies of the Artist (2), Healer/Helper (1) and Warrior (3), all belonging to one side of the duality are directed within; they are receptive, withdrawn, passive, not *per se* but in relation to the energies of their dual Archetypes, the Sage (5), Priest (6) and King (7). The latter are outgoing, dominating, giving, active, far-reaching. They relate to one another like the male and female principle, like Yang and Yin, they correspond like willpower and willingness, making events happen and letting them happen, pushing and resisting.

Beyond that statement, there is little expansion of the meaning of the Dialectic Attributes elsewhere in the *Archetypes* book. This lack of elaboration is typical of the Michaelian teachings in general, where the *content* of the personality factors is thorough but the *context* of the personality factors — the Attributes — lacks elaboration and explanation. (My books provide the heretofore missing elaboration and explanation of the context of the Overleaf System.)

4. In my redrawing of the Matrix Chart, I show the Axial Attributes (Action — Inspiration — Expression — Assimilation) in [brackets] in the second row of the chart. Notice that this lineup is per the Michael Math Sequence from left to right, which one could have reasonably expected from someone who was introduced to the Michaelian teachings via the Yarbros books. These are not shown on the chart in the

Archetypes book, but the last chapter of that book, “The Energy Structure of the Number 7”, page 407, does mention them:

Positions 7 and 3 represent the principle of Action, 6 and 1 that of Inspiration, 5 and 2 that of Expression. Thus Expression, Inspiration, Action and Assimilation describe the four basic development and growth possibilities or, as we call it, the four Levels of Being Alive.

Beyond that statement, there is little expansion of the meaning of the names of the Axes elsewhere in the book. There are tables for each Overleaf category at the beginning of each chapter on that Overleaf category, and they show the “Expression Level, Inspiration Level, Action Level, Assimilation Level”, but the text of the chapter does not elaborate. This lack of elaboration is typical of the Michaelian teachings in general, where the *content* of the personality factors is thorough and the *context* of the personality factors — the Attributes — lacks elaboration and explanation. (My books provide the heretofore missing elaboration and explanation of the context of the Overleaf System.)

5. In the next-to-bottom row, named ENERGY, we see that colors (and numbers) are assigned to the columns. There is no explanation for these color assignments in the text of the book; they are simply presented as a dogma–doctrine. Some of these color assignments are similar to color assignments given by other Chart–makers, and some are different, depending on the Chart–maker — there is little consistency in the Michaelian teachings when it comes to assigning colors to the categories. This discrepancy is addressed in Chapter 4J in Part Four, “The Seven Chakras”; it is also addressed in Chapter 4P in Part Four, “Color Assignments”. Notice that each Energy has a number assignment as well as the color assignment. Notice that this lineup is per the Michael Math Sequence from left to right, which one could have reasonably expected from someone who was introduced to the Michaelian teachings via the Yarbro books. However, the color assignments shown on this chart are not the same as the color assignments shown on the Yarbro Chart #18. This is also a common phenomenon when one channel does not know what another channel has provided, so I have learn to expect such discrepancies.
6. Notice that, in the third column, in the cells with the names of the Overleaf categories, the Roman numerals start at the bottom and increment going up the column. I found no explanation in the text of the book for why the Roman numerals are assigned to the Overleaf categories the way they are, so I asked Varda about it and she responded:

You ask about the order of the Roman numbers in our system. We are working with an energy Matrix, that means that we need to have two energy axes. Our Quelle told us many years ago that the fears come second (energy 2/II) the goal third, etc. I cannot explain more. [personal communication, 23 September 2021]

Dope slap to forehead; dummy me for not tumbling to this realization. Now I can explain more (because I have had the same understanding since 1981), even though Varda cannot. This means that the vertical rows of seven Overleaf categories that have Roman numerals is correlated with the Arabic numerals in the horizontal columns of seven “Energies”. This is the reason that Die Quelle calls this the “MATRIX” — it is a grid of 49 traits with the same meaningful pattern on both vertical and horizontal axes; it is a symmetrical matrix. Using (Dialectic + Axial =) Septenarian Attributes to correlate the vertical with the horizontal, we see that, allegedly, 1/I–Role = Ordinal Inspiration → 2/II–Fear = Ordinal Expression → 3/III–Goal = Ordinal Action → 4/IV–Mode = Neutral Assimilation → 5/V–Attitude = Cardinal Expression → 6/VI–Center = Cardinal Inspiration → 7/VII–Age = Cardinal Action. What I find remarkable is that Hasselmann only got one of them right (Goal = Ordinal Action), which is about what one would expect from random chance. In my redrawing of the Matrix table, I showed these Dialectic and Axial Attributes in the first two columns, at the very left edge of the Chart; they were not in the table in the *Archetypes* book. This is the only source that I know of, other than myself, that recognizes that the horizontal rows and vertical columns on their Overleaf/Matrix Chart have the same pattern in terms of Septenarian Attributes. Per Die Quelle, they allegedly follow the Michael Math Sequence; per Wittmeyer, they allegedly follow the Natural Sequence; see Charts #23 and #24.

7. There are similarities and dissimilarities between Die Quelle and Wittmeyer in regard to the previous comment. The similarity in the arrangement of Overleaf categories on this Chart is that they both juxtapose Role and Chief Feature (Fear), Goal and Mode, Mentality (Attitude) and Centering. This Chart at least juxtaposes those pairs — probably unwittingly — something no other Chart does. The

dissimilarity is that Wittmeyer puts Role and Chief Feature on the Inspiration Axis, Goal and Mode on the Action Axis, Mentality (Attitude) and Centering on the Expression Axis, and Soul Age is Neutral Assimilation. Die Quelle agrees with my schema in only one instance: Goal = Ordinal Action. Apparently Die Quelle did not explain their schema, or Varda might have had more to say. Thus, the information was delivered as yet another dogma-doctrine that has perhaps gone unquestioned. I question it, and I explain my version of the 7x7 symmetrical matrix grid in considerable detail in my book *The Tao of Personality*.

8. In the “Soul Role I” row, two names of Roles are different from those shown on any other Chart: Helper/Healer is substituted for Slave or Server, and Artist is substituted for Artisan.
9. In the “Fear: Chief Characteristic II” row, one name is different from the classical name: Self-sabotage is substituted for Self-destruction. The basic fear is also conveniently indicated, as on a few other Charts.
10. In the “Goal III” row, three names are different from those found in other Charts: Delay is substituted for what originally was called Retardation; Standstill is substituted for what was originally called Stagnation; Acceleration is substituted for what was originally called Growth.
11. In the “Mode IV” row, all of these names are found on other Charts.
12. Regarding the “Mentality V” row, on all other Charts this is called “Attitude”. Notice that the names of the seven Mentalities are the same familiar adjective names turned into noun form; they are given as the names of philosophies or “-isms”. Refer to Chapter 1G in Part One, “Seven Philosophies — Seven Attitudes”, for my exposition on this subject.
13. In the “Centering VI” row, the placement of the Sexual Center in the Ordinal Triad and the Moving Center in the Cardinal Triad is the same as in Yarbro, but the reverse of what is shown on most other Charts. This discrepancy is discussed at length in Chapter 4H in Part Four, “The Action Centers”. Another departure from the norm is that the Higher Intellectual Center is here named “Spiritual” and the Higher Emotional Center is here named “Ecstatic”. Refer to Chapter 4G in Part Four, “The Higher Centers”, for a thorough discussion.
14. In the “Soul Age VII” row, the names of most are the same as seen elsewhere, except the Baby Soul is here named “Child Soul”, the Transcendental Soul is here named “Transpersonal Ensoulment”, and the Infinite Soul is here named “Transliminal Ensoulment”. However, contrary to what one might expect, the description of those last two Soul Ages does not match the descriptions given in either Yarbro book, *MFM* or *MMFM* — and those two books differ from each other. In the text of the *Archetypes* book, the Transpersonal soul is said to be the incarnation from the Astral Plane of hundreds of souls in one body, and the Transliminal Soul is said to be the incarnation from the Causal Plane of thousands of souls in one body. This concept — among others that have been presented in the Michaelian teachings to describe and explain the last two Soul Ages — is covered in Chapter 4M in Part Four, “The Seven Soul Ages”.
15. The Chart does not show the Levels within the Soul Ages, but there is a chapter in the *Archetypes* book that describes them, “The Seven Stages of Development”. They are not named, but they do have numbers as usual, and the descriptions are reminiscent of the Positive and Negative Poles as given in the “Michael Math” chapter of *More Messages from Michael*. A Chart that accompanies that chapter shows the Axial Attributes for each Stage, aka Level.
16. Body Types are not discussed or even mentioned anywhere in the *Archetypes* book. This is perhaps to be expected when they are not named in any of the Yarbro books, which were the main inspiration for Hasselmann.
17. Note that the Positive and Negative Poles of the Overleaves are not given in noun form; they are presented as descriptive adjectives. Many of these are different enough from the usual names that one can perhaps learn a thing or two. The various names that Chart-makers have given to the Overleaves and Poles of the Overleaves are tabulated in the final chapter of this Part.
18. The bottom row shows the names of the chakras that Hasselmann correlates with the Centers. These were not shown on the original chart itself; they are sprinkled throughout the descriptions in the chapter on Centers, pages 248–294. Because they were not on the actual chart in her book, I show them in [brackets] in my redrawing of the matrix chart. Refer to the section on Hasselmann’s coordination of Centers with chakras in Chapter 4J in Part Four, “The Seven Chakras”.

Concluding Remarks

In my opinion, the most important advancement made by the Matrix Chart in the history of the Overleaf Chart is the recognition that the Septenarian Attributes apply to both the horizontal rows and vertical columns of the grid of traits. More is said about this in the chapters on Wittmeyer's Charts.

To some extent, the Die Quelle information provides a different perspective on the Michaelian teachings, and that is a perspective that is well worth pursuing by Michaelian students. Would that more than two of the eight books published in the German language were translated into the English language. As is so often the case with different channels, however, some of the Die Quelle information is not completely congruent with the Michaelian teachings information — but then various contingents of the Michaelian teachings are not congruent either. Die Quelle is most congruent with Yarbro, because, according to what Varda told me, she only read the first two Yarbro books and did not read other Michaelian teachings books. Thus, Varda's belief system was seeded by Yarbro rather than by any other Michaelian source. If Varda had found some other Michaelian source only or first, one might reasonably wonder if the Die Quelle teaching would have looked different than it does now.

The Hasselmann books are worth purchasing if you want perhaps the most thorough description of each Trait that is available in the published Michaelian teachings library. Besides getting a thorough description, you will get a fresh and distinct description such that you will see things a bit differently.





Chart #15

SHEPHERD HOODWIN (1995, 2013)

[AXIAL]	INSPIRATION		EXPRESSION		ACTION		ASSIMILATION
[DIALECTIC]	<i>Ordinal</i>	<i>Cardinal</i>	<i>Ordinal</i>	<i>Cardinal</i>	<i>Ordinal</i>	<i>Cardinal</i>	<i>Neutral</i>
ROLE	SERVER +Service –Bondage	PRIEST +Compassion –Zeal	ARTISAN +Creation –Artifice	SAGE +Expression –Oration	WARRIOR +Persuasion –Coercion	KING +Mastery –Tyranny	SCHOLAR +Knowledge –Theory
GOAL	Re-evaluation +Atavism –Withdrawal	Growth +Comprehension –Confusion	Discrimination +Sophistication –Prejudice	Acceptance +Agape –Ingratiation	Submission +Devotion –Subservience	Dominance +Leadership –Dictatorship	Flow +Suspension –Inertia
ATTITUDE	Stoic +Tranquility –Resignation	Spiritualist +Verification –Faith	Skeptic +Investigation –Suspicion	Idealist +Coalescence –Abstraction	Cynic +Contradiction –Denigration	Realist +Perception –Supposition	Pragmatist +Practicality –Dogmatism
MODE	Reserve +Restraint –Inhibition	Passion +Self-Actualizat'n –Identification	Caution +Deliberation –Phobia	Power +Authority –Oppression	Perseverance +Persistence –Immutability	Aggression +Dynamism –Belligerence	Observation +Clarity –Surveillance
CENTER	Emotional +Sensibility –Sentimentality	Higher Emotional +Empathy –Intuition	Intellectual +Thought –Reason	Higher Intellectual +Integration –Telepathy	Physical +Alive –Stimulated	Moving +Enduring –Energetic	Instinctive +Atomic –Anatomic
OBSTACLE	Self-Deprecat'n +Humility –Abasement <i>Fear of ...</i> <i>Collects ...</i>	Arrogance +Pride –Vanity <i>... vulnerability</i> <i>... faux pas</i>	Self-Destructi'n +Sacrifice –Immolation <i>... loss of control</i> <i>... malfunctions</i>	Greed +Egotism –Voracity <i>... want or loss</i> <i>... losses</i>	Martyrdom +Selflessness –Mortification <i>... worthlessness</i> <i>... derisions</i>	Impatience +Audacity –Intolerance <i>... missing out</i> <i>... disappointm'ts</i>	Stubbornness +Determination –Obstinacy <i>... new situations</i> <i>... disasters</i>
BODY TYPE	Lunar +Luminous –Pallid <i>Archetype ...</i>	Saturnian +Rugged –Gaunt <i>... leader</i>	Jovial +Grand –Extravagant <i>... emperor</i>	Mercurial +Agile –Frenetic <i>... perfectionist</i>	Venusian +Voluptuous –Obese <i>... goddess</i>	Martial +Wiry –Muscle-bound <i>... athlete</i>	Solar +Radiant –Ethereal <i>... child</i>
FOCUSES (SOUL AGE)	Infant +Innocence –Aversion <i>Focus on ...</i>	Transcendental <i>... social revolution</i>	Baby +Acculturation –Rigidity <i>... structure</i>	Old +Inclusiveness –Undirectedn's <i>... context</i>	Young +Accomplishm't –Self-centered' <i>... success</i>	Infinite <i>... spiritual revolution</i>	Mature +Resonance –Subjectivity <i>... relationships</i>
LEVEL	First +Purpose –Simplicity	Sixth +Harmony –Connection	Second +Stability –Balance	Fifth +Expansion –Adventure	Third +Enterprise –Versatility	Seventh +Inculcation –Eclecticism	Fourth +Consolidation –Achievement
PLANE	ASTRAL	MESSIANIC	CAUSAL	MENTAL	PHYSICAL	BUDDHAIC	AKASHIC

Introduction

The Chart shown above is a synthesis of information from various tables in Shepherd Hoodwin's books. A few tweaks to the book information were found in the packet of information that Hoodwin provides to his clients.

In 1995 Shepherd Hoodwin published *The Journey of Your Soul (TJOYS)*. In 2013 he published the Second Edition, with many modifications, including a slight alteration to the title, *Journey of Your Soul (JOYS)*. In them he included his own version of the Overleaf Chart as it was at the time of publication. The Charts in those book were not suitable for reproduction here. They were spread over two pages and did not include the Positive and Negative Poles and some of the other information shown above. What we see here is a graphical representation of his information in the text of his books.

Unlike all other Overleaf Charts, Hoodwin did not show the Traits and their Attributes in boxes in a matrix. In my opinion, this reflects a lack of appreciation of the coherence of the Overleaf System, a lack of recognition that there is a pattern to the Traits and their Attributes.

In *TJOYS/JOYS* Hoodwin describes how he developed as a Michaelian channel in New York City beginning in 1986. Unlike so many others, he was not a member of the Michaelian community that began in the Bay Area. However, he was aware of them from early in his journey as a Michaelian student and channel. Thus, he knew of the Yarbrow and the Stevens versions of the Overleaf Chart from early on, and other versions as they were published as the years went by.

Commentary

1. Across the top of the Chart we see the Axial and Dialectic Attributes. The Axes are shown in the sequence: Inspiration — Expression — Action — Assimilation. We have seen several other arrangements in previous Charts in this series of chapters; this is the sequence given in the "Michael Math" chapter of *More Messages from Michael (MMFM)*, in the Ordinal triad. (The Cardinal triad is Expression — Inspiration — Action.) Hoodwin says, "My reasoning for starting with Inspiration, then Expression, Action, and Assimilation is that Inspiration is innermost, Expression brings the inner out, Action is solely outer, and Assimilation sits outside." There is another rationale for ordering the Axes, and this is found in my book *The Tao of Personality*.
2. The first row, Essence Role, is so called because Hoodwin prefers to regard Role as not an Overleaf category. He also prefers to regard Body Type as an Overleaf category, making seven altogether. Others have a different opinion, and these are examined in Chapter 4C in Part Four, "Which Trait Septenaries are Overleaves?"
3. Hoodwin proposed a rationale for ordering the Overleaf Categories other than the sequence in which they were revealed to the original Michaelian group. Therefore his arrangement is not random as it seems to be in most of the other Charts. In the Glossary of his book *JOYS*, in the entry for Overleaves on page 406, Hoodwin proposes a sequence that is unlike any other reviewed in this chapter: "Overleaves: Seven types of personality traits that 'overlay' the essence, chosen to facilitate the purposes of the lifetime. From innermost to outermost, they are: [Essence Role,] goal, attitude, mode, center, obstacle, body type, and soul age." According to Hoodwin, this information was channeled; therefore no rationale or explanation is offered for that sequence, but the metaphor is obvious: Overleaves are overlays — like an onion with seven layers that cover the core. In the case of the personality traits, the innermost core is Essence, and the Overleaves surround the core in successive layers. There is a discussion of this sequence, which I refer to as the "Hoodwin Sequence", in Chapter 2C in Part Two, "Proposed Sequences of Overleaves". Another proposal for sequencing the Overleaf categories is presented in my book *The Tao of Personality*. Because I did not channel that sequence, I provide a rationale and an explanation.
4. Hoodwin's sequence of Overleaves from "innermost" to "outermost" is reminiscent of Die Quelle's Matrix, Chart #14, but Hoodwin's sequence is not the same as the Matrix. Other than Hoodwin and Hasselmann and Wittmeyer, Chart-makers appear to have no rationale for sequencing the Overleaf categories the way that they show them on their Charts.
5. The correlation of Server with the First Level, Artisan with Second Level, and Warrior with Third Level is from Michael Math. There is a discussion of what I refer to as the "Michael Math Sequence" in Chapter 2C in Part Two, "Sequences of Overleaves". The Michael Math Sequence is explored in detail in my book *The Tao of Cosmogony*.

6. Practically all of the names of the Overleaves and their Poles were taken directly from Yarbrow. Those changes that were made appear to have been borrowed from various Bay Area books: Server rather than Slave; Reevaluation rather than Retardation; Discrimination rather than Rejection; +Sophistication rather than +Discrimination; Reserve rather than Repression; –Dogmatism rather than –Dogma. None of these are new unless one counts a change from adjective to noun: Stevens's Reserved to Hoodwin's Reserve. Two names unique to Hoodwin are the Neutral Goal being named Flow rather than Stagnation, Relaxation, or Equilibrium, and the Ordinal Action Center being named Physical rather than Moving, Sexual, or Physical Excitation.
7. At the beginning of his chapters on the Overleaf categories of Age and Obstacle, aka Chief Feature, Hoodwin had some descriptive words for each Overleaf. These words are shown in italics in the same box as the Overleaf. Heideman did something similar in her Overleaf Chart in 1988.
8. Hoodwin proposes Positive and Negative Poles for the five Soul Ages that are said to manifest on the Physical Plane. (These are the names shown in the 1995 *TJOYS* edition, not the same as the names shown in the 2013 *JOYS* edition.) This is the first Chart to show them, but not the only Chart. A second naming of Poles of Ages appears on the next Chart in this series; and yet another set of names for the Poles of the Ages is proposed by Wittmeyer. Although there is some similarity along with some dissimilarity among them, there is more dissimilarity than the usual changes resulting from the search for words better than those originally given. Chapter 4M in Part Four, "The Seven Soul Ages", discusses this subject in detail.
9. Hoodwin lists Transcendental and Infinite as the last two Ages. Alternatives have appeared on other Charts, such as Astral Plane and Causal Plane shown on the *MMFM* Chart, or Elder and Master according to Stevens in his book *Transforming Your Dragons* (1994). These variations are discussed in Chapter 4M in Part Four, "The Seven Soul Ages".
10. For the Action Centers, Hoodwin preferred the Yarbrow placement rather than the Bay Area placement. That is, the Moving Center is shown as the Cardinal/Exalted Center, and the Sexual Center, renamed "Physical" by Hoodwin, is shown as the Ordinal Center. These variations are discussed in Chapter 4H in Part Four, "The Action Centers".
11. Like some other Chart makers, Hoodwin has more recently substituted the word "Obstacle" for the original Gurdjieffian phrase, Chief Feature. Hoodwin added a descriptive phrase to each Obstacle, namely, the "fear" that was said to underlie each one: Self-deprecation being a "fear of inadequacy", and so on. Heideman did the same thing with her Overleaf Chart. There is very little difference between the two, no doubt because they were both adopted from the same source: *MMFM*, pages 38–41.
12. Regarding Body Type, Hoodwin made changes to what his predecessors, Stevens and Cocconi, proposed. That is, he changed the noun names for the planets to adjectives. For instance, "Jupiter" becomes "Jovial." He also changed a few Poles, in particular: (Jovial) +Grandeur becomes +Grand and –Overwhelming becomes –Extravagant; (Mercurial) –Nervous becomes –Frenetic; (Venusian) –Sloppy becomes –Obese; (Martial) –Impulsive becomes –Muscle-bound. Most of these are a reversion to the names shown on original Michaelian group Chart #3, which first became available to the public in the year before the publication of *TJOYS* in 1995. Refer to Chapter 4D in Part Four, "Body Types", for a discussion of this subject.
13. Planes are shown on this Chart, as they were on the very first Chart, original Michaelian group Chart #1, "The Ordering of the Cosmos". However, the names are different from the two highest planes shown earlier, Buddhaic and Tao. Discrepancies such as this are discussed in chapters on the Planes in Part One and Part Four.
14. There are basically two ways to logically arrange the Overleaves on a Chart. Most Chart makers preferred to juxtapose Dialectic Attributes, Ordinal and Cardinal Overleaves, as shown on this Chart and others. However, this scrambles the numerical sequence of the Levels and Planes, as can be seen on this Chart. This is not a problem if Levels and/or Planes are not shown on a Chart, and typically they have been omitted. Only *MMFM* and Heideman and Wittmeyer elected to show the Levels, and to arrange their Charts per the numerical sequence thereof.

Concluding Remarks

Hoodwin's method for producing his version of the Overleaf Chart seems to be similar to that of several others, namely to pick and choose whatever he preferred from the various predecessor Charts, changing and adding a little here and there to suit his personal inclinations, as do we all.





Chart #16

JOSÉ STEVENS (2002)

Personality Chart							
[AXIAL]	Expression		Inspiration		Action		Integration
[DIALECTIC]	Ordinal	Cardinal	Ordinal	Cardinal	Ordinal	Cardinal	Neutral
ROLE	+Creativity ARTISAN -Self-Deception	+Communicat'n SAGE -Verbosity	+Service SERVER -Bondage	+Compassion PRIEST -Zeal	+Persuasion WARRIOR -Coercion	+Mastery KING -Tyranny	+Knowledge SCHOLAR -Theory
GOAL	+Sophistication DISCRIMINATION -Rejection	+Unconditional Love ACCEPTANCE -Ingratiation	+Simplicity REEVALUATION -Withdrawal	+Evolution GROWTH -Confusion	+Devotion SUBMISSION -Exploited	+Leadership DOMINANCE -Dictatorship	+Free-Flowing RELAXATION -Inertia
MODE	+Deliberation CAUTION -Phobia	+Authority POWER -Oppression	+Restraint RESERVE -Inhibition	+Self-Realization PASSION -Identification	+Persistence PERSEVERANCE -Inflexible	+Dynamism AGGRESSION -Belligerence	+Clarity OBSERVATION -Surveillance
ATTITUDE	+Investigation SKEPTIC -Suspicion	+Coalescence IDEALIST -Naivety	+Tranquility STOIC -Resignation	+Verification SPIRITUALIST -Dogma	+Contradiction CYNIC -Denigration	+Objective REALIST -Subjective	+Practical PRAGMATIST -Opportunist
OBSTACLE	+Sacrifice SELF-DESTRUCTION -Suicidal	+Appetite GREED -Insatiability	+Humility SELF-DEPRECIATION -Abasement	+Pride ARROGANCE -Vanity	+Selflessness MARTYRDOM -Victimization	+Daring IMPATIENCE -Intolerance	+Determination STUBBORNNESS -Obstinacy
CENTRE	+Insight INTELLECTUAL -Reasoning	+Truth HIGHER INTELLECTUAL -Communicat'n	+Perception EMOTIONAL -Sentimentality	+Love HIGHER EMOTIONAL -Intuition	+Productive MOVING -Frenetic	+Integration HIGHER MOVING -Desire	+Aware INSTINCTIVE -Automatic
PERSPECTIVES	+Survive SURVIVAL ORIENTED -Ruthless	+Structure RULE BOUND -Inflexible	+Competent COMPETING -Selfish	+Insightful RELATIONSHIP ORIENTED -Confused	+Wise PHILOSOPHICAL -Detached		

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Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained.

This Chart came from Elizabeth Puttick's book *7 Personality Types*, published in 2009, but one can see it originated with José Stevens, founder of "Pivotal Resources," and is dated 2002. This chapter is more about the changes Stevens made to his own previously published Charts than comparing and contrasting with the other Charts presented in this series. Comparing this version with Stevens's previous version from the 1980s, one sees

that although the form is basically the same, there are quite a number of subtle changes. It would be useful for you to review Stevens's Chart #9 before reading further.

Commentary

1. This Chart is titled Personality Chart rather than Overleaf Chart as it was in the 1980s. No doubt this is because Stevens and Puttick were writing more for a general readership than for Michaelian students; the word Overleaves is not in everyone's vocabulary, and even when it is, it does not have the meaning that the Michaelian teachings attaches to it.
2. As usual, the Axial and Dialectic Attributes are arrayed along the top of the Chart. The four Axes of Expression — Inspiration — Action — Integration head up the columns, but in the 1980s Chart the last column is headed Assimilation. When one no longer uses the original Michaelian group word +Integration for the Positive Pole of the Higher Intellectual Center, as Stevens does here, then it is freed up for use elsewhere.
3. Whereas Stevens used the original Michaelian group word Exalted in his 1980s version, this version uses the *More Messages from Michael (MMFM)* word Cardinal. The natures of Cardinality and Ordinality are discussed in detail in my book *The Tao of Personality*.
4. Seven categories are listed along the left side on both this Chart and the 1980s Chart, but at the bottom of the list, Perspectives (Soul Ages) in the latter Chart takes the place of Body Types in the earlier one, a switch evidently brought about because of the intended readership of this Chart, which is not necessarily Michaelian students, but rather a mainstream readership that might not be open to reincarnation and Soul Age.
5. The category of Levels is not included on either this Chart or the 1980s Chart. Recall that Stevens — per the *The Michael Handbook* on page 61 — did not favor the idea of giving names to the Poles of the Levels. However, he is not averse to naming Poles for the Perspectives, at least not in this Chart.
6. If there is any significance to the fact that Stevens shifted Mode from the fifth Overleaf category as shown on his earlier Chart to the third on this Chart, placing it next to Goal, it might be that Mode determines how the Goal is pursued.
7. What is called Chief Feature in Stevens's 1980s Chart is called Obstacle in this later version. We saw this variation (in Chapter 2A in Part Two, "Revelation of Overleaves") at the time the Michaels first revealed the names of these seven Overleaves on 27 February 1974, and Obstacle was also listed as an alternative in Chart #4 from the original Michaelian group. This is the only Overleaf category other than Age (see below) that people have wanted to rename. Stevens used the term Dragons in his 1994 book *Transforming Your Dragons*, instead of either Chief Feature or Obstacle. Another alternative name, proposed by Wittmeyer, is Shadow.
8. Stevens made two Overleaf name substitutions over the years. Reserved Mode became Reserve Mode. This changed an adjective into a noun to conform to all of the Overleaf nouns, appropriately. The original Michaelian group name was Repression. Stevens also changed the name for the Goal of Stagnation to Relaxation. The original name Stagnation has often been the target for a name change. Hoodwin calls it Flow and Wittmeyer calls it Equilibrium.
9. Stevens changed the names of several Poles from his 1980s version to this version. (Artisan) +Creation becomes +Creativity; (Sage) +Dissemination becomes +Communication; (Acceptance) +Agape becomes +Unconditional love; (Passion) +Self-actualization becomes +Self-realization; (Perseverance) –Unchanging becomes –Inflexible; (Spiritualist) –Beliefs becomes –Dogma; (Pragmatist) –Dogmatic becomes –Opportunist; (Greed) –Voracity becomes –Insatiability; (Higher Intellectual) –Telepathy becomes –Communication; (Instinctive) –Mechanical becomes –Automatic. This gives the Positive Pole of Sage and the Negative Pole of Higher Intellectual Center the same label. Notice the inconsistent mixture of adjectives and nouns in this Chart. The original Michaelian group did not do this, but others have.
10. Notice the last horizontal row headed up with the name Perspectives. These are elsewhere called Soul Ages. Stevens focuses much of his teaching toward non-metaphysically-minded people, so Perspectives works better than Soul Age for them. Because they are not likely to be open to the idea of reincarnation, such names as Baby Soul and Old Soul are better avoided. This is the first Chart to do that, but not the last.

11. There was no attempt to correlate the five Perspectives with other Overleaves as there was in the first original Michaelian group Chart, and with the *MMFM* Chart. The double line between the Perspectives and the Overleaves above them emphasizes that there is a disconnect between the two ways of structuring them. Another way to do this is to have two versions of the Overleaf Chart, each one emphasizing the two types of structure; Wittmeyer has chosen that path.
12. Stevens proposes names for the Positive and Negative Poles of the five Perspectives. Shepherd Hoodwin did the same thing in his book *The Journey of Your Soul*, but they are not all the same; refer to Chart #15 by Hoodwin.
13. Rather than five Perspectives as shown on this Chart, in his 1994 book *Transforming Your Dragons* Stevens lists and describes seven stages of human development or maturity. There he names them: Infant, Toddler, Child, Adolescent, Adult, Elder, and Master. He lists people in the last two stages who are not Transcendental or Infinite Souls as is typically done in the Michaelian teachings, nor Astral or Causal souls per Yarbro's understanding. These and other discrepancies in the Soul Age category are discussed in Chapter 4M in Part Four, "The Seven Soul Ages".

Concluding Remarks

In this Chart, Stevens makes a few insignificant but nevertheless interesting changes from the Charts he created and published in the 1980s. Mostly there are name changes rather than structural changes, and the name changes are appropriate for an intended readership other than Michaelian students.





Chart #17

BARBARA TAYLOR (~2005)

THE PERSONALITY GAME BOARD							
[AXIAL]	EXPRESSION		INSPIRATION		ACTION		ASSIMILATION
[DIALECTIC]	Internal (2) (narrow focus)	External (5) (wide focus)	Internal (1) (narrow focus)	External (6) (wide focus)	Internal (3) (narrow focus)	External (7) (wide focus)	Neutral (4)
COLOR	INDIGO	BLUE	GREEN	VIOLET	RED	ORANGE	YELLOW
ROLE (Beingness)	+Creation ARTISAN -Self-Deception	+Dissemination SAGE -Verbosity	+Service SERVER -Bondage	+Compassion PRIEST -Zeal	+Persuasion WARRIOR -Coercion	+Mastery KING -Tyranny	+Knowledge SCHOLAR -Theory
GOAL (Life Objective)	+Sophistication DISCRIMINATI'N -Rejection	+Agape ACCEPTANCE -Ingratiation	+Simplicity REEVALUATI'N -Withdrawal	+Evolution GROWTH -Confusion	+Devotion SUBMISSION -Exploited	+Leadership DOMINANCE -Dictatorship	+Free-Flowing RELAXATION -Inertia
ATTITUDE (Viewpoint)	+Investigation SKEPTIC -Suspicion	+Coalescence IDEALIST -Naivety	+Tranquility STOIC -Resignation	+Verification SPIRITUALIST -Beliefs	+Contradiction CYNIC -Denigration	+Objective REALIST -Subjective	+Practical PRAGMATIST -Dogmatic
MODE (Method)	+Deliberation CAUTION -Phobia	+Authority POWER -Oppression	+Restraint RESERVE -Inhibition	+Self-Actualizat PASSION -Identification	+Persistence PERSEVERANCE -Unchanging	+Dynamism AGGRESSION -Belligerence	+Clarity OBSERVATION -Surveillance
DRAGON OBSTACLE (Negative Feature)	+Sacrifice SELF-DESTRUCT' -Suicidal	+Appetite GREED -Voracity	+Humility SELF-DEPRECAT -Abasement	+Pride ARROGANCE -Vanity	+Selflessness MARTYRDOM -Victimization	+Daring IMPATIENCE -Intolerance	+Determination STUBBORNNESS -Obstinacy
PRIMARY REACTIVE CENTER	+Insight INTELLECTUAL -Reasoning	+Truth HI'R INTELLEC' -Telepathy	+Perception EMOTIONAL -Sentimentality	+Love HI'R EMOTION' -Intuition	+Productive MOVING -Frenetic	+Beauty/Ecstasy HI'R MOVING -Desire	+Aware INSTINCTIVE -Mechanical
BODY TYPE	+Grandeur JUPITER -Overwhelming	+Agile MERCURY -Nervous	+Luminous LUNAR -Pallid	+Rugged SATURN -Gaunt	+Voluptuous VENUS -Sloppy	+Endurance MARS -Impulsive	+Radiant SOLAR -Ethereal
PERSPECTIVE (How the world looks)	+Laws, Rules, & Structures RULE-MAKING -Controlling Inflexible	+Philosophical, Wise, Mentoring TEACHING -Superiority Uninvolved	+Survival, Innocent SURVIVING -Ruthless	GURU	+Productive, Competent COMPETING -Cut-throat, Selfish	SPIRITUAL MASTER	+Insightful Teamwork RELATING -Confused Symbiotic
PERSPECTIVE LEVELS	Transition/ Creation; Self-karma, Plunge in.	New knowledge, Eccentricity	Examine new perspective; explore	Karmic completion; Intense and busy	Introspection; Adapt to change internally	Teaching; Share; Consolidate; Prepare for next stage	Emotions; Exemplifies stage
CHAKRA <i>Related Center</i>	ABDOMEN Sex, Vitality, Creativity <i>Higher Moving</i>	THROAT Self-expression Communicati'n <i>Intellectual</i>	HEART Compassion, Acceptance <i>Emotional</i>	CROWN Wisdom, Connectedness <i>Higher Emotional</i>	PLEXUS Power, Control, Competition <i>Moving</i>	ROOT Survival, Instinct, Past Life Info <i>Instinctive</i>	THIRD EYE Perceptivity, Intuition <i>Higher Intellect'l</i>

Introduction

This Chart (redrawn by myself) is the amalgamation of two Charts that can be found on Barbara Taylor's website, >www.itstime.com<. These Charts were created in the late 2000s. They have the note, "Adapted from Power Path Seminars (>www.powerpathseminars.com<)" at the bottom. This indicates that it is based on the work of José Stevens, with suggestions from the Michaels on how to adapt the Michaelian teachings to a mainstream audience. According to Taylor, she and Stevens have Student/Teacher and Teacher/Student Monads working in this lifetime. In other words, they teach each other and they learn from each other. This chapter is more about the changes and additions Taylor made to Stevens's two Chart versions reviewed in previous chapters, than about comparing and contrasting with other Charts. Comparing Taylor's version with Stevens's, we see that the form is basically the same, but there are some significant additions.

Commentary

1. Taylor titled the Chart The Personality Game Board rather than Overleaf Chart because Taylor is aiming for a mainstream readership, not specifically Michaelian students, and the word Overleaves is not in the general vocabulary, and when it is, it does not mean the same thing as is meant in the Michaelian teachings. Refer to Taylor's website for extensive explanation about the Personality Game, based as it is on the Overleaf System.
2. As usual, the Axial and Dialectic Attributes are arrayed along the top of the Chart. The four Axes of Expression — Inspiration — Action — Assimilation head up the columns. That sequence began with the *MFM* Chart and was copied by Stevens, and then Taylor. However, instead of the use of the words Ordinal and Exalted (or Cardinal), the explanatory words "Internal — Narrow Focus" and "External — Wide Focus" are used. Once again, this was no doubt done to avoid using here, for the general public, obscure words, familiar and understandable only to Michaelian students.
3. At the top of the columns, the numbers in parentheses — (2) (5) (1) (6) (3) (7) (4) — are the *MMFM* "Michael Math" sequence numbers that correlate with the Overleaves in the columns below them. They are scrambled out of numerical sequence because this Chart, like most others, is arranged to favor the juxtaposition of Dialectic Attributes (Ordinal — Exalted) rather than the Soul Age/Level sequence. Refer to Chapter 2C in Part Two, "Sequences of Overleaves" for further information.
4. The seven columns are headed with the seven colors of the rainbow. This is one of five Charts that use colors to demonstrate one type of ordering or another. (The other four Charts are from Varda Hasselmann, Terri Benning, Troy Tolley, and Philip Wittmeyer.) There are three types of color schemes that show up on these three Charts, and this one happens to be the Vibration Sequence. The Vibration Sequence was introduced into the Michaelian teachings in Stevens's book *TMH*, page 78. Refer to Chapter 2C in Part Two, "Sequences of Overleaves" for further information.
5. There are seven categories, Role to Body Type, listed along the left side of the Chart. Their sequence does not match that shown on any other Chart reviewed in this *History* book. A proposed rationale for ending this inconsistency is found in my book *The Tao of Personality*.
6. Taylor copied verbatim the names of the Overleaves and their Poles from Stevens's 1980s Chart #9. She did not adopt the changes that Stevens made later and that are shown in Chart #16.
7. There are explanatory parenthetical words or phrases under the name of each Overleaf. This is a helpful feature found on this and some other Overleaf Charts.
8. This Chart uses both Dragon and Obstacle for the Overleaf category that is usually called Chief Feature in the Michaelian teachings and on most Charts. Once again this is a reasonable change considering that the intended readership is outside the Michaelian teachings. The word Obstacle was used at the time of the revelation of these seven Overleaves when they were first listed by the Michaels on 27 February 1974, and Obstacle was also listed as an alternative in Chart #4 from the original Michaelian group. Stevens used the term Dragon in his book *Transforming Your Dragons*, published in 1994. Other than Ages, this is the only Overleaf category that Chart-makers have renamed, perhaps with good reason. The name Chief Feature was borrowed from the Gurdjieffian teaching, where the meaning is not only not quite the same as in the Michaelian teachings but is too obscure a label for a personality factor.
9. The third-from-bottom row, Perspective, is a substitute name for Soul Age. Here is another change in terminology that makes sense because of the change in intended readership. People who are not likely

to believe in reincarnation are also not likely to want to hear about Soul Age. It can even be difficult for some Michaelian students, who might get the feeling that their perceptions are denigrated just because they are mere Mature Souls. Thus, to circumvent reference to reincarnation, and to circumvent some of the potential sting of hierarchical considerations, the seven Soul Ages from Infant to Infinite have been renamed: Infant becomes Surviving; Baby becomes Rule-making; Young becomes Competing; Mature becomes Relating; Old becomes Teaching; Transcendental becomes Guru; Infinite becomes Spiritual Master. Refer to Taylor's website for further information about them. A discussion about the differences within the Michaelian teachings on this subject can be found in Chapter 4M in Part Four, "The Seven Soul Ages".

10. There is a double line in the table that separates Perspectives from the trait categories above it. This is to emphasize that the structural system is different on both sides of the double line; above the double line, the structure juxtaposes Cardinal and Ordinal in the Axes of Expression, Inspiration, and Action. Below the line, the time sequence of Soul Ages/Perspectives is scrambled because of the desire on the part of the Chart-maker to make the Attributes at the top of the columns apply all the way to the bottom of the Chart.
11. Besides being scrambled out of sequence per line #10, that the Perspectives have a sequential hierarchy (as is the case with Soul Age) is obscured by naming them this way rather than naming them Infant, Baby, and so on.
12. Poles for the Perspectives are included, and they are for the most part identical to the Stevens Chart #16. Hoodwin also proposes names for Poles of Ages, as does Wittmeyer. There are some differences among them, as one might expect from people who are independent and creative thinkers.
13. In the next-to-last row, in the category Perspective Levels, neither the names nor their Positive and Negative Poles are included on Taylor's Chart. Chapter 4K in Part Four, "The Names of the Levels" includes names for the Poles of the Levels. The sequence of the Levels, as in "First, Second" and so on, are not given here. Like Perspectives, the sequence of Perspective Levels is scrambled by adhering to the juxtaposition of Cardinal and Ordinal polarities in the three Axes: Expression, Inspiration, Action.
14. The bottom row of the Chart shows seven chakras. Above the Chakras row a double line is shown. This indicates that a different type of ordering exists between those categories above and below the double line. In other words, the progression from lowest chakra to highest chakra does not match the progression from youngest Age/Level to oldest Age Level. To my way of understanding, this is another scrambling of sequences that is misguided.
15. Notice also that the lowest row shows the Centers that are allegedly associated with the chakras in the same cell. Notice how this provides a disconnect with the Centers shown in the top division of the chart in four out of seven cases. This was done to accommodate Stevens's chakra/Center schema. One might reasonably ask if this is not a clue that Steven's chakra/Center correlations is also misguided.
16. The colors ascribed to the chakras (with their location names and descriptions shown), when arranged in the Vibration Sequence match the colors typically ascribed to those chakras in only three of the seven instances. This scrambling appears to be the result of Taylor ascribing the Michael Math numbers to the traditional chakra numbers while keeping the Stevens Vibration Sequence colors. Refer to Chapter 2C in Part Two, "Sequences of Overleaves" for a discussion of Stevens's Vibration Sequence, which scrambles the Roles with respect to any other sequence found in the Michaelian teachings. Refer to Chapter 4J in Part Four, "The Chakras" for a thorough discussion of that subject. There you will see that scrambling the sequence of Chakras and their commonly-associated colors is unnecessary.
17. It would take three different Chart layouts to actually make the three sequences shown on this Chart work right: 1) the Michael Math Sequence (top seven categories) with Dialectic Attributes juxtaposed; 2) alleged chakra sequence; 3) Soul Age (aka Perspective) sequence. Taylor had three divisions in her Charts to make this less confusing, but for me to have just one Taylor Chart, it was done with double lines separating the three sequences. Wittmeyer handles some of this by having two Overleaf Charts arranged in elegant ways. He handles the erroneous chakra/Center correlation by correcting it.
18. I did not make room for it in my redrawing, but on Taylor's website, there is an interesting addition on this Chart: the percentages of the population for each Overleaf. It is not made clear if these

percentages come directly from channeling or indirectly as the accumulation of data from hundreds of channeled personality profiles: ><http://itstime.com/gameboard.htm><

Concluding Remarks

In comparing this Chart to others reviewed in this series, it can be said that the two main contributions that Taylor has made are: 1) extending the Overleaf System to a “mainstream” readership; and, 2) adding population percentages for each of the Overleaves.





Chart #18

STEVE "MATURE SCHOLAR" (2007 and 2009)

	+Investiture INSPIRATION –Misappropriation		+Declaration EXPRESSION –Distortion		+Deliverance ACTION –Incitement		+Crystallization ASSIMILATION –Experimentat'n
	+Lucidity CARDINAL –Activity	+Responsiveness ORDINAL –Passivity	+Lucidity CARDINAL –Activity	+Responsiveness ORDINAL –Passivity	+Lucidity CARDINAL –Activity	+Responsiveness ORDINAL –Passivity	NEUTRAL
LEVEL	+Harmony SIX –Connection	+Purpose ONE –Simplicity	+Expansion FIVE –Adventure	+Stability TWO –Balance	+Inculcation SEVEN –Eclecticism	+Enterprise THREE –Versatility	+Consolidation FOUR –Achievement
AGE	ASTRAL	INFANT	OLD	BABY	CAUSAL	YOUNG	MATURE
Activity:	<i>Cadence Reunion</i>	<i>Basic Survival</i>	<i>Being</i>	<i>Correct Conduct</i>	<i>Entity Reunion</i>	<i>Accomplishing</i>	<i>Perceiving</i>
Issues	+Cohesion	+Experience	+Substantiation	+Acculturation	+Consummation	+Intention	+Cognizance
Faced in	INTEGRATING	EXISTING	BEING	IDENTIFYING	UNIFYING	DEFINING	PERCEIVING
Cycle:	–Manipulation	–Apathy	–Self-envelopment	–Subsumation	–Prescriptivation	–Judgmentalizat'	–Ratiocination
Cycle	+Reciprocity	+Development	+Beneficiality	+Improvement	+Merit	+Achievement	+Accessibility
Forté:	FLEXIBILITY	THEORY	INTERACTION	PRACTICE	INTEGRATION	INITIATION	EXPERTISE
	–Experimentation	–Pap	–Delivery	–Rote	–Prescriptiveness	–Recognition	–Grandiosity
ROLE	+Compassion PRIEST (8%) –Zeal	+Service SLAVE (24%) –Bondage	+Expression SAGE (10%) –Oration	+Creation ARTISAN (22%) –Deception	+Mastery KING (4%) –Tyranny	+Persuasion WARRIOR (17%) –Coercion	+Knowledge SCHOLAR (14%) –Theory
Focus:	<i>Higher Ideal</i>	<i>Common Good</i>	<i>Communication</i>	<i>Structure</i>	<i>Mandates</i>	<i>Accomplishment</i>	<i>Comprehension</i>
WorldView:	<i>Congregation</i>	<i>Honored Guests</i>	<i>Audience</i>	<i>Model</i>	<i>Realm</i>	<i>Frontier to Tame</i>	<i>Objects of Study</i>
Seeks:	Religious	Civic Citations	Casting	Structural	Suzerainty	Campaign	Academic
Sense:	Hierarchies		Advancement	Awards		Ribbons	Degrees
	<i>Orientation</i>	<i>Touch</i>	<i>Taste/Smell</i>	<i>Balance</i>	<i>Relationality</i>	<i>Hearing</i>	<i>Sight</i>
GOAL	+Comprehension GROWTH –Confusion	+Atavism RETARDATION –Withdrawal	+Agape ACCEPTANCE –Ingratiation	+Discrimination REJECTION –Prejudice	+Leadership DOMINANCE –Dictatorship	+Devotion SUBMISSION –Subservience	+Suspension STAGNATION –Inertia
MODE	+Self-Actualization PASSION –Identification	+Restraint REPRESSION –Inhibition	+Authority POWER –Oppression	+Deliberation CAUTION –Phobia	+Dynamism AGGRESSION –Belligerence	+Persistence PERSEVERANCE –Immutability	+Clarity OBSERVATION –Surveillance
ATTITUDE	+Verification SPIRITUALIST –Faith	+Tranquility STOIC –Resignation	+Coalescence IDEALIST –Abstraction	+Investigation SKEPTIC –Suspicion	+Perception REALIST –Supposition	+Contradiction CYNIC –Denigration	+Practical PRAGMATIST –Dogmatic
CENTER	+Empathy HIGHER EMOTIONAL –Intuition	+Sensibility EMOTIONAL –Sentimentality	+Integration HIGHER INTELLECTUAL –Telepathy	+Thought INTELLECTUAL –Reason	+Enduring MOVING –Energetic	+Amoral SEXUAL –Erotic	+Atomic INSTINCTIVE –Anatomic

	+Investiture INSPIRATION –Misappropriation		+Declaration EXPRESSION –Distortion		+Deliverance ACTION –Incitement		+Crystallization ASSIMILATION –Experimentat'n
	+Lucidity CARDINAL –Activity	+Responsiveness ORDINAL –Passivity	+Lucidity CARDINAL –Activity	+Responsiveness ORDINAL –Passivity	+Lucidity CARDINAL –Activity	+Responsiveness ORDINAL –Passivity	NEUTRAL
CHIEF FEATURE <i>Fear of:</i> <i>Collects:</i>	+Pride ARROGANCE –Vanity <i>Vulnerability</i> <i>Embarrassments</i>	+Humility SELF- DEPRECIATION –Abasement <i>Inadequacy</i> <i>Faux Pas</i>	+Egotism GREED –Voraciousness <i>Loss or want</i> <i>Losses</i>	+Sacrifice SELF- DESTRUCTION –Immolation <i>Loss of Control</i> <i>Malfunctions</i>	+Audacity IMPATIENCE –Intolerance <i>Missing out</i> <i>Disappointments</i>	+Selflessness MARTYRDOM –Mortification <i>Worthlessness</i> <i>Derisions</i>	+Determination STUBBORNNESS –Obstinacy <i>New situations</i> <i>Disasters</i>
BODY TYPE	+Rugged SATURN –Gaunt	+Luminous LUNAR –Pallid	+Agile MERCURY –Frenetic	+Grandeur JUPITER –Elephantine	+Wiry MARS –Muscle-bound	+Voluptuous VENUS –Obese	+Radiant SOLAR –Ethereal
INTERNAL MONAD	+Catharsis PREPARE EXIT –Capitulation	+Vitality BIRTH –Life	+Appreciation LIFE REVIEW –Evaluation	+Identity EGO RECOGN'N –Solipsism	+Transcendence EXIT THE LIFE –Fatalism	+Differentiation OUT OF NEST –Separation	+Self-realization MID-LIFE CRISIS –Acquiescence
CHAKRA COLOR	ALL PSYCHOLO- GICAL COLORS	RED AND VIOLET	TURQUOISE TO BLUE	RED AND ORANGE	ALL IMPOSSIBLE & POSSIBLE CLR	YELLOW-GOLD YELLOW-GREEN	GREEN TO TURQUOISE
ELEMENT	GRAVITY (tidal forces)	SOLID (earth)	SUN'S CORONA (electricity)	LIQUID (water)	MATTER–ANTI- MATTER FLIP	PLASMA (fire combustion)	GAS (air)
CONFLICT	WAR	DISAGREEMENT	REGIONAL DISPUTES	AGGRAVATION	ANNIHILATION	CIVIL DISPUTES	CRIMINAL DISPUTES
LOVE	ALTRUISM	NURTURING	COMPREHENS'I'N	ALLIANCE	AGAPE	RECIPROCITY	APPRECIATION

Introduction

This Chart is an amalgamation of two Charts created by a member of the Yarbrow group who never revealed his last name on a public-facing website. One of the Charts was dated October 2007 and the other was dated August 2009. Preferring to remain anonymous, he called himself “Steve” and “Mature Scholar.” His two Charts were posted on a Yahoo group list named >messagesfrommichael@yahoo.com<, which was active for over three years, from 2007 to 2010, but is now defunct. One can see there is a lot of interesting information on this Chart that has not appeared on any previous Chart.

Commentary

1. In the first row, the Axes along the top of the sheet are ordered according to the first part of the Michael Math Sequence first published in *More Messages from Michael*, pages 188 to 192: Inspiration — Expression — Action — Assimilation. Refer to Chapter 2C in Part Two, “Sequences of Overleaves” for comparison of the Michael Math Sequence with other sequences. Refer to my book *The Tao of Cosmogony* for more information about the Michael Math Sequence and its limitations.
2. The Axial Attributes (Inspiration — Expression — Action — Assimilation) show Positive and Negative Poles. No other Overleaf Chart reviewed in this series provides them. I have not been able to make sense of them; what about you?
3. In the second row, the Positive and Negative Poles of Cardinality and Ordinality were not actually shown on either of Steve’s Charts, but page 29 of *MMFM* provided them and it seemed appropriate to add them to my redrawing of his Charts.
4. The third row, Levels, shows the Level numbers and the names of Poles that were first given in *MMFM*. This is another Chart that favors juxtaposing the Dialectic Attributes (Cardinal and Ordinal), which results in the numbers of the Levels being out of numerical sequence.

5. The numbers of the Levels are correlated to the Septenarian Attributes according to the Michael Math Sequence. That is, Level One is Attributed Ordinal Inspiration, Level Two is Ordinal Expression, Level Three is Ordinal Action, and so on. Note that the so-called “Mid-Cycle” is not shown between the third and fourth Levels; it was shown on Chart #8 based on information found in Yarbro’s book *More Messages from Michael*. The Mid-Cycle is discussed in detail in Chapter 4L in Part Four, “The Mid-Cycle Discrepancy”.
6. In the fourth row, the sixth and seventh Soul Ages are Astral and Causal rather than Transcendental and Infinite as shown on many Overleaf Charts. This is appropriate because Transcendental and Infinite souls are not generally considered to be a part of the Soul Age progression. This is discussed in detail in Chapter 4M in Part Four, “The Seven Soul Ages”.
7. In the same boxes with the names of the Soul Ages one can find descriptions and characteristics that have not been published in any of Yarbro’s four books on the Michaelian teachings. Some of the words are very unusual constructions, though within the rules for the inflection or derivation of English words. No Poles for the Ages themselves are shown, but the names of the Issues and the Fortes of the Ages seem to serve that purpose.
8. The fifth row shows the seven Roles, with percentage of the world population for each Role conveniently indicated.
9. In the same boxes with the names of the Roles are four characteristics that apply to them; namely: Focus, WorldView, Seeks, and Sense. Some of this information can be found in Yarbro’s published books and some of it is new to the world outside the Yarbro group.
10. The Chart shows Goal — Mode — Attitude — Center — Chief Feature in the same sequence as originally given in *MFM*. However, Steve’s two Charts did not follow this sequence, nor did they follow the same sequence as each other. Only Wittmeyer has a logical (Dialectic) and a mathematical (Axial) rationale for sequencing the Overleaf categories, and this is presented in my book *The Tao of Personality*.
11. The Yarbro group has not reverted to the original revelation and the mainstream view that the Moving Center is a lower Center and the Sexual Center (by whatever name you call it) is a higher Center. Refer to Chapter 4H in Part Four, “The Action Centers”, for a thorough discussion of that discrepancy within the Michaelian teachings community.
12. In the same boxes with the names of the Chief Feature we find a couple of lines of explanatory information about them; namely: “Fear of” and “Collects”. This information about Fears can also be found in *MMFM*, pages 38–40, and it has also shown up on the Heideman #10, Hasselmann #14, and Hoodwin #15 Charts.
13. This Chart is the first time Body Types are named in any material that has come from the closed Yarbro group into the open Michaelian teachings community. The names of the Poles are those given to the original Michaelian group, not the names used by Stevens and subsequently by others; refer to the chapters on Charts #3 and #9. This means that Steve had access to the original Michaelian group transcriptions, or access to someone who had access to the original Michaelian group transcriptions, probably Yarbro. This Chart correlates the Body Types with the same Roles as Stevens did, rather than the correlation made by some others. Refer to Chapter 4D in Part Four, “Body Types”, for a through discussion of this subject and its numerous divergences of opinion regarding how to fit the Body Types into the Overleaf Chart.
14. The Negative Pole of Artisan is given as –Deception, which also came from the original Michaelian group, but which was not used in *MFM* or *MMFM*, but was by other Chart makers.
15. The Poles of the Pragmatist Attitude are given in their adjective form rather than the original original Michaelian group and *MFM* noun form. The Negative Pole of the Greed Chief Feature is given as –Voraciousness rather than the original original Michaelian group and *MFM* –Voracity. One wonders if these were intentional or the result of a “brain fart”. Otherwise the names and Poles of Overleaves are the same as those given in *MFM*.
16. The seven Internal Monads, aka Life-Stages, are named on this Chart, along with their Negative and Positive Poles. The Monads are out of chronological sequence for the same reason that the Ages and Levels are out of chronological sequence: refer to #4 above. This information was made public in an Overleaf chart in 2009, but we do not know when it was originally channeled, probably by a member

of the Yarbros contingent of the larger Michaelian teachings community. Victoria Marina-Tompkins, who was at one time affiliated with the Yarbros contingent, published a book on the Internal Monads, *Spiritual Turning Points*, and she revealed the Poles of the Monads in that book, published in 2011.

17. Chakra colors also have a row dedicated to them, but they are almost entirely different from everyone else who assigns colors to Michaelian septenaries; refer to Chapter 4P in Part Four for a discussion of “Color Assignments”. The chakras themselves and their location on the body and other characteristics are not named or described here. However, refer to Chapter 4J in Part Four, “The Seven Chakras” for thorough discussions of this subject.
18. There is a row dedicated to “Elements.” What this is about is perhaps known only to the members of the closed Yarbros group.
19. The last two rows on the Chart, Conflict and Love, were not actually on either of Steve’s Charts. However, the names shown are found in Yarbros’s 1988 book, *Michael’s People*, pages 54–57. These two rows are scrambled because they are placed to conform to the Dialectic Attributes rather than their natural chronological sequence. They would make more sense if they were arranged in ascending order, as would three other categories: Levels and Ages and Internal Monads. Rather than confusingly show these two types of structure on one Chart, for his own Charting of traits Wittmeyer chose to create two Charts.
20. Four times there is a repetition of the same word in two or three different columns on the Chart (which would normally signify different natures) and there is no discernible pattern to the ambiguity. This happens with Reciprocity, Experimentation, Integration, and Achievement. In other cases, words have been given unusual forms. For instance: Subsumation, Prescriptivation, Self-envelopement, Judgmentalization, and Prescriptiveness. Perhaps these irregularities underscore the difficulty of finding just the right word for some names of some components of the Overleaf System. The repetition of words and the invention of words could also indicate that this offering is primitive and preliminary; maybe it needs more work if it were ever to reach a mature formulation. Not that there is anything wrong with that; maturity and optimization of conceptualization is something that many of us aspire to.

Concluding Remarks

This Chart has a lot more information than the typical Overleaf Chart, and consequently it is in need of a lot of explanation that is not contained on the Chart itself. My hope is that the information generated by the closed Yarbros group will eventually be released to the public.





Chart #19

TERRI BENNING (2009)

	INSPIRATION		EXPRESSION		ACTION		ASSIMILATION
	<i>Ordinal</i>	<i>Exalted</i>	<i>Ordinal</i>	<i>Exalted</i>	<i>Ordinal</i>	<i>Exalted</i>	<i>Neutral</i>
MICHAEL MATH	ONE	SIX	TWO	FIVE	THREE	SEVEN	FOUR
ROLE <i>Affirmation</i> <i>Path of:</i> <i>Attribute:</i> <i>Law of:</i>	+Service SERVER -Bondage <i>I love!</i> <i>Purpose</i> <i>Service</i> <i>Dharma</i>	+Compassion PRIEST -Zeal <i>I see!</i> <i>Oneness</i> <i>Compassion</i> <i>One</i>	+Creation ARTISAN -Artifice <i>I create!</i> <i>Beauty</i> <i>Creativity</i> <i>Attraction</i>	+Disseminat'n SAGE -Verbosity <i>I speak!</i> <i>Truth</i> <i>Wisdom</i> <i>Thought</i>	+Persuasion WARRIOR -Coercion <i>I act!</i> <i>Choice</i> <i>Will/Intention</i> <i>Manifestation</i>	+Mastery KING -Tyranny <i>I know!</i> <i>Love</i> <i>Love</i> <i>Agape</i>	+Knowledge SCHOLAR -Theory <i>I am!</i> <i>Energy</i> <i>Transcendence</i> <i>Karma</i>
GOAL	+Simplification REEVALUATION -Withdrawal	+Comprehension GROWTH -Confusion	+Discernment DISCRIMINATION -Rejection	+Agape ACCEPTANCE -Ingratiation	+Devotion SUBMISSION -Subservience	+Leadership DOMINANCE -Dictatorship	+Free-Flowing RELAXATION -Inertia
MODE	+Restraint RESERVED -Inhibition	+Actualization PASSION -Identification	+Deliberation CAUTION -Phobia	+Authority POWER -Oppression	+Persistence PERSEVERANCE -Immutability	+Dynamism AGGRESSION -Belligerence	+Clarity OBSERVATION -Surveillance
ATTITUDE	+Tranquility STOIC -Resignation	+Verification SPIRITUALIST -Belief	+Investigation SKEPTIC -Suspicion	+Coalescence IDEALIST -Naiveté	+Contradiction CYNIC -Denigration	+Perception REALIST -Supposition	+Practicality PRAGMATIST -Dogma
CENTER	+Sensibility EMOTIONAL -Sentimentality	+Love HIGHER EMOTIONAL -Empathy	+Thought INTELLECTUAL -Reason	+Insight HIGHER INTELLECT'L -Telepathy	+Productive MOVING -Frenetic	+Integration HIGHER MOVING -Erotic	+Natural INSTINCTIVE -Mechanical
DRAGON <i>Fear of:</i>	+Humility SELF-DEPRECAT' -Abasement <i>Not being enough</i>	+Pride ARROGANCE -Vanity <i>Vulnerability</i>	+Self-sacrifice SELF-DESTRUCT' -Immolation <i>Loss of control</i>	+Egotism GREED -Voracity <i>Loss or want</i>	+Selflessness MARTYRDOM -Victimization <i>Worthlessness</i>	+Audacity IMPATIENCE -Intolerance <i>Missing Something</i>	+Determination STUBBORNNESS -Obstinacy <i>Change</i>
BODY TYPE	+Luminous LUNAR -Pallid	+Rugged SATURN -Gaunt	+Grandeur JUPITER -Overwhelming	+Agile MERCURY -Nervous	+Voluptuous VENUS -Sloppy	+Endurance MARTIAL -Impulsive	+Radiant SOLAR -Ethereal
CHAKRA*	HEART	BROW	NAVEL	THROAT	PLEXUS	CROWN	ROOT
COLOR*	GREEN	INDIGO	ORANGE	BLUE	YELLOW	VIOLET	RED
PLANE	PHYSICAL	BUDDHAIC	ASTRAL	MENTAL	CAUSAL	MESSIANIC	AKASHIC

* Refer to Note #10 below for an explanation of the correlation of Chakras and Colors and Overleaves.

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained.

Terri Benning is a Michaelian channel and teacher of long standing. She lives in the Bay Area where the Michaelian teachings originated. One can see and download a copy of Benning's version of the Overleaf Chart, dated 2020, from her website michaelmosaics.com/michaelteachings.html. It is not suitable for reproduction here, so it was redrawn. Since the columns are colored to correlate with the colors of the chakras, which are correlated with the Roles, it was not suitable for reproduction as it stood. The three bottom rows, Chakra, Color, and Plane, plus the four additional horizontal rows in the Role category, are not shown on her downloadable Chart, but they have been added to this one, based on information shown on her website.

Commentary

1. The top line shows the Axial Attributes according to the Ordinal triad of Yarbro's "Michael Math" sequence: Inspiration — Expression — Action. Presumably Benning chose this pattern intentionally as an acknowledgment of Yarbro's contribution; it was also used by Heideman, *Michael: the Basic Teachings* authors, and Hoodwin. Other sequences were chosen by other Chart makers, for a reason known only to them. This is one of the chaotic elements in the structure of the various Overleaf Charts. My book *The Tao of Personality* presents a rationale for a particular order in the Axial Attributes.
2. One very obvious clue that Benning used the Yarbro books in constructing her Chart appears in the second row, which is actually labeled Michael Math. The numbers along the row are taken from the "Michael Math" chapter of *More Messages from Michael (MMFM)*. In that chapter of that book, number One was associated with Ordinal Inspiration and Server, Two with Ordinal Expression, Three with Ordinal Action, and so on.
3. For the Dialectic Attributes, Benning used the terms Ordinal and Exalted, the original Michaelian group and *MFM* terms still used by many others, rather than Ordinal and Cardinal, the terms introduced by Yarbro in *MMFM* and followed by many others.
4. The sequence of Overleaf categories down the left-hand column is the same as that given in *Messages from Michael (MFM)*. This and the use of Michael Math is good evidence that Benning was indebted to the Yarbro books for her Chart.
5. Benning has several Charts on her website, and one of them shows four attributes for each Role. These have been added to this Chart for purposes of comparison.
6. Benning added Body Types to the bottom of the Chart, something Yarbro did not pay attention to. The names of the Poles given are the same as those used by Stevens originally and later adopted by Cocconi and to some extent by Hoodwin. Some of these names are not the same as given to the Poles originally by the original Michaelian group. Benning does not add the three outer planets to the Body Types such as are shown on Chart #11 from *Michael: the Basic Teachings*, or as Cocconi did, as shown in Chart #13.
7. Benning may have based the structure of her Chart on Yarbro, but names of Overleaves and their Poles that are different from Yarbro are copied from non-Yarbro Charts; that is, the Charts of those in the Bay Area who published Charts. For instance: (Sage) +Dissemination; (Reevaluation) +Simplification; (Discrimination) +Discernment and –Rejection; (Relaxation) +Free-flowing; (Reserved); (Spiritualist) –Belief; (Idealist) –Naiveté; (Higher Emotional) +Love and –Empathy; (Higher Intellectual) +Insight; (Moving) +Productive and –Frenetic; (Higher Moving) +Integration; (Instinctive) +Natural; (Martyrdom) –Victimization. There are no new names among them.
8. Benning used the word Dragon instead of the original Chief Feature or another alternative from the original Michaelian group itself, namely Obstacle. José Stevens wrote an entire book, *Transforming Your Dragons* (1994), about this Overleaf category.
9. In the Dragon category Benning added a line of text, phrases for the basic fear expressed by each Dragon. Heideman did the same thing in her version of the Chart. This information is taken from *MMFM*, pages 38–40.
10. The third-to-last and the second-to-last rows show a correlation of colors and chakras. This information is taken from her web page, <http://michaelmosaics.com/sevens/7sacredcenters.html>,

which is dedicated to an explanation and correlation of the chakras and colors. That color–chakra correlation is per the modern Western esoteric schema; this is what I showed on the Chart above. On another web page she shows Roles and Centers along with the chakras and colors shown in a table, ><http://michaelmosaics.com/sevens/essentials/sevens.html><, using the same color schema from red to violet. However, on that same web page there is another table that shows the Roles and six Overleaves without Centers, but it switches Server with Scholar in the sequence from red to violet, creating a self-contradiction. As early as the original Michaelian group, attempts have been made by Michaelian students to correlate the seven chakras with the Overleaves, particularly the Centers. Benning’s correlations differ in some respects from all other sources. Refer to Chapter 1C in Part One and Chapter 4J in Part Four for a discussion of chakras and colors and correlations with Overleaves. Refer to Chapter 4P in Part Four, “Color Assignments”, for a discussion of discrepancies among Michaelian sources.

11. The last row on the Chart, Planes, shows the same names found elsewhere in the Michaelian teaching, but, in the Ordinal triad of planes, she miscorrelated them, assuming that the Michael Math Sequence applied, rather than the Natural Sequence. For a discussion of this subject, refer to Chapter 1A in Part One and Chapter 4E in Part Four, “The Seven Planes”.
12. There is nothing on this Chart about Soul Ages or the Levels within Soul Ages or the Internal Monads, aka Life-Stages. Nor could I find anything on her website about those subjects. As we have seen with previous Charts, it can be awkward and confusing to show stages of development on the same Chart that shows the Dialectic Attributes juxtaposed, and the Axial Attributes in various sequences. This awkwardness and confusion is avoided in Wittmeyer’s two Charts, as we see further on.

Concluding Remarks

There is nothing really new to be found with this particular Overleaf Chart. So far as I can tell, Benning simply chose the components from other Charts that seemed to work best for her.





Chart #20

PERSONESSENCE (2011)

Personessence™ Profile System									
AXIS	EXPRESSION			INSPIRATION			ACTION		ASSIMILATION
FOCUS	<i>Narrow</i>	<i>Wide</i>		<i>Narrow</i>	<i>Wide</i>		<i>Narrow</i>	<i>Wide</i>	
ROLE (Archetype)	+creation ARTISAN -self-deception	+disseminat'n SAGE -verbosity	+service SERVER -bondage	+compassion PRIEST -zeal	+persuasion WARRIOR -coercion	+mastery KING -tyranny	+knowledge SCHOLAR -theory		
GOAL	+sophistication DISCRIMINATION -rejection	+agape ACCEPTANCE -ingratiation	+simplicity ABBREVIATION -withdrawal	+evolution GROWTH -confusion	+devotion SUBMISSION -exploited	+leadership DOMINANCE -dictatorship	+free-Flowing RELAXATION -inertia		
MODE	+deliberation CAUTION -phobia	+authority POWER -oppression	+restraint RESERVED -inhibition	+self-actualiz' PASSION -identification	+persistence PERSEVERANCE -unchanging	+dynamism AGGRESSION -belligerence	+clarity OBSERVATION -surveillance		
ATTITUDE	+investigation SKEPTIC -suspicion	+coalescence IDEALIST -naiveté	+tranquility STOIC -resignation	+verification SPIRITUALIST -beliefs	+contradiction CYNIC -denigration	+objectivity REALIST -subjectivity	+efficiency PRAGMATIST -dogma		
OBSTACLE (Dragon)	+sacrifice SELF-DESTRUCT'N -suicide	+appetite GREED -voracity	+humility SELF-DEPRECAT'N -abasement	+pride ARROGANCE -vanity	+selflessness MARTYRDOM -victimization	+daring IMPATIENCE -intolerance	+determination STUBBORNNESS -obstinacy		
CENTER (Primary Communi- cation Style)	+insight INTELLECTUAL -rationalize	Higher Intellectual	+perception EMOTIONAL -sentimentality	Higher Emotional	+productive MOVING -frenetic	Higher Moving	+automatic INSTINCTIVE -impulse		
NEEDS	+trust SECURITY -fear	+presence ADVENTURE -drama	+independence FREEDOM -fear of commitment	+give & receive EXCHANGE -slander, gossip	+authority POWER -authoritarian	+prosperity EXPANSION -indiscrimi- nate growth	+open, friendly ACCEPTANCE -manipulative	+sharing COMMUNION - indiscriminate contact	+creation EXPRESSION -narcissism, lies
PERCEPTION (Values)	+survive SURVIVAL ORIENTED -destroy	+structured RULE ORIENTED -inflexible	+competitive SUCCESS ORIENTED -selfish	+insightful RELATIONSHIP ORIENTED -confused	+wise PHILOSOPHICALLY ORIENTED -uninvolved				

Introduction

The Chart shown above is a redrawing of the actual Chart, with all of the information of the original retained.

This Chart came from José Stevens's ebook, *Personessence*, published in 2011. This book is available from the website, ><http://www.josestevens.com/personessence.php><. My discussion here is more about the changes Stevens made to his own two previously published Charts than comparing and contrasting with the Charts of

others. Comparing this version with Stevens's previous versions, Charts #9 and #16, we see that the form is basically the same. Some of the changes were motivated by the fact that Stevens focuses some of his educational work toward a mainstream readership, rather than just Michaelian students. Whereas his first Chart, #9, was intended for Michaelian students, this particular Chart #20, and his previous one, #16, are not.

Commentary

1. This Chart is titled Personessence Profile System rather than Overleaf Chart, a change from the 1980s nomenclature. No doubt this is because in his newer book Stevens was writing for a non-Michaelian student readership, and the word Overleaves is not in the general vocabulary.
2. The top line is labeled Axis and the familiar Axial Attributes are shown in this order: Expression — Inspiration — Action — Assimilation. This sequence originally appeared in *MFM* but some other sequences have also been used on other Charts examined in this chapter. Usually the sequence is Inspiration — Expression — Action — Assimilation, which is reminiscent of the Michael Math Sequence in the Ordinal triad (Server — Artisan — Warrior). In no version of his Overleaf Charts did Stevens use the latter sequence; he always used the former sequence. I have been unable to find evidence that Stevens adopted the Michael Math sequence anywhere in his expositions on the Overleaf system, but I could have missed something.
3. The second line is labeled Focus, and the words that head up the seven columns are obviously meant to be a substitute for the Dialectic Attributes as originally given. Whereas Stevens used the words Exalted and Cardinal in his earlier versions, here he uses the word Wide, and Ordinal becomes Narrow. The Dialectic Attribute words are unfamiliar and meaningless to other than Michaelian students, so it was expedient to use words that have meaning to the intended readership, non-students of the Michael teaching. However, Wide and Narrow, and the parallel terms he used in his book *Taming Your Dragons*, namely Fat and Skinny (Dragons), only begin to express the meaning contained in the concepts of Cardinal and Ordinal. This terminology and the concept behind it is discussed at length in my book *The Tao of Personality*.
4. This Chart is far more similar to Stevens's Chart #16 dated 2002 than to Chart #9 from the 1980s. This makes sense because the intended audience of the latter two is the same, namely a mainstream population, not Michaelian students.
5. The order of the list of Overleaf Categories down the left hand column is identical to Stevens's Chart #16, except for the Nine Needs listed near the bottom, separated from the main body to show that they are not part of the Overleaf System. There is no attempt to correlate them with the Overleaves, so they have no Axial + Dialectic = Septenarian Attributes. These Nine Needs do not appear on any other Overleaf Chart that is reviewed in this series of chapters. Because they are not a part of the Overleaf System, they are not reviewed in this *History* book; refer to other resources in the Michaelian teachings community for more information about them.
6. The explanatory word (Archetype) is found under the word Role. The archetypal nature of Role is generally understood by students of this personality system, but the word appears on no other Chart reviewed in this *History* book. Occasionally some student comes along and wants to change the names of Roles from these traditional and historical "archetypes", but it has never gained traction in the Michaelian communities as a whole. Only Slave has made the transition to Server in most communities.
7. Two names of Overleaves are changed from Chart #16, namely: Re-evaluation becomes Abbreviation, and Reserve becomes Reserved. Twelve names of Poles were changed from Chart # 16, namely: (Artisan) +Creativity becomes +Creation; (Sage) +Communication becomes +Dissemination; (Acceptance) Unconditional Love becomes Agape; (Passion) +Self-realization becomes +Self-actualization; (Perseverance) –Inflexible becomes –Unchanging; (Spiritualist) –Dogma becomes –Beliefs; (Pragmatist) Practical becomes +Efficiency and –Opportunist becomes –Dogma; (Greed) –Insatiability becomes –Voracity; (Intellectual) –Reasoning becomes –Rationalize; (Instinctive) +Aware becomes +Automatic and –Automatic becomes –Impulse. There was no reason to change these names for the sake of a non-Michaelian-student readership, so perhaps these changes reflect an evolution in his understanding. There appears to be no end in sight to the endeavor and aspiration to find just the

right name for the traits and their Poles; refer to Chapter 24 at the end of this Part for a tabulation of these attempts at the time of this writing.

8. Eight categories are listed along the left side on both Charts: Role — Goal — Mode — Attitude — Obstacle — Center — Needs — Perception. As usual, there is no apparent attempt to group them in a meaningful pattern, and as usual the order is inconsistent with most of the other Charts. My preference is shown on my Charts further on, and a rationale for a pattern is presented in my book *The Tao of Personality*.
9. The category of Levels is not included on any of Stevens's Charts, and Body Types are shown only on the 1980s Chart, which was intended for Michaelian students. It makes sense not to include Body Types among a collection of personality traits. Even though Level does pertain to personality traits, the concept of Level is difficult to explain outside of the context of Soul Age and reincarnation, so it makes sense to leave it off of a Chart intended for mainstream readership.
10. What is called Chief Feature in Stevens's 1980s Chart is called both Obstacle and (Dragon) in this later version. We saw the word Obstacle at the time of the revelation of these seven Overleaves when they were first given to the original Michaelian group, and Obstacle was also listed as an alternative in Chart #4 from the original Michaelian group. Stevens used the other term Dragon in his book *Transforming Your Dragons*, published in 1994. Other than Age, this is the only Overleaf category that people have wanted to rename, and it is especially necessary to do it for a readership that does not know the history of the term Chief Feature in the Gurdjieff and Michaelian teachings.
11. Notice the last horizontal line, Perception. This differs slightly from the previous Chart, where it is named Perspective. Elsewhere in the Michaelian teachings these are called Soul Ages. Stevens focuses a lot of his teaching enterprises toward non-metaphysically minded persons, so the former name works better than the latter for them. Most are not likely to be open to the idea of reincarnation, so such names as Baby Soul and Old Soul are better avoided. The word (Values) below Perception adds a layer of explanation not found on any other Chart.
12. On neither this Chart nor the previous one where Perspectives/Perceptions are found does Stevens correlate them with the other Overleaves, which would give them Dialectic + Axial = Septenarian Attributes. Other Charts do make a correlation, and this is discussed in my book *The Tao of Personality*.
13. Stevens proposes names for Positive and Negative Poles of the five Perspectives, aka Soul Ages, but some of these are different from his earlier Chart. Thus, (Infant) –Ruthless becomes –Destroy; (Young) Competing becomes Success Oriented; +Competent becomes +Competitive; (Old) –Detached becomes –Uninvolved. Other Chart-makers have proposed names for the Poles, and these are discussed in Chapter 4M in Part Four, "The Seven Soul Ages".
14. In his book *Transforming Your Dragons*, Stevens lists and describes seven stages of human development or maturity rather than five as shown here. There he names them: Infant, Toddler, Child, Adolescent, Adult, Elder, and Master. People in the last two stages are not called Transcendental or Infinite Souls, nor Astral or Causal souls, as shown on other Charts. These and other differences in this category are discussed in Chapter 4M in Part Four, "The Seven Soul Ages".
15. The Nine Needs as personality factors were either originated by Stevens or brought by him into the Michaelian teachings, as well as into his Personessence system. Because there are nine of them, they do not fit within the Overleaf System, which is based on the number seven. Furthermore, some of the names are identical or very similar to names of Overleaves or their Poles. For these reasons, there is no chapter explaining them in this *History* book; please refer to other Michaelian teachings resources, books, and websites.
16. Refer to Chapter 4F in Part Four, "The Instinctive Center". It is one of the favorite targets for changing the names of the Poles, because the meaning of the names originally given, +Atomic and –Anatomic, is obscure.
17. The phrase Primary Communication Style is found under the word Center. One might need to read his *Personessence* book to understand what Stevens's intention is. It might be different from or supplemental to the usual understanding.
18. The names of the three higher Centers are shown differently here from what is on any other Chart. The text is not capitalized as the other Overleaf names, and no Poles are shown. Perhaps this is a way of depicting the Gurdjieffian and original Michaelian group doctrine that the higher Centers are

allegedly not an ordinary human experience. This doctrine is explored in Chapter 4G in Part Four, “The Higher Centers”.

Concluding Remarks

This Chart makes a few interesting changes to Stevens’s previous Charts. Most of these are name changes rather than structural changes, and the name changes are appropriate for a non-Michaelian student readership. As with most other Charts, there is a minor mixture of nouns and adjectives in the names and description of the Poles.





Chart #21

TROY TOLLEY (~2012)

	INSPIRATION		EXPRESSION		ACTION		ASSIMILATION
	ORDINAL	EXALTED	ORDINAL	EXALTED	ORDINAL	EXALTED	NEUTRAL
QUALITY	ONENESS	SIXNESS	TWONESS	FIVENESS	THREENESS	SEVENNESS	FOURNESS
COLOR	RED	INDIGO	ORANGE	BLUE	YELLOW	VIOLET	GREEN
ROLE	+Service SERVER -Bondage	+Compassion PRIEST -Zealous	+Creation ARTISAN -Delusion	+Dissemination SAGE -Oration	+Persuasion WARRIOR -Coercion	+Mastery KING -Tyranny	+Knowledge SCHOLAR -Theory
GOAL (action)	+Simplicity REEVALUATI'N -Withdrawal	+Evolution GROWTH -Confusion	+Sophistication DISCRIMINAT'N -Rejection	+Agape ACCEPTANCE -Ingratiation	+Devotion SUBMISSION -Subservience	+Leadership DOMINANCE -Dictatorship	+Freedom RELAXATION -Inertia
MODE (inspiration)	+Restraint RESERVE -Inhibition	+Self-Actualizatr PASSION -Identification	+Deliberation CAUTION -Phobia	+Authority POWER -Oppression	+Persistence PERSEVERANCE -Unchanging	+Dynamism AGGRESSION -Belligerence	+Clarity OBSERVATION -Surveillance
ATTITUDE (expression)	+Tranquility STOIC -Resignation	+Verification SPIRITUALIST -Belief	+Investigation SKEPTIC -Suspicion	+Coalescence IDEALIST -Naivete	+Contradiction CYNIC -Denigration	+Objective REALIST -Subjective	+Practical PRAGMATIST -Dogmatic
CHIEF FEATURE	+Humility SELF-DEPRECAT -Abasement	+Pride ARROGANCE -Vanity	+Sacrifice SELF-DESTRUCT' -Immolation	+Appetite GREED -Voracity	+Selflessness MARTYRDOM -Victim	+Audacity IMPATIENCE -Intolerance	+Determination STUBBORNNESS -Obstinacy
BODY TYPE	+Luminous LUNAR -Pallid	+Rugged SATURN -Gaunt	+Grandeur JUPITER -Overwhelming	+Agile MERCURY -Nervous	+Voluptuous VENUS -Sloppy	+Endurance MARS -Impulsive	+Radiant SOLAR -Ethereal
AGE	INFANT	TRANSCENDENT	BABY	OLD	YOUNG	INFINITE	MATURE
SEQUENCE	FOURTH	SIXTH	FIFTH	SEVENTH	THIRD	SECOND	FIRST
RESONANCE	GREEN	INDIGO	BLUE	VIOLET	YELLOW	ORANGE	RED
CENTER (assimilat'n)	+Sensibility EMOTIONAL -Sentimentality	+Love HIGHER EMOTIONAL -Intuition	+Insight INTELLECTUAL -Reason	+Truth HIGHER INTELLECTUAL -Telepathy	+Productive MOVING -Frustration	+Energy HIGHER MOVING -Desire	+Atomic INSTINCTIVE -Anatomic
CHAKRA	HEART	BROW	THROAT	CROWN	PLEXUS	SACRAL	ROOT
SEQUENCE COLOR PLANE RESONANCE	SECOND GREEN ASTRAL ORANGE	SIXTH INDIGO MESSIANIC INDIGO	THIRD BLUE CAUSAL YELLOW	FIFTH VIOLET MENTAL BLUE	FIRST YELLOW PHYSICAL RED	SEVENTH ORANGE BUDDHIC VIOLET	FOURTH RED AKASHIC ORANGE

Introduction

Troy Tolley has been a professional channel for the Michaels for at least a couple of decades at the time of this writing, and is now living in New York City. This Chart (drawn by myself) compiles information from two Charts that can be found on Troy's website, >our.truthloveenergy.com<. One Chart is mostly about the Overleaves and their Poles, and the other Chart, which was accompanied by some explanations, is about what Troy called Correlations, Qualities, Characteristics, Sequences, Resonations, and Extended Resonations. This is his proposal for reconciling and understanding various sequences that have been proposed for the structure of the Overleaf System, specifically the Natural Sequence, the Michael Math Sequence, and the Chakra/Center Correlation Sequence.

Commentary

1. The Dialectic (Cardinal — Ordinal — Neutral) and Axial (Inspiration — Expression — Action — Assimilation) Attributes are arrayed in the first two rows along the top of the Chart. Those Attributes apply all the way to the bottom of the Chart; the attributes Quality and Color in the third and fourth rows do not apply all the way to the bottom.
2. That sequence, Inspiration — Expression — Action, began with the *More Messages from Michael* Chart and has been copied by numerous other Chart makers. Notice in the second row from the top, Tolley prefers the word Exalted, originally used in the original Michaelian group and *MFM*, over the word Cardinal, introduced by Yarbrow in *MMFM*.
3. What is here named Quality was called Numerical Quality by Tolley, and he just used numbers (1, 2, 3, and so on). To emphasize the Quality concept, I changed the numbers to Oneness, Twoness, and so on, to distinguish this from sequences (first, second, third, and so on) further down the Chart. These Numerical Qualities apply to all of the Overleaves in the columns below them, down to the double lines below the Age category. They are out of numerical sequence because this Chart, like most others, is arranged to favor the pattern of Dialectic Attributes (Ordinal — Exalted juxtaposed) rather than the Ages/Levels maturation sequence. This causes confusion unless there are two Charts, one that favors one meaningful arrangement, and another Chart that favors another meaningful arrangement.
4. The next row assigns a Color to each column, but the color shown in that row does not go all the way to the bottom. In fact, there are three color schemes that show up on this Chart. The top one correlates with the Michael Math Sequence, the middle one correlates with a proposed Chakra/Center Correlation Sequence, and the bottom one correlates with the Natural Sequence. Refer to Chapter 2C in Part Two, "Sequences of Overleaves", for further information. Double horizontal lines separate these three Color zones, which are meant to convey various types of correlations.
5. There are ten categories listed along the left side of the Chart: Role — Goal — Mode — Attitude — Chief Feature — Body Type — Age — Center/Chakra — and Plane. Their sequence does not match that shown on any other Chart reviewed in this series. A proposed rationale for ending this inconsistency is found in my book *The Tao of Personality*.
6. There are no names for Overleaves and Poles shown on this Chart that are not shown on someone else's Chart, except +Freedom for the Positive Pole of FLOW.
7. Refer to the chapters on Body Type in Part One and Part Four for a discussion of Body Types.
8. In the Age category, the two oldest Ages are called Transcendental and Infinite rather than Astral and Causal or something else. This is a choice that has varied from Chart-maker to Chart-maker. An extensive discussion about the differences within the Michaelian teachings on this subject can be found in Chapter 4M in Part Four, "The Seven Soul Ages".
9. On neither of his online Charts did Tolley list the Levels or their Positive and Negative Poles. Refer to Chapter 4K in Part Four, "Names of the Levels", for a discussion of this topic.
10. Axial Attributes are shown to be associated with certain Overleaf categories: Goal (Action); Mode (Inspiration); Attitude (Expression); Center (Assimilation). This idea is not found on any other Chart, except Wittmeyer, where it is shown correctly and developed more fully. That is: Goal and Mode are the Ordinal and Cardinal Poles of Action respectively; Chief Feature and Role are the Ordinal and Cardinal Poles of Inspiration respectively; Attitude and Center are the Ordinal and Cardinal Poles of

Expression respectively; Soul Age/Level is the Neutral Assimilation Axis; refer to the next two chapters for an introduction to this concept.

11. Between the two sets of double horizontal lines, the Sequence and the Resonance shifts in order to accommodate the change from the Michael Math Sequence above this zone to a proposed Chakra/Center Correlation Sequence within the zone. The colors and numbers are those typically ascribed to those chakras, but the Chakra/Centers correlation shown is borrowed from José Stevens, the version on page 157 of his book *Earth to Tao* (not the version shown on page 214 of *The Michael Handbook*). Refer to Chapter 4J in Part Four, “The Seven Chakras”, for a thorough discussion. Refer to Chapter 4P in Part Four, “Color Assignments” for a thorough discussion of that subject.
12. The last four rows, at the bottom of the Chart, shifts ‘Sequence’ and ‘Resonance’ again in order to accommodate the Natural Sequence. This is because the planes follow the Natural Sequence, which is not disputed by anyone in the Michaelian teachings that I know of. Refer to chapters on Planes in Part One and Part Four for further information about this topic. Notice that there are two colors associated with each plane, one being the ‘Sequence’ color and the other being the ‘Resonance’ color. Refer to Tolley’s online resources for more information. Refer to Chapter 2C in Part Two, “Sequences of Overleaves”, for several sequences that have been proposed for patterning components of the Overleaf System.

Concluding Remarks

Because of Tolley’s goal of accommodating three different sequences commonly found in the Michaelian teachings, this is the most complex Chart of any. Apparently Tolley regards his effort as a clarification of a confusing situation, where the different septenaries are scrambled with respect to each other, in terms of Septenarian Attributes and other attributes applied. Students have proposed various other sequences for various components of the Overleaf System, as we see in various places throughout this *History* book. In my opinion, it would add to the absurdity of what may be called “the Tolley method” if one were to attempt to accommodate these variations in the same way. I suggest that if Tolley were to add some of these other proposed sequences found in the Michaelian teachings to his efforts, such as the Vibration Sequence proposed by José Stevens and adopted by Barbara Taylor, this Chart would need to indicate yet another layer of “Resonances”. We saw a similar scrambling of Chart components with Chart #17 by Barbara Taylor. The same as Tolley, she used colors to code the attributes, but so far as I am concerned, the result is the same, more confusion rather than less. Furthermore, the difference between Tolley and Taylor with respect to color-coding the Overleaves are not the only ones; refer to chapter 4N in Part Four, “Color Assignments”, for the whole story.

If I may be frank, this confusing accommodation of dubious channeling does not work for me. I suggest that there is a better way. Arguments and evidences for one consistent sequencing of Overleaf Chart elements are found in my books *The Tao of Cosmology* and *The Tao of Personality* and *The Tao of Cosmogony*. Charts #23 and #24 are an introduction to a path out of the confusion wrought by discrepancies in channeling and Charting. Some metaphorical ‘chaff’ must be sorted from the ‘wheat’, and the logical/mathematical pattern that underlies the Overleaf System must be accepted and understood and appreciated.

The contradiction and the incoherence and confusion is all so unnecessary.





Chart #22

STEPHEN COCCONI — MICHAEL MOTIVATION CARDS (~2012)

OVERLEAVES AS NAMED ON MICHAEL MOTIVATION CARDS™ by STEPHEN COCCONI							
Note: One of the underlying assumptions of this Chart is that the Axes order parallel the process of the Scientific Method HTRC	+Invention Expression (H = Hypothesis) –Fantasy		+Engagement Action (T = Testing) –Agitation		+Intention Inspiration (R = Results/Interpretation) –Despondency		+Inculcation Assimilation (C = Conclusion) –Disintegration
	+Connectedness Ordinal –Invisibility	+Expanded Exalted –Imposing	+Connectedness Ordinal –Invisibility	+Expanded Exalted –Imposing	+Connectedness Ordinal –Invisibility	+Expanded Exalted –Imposing	
ROLE	+Creation ARTISAN –Artifice	+Dissemination SAGE –Oration	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Righteousness	+Knowledge SCHOLAR –Theory
GOAL	+Discernment Discrimination –Prejudice	+Affiliation Acceptance –Ingratiation	+Devotion Submission –Subservience	+Leadership Dominance –Dictatorship	+Simplification Reevaluation –Withdrawal	+Comprehension Growth –Confusion	+Flow Relaxation –Stagnation
ATTITUDE	+Investigation Skeptic –Suspicion	+Coalescence Idealist –Naiveté	+Argument Cynic –Denigration	+Objectivity Realist –Speculation	+Tranquility Stoic –Resignation	+Verification Spiritualist –Credulity	+Practicality Pragmatist –Dogmac
CHIEF FEATURE	+Sacrifice Self-Destruct'n –Suicide	+Desire Greed –Gluttony	+Selflessness Martyrdom –Victimization	+Audacity Impatience –Intolerance	+Humility Self-Deprecat' –Abasement	+Pride Arrogance –Vanity	+Willfulness Stubbornness –Obstinance
MODE	+Deliberation Caution –Paranoia	+Authority Power –Oppression	+Persistence Perseverance –Monotony	+Dynamism Aggression –Belligerence	+Restraint Reservation –Repression	+Self-Actualiz'n Passion –Identification	+Clarity Observation –Surveillance
CENTER	+Contemplation Intellectual –Rationalization	+Conceptualize Hi'r Intellect'l –Telepathy	+Productive Moving +Frenetic	+Harmony Higher Moving –Lust	+Perceptive Emotional –Sentimental	+Uncondit'l Love Hi'r Emotional –Sympathy	+Essential Instinctive –Mechanical
BODY TYPE	+Agile Mercury –Nervous	+Grandeur Jupiter –Overwhelming	+Voluptuous Venus –Sloppy	+Endurance Mars –Impulsive	+Luminous Lunar –Pallid	+Formidable Saturn –Gaunt	+Radiant Solar –Ethereal
Exotic Body Types	+Prodigy Pluto –Menacing		+Evolution Uranus –Disruption		+Effusive Neptune –Fragile		
<i>[Traits in the row below are not correlated with the Attributes of the columns in the rows above this row.]</i>							
SOUL AGE Cards 70-76	+Eternal Time –Duration	+Initiation Infancy –Helplessness	+Discovery Childhood –Dependency	+Competence Adolescence –Acquisition	+Involvement Maturity –Ambiguity	+Fulfillment Elder –Antiquated	+Completion Cycle Off –Exhaustion

Introduction

Sometime in the early 2010s, Michael Consortium channel Stephen Cocconi got it in his head that the Overleaf System traits could be put on playing cards and used for divination or insight purposes, somewhat like Tarot cards are used. He manifested this with the help of artists, and one can purchase the deck and the instruction book on how to use the cards from his website: ><https://www.themichaelteaching.com/tarot/><. The cards show images, symbols, colors, and key words. The textual information in the table above, Chart #22, was extracted from the cards by Nancy Gillpatrick Cross, the primary editor of this book and my other books.

Commentary

1. This table can be compared with Cocconi's Overleaf Chart, #13, dated 1992, from about twenty years earlier. In fact, this table was modeled after Cocconi's earlier chart, so it has exactly the same format in terms of columns and rows. This makes comparison easy to do. I suppose that everything that is said about Chart #13 in that chapter can also be said about this Chart, #22.
2. Whereas there could have been improvement in terms of the use of nouns only during the twenty-year development of Chart #22, there is still a disconcerting indiscriminate mixture of nouns and adjectives — which is disconcerting if one is a stickler for consistency, as I am.
3. The names of all of the Traits remained the same, but some of the Positive and Negative Poles on this Chart are changed from those shown in his Chart #13. Reading from the upper left to the lower right of the grid, changes include (Artisan) –Self-delusion > –Artifice; (Server) –Manipulation > –Bondage; (Discrimination) +Differentiation > +Discernment and –Exclusion > –Prejudice; (Reevaluation) +Simplification > +Simplicity; (Relaxation) +Flow > +Adaptability; (Realist) +Objectify > +Objectivity; (Spiritualist) –Beliefs > –Credulity; (Pragmatist) +Practical > +Practicality and –Dogmatic > –Dogma; (Self-deprecation) +Self-effacing > +Humility; (Intellectual) +Conceptualization > +Contemplation; (Higher Intellectual) +Truth > +Conceptualize; (Emotional) +Sensitivity > +Perceptive and –Sentimentality > –Sentimental; (Higher Emotional) +Love > Unconditional Love; (Mercury) +Agile > +Agility; (Venus) –Sloppy > –Slovenly; (Saturn) +Rugged > +Formidable; (Uranus) +Mutation > +Evolution and –Deformity > –Disruption.
4. In the very upper left cell of the Chart we find this note: “One of the underlying assumptions of this Chart is that the Axes order parallel the process of the Scientific Method HTRC”. The cells to the right of this note reveal that (Expression) H = Hypothesis, (Action) T = Testing, (Inspiration) R = Results/Interpretation, and (Assimilation) C = Conclusion. It would appear that Cocconi used this “process of the Scientific Method” as a rationale for sequencing the Axial Attributes as Expression > Action > Inspiration > Assimilation rather than one of the three other sequences shown on other Charts, namely (1) Expression > Inspiration > Action > Assimilation and (2) Inspiration > Expression > Action > Assimilation and (3) Action > Inspiration > Expression > Assimilation. Cocconi is unique in his sequencing of the Axial Attributes, as the HTRC sequence is not shown on any other Chart. Personally, I don't see enough similarity in the meaning of the terms used, and I don't see the relevance of the HTRC to the Chart, so naturally I prefer my own rationale having to do with the geometric dimensionality of the Axes, which is shown on my charts (#23 and #24) and explained in my book *The Tao of Personality*.
5. The first row below the title row shows the Axial Attributes of Expression, Action, Inspiration, and Assimilation. The row below that row shows the Dialectic Attributes of Ordinal and Exalted, but Neutral is omitted. (The combination of Axial Attributes with Dialectic Attributes yields Septenarian Attributes.) The thing that is different about this Chart #22 from Cocconi's earlier Chart #13 is that names for Positive and Negative Poles for Axial and Dialectic Attributes are provided. The only other chart where this happens is Chart #18 from Steve (Mature Scholar), a member of the Yarbro group. Comparing the two yields as much confusion as it does enlightenment unless one's word definitions are very semantically ambiguous. For instance, (Ordinal) +Responsiveness versus +Connectedness and –Passivity versus –Invisibility; for instance (Cardinal/Exalted) +Lucidity versus +Expanded and –Activity versus –Imposing; for instance, (Expression) +Declaration versus +Invention and –Distortion versus –Fantasy; for instance, (Action) +Deliverance versus +Engagement and –Incitement versus –Agitation (that is the only one that works for me); for instance, (Inspiration) +Investiture versus +Intention and –Misappropriation versus –Despondency; for instance, (Assimilation) +Crystallization

versus +Inculcation and –Experimentation versus –Disintegration. These discrepancies are quite unlike instances where Chart-makers prefer to slightly tweak the name of one Pole or another, as shown throughout these Charts. My guess is that Old Sage Stephen was unaware of what Mature Scholar Steve had to say. (Except that the Poles of Ordinality and Cardinality were given in *More Messages from Michael* on page 29.) In Part Four, “Essays on Issues”, I document numerous other instances where when one channel does not know what another channel has said on a subject, the answers are often as not divergent rather than convergent. Of course, these discrepancies throw the burden upon the students to “validate” stuff for themselves, which is Good Work™, and which is one of the primary motivations for writing this *History* book. Personally, I have not felt the need to think up names for Poles for Axial and/or Dialectic Attributes.

6. The bottom row of this Chart, Soul Age, is not a Trait category that is shown on Cocconi’s earlier Chart, Chart #13. Notice that these are not the names of the Soul Ages as originally and normally given by other Chart-makers. Cocconi discusses the Soul Ages on his website and the names used there are the usual: ><https://www.themichaelteaching.com/michael/soul-ages/><. The names used on Chart #22 appear to fit the so-called “Internal Monads” (what I call Life-Stages) better than they do the Soul Ages. But yet, the Internal Monads shown on the cards only partially resemble the Internal Monads described on Cocconi’s website: ><https://www.themichaelteaching.com/michael/internal-monads/><. Recall that the Internal Monads are the alleged stages that a person can go through in the course of a normal full lifetime. Life-Stages are discussed in this *History* book, in Chapter 4Q. Because of this apparent mixture of Soul Age and Internal Monads, I am not certain how to understand the bottom row of this chart.





Chart #23

PHILIP WITTMAYER — SPACE STRUCTURE (1981)

A T T R I B U T E	RANK	FIRST	SEVENTH	SECOND	SIXTH	THIRD	FIFTH	FOURTH
	DIMENS'N	ONE-DIMENSIONAL (1-D)		TWO-DIMENSIONAL (2-D)		THREE-DIMENSIONAL (3-D)		PAN-DIMENS'N
	AXIAL	ACTION		INSPIRATION		EXPRESSION		ASSIMILATION
	DIALECTIC	–ORDINAL–	+CARDINAL+	–ORDINAL–	+CARDINAL+	–ORDINAL–	+CARDINAL+	=NEUTRAL=
PROCESS → ASPECT ↓	TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION	
A S S I M I L A T I O N	NEUTRAL WORLDV'W =PD=	+Preservation PRIMITIVISM –Security	+Revolution MESSIANISM –Provocation	+Propriety TRADITION'M –Conformity	+Liberation TRANSPERSON' –Catharsis	+Production MATERIALISM –Exploitation	+Wisdom HOLISM –Speculation	+Consensus COLLECTIVISM –Ambiguity
	NEUTRAL ZONE =PD=	+Institution RESOLUTION –Regulation	+Causation ACTIVATION –Agitation	+Affiliation IMMANENCE –Indoctrination	+Ascension TRANSCEND'C –Exaggeration	+Individuation SEPARATION –Alienation	+Philosophy UNIFICATION –Ideology	+Consolidation EXPERIENCE –Achievement
	NEUTRAL LIFE-STAGE =PD=	+Coordination INFANCY –Clumsiness	+Anticipation DYING –Disengagement	+Socialization CHILDHOOD –Codependence	+Gratitude ELDERHOOD –Regret	+Independence YOUTH –Irresponsibility	+Legacy SENIORITY –Self-indulgen	+Authenticity MIDDLE-AGE –Falseness
E X P R E S S	CARDINAL CENTER +3-D+	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
	ORDINAL ATTITUDE –3-D–	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma
I N S P I R A	CARDINAL ROLE +2-D+	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
	ORDINAL SHADOW –2-D–	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORN'ESS –Obstinacy
A C T I O N	CARDINAL MODE +1-D+	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
	ORDINAL GOAL –1-D–	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia
	BODY TYPE	+Athletic MARTIAL –Muscular	+Imposing JOVIAL –Corpulent	+Luminous LUNAR –Pallid	+Radiant SOLAR –Ethereal	+Agile MERCURIAL –Nervous	+Voluptuous VENUSIAN –Sloppy	+Rugged SATURNIAN –Gaunt
	CHAKRA	GROIN	CROWN	NAVEL	BROW	PLEXUS	THROAT	HEART
	COLOR	RED	VIOLET	ORANGE	INDIGO	YELLOW	BLUE	GREEN
	PLANE	PHYSICAL	LOGOIC	ASTRAL	DIVINE	MENTAL	SPIRITUAL	BUDDHAIC

Introduction

Heretofore I have examined various Overleaf Charts that were presented in two basic arrangements. Most of them have an arrangement similar to the above, where complementary Dialectic Attributes (Cardinal and Ordinal) are juxtaposed on their Axis, whether it be Action, Inspiration, or Expression, with Assimilation bringing up the rear. The other type arranges the Overleaves with the Neutral between the Cardinal triad and the Ordinal triad. For reasons that are explained in my other books, I refer to the former as *Space Structure* and the latter as *Time Structure*. Each arrangement emphasizes different things about the Overleaves, and each type can be used for different purposes. These two Chart chapters are bare introductions to my Process/Aspect System, a name that distinguishes it from the usual Overleaf System Charts. There are new and original ideas herein that you will not find elsewhere in the Michaelian teachings. Some of the new concepts have been alluded to in chapters on other Charts, but here they are graphically displayed. The evidences and arguments for the new concepts are all explained in numerous chapters further on in this series, and in my books *The Tao of Personality* and *The Tao of Cosmogony*.

As you have seen in this series of Charts, the sequence of the seven Overleaf categories (Goal — Mode — Chief Feature — Role — Attitude — Center — Age/Level) has varied all over the place. So far as I know, Shepherd Hoodwin is the only person other than myself who has attempted to find a meaningful order for them. In my *Tao of Personality* book, arguments are presented that the Overleaf categories can reasonably be arranged as shown on this Chart, an insight that I had in 1981, immediately after I began to study the Overleaves. I quickly discerned that they form a pattern in a system, and the basis was logic and mathematics. The logic of the system is yes, no, and both/neither; the mathematics of the system is one-dimensional, two-dimensional, three-dimensional, pan-dimensional. Nothing in the Overleaf System is random or arbitrary. The Michaels did not make this Overleaf System up; the Michaels did not explain where this Overleaf System came from; that task has fallen to me; it comes from the Tao; it is Tao's Template. Because of the new and unusual features of this Chart, you might find it helpful to study the Chart before reading the Commentary below.

Commentary

1. The top four rows are Attributes in the Overleaf System and the Process/Aspect System. The Attributes apply to the entire column from top to bottom of the Chart. The Rank numbers are out of sequence because the Space Structure Chart juxtaposes the Dialectic Attributes (Ordinal — Cardinal) of each Axis (Action — Inspiration — Expression). Combine a Dialectic Attribute with an Axial attribute and you have a Septenarian Attribute; for example, Ordinal Expression. The Dimension Attributes are the geometric abstractions of the Axial Attributes.
2. In a box near the upper left corner of the Chart just below the four Attribute rows, the word Process and the word Aspect appear. The seven Aspects of personality are in the column down the left side of the sheet (Zone and Worldview count as one Aspect; you know these as Level and Soul Age), and the seven Processes of personality are in the fifth row across the sheet. The Aspects of personality are space-like, and the Processes of personality are time-like. So, the Process/Aspect System is the Time/Space System. This has implications in the science of physics.
3. Regarding Dialectic Attributes, rather than use the original original Michaelian group word Exalted as the complement to Ordinal, I prefer to use the word Cardinal, which was introduced in *More Messages from Michael*. With this change in terminology, we see that Ordinal and Cardinal are both mathematical terms, so this naming convention has mathematical implications, in concert with other mathematical features of the Overleaf System.
4. Notice the third row and the left-most column of vertical text. These are the Axial Attributes of Action — Inspiration — Expression — Assimilation; nothing new to report here. Nothing new to report in the fourth row and the second column of text, either. These are the Dialectic Attributes of Ordinal and Cardinal complementaries times three, followed by the Neutral. Thus, each Process and each Aspect has Septenarian Attributes: Cardinal Action, Ordinal Inspiration, and so on.
5. You have seen all of those Axial and Dialectic and Septenarian Attributes on numerous other Charts. Where you see something new is in the second row and in the second column of text, thus: -1-D-, +1-D+, -2-D-, and so on, ending with =P-D=. The D means Dimension and the P means Pan and the numbers mean what numbers ordinarily mean. I call these the Dimensions of the personality. As with other features of the Overleaf System, Dimensionality has mathematical implications. Specifically, the

Dimensions of the personality can be abstracted to geometric figures in the same way that physical phenomena of nature can be modeled with geometry. The rationale for this is explained in detail in Part One of my book *The Tao of Personality*. Briefly, 1-D Action is linear and has a +Beginning and an –End; 2-D Inspiration is a planar surface and has a +Top (up) and a –Bottom (down); 3-D Expression is a hollow solid and has an +Inside and an –Outside; P-D Assimilation is all of the above combined.

6. I arranged the Dimensions in ascending numerical order on the Chart, from left to right and from bottom to top. To me, this seemed to be meaningfully appropriate.
7. This arrangement of Dimensions also creates groups of four Overleaves, which exhibit various kinds of duality. I refer to these as Quadrates. Pick any Overleaf, and the other three Quadrate mates help define it by comparison and contrast. In each Quadrate, Ordinal is on the bottom, Cardinal is on the top, Ordinal is on the left, Cardinal is on the right. To me, this seemed to be meaningfully appropriate.
8. This Chart may be used to assess how two people might get along in a relationship. The more Overleaves the two people have in the same Quadrate, the more meaningful the relationship would be, all other things being equal. The fewer Overleaves the two people have in the same Quadrate, the more meaningless their relationship would be, all other things being equal. This use of the Overleaf System is explained in great detail in Part Three of my book *The Tao of Personality*.
9. The fourth row of text near the top of the Chart shows the usual seven Overleaf (aka Aspect) categories: Goal — Mode — Shadow (aka Chief Feature) — Role — Attitude — Center — Zone/Worldview. You have seen all of them on other Charts. What is new is that I have assigned Septenarian Attributes to those Overleaf, aka Aspect, categories. For instance, Role has the Septenarian Attribute of Cardinal Inspiration. This provides a symmetry with the Processes, which have been assigned Septenarian Attributes ever since *MFM*. Please examine and consider now whether those Attributes for the Overleaf categories make sense to you.
10. The fifth row in the table shows names for the seven Processes. This is new, not shown on any previous Chart. There is the usual triad of Ordinal and Cardinal complementary pairs plus the Neutral, thus: Termination and Origination, Involution and Evolution, Analysis and Synthesis, and Combination. Notice the oppositeness in each pair on each Axis. This naming of Processes provides a symmetry with the names of the Aspects (Overleaf categories: Goal — Mode, and so on), which have had names since their original revelation in the original Michaelian group.
11. The names for the Processes are my attempt to capture the combined quality of all seven Aspects of each Process. For instance, the word “Origination”, the name given to the Cardinal Action Process, captures the essence of Dominance — Aggression — Impatience — King — Realist — Excitation — Activation — Activism combined. That is, all of these Aspects are about making events happen. Some study and thought will reveal that the meaning of the name for each Process is manifested in all seven Aspects of that Process.
12. The Processes have more than a passing resemblance to the Aspect with which they correspond because they have identical Septenarian Attributes. That is, the Termination Process corresponds with the Goal Aspect because they both have the Septenarian Attribute of Ordinal Action; Origination corresponds with Mode because they are both Cardinal Action, and so on. Some study and thought will reveal the resemblance for all seven correlations.
13. Most of the names of the Overleaves and their Poles are what can be seen on other Charts, but some are not. These are explained in Part Two of my book *The Tao of Personality*.
14. Some other Chart-makers changed the name Chief Feature to either Obstacle or Dragon. In this Chart I introduce the word Shadow. I show it juxtaposed, or perhaps rather opposed, to the Role. That is, Shadow has the Attribute of Ordinal Inspiration and Role has the Attribute of Cardinal Inspiration.
15. Zone (aka Level) and Worldview (aka Soul Age) both have the Attribute of Neutral Assimilation. This means they have a quality that is the combination of the other six Aspects in the same Process. For example: Growth Goal + Passion Mode + Arrogance Shadow + Priest Role + Spiritualist Attitude + Sympathy Center = Transcendence Zone and Transpersonalism Worldview.
16. No other Chart-maker has proposed names for the Zones/Levels, but I have; typically they have been numbered, as in “First”, “Second”, and so on. These names are synonyms for the names of the Processes, since the names of the Processes also embody all seven Aspects of each Process. Thus:

Combination = Experience; Synthesis = Unification; Analysis = Separation; Evolution = Transcendence; Involution = Immanence; Origination = Activation; Termination = Resolution.

17. I have chosen names for the Worldviews (aka Soul Ages) that differ from the usual Soul Age names. Therefore, this Chart is appropriate for people who do not know or care about reincarnation and its ramifications. Also, naming rather than numbering Zones, aka Levels, circumvents issues of superiority and inferiority that typically arise when discussing Levels (and Soul Ages).
18. I have changed most of the names of the Positive and Negative Poles of the Zones, aka Levels, from the names given in *MMFM*. There are two reasons for this: a) The names given in *MMFM* lack “complementarity” on the Ordinal and Cardinal sides of the Axis, whereas all of the other Overleaves on an Axis have obvious complementarity; b) The names of the Poles of the Levels given in *MMFM* also lack “resonance” with the names of the other six Aspects in the same Process, whereas the other six Aspects in the same Process have obvious resonance. Refer to Chapter 4K in Part Four, “The Names of the Levels”, for a thorough explanation.
19. Some other Chart-makers propose names for the Positive and Negative Poles of the Worldviews (aka Soul Ages). I use some of those same names as well as proposing some different names. My goal for name selection was to provide the same complementarity and resonance with the other six Aspects in the same Process that was sought in the selection of names of the Levels and their Poles, as well as providing an accurate fundamental terminology for each Worldview and its Poles. Therefore names for Levels and Ages are approximately synonymous, and each can be used to enhance the understanding of the other.
20. The last two Worldviews (aka Soul Ages) are named neither Transcendental and Infinite, nor Astral and Causal, both pairs of which have been used on previous Charts. There are some students inside and outside the Michaelian teachings who believe or suspect (as I do) that it might take all seven Ages for the soul to get through incarnation on the Physical Plane. Or perhaps the last two Ages are used by Bodhisattvas, souls who are free of karma and have completed the Monads but reincarnate for philanthropic or compassionate reasons. Whatever the case, I have named the two last Worldviews “Transpersonalism” (with Poles of +Liberation and –Catharsis) and “Messianism” (with Poles of +Revolution and –Provocation). These two words do not necessarily imply the aging and maturing process of reincarnation. The rationale for all of this is presented in Chapter 4M in Part Four, “The Seven Soul Ages”.
21. This chart and my other chart (see next chapter) show names for seven Life-Stages, and their Positive and Negative Poles. These are derived for the most part from the so-called “Milestones” or “Internal Monads” of the Michaelian teachings. This is the septenary that comprises the stages that a person goes through during an ideal full lifetime from birth to death. Because my understanding has some differences from the prevailing Michaelian teachings orthodoxy, I adopted the names for that fit better with the research of developmental psychologists. The Internal Monads first appeared in *Messages from Michael*, and they have been described by numerous Chart-makers since then, but the only other Chart to include this septenary is #18, which originated within the Yarbrow group. Refer to Chapter 4Q in Part Four, “The Seven Life-Stages”, for an explanation of this septenary.
22. Most of the names on other Charts are nouns with a few adjectives sprinkled here and there. The consistent holdout on all Charts is the names of the Centers, due perhaps to the fact that their originator, Gurdjieff, used the adjective form. Only with this Chart are the names of all Overleaves and Poles given in noun form, including the Centers.
23. Refer to Chapter 4F in Part Four for a thorough discussion of the Instinctive Center, which I prefer to call the Impulse Center.
24. Some name changes for Overleaves are notable: In the Centers category, Higher Emotional becomes Sympathy and Higher Intellectual becomes Concept. The rationale for this change is explained in Chapter 4G in Part Four, “The Higher Centers”. Briefly, there is a mundane, less common but not extraordinary, manifestation of these Centers, and the use of the word “higher” is misleading; the Dialectic Attribute, Cardinal, is adequate. With the Shadow Aspect, Lowliness substitutes for Self-deprecation, and Renunciation substitutes for Self-destruction. Also in the Centers category, Motion substitutes for the Lower Moving Center, and Excitation substitutes for the Higher Moving Center. This latter change is discussed in Chapter 4H in Part Four, “The Action Centers”.

25. Near the bottom of this Chart I show names of the seven Body Types as given in the Michaelian teachings, named after the seven visible “planets”. Elsewhere in this book, in Chapter 4D in Part Four, “Body Types”, I make it clear that Body Types are not an Overleaf except to the extent that they might be combined with Centering in some way, but I show them on this Chart anyway, with the correlation to Septenarian Attributes that I prefer.
26. Near the bottom of this Chart I show the names of the locations of the seven major Chakras. Refer to Chapter 1C in Part One and Chapter 4J in Part Four, “The Seven Chakras”, to read about the evidences and arguments for the placements as shown.
27. Some Chart-makers assign colors to the Overleaves, and so do I. My preferred schema is shown on my Chart in the penultimate row. Various Chart-makers have various other schemes. You may read about them all in Chapter 4P in Part Four, “Color Assignments”.
28. The bottom row of this chart shows the names of the planes that Theosophy has given to them, and which I have adopted. Refer to Chapter 1A in Part One and Chapter 4E in Part Four, “The Seven Planes”, for the discussion.

Concluding Remarks

Much about this approach to the Overleaf System will be unfamiliar and therefore might be puzzling to the typical Michaelian student. Some of it even goes against the dogma–doctrine of the orthodox Michaelian teachings. Please bear with me on this. I do my best to explain it all in two of my books *The Tao of Personality* and *The Tao of Cosmogony*.





Chart #24

PHILIP WITTMAYER — TIME STRUCTURE (1986)

A T T R I B U T E	RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
	DIALECTIC	-ORDINAL-			=NEUTRAL=	+CARDINAL+		
	AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
	DIMENSION	-1-D-	-2-D-	-3-D-	=P-D=	+3-D+	+2-D+	+1-D+
PROCESS → ASPECT ↓	TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION	
C A R D I N A L	ACTION MODE +1-D+	+Persistence PERSEVERANCE -Immutability	+Restraint REPRESSON -Inhibition	+Deliberation CAUTION -Phobia	+Clarity OBSERVATION -Surveillance	+Authority POWER -Oppression	+Enthusiasm PASSION -Extremism	+Dynamism AGGRESSION -Belligerence
	INSPIRATION ROLE +2-D+	+Persuasion WARRIOR -Coercion	+Service SERVER -Bondage	+Creation ARTISAN -Artifice	+Knowledge SCHOLAR -Conjecture	+Exhibition SAGE -Oration	+Compassion PRIEST -Zeal	+Mastery KING -Tyranny
	EXPRESSION CENTER +3-D+	+Endurance MOTION -Activity	+Sensibility EMOTION -Sentimentality	+Thought INTELLECT -Reason	+Intuition IMPULSE -Instinct	+Integration CONCEPT -Fantasy	+Empathy SYMPATHY -Sensitivity	+Vitality EXCITATION -Arousal
N E U T R A L	ASSIMILAT'N SOUL AGE WORLDVIEW =P-D=	+Preservation INFANT PRIMITIVISM -Security	+Propriety CHILD TRADITIONAL' -Conformity	+Production YOUNG MATERIALISM -Exploitation	+Consensus MATURE COLLECTIVISM -Ambiguity	+Wisdom SENIOR HOLISM -Speculation	+Liberation ELDER TRANSPERSON'M -Catharsis	+Revolution ANCIENT MESSIANISM -Provocation
	ASSIMILAT'N LEVEL ZONE =P-D=	+Institution FIRST RESOLUTION -Regulation	+Affiliation SECOND IMMANENCE -Indoctrination	+Individuation THIRD SEPARATION -Alienation	+Consolidation FOURTH EXPERIENCE -Achievement	+Philosophy FIFTH UNIFICATION -Ideology	+Ascension SIXTH TRANSCENDENCE -Exaggeration	+Causation SEVENTH ACTIVATION -Agitation
	ASSIMILAT'N LIFE-STAGE =P-D=	+Coordination INFANCY -Clumsiness	+Socialization CHILDHOOD -Codependence	+Independence YOUTH -Irresponsibility	+Authenticity MIDDLE-AGE -Falseness	+Legacy SENIORITY -Self-indulgen'	+Gratitude ELDERHOOD -Regret	+Anticipation DYING -Disengagem't
O R D I N A L	EXPRESSION ATTITUDE -3-D-	+Contradiction CYNIC -Denigration	+Tranquility STOIC -Resignation	+Investigation SKEPTIC -Suspicion	+Practicality PRAGMATIST -Dogma	+Coalescence IDEALIST -Naivety	+Aspiration SPIRITUALIST -Superstition	+Perception REALIST -Supposition
	INSPIRATION SHADOW -2-D-	+Selflessness MARTYRDOM -Defeatism	+Humility LOWLINESS -Abasement	+Sacrifice RENUNCIATI'N -Self-hatred	+Determination STUBBORN'ESS -Obstinacy	+Egotism GREED -Voracity	+Pride ARROGANCE -Vanity	+Audacity IMPATIENCE -Intolerance
	ACTION GOAL -1-D-	+Dedication SUBMISSION -Subservience	+Evaluation REDUCTION -Withdrawal	+Distinction REJECTION -Prejudice	+Suspension EQUILIBRIUM -Inertia	+Inclusion ACCEPTANCE -Ingratiation	+Development GROWTH -Confusion	+Leadership DOMINANCE -Dictatorship
BODY TYPE	+Athletic MARTIAL -Muscular	+Luminous LUNAR -Pallid	+Agile MERCURIAL -Nervous	+Rugged SATURNIAN -Gaunt	+Voluptuous VENUSIAN -Sloppy	+Radiant SOLAR -Ethereal	+Imposing JOVIAL -Corpulent	
CHAKRA COLOR	GROIN RED	NAVEL ORANGE	PLEXUS YELLOW	HEART GREEN	THROAT BLUE	BROW INDIGO	CROWN VIOLET	
PLANE	PHYSICAL	ASTRAL	MENTAL	BUDDHAIC	SPIRITUAL	DIVINE	LOGOIC	

Introduction

The previous Chart is more suitable for non-students of the Michaelian teachings because it does not explicitly show the maturation process driven by reincarnation. The Chart below does show that, and other processes of maturation.

Everything shown on the previous Chart, *Space Structure*, is also shown on this Chart, *Time Structure*, just rearranged — and several categories were added at the bottom. Consequently, much of what can be said about this Chart has already been said about the previous Chart, so it is not repeated here. There is an abundance of information in my other books explaining the features of both Charts, but if readers study this and the previous Chart and try to understand them before reading the explanations in those books, they can come up with their own answers, or at least their own questions. Then the answers offered in my books will be more meaningful.

In 1986, in the “Michael Math” chapter of *More Messages from Michael (MMFM)*, Dialectic (Ordinal — Cardinal — Neutral) and Axial (Action — Inspiration — Expression — Assimilation) Attributes for Age/Level were proposed for the first time in the history of the Michaelian teachings. It correlated the Infant Soul / First Level with Ordinal Inspiration; the Baby Soul / Second Level with Ordinal Expression; the Young Soul / Third Level with Ordinal Action; the Mature Soul / Fourth Level with Neutral Assimilation; the Old Soul / Fifth Level with Cardinal Expression; the Astral Soul / Sixth Level with Cardinal Inspiration; and the Causal Soul / Seventh Level with Cardinal Action. I have come to call this the Michael Math Sequence. In this Chart, I show an alternative that I call the Natural Sequence, which came to me immediately upon reading *MMFM* in 1986. (The Planes and numerous other space/time phenomena are structured per the Natural Sequence, hence the name.) It was intuitively obvious to me that the Michael Math Sequence was incorrect in the Ordinal Triad. The correct sequence is: First = Ordinal Action; Second = Ordinal Inspiration; and Third = Ordinal Expression. I leave the remainder unchanged. This makes the Ordinal triad the reverse or mirror image of the Cardinal Triad. Brief evidences and arguments for this alteration are found in other chapters of this *History* book in various places, but the full explanation is found in my books *The Tao of Cosmology* and *The Tao of Cosmogony*.

Commentary

1. On this Chart, the Ordinal triad is separated from the Cardinal Triad by the Neutral. This is an arrangement shown on the very first Overleaf Chart from the original Michaelian group, Chart #1 in this series, and only three other Charts after that, including the *MMFM* Chart, Chart #8.
2. In the *MMFM* Chart, the Septenarian Attributes were ordered as: Ordinal Inspiration — Ordinal Expression — Ordinal Action — Neutral Assimilation — Cardinal Expression — Cardinal Inspiration — and Cardinal Action. Note the lack of mirror symmetry between Ordinal and Cardinal sides. By contrast, this Chart shows the sequence as: Ordinal Action — Ordinal Inspiration — Ordinal Expression, and the remainder the same as *MMFM*. This arrangement makes for a mirror symmetry between Ordinal and Cardinal sides of the Chart.
3. Besides the mirror symmetry of Septenarian Attributes on the horizontal axis of the page in terms of the Processes of Personality, there is an identical mirror symmetry on the vertical axis in terms of the Aspects of Personality. Altogether, this is the most symmetrically possible arrangement of the Overleaf System. As such, it becomes an object of beauty because of its mathematical elegance.
4. This Chart is called “Time Structure” partly because it arranges Level and Worldview (Soul Age) in numerical sequence. The Levels are numbered on this Chart from the First Level to the Seventh Level, left to right across the page. Names for these Levels are shown on the previous Chart and in Chapter 4K, “The Names of the Levels”. The Soul Age row likewise indicates the aging process from left to right in that row. Five of the Soul Age names are different from the original, and these are explained in Chapter 4M in Part Four, “The Seven Soul Ages”.
5. By counting how many Overleaves are in the left or Ordinal and the right or Cardinal half of the Chart, then totaling them, leaving the Neutral out of the count, one may assess a person’s Cardinal / Ordinal Index (COI). For instance, I am in +Acceptance, +Arrogance, +Spiritualist, +Senior, +Fifth, +Concept, –Artisan, =Observation, totaling a Cardinal / Ordinal Index of +5. Most Michaelian students are probably in the Cardinal COI range because people in the Ordinal COI range are more interested in the mundane world than they are in the metaphysical world.

6. The first row below the usual block of forty-nine Overleaves shows the seven Body Types. The names of the Body Types and their Poles are mostly the same as those provided by the Michaels to the original Michaelian group; I made a few changes to suit my unique understanding and sensibilities. There is some disagreement among Michaelian students about which Body Types correlate with the other Overleaf categories, so I have examined the situation and, again, come up with my own correlations. Refer to the chapters on Body Type in Part One and Part Four.
7. The next row down shows the seven major chakras, a subject that is covered in the chapters “The Seven Chakras” in Part One and Part Four. The colors ascribed to the chakras are standard in modern esoteric lore; refer to Chapter 4P in Part Four, “Color Assignments” for the details.
8. The bottom row shows the seven Planes. Those are discussed at length in the chapters, “Planes”, in Part One and Part Four. Here again, I show some departures from the orthodox Michaelian teachings.

Concluding Remarks

When one compares the twenty plus Overleaf Charts that have appeared over more than four decades, one sees that there is little consistency in their structural arrangement. To my way of thinking, it seems unfortunate that the Michaels did not reveal the complete pattern of the Overleaf System, including its underpinnings in logic and mathematics, at the very beginning. For whatever reason, that task fell to me. My two Overleaf Charts reveal the pattern; my other books explain the pattern in detail.





Chapter 25

TABULATION OF NAMES OF OVERLEAVES AND POLES

The aspiration and endeavor to come up with exactly the right name of the Overleaves and the Poles of the Overleaves has been going on since the original Michaelian group. For instance, soon after the Michaels revealed the Slave Role, someone suggested that there should be a better name, and the Michaels promptly suggested Server.

Don't you think it would be very instructive and handy to have all of those suggested changes in one place so that you could compare and contrast them and extract as much understanding as you can, to determine which one you prefer? So do I. In this chapter, I provide a tabulation of different names shown on the Overleaf Charts reviewed in the previous chapters, beginning with the "Ordering of the Cosmos" Chart from the original Michaelian group in 1974 and continuing to the present day. Tables displaying all terms used, Overleaf category by Overleaf category, are found on the next few pages.

Various comments on how the following tables were prepared may be helpful:

1. A separate table was compiled for each of the Overleaf categories: Goal, Chief Feature, Attitude, Level (within Soul Age), Soul Age, Center, Role, Mode, and Body Type. Not every Chart reviewed above includes every one of these as an Overleaf, or even agree as to whether, for instance, Role is an Overleaf or Body Type is an Overleaf. (Because of this disagreement in the Michaelian teachings community about which trait septenaries are "Overleaves", I prefer to refer to all of these septenaries as "Aspects" of Personality.) But these are all core items in understanding the Michaelian teachings on Personality.
2. The columns in the tables are ordered by the Natural Sequence. Several chapters in this book describe the Natural Sequence, but the full exposition is found in my book *The Tao of Cosmogony*.
3. In any particular box, the alternative terms are listed top-to-bottom in order of their first appearance in the Charts reviewed above. There is no indication of how many different Charts a term appears in, since some Charts adopt almost all of the terminology of certain previous Charts, indicating much shared understanding of the Overleaves. One might say there are "families" of Chart styles represented.
4. The effort was to assemble a comprehensive list of every term used in every Chart. A basic review of the tables will reveal that for some Overleaves (and their Poles) the same term is used repeatedly by multiple Chart-makers, while in other cases a term has been sufficiently problematic that Chart-makers have searched for alternatives. Every Chart-maker calls the Cardinal Expression Goal by the same name, "Acceptance", but the Ordinal Inspiration Goal shows up in the combined Chart with five different names — indicating that the flavor of this particular Goal has been difficult to render in the English language. It can be interesting to study comparatively such word choices as to whether or not they clarify the understanding of an Overleaf and its Poles. One can imagine a Michaelian student, after study, producing a Chart where certain terms are represented by more than one of the alternatives on the following combined tables (but certainly not all of the alternatives shown).
5. The compilation demonstrates inconsistency among Chart-makers as to when nouns or adjectives are used to label Overleaves and Poles. This has already been seen within some of the individual Charts reviewed above. This inconsistency becomes more apparent when bringing together the terms used in multiple Charts. As one example, the Pragmatist Attitude is listed with a Positive Pole of either +Practical or +Practicality and a Negative Pole of either -Dogmatic or -Dogma, among other word

choices made for the Poles of this Attitude. (My preference is to always use nouns; this was the precedent established in the original Michaelian group, and it makes the most sense to me.)

6. Although the effort was to list every term from every Chart, a couple of exceptions must be noted. The very first Charts of the original Michaelian group (#1, #2, and #3 above, but particularly #2) were such preliminary efforts to pull together the information being obtained that certain confusions, as identified by later understanding, are not carried into the combined tables. And the confusion in Charts #7, #11, and #12, which place the Emotional Centers on the Expression Axis and the Intellectual Centers on the Inspiration Axis — clearly an error — has been ignored in the following table of Centers.
7. However, the major confusions in the names and Poles of the Ordinal and Cardinal Action Centers are reflected in the combined table. The Michaelian student community may need to take a closer look at these confusions and what they might mean.
8. The discrepancies among the various Charts that included Body Type (with regard to correlating with Septenarian Attributes) were so great that four separate Body Type tables could have been created. However, I chose to conflate them into one table and show Body Types correlated with Septenarian Attributes per my preferred schema. Refer to Chapter 4D in Part Four, “Body Types”, for evidence and argument.
9. The name(s) of the Overleaf itself is (are) shown in bold capital letters in the center of the cells; the Positive Pole(s) are stacked above the Overleaf names (in a separate cell of the table); the Negative Pole(s) are hung below the names (in a separate cell of the table). This is the most common format in the Charts themselves.
10. Terms marked with an asterisk* are terms from Michael Motivation Cards (Stephen Cocconi) not found on Charts included in *A History of the Overleaf Chart*.
11. General comments on the tables are as follows:
 - FIRST ROW shows the name(s) that have been proposed for the Overleaf category (aka Aspect) in bold upper case letters. Also shown are the Septenarian Attributes of the Aspect in lower case letters.
 - SECOND ROW shows the Dialectic Attributes.
 - THIRD ROW shows the Axial Attributes. Add the Axial Attributes to the Dialectic Attributes and we have the Septenarian Attributes.
 - FOURTH ROW shows the Processes in Personality. The name of a Process is a single word that expresses the nature of the two-word Septenarian Attributes. (The names of the Roles are often used as ‘personifications’ of the Septenarian Attributes/Processes.)
 - FIFTH ROW shows the names that have been proposed for the Positive Poles of the seven Overleaves in the Overleaf category.
 - SIXTH ROW shows the names that have been proposed for the seven Overleaves in the Overleaf category, in upper case letters.
 - SEVENTH ROW shows the names that have been proposed for the Negative Poles of the seven Overleaves in the Overleaf Category.

Ordinal Action Aspect GOAL / LIFE GOAL						
ORDINAL			NEUTRAL	CARDINAL		
ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
+Devotion +Devoted +Dedication	+Atavism +Simplicity +Reviewing +Simplification	+Discrimination +Sophistication +Differentiation +Discerning +Discernment +Distinction	+Suspension +Free-flowing +Adaptability +Pausing +Freedom +Flow	+Agape +Affiliation +Kindhearted +Unconditional love +Unification	+Comprehension +Evolution +Comprehending +Development	+Leadership +Leading
SUBMISSION	RETARDATION RE-EVALUATION DELAY ABBREVIATION REDUCTION	REJECTION DISCRIMINATION	STAGNATION RELAXATION STANDSTILL FLOW EQUILIBRIUM	ACCEPTANCE	GROWTH ACCELERATION	DOMINANCE
-Subservience -Exploited -Subjugated	-Withdrawal -Withdraw -Withdrawing	-Prejudice -Rejection -Exclusion -Prejudiced	-Inertia -Stagnation -immobilized	-Ingratiation -Ingratiating	-Confusion -Confused	-Dictatorship -Dictatorial

Ordinal Inspiration Aspect CHIEF FEATURE / NEGATIVE OUTLOOK / CHIEF NEGATIVE FEATURE / FEAR: CHIEF CHARACTERISTIC / OBSTACLE / DRAGON / SHADOW						
ORDINAL			NEUTRAL	CARDINAL		
ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
+Selflessness +Selfless	+Humility +Self-effacing +Modest	+Sacrifice +Self-sacrificing +Self-sacrifice	+Determination +Willfulness +Resolute	+Egotism +Appetite +Desire +Demanding	+Pride +Proud	+Audacity +Daring +Audacious
MARTYRDOM	SELF-DEPRECIATION LOWLINESS	SELF-DESTRUCTION SELF-SABOTAGE RENUNCIATION	STUBBORNNESS	GREED	ARROGANCE VANITY	IMPATIENCE
-Mortification -Victimization -Victimizing -Defeatism	-Abasement -Self-abasing	-Immolation -Suicidal -Suicide -Self-destructive -Self-hatred	-Obstinacy -Obstinace -Obstinate	-Voraciousness -Voracity -Gluttony -Insatiable -Insatiability	-Vanity -Vain	-Intolerance -Intolerant

Ordinal Expression Aspect ATTITUDE / MENTALITY

ORDINAL			NEUTRAL	CARDINAL		
ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
+Contradiction +Apprehension +Argument +Critical	+Tranquility +Tranquil	+Investigation +Investigative	+Practical +Practicality +Efficiency	+Coalescence +Visionary	+Verification +Verifying +Aspiration	+Perception +Objective +Objectify +Perceptive +Objectivity
CYNIC CYNICISM	STOIC STOICISM	SKEPTIC SKEPTICISM	PRAGMATIST PRAGMATISM	IDEALIST IDEALISM	SPIRITUALIST SPIRITUALISM	REALIST REALISM
-Denigration -Humiliating	-Resignation -Resigned	-Suspicion -Distrusting	-Dogmatic -Dogma -Rigid -Dogmatism -Opportunist	-Abstraction -Naivety -Naiveté -Vague	-Faith -Beliefs -Gullible -Dogma -Belief -Superstition -Credulity	-Supposition -Subjective -Speculation -Guessing -Subjectivity

Secondary Neutral Assimilation Aspect LEVEL / PERSPECTIVE LEVELS						
ORDINAL			NEUTRAL	CARDINAL		
ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
+Purpose +Institution	+Stability +Affiliation	+Enterprise +Individuation	+Consolidation	+Expansion +Philosophy	+Harmony +Ascension	+Inculcation +Causation
FIRST RESOLUTION	SECOND IMMANENCE	THIRD SEPARATION	FOURTH EXPERIENCE	FIFTH UNIFICATION	SIXTH TRANSCEND'E	SEVENTH ACTIVATION
-Simplicity -Regulation	-Balance -Indoctrination	-Versatility -Alienation	-Achievement	-Adventure -Ideology	-Connection -Exaggeration	-Eclecticism -Agitation

Primary Neutral Assimilation Aspect
SOUL AGE / SOULS / AGE/ PERSPECTIVE/ PERCEPTION / WORLDVIEW

ORDINAL		NEUTRAL		CARDINAL		
ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORINATION
+Innocence +Survive +Survival; innocent +Preservation +Initiation	+Formation +Structure +Laws, Rules, Structures +Structured +Propriety +Discovery	+Accomplishm't +Competent +Productive; competent +Competitive +Production +Competence	+Resonance +Insightful +Insightful; teamwork +Consensus +Involvement	+Inclusiveness +Wise +Philosophical, wise, mentoring +Wisdom +Fulfillment	+Liberation	+Revolution
INFANT INFANT SOUL SURVIVAL- ORIENTED SURVIVING CHILD PRIMITIVISM INFANCY	BABY CHILD SOUL RULE-BOUND RULE-MAKING RULE- ORIENTED JUVENILE TRADITION- ALISM CHILDHOOD	YOUNG YOUNG SOUL COMPETING SUCCESS- ORIENTED MATERIALISM ADOLESCENCE	MATURE MATURE SOUL RELATIONSHIP- ORIENTED RELATING COLLECTIVISM MATURITY	OLD OLD SOUL PHILO- SOPHICAL TEACHING PHILOSOPHICA LLY-ORIENTED SENIOR HOLISM ELDER	TRANSCEN- DENTAL ASTRAL PLANE TRANS- PERSONAL ENSOULMENT GURU ASTRAL TRANSPER- SONALISM ELDER	INFINITE CAUSAL PLANE TRANS- LIMINAL ENSOULMENT SPIRITUAL MASTER CAUSAL MESSIANISM ANCIENT
-Aversion -Ruthless -Destroy -Security -Helplessness	-Rigidity -Inflexible -Controlling, inflexible -Conformity -Dependency	-Self- centeredness -Selfish -Cut-throat; selfish -Exploitation -Acquisition	-Subjectivity -Confused -Confused; symbiotic -Ambiguity -Ambiguity	-Undirectedness -Detached -Superiority; uninvolved -Uninvolved -Speculation -Antiquated	-Catharsis	-Provocation

Cardinal Expression Aspect CENTER / CENTERING / PRIMARY REACTIVE CENTER						
ORDINAL			NEUTRAL	CARDINAL		
ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
+Enduring +Amoral +Productive +Endurance	+Sensibility +Perception +Sensitivity +Sensitive +Inspired +Perceptive	+Thought +Insight +Conceptualizat' +Thoughtful +Contemplation	+Atomic +Natural +Aware +Essential +Spontaneous +Automatic +Intuition	+Integration +Truth +Inspired +Insight +Conceptualize	+Sympathy +Empathy +Love +Mystical +Unconditiona l love	+Amoral +Enduring +Beauty +Harmony +Integration +Untiring +Beauty/Ecstasy +Energy +Vitality
MOVING SEXUAL KINESTHETIC PHYSICAL EXCITATION PHYSICAL MOTION	EMOTIONAL EMOTIONAL / EROTIC EMOTION	INTELLECTUAL INTELLECTUAL / PEDANTIC INTELLECT	INSTINCTIVE IMPULSE	HIGHER INTELLECTUAL SPIRITUAL CONCEPT	HIGHER EMOTIONAL ECSTATIC SYMPATHY	SEXUAL MOVING HIGHER KINESTHETIC HIGHER MOVING EXCITATION
-Energetic -Erotic -Frenetic -Seductive -Frustration -Activity	-Sentimentality -Sentimental	-Reason -Reasoning -Rationalization -Hair-splitting -Rationalize	-Anatomic -Mechanical -Automated -Thoughtless -Automatic -Impulse -Instinct	-Telepathy -Telepathic -Communicati'n -Imagination	-Intuition -Sympathy -Psychic -Empathy -Sensitivity	-Erotic -Energetic -Desire -Lust -Hectic -Arousal

Cardinal Inspiration Aspect						
ROLE / ESSENCE ROLE / SOUL ROLE						
ORDINAL			NEUTRAL	CARDINAL		
ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
+Persuasion +Convincing	+Service +Helpful	+Creation +Original +Creativity	+Knowledge +Knowing	+Expression +Dissemination +Expressive +Communicati'n	+Compassion +Compas'ionate	+Mastery +Dignified
WARRIOR	SLAVE SERVER HELPER/HEALER	ARTISAN ARTIST	SCHOLAR	SAGE	PRIEST	KING
-Coercion -Overwhelming	-Bondage -Frustration -Manipulation -Servile	-Artifice -Deception -Self-deception -Self-delusion -Artificial -Delusion	-Theory -Hypothesis -Theorizing -Conjecture	-Oration -Verbosity -Talkative	-Zeal -Righteousness -Overzealous -Zealous	-Tyranny -Tyrannical

Cardinal Action Aspect						
MODE						
ORDINAL			NEUTRAL	CARDINAL		
ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
+Persistence +Persistent	+Restraint +Restrained	+Deliberation +Prudent	+Clarity +Vigilant	+Authority +Authoritative	+Self-actualization +Charismatic +Self-realization +Actualization +Enthusiasm	+Dynamism +Leading
PERSEVERATION PERSEVERANCE	REPRESSION RESERVED RESERVATION RESERVE	CAUTION	OBSERVATION	POWER	PASSION	AGGRESSION
-Immutability -Unchanging -Monotony -Fixated -Inflexible	-Inhibition -Repression -Inhibited	-Phobia -Paranoia -Anxious	-Surveillance -Watchful	-Oppression -Patronizing	-Identification -Fanatic -Extremism	-Belligerence -Belligerent

MILESTONE / INTERNAL MONAD / RITE OF PASSAGE / TURNING POINT / LIFE-STAGE						
ORDINAL			NEUTRAL	CARDINAL		
ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
TERMINAT'N	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
+Coordination +Vitality	+Socialization +Self-identity +Identity	+Independence +Differentiation	+Authenticity +Self-realization	+Legacy +Appreciation	+Gratitude +Catharsis	+Anticipation +Transcendence
FIRST BIRTH INFANCY	SECOND AUTONOMY EGO- RECOGNITION IDENTITY CHILDHOOD	THIRD PUBERTY ADOLESCENCE INDIVIDUATION OUT OF NEST INDEPENDENCE YOUTH	FOURTH MANIFESTATION SELF-HOOD MID-LIFE CRISIS MIDDLE AGE	FIFTH RETIREMENT FULFILLMENT LIFE REVIEW RECREATION SENIORITY	SIXTH IMMANENT DEATH REVIEW PREPARE TO EXIT COMPRE- HENSION FATALITY ELDERHOOD	SEVENTH DEATH EXIT THE LIFE DYING
-Life -Clumsiness	-Solipsism -Narcissism -Co-dependence	-Separation -Irresponsibility	-Acquiescence -Falseness	-Evaluation -Self-Indulgence	-Capitulation -Regret	-Fatalism -Disen- gagement

BODY TYPE						
ORDINAL			NEUTRAL	CARDINAL		
ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
+Wiry +Endurance +Athletic	+Luminous	+Agile +Agility	+Rugged +Patriarchal +Formidable	+Voluptuous	+Radiant	+Grandeur +Grand +Imposing
MARTIAN MARS MARTIAL	LUNAR	MERCURIAL MERCURY	SATURNINE SATURN SATURNIAN	VENUTIAN VENUSIAN VENUS	SOLAR	JOVIAL JUPITER
-Muscle-bound -Impulsive -Volatile -Muscular	-Pallid -Immature	-Frenetic -Nervous	-Gaunt	-Obese -Sloppy -Vacuous -Slovenly	-Ethereal -Fragile	-Elephantine -Overwhelming -Extravagant -Corpulent

Because there is no consensus in the Michaelian teachings community, in this table, Body Types are shown with Septenarian Attributes as Wittmeyer understands them, not as anyone else understands them.





CONCLUSION TO PART THREE

Looking at all of the changes that have occurred over the last fifty-plus years in Overleaf Chart-making might be confusing to Michaelian students. It is to be hoped that this lack of agreement among Chart-makers will induce Michaelian student to ponder and study out what works for them, and not adopt any particular Chart-maker as their unquestioned authority. In other words, one might learn from all of these Charts, neither rejecting nor accepting any of them uncritically. Obviously, I have gone through this process myself, and come up with what seems best for me, as shown on my own two Charts. I believe that one lesson to take away from this series of chapters in Part Three is that those who really study hard to understand the Overleaves and their Poles often come up with words that differ from the original, not because the original might not ultimately offer the very best words, but because they might not be the very best words for every individual. Coming to one's own conclusions is all part of *choice* and *validation*, two keystones in the Michaelian teachings.

May I emphasize in passing that if you personally feel frustrated by all the variations in names of Traits and Poles, then the best way to sort things out in your own understanding is to write your own book about it (as I have, *The Tao of Personality*.) Observe people, chart people, compare and contrast people, record and polish and embellish your descriptions to your heart's content. Then share your insights and understandings with the Michaelian teachings community. A smaller task would be to do the scientific examination and exploration, and then make your own Chart that resonates with you personally. Whatever you do will be rewarded internally with a feeling of accomplishment, and if you share it, there might be external rewards.

This is the end of Part Three of this series of chapters, the Part that reviews Overleaf Charts spanning the entire history from the beginning to the present. Numerous questions were raised and various discrepancies were noted in Part Three during the review of the Charts; many of these questions and discrepancies are examined in detail in Part Four. Part Four consists of thirteen chapters, collectively called *Essays on Issues*. The purpose there is to extract as much benefit as possible from understanding the crown jewel of the Michaelian teachings, the Overleaf System.





Part Four

ESSAYS ON ISSUES



Chapter 4A

INTRODUCTION TO PART FOUR

The purpose of Part Four is to examine some of the discrepancies that were noted among the Overleaf Charts that were reviewed in Part Three. By “discrepancies”, I do not refer to the differences in names of Overleaves (Stagnation versus Flow versus Relaxation versus Equilibrium, for instance), or the Poles of Overleaves (+Discrimination versus +Sophistication versus +Differentiation versus +Discernment versus +Distinction, for instance), or the differences in the names of Attributes (Exalted versus Cardinal, for instance). One can gain insights by comparing and contrasting the different names that various students have come up with for these items, but that is not the function of these chapters in Part Four. “Discrepancies” refers to more than just the variations in terminology; it refers to the

1. contradictions, where one Chart says something that is not consistent with other Chart(s)
2. incoherence, where there is a lack of understanding that the Overleaf Chart is actually a system, the product of a logical and mathematical algorithm that explains the deep meaning of the Chart
3. Charts are not consistent with other esoteric teachings, scientific findings, or philosophical notions.

Sometimes discrepancies can be reconciled: more than one variation can be correct in some way. Sometimes discrepancies mean that one variation is correct and another is incorrect. Sometimes discrepancies mean that all variations are incorrect, and there is some third view that is correct. For the most part the chapters in Part Four present my view of these discrepancies. I present evidence and argument to help resolve them. Other students have examined some of these issues and come to their own conclusions. When I know of their work, I present it and examine it also.

So, where did the discrepancies come from? Reading *Messages from Michael (MFM)*, the first Michaelian teachings book, one might get the impression that the Michaelian teachings fell, fully formed, out of the sky into a vacuum. Now that we have the transcriptions of the original Michaelian group channeling sessions, we know that that perception, fostered by Chelsea Quinn Yarbro, is a fiction. The original Michaelian group founding members had been involved in and read about numerous spiritual teachings for years before the Michaels appeared, and they continued to read about them during the course of the original Michaelian group. In order to facilitate their message, the Michaels adopted and adapted and built upon some of the ideas and terminology from these other teachings.

In my opinion, there are a few errors that were carried over from the Gurdjieffian teachings and other teachings that original Michaelian group members knew about, and these are discussed here in Part Four. The Michaels also, of course, introduced ideas of their own that went beyond what the members already knew. The

Michaelian teachings has evolved over the decades since the 1970s when it was originally given — mostly adding to, but sometimes supplanting, the original revelation. This was obvious as we examined the various Overleaf Charts — from the original Michaelian group to the present — in Part Three. Thus, the evolution of the Michaelian teachings subsequent to the original Michaelian group has introduced some discrepancies.

And there is another source of discrepancies. One of the differences between the Michaelian teachings and many other channeled sources of information is that there are several Michaelian channels, not just one, and they do not all say the same things. And when they do convey the same general information, they say it in different ways. The advantage of this lack of uniformity is that there is less tendency for the typical Michaelian student to devolve into dogmatism in some potential faction of the Michaelian teachings. The discrepancies, one hopes, help students to validate the Michaelian teachings for themselves by turning to their own resources for discernment of personal truth rather than giving themselves over to external authorities such as favorite channels and/or their books and/or their websites. The disadvantage of this variation in source of information is, of course, that there is a lack of consistency, to say nothing of the probable lack of clarity and accuracy. It can potentially be an impediment to group cohesion — community and communion — if members of the group have different understandings on the same subject, and/or if they appoint or anoint different channels as their champion or their preferred authority. If a student is disinclined by their nature to confront inconsistencies head on, then this type of problem might lead them to just metaphorically ‘throw up their hands’ in frustration. My frustration is that these issues have been ignored and repressed; these ‘dirty little secrets’ in the Michaelian teachings have been ‘swept under the rug’ for too long, in my opinion.

The history of the Michaelian teachings indicates that few Michaelian students actually believe it is important to resolve these discrepancies, so they have no strong feeling about ambiguities and discrepancies. For the most part, I agree with this feeling, because we all appreciate each other as fellow students on the spiritual path in spite of doctrinal differences. Even if some students think discrepancies are worth looking at, it may be that they simply do not have the resources to pursue resolutions to such issues — they are not autodidacts (who have trained themselves) or academics (who have been trained by teachers) in epistemology (how is it that we come to know stuff), or in research methods, or in critical thinking about what they learn. However, here in Part Four, you will see that I have not given in to frustration, and I do not ignore the problems, or dismiss them as insignificant, or assume that I do not have the resources to tackle the issues. Rather, I take the fact that discrepancies exist as a challenge to improve my epistemic sophistication, to find means and methods for validation and growth in knowledge and understanding — and eventually approach Agape, which is the stated purpose of the Michaels and their students.

Michaelian Endorsement

If I may be so presumptuous, my claim is that my willingness to confront the discrepancies is endorsed in the Michaelian teachings themselves. The following Q&A exchange occurred near the beginning of the original group.

Dick: Are the means for doing this [validation] available to us? I'm so stuffed with systems — Gurdjieff, [Castaneda's] Don Juan, parapsychology. Actually, information like this might interfere with itself.

[Soleal:] There should be a synthesis if the information comes through cosmic [sources]. If The Synthesis is not felt [intuitively], then the system is probably not valid.

This was said by Soleal even before the Michaels appeared. Their teaching was referred to as “The Synthesis”, meaning that it is an integrated, coherent, unified, systematic whole; refer to the chapter “Synthesis, The” in my book *Study Papers on the Original Michaelian Group* for the whole story about that. The point to be emphasized here is that, to the extent that various Michaelian versions do not embody The Synthesis principle, they are suspect, they should evoke doubt, and they should be carefully examined. Unfortunately, there are numerous inconsistencies in the various Michaelian teachings versions that have appeared subsequent to the original Michaelian group. What are we to do?

The Q&A exchange continued:

Dick: I just wonder if there is any jealousy, rivalry. If I listen to what Soleal says, will Tomas be put out — you know?

If there is synthesis, there should be no conflict. If there is not The Synthesis, then one of us is not telling the truth, and as in all previous situations [with various teachings], it will be up to you in the end to verify.

So then, if we are serious students, if/when we notice a conflict between what a source or a channel says, we are enjoined by the Michaels themselves to do whatever we can to ‘separate the wheat from the chaff’. The fact

is that there are numerous conflicts or discrepancies within the various versions of the Michaelian teachings that have appeared via various channels over the decades. That such is the case has been an incentive for me to examine them with a view to resolving them, moving toward “Validation and Verification” of the “Truth” of “The Synthesis”; refer to chapters by those names in my book *Study Papers on the Original Michaelian Group*. What I learn in my personal journey I write in my books, and you can learn from reading them ... but that does not absolve you of the responsibility to do your own research.

The Q&A exchange continued:

Dick: Would you please elaborate on that one?

There is a deep-seated fear that you will choose the wrong path and be inadvertently left behind. The Synthesis is always, is always there for those who are willing to search beneath the surface. The readings [from various teachings] are good; the confusion is not [good]. That [mitigation of confusion by searching beneath the surface] takes conscious effort on your part. [03 July 1973]

It is good to consult and compare and contrast various teachings as part of sorting out the truth of The Synthesis that the Michaels claim their teaching to be. As part of that pursuit, “confusion” — sometimes appearing as “conflict” and sometimes appearing as ambiguity — should not be glossed over by any true student of the Michaelian teachings. Note that we should not be lazy in that consultation; it takes intention and effort. Note that we should not be shallow in that consultation; we should search deeply. If/when one looks beneath the surface of a teaching, if it is a true teaching, then, among other indicators of validity, one should find that it is systematic, organized, coherent — and consilient with other true teachings. The world is full of lies, but they are often diverse and contradictory, whereas you will see much agreement from true sources. It requires discretion and validation to sort through and look for the common theme in various teachings — the similarities are clues to what is probably valid. My book *The Synthesis: The Michaelian Teachings as Perennialism* is yet another record, in addition to this Part Four of this *History* book, of my “conscious effort” to mitigate conflict and confusion found in the various Michaelian teachings. I refer to my conscious effort as the “Meta-Michaelian project” — “meta” being the Greek language word for ‘above and beyond’. My claim is that the Michaelian teachings has evolved to the place where it is high time for mature students thereof to look at it from a higher and later perspective — a consistent, coherent, consilient perspective.

Please indulge me while I bang on and on about why I do what I do regarding resolving discrepancies in the Michaelian teachings. No one else seems to care that much, so I have given a lot of thought to why I *do* care. Here goes.

Creeds and Covenants

In the Unitarian Universalist Church, of which I was once a member, they claimed to be a “covenant” faith as distinct from a “creed” faith. In a creed faith, one is expected to believe the dogmas and doctrines of the faith, many of which are not provable in any academic or scientific or philosophical or experiential way. Many fundamentalistic churches have a creed, such as a belief in a particular interpretation of an alleged divinely-inspired document — “scriptures”. In a different fashion, in a covenant faith, the members covenant with each other to be benevolent: to be good to oneself, to be good to other people, and to be good to the planet. Many liberal, as distinct from fundamentalistic, religions have a similar covenant as their basis. Many religions have both, to varying degrees, on a spectrum between mostly creedal and mostly covenantal faiths.

The Michaelian teachings has both creed and covenant mixed together. There is the alleged supernatural revelation of a systematic cosmology that is taught as a doctrine without evidence or argument, and there is the spiritual-path component that is supposed to lead to Agape and that can be validated experientially. Here in Part Four of this book I address the discrepancies in the creedal component of the Michaelian teachings, the stuff that is taught but that is not validated experientially as the covenant component is but that can be validated using academic and/or scientific and/or philosophical tools.

Even though the emphasis in the Michaelian teachings has always been on validation, the fact is that a lot of information has come into the Michaelian teachings that has not been validated, and perhaps cannot actually be validated — because it deals with the supernatural, which we as humans do not typically experience. I refer to this as the “dogma–doctrine” component of the Michaelian teachings. Both of those words refer to didactic teaching, as in “the Michael teaching”; in many uses by many people the words have a pejorative connotation, because dogmas and doctrines are often falsehoods promulgated by demagogues

rather than truths promulgated by enlightened beings. However, I do not use these words in a pejorative way in reference to the Michaelian teachings; I use them to refer to the aspect of the Michaelian teachings that is of creed rather than of covenant. I believe we students all agree on the benevolent covenant part of the Michaelian teachings, although we each understand and implement it in our own idiosyncratic and imperfect ways. Sometimes we do not agree on the dogma–doctrine part of the Michaelian teachings. Can we do something about that? Should we even try? Is there academic or scientific or philosophical or experiential evidence if not proof for the dogma–doctrine of the Michaelian teachings — evidence and experience that has not been presented heretofore?

To some extent there has been a certain balkanization and cliquishness in the Michaelian teachings and its communities, the major one being between the secretive and exclusive Yarbro contingent and the non-Yarbro contingent, and a minor one being between groups that develop around one particular of the more public channels and other groups around other channels. Discrepancies exist among these major contingents, and other minor contingents. There is a natural inclination in some channels to doubt that other channels are “channeling the real Michael”. Personally, I have no interest in discerning the “real” Michael from alleged “frauds and impostors” (Yarbro’s assessment of the non-Yarbro contingent); my interest is in discerning the utilitarian and epistemic values of the messages contained in the Michaelian teachings and other esoteric teachings regardless of alleged source. My attitude does not lend itself to preferring one channel or one dogma–doctrine over another; my attitude prefers a commitment to searching for the truth wherever and however and whenever it can be found.

I do regard consistency, coherence, and consilience as having a utilitarian and an epistemic value. According to their own words, the Michaels gave us their synthesis with the expressed intention that we have a systematic vocabulary that we can use to communicate with each other effectively and efficiently, leading to community and communion. This was quoted in the Introduction to Part One. Rest assured that this is my intention also, and is in fact one of the reasons for my focus on disputed issues — to arrive at a consistent and coherent and consilient understanding of dogma–doctrines, as close to Validation status as we are able to come.

Admittedly, many of the issues discussed in these chapters are academic and/or theoretical and/or even petty and don’t matter a whit in the real world of our daily, mundane lives. Therefore, the points I hope to drive home by sharing the following chapters are: 1) The gist of the Michaelian teachings is not about obscure bits of the dogma–doctrine portion of the Michaelian teachings — stuff that is not commonly expected to be Validated; and 2) we might do better to focus our attention on the stuff that does matter and that we can Validate experientially, namely the psychotherapeutic–path and spiritual–path aspects of the Michaelian teachings that allegedly lead to Agape. Therefore, the only values *per se* that I can see in discussing most of the issues raised in this Part of this *History* book are these: 1) intellectual exercise — to sharpen our mental acuity and critical thinking so that we are not led astray by dogma–doctrines in the Michaelian teachings or in any other realm of our lives; 2) hone our interpersonal communication skills — that we might get along better by understanding each other more deeply. In other words, communication with ourselves and with others on these issues or any other subjects should be conducted in a spirit of intimacy. Other than these two values, I have not been able to think of a good reason why these issues matter in our daily lives. In other words, so far as I am concerned, the discrepant issues exist for the purpose of sorting them out, for the exercise we get in sorting them out, for the greater good gained by having them sorted out, and for the increasing intimacy we gain in the process of sorting them out. To use a cliché, “It is the journey, not the destination, that counts”.

Let’s look at this journey from another angle. As a product of my intellectual exercise, some of these chapters are long and tedious. It might seem that I devote far more energy to examining these issues than they deserve *per se*. Perhaps it can even be said that I may have “nitpicked them to death”. I apologize, but there is just something about the way my brain works. You might think it has something to do with a Goal of Rejection, but in fact it is my Goal of Acceptance that has something to do with my focus on discrepancies. In Part Three I pointed out that there are many discrepancies between the various Overleaf Charts. That bothers my Goal of Acceptance, because I naturally prefer and seek agreement. The Charts cannot all be right. Which ones are right? Which ones are wrong? Which ones can be reconciled? This inquiring mind with a Goal of Acceptance wants to know. That is one reason why I do this. A potential result — agreement on the dogma–doctrine component of the Michaelian teachings within the Michaelian community as a whole — is relatively unimportant *per se*, but for me both the process and the goal are important. This is just something I feel impelled to do for my own satisfaction and fulfillment. And I enjoy it. You may dismiss my fun as “mental

masturbation” if you like, but this book is the wordy ejaculate, and I would like to believe that it benefits readers. I prefer to regard it as intellectual exercise, as I said, but I do hope that you also get something from it, so that it is not just me experiencing the enjoyment.

How Shall We Approach the Resolution of Discrepancies?

Albert Einstein allegedly said words to the effect that a problem cannot be solved at the level where it was created. In the Michaelian teachings there are a number of problems that have been created by bogus, or at least dubious, “channeling”. Every Michaelian student knows this, whether they face the issue squarely or not. In my experience, these problems cannot always be solved — maybe some can and maybe some cannot — by more channeling, because this does not go to a level above (or below) where the problems were created. The source of all the problems is, of course, that we do not actually know where channeled information comes from, and the contradictions among channels indicates that channeling is not to be implicitly trusted, because it is so unreliable. For the most part, in the chapters here in Part Four, I have been able to resolve the discrepancies — to my satisfaction at least — using ordinary tools of evidence and argument developed and honed in the academic and scientific and philosophical worlds.

However, to go beyond mere-problem-solving at the ordinary level with typical tools, in my other books I expound on an integrated theory of interpretation and understanding of the Overleaf System. As a non-channel myself, and for a certain class of discrepancies, I believe this is the way to rise above, or get below, issues created by disparate channeling. If that class of discrepancies applies to a system or pattern, then anomalies in the pattern are immediately suspect. My book *The Tao of Personality* derives the Overleaf System from “first principles”: logic, mathematics, and physics. By understanding the principles that algorithmically generate the Overleaf System, one can spot interpretations that do not fit. I am suggesting that Part Four of this *History* book, and *The Tao of Personality* book, look at the discrepancies in the Michaelian teachings from an engineering (Artisan) mentality and a scientific (Scholar) methodology. It so happens that I am a Scholar-Cast Artisan. Hence my suitability and talent for this Meta-Michaelian project.

The three favorite tools in my discrepancy-resolution toolbox are these, the three “Cs”:

The Consistency Principle

When there are contradictions between channels, either one of them is wrong, both of them are wrong, or both of them are right from a higher level of understanding or a more encompassing perspective. Regarding the resolution of inconsistencies, sometimes a contradiction is a matter of semantics: the same concept is given different names or the same name is given to different concepts. When a person is self-contradictory, we say that, at minimum, they have cognitive dissonance, or they are neurotic, or at maximum, they are insane. From my point of view, it is insane to not examine and try to resolve the contradictions within and among the various Michaelian teachings as much as possible. Some obvious and well known examples of contradictions reviewed here in Part Four are:

1. The Yarbrow contingent of the Michaelian teachings says that Essence Twins are almost always the same Role, whereas the non-Yarbrow contingent of the Michaelian teachings says that Essence Twins are almost always different Roles.
2. The Yarbrow contingent says that the Moving Center is a Cardinal Center, whereas the non-Yarbrow contingent says that it is an Ordinal Center.
3. The Yarbrow contingent says that people in the Instinctive Center are *less* sane than normal whereas the non-Yarbrow contingent says that people in the Instinctive Center are *more* sane than normal.
4. Various contingents of the Michaelian teachings ascribe different colors to Roles.
5. Various contingents correlate Centers and chakras in numerous different ways.
6. Various contingents attempt to correlate the Body Type System with the Overleaf System in various ways.

Spoiler alert: I have been able to resolve most of them to my satisfaction, but some contradictions remain, and, so as not to go insane, I put them in the ambiguous category or limbo zone for now, anticipating future resolution.

To my sensibilities, contradictions between the channels are the most offensive type of defect or deficiency in the Michaelian teachings, but there is a lesser offender, incoherence:

The Coherence Principle

The virtue of coherence is a different virtue than consistency:

When something has *coherence*, all of its parts fit together well. An argument with *coherence* is logical and complete — with plenty of supporting facts.

Coherence comes from a Latin word meaning “to stick together”. When you say policies, arguments, and strategies are coherent, you’re praising them for making sense. Scientists are always looking for coherence in data to support their hypotheses. And coaches are always looking for coherence in their teams, so they don’t fall apart. [<https://www.vocabulary.com/dictionary/coherence> — retrieved 19 May 2023]

In terms of the Overleaf charts reviewed in this book, it is obvious by comparing and contrasting them that there has not been a recognition by Michaelian students (other than myself) that the collection of Overleaves is a *system*, a framework or structure built from a *pattern* of logic, mathematics, and physics that gives the Overleaf System an overall coherence. As one can plainly see just by looking at the Charts in Part Three, Michaelian students have not even converged on *which* septenaries are properly called “Overleaves”. Also, students have not even converged on *how* the septenaries should be sequenced on the chart. My claim is that if students were to recognize and understand the meaning of the logical and mathematical structure of the collection of personality traits, that would cause a coherence. And beyond that, students would see that the pattern of Ordinal–Cardinal–Neutral and Action–Inspiration–Expression–Assimilation Attributes applies to both horizontal and vertical axes of the Overleaf chart, forming a 7x7 matrix.

The consistency tool is used to resolve contradictions between channeled revelations within the Michaelian teachings, and the coherence principle is used to systematize the structure within the Michaelian teachings. The consilience principle reviewed in the next subsection is another tool in my discrepancy–resolution toolbox.

The Consilience Principle

This word may not be familiar to some readers. Besides using consistency and coherence as tools for resolving discrepancies within the Michaelian teachings, another tool that I apply is to bring outside sources to bear on the disputed dogma-doctrines. As stated above, the original Michaelian group members were keen to fit the Michaelian teachings into prior and extraneous esoteric teachings and mystical traditions. Subsequent to the original Michaelian group, this practice has been neglected, in my opinion; we have become insular, and the ‘clan’ has become ‘inbred’. I suggest that the Michaelian teachings community would do well to resume some ‘intercourse’ with other sources. I do a lot of that in my books; I am rather ‘promiscuous’ regarding ‘cross-fertilization’. The technical and philosophical name for the confluence of evidence and argument from various and varied sources is “consilience”:

In science and history, consilience (also convergence of evidence or concordance of evidence) is the principle that evidence from independent, unrelated sources can converge on strong conclusions. That is, when multiple sources of evidence are in agreement, the conclusion can be very strong even when none of the individual sources of evidence is significantly so on its own. Most established scientific knowledge is supported by a convergence of evidence: if not, the evidence is comparatively weak, and there will probably not be a strong scientific consensus. The principle is based on unity of knowledge; measuring the same result by several different methods should lead to the same answer. [<https://en.wikipedia.org/wiki/Consilience> — retrieved 14 May 2023]

To use a metaphor, the founders of the American republic established a constitution with three semi-independent branches of government (executive, legislative, judicial) and built “checks and balances” into the system so that it would be less likely to go astray. One might think that, the fact that the Michaelian teachings has more than one channel would provide a check-and-balance environment, but rather than providing an error-correction procedure, more channels have just generated more discrepancies. Internal error-correction having failed, I suggest that the Michaelian teachings would benefit from some examination of some external resources. For the most part, the standard Michaelian teachings conforms to the Perennial philosophy, the notion that the great world religions and philosophies and mysticisms have a common core of beliefs, values, and practices. My book *The Synthesis: The Michaelian Teachings as Perennialism* has a lot to say about that.

Narrowing my focus from the Michaelian teachings as a whole to the Overleaf System in this *History* book, dozens of extraneous sources, which have a septenary as part of their cosmology, arrange the seven elements per the Natural Sequence, rather than per the Michael Math Sequence often used on Overleaf Charts. A few of those sources have been mentioned here and there in this book, and a list of them is provided in the “Natural

Sequence” section of Chapter 2C “Proposed Sequences of Overleaves”. My book *The Tao of Cosmogony* examines dozens of other sources, so the Consilience Principle supports the Natural Sequence, not the Michael Math Sequence. As it so happens, the Natural Sequence solves some inconsistencies and incoherencies found in the collection of Overleaf Charts.

The point is that, whenever the resolution of discrepancies is not obvious from examination of Michaelian sources, then it is expedient to look to other sources in different realms, the more the better, including mystical and spiritual and religious and philosophical and scientific and sociological and psychological sources. Thus, whereas some other Michaelian students have put forward their preferences, sometimes without any evidence or argument, what I am putting out there for your considerations is what I like to think of as more than just another opinion. Rather, I have a coherent, consistent, integrated, comprehensive theory of interpretation and understanding; it is an informed opinion built with the help of these three error detection and correction tools.

To sum up my regard for the three Cs, I would say that lack of consistency, coherence, and consilience in the standard Michaelian teachings offends my Validation sensibilities. Furthermore, an inconsistent, incoherent, non-consilient teaching is an “ugly” teaching, and that offends my aesthetic sensibilities.

Let’s Science and Engineer the Michaelian Teaching

Here in Part Four of this book I examine in detail some of the discrepancies shown in the various Overleaf Charts. And I do mean *detail*. If one were a poet keen on alliteration, one might even regard these Part Four chapters as “doctrinal disputation dissertations” or “excruciating exegetical exercises” or “tedious treatises on tendentious trivialities”. This is just the way a Scholar Soul, Artisan Role Fragment (myself) approaches disagreements; perhaps this is all just an overly “engineery” approach to problem-solving, but here it is.

Recently I read something about Asperger’s Syndrome, those who are at the high-functioning end of the Autism Spectrum Disorder. They are particularly good at attention-to-detail and pattern-recognition and concentration-focus on problem-solving. I believe those words fit me — as amply demonstrated by this book — even though I do not regard myself as an “aspie”, and no one else has diagnosed me as that, so far as I know. Many Artisans do engineering (I did, now retired), and a significant percentage of engineers are aspies (I am not).

I may not be an aspie in this life, but it may be that I am not exactly “neurotypical” either. I am not satisfied with “good enough for all practical purposes” when it comes to the Michaelian teachings, as most Michaelian students appear to be. Perhaps I was a Jewish Talmudist in a past life, and in this life I am attempting to extract every shred of understanding from the particular “sacred text” (the Michaelian teachings) that I am obsessed with in this lifetime.

Whatever the source of my motivation to reconcile the discrepancies, besides the engineering (Artisan) and aspie methods, I apply the scientific (Scholar) method. Thomas Kuhn, author of *The Nature of Scientific Revolutions* (1977), suggested five standards that can be invoked in evaluating various hypotheses:

1. **accuracy** (it is free of obvious errors);
2. **consistency** (both within itself and with other relevant currently-accepted ideas);
3. **scope** (its consequences should extend beyond the data it is required to explain);
4. **simplicity** (it organizes otherwise confused and isolated phenomena with a minimum of fuss);
5. **fruitfulness** (for further research).

To these five I would add a couple of other qualities that I learned in my engineering career, namely:

6. **thoroughness** (nothing is left out);
7. **clarity** (lack of ambiguity).

Kuhn referred to a “scientific revolution” as a “paradigm shift”. If you appreciate the ways and means of the fictional Star Trek Vulcan, Spock, then you will appreciate my Scholar-Artisan ways and means in this book for changing the paradigm of the Michaelian teachings from discrepant channeling to consistent, coherent, consilient synthesis. My aspiration is that the evidences and arguments that I present here in Part Four apply all of these seven values to the resolution of discrepancies that are found in the systematic component of the Michaelian teachings.

Speaking of science and engineering, in the science of information theory there is the concept of *signal versus noise*: the more of one, the less of the other. Considering the number of discrepancies in regard to the systematic component of the Michaelian teachings — only some of which will be examined here in Part Four

— I perceive that there is way too much “noise” in the Michaelian teachings and not enough “signal”. One of my purposes is to minimize the noise and maximize the signal. My assertion is that the Michaelian teachings will “live long and prosper” if and only if it significantly improves its signal-to-noise ratio. Even if the Michaelian teachings community as a whole does not adopt my signals, then individuals within it can adjust their perceptions to have less noise and more signal in their understanding of the systematic portion of the Michaelian teachings, which purports to be a map of the spiritual path through life. This is Good Work. If one has an accurate map of the territory, it makes for a more efficient and effective journey.

Another point that I would like to make here and now in this context is this: the Michaels said that the Overleaf System was given to their students as a temporary expedient, with the expectation that understanding the subject of personality — one’s own and that of others — would provide a path from tolerance to understanding to appreciation to acceptance to Agape. When one has achieved Agape, one no longer needs the Overleaf System for guidance. It is like that with what I am doing here in Part Four of this *History* book. In the published Michaelian teachings, the “cosmos” (orderly part of the Michaelian teachings) is in “chaos” (disorder) considering all of the discrepancies among various teachers. Considering all of the discrepancies in the foundation of the Michaelian teachings, how can one build thereon an edifice that transcends the foundation? Is the Michaelian teachings nothing more than a ‘house of cards’ built on a ‘foundation of sand’ (to mix a couple of metaphors)? Some outsiders might think so when they see the discrepancies therein. But I think not, and my aim is to rebuild the Michaelian teachings upon a more solid foundation. The following chapters, presenting evidences and arguments for removing chaos from cosmos, are a small part of my “systematic cosmology project”. My other books are other components of my Meta-Michaelian project.

It is my perception that the Michaels have metaphorically ‘dumped a box of picture puzzle pieces out onto the table’ over the years since 1973, and it is now time to assemble the pieces into a beautiful picture. As another analogy, I see the Michaelian teachings as being like an uncut diamond that has been dug out of the ground; it is dirty and it is ugly, but it has potential. It needs to be cleaned and cut and polished if it is to become a brilliant, startling, beautiful diamond. Using another metaphor, my Meta-Michaelian project is the ‘baby’ that remains after consistency, coherence, and consilience have ‘thrown out’ the dirty ‘bathwater’ found in the dogma–doctrine of the Michaelian teachings.

Why Am I the Person Doing This With the Michaelian Teachings?

It is a weird thing in the Michaelian teachings community to write an academic study paper on discrepancies within the Michaelian teachings. I don’t think it has ever been done before. What kind of a person would do something like that? Well, I am not your typical student of the Michaelian teachings, hence the difference between other Michaelian teachings books and my books. There are reasons for this, which I would like to enumerate as follows, so that the reader will have some understanding of who I am and why I do what I do, in hopes that readers will better understand and appreciate what I have to say in the chapters that follow. Also, perhaps readers will be more open to my means and methods and tools, and hence open to my conclusions. Some elements of the following numbered list repeat or embellish what was stated above, but here they are included in a different story line.

1. In 1981, my Ouija board said that my strongest Center was the Higher Intellectual Center. Subsequently — for my purposes and perhaps yours — I have changed the name to Concept Center and altered its description somewhat, for reasons explained in one of the following chapters here in Part Four of this book, “The Higher Centers”.
2. One of the functions of the Concept Center is to categorize things in order — from the general to the specific, from the abstract to the concrete. You can read about that in a chapter devoted to the Concept Center in Part Two of my book *The Tao of Personality*.
3. I use a particular talent of the Concept Center as a sieve for ‘separating the wheat from the chaff’ when it comes to discrepancies in the Michaelian teachings. That super power is the ability to recognize and appreciate what is beautiful, elegant, and exquisite. My Meta-Michaelian project is a product of my strong Concept Center. Products of my Meta-Michaelian project — such as Tao’s Template of First Principles and the Natural Sequence and the Process/Aspect System — are beautiful; they does a lot with a little. Certain parts of the Michaelian teachings are ugly; I want to fix that.

4. The Concept Center is an Aspect of the Synthesis Process; the Intellect Center is an Aspect of the Analysis Process. So far as I can tell, very few students of the Michaelian teachings have a strong Concept Center, as I do, and many are not even in the Intellect Center very much. This means that they do not spend much time in either Center; this means that I synthesize and analyze the Michaelian teachings differently from most students, and more than most students.
5. This alone makes me a kinda sorta “intellectual”, but another clue is that I really enjoy listening to people who are way smarter than I am and way more knowledgeable than I am as they discuss some big and deep ideas. To some extent I have absorbed their ways and means in my presentations. I also read science magazines at breakfast and science books at bedtime.
6. In my fundamentalist Christian days, in the 1970s, I was writing a book on Bible Chronology; I read a lot of scholarly books and journals on the subject, and absorbed those ways of doing and writing about scholarly research.
7. In addition to that, I am a Scholar–Cast Artisan with a background in an engineering career. This means I am a techno-geek by nature. This means that my Essence fulfillment is to figure out what is (science, knowledge) and how it works (engineering applications). These two factors personify the Processes of (Scholar-ish) Assimilation and (Artisan-ish) Analysis. It is said that Artisans are focused on structure: how the parts fit together and how they interact. The Michaelian teachings provides a wonderful playground for me to explore and experiment with those questions and solve these intellectual puzzles. Not many people in the Michaelian teachings are techno-geeks; this means that I see the Michaelian teachings from a more unusual perspective than most students.
8. In addition to the Concept Center, I have a Personality profile with a lot of other Cardinal Overleaves: older Soul Age, late Level, Acceptance Goal, Spiritualist Attitude, and Arrogance Shadow. This means that I am all about the synthesis of a diverse body of information into a coherent whole. This is similar to the enterprises and aspirations of science and philosophy and theology. Not many people in the Michaelian teachings or elsewhere have a similar Cardinality; this means that I see the Michaelian teachings from a wider overview than most students — I can see the entire ‘forest’, not just the ‘trees’ in my immediate vicinity.
9. I have a sub-personality that I call “The Writer”; it has been with me since my pre-teen years. It lives in the Concept Center, aka right hemisphere of my brain, and it does a lot of the processing, and then it feeds the results to my left hemisphere in words, when “I” let it through. It needs to put thoughts and concepts into words. Left brain, right brain, subconscious, super-conscious — who knows where this stuff really comes from. For me, thoughts come into my head before I get out of bed or while I sit on the park bench or at other odd times and I write them down on scraps of paper. It might be words, or phrases, or sentences, or paragraphs, or sections. And I know the location where these “inspirations” belong in the books. Later I enter the words and concepts into my book manuscripts on the computer, where I polish them extensively. As Thomas Edison said: invention is 1% inspiration and 99% perspiration. Wherever this stuff comes from, the hope is that you the reader find some useful utility that increases your understanding, regardless of claims of natural or supernatural origin. I do not have a sub-personality called “The Speaker”, so you will not often find me giving a lecture to a group, or even to another person.
10. A few words about channeling and writing books are in order. “Channeling” is said to be a person “taking dictation” from a consciousness integrity on a “higher” plane of existence. I do not claim to be a channel, but a large part of my books do seem to be “inspired” in the sense that it is as if other parts of my mind or brain are involved, but not in trance or other altered states of consciousness. I prefer to conceptualize it as my right brain (Concept Center) talking to my left brain (Intellect Center).

Rhetoric

As I reflected on the question “Why me”, I found that the particular way that I present the evidence and argument here in Part Four — against discrepancies and for the paradigm shift to the Meta-Michaelian reformulation — actually has a name: “rhetoric”:

Rhetoric is the art of persuasion. It is one of the three ancient arts of discourse along with grammar and logic/dialectic. Rhetoric aims to study the techniques speakers or writers use to inform, persuade, or motivate

their audiences. Aristotle defines rhetoric as ‘the faculty of observing in any given case the available means of persuasion’ and since mastery of the art was necessary for victory in a case at law, for passage of proposals in the assembly, or for fame as a speaker in civic ceremonies, he calls it ‘a combination of the science of logic and of the ethical branch of politics’. Rhetoric typically provides heuristics for understanding, discovering, and developing arguments for particular situations. An example is Aristotle’s three persuasive audience appeals: logos [Expression], pathos [Inspiration], and ethos [Action]. The five canons of rhetoric, or phases of developing a persuasive speech, were first codified in classical Rome: invention, arrangement, style, memory, and delivery. From Ancient Greece to the late 19th century, rhetoric played a central role in Western education in training orators, lawyers, counselors, historians, statesmen, and poets.” [<https://en.wikipedia.org/wiki/Rhetoric> — retrieved 04 November 2023]

The philosopher Aristotle was a fountain of ancient wisdom that carried a lot of weight for two thousand years, and some of what he had to say, including rhetoric, still applies today. Unfortunately, people these days do not get any specific schooling in rhetoric (or critical thinking), hence the prevalence of misinformation in the world in general. This dearth of rhetorical sophistication among students of the Michaelian teachings applies to the creation and perpetuation of misinformation within the Michaelian teachings. And for whatever reason, rhetoric comes naturally to me for my purposes with this Part of this *History* book. Thus, my goal is to persuade readers via rhetoric that the Michaelian teachings has problems, and that it would be Good Work to solve them, and that we students have tools to do the job. More is said about “three persuasive audience appeals” in the next section.

Three Modes of Rhetoric

The Wikipedia article on rhetoric made reference to another article, “Modes of Persuasion”. It so happens that these three modes can be correlated with the four Axes of the Overleaf System: Action, Inspiration, Expression, and Assimilation, so it seems expedient to me to include a discussion here.

The modes of persuasion, modes of appeal or rhetorical appeals (Greek: *pisteis*) are strategies of rhetoric that classify a speaker’s or writer’s appeal to their audience. These include *ethos* [Action], *pathos* [Inspiration], and *logos* [Expression], all three of which appear in Aristotle’s [book] *Rhetoric*.

Notice that in this Wikipedia article these three modes of rhetoric are listed in the Natural Sequence: Action → Inspiration → Expression. This is probably just a coincidence because not all internet descriptions of the triad list them in this order, but I favor the Natural Sequence, so I point it out.

ETHOS [= Action Axis = Motion and Excitation Centers]

Ethos ... is an appeal to the authority or credibility of the presenter. It is how well the presenter convinces the audience that the presenter is qualified to speak on the subject. This can be done by:

- Being a notable figure in the field in question, such as a college professor or an executive of a company whose business is related to the presenter’s topic
- Demonstrating mastery of the terminology of the field (jargon)
- Being introduced by or producing *bona fides* from other established authorities

It is true that I have credentials that makes me somewhat of an authority on the subject — such as forty plus years of involvement with and study of the Michaelian teachings, about which I have written several weighty tomes. However, I am not asking readers to believe me just because of those credentials. Rather, I suggest that argument and evidence should have a convincing impact; I suggest that your beliefs should be changed by the authority of the information, not by the authority of my expertise.

PATHOS [= Inspiration Axis = Emotion and Sympathy Centers]

Pathos ... is an appeal to the audience’s emotions. The terms sympathy, pathetic, and empathy are derived from it. It can be in the form of metaphor, simile, a passionate delivery, or even a simple claim that a matter is unjust. Pathos can be particularly powerful if used well, but most speeches do not solely rely on pathos. Pathos is most effective when the author or speaker demonstrates agreement with an underlying value of the reader or listener. In addition, the speaker may use pathos and fear to sway the audience. Pathos may also include appeals to audience imagination and hopes, done when the speaker paints a scenario of positive future results of following the course of action proposed.

The quotation mentioned positive and negative appeals to emotions and values. My two such incentives are the metaphorical versions of the ‘carrot’ and the ‘stick’ that, historically speaking, were literally used to motivate a horse to pull a carriage. The ‘stick’ is that these discrepancies might be harmful to our well-being

and at minimum they are embarrassing and we should be ashamed of them, whereas the 'carrot' is that approaching truth feels good because it is inherently rewarding. *Pathos* appeals to my tertiary Role influence, which happens to be Priest-ish, and some of that shows up here and there in this book: "We can do better!"

LOGOS [= Expression Axis = Intellect and Concept Centers]

Logos ... is logical appeal or the simulation of it, and the term logic is derived from it. It is normally used to describe facts and figures that support the speaker's claims or thesis. There are also more traditional forms of logical reasoning, such as syllogisms and enthymemes. Having a *logos* appeal also enhances *ethos* because information makes the speaker look knowledgeable and prepared to their audience. However, the data can be confusing and thus confuse the audience. Logos can also be misleading or inaccurate, however meaningful it may seem to the subject at hand. In some cases, inaccurate, falsified, or misconstrued even be used to enact a *pathos* effect. Such is the case with casualty numbers, which, while not necessarily falsified, may include minor casualties (injuries) that are equated with deaths in the mind of an audience and therefore can evoke the same effect as a death toll.

Obviously, because I am a Scholar-Cast Artisan, mental *logos* appeals to me more than behavioral *ethos* or emotional *pathos*, so most of my rhetorical tools in this *History* book and my other books are logoiic.

KAIROS [= Assimilation Axis = Impulse Center]

Kairos ... is an arguable fourth mode of persuasion which means the "right time", "season", or "opportunity". Kairos is an appeal to the timeliness or context in which a presentation is publicized, which includes contextual factors external to the presentation itself but still capable of affecting the audience's reception to its arguments or messaging, such as the time in which a presentation is taking place, the place in which an argument or message is being made, the background information and demographics of an audience such as age, culture, faith, creed, etc., the appropriateness of the speaker's tone given the nature of the occasion, and the relationship between the speaker, the audience and the topic. [https://en.wikipedia.org/wiki/Modes_of_persuasion — retrieved 04 November 2023]

The reason that I correlate *kairos* with the Assimilation Axis is that Soul Age (psychological maturation) is the Assimilation Aspect of the Overleaf (Process/Aspect) System. One of my concerns about Part Four of this *History* book is that my *kairos* for writing and publishing it (early 2020s) might not be the *kairos* of most readers. If now is not the right time for them, my hope is that Michaelian students will eventually find the information in this book to be *ethos* (convincing) and *pathos* (valuable) and *logos* (sensible). It seems to me most likely that this can only happen after a student's enthrallment with, and indoctrination by, dubious and bogus channeling has run its course, and has served its purpose of learning the hard way (experiencing the negative consequences of ignorance and stupidity) and then dissipated, such that learning the easy way — via truth and wisdom — becomes available. When a student has matured to that point, only then can Validation, discussed at length in the next chapter, begin. During enthrallment and before Validation, being a Michaelian student can somewhat resemble entrapment in cultish brain-washing. At least, that is what it seems like to me in retrospect.

Introduction to Part Four Contents

One might note during the examination of the Overleaf Charts that there has in fact been an evolution of the understanding of the Overleaf System over the decades, both the names and the arrangement, the content and the context. In order to address this evolution fully, some chapters on particular components of the Overleaf System seem desirable. These are those chapters:

Chapter 4A — INTRODUCTION. This is, of course, what you just read above. It presents the purpose and philosophy of Part Four of this book. I regard it as valuable and useful.

Chapter 4B — VALIDATION. One of the Michaels' recommendations to their students is to Validate their teaching rather than accept it on their word. How do we do this effectively?

Chapter 4C — WHICH TRAIT SEPTENARIES ARE OVERLEAVES? There is a difference of opinion among various students of the Michaelian teachings about which septenaries of Soul and Personality and Body traits are to be called "Overleaves", and therefore there is a difference of opinion about how many Overleaf categories there are. Evidences and arguments are presented in this chapter that there are seven of them, and they are Goal and Mode, Chief Feature and Role, Attitude and Center, and Age/Level.

- Chapter 4D — BODY TYPES. This septenary was invented by a student of the Gurdjieff/Ouspensky teaching in the 1950s, Rodney Collin. In this chapter it will be argued that this is not an Overleaf category because it applies to the body, not the Personality, and because it does not have the characteristics of a “proper” Septenary such as Dialectic and Axial and Septenarian Attributes in a specific sequence. Besides that, Michaelian students have not been able to come to agreement on how the Body Types fit comfortably into the Overleaf System. There is a way to integrate a Body Type System into the Overleaf System (particularly the Centers), but it takes significant alterations.
- Chapter 4E — PLANES. These are not a part of the Personality Array, the Overleaf System, but they were listed in the first Chart, “The Ordering of the Cosmos”, a listing which indicates that in the original Michaelian group there was an understanding that the Personality Trait Septenaries correlated with the planes Septenary. This indicates that the Septenary System is indeed “cosmic” in its scope. In other words, physics and personality have the same basic underlying logical and mathematical structure. This chapter explores the development of the concept of planes subsequent to the original Michaelian group.
- Chapter 4F— THE INSTINCTIVE CENTER. In the Gurdjieffian teaching, the Instinctive Center was a “Part” of the #1 Moving Center, but in the Michaelian teachings, it became a Center of its own, and it was moved to the #4 Neutral position in the Septenary. This change in status and move in location has implications that are not generally appreciated; the implications are explored and explained in this chapter.
- Chapter 4G — THE HIGHER CENTERS. These had a description and a sequence in the Gurdjieffian teachings that was carried over into the original Michaelian group. The sequence was amended by Yarbro in *More Messages from Michael*. I propose that the descriptions should also be amended as part of the ongoing improvement process.
- Chapter 4H — THE ACTION CENTERS. In the Gurdjieffian teachings and in the original Michaelian group, the Sexual Center was “higher” and the Moving Center was “lower”, but Yarbro reversed this in her books. Shepherd Hoodwin followed Yarbro, but other Michaelian teachers and groups have not reversed the original order. What can we learn from this discrepancy?
- Chapter 4J — THE SEVEN CHAKRAS. The chakras of the human body are a feature of esoteric cosmology with more than a passing resemblance to the Centers. Michaelian students and their Charts and books show variations. What is the relationship of the chakras to the Centers, and can they in fact be correlated with each other, and what is that correlation? Furthermore, which Septenarian Attributes apply to which chakras?
- Chapter 4K — THE NAMES OF THE LEVELS. Yarbro in her book MMFM was the first to provide names for the Poles of the Levels. These were adopted outside the Yarbro contingent, but they never made sense to me because they did not resonate with the six other Poles of Overleaves with the same Septenarian Attributes, and they did not exhibit complementarity on the Action, Inspiration, and Expression Axes like that of the other Overleaves. I propose names that resonate and complement.
- Chapter 4L — THE MID-CYCLE DISCREPANCY. Quinn Yarbro in MMFM introduced an extra little step between the Third and Fourth Levels. It was said to be a blend of the Levels on either side, and yet it was also said to contradict them. This makes the Mid-Cycle an anomalous wrinkle in the otherwise orderly fabric of the Overleaf System. Is this legitimate? Sarah Chambers said No, and I provide evidences and arguments to support her. On the other hand, I generalize this idea into what I call the “Transition Principle” — there is an ambiguous and/or turbulent transition zone between all stable stages of development, not just Third Level and Fourth Level.
- Chapter 4M — THE SEVEN SOUL AGES. There is disagreement among various teachers of the Overleaf System about the nature of the Soul Ages. In fact, the subject of Soul Age is one of the most contentious components of the Michaelian teachings cosmology. Parts of my other books discuss all Ages in detail, but this chapter concentrates on the most discrepant area, the sixth and seventh Ages. Are they to be named “Transcendental and Infinite”, or “Astral and Causal”, or “Elder and Ancient” ... or what? To what extent, if any, are they manifest on the Physical Plane?
- Chapter 4N — CASTING CONCERNS. The Casting of Fragments from the Oversoul into seven sizes of Composites (which I call “Underleaves”) has a lot of similarities to, and differences from, the seven categories of Overleaves. There are as many discrepancies in the former as in the latter. These are examined in this chapter.

Chapter 4P — COLOR ASSIGNMENTS: Several Chart-makers have applied colors to the Overleaf categories, and many times they differ from each other. In this chapter we review the variations in detail, and then propose one color system to rule them all.

Chapter 4Q — THE SEVEN LIFE-STAGES: Starting with *Messages from Michael* and continuing through the history of the Michaelian teachings, it has been said that an ideal or normal or typical full lifetime consists of seven major developmental transitions from birth to death. The name typically given to these stages is “Internal Monads”. Unfortunately — but as usual in the Michaelian teachings it seems — there are ambiguities within, and contradictions between, the various channeled sources regarding the Internal Monads themselves, and the understanding of the Internal Monads is inconsistent with the other seven-stage developmental sequences, such as Levels and Soul Ages and Planes. This chapter is dedicated to sorting out those issues.

Chapter 4R — CONCLUSION TO PART FOUR. What is it all about? Was it worth it? Where do we go from here as individuals and as a community?

By the way, note that there is no “I” chapter and there is no “O” chapter. This is not a mistake; I did not omit actual chapters; I did this because of the confusing similarity of those alphabetic characters to the numbers “1” and “0”. You must put up with confusion of another kind. Apologies.





Chapter 4B

VALIDATION

Before we get into the chapters that attempt to reconcile and/or transcend some of the ambiguities and contradictions in the Overleaf Charts of the Michaelian teachings community, it behooves us to affirm that we are doing what the Michaels refer to as “Validation”. Part of the previous chapter, the Introduction to Part Four, presented some general clues about the process of Validation. There are also sections in chapters that talk about Validation in the Epilogue to this *History* book, wherein I provide the Prologue of *The Tao of Personality* and the Prologue of *The Tao of Cosmogony*. This chapter serves to expand on those chapters a little bit in the context of this book, and to emphasize my commitment to the process of Validation.

The Michaels repeatedly say that it is important to Validate their teaching. I like to capitalize the word because it is that important, and because it is one of the Michaels’ jargon words, with a special meaning and purpose. Following are some quotes on the subject, extracted from *MFM* and *MMFM*.

We neither require nor desire belief in what we say. If you choose to question and validate for yourself, the progress will be accomplished with knowledge and recognition. But progress will occur whether you perceive it or not. [*MMFM*, p. 48]

We impart our knowledge impartially. We do not require that you agree. You may reject anything we say. The choice is yours. [*MFM*, p. 37]

We are not here to give you a new dogma. It is too easy for you to be lured by your expectations into making this a new faith, which is in complete opposition to our intention. Blind faith eliminates understanding, and without understanding there can be no growth or Agape, which is the goal. [*MFM*, p. 51]

We offer this teaching unconditionally. You are not expected or required to accept what we say, to agree with it, to ‘believe’ in it. We do not offer the one true way, for each Fragment has many paths to the goal, and each of you is capable of finding your way. If we serve any purpose, it is as an information service to travelers, and as sign posts. We do not say this lightly: No one is required to ‘believe’ in sign posts, or even read them. The information we provide is valid — we have no reason to distort information, for that would impose conditions on what we teach — and we make a gift of it to you. Note that we do not say ‘bribe’. We do not require or expect anything in return. You may choose to hear the words and to validate this teaching for yourselves. If you decide to explore this teaching, we would wish that you do not accept it ‘on faith’ but question it and test it, for that is the most direct means to validation accessible to you. We would hope those who choose to pursue this teaching would exercise skepticism in dealing with the material given, so that validation may come. We impart our knowledge to you. That is our purpose. Your use of it, or lack of use of it, does not change the teaching, nor does it change us. No matter what your opinion of us may be, we, and you, will continue to evolve. The evolution does not require anything of you or us. [*MMFM*, pp. xiii–xiv]

I have Validated the value of the above component of the Michaelian teachings. There is a reason why I am perhaps more sensitive to the matter of Validation than your typical Michaelian student. For about twenty years I was a member of a fundamentalist Christian church, from age 12 to age 32. I was drawn into this when I was too young to know any better. My instincts/intuitions did not save me from this experience, so I suspect that being involved in this cult was a part of my Essence’s “Life Plan”, to use the Michaelian terminology, or “God’s plan” to use Christian terminology. In any case, it appears that I “needed” it for personal growth. The experience was very instructive about a lot of things on a lot of different levels, and I do not regret it at all; it contributed to my development as a person, and presumably as a soul. Anyway, there was some mild “programming” involved in this cult, and it took some deprogramming to get me out of it. Like many fundamentalist Christian cults, it was required to believe that the Bible was the “Word of God”, inspired

verbatim and to be taken literally. In retrospect (after I left it) it was obvious that the doctrines of the church were a 'house of cards', built on a 'foundation of sand'. The foundation of sand, of course, was the assertion that the Bible was divinely inspired. The house of cards was, of course, the particular system of interpretation built on that Bible by that particular cult. The Michaelian teachings is not cultish because they do not claim to be The One True Way — as they say above — but on the other hand, there are some things about it that could be made cultish if some Michaelian students were so inclined. For instance:

1. There is an alleged supernatural source of information, claiming things that cannot exactly be confirmed by science, nor tested against universally accepted understanding such as logic and mathematics and physics, nor verified by other sources of information or personal experiences. There might be a natural tendency for some people to see this source as an omniscient authority figure, hence the injunction of the Michaels to resist that as indicated in the quotes above.
2. There are persons — “channels” — who claim to have a talent for receiving and transmitting information from that alleged supernatural source, thus potentially establishing a *de facto* hierarchy in the organization. This is reminiscent of the priesthood in various religions. The channels themselves have to go against the natural impulse of self-aggrandizement to mitigate and, it is to be hoped, to neutralize this tendency, and remind people to Validate and follow their own conscience and intuition.
3. There is a special vocabulary that goes with the system, that “insiders” are expected to understand and that “outsiders” do not understand without explanation. Perhaps this is unavoidable in any specialized system of learning, but it has its advantages and disadvantages. It facilitates easy and rapid communication within the group, but it tends to exclude people not “in the know”. There are secret societies that establish privileges of the elite by this means. I have not seen any evidence of this potential consequence of jargonizing in the Michaelian teachings, but in any case, it tends to ‘fossilize’ the basic concepts; once they have been established in the community, it is difficult to dislodge them when something better comes along.
4. Once the teachings have been promulgated to the students, it is difficult to improve the information among the students, even if a preponderance of external evidence or later channeling makes a correction. Because of this phenomenon, error can become institutionalized, so much so that it is practically impossible to reform.
5. Thus, the Michaelian teachings is encumbered with some tendencies that are part of the typical human condition, namely the tendency to get stuck in dogmas and doctrines because it is often the path of least resistance. It takes troublemakers and mavericks to keep a movement healthy and to goad it into making progress.

I hasten to reiterate that the above items do not mean I believe the Michaelian teachings is a cult. These possible cultish behaviors do not seem to be taking hold, at least not in the open contingent that I am intimately familiar with. For that I commend the communities of Michaelian students in general. Because of some of the cultish elements enumerated above, it could conceivably go the other way, but the nature of the Michaelian teachings does not attract the kind of people who succumb to cult leaders or promote cult leaders.

There is another factor that mitigates the human tendency toward cultishness, toward unearned belief in an authority figure. Would you believe it if I told you that the Michaels acknowledge that they sometimes provide misinformation, that they do not always make an attempt to correct unintentional errors in channeling, and that this is intentional and purposeful, and that this is for our own good?

Gene asked why there have been errors in Soul Levels and Roles — are they purposeful? He had been told by Michael much earlier that he was an Artisan, and during a session the night before someone in the group had asked about his Role and was told it was Scholar, which seems to fit him better.

The errors occasionally happen [purposefully] with growth in mind, yes. Often, they are [unintentional] errors [due to channel bias or ignorance or stupidity or fantasy]. The man is right in one respect. The test is not testing [the channel], but rather a lesson to be learned [by you] in trust and getting in touch with intuition. The soul level discrepancies are not reflective of too much more change [actual advancement]. The coincidence of the changes just happened to come in order of the questions. [09 November 1974]

Even though neither the words validation nor verification occurs in this passage, it is relevant to the subject. In addition to what has been said elsewhere, this is another indication that it is important to learn to get in touch with your intuition and learn to trust it — instead of credulously trusting channeling. You might not like

this answer, but this answer indicates that the Michaels sometimes intentionally introduce discrepancies, and sometimes let unintentional errors appear due to channel bias or ignorance without later correcting them, so that students learn to trust their intuition more than they learn to trust channeling; it is actually a matter of your spiritual growth that you learn to not rely too much on the channeled source. The way that the Michaels handle this progress toward truth is pretty much the same way that the universe handles its evolutionary process: in the exploration of “possibility space”, shit happens until shift happens.

A search for the words test and testing in the original Michaelian group transcriptions reveals that several times students tested the channel, hoping to discern the level of trust that the students could place in the channel. This is not the right way to do Validation; rather, students should learn to Validate their own internal intuitive faculty, and otherwise upgrade their epistemic sophistication via such external measures as academic, historical, scientific, and philosophical exploration. My own intention here in Part Four is exactly this: to point out the errors in channeling so that students learn to apply and trust their Validation process — whether by their own intuitive faculty or by their own academic research or by their own experiences of ignorance and stupidity that result in suffering — with the purpose of weeding out the inconsistencies, the incoherence, and the inconsilience in the channeling.

By “inconsilience”, I refer to the fact that the Michaelian teachings does not always agree with other esoteric sources. Even though there are contingents within the Michaelian teachings with different ideas about things, and even though there is intermingling of those ideas, I believe that the Michaelian teachings has been too ‘incestuous’; it could seriously benefit from some ‘promiscuity’ with other sources; the cross-fertilization with other spiritual and secular systems of understanding would be Good Work. The Michaelian teachings could teach them some things; they could teach the Michaelian teachings some things.

For instance, there is a lot of other channeling from alleged supernatural beings available today. You can look up any of the following on the internet and get an overview of their work, and if you like them you can buy their books. For instance, there is Seth, Abraham, Kryon, *A Course in Miracles*, *Conversations with God*, *The Ra Material*, Lazaris, Bashar, and so on. Comparing the Michaels with this other channeling, we find much information that is similar, but we also find that some information is different, even contradictory. This fact alone mitigates against regarding any channeled information as being The Truth. As we examine the dozen or so issues in the following chapters, we will keep in mind that we aspire to approach the truth, but we are not claiming to have arrived at The Truth.

Another point to be made in this chapter is that one could compare the Michaelian teachings community to an incestuous, inbred clan. It is a mixed bag: I see some ‘bad genes’, where dubious dogma–doctrines have been spread from channel to channel and to the student body. I also see where the channels have not bothered to coordinate with each other, as scientists would, to work out the weaknesses and errors in their hypotheses. When you don’t take channeling as the gospel truth, it frees your mind to consider other options and sources, among them mystical insights and esoteric traditions. The Michaelian teachings could use some cross-fertilization with other spiritual teachings; we need to be more ‘promiscuous’ in that regard; one of my strategies for resolving issues is to do just that here in Part Four. As noted above, this is called consilience; it is the confluence of evidence converging on a consensus.

My suspicion is that few Michaelian students believe that they have the resources to address the discrepancies that are found among various Michaelian teachings sources. They read what those smart, knowledgeable channels say in their books, and they see that other smart, knowledgeable channels say contradictory things in their books. They don’t know what to do with that, so they do nothing. My suspicion is that I might possibly have some of the resources required to examine and challenge and attempt to resolve some of the discrepancies. Perhaps the question for you then is, Do you have the resources to discern if I have done a decent job? Is that a valid way for you to Validate?





Chapter 4C

WHICH TRAIT SEPTENARIES ARE OVERLEAVES?

As discussed in a chapter in Part Two of this *History* book, Chapter 2A, “Revelation of Overleaves”, in the original Michaelian group transcriptions, the origin and meaning of the term “Overleaf” is obscure. However, in the Michaelian teachings community, Overleaves are generally understood as traits that apply to the Personality self (as distinct from the soul self or the body self) during incarnation; they are “overlays” to the Essence or soul self, adopted for the purpose of understanding the Physical Plane when seen through the various filters and lenses of experience that the Personality traits provide.

(Notice that I capitalize the word “Personality” in this section when referring to the Overleaves, because these are both Michaelian teachings jargon words, and because the Overleaves are said to be of the “True Personality” rather than of the “False Personality”.)

It is also obscure to many Michaelian students *which* of the septenaries (sets of seven) of Personality traits should be designated as Overleaves. There is actually no official consensus or hard dogma—doctrine within the Michaelian teachings community on the subject. The so-called Overleaf Charts reviewed in Part Three present many of the same septenaries of traits, but not all of the Charts show all of the same septenaries — some add septenaries and some omit septenaries; there is no consistency.

Besides the Charts, in various Michaelian teachings books and websites that have been published over the decades subsequent to the original Michaelian group, there are different septenaries that get or do not get placed into the Overleaf category. An examination of the published Michaelian literature reveals that there is no disagreement from the opinion that the septenaries of Goal, Mode, Attitude, Center, and Chief Feature are Overleaves. However, there is disagreement on whether or not the septenaries of Role, Age and Level, and Body Type belong with those Overleaves; some say Yes and some say No and some say Sorta and some say Kinda for various septenaries — refer to the Table at the end of the next section for a graphical representation of the discrepancies, listed by source.

As documented in Chapter 2A in Part Two, “Revelation of Overleaves”, in the original Michaelian group transcriptions, the Overleaves were revealed in this order: (1) Centers (adopted from Gurdjieff), (2) Ages/Levels, (3) Roles, (4) Goals, (5) Attitudes, (6) Chief Features, and (7) Modes. When Modes were revealed on 02 April 1974, it was said that it was the “*seventh*” and “*final*” Overleaf category. During the entire history of the original Michaelian group, and the Michaelian teachings community subsequent to the original Michaelian group, no additional Overleaf categories have been forthcoming.

The quantity *seven* should not come as a surprise to Michaelian students, considering the prominence of that number in the Michaelian teachings and other esoteric cosmologies. Is it just a coincidence that in the original Michaelian group there were said to be seven Overleaf categories? Or is that fact a clue that we should look for the archetypal pattern of Septenarian Attributes (Action, Inspiration, Expression, Assimilation, Cardinal, Ordinal, Neutral) in the Overleaf categories? If so, why has the pattern not been recognized by the Michaelian teachings community all these decades after their original revelation? What distracted or misled the Michaelian student community? What has obscured the proper understanding of the Overleaf System such that the prominent expositors do not even agree on which trait septenaries are Overleaves?

It seems remarkable to me that this central aspect of the Michaelian teachings — the subject that was at the top of the Michaels’ revelation agenda and that Michaelian students are endlessly fascinated with and that we want to tell the world about — lacks clarity and agreement.

In the next part of this section we will trace the history of this topic subsequent to the original Michaelian group. Then in the next section after that, we will look at the apparent “reasons” for the differences. Then in the next sections after that we will look at the resolution of the differences.

(Note that where *Messages from Michael (MFM)* and *More Messages from Michael (MMFM)* are quoted and the page numbers are given, they are from the original editions (1979 and 1986 respectively), not the 25th Anniversary Editions.)

Discrepancies in Various Books and Websites

In this section I present the differences in Overleaf identification found in various Michaelian teachings publications. At the end of this discussion, for your viewing convenience, there is a table that graphically summarizes the results.

Chelsea Quinn Yarbro

The Yarbro books don't discuss the seven Body Types named after astronomical bodies, which were named after mythological deities, but they do discuss the Overleaves, for the first time in a publication. At the location in the first Yarbro book, *MFM*, where the subject of Overleaves is introduced, it says:

All that we have been telling you about the nature of the soul we refer to as the overleaves.

And there are more to them than just soul age, level, and type [Role] — is that right?

There is also mode, goal, centering, chief feature, and attitude. [*MFM*, p. 104]

I count eight Overleaf categories here, unless one conflates Age and Level, in which case *MFM* would bolster the implication in the original Michaelian group transcriptions (refer to the previous page) that there are seven Overleaf categories.

On the next page of *MFM* it says,

There are poles in all aspects of the overleaves. The Slave Role has ...

... which definitely implies that Role is an Overleaf.

Although they are not called “Overleaves”, the list of Overleaves is confirmed on page 117 of *MFM*:

Is that all, then? Role in essence, age, level, mode, goal, attitude, center, and chief feature?

Those are your choices to enable you to fulfill your agreements, complete your sequences and monads, and burn karma. [*MFM*, p. 117]

Thus, *MFM* did not add to the list of Overleaf categories from what was shown in the original Michaelian group transcriptions, and it listed eight of them because it did not conflate Age and Level into Age/Level.

However, the placement of Role is ambiguated with the following passage:

What makes the agreements is your astral self, which between lives is mostly the role, which is mostly in essence, and the vestiges of personalities [incarnations]. Agreements are not made by the essence. Role stands both in essence and personality. It has a sense of essence but it is attracted to the physical plane. [*MFM*, p. 197]

By “ambiguated”, I mean that Role is said to overlap the line between the spiritual soul and the physical Overleaves. This is a key passage for understanding why the placement of Role is disputed — allegedly it does not go on one side or the other of the dividing line between Essence (spiritual soul) and Personality (incarnate Overleaves); it overlaps, or the boundary is blurred, with both categories. The disagreement in subsequent sources is that some prefer to put it in one or the other rather than put it in both categories, as I do. And Yarbro herself is one of those disputants, because she changed the original Michaelian group/*MFM* stance in her next book.

In the second Yarbro book, *MMFM*, where Overleaves are again explained, in a chapter called “The Naming of Parts”, it lists seven of them:

The cycle [Age], level, mode, goal, attitude, centering, and chief feature are all factors in the overleaves. [*MMFM*, p. 25]

Role is missing from this list, but the quantity still adds up to seven because it does not conflate Age and Level into a single Overleaf, Age/Level. This same *MMFM* passage then goes on to make an adjustment or alleged clarification to what was said in *MFM*: it excludes Role from the list of Overleaves:

The essence [Role], while included in description of the overleaves, is not truly part of them.

Presumably then, in *MMFM*, the Role is not in *both* Essence and Personality as it says in *MFM*; it is only in Essence. (After *MMFM*, other Michaelian students followed Yarbro in excluding Role from the Overleaf category.) More will be said about the common phrase, Essence Role, in subsequent sections, because it is a key for understanding why the placement of Role is disputed — why it has a shifting history.

So, right there in *MMFM* is where the published Michaelian teachings first departed from the original Michaelian group (and *MFM*) revelation of what the seven Overleaf categories were. Some trait septenaries began to be thought of as quasi-Overleaves or semi-Overleaves, for stated or unstated suppositions. The exclusions from the true Overleaf designation continued in subsequent publications, as we shall see further on, in what I regard as even more misguided attempts at clarification.

Yarbro mentions the subject of Body Types in her books, but never discussed the *seven* Body Types named after the seven visible planets of the Solar System (even though they were revealed in the original Michaelian group transcriptions that she had in her possession), so it appears that she almost surely excludes Body Type from the Overleaf designation.

Putting the above statements together, it seems that Yarbro, in her second book, does not conflate Age and Level into one Overleaf category, Age/Level, and does place Role in the non-Overleaf category, making a total of seven Overleaves: Age, Level, Mode, Goal, Attitude, Center, and Chief Feature.

José Stevens

Stevens lived in the Bay Area for decades before he moved to New Mexico in the late 1990s. On the promise that he would not share them, he was given original Michaelian group transcriptions in the mid-1970s, while the original Michaelian group was still convening, by a University co-worker who happened to be a member of the original Michaelian group. Stevens and Warwick-Smith published the first non-Yarbro book about the Michaelian teachings: *The Michael Handbook (TMH)* (1986), where it says on page 121:

Briefly, the overleaves are made up of the role (already discussed), the goal, the attitude, the chief feature, the mode, centering, and body types. There are seven of each of these characteristics contained within each set [of Overleaves].

Again, there are seven of them, but Age and Level, or Age/Level, are *not* included, and Role and Body Type are included. This is another departure from original Michaelian group/*MFM*, and yet another departure from *MMFM*, which had been published earlier the same year.

In Stevens's two other 1980's books, *Tao to Earth (TTE)*, (1988) and *Earth to Tao (ETT)*, (1989), Role was *perhaps* excluded from among the Overleaves; the evidence is inconclusive. Both of these books followed the publication of *MMFM* in 1986, so maybe Stevens followed Yarbro's lead in excluding certain trait categories from the Overleaves on one premise or another. Note this statement on page 326 of *TTE*, in the Glossary:

Overleaves: Specific traits and characteristics that make up personality each lifetime. Goal, mode, attitude, chief feature, centering, and body type.

The count there is six. By excluding Role and Age/Level and adding Body Type, that departs from original Michaelian group and *MFM*, and adds up to six Overleaf sets. The same Glossary entry can be found on page 251 of *ETT*. On pages 240 and 241 of *ETT*, the description of Role is separated from the description of Overleaves. However, because the exclusion of Role is implicit rather than explicit, I put "YES?" in the Role box in the table below to remain consistent with *TMH*. If Role were included, as it was in *TMH*, it would add up to seven.

JP Van Hulle, and others

In the book, *Michael: the Basic Teachings (MTBT)*, (1988), it says on page 67:

Of all the overleaves (goal, mode, attitude, chief feature, and centering) an Essence can choose during a particular lifetime, the choice of goal is the most significant.

So, this book seems to exclude Role, Age/Level, and Body Type from the Overleaf designation. This is yet another departure from the preceding sources, original Michaelian group, *MFM*, *MMFM*, and *TMH*. Indeed, on page 133 it explicitly says:

Although the body type is not part of the personality and, therefore, technically not one of the overleaves, choosing a body type is similar to choosing an overleaf.

So, here we have a total of five Overleaves. The rationale for this further departure from the earlier sources is not explained so far as I have been able to determine — but I have conjectures in the next section. Van Hulle

et al did not have access to the transcriptions of the original Michaelian group as Stevens did (we know that Stevens did not share them because of a promise made to his source within the original Michaelian group), which said that there were seven Overleaves.

Judithann David

David was another one of the Bay Area Michaelian students who wrote a book in the 1980's, as did Stevens and Van Hulle. In her book *Michael's Gemstone Dictionary* (1986), written with input from Van Hulle, on page 8 we read the following:

This section is composed of six parts: Roles, Goals, Modes, Attitudes, Centers, and Chief Features. The latter five are known as the overleaves. The role describes one's essence or the way of "being" one has throughout one's lives. The overleaves describe the basic personality characteristics and [they] change with each lifetime to provide a variety of different lessons.

This passage, like *MMFM*, posits an alleged reason why Role is not to be considered an Overleaf: it is not like them because it is said to be permanent across lifetimes, and it is of Essence and not of Personality. This passage seems to number the Overleaves as five by excluding Role, Age/Level, and Body Type. This is the same as *MTBT*, as stated above. However, on page 79 we find the following assertions regarding Body Types, which might be a rationale for why Body Types are not considered to be a full-fledged Overleaf by this and other sources:

Choosing a body type is similar to choosing an overleaf. It is chosen astrally prior to birth and will in some way facilitate the lessons and karmas for that particular life. The effect of body type is less than that of the other overleaves and the effect can be neutralized somewhat by being aware of its workings.

Does the phrase "other overleaves" imply that Body Type is an Overleaf, or does the phrase "similar to choosing an overleaf" imply that Body Type is not an Overleaf? To me, this passage seems ambiguous about whether or not to include the Body Types in the category of Overleaves; it could go either way. Whatever the case, Body Type is regarded as not exactly a full-fledged Overleaf.

Age and Level are mentioned in the book, but not in the context of Overleaves.

David authored this book with Van Hulle, so it is likely she followed Van Hulle's understanding, which is to exclude Role, Age/Level, and Body Type from the Overleaf category. Nevertheless, because of the ambiguities, I put "NO?" in the appropriate boxes in the table below.

Joya Pope

Pope was another one of the Bay Area Michaelian students (along with Stevens, Van Hulle, and David) in the 1980s. In Joya Pope's book *The World According to Michael* (1987) she says nothing about Body Types that I could find in a quick scan of the book. In her chapter named "Overleaves", on page 60, she names four of them: Goal, Mode, Attitude, and Chief Feature.

She has a separate chapter to describe Centers — as she has for Age/Level, Roles, Frequency, and Male/Female energy — as if Center, Age/Level, and Role were not Overleaf categories. There is no explanation for the unusual grouping of trait categories into chapters in the book; does it mean something or not? My guess is that Pope followed Van Hulle rather than Stevens, but I am loath to imply too much from this lack of explicitness, so I just put "NO?" in the appropriate boxes in the table.

Emily Baumbach

Baumbach was yet another one of the Bay Area Michaelian students (along with Stevens, Van Hulle, David, and Pope) in the 1980's. Regarding her book, *Michael's Cast of Characters* (1989), it is difficult for me to say for certain what she considers an Overleaf and what she does not. In the Introduction she says:

Those of us who are familiar with the Michael System know that each of us is one of seven Essence Roles (King, Artisan, etc.), and those seven Essence Roles are further modified by the overleaves (Goal, Mode, Attitude, Chief Feature, and so forth).

I have more to say about the phrase "Essence Role" in sections further on. Note that Age and Level and Center and Body Type are not mentioned here, but they might be included in the "and so forth", so we have to look elsewhere for clues about their status as Overleaf categories or not.

On page 107 we find that the Centers are definitely considered to be an Overleaf category:

Centering adds an interesting angle to the Overleaves, providing yet another opportunity for us to develop compassion for people who, in their ignorance, see the world differently than we do. As with the other Overleaves, we can change our Centering from lifetime to lifetime in order to round ourselves out.

However, in the chapter on Ages and Levels, nothing is said about them being in the Overleaf category, so that is ambiguous. In the table below, I put a question mark in the column for Age/Level. Nothing is said about Body Types in the entire book except a mention on page 117 that they exist, so that is also ambiguous.

On page 117 we find this:

Given that there are 7 Roles and 28 main overleaves in the Michael System (not counting Centering, Part of Center, Body Type, Frequency and so forth), there are approximately 16,807 main overleaf combinations possible for us to choose from.

The “28 main overleaves” apparently refers to seven each of four Overleaf categories mentioned in the quote above, therefore Goal, Mode, Attitude, and Chief Feature. My guess is that Centering was not considered to be a “main overleaf” because it consists of Parts, whereas the four “main overleaves” do not. But still, the implication is that it is considered to be an Overleaf. I am also not certain if this implies that Body Type and Frequency are also considered to be Overleaves. In the table below, I put a question mark in the column for Body Type. In the Michaelian teachings communities, Frequency is generally considered to be a part of Essence, not Personality — it is said to be permanent across incarnations.

As I said above, Baumbach is not explicit about what is and what is not an Overleaf. Because of their friendship, it is most likely that she followed Van Hulle rather than Stevens and Yarbrow, so I put a “NO?” in the appropriate boxes in the table.

Terri Benning

Benning is a student and channel who also lives in northern California. On her 2003 website, ><http://michaelmosaics.com/sevens/essentialesevens.html><, in a table labeled “Essential Sevens — THE OVERLEAVES”, she lists Roles, Modes, Goals, Attitudes, Chief Features, and Body Types. Obviously that amounts to six Overleaves. Note that this list excludes Age/Level. Centers are listed in another table of Essential Sevens, along with Chakras and Colors. Roles are also shown on that table, so I am not certain how she categorizes Centers, but I am relatively certain she puts them in the Overleaves category, so that is what I show on my table. She did not hang out with the Bay Area sources, so some independent thinking might be showing up in her work.

Stephen Cocconi

Cocconi is yet another one of the northern California group of Michaelian students. On his website, ><http://www.themichaelteaching.com/michael/overleaves/><, he lists Role, Goal, Attitude, Chief Feature, Mode, Centering, and Body Type. These are the Overleaves shown on Cocconi’s Overleaf Chart reviewed in Part Two. Note that there are seven of them, but also note that Age/Level is not mentioned here, and neither is it shown on his Chart, although they are discussed on another of his web pages, namely this one: ><http://www.themichaelteaching.com/michael/soul-ages/><. Because the Soul Age exclusion is implicit, not explicit, I put a “NO?” in the Soul Age category in the table below.

Then, in an online presentation for the East Coast Michael gathering in 2022, he explicitly excluded Role and Soul Age from the Overleaf designation, so this is what I showed in Table 4Ca below.

Troy Tolley

Tolley is not one of the northern California Michaelian students; he is a channel, and, so far as I know, he does not necessarily trace his understanding of the Michaelian teachings to particular named others. He lists and explains Goal, Mode, Attitude, Body Type, Centers, and Chief Feature on his website, and the date is 2016: ><http://our.truthloveenergy.com/articles.html/library/start-here/basic-introduction/overleaves-personality-r12/><. Obviously that amounts to six Overleaves. Note that this list excludes Role and Age/Level. Those two are explained elsewhere on other web pages, so I am reasonably certain he does not include them in the Overleaf designation, and that is the way I show it in the table below.

Shepherd Hoodwin

Hoodwin is not one of the northern California Michaelian students; he is a channel, and he does not necessarily trace his understanding of the Michaelian teachings to others. In his book *The Journey of Your Soul*

(1995), page 255 and Glossary, he lists Goal, Mode, Attitude, Center, and Chief Feature as Overleaves. That would seem to exclude Age/Level, Role, and Body Type, but when we look further, we find that, on his Michael Reading Chart, spanning pages 92 and 93 of that book, Body Type is listed under the Overleaves heading. Then on page 304, it says, "Strictly speaking, body types are not an overleaf ...". On this Chart, Role and Soul Age and Level are listed under the Essence heading, not the Overleaves heading.

However, in the second edition of *JOYS* (2013), he displays an updated Michael Reading Chart, spanning pages 112 and 113, in which Age/Level is located under the Overleaves heading rather than the Essence heading of the Michael Reading Chart. Therefore, it would seem that Hoodwin moved Age/Level into the Overleaf designation. This is further confirmed on his current website, <https://shepherdhoodwin.com/michael-teaching/sample-chart-and-explanation/>. There Hoodwin shows seven Overleaves on his standard Chart: Goal, Attitude, Mode, Center, Chief Obstacle, Body Type, and Age/Level.

On page 248 of the second edition (2013) of *JOYS*, at the beginning of the chapter "Comments on Overleaves", Hoodwin clarifies this somewhat further by stating his rationale for Overleaf designation:

Overleaves are personality traits that overlay essence. We select a new combination of overleaves for each lifetime, mostly before it begins, to facilitate the purposes of that lifetime. We solidify our centering at the second internal monad (age two) and chief obstacle at the third (around eighteen or earlier), although we make tentative choices before birth and stay with them most of the time.

Sometimes we use the term 'overleaves' more generally to refer to all of someone's Michael teachings traits, including role, as in the question, "What are your overleaves?" Essence-level traits, however, are not technically overleaves — they don't change. Role, for example, remains the same during a grand cycle. Soul age is not chosen (it's experienced sequentially) but it still changes, which is why I include it here.

The words that I underlined in this quoted text, "select, choices, chosen, change" provide clues about what criteria Hoodwin applied to the question, "What is an Overleaf?" And the answer he apparently gives is, if Essence chooses it and it changes, then it is an Overleaf.

With all of this said, I am still not certain if Hoodwin considers Body Type and Age/Level to be *real* Overleaves, so that is why I put "KINDA" and "SORTA" in those columns in the table below. Even for someone who has thought deeply about and written extensively on the subject, the issue of Overleaf designation for him still has ambiguities and confusions and technicalities.

Tabulation of Differences

These differences in understanding and nomenclature among channels as described above are tabulated below. There might be additional sources with differing opinions and rationales, but you get the idea — there is no consensus, as I stated in the Introduction to this Part Four. Age and Level are conflated in this tabulation, even though one of the sources, Yarbro, seemed to regard them as separate Overleaves.

Table 4Ca — WHICH TRAIT SEPTENARIES ARE OVERLEAF CATEGORIES								
	GOAL	MODE	ATTITUDE	CENTER	CHIEF FEAT.	ROLE	AGE/LEVEL	BODY TYPE
Orig. Mich. Gr.	YES	YES	YES	YES	YES	YES	YES	*
YARBRO	YES	YES	YES	YES	YES	YES > NO	YES	NO
STEVENS	YES	YES	YES	YES	YES	YES?	NO	YES
VAN HULLE	YES	YES	YES	YES	YES	NO	NO	NO
DAVID	YES	YES	YES	YES	YES	NO?	NO?	NO?
POPE	YES	YES	YES	YES?	YES	NO?	NO?	NO?
BAUMBACH	YES	YES	YES	YES	YES	NO	NO?	NO?
HOODWIN	YES	YES	YES	YES	YES	NO	KINDA	SORTA
BENNING	YES	YES	YES	YES	YES	YES	NO	YES
COCCONI	YES	YES	YES	YES	YES	NO	NO	YES
TOLLEY	YES	YES	YES	YES	YES	NO	NO	YES
WITTMAYER	YES	YES	YES	YES	YES	YES	YES	*

* Based on original Michaelian group transcriptions, Body Types are only considered to be an Overleaf category to the extent that they can be integrated with the Centers as aspects of a single Overleaf category; see discussion further on.

Notice that the first five columns are not showing any disagreements (there is one ambiguity), but that the last three are subject to disagreement. My suggestion is that the cause of these differences of opinion is that the sources are not using the right criteria or criterion to come to a consistent and definitive resolution of the question, “What Septenarian sets are Overleaves?”; thus their rationales, whatever they may be, are irrelevant to the problem. Let’s look at what I consider the wrong criteria in the next section. Your mileage may vary.

Why the Uncertainty?

As stated in the previous discussion, a careful reading of *Messages from Michael* — the only book based on the original Michaelian group transcriptions — confirms the original Michaelian group revelation that there were seven Overleaf categories, as shown on Table 4Ca above. However, subsequent Michaelian students departed from that understanding with various rationales, and in various ways, as documented in the previous section. What was originally simple and straightforward got all ambiguous and complicated. I have some conjectures about why this was the case, and how this divergence happened.

The Michaelian student community did not have access to the original Michaelian group transcriptions (which are more clear even than *MFM* that there are seven Overleaf categories) until the mid-1990’s. And now that we have them, apparently no one (other than myself) has studied the documents (and the Septenary) enough to prompt a reexamination of the thinking that led to discrepancies among Michaelian teachings expositors. The various sources do not always explain their rationale, but, near as I can tell, this issue is confused for five possible reasons:

1. There is a difference between typical and atypical descriptions of Overleaf categories in the book, *MFM*.
2. There is a difference between chosen and unchosen trait categories.
3. A teaching about Centers and Body Types preceded the original Michaelian group and were adopted into it and then adapted to suit the new environment.
4. In the original Michaelian group and in *MFM*, there were no Positive and Negative Poles given to Level and Age, and no correlation to the other trait categories was given, as if Level/Age was of a

different nature, but later on some sources added this Polarity info to them, apparently bringing Level/Age into alignment.

5. There is a difference between Essence and Personality and body.

Yep, that's a lot of reasons to get confused — if one does not understand, as I do, that the Natural Sequence (see below for a reminder of what this is) rules the Overleaf categories.

The following bullet points are an elaboration of the five rationales; a detailed examination of the disputed categories is presented in subsequent sections.

- **ATYPICAL DESCRIPTIONS:** Some of the proposed Overleaf categories get a typical description, and some of them get an atypical description. Goal, Mode, and Attitude have nothing unusual about their description: there is said to be one of them in each lifetime, and they last for the entire lifetime. The other proposed Overleaf categories are said to have something unusual in their descriptions: Roles do not change from lifetime to lifetime; Centers are said to have a Part and a Trap and the Cardinal Centers are rare and weird and do not manifest until after the second Internal Monad (after age two); Chief Features are said to be formed during adolescence and can be extinguished or exchanged later in life; Level and Age are said to escalate from lifetime to lifetime; Body Types obviously last a lifetime and change from lifetime to lifetime, the same as Goal, Mode, and Attitude, but apply to the body and not to the Personality. Should any or all of these variations in descriptions influence their placement, or not, in the Overleaf category?
- **CHOICE:** Then there is the matter of *choice*. It is said that Essence gets to *choose* its Goal, its Mode, its Centering, its Body Type, and its Attitude for the purpose of varying its experience during a particular lifetime. However, the Role is said to span all lifetimes and therefore is not *chosen* the same way as the *real* Overleaves are chosen by Essence for incarnations. On the other hand, the Centers are said to develop and get firmed up after the second Internal Monad (after age two): the Chief Feature is said to develop in the teenage years in response to life-altering experiences, and can allegedly be extinguished, and therefore it is not *chosen* by Essence as the *real* Overleaves are chosen; the Ages and Levels are said to escalate in subsequent incarnations and are therefore not really *chosen* in the same way that the *real* Overleaves are chosen. And finally, the Body Types are said not to be Personality traits at all, even though they are said to be *chosen* by Essence. It would seem that the factor of choice is not a good predictor of what is a real Overleaf.
- **ORIGINS:** The categories of Center and Body Type were revealed and invented (respectively) before the original Michaelian group, and were adopted into the original Michaelian group, and then adapted to suit the new environment. These trait categories are expounded upon at length in Part One and other sections here in Part Four of this *History* book. The take-away from those discussions is that, in my opinion, this factor alone is not sufficient to decide whether or not to include these two categories under the Overleaf umbrella, but their irregular origins are a potential source of uncertainty in the minds of some students.
- **DELAYS:** The names given to the Positive and the Negative Poles of Levels and Ages were years late in arriving. The Levels got names for Poles in 1986 in *MMFM*, but no names for the Levels themselves were given other than First, Second, and so on. The Ages got names for Poles almost another decade later, in 1995, in Hoodwin's book, *TJOYS*, p. 205. (If they appeared in print earlier, I have not seen it.) This delay might make one wonder if Age/Level belongs under the Overleaf umbrella, and indeed, most of the sources do not include it there. But on the other hand, does Age/Level belong *exclusively* in the Essence category?
- **AMBIGUITY:** There is ambiguity and/or disagreement and/or misunderstanding about where the dividing line or overlap between Essence and Personality and body should be placed. That is to say, which septenaries, if any, belong (exclusively?) to the discarnate soul (therefore they are *not* Overleaves); which septenaries, if any, belong (exclusively?) to the Personality of an incarnation (therefore they *are* Overleaves); which septenaries, if any, belong exclusively to the body (and is that an Overleaf or not?); which septenaries, if any, fall into some nether region which is not exclusive to any. I believe that a proper understanding of the dividing line and/or overlap is useful but not necessary for disambiguating this issue.

So there you go. Does the Essence/Personality/body *distinction* versus *overlap* have any part to play in the inclusion or exclusion of some septenaries? Or is there some other criterion to include and exclude one or more

of the septenaries, such as the *choice* distinction and/or the *typical/atypical* distinction and/or the *origin* distinction and/or the *delay* distinction? It is my perception that the existence of all these variations in description and explanation have led to the confusion and the ambiguity and the discrepancies — they are the various *causes*, and none of them are the *solution* to the problem, the *answer* to the simple question “Which of the trait categories are Overleaves?”. ***In my opinion, all of these factors, even if they are legitimate, are noise that has obscured the signal that leads to an understanding of the structure and meaning of the Overleaf System.*** Apologies for shouting, but I believe that it is important to emphasize that there is a hitherto unknown or overlooked criterion, one that overrides all of these other variegated considerations. I refer to that criterion as the Natural Sequence.

Michaelian students typically are unaware of, or unconcerned with, the meaningful pattern of the fundamental archetypal system of the cosmos, of which the collection of traits is a distorted manifestation. The Overleaf septenaries are obviously parts of a *system*, so that begs the question, What is the nature and meaning and structure of the system? And does the fact that there is a systematic component to Overleaves provide any clues about which septenaries are properly called Overleaves and which are not? I believe that an understanding of the *system* as a whole provides clues as to what is properly called an Overleaf.

Table 4Ca shows that the five Aspects of Goal, Mode, Chief Feature, Attitude, and Center are undisputed as Overleaves by the entire Michaelian teachings community, and the three Aspects of Role, Age/Level, and Body Type are disputed by various sources in various ways. I listed several potential rationales in this section, but, near as I can tell (the sources are not explicit), the disagreements really just boil down to one factor: ambiguity. *Ambi-* is from a Latin root meaning *both*. In the case of Role, it is said to be present — or not — in *both* Essence and Personality; in the case of Age/Level, it is said to apply — or not — to *both* Essence and Personality; in the case of Body Type, it is said to apply — or not — to *both* Body and Personality.

Perhaps if we approached the problem systematically, logically, mathematically, we could discern and define more accurately which categories of traits are Overleaves. Let's first consider whether or not Body Type can legitimately be considered an Overleaf, and then we will discuss the other two septenaries that are in dispute, Role and Age/Level. There is also going to be some discussion of Center; even though it is not in dispute that it is an Overleaf, there is an overlap of Center with Body Type. This should cause us to examine it, as well as the disputed septenaries.

In the next few sections of Part Four, I will present my evidences and arguments for sticking with the original original Michaelian group revelation.

Body Type

A thorough discussion of Body Type can be found in two chapters in this book dedicated to the subject, Chapter 1M in Part One and Chapter 4D, which follows this chapter. The first chapter is about the history of the subject before and during the original Michaelian group; the second chapter is the history of the subject within the Michaelian teachings community after the original Michaelian group. The analysis and synthesis contained in those sections resulted in my understanding that the Body Type system — as originally formulated and as understood in the Michaelian teachings — does not properly belong within the Overleaf designation, with the following rationale:

- The seven Body Types cannot reasonably be correlated with the other Overleaf categories in terms of Dialectic Attributes and Axial Attributes and Septenarian Attributes. The original presentation had little resemblance to the Overleaf System beyond the number seven and some alleged polarity factors. Consequently, attempts to force-fit the original presentation into the Overleaf System is just that — forced — and depending on how you force it, it is still a wonky mess. The number 7 itself is suspect in this case because of the addition of the 3 outer planets of our solar system. Furthermore, astrologers have added major asteroids and some newly-discovered trans-Neptunian dwarf planets to the list of alleged influences on the human condition. All of these facts negate the idea that the planets have any correlation with the Overleaves.
- Even though the Body Types had personality traits according to the Fellowship of Friends, according to a statement in the original Michaelian group transcriptions, Body Types did not have personality traits associated with them. Later on, subsequent to the original Michaelian group, they were ascribed personality traits, and this might be one reason that there is uncertainty about whether the Body Type system is properly classified as an Overleaf category, with or without personality traits.

- In the Body Type system, the Body Types are named after planets of the solar system according to Roman mythology; the planets are named after Roman deities; the Body Types are ascribed physical and psychological traits according to mythological and astrological traits assigned to those deities. The professional astrologers that I have spoken to about this do not agree on the correlation of planets and Overleaves. One therefore wonders if there is a correlation. None of this speculation is remotely empirical or scholarly or scientific.
- The Body Type system was originally formulated, based on the theories of an endocrinologist named Louis Berman, who lived in the first half of the 20th Century. His science has been superseded; it is no longer considered to be scientific. Therefore, one wonders if his Body Type system should be superseded.

These four arguments resonate with the thinking of someone who, like myself, has issues with the inclusion of the Body Type system in the Overleaf category. In his presentation on the subject of the Body Type system in the first edition of his book *The Journey of Your Soul*, on page 303, Hoodwin says:

Strictly speaking, body types are not an overleaf, but like the overleaves, they are chosen before the lifetime begins ... [TJOYS, p. 304]

A reason or rationale or rationalization for this statement is not provided. On page 313, Hoodwin says he has seen several different correlations of the Body Type system with Roles; each with their own rationale or rationalization. He concludes:

Although I've become comfortable with the arrangement of Body Types on the four axes as depicted at the beginning of the chapter, Body Types probably don't fit perfectly on the Michael chart, and perhaps any arrangement is a little arbitrary. [TJOYS, p. 314]

I agree with this except I would delete the qualifiers "probably", "perfectly", "perhaps", and "a little". Thus, I would put it this way: "The Body Type System (as commonly understood in the Michaelian teachings community) does not fit in the Overleaf System, and any arrangement is arbitrary."

The two statements quoted above were removed from the second edition of *JOYS*, published in 2013.

Decades ago I went through Joel Friedlander's book *Body Types* — which Hoodwin mentions in his book — and tried to correlate them with the Overleaf system based on personalities allegedly associated with the Body Types, but gave up in frustration. That book is probably the most thorough and authoritative available on the subject. I think that the disagreement about the Body Type system correlated with the Overleaf System exists for the same reason that Michaelian students cannot come to a consensus for correlating the descriptions of the seven astrological planets with the seven Roles: the fit is arguable in various ways. In other sections in this *History* book, you find that I regard the Body Type system as a holdover from a book by Rodney Collin, and that the Body Type system as currently understood in the Michaelian teachings should not be considered an Overleaf category. On this point I agree with Hoodwin and some other channels subsequent to the original Michaelian group.

I really do not like to indulge in speculation, but I am going to connect some dots that sort of make sense to me; you see if it works for you:

My speculation is that the real Overleaves — whatever they are — are attached to what is called the etheric body and not to the physical body where the Body Type characteristics are. Nor are the Overleaves attached to the Astral Plane soul, not to mention the Essence, "the intrinsic core of the soul" (a phrase from *MFM*). Recall that, in the Michaelian teachings and other esoteric cosmologies, the Physical Plane consists of seven levels, with an Ordinal triad of levels where the material aspects manifest, and then there is the Cardinal triad of levels where the abstract aspects of the Physical Plane manifest — and where the so-called etheric body functions and influences the physical body, probably through the Neutral middle level, which spans the Ordinal and Cardinal Levels, and/or through the chakras, which are said to connect the physical body to more "subtle" bodies. What we normally see of the physical body — the Body Type — is of the Ordinal levels of the Physical Plane, not the Cardinal levels. One evidence that could be cited for this notion is the case of "walk-ins": when one soul leaves the body and another takes its place, the personality changes noticeably. If the Overleaves were attached only to the body, or a product of Body Type, this would not be the case. This is speculation heaped upon speculation, which makes me uncomfortable, but there it is.

So, I place all physical traits and whatever personality traits might be associated with the physical body — genetically influenced — under the term "Body Type". The Michaels mention this with the comment that:

The behavior *in utero* [before ensoulment at or near birth] is a function of Body Type. [MFM, p. 217]

A physical body has its Body Type traits even when asleep, whereas Overleaves do not manifest except in the waking Personality, animated by the etheric body, per my allegation. According to this understanding, Body Type is not an Overleaf category since it is attached to the physical body rather than the etheric body. However, Body Type characteristics can ‘color and flavor’, so to speak, all of the etheric Overleaves, just as all the Overleaves can color and flavor each other.

Body Types were given Positive and Negative Poles in the original Michaelian group, in 1975, even though the Michaelian teachings community did not find out about it until a decade later, in 1986, with José Stevens’s book *The Michael Handbook*, on page 263. (Stevens was not a member of the original Michaelian group, but he received transcriptions from a member.) In the late 1980’s, three more Body Types were added, to go with the three outer planets of the solar system. To my way of thinking, this removed Body Type — in its original formulation — even further out of the possibility that it should be considered to be an Overleaf category.

For the reasons stated above, and other reasons discussed in other chapters in this book that discuss Body Type, my conclusion is that the Body Type system — in its original formulation — is not to be considered a part of the Overleaf System. However, the physical body *per se* could legitimately be considered to be the *foundation* of the Overleaf System, since it is necessary to have a physical body with a conscious brain in order to have a Personality — Overleaves — expressing through the use of a body. In the next chapter, Chapter 4D, which is on Body Types, I suggest there might be a way to add a body type system — in a different formulation that is more scientific and more compatible with the Overleaf System and certain statements in the original Michaelian group transcriptions — to be the material foundation of the etheric Overleaf System. It is called the somatotype theory, and it appears to be compatible with the Overleaf System in ways that Collin’s Body Type System is not. More is said about the theory in the section on Centers further on in this chapter.

Essence [Role] versus Personality

There are a lot of ambiguities in the use of the words Essence and Personality in the Michaelian teachings. In another one of my books, *Study Papers on the Original Michaelian Group*, I have a lengthy chapter on the subject of “Essence and Personality”. (In that same book, there is another chapter on the pairing of Essence with Twin, which is another can of worms because one contingent of the Michaelian teachings claims Essence Twins are almost always the same Role, and another contingent of the Michaelian teachings claims Essence Twins are almost always different Roles.) Anyway, I will not go into it in detail here. Suffice it to say that these two words were adopted from the Gurdjieffian teachings and then adapted into the Michaelian teachings in the original Michaelian group; there are other names in other teachings that the original Michaelian group members were familiar with. Whatever they are named, the discussion of the concepts continued into the original Michaelian group, and there were adjustments in the definition of these terms, as we see in these Q&A exchanges:

Someone in the group had a question about Michael’s use of “Soul,” “Essence,” and “Self” interchangeably, and the departure from the Gurdjieffian system where there is a False and True Personality, and that Essence and True Personality go together [to] form the “self.”

The soul is the Essence. This is synonymous with “self.” Even we have a personality. It simply is no longer challenged by maya. [SJC, 22 September 1973]

The question was asked if Essence and Role were two different things. The answer given was that, yes, they are as different as cats and pears. The Essence is the true part of you — the part that is underneath all the “yamma yamma” of the mind. They distinguish “self”, “soul”, and “Essence” as the same thing — something spiritual. The Body [Type] and False Personality are on the Physical Plane. False Personality does not like to see you make it spiritually. [23 October 1973]

Do the Roles continue after the Physical Plane experience?

Although the Roles are necessary on the Physical Plane, they must be discarded before transcendence can fully occur. The Roles are certainly blunted on the Astral Plane. [SJC, 23 June 1974]

Can we talk about Centers on higher planes being counter part?

Not really. You see, the need for the Roles is a Physical [Plane] one, but the need of Centering is found throughout [creation] — at least in our experience it is. [SJC, 08 October 1974]

I am still confused about my Essence and my Role.

The Role is chosen as the Role in Essence. Read the description of this Role in the transcription [of October 1973]. Your Essence is your soul, that part of you that is immortal and eternal. The Role you chose concerns only that interval you spend on the Physical Plane, which is brief to say the least. [SJC, 01 November 1973]

Another exchange in another session, not long after all of the Overleaf categories had been revealed:

What part of Overleaves are in Essence and what are in Personality?

All of these Overleaves are geared to the Physical Plane and thus primarily of the False Personality. Of course, you cannot alter your Body Type or Role except by subtle extinguishment, and this is achieved only after all else is Balanced. Thus the Role can still manifest in one acting primarily out of Essence, but not to any measurable extent in the occult Master [at the seventh Level of Being]. [SJC, 25 June 1974]

Can you tell us about the Astral Plane and its levels?

The first level of the Astral Plane is populated by living Fragments adept at astral travel and those souls who penetrate this plane accidentally through drugs. The second level of the Astral Plane is inhabited by all those between [physical] bodies. The third level attracts Old Souls who are trying to burn final karma without being reborn. The mid-astral [fourth level] bodies are partially reunited Entities. The three higher levels [fifth, sixth, seventh levels] are progressively integrated [Entity-wise]. [SJC, 08 October 1974]

Roles are in Essence, not changeable. What are Roles on higher Astral Plane, if any?

The Roles are, of course, retained on the low Astral Plane where the souls remain separate [as Fragments]. As the integration [of kindred souls] begins to take place [on the mid-Astral sub-Plane], the Roles become more and more blurred, until they are [completely] dissolved, or better yet resolved [= reintegrated with its complementary Role], on the high [Levels of the] Astral Plane. They are not transcended here, but the *memory* of them is retained. If you like, you can compare it to a racial mixture that eventually leads to assimilation. [SJC, 08 October 1974]

These statements are quite clear that even though the Role is chosen “in Essence” (and the phrase “Essence Role” is common in the transcriptions), Role is a factor of the Physical Plane, therefore an *overlay* of Essence, the same as the other Overleaves are. The fact that the description of (semi-permanent) Role is different from the other (changeable) Overleaves is irrelevant to the question of inclusion or exclusion of Role from the Overleaf designation. These clear statements from the original Michaelian group transcriptions did not become available to the Michaelian teachings community until after the notion that Role was not an Overleaf became entrenched as a result of channeling that is dubious, in my estimation, as documented in the next paragraph.

In the “Michael Math” chapter of *MMFM*, there is a seeming contradiction to the original Michaelian group statement quoted above that “Role ... concerns only the interval you spend on the Physical Plane.” It says:

Between lives, all that remains of the “personality” is the Role in Essence — that is, Slave, Artisan, Warrior, Scholar, Sage, Priest and King — and the Fragment order in Casting. All the rest can and does change, but those two are immutable in any sense that you might perceive. [*MMFM*, p. 189]

This is one of the statements from post-original Michaelian group channeling that some might construe as saying that Role is not an Overleaf. However, my reconciliation of these two sources is to say that whatever Role one adopts for use on the Physical Plane, those are immutable as far as the Physical Plane is concerned, and they are also immutable between lifetimes on the Astral Plane, but only during the reincarnation cycle. According to the channeling from 08 October 1974, when the reincarnation cycle is complete then the Roles begin the process of reintegration, on the middle and upper levels of the Astral Plane. My speculation is that this happens according to their Ordinal/Cardinal polarities: Artisans and Sages merge; Servers and Priests merge; Warriors and Kings merge, and finally they all merge into the Scholars; refer to Chapter 4N here in Part Four, “Casting Concerns”, for a fuller description. This process of reintegration of Role Fragments is the Astral Plane version of completing Monads on the Physical Plane. The subject of “Monads” is covered in a chapter in my book *Study Papers on the Original Michaelian Group*. The subject of “Fragmentation and Reintegration” is covered in another chapter in that book.

One of the differences between Gurdjieff and the Michaels is that Gurdjieff did not believe that people had inherent immortal souls; he said that “Essence” had to be developed by “work” on oneself. The Michaels taught that people did have immortal souls, but they adopted Gurdjieff’s word Essence for that anyway. In the original Michaelian group, the Personality self was said to have at its core the Overleaves, aka overlays, of the Essence Self.

Please remember that the Role is in Essence, not in Personality. All the *other* Overleaves [other than Role] are in Personality. Only the Role gives you a glimpse of the Essence. [SJC, 01 October 1977]

The phrase “other Overleaves” perhaps implies that Role is an Overleaf, but unlike the other Overleaves, it is said to be a *glimpse* of Essence, not that it *is* the Essence. Here the Essence is contrasted with Personality, as it was in Gurdjieff; therefore I capitalize these words. There are uses of the word personality that are not in

contrast to Essence; therefore I don't capitalize those instances, as in the quote above: "Even we [the Michaels] have a personality".

The reason for, or meaning of, the sentence, "Only the Role gives you a glimpse of the Essence" is interesting to me. There are numerous statements in the original Michaelian group transcriptions that the higher Centers provide access to transcendent awareness. Evidently this is different from glimpses of Essence. The statements regarding the higher Centers are found in Chapter 4G here in Part Four, "The Higher Centers".

In the original Michaelian group transcriptions, Role is often part of a phrase, "Essence Role" and "Role in Essence", and sometimes only the single word Essence is used when it obviously refers to the Role rather than to the soul. A review of the original Michaelian group transcriptions — published in *Michael Speaks: the Legacy of Sarah Chambers* — will verify this, so I will not document it here. To me, this seems like an ambiguous practice, but perhaps this was done to obviate another ambiguity; it might have been a device to make clear when the Michaels were referring to Overleaf Role rather than some life role, such as one's occupation, as in this Q&A exchange:

Can a soul take on a dual Role?

Not in Essence. However, the life role often bears little relation to the Essence Role, and if False Personality is firmly in command it will almost be impossible to detect the Essence Role. On a personal level, others can often detect the facade [role] and the underlying Role before the student can. [SJC, 15 November 1973]

A word search of the original Michaelian group transcriptions on the phrases that connect Essence with Role are consistent with this interpretation. This interpretation would also be consistent with the previous quote, the one about "the need for the Roles is a Physical [Plane] one". This practice of using the phrase "Essence Role" was carried over into *MFM* and henceforth subsequent publications, perhaps without understanding the possible reason the phrase was used by the Michaels in the first place, namely to distinguish Role from role.

There is much more that could be said about the history of Essence and Personality in the Michaelian teachings that I will not say here. One of the conclusions of the referenced study paper is that the definition of the term Essence is very fuzzy; sometimes it seems to refer to the highest aspects of the Personality self; other times it seems to refer to the highest aspects of the Soul Self; maybe it spans the whole spectrum, and in its least ambiguous use only refers to the "higher self" at whatever stage the "self" currently resides. The reason for this ambiguity might be because the term itself was borrowed from Gurdjieff, where it had a different meaning from what the Michaels gave it.

Another one of the conclusions from the referenced study paper is that the dividing line between Essence and Personality is very ambiguous. This is the case for obvious reasons: there is said to be a lot of interaction and feedback between the two, and thus there is overlap. And whatever dividing line or overlap there may be moves around a lot. In fact, the essence of the spiritual path is to lessen, or at least improve, the function of Personality, and increase the function of Essence within the Personality during an incarnation; intercourse between the two is promoted as Good Work because it helps both Essence and Personality to progress. In the Michaelian teachings, one's Role is said to play a key part in this transformation, because:

Role stands both in Essence and Personality. [*MFM*, p. 197]

This exact statement does not appear in the original Michaelian group transcriptions that have become available to the post-original Michaelian group Michaelian teachings community, but it is similar to the previous quote. That is why the word ambiguity is fitting for the problems Michaelian students have had sorting out these two things. Essence and Personality are alleged to overlap (via the Role); the words are distinct but the separation/connection between them is not. Students were confused about this from the beginning; they are still confused about it in the modern Michaelian teachings community.

Because of this ambiguity, and the differences in descriptions between Role and the other Overleaf categories, it is obvious why the majority of Michaelian students — as shown in Table 3Ca — prefer to put Role in the Essence category rather than in the Overleaf category, in spite of the fact that the quote from the original Michaelian group transcription of 08 October 1973 said that "the need for the Roles is a Physical [Plane] one", and despite the fact that *MFM* said that "Role stands both in Essence and Personality". My preference is to leave Role in the Overleaf category as stated in the original Michaelian group and in *MFM*; further evidence and arguments are presented in subsequent subsections.

So how then do I reconcile the original Michaelian group story that Role is only a temporary Physical Plane construct with statements such as the following from *The Michael Handbook*, page 74:

When pure essence, the spark or soul of consciousness, is cast out from the Tao so that it can have its own unique experience, it adopts a role. Essence leaves the Tao like pure white light. White light traveling through a prism is refracted into the seven colors of the spectrum (frequencies). In a similar way the essence, as white light, is refracted into one of seven frequencies or roles upon leaving the Tao.

And then there is this statement from *Michael: The Basic Teachings*, page 44:

From the time the Essence leaves the Tao to come to the Physical Plane until it travels through the six other planes of existence and returns to the Tao, it remains one role. After the cycle is complete and the Essence returns to the Tao, it remains in that role, merged with the total consciousness of this universe, until it feels the urge to grow further by taking on another cycle. At that time, the Essence will most likely choose to experience another of the roles, and will combine with a new entity and come to the Physical Plane on a different planet.

My reconciliation of this apparent contradiction to the original Michaelian group transcriptions is that Role is a stand-in for what in other esoteric septenarian cosmologies is referred to as “Ray”. Therefore, I refer to the Rays as having Role-ish properties, qualities, and characteristics. Wikipedia has an article on the Rays; the neo-Theosophy of Alice Bailey is full of references to, and descriptions of, the Rays. In Chapter 1F in Part One, “The Seven Human Temperaments”, there is an introduction to the Rays. I have a lengthy chapter on Rays in my book *The Tao of Cosmogony*. Therefore, my preference is to let the word Role be a manifestation only that is most applicable on the Physical Plane as it says in the original Michaelian group transcriptions, and let the word Ray refer to the seven emanations of Tao through all seven planes.

Basically, the Rays are easily identified by the Septenarian Attributes as shown in Table 4Cb, with the corresponding Role-ishes:

Table 4Cb — The SEVEN RAYS (in Theosophy)								
RAY	RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
	COLOR	VIOLET	INDIGO	BLUE	GREEN	YELLOW	ORANGE	RED
	NAME	WILL	LOVE	INTELLIGENCE	HARMONY	SCIENCE	DEVOTION	ORDER
ATTRIBUTE	DIALECTIC	Cardinal			Neutral	Ordinal		
	AXIAL	Action	Inspiration	Expression	Assimilation	Expression	Inspiration	Action
	PROCESS	Origination	Evolution	Synthesis	Combination	Analysis	Involution	Termination
	ASPECT	Mode	Role	Center	Age/Level	Attitude	Shadow	Goal
	ROLE-ISH	King-ish	Priest-ish	Sage-ish	Scholar-ish	Artisan-ish	Server-ish	Warrior-ish

My comments on this table are as follows:

- RANK: The first row shows the rank order of the Rays the way that the Theosophists present it, which is the opposite direction as the Michaelian teachings normally presents it. There is no significance to either way of ranking the sequence so far as I know. In other words, the numbers associated with the Rays have no ultimate significance; it is an artificial assignment.
- COLOR: The second row shows the rainbow color artificially ascribed or assigned to the Rays by the Theosophists — artificial in the sense that the Rays do not actually have colors, but these colors represent the idea that that Red is of the “lowest vibration” and violet is of the “highest vibration”, indicating that there is a progression in the Rays. Sometimes progression is a representation of “densities”, from most dense at the low end to least dense, aka most subtle, at the high end.
- NAME: The third row shows the descriptive name typically given to the Ray. Actually the Theosophical names are more than one word or a phrase, not a single word; you can discover the full name (and description) via an internet search and via Chapter 1F in Part One, “The Seven Human Temperaments”.
- DIALECTIC: The fourth row shows the Dialectic Attributes from Michaelian teachings terminology.
- AXIAL: The fourth row shows the Axial Attributes from Michaelian teachings terminology.
- PROCESS: The fifth row shows my names for the seven Processes of the Overleaf System. These are explained in Part One of my book *The Tao of Personality*.

- ASPECT: The sixth row shows my names for the seven Aspects of the Overleaf System. In the Michaelian teachings community, these Aspects are called the “Overleaf categories”.
- ROLE-ISH: The seventh row shows the Role-ishes that correspond to the Septenarian Attributes and Rays (and Processes and Aspects).

Notice that the rank order numbering sequence is the reverse of the way it is done in the Michaelian teachings, but this is the way that it is done in Theosophy, and the direction of the rank order sequence has no significance. Colors and numbers are ascribed to each of the Rays, but this is just a formality, you might say, that makes it easier to remember the Ray; colors and numbers are a stand-in for the Ray; it is the finger pointing to the Ray; neither number nor color describe the quality of the Ray. I believe that it is the same with the Roles when the name is used as a stand-in for the Ray. Beyond colors and numbers, the name of the Role-ish gives one a sense of what the Ray is all about in addition to what the Theosophists have named and described.

The general understanding in the Michaelian teachings community is that Tao differentiates within itself what are referred to as “sparks”, there being seven types, which are referred to as Roles. On the other hand, in other esoteric teachings, the most fundamental differentiation is into seven Rays. My opinion is that the word Role is misplaced as a personification of the Rays; the word should be applied only to a specific Physical Plane manifestation, as stated in the original Michaelian group transcriptions. In my view, the Role is to be understood and defined as an Aspect of human Personality, the Cardinal Inspiration Aspect; the other Aspects are Goal, Mode, Shadow, Attitude, Center, and Age/Level.

I believe it is unfortunate that Role has become the personification of the Rays; it is convenient, but it is inaccurate, because the Rays are part of the structure of all seven planes, whereas Roles are limited to the Physical Plane and the low levels of the Astral Plane. The names of the Septenarian Attributes and the names of the Processes provide a more accurate understanding of what the seven fundamental archetypes, Rays, are about. As a compromise, and for the convenience of the Michaelian teachings community, I have adopted the term Role-ish for the attributes of the Rays.

My acceptance of the original Michaelian group transcriptions as canonical regarding the limitation of Role to the Physical Plane and the low levels of the Astral Plane provokes a question: when does the Essence choose its Role for the purposes of incarnation? The “Michael Math” chapter of *MMFM* would have you believe that it is when the Entity begins the Fragmentation process:

Within the entities the essences [Roles] are cast, and they are cast in sequence. Therefore, let us assume that the second-cast entity [in this discussion] has priests — cast first — scholars — cast second — artisans — cast third — and sages — cast fourth. That casting order will influence function of the essences within the entity.
[*MMFM*, p. 190]

Combining this statement with the original Michaelian group statements, we may surmise that the differentiation of the Entity into Roles happens at the fourth, aka middle, level of the Astral Plane. We may also surmise that the Casting of Roles is the last process in the differentiation of the Entity; it occurs after the Casting of the Sides of 343 Fragments, then the Greater Cadences of 49 Fragments, and finally the Cadences of 7 Fragments. When there is no longer a need for a Role to serve the Physical Plane incarnation experience, Role is subsumed in the reversal of the Fragmentation process. That is, the Roles unite Warriors with Kings, Servers with Priests, Artisans with Sages, and Scholars. Then First and Seventh Positions in the Cadence reunite, the Second and Sixth Positions in the Cadence reunite, the Third and Fifth Positions in the Cadence reunite. And so on up to the larger Composites of what used to be Fragments; refer to Chapter 4M here in Part Four, “The Seven Soul Ages”, for more discussion about Composites. Refer to Chapter 4N here in Part Four, “Casting Concerns”, for more information about Casting.

Notice the use of the temporal indicators, “last” and “after” and “then”, in the previous paragraph. I suspect that, even as it takes what passes for “time” on the planes beyond the Physical for the Roles, Cadences, Greater Cadences, Sides, Entities, Cadres, and Cadre Groups to reintegrate their Fragments, so it takes what passes for “time” on the planes beyond the physical to disintegrate = Fragment. Even though it has not been spoken of in the Michaelian teachings so far as I am aware, it seems to me that Fragmentation might be a lengthy process, similar to reintegration.

The Role serves a function on the Physical Plane, the Position serves a similar function to the Role in the Cadence on the Astral Plane; the Cadence serves a similar function to the Role in the Greater Cadence on the Astral Plane; the Greater Cadence serves a similar function to the Role in the Side on the Astral Plane; the Side

serves a similar function to the Role in the Entity on the Astral Plane; the Entity serves a similar function to the Role in the Cadre on the third plane; the Cadre serves a similar function to the Role in the Cadre Group. This adds up to seven levels of Casting beyond Role: Position, Cadence, Greater Cadence, Side, Entity, Cadre, Cadre Group. There is Role, and then there are seven levels of Role-ish that we know of. Refer to Chapter 4N further on in Part Four, “Casting Concerns”, for more information.

In conclusion and in summary of this section on Roles:

1. The word Role has mistakenly come to be understood in the Michaelian teachings as the personification and characterization of Ray. That is convenient, but another Overleaf could have served the same purpose. In fact, we will see further on that the Michaels in the original Michaelian group transcriptions seemed to do the same personification for Rays with another Aspect of Personality: Centers.
2. Essence is not the Role; in the Michael’s terminology, Essence is probably at the top of the Casting hierarchy, “the intrinsic core of the soul”, as it says in the original Michaelian group transcriptions and in *MFM*. My understanding is that Essence is what Role — the Cardinal Inspiration Aspect of Personality — aspires to as its idealized personification. The definition of Essence is confused in the Michaelian teachings because the term was borrowed from Gurdjieff, who had a different reference for the term; he did not even believe in the existence of the soul, except to the extent that one could use the spiritual work to “crystallize” (his term) a soul that survived the death of the physical body. (This reminds me of the Greek idea of “character development”.) When the phrase Essence Role is used in the transcriptions, to me this means that the Role is an “Overleaf/overlay” of Essence (Soul is an Overleaf of Essence, Role is an Overleaf of Soul); it does not mean that Role is equivalent to Essence. Rather — to use a theatrical metaphor — Role is the ‘part’ that the soul ‘plays’ in the ‘theater’, on the ‘stage’ of incarnation on the Physical Plane. This is in accordance with Michael Newton’s books: most of the soul (Position in Casting, which is usually different from the Role) remains on the Astral Plane when it focuses some of its consciousness into an incarnation.
3. Role is nevertheless an Overleaf/overlay of Essence even if/though it spans all incarnations, unlike the other six Overleaf categories.

Apologies if this section seemed convoluted to you. The problem is that untangling the mess of disparate and ambiguous and confused channeling cannot be otherwise. The solution that I presented was governed by the cosmology of the Overleaf System and by sources outside of the Michaelian teachings.

Age/Level

In a previous section, we saw that in *MFM* and *MMFM*, Age and Level appear to be regarded as two separate Overleaf categories. This makes no sense to me because Levels are subsets within the Age category; whatever category you put Age in — Essence or Personality — there also you will put Levels. My preference is to conflate them into Age/Level and make it into one category, the primary and secondary manifestations of the “Physical Plane maturity” category. Yes, they are two different septenaries, but, in the sense that Level is contained within Age, it is also true that they are not separate septenaries; the characteristics of each Level just recapitulate the characteristics of each corresponding Age in a shorter timescale. In my book *The Tao of Personality* I conflate the two into one aspect of personality that I call “Worldview”, with a primary and a secondary manifestation, similar to what can be said about the other Overleaf categories.

One potential argument or rationale for not conflating Age and Level is that most Michaelian students have a different understanding of Age than they do of Level. The typical understanding is that not all seven Ages are experienced on the Physical Plane, whereas the seven Levels are. Perhaps in their minds this adds an element of ambiguity to Age — whether it should fit in the Overleaf category or not — that Level does not have. Both Age and Level have their own sections dedicated to them here in Part Four of this *History* book. In Chapter 4M, “The Seven Soul Ages”, I present evidences and arguments that all seven Ages are experienced on the Physical Plane, thus removing this ambiguity and any related rationale for not conflating them.

Age is often referred to as “Soul Age” in the original Michaelian group transcriptions, and in various Michaelian teachings books ever since. So, the question is, is Age a factor of the discarnate Essence self or of the incarnate Personality self — or both, the same as Essence Role was said to be? Based on the phrase, Soul Age, one might reasonably wonder if it “stands in both Essence and Personality”, the same as Role, but according to the following quotation from *MFM*, that is not the case:

Wait a minute. If there's limited perception within the Cycles, but a kind of Astral [Plane] review between lives, what happens? Isn't the soul limited by its Age and Level?

Not between lives. Soul level [Age] is the function of the Physical Plane. [MFM, p. 83]

This statement is not to be found in the original Michaelian group transcriptions that have become available to us. There is evidence from near death experiences (NDEs) and other sources that the soul between lives is aware of its past and future incarnations; therefore its perceptions are *not* limited to the Age of any particular incarnation, as stated here. The testimony of between-lives regressions, reported in the books of Michael Newton, indicates that souls *are* limited by something at least similar to Age during the Astral interval — their auras have colors that are indicative of their earth-school 'grade'. This information is discussed in another section here in Part Four of this *History* book, Chapter 4M, "The Seven Soul Ages".

Looking a little deeper for a reconciliation of "Personality Age" and "Soul Age", there are two possible reconciliations of the statement that Soul Age is only of the Physical Plane in the Michaelian teachings, and that, per Newton, it is also present on the Astral Plane between lives. In the case of Newton's regression therapy interviews, he talks to the portions of souls that are currently incarnate on the Physical Plane; therefore they could be 'showing their Age', even if Physical Plane Age is not reflected in Astral Plane Age.

The other complicating factor is that Astral Plane "time" is not strictly coupled with Physical Plane time; therefore Astral Plane Age would not be the same thing as Physical Plane Age. There is a more thorough development of this idea in Chapter 4M further on, "The Seven Soul Ages".

Putting this all together — assuming that the channeling is accurate — my preference is to regard Age/Level the same way I regard Role; that is, I keep Age/Level and Role as Overleaf categories, but acknowledge that there is an overlap, or some kind of interface, between the Astral and Physical aspects of Age and Role that is different from what other Overleaves have. If the alleged overlap is not accurate channeling, then my perception is that "Soul" is attached to "Age" (or "Level" or "Cycle") in the original Michaelian group transcriptions for the same reason that "Essence" is attached to "Role": it is for the purpose of *clarification*, to distinguish those Overleaves from other instances of those words; it does not necessarily mean that Age and Role are not Overleaves of the Personality.

My working hypothesis is this: because there seems to be a connection of Role and Age with the Astral self more than is the case with the other Overleaf categories, it may be that the Role and Age are Cast in the astral body, where it has more durability, while a portion of the astral body is being Cast into reincarnation in the etheric body — on the Cardinal levels of the Physical Plane — where the other Overleaves are Cast only in the etheric body, and etheric body Overleaves are changed from incarnation to incarnation. I suggest that the uses of words such as Essence and Soul are ambiguous in Michaelian teachings terminology, and that they could use a review and a clarification and a tight definition and a standardization. My disambiguation method is as follows.

The connection of Soul to Age in the Michaelian teachings phraseology could be construed to mean that one's Soul is limited by Age on the Astral Plane, contrary to MFM quoted previously. However, I apply the word Fragment to the smallest component of the Astral body or Composite, and I apply the word Soul to the etheric body, which is of the Cardinal levels of the Physical Plane. To the extent that the Fragment while on the Astral Plane is focused on the incarnation with a fraction of its consciousness, it is limited by Soul Age. The consensus of various sources familiar to me, is that a Fragment only Casts part of its being into an incarnation, most of it remaining on the Astral Plane to serve as the "higher self" of the incarnate Personality. This factor might not be understood this way by all Michaelian students, but I believe that it is important to make this distinction, and this clarification, of an ambiguous component of the Michaelian teachings. This topic is discussed further on in Part Four, in Chapter 4M, "The Seven Soul Ages", and in Chapter 4N, "Casting Concerns".

There are a few more pertinent comments that I would like to make about Age in this section: the matter of Dialectic Attributes and Axial Attributes.

Regarding the application of the Dialectic Attributes to Ages in the original Michaelian group transcriptions, the evidence is scant. There are references to 'older souls' and 'younger souls' — often contrasted with each other — and those phrases hint at the Dialectic (Ordinal and Cardinal) Attributes of Ages. However, Chart #1 is explicit in applying the Dialectic Attributes to the Ages: Infant, Baby, and Young are Ordinal; Mature is Neutral, and Old, Transcendental, and Infinite are Exalted, aka Cardinal. So, the Dialectic Attributes of the Ages were established from the very beginning. Unfortunately, nothing is said about this in MFM. As a consequence of this omission, for five years I was unable to correlate Ages with the Dialectic Attributes that were assigned to the other Overleaf categories, until MMFM was published in 1986.

So that takes care of the revelation of the Dialectic Attributes of the Ages, but there are insufficient clues in original Michaelian group and *MFM* to definitely apply the Axial Attributes to the Ages. The Axial Attributes — Action, Inspiration, Expression, Assimilation — did not get applied to the Ages until *MMFM*, and then it was partly erroneous, as explained in my book *The Tao of Cosmogony*. The descriptions of the Ages in *MFM* and elsewhere/elsewhen make sense when the proper Axial Attributes are applied.

There are some additional comments about Level that are pertinent to this current discussion — as with Age (above), it is the matter of Dialectic Attributes and Axial Attributes.

In the original Michaelian group transcriptions, there was no description of the nature of the Levels other than their rank: First Level, Second Level, and so on. They were also divided into “early Level”, “mid-Level”, and “late Level” categories, which was another way of saying they partook of the Dialectic Attributes of Ordinal, Neutral, and Cardinal. There are dozens of instances of the Dialectic clues in the original Michaelian group transcriptions, but I did not pick up on this clue before *MMFM* was published. The Levels were not shown on any of the Overleaf Charts that were created during the original Michaelian group. On Chart #4, there is a category labeled “Soul Levels”, but the names therein are of the Ages.

In *MFM*, page 82, there is a story arc of the progress through the Levels, but there was no description of the qualities of the Levels that could have definitely correlated them to the Axial Attributes: Action, Inspiration, Expression, Assimilation. These did not get applied to the Levels until *MMFM*, and then it was partly erroneous, as explained in my book *The Tao of Cosmogony*. The descriptions of the Levels in *MFM* and elsewhere/elsewhen make sense when the proper Axial Attributes are applied.

The subject of Levels is covered in detail in Chapter 4K, further on, “The Names of the Levels”. The conclusion there, which is relevant to the discussion here, is that the Levels — their names and their Poles — should partake of the same Septenarian Attributes as the other Overleaf categories.

Chief Features

This is not one of the disputed Aspects — to be or not to be an Overleaf category — but this is a good place to make some comments about it.

The general Michaelian teachings orthodoxy is that Chief Feature does not become established in the personality until the third Internal Monad, the teen years, and that it develops as a reaction to adverse events. You may read about that in numerous Michaelian teachings books. I dispute this because I can trace my Chief Feature all the way back to my childhood, the second Life-Stage, and I saw my children exhibit theirs at a very early age also. Anyway, even if this late-onset idea is generally accurate, the original Michaelian group transcriptions claim that the Chief Feature is *chosen* (by Essence), the same as the other Overleaves:

What function does Chief Feature have and what role does it play?

We would say [it plays] an enormous part. Often, it alone prevents the soul from operating out of the Role in Essence.

How does it come to be in our lives? Do we choose it?

It is chosen, yes, as is everything. [SJC, 27 February 1974]

I know this original Michaelian group statement seems to contradict what is said elsewhere, such as this:

The *emergence* of the chief feature usually takes place at the time of the third milestone, the point when the individual separates from the identity of the family and is ‘out of the nest’, whether he continues to live in the family or not. This usually happens between the ages of eighteen and twenty, at least in Occidental civilizations, although there is a lot of variation. [MMFM, pp. 17, 32]

The way I reconcile this *MMFM* statement with the original Michaelian group statement is to focus on the word “emergence” above and below, and the word “manifest” below:

[This is] the major milestone most frequently written about, the one which occurs around age thirty-five and causes the soul level [age] to *manifest* clearly. [MFM, p. 216]

The fourth milestone takes place generally in the mid-thirties, and is similar to what has been called the ‘mid-life crisis’. In this milestone, the overleaves will either *manifest* themselves as the true personality *emerges* from what has been learned, copied, programmed and taught, or the false personality will take over entirely.

[MMFM, p. 32]

So, my understanding is that all seven of the Overleaves, including Chief Feature, are chosen by the Astral aspect of Essence, and then configured in the etheric body according to the plan for the incarnation, but the

chosen Overleaves often do not *emerge-manifest* clearly in the Personality until years or even decades of that incarnation are past, due to obscuring and distorting influences early in the lifetime, influences that we refer to as Imprinting and False Personality.

In my Process/Aspect System, the reason for the rub between Chief Feature and Role is very obvious: These two Aspects are the opposite of each other, the Ordinal and Cardinal Aspects on the Inspiration Axis. I prefer to call this Overleaf category “Shadow”, rather than “Chief Feature” — it is the “shadow” of the Role, so to speak — the “dark side”. It is said that one achieves enlightenment via the extinguishment of the Chief Feature. To do so frees the Role to express itself unencumbered and without distortion. To my way of thinking, it makes sense to choose it for a lifetime, the same as the other Overleaves.

So, even if one wanted to remove Shadow from the Overleaf System, one could not do so on the basis that it is not chosen, or on the basis that it is only semi-permanent for a lifetime — arguments that have been put forward against the inclusion of some other trait septenaries in the Overleaf System.

Centers

Centers have a special description, different from other Overleaf categories, partly because they originated in the Gurdjieffian teaching. In fact, they were a central unifying framework upon which other aspects of that teaching were hung, such as Level of Being; refer to the chapters in Part One that review this history. Those chapters provide evidence and argument that the understanding of Centers in the Gurdjieffian teachings was distorted and confused. Evidence and argument presented in chapters here in Part Four indicate that the confusion was transferred to the original Michaelian group, and that the confusion has increased within the Michaelian teachings subsequent to the original Michaelian group. Many Michaelian students are just repeating the dogma–doctrine that originally came from Gurdjieff, and they interpret their own experiences and what they see exhibited in other people within that distorted framework and viewpoint. Sad.

In this *History* book I attempt to rectify that confused situation in the following ways:

1. There is the Gurdjieffian teachings idea that only the “lower” (Ordinal) Centers were routinely and ordinarily available for experience. I argue against this assertion in Chapter 4G below, “The Higher Centers”. The gist of my presentation there is that:
 - Some Centers are more common than others in the population, as some Roles are more common than others, the higher Centers being less common just as the Cardinal Roles are less common.
 - All of the Centers, including the higher Centers, have an *ordinary* manifestation as well as the *extraordinary* manifestation spoken of by Gurdjieff and Michaelian teachings dogma–doctrine.
 - People have a primary and a secondary and a tertiary Center that dominate their response to the world, just as the other Overleaf categories have a primary, a secondary, and a tertiary influence on each person. Although rare, people can have one or more higher Center as primary in its *ordinary* manifestation.
2. There is the Gurdjieffian teachings idea that the Instinctive Center is only about physiology and has nothing to do with the personality. This idea has morphed considerably in the Michaelian teachings; the history is told in Chapter 4F below, “The Instinctive Center”. The gist of my presentation there is that the Instinctive Center is a Personality factor, as the other Overleaves are; it is not about physiology. In short, my claim is that its strength in the Personality is a measure of impulsiveness and intuition.
3. In the Gurdjieffian teachings it is said that people have a dominant Center, and this has a “Part” and/or a “Trap” related to other Centers. In my scheme, I claim that people have a primary and a secondary and a tertiary Center and so on, as the other Overleaf categories do. This is covered in more detail in the Prologue to my book *The Tao of Personality*. There I argue at length that every Overleaf category should have a common schema of explanation and understanding, rather than varied explanation as they do in the orthodox Michaelian teachings community.
4. The meaning of the Action Centers as understood in the Gurdjieffian teachings is different from the way they are understood in the modern Michaelian teachings community. This history is told in Chapter 4H below, “The Action Centers”. Briefly, the Moving Center is correctly understood in the Gurdjieffian teachings and in most contingents of the Michaelian teachings, but the understanding of the Sexual Center is in dispute, and I present my resolution to the dispute.

Besides the three chapters here in Part Four devoted to untangling the messy understanding of the Centers in the Michaelian teachings, there is yet another concern about the Centers as understood in the Michaelian teachings that I want to address in this section of this chapter.

In this chapter, so far, we have examined Body Type, Role, Age/Level, and Chief Feature for their possible/probable inclusion or exclusion from the “Overleaf” designation. All of these had some special description compared to the three Overleaf categories that have no special description: Goal, Mode, and Attitude. Centers are the only remaining Overleaf category, that has a special description, to be examined in this chapter. Besides that, teaching about it existed prior to the Michaelian teachings, as it did for Body Types. Even though its disposition as an Overleaf category is not in dispute in the Michaelian teachings community, it might be that, for these two reasons alone, if they thought about it some Michaelian students might be tempted to put Centers outside the Overleaf designation. I regard this as a legitimate question, and that is why I examine it in this section of this chapter.

And there is a third reason to question the inclusion of Centers with the Overleaves: Centers are somewhat overlapped with Body Types, which potentially confuses and ambiguates their status as an Overleaf category, or not. Why do I say this? For three reasons: 1) Chakras; 2) Triune Brain theory; 3) alleged astrological influences. Let’s explore each of these factors further, after some preliminary paragraphs.

I am not the first and/or only one to see that the Body Types and Centers have an overlap in function of some kind. It was noticed by an astute and thoughtful member of the original Michaelian group:

Dick: Are there two or three Overleaves left? Are Body Types and Centers one [Overleaf]?

There are remaining three Overleaves, the physical makeup [Body Type and Center] counting as one. [S/C, 03 January 1974]

The questioner apparently somehow knew, or at least suspected, that there were seven Overleaf categories, but in order for them to add up to seven (with five categories — Center, Body Type, Age/Level, Role, Goal — already known) he knew that there were two or three others, depending on whether Body Type and Center were separate or combined, or perhaps one could be excluded. At that time, the Michaels said that there were three remaining, and as it turned out, over the next few months, the Overleaf categories subsequently revealed were Attitude, Chief Feature, and Mode. When the “final” Overleaf category, Mode, was revealed in April, it was explicitly said to be the “seventh”. It was obvious to the questioner (months before Mode was revealed) that there would be seven of them, but how he knew this is not recorded in the transcriptions. His uncertainty was the status of Body Types and Centers (not Role and Age/Level as in the subsequent Michaelian teachings communities as documented in previous sections). In the passage quoted above, the Michaels say that Body Types and Centers are counted as one Overleaf category.

How can this be? The next three subsections present my proposed explanations.

Chakras

First of all, I suggest that the *chakras* are a bridge between *Body Types* and *Centers*; the descriptions and functions of chakras and Centers are so similar that everyone notices it. Refer to chapters on chakras and Centers in Part One and Part Four: the connection and the overlap in descriptions and functions is more than the correspondence due to Septenarian Attributes that one sees among and between the six Overleaf categories other than Center.

In esoteric teachings, the chakras are generally understood to be energy transfer connections between the physical body and the so-called “subtle” bodies, which are not made of matter as the physical body is. My understanding of this basic concept, when placed within the context of the Michaelian teachings, is that material bodies are joined energetically, via the chakras, with the nonmaterial Centers configured in the etheric body. This understanding prompts some questions: are seven Body Types a real thing (or just a totally invented thing), and if they are legitimate, how so? My working hypothesis is that the astral body Fragment of Essence configures the Centers in the etheric body in preparation for ensoulment of a physical body. My suggestion is that the etheric body then shapes the physical body — the Body Type — through the chakras before and/or after conception and/or ensoulment. This idea is an extension of the process of Casting as described in Chapter 4P further on, “Casting Concerns”; the higher levels *supervene* on the lower levels in the process of Fragmentation: Oversoul > Cadre Group > Cadre > Entity > Side > Greater Cadence > Cadence > Position > soul > etheric body > physical body. Presumably the chakras are an intermediary for imprinting the

Centers onto the Body Type. Another way to say this is that a person's Body Type is an instantiation of the person's Centering.

As you know from reading the section on Body Types above, I prefer to exclude Body Types from the Overleaf System — at least in their original and current formulation and rationalization. If the concept of seven Body Types as an adjunct to the Overleaf System is to survive, then I suggest that it might have something to do with a connection of Centers through chakras to the Body Types, rather than some astrological influence at the time of conception as stated in the original Michaelian group transcriptions. In the next chapter, on Body Types, I attempt to make this case, and if the case 'holds water', it might be proper to regard Body Types as the "zeroth" Overleaf category, because the physical body is the vehicle through which the seven Overleaves are expressed on the Physical Plane. More is said about this further on in this section, as well as the next chapter.

The difficulty of disambiguating the role of Body Types and chakras and Centers (distinguishing their separate contributions to the human experience) is just a start of the concerns; there are other things to consider.

Triune Brain

The second concern that I have, when it comes to a complete understanding of Centers, is that there is something called the Triune Brain Theory. This topic has an entire chapter in my book *The Tao of Cosmogony*. Briefly, the human brain is at the end of an evolutionary development in the animal lineage. The lineage is represented in what the Gurdjieffian teachings and the Michaelian teachings call the Moving Center, the Emotional Center, and the Intellectual Center. Reptiles operate primarily in the Moving Center; mammals appear to be a branch off a common ancestor from the reptiles, and the mammals have added the Emotional Center on top of the Moving Center; the descendants of mammals, the humans, have added the Intellectual Center on top of the other two Ordinal Centers. These brain structures are actually informally referred to as the "Reptilian Brain", the "Mammalian Brain", and the "Human Brain" respectively. This evolutionary perspective on brain functions provides a pretty good explanation for why the Gurdjieffian teachings and the Michaelian teachings orthodoxy assert that only the Ordinal Centers and Parts of these Centers are *normally* available to us. These three Centers are certainly useful for the surviving and thriving of the organism under Darwinian evolutionary pressures. This useful function of the lower Centers applies, I presume, even if/when they are present in mere animals that are not ensouled with Overleaves configured in the etheric body, as humans are.

The Triune Brain Theory is complicated by the fact that animals, including humans, have brains with two hemispheres. There is evidence that, in humans, the left hemisphere houses the Ordinal Centers and the right hemisphere houses the Cardinal Centers, generally speaking; refer to the book *The Master and His Emissary: The Divided Brain and the Making of the Western World* by Iain McGilchrist. You can read an introduction at his website, ><http://iainmcgilchrist.com><, and there are many YouTube videos where he speaks of this. There is some evidence in the original Michaelian group transcriptions that Personality (when understood as the lower Centers) functions from the left brain hemisphere and Essence (when understood as the higher Centers) functions from the right hemisphere, thus:

It is interesting that the left cerebral hemisphere is unable to allow this perception (of the Essence). Many times, persons sustaining brain damage in the left side do experience their Essence for the first time. [SJC, 12 December 1976]

So, there is some evidence that the Centers of the so-called "etheric body" or "etheric template" have counterparts in the structure of the brain. This is not exactly the way that "Body Types" are normally conceived in the Michaelian teachings; one could call it "Brain Types". This factor further complicates the task of distinguishing the proper place of Brain Types and Centers in the Overleaf System, and the task of distinguishing which of these sources, material or etheric, one might be responding from in any given situation.

It would fit the pattern if Body Types and Brain Types were compatible in the same body. I am trying to clarify the understanding of Centers by making these distinctions. At present, my thinking is that material Body Type, material Brain Type, and Etheric Body Type are three expressions of the Centers, and are part of a concept that I call Embodiment, which I discuss further on. Some psychological philosophies speak of becoming united in body, mind, and soul/spirit; that idea is where I am going with this discussion.

So it seems that there is a connection of Centers to Body Types if one considers that a version of the Centers are instantiated in physical body+brain functions. But that does not mean to me that Centers are *only* a product of brain function; presumably there is also a contribution from the etheric body Centers, along with the other Overleaves. My premise is that the Overleaves, chosen by the soul or Fragment, are configured in the etheric body rather than the physical body, and that the etheric body influences, or maybe even shapes, the physical body through the chakras. This has a counterpart on the higher planes: it is universally understood in the Michaelian teachings that the various levels of Essence on planes beyond the Physical Plane — Position, Cadence, Greater Cadence, Side, Entity, Cadre, Cadre Group — provide a ‘coloring’ and ‘flavoring’ influence on the Roles. This does not mean that Role is not an Overleaf. Likewise, my suggestion is that the chakras and the Brain Type factors have a Center-like influence on the Personality. This does not mean that Center is not an Overleaf category.

Astrology

Besides chakras and the Triune Brain being a bridge between physical Body Types and etheric Centers, in the original Michaelian group, astrology is said to have some influence on both:

Question regarding astrology.

The relationship [of astrology] primarily pertains to the Body Types and the Centering. [SJC, 27 March 1974]

Add this statement to the original Michaelian group transcription quoted above indicating that there is a relationship between Body Types and Centers, such that they can be considered to be one Overleaf category. In this subsection and the other two above, I am trying to sort out what that relationship is by making distinctions in the terminology.

So how does astrology allegedly figure in to this discussion? Recall from Chapter 1M in Part One, “The Seven Body Types”, that astrological factors were said in the original Michaelian group transcriptions to have an influence on determining a person’s Body Type; the passage quoted above says the same thing about the influence of astrology on Centers. I have my doubts about astrology, but this is one of the dogma–doctrines that is generally accepted in the mainstream Michaelian teachings communities. I mention it here just to point out all of the various factors that muddy the understanding of Centers in ways that are not ascribed to the other Overleaf categories. This elicits the question, should we understand Centers differently from the other Overleaves? The most sensible answer to me is “yes”. Elsewhere I have speculated that the Overleaves are configured by the soul in the etheric body in preparation for incarnation in a physical body, and I presume this applies to the Centers. The thing that might perhaps be unlike other Overleaf categories is that the Centers might be configured in the physical body *as well as* in the etheric body. This is where so much of the potential confusion about the place of the Centers in the Overleaf System could come from; perhaps this is why the meaning and function of the Centers is obscured by several factors that do not apply to the other Overleaves.

If there is any validity to the original Michaelian group statement that astrological considerations influence Body Types and Centers, then I suggest that it might not be standard Western astrology. The Michaels would seem to agree with this:

Is astrology as we know it valid? Also is the Gurdjieffian [Enneagram of Body Types?] system valid?

[Astrology is] not [valid] as you know it, although you have good beginnings. Gurdjieff did see this.

Ouspensky rejected astrology. If you construct [astrological] charts for entire families, you will find striking similarities [in Body Type appearance and astrological factors]. [SJC, 22 September 1973]

There is much more discussion of the alleged influence of the planets on Body Types in the chapter on Body Types in Part One. I suggest that if there is a real connection between planets and Body Types, then it is due to a choice of the soul to conform to the context of the astrological “thought form” prevalent in the culture into which it is incarnating. It makes more sense to me that Body Type astrology has more to do with non-physical influence than physical influence from physical planets. That is, the soul chooses Centers and configures the etheric body, and Centers influence Brain Types via the chakra energy exchanges, and this might also have something to do with Body Types down at the bottom of the causal choice chain of Casting.

The subject of Body Type is confused in the Michaelian teachings, and I have made some clarifying distinctions as follows. The component of Body Type which has to do with brain structure might be connected to Centers, and thus it involves Personality, but there is another component of Body Type that involves physiology and only physiology, as discussed in Chapter 4F coming up, “Instinctive Center”. In that chapter, I

suggest that it makes sense to locate the *physiological* component, not the Personality component, of Body Type in the zeroth position in the Overleaf septenary.

This path of exploration in this section leads to some other ideas about embodiment in general. The Centers of the Overleaf System perhaps represent a general principle that not only applies to a factor in physical embodiment, but higher embodiments.

Embodiment

Besides the apparent overlap — more than correlation — of Centers with chakras and brain structures and astrology and Body Types, there appears to be an overlap of Centers with higher planes. This was quoted in a previous subsection:

Can we talk about Centers on higher planes being counter part [to Centers on the Physical Plane]?

Not really. You see, the need for the Roles is a Physical [Plane] one, but the need of Centering is found throughout [creation] — at least in our experience it is. [SJC, 08 October 1974]

The meaning of this statement about the Centers is obscure to me, but I attempt an explanation, as follows. At minimum it would seem to indicate that Centers are more fundamental and widespread than Roles. One interpretation is that the “Centers” — as the Michaels used the term in this case — are the stand-in for what other esoteric cosmologies call “Rays”. There are seven Rays; they are fundamental; they are archetypal; they exist in all Planes of creation; they are discussed briefly in subsections of Part One. My equivalent to the seven archetypal Rays are the seven Septenarian Attributes which are embodied in the seven Processes and the seven Aspects of Personality.

So what do we do with the statement quoted above about Centers being required throughout the cosmos? My working hypothesis is that this refers to all forms of *embodiment* on all of the Ordinal planes, Physical, Emotional (Astral), and Mental (Causal). As such, there is an overlap of Centers with Body Types as speculated above, but there might also be an overlap of Centers with soul type (Ray) per the quote. Thus, not only do the physical body and the etheric body have Centering, so do the Emotional (Astral) body and the Mental (Causal) body. There is a Septenary ‘below’ the Personality (Body Types in the physical body), and there are Septenaries ‘above’ the Personality, in what some esotericists call the “Great Chain of Being”. All of these bodies within bodies reminds me of Russian dolls, each nested inside the next larger doll. The largest doll is the Tao itself. This is the *space* equivalent of the nested different-sized Septenaries in *time*; that is, Sub-Stages within Life-Stages within Levels within Ages within Sub-planes within Planes. One can see how this multiplicity of Centering might be confusing, if the distinction between different *bodies* of Centering is not made by the informed Michaelian student. It looks to me as if the challenge for all of us is to distinguish where these Center-like influences come from, the Etheric Body Centers, the Brain Types, the chakras, and Body Types of the physiology sort.

More is said about the Centers in the context of the general idea of embodiment in Chapter 4F below, “The Instinctive Center”. In Part One of my book *The Tao of Personality*, more is said about the Expression Aspects of the Overleaf System, Attitude and Center, being “three-dimensional”, meaning, in abstract terms, that they create an inside and an outside, like the fundamental unit of biology, the cell. This is the essence of *embodiment* as I am using the term. More is said further on in Chapter 4N, “Casting Concerns”, about the different sizes of embodiment on the planes above the Physical Plane; there I refer to them as Composites because they consist of reunited groups of Fragments.

Perhaps the following table will make my understanding of the relationships between these layers of embodiment clearer:

Table 4Cc — WITTMAYER'S CHART of EMBODIMENTS							
TAO	ONENESS						
DIALECTIC	Ordinal — Lower			Neutral	Cardinal — Higher		
AXIAL	Action	Inspiration	Expression	Assimilation	Expression	Inspiration	Action
CENTER	Motion	Emotion	Intellect	Impulse	Concept	Sympathy	Excitation
CHARKA	Groin	Navel	Plexus	Heart	Throat	Brow	Crown
BRAIN	Reptilian	Mammalian	Human	corpus callosum	Right hemisphere counterparts to the left hemisphere structures		
BODY TYPE	Martial	Lunar	Mercurial	Saturnine	Venusian	Solar	Jovial

My comments on this table are as follows:

- **ONENESS:** As is my custom in several tables, I show the breakdown of the Tao in steps, starting with Oneness, leading to Twoness, leading to Threeness, leading to Allness/Sevenness/Cyclicality. The rows below this row are the steps of the fragmentation, aka Casting, of Oneness.
- **DIALECTIC:** This is the Twoness step. The Dialectic Attributes apply to all of the Overleaf categories, and in this table in particular they apply to the other septenaries shown: Center, chakras, Body Types.
- **AXIAL:** The Axial Attributes. This is the Threeness step combined with the Twoness step that creates Allness/Sevenness.
- **CENTER:** These are my names for the Seven Centers. My surmise is that these seven Centers are chosen by the soul, and then configured in the etheric body for an incarnation, same as with the other six Overleaf categories. The etheric body lives on the abstract, nonmaterial levels of the Physical Plane; it is commonly known as the soul; it is the portion of the Fragment of Essence that reincarnates.
- **CHAKRA:** These are my correlations of chakras with Centers; refer to chapters on chakras in Part One and here in Part Four for the explanation. The chakras are the locations of “energy centers” on the physical body. My understanding, with the help of esoteric lore, is that the physical body connects to the etheric body (and perhaps even more subtle bodies on higher planes) through the chakras. The health or lack thereof of the chakras may color and flavor the expression of the etheric body Centers (as well as with the more subtle bodies).
- **BRAIN:** This row shows the Triune Brain Theory connected with the ideas of Iain McGilchrist, namely that the right brain hemisphere has an asymmetry with the left brain hemisphere; the right hemisphere is concerned with the *context* of a situation whereas the left hemisphere focuses on the *content*. These brain structures are correlated with Cardinality (higher Centers/chakras) and Ordinality (lower Centers/chakras) respectively. The *corpus callosum*, shown in the center column, is a nerve bundle that connects the two brain hemispheres; thus the Neutral, Assimilation column seems like an appropriate location to put it in this table. So far as I know, these brain structures of the physical body, and their relationship to the Centers, have been completely ignored in the Michaelian teachings; I surmise that they correlate with the Centers of the etheric body. I wonder about the interaction of the two.
- **BODY TYPE:** These are my dubious and reluctant correlations of the Body Types with the Centers; refer to the next chapter for an explanation. In my studied opinion, there are too many problems with Body Types, as currently understood in the Fellowship of Friends and Michaelian teachings communities, to confidently correlate them with the Centers, or even to confidently include them with the Overleaves. If there is a correlation, it makes sense to me that physical Body Types and etheric Centers are mediated by a chakra connection between the two, and I have more confidence in that correlation. The connection of brain structures to Centers is way more obvious than Body Types or chakras. I have almost zero confidence that astrology has a connection to this general subject. A better Body Type system than one inherited by the Michaelian teachings from the Fellowship of Friends is proposed in the next chapter.

My working hypothesis is that the Negative Poles of the Centers — the “traps” spoken of in both the Gurdjieffian teachings and the Michaelian teachings — are from the physical Brain Type structures, and that the Positive Poles of the Centers are from the Centers configured in the etheric body; negative emotions — anger, disgust, fear, guilt, shame, apathy — are obviously of the body, not of the soul. The Overleaves, as part of True Personality, are of the soul in the etheric body. Only a portion of the Fragment animates an incarnation according to Michael Newton’s books, and according to a book, *Incarnation and Reincarnation*, by Roy Smith.

One wonders if, as the spiritual path progresses, one responds more and more from the etheric Centers and less and less from the brain centers, and less and less from the Body Type. Another way to pose this question is: how are the primary, secondary, and tertiary “centers” related to each other. Is one or the other of the Body Type, of the brain structures, of the chakras, of the etheric Centers?

It seems to me that much more study and research on these related subjects, and perhaps more channeling, is needed to clarify whether my understanding about these subjects and their inter-relationships is correct and sufficient.

Archetypes versus Instantiations

In the last few sections, I have only just started to cut through the confusion about Overleaves, one Overleaf category at a time. In this section, I start to reveal the pattern that ties the seven Overleaf categories into a coherent system.

I submit a proposal for your consideration about a way of thinking about the Overleaf categories that overrides all of the variations in descriptions that have accrued to them in the history of the Michaelian teachings. We can use it to look past the smoke screen of ambiguity to see a beautiful and elegant picture. I say that the clarification is in what I call the Natural Sequence, which is itself just one-seventh of the Process/Aspect System. The question about What is an Overleaf? can be answered definitively by the Process/Aspect System and Natural Sequence because the Process/Aspect System and Natural Sequence has the capacity to cut through the confusion that obscures the underlying fundamental pattern of this reality system in which we find our consciousness embedded. There are other components of the Michaelian teachings that are likewise served; all of my books aim to explicate those facets. For an explication of the Process/Aspect System and the Natural System you must read those other books, the *Tao of Personality* book and my book *The Tao of Cosmogony*.

Occasionally in this book and my other books I indulge in a whiny rant that the Michaelian teachings in its current conditions lacks *coherence*, by which I mean that students have not been told, and do not see for themselves, that various components are instantiations of archetypes. The subject under discussion in this chapter is one of the most obvious examples of incoherence: it is not generally recognized that the seven Overleaf categories (what I call “Aspects”, namely Goal and Mode, Shadow and Role, Attitude and Center, and Age/Level) are instantiations of the archetypal Septenarian Attributes, the same as the “Processes” are, namely Termination and Origination, Involution and Evolution, Analysis and Synthesis, and Combination. Recognition of this coherent pattern on both horizontal and vertical axes of the 7x7 Overleaf matrix is the final step in the endeavor to confirm a proper understanding of what is and what is not properly designated as a so-called “Overleaf”.

What I can say briefly in this short section of this chapter of this book is that the Overleaf System is an instantiation (specific example) of fundamental archetypes. By “archetypes” and “instantiations”, I mean that the Septenarian Attributes are fundamental archetypes, and the Overleaf System is an instantiation of the archetypes. Unfortunately, the varying descriptions of the Overleaf categories, as documented above, have obscured their archetypal foundation so much that their Septenarian Attributes have been overlooked. ***It is not a meaningless coincidence that there are SEVEN Overleaf categories.*** Please excuse me for shouting; it is just that it is amazing to me that no one that I know of other than myself (and Die Quelle; refer to Chart #14) has taken note of this fact and realized the significance of it in terms of the application of the Septenarian Attributes to them. Despite the obscuring factors that have been presented in the Michaelian teachings descriptions, it is not too much of a stretch to see the correlation of the Septenarian Attributes and the Overleaf categories, once one has had it pointed out and explained. Explanation follows:

Recall from Chapter 2B in Part Two, “Attributes of Overleaves”, that the Septenarian Attributes are these: Ordinal Action, Ordinal Inspiration, Ordinal Expression, Neutral Assimilation, Cardinal Expression, Cardinal

Inspiration, and Cardinal Action. My assertion is that the seven (what I call) “Aspects” of Personality — Goal, Chief Feature, Attitude, Age/Level, Center, Role, Mode — correlate with those Attributes respectively. It is also my assertion that the seven (what I call) “Processes” of Personality — Termination, Involution, Analysis, Combination, Synthesis, Evolution, Origination — correlate with the Septenarian Attributes. That might be hard to follow in mere text, so here is the information in table form:

Table 4Cd — ARCHETYPES and OVERLEAVES, ASPECTS and PROCESSES							
DIALECTIC	ORDINAL			NEUTRAL	CARDINAL		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
ASPECT	Goal	Chief Feature	Attitude	Age/Level	Center	Role	Mode
PROCESS	Termination	Involution	Analysis	Combination	Synthesis	Evolution	Origination

It might take more than a cursory look at the table for you to see and understand the correlation. If it is not self-evident or intuitively obvious to you, then for a thorough presentation refer to my book *The Tao of Personality*, especially the Prologue and Part One. Obviously I will not repeat all of that here, but I can summarize it as follows.

My argument in the Prologue to *The Tao of Personality* book (Chapter E-1 in the Epilogue of this *History* book) is that the irregularities and inconsistencies in the explanations of the Overleaf categories, enumerated in a previous section (“Why the Confusion?”), could be eliminated, and yet there would be very little loss in understanding of the way we actually experience them. In other words, we would sacrifice nothing of significance if we understood that everyone experiences all seven Overleaf categories this way: rank them in a strength hierarchy from strongest to weakest, but realize that it doesn’t add much insight to go beyond your primary-, secondary-, and maybe tertiary-strength trait in each of the seven Overleaf categories. Just dump all the confusing ‘baggage’ that has accrued to the description of each Overleaf category. Even if the baggage is true, we cannot Validate it, and it is not actually very useful in our daily lives; it is just dogma–doctrine that cannot be justified to a person who does not believe in the supernatural revelation from the Michaels on the Causal Plane. To such people, “Michael says...” is not credible evidence of anything.

In Information Theory, there is the concept of “signal versus noise”: the more of one the less of the other; the more noise the harder it is to understand the signal. In reference to the Overleaf System, I regard the Septenarian Attributes as the signal that has been obscured by a lot of noise — the various irregularities that have been applied to the Overleaf categories. The archetypes, the Septenarian Attributes, are clear and distinct categories that have a well-defined logical and mathematical foundation and structure. The Overleaf System is far removed from the archetypes, applying as it does to the human personality. The primordial fundamental archetypes have been stepped down through many ‘generations’, so to speak, from their pure state to the human state — so much so that some of the correlations to the pure abstract archetypes have become so obscured by noise that the signal has not been noticed, perceived, and understood by the Michaelian teachings community. One of my aims in all of my books is to bring a greater appreciation of the archetypes to the Michaelian teachings community.

Concluding Remarks About Septenaries of Overleaves

1. In the original Michaelian group, Overleaves were defined in the channeling transcriptions as “overlays” of incarnate personality traits that covered the discarnate soul and its identity. In the original Michaelian group, there were explicitly said to be seven aspects of Personality: Goal, Mode, Chief Feature, Role, Attitude, Center/Body Type, and Age/Level. (The original Michaelian group did not really get into the seven aspects of Essence, such as Position, Cadence, Greater Cadence, Side, Entity, Cadre, and Greater Cadre.) Even though Yarbrow had access to those original Michaelian group transcriptions, she did not present the Body Types as being part of the Overleaf System, and she did not conflate Level and Age into one Overleaf category, which I do.
2. However, the second Yarbrow book, *MMFM*, declared that “Essence Role” was not really an Overleaf category like the other six, because, unlike the Overleaves of the Personality–self, it allegedly did not change from lifetime to lifetime; therefore it transcended a single incarnate Personality–self. This distinction introduced the notion that some sets of septenaries did not fit a strict definition of an

Overleaf. In *MMFM*, other aspects of the Essence–self were introduced, such as Position, Cadence, Greater Cadence, Entity, Cadre, and Greater Cadre. This potentially complicated and ambiguated what trait categories belonged to the Essence–self and what belonged to the Personality–self.

3. Re-categorizing Role was just the start of the confusion. Subsequent students in the Bay Area did not have access to the original Michaelian group transcriptions, and did have access to *MMFM*, and did add some other Aspects of the Essence–self, such as Frequency and Male/Female Energy Ratio, so they looked at the various aspects of Personality and decided that some of them did not fit their idea of what an Overleaf was. Some dropped Level/Age, and some added Body Type, to the original Michaelian group revelation.
4. The primary source of misunderstanding seems to be that there are three levels of the human being; the body–self, the Personality–self, and the Essence–self, and the boundaries between these three levels are ambiguous; they overlap, and some of the Overleaf categories allegedly fit in these overlaps. The disagreement in the Michaelian teachings communities is where to put Role, Age/Level, and Body Type when forced to make a decision.
5. The fact that different channels have produced contradictory channeling and come to different conclusions about which aspects of the Personality–self should be designated as “Overleaves”, indicates that channeling leaves something to be desired in resolving the question: to be or not to be an Overleaf. There is a cogent and coherent system of understanding that transcends the divergent channeling and various rationales: the Process/Aspect System. That System validates the original Michaelian group identification of the seven Overleaves as Goal, Chief Feature, Attitude, Age/Level, Center/Body Type, Role, and Mode. That System shows the symmetry between the seven “Aspects” of Personality, and the seven “Processes” of Personality: Termination, Involution, Analysis, Combination, Synthesis, Evolution, and Origination. When properly understood, instead of being an ugly confusing ambiguous mess, it turns out that the Overleaf System is a beautiful picture.
6. As I argue at some length in the Prologue to my book *The Tao of Personality*, it subtracts nothing from the pragmatic understanding and use of the personality trait system if we strip out all the variations of description of the categories of Overleaves, and make them consistent. All of that variation is just part of the dogma–doctrine of the Michaelian teachings, which has created confusion as much as anything else. In our daily lives, let’s stick with what we can Validate.
7. In conclusion, if Michaelian students do not buy my arguments and evidence for my selection of Overleaf categories, then of course they may apply the name “Overleaf” for whichever of the septenaries they prefer, and I will sidestep the semantic quibbling by using the overall term that I prefer to give to the collection of Goal and Mode, Chief Feature and Role, Attitude and Center/Body Type, and Age/Level, namely that they are “Aspects” of Personality. This provides a symmetry with the seven “Processes” of Personality: Termination and Origination, Involution and Evolution, Analysis and Synthesis, and Combination. So far as I know, only myself (Charts #23 and #24) and Die Quelle (Chart #14) have noticed this symmetry between the horizontal and vertical axes of the Overleaf/Matrix Chart, but it is valid, and it is important if one cares about the *context* of the Overleaf System (the Attributes) and not just the *content* of the Overleaf System (the Traits). The ramifications and implications of this symmetry are huge, as documented in my books *The Tao of Cosmology*, *The Tao of Cosmogony*, and *The Tao of Personality*.





Chapter 4D

BODY TYPES

Before we get into a discussion of the various issues and problems within the Overleaf System itself — the primary task of Part Four of this *History* book — we will discuss a pseudo–quasi–Overleaf that has illegitimately found its way into the Overleaf System, namely the Body Types. There are valuable insights to be had in the exercise of sorting truth from fiction, science from pseudoscience, regarding this subject. These insights transfer to the discussion of sorting out issues within the legitimate Overleaf System in subsequent chapters.

This chapter is the successor to another chapter on Body Types in this *History* book. In Part One there is a chapter on the history of Body Types before and during the original Michaelian group. In Part Three there is a review of more than twenty Overleaf Charts, and many of those Charts, or associated books and websites, show the Body Types among the other Trait septenaries.

In the previous chapter here in Part Four, Chapter 4C, “Which Trait Septenaries are Overleaves?”, we examined the question whether Body Types — as presently understood in the Michaelian teachings community — properly have the “Overleaf” designation, and my conclusion was: No, they do not — except to the extent that they are an extension of Centers, and that extent is very ambiguous in the present state of our understanding. The reasons that led me to this conclusion will be made known as we thoughtfully compare the Body Type system with the Overleaf System in this chapter. Having not carefully considered what we see in this chapter, many Michaelian teachings sources have attempted to fit the Body Type system into the Overleaf System, and because of the incongruity of the two, their attempts at reconciliation have yielded inconsistent results. Occasionally I deliver a whiny rant about the glaring contradictions that are found within the Michaelian teachings as currently promulgated by various teachers within the movement, and this whole chapter is another one of those.

The problem has not been with the descriptions of each Body Type; those have been consistent from the beginning and throughout the history of the subject. (I will not review that in this chapter; you can read the chapter on Body Types in Part One, and, of course, you can read books and internet resources on the subject.) Rather, the problem has always been with the correlation of Body Types with Roles. In that regard, in this chapter we examine various versions of the Body Type/Role correlation, from the original formulation all the way through the history of the Michaelian teachings up to recent publications. There are various and numerous inconsistencies from one source to another. We look at the sources that are found in the published (book and internet) Michaelian teachings sources, to understand what is going on with them, and to discern possible reasons why there are these inconsistencies. This required some “forensic sleuthing” on my part, you might say, because the sources did not reveal their rationales for their correlations; the edicts were just declared and proclaimed *ex cathedra*, without justification or explanation. This is a common problem in the Michaelian teachings, which is why I like to say that “the unexamined teaching is not worth believing”. Anyway, in the course of this chapter it will become abundantly clear to you just how forced and arbitrary the fit of the Body Type system, as originally and currently formulated, into the Overleaf System has been.

Furthermore, as demonstrated in this chapter and in other chapters in my books, the subject of Body Types is an example of the inability of the Michaelian teachings community as a whole to ‘get their story straight’ and ‘get their act together’. We see this phenomenon in a dozen chapters, “Essays on Issues”, here in Part Four of this *History* book. This brings a question to my mind: Would the Michaelian teachings community be better off or worse off if they did get their story straight, if they were consistent rather than self-contradictory? Personally, I have mixed feelings about an orthodoxy of dogma–doctrine being established, partly on account of my being a rather heterodox freethinker myself. On the one hand, I prefer consistency and clarity over

and this is where they learned about Body Types — and the Enneagram. This group called itself “Fellowship of Friends”, and that is the name I will use henceforth.

The graphic on the right is the Enneagram from the Fellowship of Friends, with the Body Types shown at numbered points around the perimeter of a circle. Refer to Chapter 1B in Part One, “Personality Typologies” for a thorough introduction to the Enneagram.

Collin’s book *The Theory of Celestial Influence* (1954, 1968, 1984) is seminal in the understanding of Body Types as understood in the Michaelian teachings. Hereinafter this book will be abbreviated to *TCI*. There is a more thorough presentation of information from this book in the chapter on Body Types in Part One of this *History* book; in this section that information is reduced to the following tabulation.

Table 4Da — BODY TYPES per RODNEY COLLIN in THE THEORY OF CELESTIAL INFLUENCE							
NODE	1	2	3	4	5	6	7
SEQUENCE	First	Second	Third	Fourth	Fifth	Sixth	Seventh
BODY TYPE	LUNAR	VENUSIAN	MERCURIAL	SATURNINE	MARTIAL	JOVIAL	SOLAR
ATTRIBUTES	Fem (Pas Neg)	Fem (Pas Pos)	Mas (Act Neg)	Mas (Act Pos)	Mas (Act Neg)	Fem (Pas Pos)	Neu (Act Pos)
ENDOCRINE	Pancreas	Parathyroid	Thyroid	Anterior Pituitary	Adrenals	Posterior Pituitary	Thymus

My comments on this table are as follows:

- **NODE:** These are the Enneagram positions per the graphic as the beginning of this section.
- **SEQUENCE:** The “Sequence” row of rank-order numbers is found in *TCI* on page 222 and explained in nearby text. It is an essential component in the Enneagram figure. The planets got associated with the rank-order numbers starting with the fastest planet, the Moon in the #1 position around the Enneagram, and the slowest planet, Saturn, in the #8 position. The sun is shown in the #9 position on this table, but usually it is shown in the center of the circle, not on the perimeter.
- **BODY TYPE:** The “Body Type” row is also found in *TCI* on page 222, and in the Enneagram figure, and in associated text.
- **ATTRIBUTES:** The “masculine” and “feminine” “attributes” shown in this row are given in *TCI* on and around page 309, and in the Enneagram figure, and in associated text. Much of the Body Type system is built around the Enneagram. Refer to Chapter 1B in Part One, “Personality Typologies”, for more information about the dubious validity of the Enneagram. The other attributes (in parentheses) shown in this row, and descriptions of Body Types, were found at ><http://www.astralis.it/gauq.htm><, which is about the Enneagram. The names of the attributes are abbreviated: Fem = Feminine, Mas = Masculine, Pas = Passive, Act = Active, Neg = Negative, Pos = Positive; Neu = Neutral. All of those attributes are found in various components of the Michaelian teachings, but here they are mixed in a way that does not make it easy to correlate with Michaelian teachings components. Magnetic attraction of Body Types for each other is said to exist between Body Types on the left and right sides of the Enneagram figure, thus: Saturn (Mas Act Pos) and Moon (Fem Pas Neg); Jupiter (Fem Pas Pos) and Mercury (Mas Act Neg); and Mars (Mas Act Neg) and Venus (Fem Pas Pos).
- **ENDOCRINE:** The “Endocrine” row is found in *TCI* on page 250; further discussion is found in a section further on in *TCI*. Endocrine glands are also sometimes correlated with chakras, so one might hatch the idea to correlate Body Types with chakras (and thence with Roles), but even a quick glance at the locations of the endocrine glands in the body compared to the locations of the chakras in the body reveals that this is an exercise in futility. It is not clear if today’s endocrinologists would make this particular group of endocrines a distinct septenary, but we know that noone thinking of endocrines in terms of chakras would do so. The endocrine factor is just another indication that Body Types do not correlate with Roles in any straightforward way — at least not in a way that I have been able to discern. On the other hand, the chakras do correlate nicely with the Roles, as we see further on in Chapter 4J, “The Chakras”.

Numerous Michaelian teachings sources have adopted and adapted the Enneagram Sequence, the Body Type Attributes in one form or another, and the endocrine information in their explanations of Body Types. They inherited the outlines of the Body Type system from the Fellowship of Friends that founding original Michaelian group members had been involved in.

So far as I have been able to determine, Collin made no attempt to correlate the Body Type system with the understanding of Centers as found in the Gurdjieffian teaching. One would think this was a very natural thing to do, since there are seven in each system. Furthermore, the supposed or alleged chakra–endocrine connection was widely presented in esoteric circles even in the 1950s when Collin was writing. To my way of thinking, this lack of correlation with other systems is the most obvious clue that no such correlation exists, and that any attempts to do so are probably misguided. If the originator of the Body Type system, who was intimately familiar with both Centers and Body Types, did not go there, then that omission argues against the validity of any attempt to go there.

As I read the *TCI* book, the rationale for all of the correlations shown in the rows of this table seems quite convoluted and speculative to me. My perception is that Collin was very much a Scholar in the Negative Pole of –Theory. There is a pejorative meaning of that word in this usage as a Negative Pole in the Overleaf System: it involves stringing limited data or incomplete knowledge or speculative ideas together in such a way that it tells a fanciful story, a story that is only loosely tethered to actual +Knowledge, which is the name of the Positive Pole. Synonyms for the Negative Pole are –Conjecture, –Hypothesis, and –Speculation. In my estimation, the whole *TCI* book is an excellent example of what has come to be called “pseudoscience” — it has some of the superficial trappings of science and mathematics, but it is nevertheless illegitimate; Wikipedia has an article on that subject. More will be said about the pseudo-scientific roots of the Body Type system in a section near the end of this chapter.

Not everyone shares my view that Collin’s Body Type system is a pseudoscience. Whatever its ontological (adherence to reality) status, the Body Type system, which originated in a Fourth Way group, found its way into subsequent Fourth Way groups — particularly the Fellowship of Friends — and thence into the Michaelian teachings via some of the founding members of the original Michaelian group.

The Fellowship of Friends (1971)

In 1970, Robert Burton, identified in original Michaelian group channeling as a Seventh Level Old King, started a Gurdjieff/Ouspensky Fourth Way group in the San Francisco Bay Area. They referred to themselves as the Fellowship of Friends. Burton gathered some followers, and that included some people who soon left that group in 1972, and then founded the original Michaelian group in 1973. The Fellowship of Friends adopted and adapted Collin’s ideas about Body Types that had been published in *TCI* two decades earlier. I constructed the following table from their documents found among the original Michaelian group documents that were given to members of the Center for Michael Teachings, Inc.

Table 4Db — BODY TYPES per the FELLOWSHIP OF FRIENDS							
LVL OF BEING	Man #1	Man #2	Man #3	Man #4	Man #5	Man #6	Man #7
CENTER	Moving	Emotional	Intellectual	(Balance)	Hi’r Moving	Hi’r Emotion’l	Hi’r Intellect’l
ATTRIBUTES	Ordinal			Neutral	Cardinal		
<i>The sequence of the bottom four rows is scrambled compared to the sequence of the top three rows.</i>							
BODY TYPE	LUNAR	VENUSIAN	MERCURIAL	SATURNIAN	MARTIAL	JOVIAL	SOLAR
SEQUENCE	First	Second	Third	Fourth	Fifth	Sixth	Seventh
ENNEAGRAM	One	Four	Two	Eight	Five	Seven	Zero
ATTRIBUTES	Fem Pas Neg	Fem Pas Pos	Masc Act Neg	Masc Act Pos	Masc Act Neg	Fem Pos Pas	Neut Act Pos

My comments on this table are as follows:

- **LEVEL OF BEING:** The first row shows Gurdjieff's "Level of Being", a rank-order sequence of spiritual development that he correlated with the Centers, which are shown in the second row. This lineup of Centers is what I have come to call the "Gurdjieff Sequence". I included it here in order to show the lack of correlation with the Body Types in the Enneagram Sequence shown in rows below the divider row. Not only here, but in subsequent tables, it will be shown again that the Enneagram Sequence bears no resemblance to the Gurdjieff Sequence. It seems odd to me that, so far as I know, Collin and the Fellowship of Friends made no attempt to correlate the two even though "Seven-ness" exists in both sequences, and even though both are said to be developmental sequences. (Recall that there are chapters on "Level of Being" and "The Law of Seven" in Part One of this *History* book.)
- **CENTER:** In the second row, the Centers are shown in the Gurdjieff Sequence from left to right. Besides what is stated in the bullet point above, another reason I showed them in this table is because of a reference in the Fellowship of Friends documents to characteristics of three categories of Body Types as related to Moving Center, Emotional Center, and Intellectual Center. However, those documents did not actually do the job of correlating Body Types with Centers. Nor have I found any evidence that the Fellowship of Friends did that subsequently. However, there *were* attempts in the Michaelian teachings to correlate Body Types with Septenarian Attributes/Centers/Roles — that is what this chapter is mostly about.
- **ATTRIBUTES:** In the third row I show the Dialectic Attributes that apply to the Centers shown in the row immediately above. We will see that these attributes were used by Michaelian teachings sources to attempt to correlate the Body Type system with the Overleaf System.
- In the divider row I note that the columns above and below the divider are not correlated. This chapter is mostly about attempts to correlate them in the Michaelian teachings community; the results are not pretty.
- **BODY TYPE:** In the fourth row, I show the Body Types in what I have come to call the "Enneagram Sequence"; Lunar is in the First position and Solar in the Seventh position. This lineup is per *TCI* and Fellowship of Friends.
- **SEQUENCE:** The fifth row shows the Enneagram rank-order sequence that applies to the Body Types listed in the row immediately above it. In Collin's book *TCI* this is said to be a *developmental* sequence, a progression of development via the use of Body Types in successive lifetimes. However, as stated above, so far as I have been able to discover, there was never any attempt to correlate it with that other developmental sequence, the one that came from Gurdjieff, the Level of Being, shown in the first row.
- **ENNEAGRAM:** In the sixth row, I show the numbered position of the Body Types around the Enneagram. Those numbers are the six digits of the infinitely-repeating decimal expansion of $1/7 = .142857\dots$. This schema is one of the defining features of the Enneagram that I regard as pseudo-scientific; it lends an air of mathematics to the graphic without having any substance.
- **ATTRIBUTES:** In the seventh row, I show the names of the attributes used by Collin and the Fellowship of Friends: Fem = Feminine, Pas = Passive, Neg = Negative, Masc = Masculine, Act = Active, Pos = Positive, Neut = Neutral. Michaelian students will recognize that these more or less correspond to the Dialectic Attributes: Ordinal and Cardinal. However, note that there was no Neutral Attribute in *TCI*. In order to correlate Body Types with the Dialectic Attributes, the Michaelian teachings tried to make the Solar Body Type to be Neutral because it was not on the Enneagram circle; it was in the middle, therefore not polarized, there being an alleged polarity between the Body Types on the left and right sides of the Enneagram.

Two books about the Body Types have been written by members of the Fellowship of Friends: Joel Friedlander, *Body Types* (1986) and Susan Zannos, *Human Types — Essence and the Enneagram* (1997). These two books are the most authoritative regarding the development of the Body Type system post-*TCI*, at least in that particular group. I have not encountered any other individual or group that has developed the original *TCI* formulation.

It looks to me as if people in the Fellowship of Friends saw hints that there were some common features of the Enneagram and the Law of Seven, but they did not pursue a thorough reconciliation. However, attempts in that direction were made in the Michaelian teachings — with very poor results, as we see in the following sections.

The Original Michaelian Group (1973 – 1975)

This is a quick review of the fuller exposition of Chart #1 in the chapter on Body Types in Part One of this *History* book.

The first Chart from the original Michaelian group, Chart #1, which was reviewed in Part Three, shows the seven Body Types. Jovial, Lunar, and Venusian were shown in the Ordinal columns, and the words “feminine or passive” were handwritten next to them. Solar was shown in the Neutral column with the words “(genderless) modifying” handwritten next to it. Mercurial, Saturnine, and Martian were shown in the Cardinal columns, with the words “active or masculine” handwritten next to them. This information is shown in Table 4Db above, rows three and four. It is obvious from Chart #1 and Chart #3 and documents found with the original Michaelian group transcriptions that the original Michaelian group was attempting to incorporate the Collin and Fellowship of Friends teachings about Body Types into the Overleaf System that the Michaels were revealing to them. The attempted correlation of Body Types with Dialectic Attributes (Ordinal/Cardinal) appears to have occurred via attributes such as passive/active and feminine/masculine. We see this in the table below, and in subsequent tables further on in this chapter, derived from other sources.

Table 4Dc — BODY TYPES per the ORIGINAL MICHAELIAN GROUP							
MONADIC	Ordinal			Neutral	Cardinal		
BODY TYPE	1. JOVIAL	2. LUNAR	3. VENUSIAN	SOLAR	1. MERCUR'L	2. SATURN'N	3. MARTIAL
ATTRIBUTES	Pas Fem	Pas Fem	Pas Fem	Genderless	Act Masc	Act Masc	Act Masc
<i>There is a lack of correlation between the rows above and the rows below. This demonstrates how much the original Michaelian group did not understand.</i>							
CENTER	Moving	Emotional	Intellectual	Balance	Hi'r Intellect'l	Hi'r Emotion'l	Hi'r Moving
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING

My comments on this table are as follows:

- **MONADIC:** The first row shows the Dialectic Attributes — Ordinal, Neutral, Cardinal — in the same sequence left to right that they are shown on Chart #1.
- **BODY TYPE:** The second row shows the seven Body Types, with numbers as they were shown on Chart #1. I am not certain how the original Michaelian group came up with those numbers. If we compare the numbers associated with the Overleaf traits on Chart #1, we see that the original Michaelian group had no understanding of the Axial Attributes of 1D-Action, 2D-Inspiration, and 3D-Expression because those Axes are scrambled with respect to the numbers assigned to them. For this reason, I do not regard these numbers or this lineup of Body Types as canonical or inspired or channeled.
- **ATTRIBUTES:** The third row shows the attributes applied to the Body Types in Chart #1: Pas = Passive; Fem = Feminine; Act = Active; Masc = Masculine. Note that these are not always the same attributes as were applied to the Body Types by the inventor, Rodney Collin, as described in the chapter on Body Types in Part One and shown in Table 4Da.
- **CENTER:** The fourth row shows the Centers in the Natural Sequence. If we correlate the Body Types with the Centers the same way they are correlated in Table 4Db, we have a match with the second row of Table 4Dc — which correlation was highly speculative on my part. I am prepared to say that the original Michaelian group did not understand this, because they did not understand the Axial Attributes.
- **ROLE:** The fifth row shows the Septenarian Attributes and corresponding Role in the Natural Sequence — for comparison only — even though the original Michaelian group did not have an understanding of the Axial Attributes. If you know the descriptions of the Body Types shown in the second row, you will see how mismatched they are with the Roles in practically all cases.

Michaelian students subsequent to the original Michaelian group *did* know about the Axial Attributes, and they attempted to correlate the Body Types with them, as part of the attempt to integrate the Body Type system fully into the Overleaf System. The results are not pretty and are not consistent, as we see in subsequent sections; it was an exercise in futility then, and it is an exercise in futility now. Nevertheless, let us go through with the exercise in the sections below, so that the reader thoroughly understands the futility of integrating the Body Type system into the Overleaf System.

José Stevens (1986 – 1989)

An examination of José Stevens's work is critical to an understanding of how the information on Body Types was transferred from the original Michaelian group to subsequent Michaelian teachings groups. We know that Stevens was given a copy of the transcriptions of the original Michaelian group while it was still meeting, by a member of the original Michaelian group. We know this for certain because that original Michaelian group member told The Center for Michael Teachings about it, and because Stevens provided the Body Type names with their Positive and Negative Poles in his first book, *The Michael Handbook* (1986). These names are shown on Overleaf Chart #3 which originated in the original Michaelian group. Stevens probably also received the sheets of Body Type descriptions and the cartoons that came from the Fellowship of Friends that some original Michaelian group members attended. You can see all of this source material reproduced in Volume 2 of *Michael Speaks — The Legacy of Sarah Chambers*, published by The Center for Michael Teachings, Inc. Other cartoons appear on page 258 of *TMH*, with Axial Attributes added.

Stevens has an entire chapter on Body Types in *TMH*, pages 255 through 272. His novel contribution to the Body Type system was that he applied the Axial Attributes (Action, Inspiration, Expression, Assimilation) to the Body Types. The Axial Attributes were not known to the original Michaelian group, but they were revealed in 1979 in *MFM*. I have not been able to figure out how Stevens sorted that out, partly because Stevens contradicts himself, and partly because the Body Type descriptions don't have explicit Axial Attributes. Perhaps he had a rationale, but perhaps he was inconsistent in the application of his rationale; I can speculate on his possible line of reasoning as follows.

In "Diagram 1" on page 260 of *TMH*, Stevens asserts that there is a circulation through the Body Types from one lifetime to the next, and so on. This is straight out of *TCI*, so this means that Stevens was aware of Collin's book *TCI* and the Enneagram discussed therein. In several places in the text of his chapter on Body Types, Stevens applies attributes to each Body Type — Passive/Active, Feminine/Masculine, Negative/Positive — these are tabulated below.

Stevens states that the subject of Body Types is difficult and ambiguous, and I agree:

Bodytype is a difficult topic because it is the least clear-cut of all the information offered in this volume. As people are a mixture of types, recognizing the permutations and combinations is difficult. The information is useful where people recognize one influence and can gain insights around it. [*TMH*, p. 256]

This entire chapter in this *History* book makes abundantly clear how difficult and ambiguous the subject is.

The following table summarizes the information contained in Stevens's chapter on Body Types in *TMH*, and in the Overleaf Chart in the same book and two of his other books.

Table 4Dd — BODY TYPES per <i>THE MICHAEL HANDBOOK (TMH)</i>							
RANK-ORDER	First	Second	Third	Fourth	Fifth	Sixth	Seventh
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
TEXT B.T.	VENUSIAN	LUNAR	MERCURIAL	SOLAR	JOVIAL	SATURNIAN	MARTIAL
ATTRIBUTES	Pos Pas Fem	Neg Pas Fem	Neg Act Fem	Neutral	Pos Pas Masc	Pos Act Masc	Neg Act Masc
CHART B.T.	VENUSIAN	LUNAR	JOVIAL	SOLAR	MERCURIAL	SATURNIAN	MARTIAL
ATTRIBUTES	Pos Pas Fem	Neg Pas Fem	Pos Pas Masc	Neutral	Neg Act Fem	Pos Act Masc	Neg Act Masc
ENNEAGRAM	Second	First	Third	Seventh	Sixth	Fourth	Fifth
PREFER'D BY	Sage	Server	Art, Sch	Priest	King, Sage	War Kin Pri Sa	War Kin
CHAKRA	Fifth	Third	Fifth	Fourth	Sixth	Sixth	First

My comments on this table are as follows:

- RANK ORDER: The first row shows the rank-order sequence of the Roles shown in the second row. Compare it with the Enneagram Sequence in the seventh row and note the dis-correlation in six out of seven instances. The two are obviously incompatible; therefore, the Enneagram Sequence cannot be used to attempt correlation of Body Types with Roles.
- ROLE: In the second row, as in all other tables in this chapter, the Roles are shown in the Natural Sequence, as is my custom. This consistency aids the correlation of Body Types with Roles from table to table. Compare this with the Body Types shown in the third row, which is Stevens's correlation of Body Types with the Septenarian Attributes/Roles — in the *text* of *TMH*.
- TEXT BODY TYPES: In the third row, the Body Types are listed per the text and diagrams and tables in Stevens's *chapter* on Body Types in *TMH*, for instance, in the table on page 257.
- ATTRIBUTES: The fourth row shows the attributes that correlate with the Body Types shown in the third row. This row lists the attributes given in the introductory bullet points of Stevens's one-page description of each Body Type on pages 264–270 of *TMH*: Neg Pas Fem = Negative Passive Feminine; Pos Act Masc = Positive Active Masculine. This shows that the *chapter* is consistent with the Dialectic Attributes (Ordinal/Cardinal) in terms of Feminine and Masculine attributes. Note that I showed Fem and Masc in bold–underlined text, because it appears that those were the chosen attributes to correlate with the Dialectic attributes of Ordinal and Cardinal, rather than the attributes of Pos and Neg, or of Pas and Act. (I have not figured out where Stevens got his Neg and Pos attributes for Body Types.)
- CHART BODY TYPES: In the fifth row, the Body Types are correlated with the Roles per the Overleaf *Chart* near the end of *TMH*. Notice that he switched Mercurial and Jovial from the lineup indicated in the *chapter* on Body Types. If this is an error, it was not changed in identical Overleaf Charts that appear in his two other books published in the same decade, *Earth to Tao* and *Tao to Earth*. You can see this correlation of Body Types and Roles in Chart #9 in Part Three of this *History* book. In other words, Stevens is inconsistent with himself. However, there might have been a rationale for the switch: whereas the *chapter* correlates Feminine/Masculine with Ordinal/Cardinal, the *Chart* correlates Passive/Active with Ordinal/Cardinal. In original Michaelian group Chart #1, there is no distinction between Fem/Masc and Pas/Act and Ordinal/Cardinal, as shown in Table 4Dc.
- ATTRIBUTES: In the sixth row, I show the attributes that go with the Body Types in the fifth row. Note that I showed Passive and Active in bold–underlined text, because it appears that those were the chosen attributes to correlate with the Dialectic attributes of Ordinal and Cardinal, rather than the attributes of Positive and Negative, or of Feminine and Masculine. The difference between the fourth row and the sixth row gives us a possible clue as to why Stevens's *text* correlation of Body Types with Roles differs from his *Chart* correlation — it was all about attributes. The original Michaelian group had not reached clarity on attributes and thus had no such issue.

- **ENNEAGRAM:** In the seventh row, I show the rank order sequence of the Enneagram. On the Enneagram figure, Lunar, Venusian, and Mercurial are on the right side of the Enneagram circle, and Saturnian, Martial, and Jovial are on the left side of the Enneagram circle. This might be another explanation why Stevens showed those Roles where he did in the Body Type *chapter* of *TMH*, in contradiction to his *Overleaf Chart*.
- **PREFERRED BY:** The eighth row shows the Roles that Stevens alleges prefer the Body Types shown in the second row, according to the *text* of his Body Type chapter. The preferred Role matches the actual Role correlated to the Body Type in only two or three cases (some Roles allegedly prefer more than one Body Type). To me, this is evidence that my perception is correct: there is no good septenarian match of Roles to Body Types. This preference of certain Body Types by certain Roles is discussed by others; see further on. It makes sense to do this when attempting to correlate the two, but those attempts also yield contradictions among sources.
- **CHAKRAS:** The ninth row shows the chakras that Stevens correlated with Body Types — as shown in the third row, not the fifth row. This is from “Diagram 4” on page 262 of *TMH*. Notice that some Body Types have more than one chakra (fifth, sixth), and some chakras are missing (second, seventh). It makes sense to include chakras into attempts to correlate septenaries, because both chakras and Body Types are typically associated with endocrine glands. Refer to Chapter 4J below, “Chakras”, and you will see that this only makes the matter even more confused than it already is. I have not seen other Michaelian teachings sources that correlate Body Types with chakras.

There is discussion of the alleged Uranian, Neptunian, and Plutonian Body Types in the text of *TMH*, but they are not shown on Stevens’s *Overleaf Chart*. There will be no discussion of them in this chapter, except to note that the existence of ten planets in our solar system speaks against a tidy correlation of ten Body Types with seven Roles.

It is obvious from what Stevens did, as shown in this table, that he was trying to fit the Body Type system into the *Overleaf System*, based on descriptions provided in the original Michaelian group documents which derived from the Fellowship of Friends documents and *TCI*. We also see that the results were confused. It confused me just trying to untangle this confusion, and I rather imagine that it confuses you also. Need I say again that this is because the Body Type system is incompatible with the *Overleaf System*? At any rate, Stevens’s inconsistencies left, and/or created, some issues that subsequent Michaelian students wrestled with, as documented in sections below.

Beware: more confusion follows.

Michael: The Basic Teachings (1990)

In the book by that name, authored by Van Hulle, Christean, and Clark, Second Edition (1990), there are three sources of information about Body Types; there is an Enneagram diagram shown on page 8 with the Septenarian Attributes shown on the numbered nodes, and from this I have correlated with the Fellowship of Friends Enneagram of Body Types; there is a chapter of *text* on Body Types from page 132 to 161 that includes a diagram on page 135 that shows the alleged circulation of Body Types discussed in previous sections; there is an *Overleaf Chart* near the end of the book on page 212 that also shows Body Types in columns with the *Overleaves*. Surprisingly (?), the three do not agree with each other. There is plenty of random chaos in the table below, which is reasonable to expect because the Body Types are themselves not at all able to be correlated with the Roles.

Table 4De — BODY TYPES per MICHAEL: THE BASIC TEACHINGS (MTBT)							
RANK ORDER	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
DIAGRAMS/TEXT	VENUSIAN	LUNAR	MERCURIAL	SOLAR	JOVIAL	SATURNIAN	MARTIAL
ATTRIBUTES	Pas Fem	Pas Fem	Active	Neutral	Feminine	Masculine	Active
ENNEAGRAM	SECOND	FIRST	THIRD	SEVENTH	SIXTH	FOURTH	FIFTH
PREFERRED BY	—	Art. & Sch.	Sage	Artisan	—	Sch. Pri. King	Sag. & Pri.
OVERLEAF CHART	MARTIAL	LUNAR	MERCURIAL	SOLAR	SATURNIAN	VENUSIAN	JOVIAL

My comments on this table are as follows:

- **RANK ORDER:** The first row shows the sequence of the Septenarian Attributes/Roles shown in the second row. Compare it with the Enneagram Sequence in the fifth row and note the dis-correlation in six out of seven instances.
- **ROLE:** In the second row, as in all other tables in this chapter, the Septenarian Attributes and Roles are shown in the Natural Sequence, as is my custom. This consistency aids the correlation of Body Types with Roles from table to table. The Ordinal triad is on the left, the Cardinal triad is on the right, and the Neutral is in the middle.
- **DIAGRAMS/TEXT:** In the third row, the Body Types are correlated with the Septenarian Attributes (Roles) according to the Enneagram on pages 8 correlated with the circulation diagram on page 136 of *MTBT* and the chapter *text*, starting on page 132 and continuing to page 161. This is the same correlation as the *text* in Stevens's book *TMH* but not the *Overleaf Chart* in *TMH*; it would appear that the two sources communicated with each other to some extent. Notice that the *diagrams/text* only agrees with the *MTBT Overleaf Chart* (see bottom row) in three out of seven instances.
- **ATTRIBUTES:** The fourth row shows the attributes (Passive, Active, Feminine, Masculine, Neutral) that were extracted from the *text* descriptions of each Body Type, on pages 139 to 155 of the book. Pas = Passive; Fem = Feminine. These are reminiscent of the original attributes assigned to the Body Types by Rodney Collin as shown in Table 4Da. Notice that some of the Attributes have two factors, and some of them have only one. Notice that there is agreement five times out of seven between Passive–Feminine and Active–Masculine Attributes with the Dialectic (Ordinal and Cardinal) Attributes shown in the top row.
- **ENNEAGRAM:** The fifth row shows the Enneagram sequence correlated with the third row lineup. There is a graphic and some text on page 135 of *MTBT* that alleges that Body Types are chosen in successive lifetimes in a specific sequence, starting with Lunar as the most “immature”: Lunar > Venusian > Mercurial > Saturnian > Martial > Jovial > Solar. The idea is straight out of Rodney Collin's book *TCI*, page 222. In that book it was based on a correlation of Body Types with Enneagram features; hence the title of this row. This makes it a developmental sequence. However, notice that it has very little in common with the Natural Sequence, aka the Natural Sequence, *the* fundamental developmental sequence of creation — which is shown in the top row of the table. There is only agreement between these two sequences at the third position, and even if the Enneagram rank-order numbers were shifted to start with other than Lunar, the sequence would still be scrambled with respect to the Natural Sequence. To my way of thinking, this speaks against the notion of validity for the Enneagram as any kind of developmental sequence.
- **PREFERRED ROLES:** The sixth row shows the preference of the Roles for specific Body Types as alleged in the *MTBT* book. Notice that in most cases the alleged preferred Role does not match the Role that is allegedly correlated with the Body Type. It is puzzling to me that *MTBT* assigns certain correlations of Roles to Body Types, then says that certain Roles “prefer” certain Body Types that are out of character

for that Role. And if it is compared with Stevens in the previous table, we find that there is more disagreement than agreement between the two. This preference of certain Roles for certain Body Types is also compared to channeling by Sarah Chambers a few sections further on, with yet more inconsistency.

- CHART BODY TYPES: The eighth (bottom) row shows the correlations of Body Types with Septenarian Attributes/Roles as shown in the Overleaf Chart on page 212 of *MTBT*. This is the Chart #11 discussed in Part Three of this *History* book. Notice that the *Chart* only agrees with the *text* in three out of seven instances. Notice that this is not the same lineup as Stevens’s Chart #9 from *TMH*, which agrees with Chart #11 from *MTBT* in only five out of seven instances. Perhaps we should not be surprised at this self-contradiction given that we have already seen that Stevens contradicts himself in terms of *text* versus *Chart*.

The consistency of inconsistencies does not get any better or worse in subsequent Michaelian teachings sources.

Stephen Cocconi (1992)

The table below is derived from Chart #13 in Part Three, authored by Stephen Cocconi.

Table 4Df — BODY TYPES per STEPHEN COCCONI							
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
BODY TYPE	VENUSIAN	LUNAR	MERCURIAL	SOLAR	JOVIAL	SATURN	MARTIAL

My comments on this table are as follows:

- ROLE: In this table, in the first row, as in all other tables in this chapter, the Septenarian Attributes/Roles are shown per the Natural Sequence from left to right, as is my custom. This consistency aids the correlation of Body Types with Roles from table to table, revealing the inconsistency on the part of various sources.
- BODY TYPE: In the second (bottom) row, the correlation of Body Types with Roles is the same as shown in the two previous tables, the part derived from the *text* of *MTBT* and the *text* of *TMH*. Perhaps this is to be expected if for no other reason than that the California channels all hung out with each other. However, notice that it does not follow the Overleaf *Charts* found in *MTBT* and *TMH*. One wonders if Cocconi had an actual thoughtful reason for this preference of his predecessors’ text over their *Charts*.
- As for attributes (Active/Passive, Masculine/Feminine, Positive/Negative), Cocconi’s Chart #13 did not show them, and his website at the time of this writing does not show any such information. Therefore an attributes row is not shown in this table.
- As for the Enneagram correspondences, Cocconi’s website at the time of this writing does not show any such correlation. Therefore an Enneagram row is not shown in this table. Further, none of the Chart-makers subsequently reviewed in this chapter indicates an interest in Enneagram correspondences.
- As for Body Types preferred by each Role, Cocconi’s website at the time of this writing does not show any such information. Therefore a preferences row is not shown in this table.

Sarah Chambers (1998)

Another factor of disagreement in the Michaelian teachings community is the identification of the ‘preferred’ or ‘natural’ body Type of each Role. We have already seen this in the *TMH* and the *MTBT* sections. On this very subject, in the 24 January 1998 session transcription of unpublished channeling from Sarah Chambers, we find the following:

Do the Body Types correspond to the seven Roles in Essence, and if so, what are they?

Well, loosely, yes, because there is a definite appearance here that corresponds to most Fragments' idea of what that Role looks like. For instance, Jupiter is the archetypal body type associated with Sages. "Falstaffian" would be the adjective here, we believe. Venus is the archetypal Artisan, Mars the archetypal Warrior, and Saturn the archetypal Priest. Lunar would represent the Slave, while Solar is more archetypal of the King. When he was Alexander, that Fragment had a Solar/Mercury body type, and this commanded a great deal of attention. Mercury is the archetypal Scholar. This is not a firm correlation in that it is not necessary that Fragments choose these particular Body Types each and every time they reincarnate; however, they do seem to be more comfortable when they have them in at least one half of the configuration. Usually Fragments who don't have it are not completely at ease with their bodies and sometimes that is part of the lesson they learn. These are the natural Body Types for the Roles, or some combination thereof.

This channeling has its own row in Table 4Dg below.

Table 4Dg — BODY TYPES per SARAH CHAMBERS							
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
PREFER'D BT	MARTIAL	LUNAR	VENUSIAN	MERCURIAL	JOVIAL	SATURNIAN	SOLAR
CHAMBERS	1. JOVIAL	2. LUNAR	3. VENUSIAN	SOLAR	1. MERCURIAL	2. SATURNIAN	3. MARTIAL

My comments on this table are as follows:

- **ROLE:** In this table, in the first row, as in all other tables in this chapter, the Septenarian Attributes/Roles are shown per the Natural Sequence from left to right, as is my custom. This consistency aids the correlation of Body Types with Roles from table to table, revealing the inconsistency on the part of various sources.
- **PREFERRED BODY TYPE:** The second row shows the alleged preferred or natural Body Types of the Roles shown in the row above it, according to the channeling quoted above the table.
- **CHAMBERS:** The third row shows the original Michaelian group lineup of Body Types, borrowed from Table 4Dc. Notice that it agrees with the second row in three out of seven cases — at most. I say "at most" because the sequence of the original Michaelian group Body Types and their correlation with the Roles is ambiguous, but in any rearrangement of the Ordinal and Cardinal triads of Body Types, there is no way to arrange the original Michaelian group Body Types to correlate with the Roles more than three out of seven times.

Refer to Table 4Dq for a comparison of the preferred Body Types of the seven Roles from various Michaelian teachings sources: Stevens, *MTBT*, Chambers, and Wittmeyer.

Troy Tolley (2001)

So far as I have been able to determine, Tolley has two different correlations of Body Types with Roles, both of which are shown in the table below. The first was compiled from a posting by Troy Tolley to the TruthLoveEnergy website, derived from material originally posted to a Yahoo group on 21 October 2001; the second was also found on the TLE website, and it was that from which I derived Chart #21 discussed in Part Three, and dated ~2012.

Table 4Dh — BODY TYPES per TROY TOLLEY							
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
2001 BTs	MARTIAL	LUNAR	MERCURIAL	SOLAR	JOVIAL	SATURNIAN	VENUSIAN
ATTRIBUTES	Act Pos	Pas Neg	Act Neg	Act Pos	Pas Neg	Act Pos	Pas Pos
2012 BTs	VENUSIAN	LUNAR	JOVIAL	SOLAR	MERCURIAL	SATURNIAN	MARTIAL

My comments on this table are as follows:

- **ROLES:** In this table, in the first row, as in all other tables in this chapter, the Septenarian Attributes/Roles are shown per the Natural Sequence from left to right, as is my custom. This consistency aids the correlation of Body Types with Roles from table to table, revealing the inconsistency on the part of various sources.
- **2001 BODY TYPES:** The second row shows the Body Types that are correlated with the Roles in the row above it, according to Tolley. On this point, Tolley had this to say: "I'd also like to bring to your attention that I do not have the Body Types correlating to the Roles in the same way that most have them." In fact, Tolley's correlation does not match anyone else's that I have seen and that is reviewed in this chapter. To me, this indicates that he has reasons for being totally original, or else he channeled it, in which case no reason or rationale or explanation is required. So, is his correlation just his intuition, or is it channeling, or what was it that led him to be different from the others? I wish I knew, because besides being a very good channel, he is a thoughtful and thorough student of the Michaelian teachings, in my opinion.
- **ATTRIBUTES:** The third row shows the attributes of the Body Types that Tolley ascribes to the Body Types shown in the row above. Body Types are either Active or Passive, and either Positive or Negative. Note that none of them are Masculine or Feminine, which is another set of attributes that are applied to Body Types by some of the sources.
- **2012 BODY TYPES:** This correlation of Body Types with Roles matches his earlier assignments in only three out of the seven cases. Unlike his earlier correlation, this later correlation is more in alignment with some other sources reviewed in the chapter, and it is exactly in alignment with Stevens's *TMH* Chart, reviewed previously.

In the 2001 source, Tolley provides brief descriptions of the seven "basic" Body Types and three "eccentric" Body Types: Uranian, Neptunian, and Plutonian. These descriptions of Body Type characteristics match those given by other sources, so at least in this respect, Tolley was not original.

Steve "Mature Scholar" (2007, 2009)

It seems to me that Yarbro was right to not wade into the swamp of Body Type exposition in her four books on the Michaelian teachings. We do not know her reasons or rationale for the omission. She might or might not have shared my perception that there are too many things about Body Types that are too unsettled to speak about with any conviction. Even though the seven Body Types were given Positive and Negative Poles during the original Michaelian group — somewhat as if Body Types were an Overleaf category — she deemed the information unworthy of inclusion in her books. Recall that it is impossible to correlate Body Types with Roles from original Michaelian group data. Perhaps that is why Yarbro deemed it sufficient to mention Body Type attraction, repulsion, and neutrality, but nothing else specific about them — neither names nor Poles nor descriptions are given. This meager information about Body Type attraction and repulsion is useful to know because it helps to navigate relationship dynamics, but we don't need to know the alleged and disputable specifics for the alleged seven, or ten, Body Types.

The lack of information in the Yarbro contingent does not end with the four Yarbro books. Chart #18, discussed in Part Three, came from a member of the Yarbro contingent of the Michaelian teachings who posted it in an internet discussion group, so I assume it is the official understanding of the otherwise secretive Yarbro contingent. His correlation was per this table:

Table 4Di — BODY TYPES per STEVE MATURE SCHOLAR = YARBRO							
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
BODY TYPE	VENUSIAN	LUNAR	JOVIAL	SOLAR	MERCURIAL	SATURNIAN	MARTIAL

My comments on this table are as follows:

- **ROLE:** In this table, in the first row, as in all other tables in this chapter, the Septenarian Attributes/Roles are shown per the Natural Sequence from left to right, as is my custom. This consistency on my part aids the correlation of Body Types with Roles from table to table, revealing the inconsistency on the part of various sources.
- **BODY TYPE:** Compare this correlation of Roles and Body Types with the one that is two sections above and you see that two of the top channels in the Michaelian teachings (Yarbro and Chambers) agree in only two instances out of seven.
- Notice that this correlation of Roles and Body Types is the same as Stevens's *TMH Overleaf Chart*, Chart #9 in Part Three, which, you will recall, is not the same correlation as shown in Stevens's *text* in the chapter on Body Types in *TMH*. This might not be a coincidence; some other sources are the same as Stevens's *Chart*, and some are the same as his *text*; there might have been some thoughtless copying going on here; see next section. I would note that it is mentally lazy and reputationally risky to assume that one's predecessors have done their 'due diligence' in figuring things out, lest one spread someone else's disinformation or misinformation — if that is what is going on here and elsewhere in what appears to be copying.

Terri Benning (2009)

Terri Benning's Overleaf Chart, Chart #19, discussed in Part Three, provides the correlation of Body Types to Roles that are shown in the following table:

Table 4Dj — BODY TYPES per TERRI BENNING							
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
BODY TYPE	VENUSIAN	LUNAR	JOVIAL	SOLAR	MERCURIAL	SATURNIAN	MARTIAL

My comments on this table are as follows:

- **ROLE:** In this table, in the first row, as in all other tables in this chapter, the Septenarian Attributes/Roles are shown per the Natural Sequence from left to right, as is my custom. This consistency aids the correlation of Body Types with Roles from table to table, revealing the inconsistency on the part of various sources.
- **BODY TYPE:** The second row shows the same correlation of Body Types with Roles that we see in Yarbro's Overleaf Chart #17 and Stevens's Overleaf Chart #9. This is the closest the various sources documented in this chapter come to agreement. Notice that this correlation of Roles and Body Types is the same as Stevens's *TMH Overleaf Chart*, Chart #9 in Part Three, which, you will recall, is not the same correlation as shown in Stevens's *text* in the chapter on Body Types in *TMH*.
- Benning's website, >www.michaelmosaics.com<, does not provide any descriptions or attributes of the Body Types; therefore they are not shown in this tabulation.

Shepherd Hoodwin (2013)

Moving right along to the next source in this series, Shepherd Hoodwin: the information in the following table is from pages 300 and 301 of *Journey of Your Soul* (2013).

Table 4Dk — BODY TYPES per SHEPHERD HOODWIN							
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
BODY TYPE	VENUSIAN	LUNAR	JOVIAL	SOLAR	MERCURIAL	SATURNIAN	MARTIAL
ATTRIBUTES	Pos Pos Fem	Pos Neg Fem	Pos Pos Masc	Act Pos Neut	Act Neg Fem	Act Pos Masc	Act Neg Masc

My comments on this table are as follows:

- **ROLE:** In this table, in the first row, as in all other tables in this chapter, the Septenarian Attributes/Roles are shown per the Natural Sequence from left to right, as is my custom. This consistency aids the correlation of Body Types with Roles from table to table, revealing the inconsistency on the part of various sources.
- **BODY TYPE:** The second row shows the same correlation of Body Types with Roles that we see in Stevens's Overleaf Chart #9, Yarbro's Overleaf Chart #17, and Benning's website. This is the closest the various sources documented in this chapter come to agreement.
- **ATTRIBUTES:** The third row shows the same attributes for each Body Type that Stevens showed in the text of *TMH*. Pages 303–307 of *JOYS* explain in detail what is meant by Passive and Active, Negative and Positive, and Feminine and Masculine — which I have not seen elsewhere. Note that I show Passive and Active in bold underlined text to indicate that those attributes were at least some of the basis for his correlation with Ordinal and Cardinal attributes, rather than Negative and Positive attributes, or Feminine and Masculine attributes as happens in some other sources. (We get to take our pick.)

Hoodwin is known to be familiar (*JOYS*, p. 302) with the definitive and authoritative resources on Body Types, namely Joel Friedlander's book by that name, and a book by Susan Zannos, *Human Types — Essence and the Enneagram*. That familiarity might include the Third Edition of *Body Types*, published in 2009. Hoodwin has information on Body Types that I have not seen in other Michaelian teachings resources; I assume it came from Friedlander and/or Zannos and/or his own observation and/or channeling.

Hoodwin is also aware that other Michaelian teachings books correlate Body Types differently from him, as stated on pages 310 and 311 of the Second Edition of *JOYS* (2013). He specifically mentions *The Michael Handbook* and *Michael — The Basic Teachings*, then he explains the reasons for his preferences in his correlations. Other sources typically do not give arguments and evidence for their correlations of Body Types with Roles.

Larry Byram (1990s, 2016)

Moving right along to the next source in this series, Larry Byram: The following tabulation is derived from Chart #12 dated in the early 1990's, and some web pages that start with an introduction to the Body Types: ><https://alignmenttechnologies.us/introduction-8><, dated 2016.

Table 4Dm — BODY TYPES per LARRY BYRAM							
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
CHART #12	MARTIAL	LUNAR	MERCURIAL	SOLAR	SATURNIAN	VENUSIAN	JOVIAL
WEBSITE	LUNAR	MERCURIAL	MARTIAL	SOLAR	VENUSIAN	JOVIAL	SATURNIAN
ALTERNATE NAMES	Inner Brilliance	Speed Communicator	Sporty Action	Radiant Healer	Safe and Supportive	Group Anchor	Quiet Authority

My comments on this table are as follows:

- **ROLE:** In this table, in the first row, as in all other tables in this chapter, the Septenarian Attributes/Roles are shown per the Natural Sequence from left to right, as is my custom. This consistency aids the correlation of Body Types with Roles from table to table, revealing the inconsistency on the part of various sources.
- **CHART #12:** In the second row, the pairing of Body Types on the Axes and correlation with Roles is identical to the *MTBT* Chart shown a few sections previously. Byram is known to have been friends with JP Van Hulle when he lived in the Bay Area (he now lives in Colorado), so perhaps this is the reason that he preferred her work to that of others (such as Stevens) who had proposed correlations with Roles before Byram created his Chart in the early 1990s.
- **WEBSITE:** In the third row, the correlations of Body Types with the Roles from the website are different from those on his Chart in six out of seven instances. The website correlation of Body Types with Roles does not match any other Chart reviewed in this chapter. The scrambling between Chart (~1990) and Website (2016) is not just per Axial; it was also per Dialectic pairings. Perhaps the Website, dated 2016, reflects an actual change in Byram's understanding from the early 1990s Chart. Maybe instead of just copying *MTBT* as he did with his early Overleaf Chart, he thought about it, or learned about other sources over the decades, and came up with his own correlation.
- **ALTERNATE NAMES:** The fourth row shows the names that Byram, in his later work, has substituted for the planetary names. These names were found on the 2016 website. You can see that they fit with the typical Body Types shown in the row above, but you can also see that they make no sense with the Roles shown in the first row. The problem is that Byram — the same as all of the other sources so far — has misaligned the Body Types with the Roles.

The descriptions that Byram has of the Body Types is standard throughout the history of the concept. It seems unlikely that he was unaware of this history, because his participation in the Michaelian teachings goes all the way back to the mid-1980s in the Bay Area, the same as the other early sources.

This section concludes the history of Body Types as presented in the published Michaelian teachings, until this *History* book.

Philip Wittmeyer (~1988)

Despite everything said heretofore about the impossibility of correlating the Body Type system with the Overleaf System, in this section I present my fit of the Body Type system into the Overleaf System, for whatever it is worth. The descriptions of the Body Types have not changed subsequent to the original formulation by Collin, but numerous parameters have been explored in subsequent attempts to correlate with the Overleaf System, as we saw in previous sections. I have some different parameters that kinda sorta make sense to me. Let's see if it makes more sense to you than what you have seen or thought heretofore.

Because the Michaelian teachings community in general has not come to an authoritative consensus by any means, it leaves me free to come up with my own understanding by my own means. Other people have their rationales; I have mine. It so happens that I know a bit about astronomy, astrology, and the mythological deities associated with the seven visible planets — “planets” being an *astrological* designation (not an *astronomical* designation) that includes the sun and the moon. If the Michaelian teachings community is going to continue to discuss and use the Body Type system, then I submit the following rationale to them; they can discern if it works better than the confusing mess currently extant. And, of course, if the fit feels better to them, then individual Michaelian students can adopt my system regardless of what other students do, and/or the Michaelian teachings community does collectively.

Here is the story of how I came to my correlation of the Body Type system with the Overleaf System.

Some professional astrologers attended my Michaelian teachings group meetings for a few years in the late 1980s. A couple of them were founding members of the Kansas City astrological association, and one was a professional astrologer. They compared their astrological knowledge with the Roles, and they could not completely agree on correlating all of the planets, hence Body Types, with Roles. That did not stop me from using what I knew of astronomy, astrology, and mythology to come up with my own correlations and descriptions. I also purchased and read Joel Friedlander's book *Body Types*; in that book he provided extensive personality trait descriptions along with body-appearance descriptions, which helped me to correlate. My best fit of Body Types and Roles are shown in this table:

Table 4Dn — BODY TYPES per PHILIP WITTMAYER							
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
PROGRESSION	First	Second	Third	Fourth	Fifth	Sixth	Seventh
BODY TYPE	MARTIAL	LUNAR	MERCURIAL	SATURNIAN	VENUSIAN	SOLAR	JOVIAL
ATTRIBUTES	Pas Masc	Pas Fem	Pas Fem	Neut Masc	Act Mix	Act Mix	Act Masc
POS & NEG POLES	+Wiry -Muscular	+Luminous -Pallid	+Agile -Nervous	+Rugged -Gaunt	+Voluptuous -Sloppy	+Radiant -Ethereal	+Imposing -Corpulent

My comments on this table are as follows:

- **ROLES:** In this table, in the first row, as in all other tables in this chapter, the Septenarian Attributes/Roles are shown per the Natural Sequence from left to right, as is my custom. This consistency aids the correlation of Body Types with Roles from table to table.
- **PROGRESSION:** The second row shows the rank-order sequence of the Natural Sequence. In my view, the Enneagram Sequence (Lunar > Venusian > Mercurial > Saturnine > Martial > Jovial > Solar) is irrelevant to this whole discussion; so far as I can tell, it has no discernible validity or utility, so I have discarded it from my analysis and synthesis of the Body Type system.
- **BODY TYPE:** The third row is my proposed placement of the Body Types in correlation with the Septenarian Attributes/Roles; rationale follows, in the numbered list further on in this section.
- **ATTRIBUTES:** The fourth row shows the attributes typically attributed to the Roles in the Michaelian teachings, and they work pretty well, with modifications, for the Body Types that I have correlated with the Roles. Masc = Masculine: Warrior, Scholar, Sage, and King Roles are regarded as masculine according to original Michaelian group channeling and the Michaelian teachings community, so Martial, Saturnian, and Jovial are attributed as Masculine. Fem = Feminine: Server, Priest, and Artisan are regarded as feminine according to the original Michaelian group channeling and the Michaelian teachings community, so Lunar and Mercurial are regarded as feminine in my formulation. Mix = Mixed masculine and feminine, because, in my opinion, the Cardinal Roles of Priests (“feminine”) and Sages (“masculine”) are not as easily gendered as are the Ordinal Roles of Artisans and Servers. Regarding Pas = Passive, that attribute correlates more closely with Ordinal than it does with Feminine; the Cardinal Triad is the reverse of the Ordinal Triad, hence Act = Active. One of the confusing components of the original Michaelian group Body Type, Ordinal/Cardinal placement was to not make a distinction between Passive and Feminine — both were attributed as Ordinal — and between Active and Masculine — both were attributed as Cardinal; in this table I make that distinction in order to have a greater harmony between Roles and their alleged preferred Body Types in my formulation.
- **POLES:** The fifth row shows the Positive and Negative Poles of the Body Types as originally revealed in Chart #3 from the original Michaelian group. Subsequent students, including myself, have tweaked some of those names, but I will not go into that here. Notice that they are descriptions of physical factors, not of personality factors. Those names of Poles seem reasonable to me based on the descriptions of Body Types — which have not significantly changed from *TCI* to Fellowship of Friends to original Michaelian group to Michaelian teachings. Take a look and see if you do not agree with me that the names of Poles seem at least somewhat appropriate for the corresponding Role archetypes. Some matches are more obvious than others, and the remaining, less obvious, matches are good enough in my estimation — about as good as one can hope for when the Body Type system does not truly correlate with the Overleaf System. If you look at the drawings of the Body Types from the Fellowship of Friends group as shown in Volume Two of *The Legacy of Sarah Chambers*, I think you will find that my correlation of Body Types with Roles is reasonable, if not always obvious, especially if you proceed from the most obvious to the least obvious by a process of elimination. There are also pictures in *TMH* and *MTBT* that you can use to compare names of Poles with Body Types. This is my estimation of most-to-least obvious based on cartoons provided in the various sources: Martial =

Warrior, Lunar = Server, Solar = Priest, Jovial = King, Saturnian = Scholar, Mercurial = Artisan, Venusian = Sage.

You can easily see that my correlation of the Body Type system with the Overleaf System differs in many ways from other Michaelian teachings sources. And you can also see that some of my correlations do not fit in terms of masculinity and femininity attributed to Body Types. While keeping in mind that there is no validity to the Body Type system (see section further on), and while keeping in mind that there is no way to fully harmonize it with the Overleaf System (some attributes and characteristics of the original descriptions must be sacrificed), I acknowledge that we Michaelian students have always done what we can to force-fit the two together with minimal violence to the Body Type system.

My rationale for my correlations is based on the following considerations, which may or may not work for any other particular Michaelian student:

1. The first consideration is based on Michaelian teachings factors. Warrior, King and Scholar Roles are said to be masculine, so they are assigned the attribute Masculine. That left the other four Roles to attribute as Feminine or Neutral or Mixed. Per *MMFM*, p. 29, the Ordinal Roles are attributed as passive and the Cardinal Roles are attributed as active, and the Neutral Role is attributed as neutral. That accounts for the types of attributes Collin originally used, but not the placements; as stated elsewhere, there can be no perfect correlation.
2. The second consideration is based on actual *astronomical* factors. There is a natural pairing of Mercury and Venus because they are the inner planets from earth to sun. Mercury is obviously the Ordinal and Venus is obviously the Cardinal because of their relative brightness. Likewise, there is an obvious natural pairing of Moon and Sun, with Moon being Ordinal and Sun being Cardinal because of their relative brightness. That leaves the three outer planets — Mars, Jupiter, Saturn — to be a triad of some kind. I made them the triad of masculine Roles/Planets via a rationale as follows in points 3 and 4.
3. The third consideration is based on *astrological* and mythological factors. By that I mean, the characteristics ascribed to the planets in Western astrology are borrowed straight from Greek and Roman mythology, and Collin borrowed them straight from astrology, as reviewed in Chapter 1M in Part One, “The Seven Body Types”. The mythological meaning of the planets as archetypal deities is typically de-emphasized in the typical Michaelian teachings correlations because it did not fit some other considerations, so far as I have been able to discern. For instance, it is most natural that Mars, the god of war, correlate with the Warrior Role, and Jupiter, the king of the gods correlate with the King Role, but that is not the majority report among the Michaelian teachings sources. However, I take the natural route. I also take Venus, the goddess of love, and said to be aesthetically appealing, as the most natural fit for the Sage, the personification of the Synthesis Process, which is somewhat about attraction and beauty. The complement to Venus/Sage is Mercury, the quick-witted messenger god, which fits well enough with Artisan, in my estimation. In Chapter 1B in Part One, “Personality Typologies”, I have a section on the personality traits that astrologers ascribe to planets; planets got their names from Roman deities, and Roman deities had personality traits. Based on those astrological correlations of planets with personalities, I was able to reasonably correlate the planets of astrology with the Roles of the Michaelian teachings. It so happens that when Roles are associated with planets on the basis of similar personality traits, it matches the correlation of Body Types and Roles that I made in previous paragraphs. In that chapter, there is a table that lists the personality traits that Western astrology ascribes to the Planets, based on the personalities of the Roman deities after which the Planets were named. I got those personality descriptions from a Wikipedia article on planets in astrology. Based on the personality traits ascribed to Planets, it was relatively easy to match Roles with Planets — the fit is pretty good — and as it so happens the match is the same as with Planetary Body Types that I made in a previous section of this chapter by *astronomical* means, in terms of Cardinal–Ordinal Attributes, and Masculine–Feminine Attributes. So far as I am concerned, that clinches my match of the *personality* of Body Types with Planets.
4. Almost all Overleaf Charts and texts that show Body Types correlate Moon with Server, and that seems reasonable to me also, based on similar descriptions of both. From the second consideration mentioned above, that sets up Sun as its pair, and that correlates Sun with Priest; this makes sense because both Role and Body Type are ‘enlightening’ or ‘illuminating’. The pair of Mercury and Venus, the inner planets (closer to Sun than Earth is), fit naturally with the Expression Axis pair, Artisan with

Mercury (Ordinal) and Sage with Venus (Cardinal) respectively. That leaves the three outer planets (further from Sun than Earth) — Mars, Jupiter, Saturn — to correlate with the three masculine Roles: Warrior, King, and Scholar respectively. This makes sense to me because Mars (Greek = Ares) was the god of war (hence correlated with the Warrior Role), and Jupiter (Greek = Zeus) was the king of the gods (hence correlated with the King Role). Saturn (Greek = Chronos) was said to be the god of time, perhaps because it is the slowest of the visible planets to circle the Zodiac being the furthest from the sun of these planets, with all of the other visible planets within its orbit. To me this makes sense for the Scholar, which encompasses = assimilates all of the other Roles as the orbit of Saturn encompasses all of the other planetary orbits. In my Process/Aspect System formulation, the Neutral Aspect of Personality is Age/Level, which also has to do with time.

To me, collectively, these are pretty strong arguments that, if the Body Types are to find any place whatsoever in the Michaelian teachings–Overleaf System, then the Michaelian teachings community would do better to prefer my correlation over the others that have been put forward.

Anyway, that was my rationale for correlating Body Types with Roles in the late 1980's, and decades later it still works for me. The astrological–mythological Body Type characteristics fit well enough with the look and feel of my corresponding Roles that I have few reservations about my correlation as near the best that we can do in such an ambiguous situation. Even if no one else in the Michaelian teachings community adopts my understanding, I still use it for my own purposes, and my correlation does not hinder effective and efficient communication with other Michaelian students, when discussing the characteristics of each Body Type rather than when discussing the correlation.

If this subject still interests you after reading about all the discrepancies in the Michaelian teachings community that I discuss in this chapter, then you can either adopt one of them that suits your fancy, or work out a system that suits you regardless of what others may opine and pontificate on, which is what I have done.

Tabulating the Discrepancies

It is difficult to follow the various sources as they are presented in the tables above, so, for your convenience, I show a combined correlation of Body Types with Roles in the table below. There it is easier to see that there are many differences of opinion. Following the table is some discussion of these differences.

Table 4Dp — BODY TYPE/ROLE CORRELATION DISCREPANCIES

Table 4Dp — BODY TYPE/ROLE CORRELATION DISCREPANCIES							
<i>There was no understanding of Septenarian Attributes before MFM was published in 1979.</i>							
Collin B.T. attributes	1 LUNAR Fem	2 VENUSIAN Fem	3 MERCUR'L Mas	4 SATURN'N Mas	5 MARTIAL Mas	6 JOVIAL Fem	7 SOLAR Neut
OMG B.T. attributes	VENUSIAN Pas Fem	LUNAR Pas Fem	JOVIAL Pas Fem	SOLAR Neut	MERCURIAL Act Mas	SATURNIAN Act Mas	MARTIAL Act Mas
<i>Starting with TMH in 1986, correlations of Body Types with the Roles was attempted in Michaelian teachings sources, but with little consistency.</i>							
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
TMH text TMH Chart	VENUSIAN VENUSIAN	LUNAR LUNAR	MERCURIAL JOVIAL	SOLAR SOLAR	JOVIAL MERCURIAL	SATURNIAN SATURNIAN	MARTIAL MARTIAL
MTBT text MTBT Chart	VENUSIAN MARTIAL	LUNAR LUNAR	MERCURIAL MERCURIAL	SOLAR SOLAR	JOVIAL SATURNIAN	SATURNIAN VENUSIAN	MARTIAL JOVIAL
Cocconi	VENUSIAN	LUNAR	MERCURIAL	SOLAR	JOVIAL	SATURNIAN	MARTIAL
Chambers	MARTIAL	LUNAR	VENUSIAN	MERCURIAL	JOVIAL	SATURNIAN	SOLAR
Yarbro	VENUSIAN	LUNAR	JOVIAL	SOLAR	MERCURIAL	SATURNIAN	MARTIAL
Benning	VENUSIAN	LUNAR	JOVIAL	SOLAR	MERCURIAL	SATURNIAN	MARTIAL
Hoodwin attributes	VENUSIAN Pas Pos Fem	LUNAR Pas Neg Fem	JOVIAL Pas Pos Mas	SOLAR Act Pos Neut	MERCURIAL Act Neg Fem	SATURNIAN Act Pos Mas	MARTIAL Act Neg Mas
Tolley 200 attributes	MARTIAL Act Pos	LUNAR Pas Neg	MERCURIAL Act Neg	SOLAR Act Pos	JOVIAL Pas Neg	SATURNIAN Act Pos	VENUSIAN Pas Pos
Tolley 2012	VENUSIAN	LUNAR	JOVIAL	SOLAR	MERCURIAL	SATURNIAN	MARTIAL
Byram Chart Byram website	MARTIAL LUNAR	LUNAR MERCURIAL	MERCURIAL MARTIAL	SOLAR SOLAR	SATURNIAN VENUSIAN	VENUSIAN JOVIAL	JOVIAL SATURNIAN
Wittmeyer attributes	MARTIAL Pas Mas	LUNAR Pas Fem	MERCURIAL Pas Fem	SATURNIAN Neut Mas	VENUSIAN Act Mix	SOLAR Act Mix	JOVIAL Act Mas

My comments on this table are as follows:

- Everyone without exception agrees that Lunar correlates with Server. This is the only universal agreement in the Michaelian teachings community.
- Everyone except Chambers agrees that Mercurial correlates with an Expression Role, but there is disagreement as to whether with the Ordinal (eight times) or Cardinal (four times) Role of this Axis. Chambers aligns Mercurial with Neutral Scholar.
- Everyone except MTBT Chart, Chambers, Byram, and Wittmeyer agrees that Venusian correlates with an Action Role, again disagreeing on whether with the Ordinal or the Cardinal Role of the Axis. Ignoring Role discrepancies, Venusian is aligned with an Ordinal Role eight times, a Cardinal Role five times, and never with Neutral Scholar.
- For everyone except Byram website, Martial is always an Action Role, either Warrior (five times) or King (seven times), thus more often King. (Byram website correlates Martial with Artisan.) I stated previously why I prefer to make the God of War correlate with Warrior. Beyond that, the descriptions

and images of Martials is obviously very suited for a Warrior, and the descriptions and images of Venusians does not fit that of an archetypal Warrior.

- Everyone except *MTBT* Chart, Byram, and Wittmeyer assign Jovial to an Expression Role, without agreeing whether the correlation is to the Ordinal or the Cardinal Role of the Axis. Jovial is assigned as Cardinal nine times, as Ordinal four times, and never as Neutral Scholar.
- Everyone except Wittmeyer, Byram, and *MTBT* Chart #13 agrees that Saturnian correlates with Priest. It is identified twelve times as a Cardinal Role and once as Neutral Scholar.
- So far as I have been able to discern, the reason that most sources put Solar in the Scholar column (twelve times) is because Solar is not even on the Enneagram circle; it is in the middle of the circle, in a non-polarized location you might say, not being on the left or right side of the Enneagram circle with the other six planets. That is not a good enough reason for me; I prefer other, more compelling, criteria. The two times it is not seen as Neutral Scholar, it is identified with a Cardinal Role (Priest or King).
- Most people have followed or copied the lead of either Stevens's Overleaf Chart #9, or the text and diagrams of his chapter on Body Types in *TMH*. That was the first presentation of the Body Type system in the Michaelian teachings community. The only difference between the text and the Chart is that Mercurial and Jovial are switched in terms of Dialectic Attributes, Ordinal and Cardinal. Some of Stevens's copiers went one way, and some went the other way.
- The first row, taken from various explanations of Rodney Collin's work (as documented in the section on Body Types in Part One) shows the numbered sequence in which the Body Types are arranged according to a theory of developmental circulation around the Enneagram; refer to Chapter 1M in Part One, "The Seven Body Types", for more explanation. Notice that the attributes of Active/Passive and Masculine/Feminine have no pattern with respect to the sequence, and there is some duplication of attributes to more than one Body Type. Recall from Part One that active and passive, and masculine and feminine, were words used in the original Michaelian group to refer to the Ordinal and Exalted sides of the Monad. Based on this, there is no way to arrange Collin's attributes into a proper Septenary or even a Monad. This means that Collin's attributes, as they were originally given, simply cannot be mapped onto the Overleaf System; some major compromises are required if one is to fit Collin's Body Type system into the Overleaf System.
- The second row lists the Body Types as given in original Michaelian group Chart #3. Notice how this scrambles the Body Types compared to Collin's lineup — there is not a single match. Although documents from the Fellowship of Friends show the Enneagram sequence, Chart #3 does not show Body Types in the Enneagram Sequence; we do not know if the original Michaelian group actually subscribed to the Enneagram System, since the Enneagram was never mentioned in the original Michaelian group transcriptions. Therefore, I show the Chart #3 Body Types according to their correlation with the Septenarian Attributes per the Natural Sequence (third row), a correlation which is the work of José Stevens, not the work of the original Michaelian group. Notice that the attributes are the same as the Collin attributes, but only two of the seven are applied to the same Body Types as the Collin attributes. This appears to be an effort on the part of the original Michaelian group to force-fit the Body Type system into the Overleaf System as they understood it at the time, with only the Dialectic Attributes (Ordinal, Neutral, Cardinal) understood, but not the Axial Attributes (Action, Inspiration, Expression, Assimilation) understood. It should also be noted that in Chart #1 and Chart #3, Mercurial and Jovial are opposed as Cardinal and Ordinal, Martial and Venusian are opposed as Cardinal and Ordinal, Saturnine and Lunar are opposed as Cardinal and Ordinal. An astrologer told me that these are pairings that an astrologer would make, based on these planets "ruling" opposing Zodiacal signs, though the Cardinal/Ordinal attributions are obscure, as are the assignments to Axes.
- The third row lists the Septenarian Attributes and their corresponding Role per the Natural Sequence from left to right. This consistency aids the correlation of Body Types with Roles from table to table. The Natural Sequence is related to the Enneagram Sequence in the row above with respect to number, but not with respect to Body Type. The Septenarian Attributes do apply to all of the Body Types in the rows below.
- The fourth row is the work of José Stevens (*The Michael Handbook*, p. 257), which appears to have been mostly copied by all subsequent Chart-makers except myself. This is the first proposed correlation of

Body Types with the Roles. Stevens had access to the original Michaelian group Body Type information, including Positive and Negative Poles. (He changed a few of the names of the Poles from those given in the original Michaelian group, but that is irrelevant to this chapter.)

- In the last row, I show my proposal for the Body Types arranged per the Natural Sequence; please compare with the third row for correlation with Septenarian Attributes and Roles. More has been said about my rationale for this arrangement in a section above.
- In the third row, the seven Septenarian Attributes are shown, along with the seven appropriate Roles per the Natural Sequence. This row correlates with the nine rows below it but does not correlate with the two rows above it. We simply do not have a clue how Rodney Collin (first row), inventor of these Body Types, would correlate them with the Septenarian Attributes, or even IF he would correlate with them. However, the second row represents the guess that the original Michaelian group might have correlated Passive with Ordinal and Active with Cardinal, as does Shepherd Hoodwin in the seventh row.
- In the first row below the title row, Rodney Collin applied the attributes of Feminine and Masculine, and Passive and Active to the seven Body Types. Notice that there were four Active and four Masculine, and three Passive and three Feminine Body Types. There were no Neutrals, except Solar was outside the nine Enneagram nodes. Actually, what Collin called Negative and Positive, the Michaelian books referred to as Feminine and Masculine, so I placed Collin's planets with that in mind, but it is really rather speculative about where Collin would have placed the planets if he had known about the Overleaf System.
- The fact that Collin assigned Masculine and Feminine, and Active and Passive, attributes to each of the seven planetary influences makes it impossible to correlate the original formulation with the Michaelian attributes of Ordinal and Cardinal.
- Regarding the second row from the top: the original Michaelian group in their Charts only assigned Active/Masculine and Passive/Feminine attributes to the Body Types. (There was no mixing such as Active/Feminine or Passive/Masculine — that was how they departed from the original conceptualization by Collin.) It was Chart #1 that was taken by Stevens and his copiers to correlate with Cardinal and Ordinal respectively. That is also the correlation published in *MMFM*, p. 29, where the Negative Pole of Cardinality is said to be –Activity and the Negative Pole of Ordinality is said to be –Passivity. However, as indicated in Part One, in the original Michaelian group they had not yet come to an understanding of the three Axes of Action, Inspiration, and Expression, so it is just a guess at where they might correlate Axes to the Body Types. I therefore matched to the later books shown in the rows below the fourth row from the top.

If you are not yet confused by all this nonsense, you should be; there is no making sense of it, really. Writing this chapter was extremely frustrating for me, so I must not have “the patience of a saint”; I am unable to “suffer this fool[ishness] gladly”.

Tabulation of Body Types Allegedly Preferred by Roles

Because of the difficulty — or rather, *impossibility* — of accurately and unequivocally and unambiguously correlating Body Types with Roles, it is not surprising that there should be disagreement regarding which Body Type is preferred by each Role. The information from various Michaelian teachings sources has already been given in previous tables, but, for your convenience, the information on this factor is collected in the following table.

The notion found in the Michaelian teachings community that each Role has a natural affinity for a certain Body Type might or might not even be true. It makes intuitive sense to me that it is true, but on the other hand, perhaps the preference would be to choose a Body Type that does not keep the soul ‘in a rut’, but helps the soul explore outside of a ‘comfort zone’. According to channeling, the soul chooses variations in many factors in order to diversify its experience, so why not in the realm of Body Type also? I do not know, and I would have to say that the channels do not know either, because they disagree with each other on this question.

The problem in identifying the preference of Role for Body Type arises because of the ambiguities in correlating Roles with Body Types; hence the differences of opinions found in the table below. In all three cases other than my own, the sources disagree among themselves for the most part, and they disagree *with*

themselves in terms of matching the Role's alleged preferred Body Type with their alleged corresponding Body Type. Take a look at this:

Table 4Dq — DISCREPANCIES in ROLE PREFERENCES for BODY TYPES							
Septenarian Attributes ROLE	Ordinal Action WARRIOR	Ordinal Inspiration SERVER	Ordinal Expression ARTISAN	Neutral Assimilation SCHOLAR	Cardinal Expression SAGE	Cardinal Inspiration PRIEST	Cardinal Action KING
TMH prefer	Mar Sat	Lunar	Mercurial	Mercurial	Jov Sat Ven	Sat Sol	Mar Sat Jov
TMH corr txt	Venusian	Lunar	Mercurial	Solar	Jovial	Saturnine	Martial
TMH corr cht	Venusian	Lunar	Jovial	Solar	Mercurial	Saturnine	Martial
MTBT prefer	Martial	—	Lun Sol	Lun Sat	Mer Mar	Sat Mar	Sat Mar
MTBT corr txt	Venusian	Lunar	Mercurial	Solar	Jovial	Saturnian	Martial
MTBT corr cht	Martial	Lunar	Mercurial	Solar	Saturnian	Venusian	Jovial
OMG correl	Venusian?	Lunar?	Jovial?	Solar	Mercurial?	Saturnian?	Martial?
SJC prefer	Martial	Lunar	Venusian	Mercurial	Jovial	Saturnian	Solar
PJW prefer	Martial	Lunar	Mercurial	Saturnian	Venusian	Solar	Jovial
PJW correl	Martial	Lunar	Mercurial	Saturnian	Venusian	Solar	Jovial

My comments on this table are as follows:

- In this table, in the first row, as in all other tables in this chapter, the Septenarian Attributes/Roles are shown per the Natural Sequence from left to right, as is my custom. This consistency aids the correlation of Body Types with Roles from table to table.
- The second row shows Role/Body Type preferences as declared in José Stevens's book *The Michael Handbook*, on pages 259–260. Notice that sometimes more than one Body Type is listed; this is allegedly because it depends on what the Fragment wants to do in any given lifetime, and it picks an appropriate Body Type for the job.
- The third row shows Role/Body Type preferences as declared in the book *Michael: The Basic Teachings*, at the beginning of each page of descriptions. No preferred Body Type was ascribed to the Server.
- The fourth row is from Sarah Chambers in 1998, as shown in Table 4Dg.
- The fifth row is my own. I do not see a reason to make the *natural* Body Type different from the *preferred* Body Type, but I could be wrong about that; who knows, really?

I am not convinced that the sources had a rationale for their preferences because their preferences don't match their correlations: their correlations of Body Types with Roles says one thing, and their preferences of Roles for Body Types says another thing. So far as I know, I am the only one who has attempted a consistency.

Examining the Foundations of Body Type

Taking the previous sections into account, it is clear that there is a lack of consistency within the Michaelian teachings community regarding the fit of the Body Type system into the Overleaf System. Is there a good fit, but the Michaelian teachings community just has not found it? I think not. Is there a bad fit, and I have found it? You be the judge. In this chapter and other chapters in this *History* book, I have argued and evidenced another proposition, namely that the Body Type system has so little resemblance to the Overleaf System that the former does not belong in the latter no matter how hard we try — and that *fact* is the main reason for the lack of consistency that we find in the Michaelian teachings community. It was a misguided idea to ever attempt to fit the Body Type system into the Overleaf System. There are numerous septenaries that do not fit into the Natural Sequence, and, in my opinion, the Body Type system is one of those.

It is true that during the original Michaelian group, the Michaels went along with the Fellowship of Friends's Body Type system information — because that is what the original Michaelian group members already knew. To me, this is not the same thing as a ringing endorsement. My contention is that the Body Type information has some *value* to some people — and that is why the Michaels went along with it — even though it is not *valid*

in any larger scientific or philosophical way; it does not belong in the same class as the Overleaf System that was revealed by the Michaels, and which has a fundamental cosmic validity as described and explained in my book *The Tao of Cosmology*.

But the lack of compatibility of the Body Type system and the Overleaf System is not the end of the problems with this subject. The bigger problem is that the Body Type system as originally formulated, and subsequently developed, had no validity in the real world — it was built on speculations and conjectures. In this section, I argue that Rodney Collin's entire theory was unsupportable to begin with: it does not hold up to logical or scientific scrutiny; it is metaphorically a 'house of cards' built on a 'foundation of sand'.

As noted in the section on Body Types in Part One, Collin cobbled together his theory of Body Types from four diverse sources, all of which have a dubious authenticity and veracity:

1. **Endocrinology:** Dr. Louis Berman in the early 20th Century ascribed Body Type characteristics to the functions of seven endocrine glands: thymus, pancreas, thyroid, parathyroid, adrenals, posterior pituitary, anterior pituitary.
2. **Mythology:** Ancient Roman and Greek mythological deities were said to be archetypes, and thus they had certain characteristics of body and personality.
3. **Astrology:** This is another ancient mythology that has also assigned characteristics to the seven visible planets, and they are mostly derived from the mythological deities.
4. **Enneagram:** This is a system of nine archetypal characteristics represented by a graphic with alleged correlations to the mythologies mentioned.

As we examine each of these below, we see that none of them have credibility in themselves, and we see that none of them provide keys to correlating the Body Type system with the Overleaf System. So, here and now we are going to look at each of the four alleged foundations of the Body Type system in some detail, but not exhaustive detail.

Endocrinology

One of Rodney Collin's four parameters for characterizing Body Types was an alleged correlation with endocrine glands, based on the work of a pioneering endocrinologist in the 1920s, Dr. Louis Berman. One of the medical doctors who was a member of the original Michaelian group had a problem with this:

Endocrinology in Rodney Collin's book is in dire conflict with modern day endocrinology.

Yes, it is. He misunderstood the limits of planetary influence where diet and inborn genetic errors are concerned [they have far more influence than planets].

If Michael is correct, it invalidates a third of Rodney Collin's book [The Theory of Celestial Influence].

That is not necessarily valid. Certain Body Types are far more prone to specific endocrinologic disorders than others. However, the Age of the Soul comes into play at this level. [SJC, 27 September 1973]

The third of the book that was "invalidated" was the part about Body Types. The line of questioning on this topic ended there, so perhaps the answer satisfied the medical doctor, but to me it seems that the answers were quite obscure and perhaps deserved further elaboration if one is to salvage the endocrinology connection to Body Types. Personally, I have no interest in pursuing it further. Nor do I have any interest or competence in evaluating whether Dr. Berman's endocrinology in relation to Body Types has been totally debunked or not. However, the reader might want to pursue it further, so take note of this: Berman's book is freely available as a downloadable PDF at these URLs: ><http://www.gutenberg.org/etext/10266>< and >moses.law.umn.edu/darrow/.../Glands_Regulating_Personality_Berman_1922.pdf<.

Another point that seems to debunk the endocrinology hypothesis is this: note that there are *seven* endocrine glands that were associated with the seven planets by Rodney Collin. However, another two were associated with planets in the Fellowship of Friends. In one of their cartoons, the gonads were correlated with Uranus and the pineal gland in the brain was correlated with Neptune. So that makes *nine*, but there are *twelve* ductless endocrine glands, so one wonders how Collin (or anyone else) would integrate this into his theory. Personally I am not interested in pursuing the matter, but curious readers can do an internet search on the words "louis berman endocrine body types" and study it to their heart's content.

[[Recently I discovered that there have been efforts to correlate the chakras with (some of) the same endocrine glands that Collin did with Body Types. I wonder if comparing the two would yield a better fit of Body Types to chakras > Centers > Roles. See Kurt Leeland's book Rainbow Body. These two theory-development tracks were happening at the same time, in the first half of the 20th Century.]]

Based on these considerations, it seems to me that endocrinology does not provide strong support for the integration of the Body Type system into reality, to say nothing of finding a place for it in the Overleaf System.

Enneagram

To understand Body Types as originally proposed, it is also necessary to understand the Enneagram — at least in the formulation by Rodney Collin and the Fellowship of Friends from which the original Michaelian group learned about Body Types, and then in the later Michaelian teachings forms, including Stevens, *MTBT*, and Hoodwin — these three Michaelian teachings sources mention the Enneagram.

There are a couple of Wikipedia wikis on the Enneagram. In the first one, there is a history of the Enneagram before Gurdjieff brought it out of obscurity: >https://en.wikipedia.org/wiki/Enneagram_of_Personality<. A relevant quotation from that article is this:

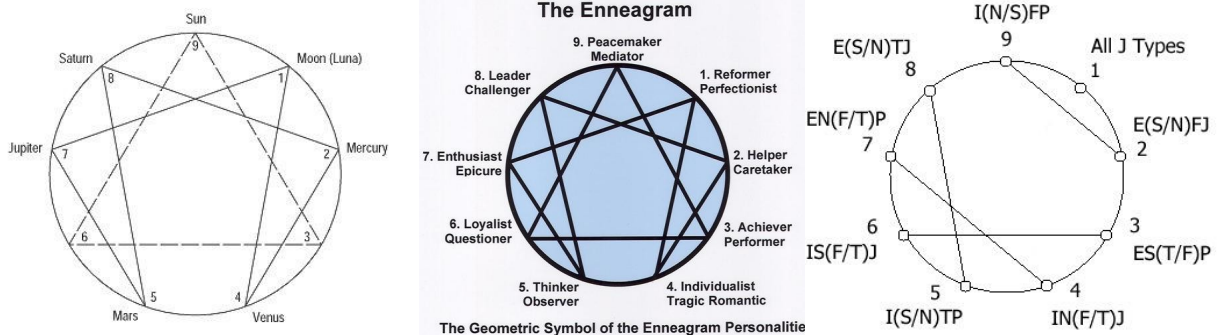
While Enneagram teachings have attained some degree of popularity, they have also received criticism including accusations of being pseudoscience, subject to interpretation and difficulty to test or validate scientifically. They have also been criticized as “an assessment method of no demonstrated reliability or validity”. The scientific skeptic Robert Todd Carroll included the Enneagram in a list of pseudoscientific theories that “can’t be tested because they are so vague and malleable that anything relevant can be shoehorned to fit the theory”. [retrieved 29 January 2019]

I tend to agree with this assessment. My perception is that the Enneagram is an artificial contrivance dressed up to look respectable with numbers and a graphic, which are supposed to explain things and mean something. Actual scientists are not fooled by that practice, but non-scientists can be more easily fooled by this trick. Notice this statement from the other Enneagram wiki,

>https://en.wikipedia.org/wiki/Fourth_Way_enneagram<:

The enneagram is a nine-pointed figure usually inscribed within a circle. Within the circle is a triangle connecting points 9, 3 and 6. The inscribed figure resembling a web connects the other six points in a cyclic figure 1–4–2–8–5–7. This number is derived from or corresponds to the recurring decimal $0.142857 = 1/7$. These six points together with the point numbered 9 are said to represent the main stages of any complete process, and can be related to the notes of a musical octave, 9 being equivalent to “Doh” and 1 to “Re” etc. The points numbered 3 and 6 are said to represent “shock points” which affect the way a process develops. The internal lines between the points; that is, the three-point figure and the six-point figure, are said to show certain non-obvious connections, although here very little elucidation is offered. [Retrieved 29 January 2019]

An internet search on the Enneagram reveals the considerable extent to which this graphic has been adopted and adapted into various pop psychologies. One of the variations goes beyond Body Types and applies personality traits to the nine points of the Enneagram. Another one correlates Myers–Briggs personality types with the Enneagram:



Perhaps the reason the Enneagram might look substantial to some people is because it contains a couple of fundamental principles that *are* substantial, that are not contrivances, namely, what Gurdjieff called the Law of Three and the Law of Seven. There are sections on both those topics in Part One of this *History* book.

However, my thesis is that these Laws are not well-formed in the Enneagram, but that they are well-formed in the Overleaf System when understood as an instantiation of *The Tao of Personality* and the *Natural Sequence* as explained in my books by those names, and in my ‘general systems theory’, aka ‘systematic cosmology project’ book, *The Tao of Cosmology*. The Enneagram should be retired; it was primitive and preliminary; it has been supplanted by a better system that incorporates the same universal principles, and more, in a beautiful and logical mathematical structure.

The only reason I bring this up is to provide you with an introduction to the topic of the Enneagram, and with that background information you can decide if it is worth pursuing for your own learning. There is also Chapter 1B in Part One of this *History* book, “Personality Typologies”; it includes a discussion of the Enneagram that goes into a lot more history and detail. Two points made in that chapter can be reviewed here.

The first point is that the planets are ordered around the periphery of the circle in the sequence of their speed in the heavens: 1 = Moon, 2 = Mercury, 3 = skip, 4 = Venus, 5 = Mars, 6 = skip, 7 = Jupiter, 8 = Saturn. Some versions of the graphic show the sun at node 9, but usually it is shown in the center of the circle. That is one type of sequencing embodied in the Enneagram, and there is another.

The other point that should be made in this subsection: Rodney Collin in *The Theory of Celestial Influence*, on page 90, said there was a progression from one planet to another planet in a certain order from lifetime to lifetime. If a body was not a pure Body Type, then the body had to be a mixture of the primary planet and the planet on either side of the primary in this sequence. The progression is: Moon → Venus → Mercury → Saturn → Mars → Jupiter → Sun → Moon again. (This sequence was adopted in Stevens’s book, *The Michael Handbook*, p. 260, and also in *Michael: The Basic Teachings*, p. 135.) The Enneagram sequence of the Body Types was negated in this channeling:

[Joe Namath has a] Venusian Body with lots of Saturn thrown in.... The concept of Venusian–Saturn is new to you only. It is possible to go from Mars to Lunar, from Lunar to Mercury. This influence is not typical but does occur in some bodies. This is the problem in many of the persons you cannot identify. [SJC, 20 November 1973]

Because certain Body Types are out of “proper” sequence according to the orthodox Enneagram teaching, you see why the Michaels said that the Venus–Saturn and the Mars–Lunar and Moon–Mercury Body Types were “unknown to students”. So far as I am concerned, this is just more dubious channeling, considering the dubiousness of the statements in the channeling about planetary influences. To my way of thinking, this is just another ‘nail in the coffin’ of any pretensions of verifiable validity regarding this whole subject.

Spiritually-inclined people are sometimes inclined to adopt ideas that are outside of science if they tell a good story. Readers of this chapter are strongly encouraged to read about pseudoscience and scientism and the philosophy of science and related subjects in Wikipedia and other internet sources. The goal of that exercise in scholarship should be to sharpen your perceptions and skills at discerning what is –Theory and what is +Knowledge. “The unexamined teaching is not worth believing”, I like to say. In my opinion, it is okay to work and play with Body Type categorization; just don’t believe that there is any scientific validity to it — unless and until multiple, objective, scientific studies have been performed and published in peer-reviewed journals. This is the way that the Big Five Personality system was discerned, for instance; that is not the way that the Enneagram came to be.

My Chapter 1B in Part One, “Personality Typologies”, has more to say about the Enneagram.

Now let’s move on to the next one of the four foundations of the Body Type system theory.

Mythology

Another one of Rodney Collin’s four parameters for characterizing Body Types was the mythological significance of the seven visible planets. The problems with this, as I see it, are as follows:

1. The Romans identified the seven visible planets with certain mythological deities which had certain characteristics, fine, but there are dozens of other historical and current cultures that ascribe other characteristics to these planets. Why should we accept the Roman conceptualization as having universal human significance? To my way of thinking, it is not enough that the Roman Empire had a significant role in the history of Western Civilization.
2. The Roman deities, after which the planets are named in Western cultures, are said to have archetypal characteristics, but there were a lot of other Roman deities in the pantheon that did not have planets named after them. I do not cling to Collin’s theory enough to actually test it this way, but I just bet that with some knowledge and effort someone could better correlate the seven Roles with Roman deities — some of which had planets named after them and some of which did not — than the correlations of the Body Type system with the Overleaf System described in this chapter.
3. The Roles themselves are archetypal figures, personifications of the Septenarian Attributes, aka the seven Rays of Theosophy. There are numerous other deities of numerous other polytheistic cultures that personify various ‘principles’, aka ‘laws of nature’, aka ‘fundamental phenomena’. Considering

how poor the match of the Body Type system to the Overleaf System is, almost surely one could find better matches than the seven that got their names attached to the seven visible planets in Greco-Roman mythology. Mars works well for Warrior, and Jupiter works well for King, but what about the others? The way that the Body Type system was developed did not bring order out of chaos very well at all.

4. The *scientific* enterprise–endeavor–aspiration is similar to the *mythological* enterprise–endeavor–aspiration in that they both want to discern the regularities in the laws of nature. The Body Type system is not successful in that, so far as I can see. My books make a case that the Overleaf System is scientifically defensible.
5. Pseudosciences have the trappings of science unencumbered by the actual scientific process of using tried and tested tools, and the feedback between hypothesis and experiment. This discussion of the scientific method that has evolved over the last few centuries is too extensive to discuss here. It looks to me like the Body Type system is a pseudoscience.
6. One of the problems with the Masculine–Feminine attributes of the planetary deities is that only two of them are female gods (Venus/Aphrodite and Moon/Selene); the other five are male gods. This does not work in the Overleaf System, which has two triads, an Ordinal and a Cardinal triad, plus the Neutral to add up to seven. Therefore it makes more sense to correlate Passive deities with Ordinal Roles and Active deities with Cardinal Roles. I did not study this idea enough to discern if any of the Michaelian teachings sources used that criterion in their correlation of Body Types with Roles.

Astrology

It is alleged in the original Michaelian group transcriptions that a person's Body Type is influenced by the positions of planets at the time of both conception and birth, as a result of physical effects such as ionization and magnetization. I cannot find it within myself to take this seriously; any such planetary effects, if real, would be obliterated by much stronger local electrical and magnetic phenomena. The following arguments and evidences are presented for your consideration.

In the section on Body Types in Part One, the Michaels were channeled as saying that astrology as we know it is not valid. Context indicates that this meant that locations of planets at time of *birth* does not affect Personality. I have no problem with that statement. But they said that the location of planets at the time of *conception* did influence Body Type, and I do take exception to that. And they said that personality traits were not associated with Body Type, whereas other sources do ascribe personality traits to Body Types. Their opinions might challenge the beliefs and experiences of some people in the Michaelian community, therefore it seems appropriate in this section to explain my perception of astrology.

When I first got into metaphysical teachings in the early 1980s, at the same time that I became interested in the Michaelian teachings, a lot of my new-found friends were into astrology. I learned about it from them, from books, from classes, from attending meetings of the local astrology club, and from running astrological charts on my friends, relatives, and coworkers with the help of that new invention, the personal computer. Because *astronomy* was one of my childhood hobbies, and because I had read Edith Hamilton's book on mythology in my teens, I immediately recognized that in *astrology* the attributes ascribed to the planets were from Greek and Roman mythology, and that the attributes assigned to the twelve "signs" (of the Babylonian Zodiac) related to the name of the constellation (Aries the Ram therefore aggressive; Libra the Scales therefore balanced; *et cetera*), and that the attributes of the twelve "houses" also related to the signs of the Zodiac, with which I was familiar because of my interest in astronomy.

Because I knew from my childhood interest in astronomy that cultures other than the Romans gave other names and attributes to the planets, and because other cultures than the Babylonians invented other constellations, astrology did not seem plausible to me — it was not a part of the database of scientific knowledge among all humans; it was arbitrary; it was all made up; it was all different from culture to culture and from time to time. As I learned more about astrology, I found that there are several different types and interpretations of astrology. Besides Indian, Chinese, Mayan, and Celtic astrology, there are also sidereal and tropical astrologies, geocentric and heliocentric astrologies — refer to the Wikipedia wiki on the *Zodiac* to learn more about those. There are also differences among various "house" systems: Regiomontanus, Placidus, Koch, Equal, *et cetera*; refer to this internet website for more information about that dubious aspect of astrology: ><http://www.geocities.com/astrologyhouses/housesystems.htm><. Obviously the contradictions alone among the various types of astrology call into question its validity — they could not *all* be right. And it seemed to me

that, on principle, most likely that *none* would be valid. Even if one were to believe that souls chose to be born under specific astronomical conditions for reasons of cosmic coordination rather than actual planetary influence, then one must ask which of the available astrological systems or configurations did they choose, and why? Who can say? People can make speculative conjectures. People can point to channeling. So what.

Although astrology seemed artificially contrived to me from the beginning of my exploration of it, there was something about astrology that seemed to “work” — about two-thirds of the time — when I compared people to their charts. I came to the conclusion that it was because of the built-in ambiguity (the same stuff appeared in several places — planets, houses, signs — and the definitions and descriptions were broad and general), and because of the way that charts were “validated”. Typically, you do the chart and then you interrogate the person to see how well it fits. An astrologer who was more clever and knowledgeable than I was could probably make any chart fit with any person better than my two-thirds of the time. This ambiguity in the system itself makes the validation procedure subject to what is called “confirmation bias” (you see what you are looking for rather than seeing what is); more about that below. This common type of astrological reading and counseling is not a “scientific” method to either confirm or dis-confirm astrology.

A more scientific approach to validating astrology (or invalidating it) was one I saw on television many years ago. A professional astrologer was given twelve people (of approximately the same age but born under each of the twelve sun signs) to interview as long as he wanted, and he was given the twelve natal astrology charts that belonged to them, and he was told to match each chart to each person. He did not make even one correct match. Another way to scientifically validate (or not) astrology is to study the person until you truly believe that you have their planets/signs/houses worked out, *then* do the chart from their birth information and see how well you did. Do this lots and lots of times until you can have statistically significant results, and accept that there is probably a “null” result: the people do not fit their charts.

You are invited to do an internet search on the phrase, “debunking astrology”. Or, if you prefer, you can read up on this one website that has gathered scientific studies of the scientific evidence about astrology: <http://www.astrology-and-science.com/>. Even though I subscribe to the principle that the universe as a whole has some sort of coordination — “as above, so below” as the Hermeticists say — many scientific studies indicate that there is no correlation of planetary positions at birth to peoples’ personalities and destinies, regardless of the type of astrological system examined. You know that I like to say, “The unexamined teaching is not worth believing”, and certainly this should apply to astrology. The world is full of falsehood, so it is valuable for everyone that they learn to distinguish science from pseudoscience. In my opinion, astrology is a manifestation of the meaning-making faculty of certain personality types — superstitious types — and always has been. It is true that we are all a part of something much larger and more coordinated than ourselves, but evidence is scant, if not absent, that astrology has discovered that coordination.

Nevertheless, I do not completely denigrate astrology; it is fairly harmless, and it can be used for good if it is acknowledged to be just a ‘tool’ or a ‘game’ with the goal of learning about reality. Only in this sense is it something to be taken seriously, even though it is not realistic *per se*. I think of astrology as like Monopoly, Risk, Dungeons & Dragons, Chess, and other games: games are useful in that they provide lessons that can be applied in the real world, but games themselves are not the real world. Children grow up playing with toys, therewith learning about the workings of the real world in a harmless way. Also, there can be meaningful and fruitful interaction between astrologer and astrologee as they provide feedback to each other on the verisimilitude, or not, of astrology with reality. That is, I like to say that even though astrology is apparently *not valid*, there is still *value* in the study and application of astrology — to promote introspection and extrospection, as a tool/game/toy for comparing reality with unreality. Comparing astrology with reality causes one to ask questions about oneself and/or one’s relationships, and one can conclude by the application of that method that *this* is accurate and *that* is inaccurate, and such an exercise helps to clarify and enlarge one’s understanding and knowledge, which is Good Work. For instance, in the 1980s I had an astrologer friend who wrote a book about astrology which I found to be one of the most concentrated books of wisdom that I had seen up until then. This is what I mean by the *value* of astrology even though astrology is not *valid*; one can learn much and have deep insights via playing games with toys.

[[Do I want to say something about Gauquelin? ><http://www.astralis.it/gauq.htm>< or say something about Magi Astrology? >https://en.wikipedia.org/wiki/Magi_Society<]]

Sorry not sorry, but there is no more Truth in Astrology than there is in the words of the song from a theatrical production: “When the moon is in the seventh house, and Jupiter aligns with Mars, then peace will guide the planets, and love will steer the stars! This is the dawning of the Age of Aquarius”. That is just not so.

Likewise, the Body Type System is not worthless or useless; it is worthy and useful, even if it is not valid in scientific or philosophical senses. It seems unfortunate to me that Collin did not apply his considerable knowledge and talents to a better foundation for his Body Typing exercise. For instance, he could have picked the Rays of Theosophy to inform his system of stereotyping Body Types, rather than ‘cherry picking’ features of the dubious Enneagram, of dubious endocrinology, of dubious astrology, and of dubious mythology as the template. Theosophy was well known at the time, and there are correlates with certain features of the Gurdjieffian teachings (with which Collin was familiar), such as the Centers and the Law of Seven. At minimum, for Collin to have made the connection with the Theosophical Rays would have saved a lot of grief and disagreement among Michaelian students — and myself. My two books, *The Tao of Personality* and *The Tao of Cosmogony*, reveal the Natural Sequence embodied in the ancient teachings about Rays and the modern researches about developmental psychology — those are not pseudoscience.

Is There a Better Body Type System?

Near the end of the process of researching and writing this chapter, I serendipitously discovered a well-developed body type system, different from the Body Type system that we have been discussing so far in this chapter. It is documented at mysomatotype.com. The word somatotype is synonymous with the phrase Body Type because *soma* is the Greek word for body, as in *psychosomatic*. In what follows, I refer to this as the Somatotype Theory in order to distinguish it from the Body Type system.

The above-referenced website explains in detail the three body types that were proposed by Dr. William Sheldon in the early 1950s, about the same time that Collin was developing his Body Type system. I mentioned Sheldon in Chapter 1M in Part One, “The Seven Body Types”. Recall that Sheldon’s three primary Body Types are mesomorph (muscular), endomorph (fatty), and ectomorph (linear). In the documents that originated in the Fellowship of Friends that were found among the documents of the original Michaelian group, these three body types were correlated with the three Ordinal Centers: Moving, Emotional, and Intellectual respectively — and I agree that this makes sense. So already we see a possible connection to the Ordinal Roles, Warrior, Server, and Artisan, or perhaps better yet with the three Axes of Action, Inspiration, and Expression respectively. With this cursory examination, this feature of the Somatotype Theory appears to provide a basis for correlating the Somatotype Theory with the Overleaf System.

But before we get into a discussion of the Somatotype Theory, let’s review how we got to the place in this chapter where I am asking the question in the title of this section.

1. The Body Type system, invented by Collin, does not fit within the Overleaf System without considerable Procrustean violence: cutting and stretching. Even with considerable violence, the Body Type system is a misfit, both in its original form and its evolved form in the Fellowship of Friends.
2. Because of list item #1, Michaelian teachings sources have not been able to come to a consensus about how to fit the Body Type system into the Overleaf System; I am unsatisfied even with my own attempt to do so after considerable study and thought.
3. The foundation (endocrinology, mythology, astrology, Enneagram) upon which the Body Type system was originally built is insubstantial at best and dubious at worst. The theory was built on factors that have low or no empirical, scholarly, scientific, or philosophical credibility. The original Michaelian group channeling about the subject, in terms of planetary influences on the Body Type at conception, is dubious in the extreme; therefore likewise pseudo-scientific.
4. I regard the Body Type system as an interim solution to the desire to include body types, as well as personality types, in the understanding of the human condition; the Body Type system serves as a placeholder until something better is found and/or developed, and then incorporated into the Overleaf System.
5. Documents from the Fellowship of Friends, found among the original Michaelian group documents, quoted in Chapter 1M in Part One, “The Seven Body Types”, hinted that the Body Types might have a correlation to the Instinctive, Moving, Emotional, and Intellectual Centers, but so far as I know, the Fellowship of Friends never integrated the Body Type system and the Centers into a correlated system. The Zannos book, *Human Types — Essence and the Enneagram* (1997), refers to these *four* Centers as “functions”, and the *seven* Body Types as “types”; both factors were present in a person, and they were both used to describe people and their personality, but the two factors were not integrated into a single coherent system such as I would like to see with the Overleaf System.

6. Late in my research for this chapter, I discovered passages in the original Michaelian group transcriptions — quotations from the Michaels themselves — that more than hint at an association of Body Types and Centers: in fact, they conflate the Body Type system and the Centers into one Overleaf category:

Are there two or three Overleaves left? Are Body Types and Centers one [Overleaf]?

There are remaining three Overleaves, the physical makeup [Body Type and Center] counting as one.
[S]C, 03 January 1974]

7. This topic was discussed in some detail in the previous chapter, Chapter 4C, “Which Trait Septenaries are Overleaves?”. Briefly, the Centers are different from the other Overleaves in that they are perhaps more represented in the physical body than the other Overleaves are; according to the channeling, the Body Types and Centers are a part of the “physical makeup”. How is this the case?
8. Unfortunately, the Michaels did not provide an explanation for conflating Body Types with Centers. I take the Overleaf System to be canonical, and I would like to have a body type system that fits the Overleaf System because of these original Michaelian group statements about the overlap of Body Types and Centers. One would ideally like to see seven Centers correlated with seven Body Types in a reasonable manner, rather than the unreasonable mess that is the Body Type system.
9. My speculation is that the etheric body Centers are connected to Body Types via the chakras and via the Triune Brain Theory, as follows: In Chapter 4C, “Which Trait Septenaries are Overleaves?”, I present a speculative case that the Centers are configured or Cast by the Astral Plane Fragment in the Physical Plane etheric body along with the other Overleaves chosen for an incarnation. This configuration of Overleaves constitutes the framework of the True Personality.
10. In that Chapter 4C, I present a speculative case that certain physical brain structures are an instantiation or outgrowth of the Centers configured in the etheric body, and I refer to these as Brain Types. The Brain Types reduce the abstract, archetypal Centers of the etheric body down to functions appropriate for Physical Plane experience. I refer to the Brain Types as an “instantiation” or Casting of the Centers at a ‘lower’ level of the Great Chain of Being.
11. The Michaelian teachings dogma–doctrine is that Overleaves, plus the Body Types, are chosen by the Astral Fragment, and if this is so, then I suspect that the Overleaves are somehow configured primarily in what is called the etheric body. My speculation is that the Overleaves are secondarily configured in the physical brain–body system. The etheric body exists and functions in the nonmaterial levels of the Physical Plane, the Cardinal levels. The etheric body is the “aura”; it is the “morphogenetic field” (google it) of the physical body. The physical body-brain lives on the Ordinal levels of the Physical Plane; it *could* have personality traits different from the etheric body Overleaf traits, but I believe these would be of False Personality. Body Types unencumbered by False Personality acquired after birth would express True Personality, the same as with the other Fragment-chosen Overleaves, especially the Centers.
12. One wonders if the etheric body can influence the selection of sperm and egg, and thereby have a genetic and/or an epigenetic influence on DNA such that it influences Brain Type and Body Type. (This makes more sense to me than the original Michaelian group transcriptions, reviewed in Chapter 1D in Part One, where it says that planetary positions at the time of conception influence this morphogenetic process.)
13. One wonders if the etheric body, as a “morphogenetic field” per Rupert Sheldrake, shapes the brain structures to express the Centers (and also the other Overleaves) chosen by the Fragment/soul; you are invited to do an internet search on that person and that phrase.
14. In Chapter 4J further on, “The Chakras”, the Centers are shown to have a strong correlation, if not causation, with the chakras. In Chapter 4C, preceding this one, “Which Trait Septenaries are Overleaves?”, I proposed that the chakras are the energy channels that connect the physical body to the etheric body. Thus, by this means, it would seem that the physical body does express the Centers energetically if not morphogenetically.
15. But what about the morphology of the physical body, as distinct from the chakra energies and the brain morphology? In Chapter 4N below, “Casting Concerns”, I argue that Casting starts with a unit that I refer to as the Oversoul. The Oversoul fragments itself down through a succession of levels or layers that we in the Michaelian teachings refer to as Cadre Group > Cadre > Entity > Side > Greater

Cadence > Cadence > Position. My proposal in this section is that the process of Fragmentation takes three more steps for the purpose of incarnation: the Position on the Astral Plane sends a part of its consciousness into an etheric body on the Physical Plane where the Overleaves for an incarnation are configured or Cast; the etheric body configures or Casts the physical Brain Type; the Brain Type configures or Casts the physical Body Type. The Brain Type and the Body Type communicate with the etheric body via the chakras.

There is a cascade of speculations among these items, and a number of unanswered questions, so I do not have complete confidence in the argument as a whole. The weakness of this line of reasoning does not negate the value of looking for a body type system that is more compatible with the Overleaf System than the Body Type system is, which is the purpose of the next subsection.

The Body Type system, invented by Collin, developed in the Fellowship of Friends, and adopted by the original Michaelian group, clearly is not a scientific theory; it is a pseudo-scientific hypothesis, as explained in a section above. We will see below that the Somatotype Theory has some claims to be scientific in the empirical sense: it categorizes what one sees in the real world without speculation as to its cause or origin, and it happens to be consistent with features of the Overleaf System. Hence, my recommendation that the Somatotype Theory supplant the Body Type system in the minds of Michaelian students.

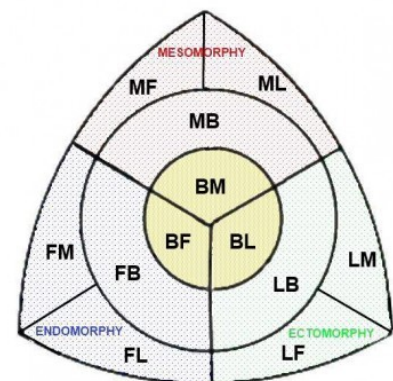
Somatotype Theory

So now let's take a look at somatotype theory, to see how it fits better with the Overleaf System than the Body Type system does.

In the Part One chapter on Body Types, I mentioned the work of Dr. William Sheldon. After World War II, he worked on developing a classification of body types as a gig for the U. S. Army. After much study, he converged on three basic body types, which he named mesomorph (muscular), endomorph (fatty), and ectomorph (linear). There are many combinations of these three basic or extreme somatotypes, just as there are combinations of Body Types in the Michaelian teachings. These three basic somatotypes can be, and have been in the Fellowship of Friends, related to the three Ordinal Centers, Moving, Emotional, and Intellectual respectively.

Refer to this internet website for the complete story: ><http://www.mysomatotype.com/body-type/><. What I have seen of somatotypes on that website makes more sense to me than the Body Type system that the Michaelian teachings inherited from the Fellowship of Friends. It has a firmer foundation in scientific observation and study of actual human bodies. I know that there is almost zero chance that the Michaelian teachings community as a whole will adopt a better system than what they have now, but if they collectively ever do decide to get more scientific, then perhaps here it is, ready to integrate with the Overleaf System.

The diagram at right is a graphic representation of the Somatotype Theory copied from the Somatotype Theory website. In the graphic, M = Muscular-mesomorphy, F = Fatty-endomorphy, L = Linear-ectomorphy, and B = Balanced. Take a long hard look now at the graphic and you will understand how the Somatotype Theory source divides the three basic body types into twelve sub-types. The website author points out that most people are not at the three extremes; they are mixtures of the three in various portions. He says that about 70% of people are inside the circles, which are B = Balanced. This does make accurate typing using Somatotype Theory difficult, but it is no more difficult than the situation we see with the Body Type system, where people are said to be various percentages of three planets.



On successive web pages, the author matches his somatotypes with personality typologies. He starts out with the four temperaments of antiquity: >http://www.mysomatotype.com/body-type/?page_id=1525<. Then he moves on to the four quadrant models in modern times: >http://www.mysomatotype.com/body-type/?page_id=1583<. Then the author moves on to correlations of the Somatotype Theory with the Myers-Briggs Type Indicator (MBTI) of modern times: >http://www.mysomatotype.com/body-type/?page_id=1543<. Then he moves on to the correlation of the Somatotype Theory with the Big Five personality trait system: >http://www.mysomatotype.com/body-type/?page_id=1590<. He then correlates the Somatotype Theory with the Enneagram: >http://www.mysomatotype.com/body-type/?page_id=1600<. And finally he correlates the

Somatotype Theory with the Holland Occupational Themes: >http://www.mysomatotype.com/body-type/?page_id=1602<. It is astonishing to me to see how much professional and amateur study has gone into the project of correlating somatotypes with personality typologies. If one looks at other websites, one can also be astonished at how much professional and amateur study has gone into the project of correlating various personality typologies with other personality typologies.

All of the above-mentioned personality typologies are reviewed in my Chapter 1B in Part One, “Personality Typologies”. I found some approximate correlations of all of these personality typologies with the Overleaf System. However, I have not done the hard work of researching and pondering whether the way that this anonymous Somatotype Theory source (he does not reveal his name) correlated somatotypes with personality types is a better fit with the Overleaf System than the Body Type system we already have, or rather, *I* already have haha. A thorough investigation might be fruitful, but I have other things higher on my priority list at this time, and I am burned out on this topic. I suspect that the Body Type system model might be supplanted if/when I find time to correlate the Somatotype Theory with the Overleaf System. Or perhaps someone will volunteer for this project.

As a step in the direction of integrating the Somatotype Theory with the Overleaf System, I make the following preliminary suggestions.

1. Take a look at the graphic. The inner circle represents the Balanced somatotype. Instead of dividing the inner circle into three compartments, let's have no compartments. Then let's correlate this with the Assimilation Axis because that Axis is what you get when you combine all of the others. One of the major failings of the Body Type system in regard to correlation with the Overleaf System is that the Body Type system originally had no Neutral Assimilation Body Type, and none of the standard Body Types are a blend of all the extreme or archetypal Body Types. The Somatotype Theory has a completely bland average Body Type, which it names “Balanced”. This is the same word that the Gurdjieffian teachings used to refer to the Neutral Assimilation node in the Law of Seven.
2. Unlike the usual progression of Tao's Template (mentioned several times in this book) from Oneness to Twoness to Threeness, in this graphic the progression from inside to outside is from Oneness to Threeness to Twoness. Oneness is in the inner circle; Threeness is between the inner circle and the perimeter; Twoness is between the outer circle and the perimeter. This is the step where I have the most problem with the Somatotype Theory: there is not a progression from Oneness to Twoness to Threeness as there is with the Overleaf System. As we see below, the fit of the Somatotype Theory with the Overleaf System is pretty good regarding matching the three primary somatotypes with the three Axes–Dimensions, but the Somatotype Theory does not do well with secondary somatotypes fitting into the Overleaf System. And that is where I reverted to the Body Type system to clarify the picture, as shown in Table 4Dr.
3. The three areas in the graph between the inner and outer circles represent the three Somatotype Theory archetypal somatotypes of mesomorph (muscular), endomorph (fatty), and ectomorph (linear). Let's say that these three correspond to three Axes of Action, Inspiration, and Expression respectively.
4. The six areas between the outer circle and the perimeter of the graph show a division of Threeness into Twoness, in that each of the three primary somatotypes are divided into two secondary somatotypes, for a total of six secondary somatotypes. Let these correspond to the six body types to be associated with the Roles as follows Mesomorph–Action > Warrior and King; Endomorph–Inspiration > Server and Priest; Ectomorph–Expression > Artisan and Sage.

The following table shows this progression in a way that is different from the graph, and it also shows the correlations with the personality typologies that were discussed in Part One and on the somatotype website.

Table 4Dr — SOMATOTYPES and the OVERLEAF SYSTEM							
PRIMARY SOMATO-TYPE	MESOMORPH Muscular System working, moving, doing, acting, dominance, active, action, fast, aggression, success, results, practical, power, work.		ENDOMORPH Visceral System uniting, digesting, bonding, passive, slow, calm, receptive, tolerance, affection, relaxation, harmony, stability, surrender, dependence, order, desire craving, yearning, long-suffering, submissive, yielding		ECTOMORPH Nervous System cell membrane, identity, boundary, planning, conceptualizing, thinking, defensive, selective, flight, status, competitive, pride, rank, directional, precision, cautious, critical, fearful		BALANCED Sensory System orientation, change, information, novelty, alternatives, exploration
SECONDARY SOMA-TYPE	MESO-ECTO	MESO-ENDO	ENDO-MESO	ENDO-ECTO	ECTO-ENDO	ECTO-MESO	BALANCED
PERSONALITY DESCRIPTION	Planning for results.	Uniting with one's work; embracing of one's work; love of one's work.	Working in unity; working for group acceptance.	Planning / protecting for unity	Surrender to perfectionism / group rules.	Working for identity; competing for status.	Searching for status, conceptualiz'g for change, searching for quick results
AXIAL	ACTION		INSPIRATION		EXPRESSION		ASSIMILAT'N
DIALECTIC	ORDINAL	CARDINAL	ORDINAL	CARDINAL	ORDINAL	CARDINAL	NEUTRAL
CENTER	MOTION	EXCITATION	EMOTION	SYMPATHY	INTELLECT	CONCEPT	IMPULSE
ROLE	WARRIOR	KING	SERVER	PRIEST	ARTISAN	SAGE	SCHOLAR
BODY TYPE SYSTEM	MARTIAL +Wiry -Muscular	JOVIAL +Imposing -Corpulent	LUNAR +Luminous -Pallid	SOLAR +Radiant -Ethereal	MERCURIAL +Agile -Nervous	VENUSIAN +Voluptuous -Sloppy	SATURNIAN +Rugged -Gaunt

My comments on this table are as follows:

- The contents of this table depict the reasoning of the Somatotype Theory author of the website on this web page: >http://www.mysomatotype.com/body-type/?page_id=84<. There he presents his rationale for attributing personality types to somatotypes. Because his method correlates well with the Overleaf System, I find his procedure to be reasonable.
- SOMATOTYPE: The first row shows the four primary somatotypes that the Somatotype Theory author identifies as archetypal. The names of the archetypes are in upper-case letters; the one-word descriptions shown in lower-case letters are the Somatotype Theory author's keywords, extracted from the description of each somatotype. Read the text that derives these descriptive keywords and see if you agree with the correlation with the Overleaf System shown in rows below this row. The Mesomorph–Action correlation seems to be the most obvious; the Ectomorph–Expression correlation seems to be the second most obvious; the Balanced–Assimilation correlation seems to be the third most obvious; the Endomorph–Inspiration correlation seems to be the fourth most obvious. Overall, I believe the correlations of the Somatotype Theory and the Overleaf System are solid, at this point in the development. It gets murkier beyond this point.
- SOMATOTYPE: The second row shows the six secondary somatotypes, which are a combination of the three primary somatotypes. The correlation with the Centers is somewhat speculative; they are a best match based on personality factors shown in the rows below. The Somatotype Theory author divided the Balanced type into six secondary somatotypes by combining them with the other somatotypes, but I am not doing that.
- DESCRIPTION: The third row shows the descriptive phrase, in terms of personality, that the Somatotype Theory author applied to the combinations shown in the second row. The phrase is a

distillation of keywords found in the first row. It is a bit of a stretch to say that the descriptions fit well with the Centers and Roles in the sixth and seventh rows.

- AXIAL: The Axial Attributes shown in the fourth row are my Overleaf System correspondences to the Somatotype Theory types.
- DIALECTIC: The fifth row shows the Dialectic Attributes of the Overleaf System: Ordinal, Cardinal, and Neutral. These Attributes apply all the way down in the columns below this row.
- CENTER: The sixth row shows the Centers of the Overleaf System that correlate with the Somatotype Theory as best I can discern it. The names of the Centers are my version, nouns rather than adjectives.
- ROLE: The seventh row shows the Roles that correspond to the Centers in the row above this row.
- BODY TYPE SYSTEM: The eighth row shows the Body Type System, with Planets (and their Poles) correlated with the rows above — as I have reformulated it. In my opinion, the fit with the secondary somatotypes is not bad, considering the issues with this entire subject.

Regarding that bottom row in the table, notice that I arrived via the Somatotype Theory at similar correlations of Roles with the Body Type system as I did for the body types by rational means in the 1980s with a little help from the astrological-mythological descriptions of the planets. Therefore I regard the combination Somatotype Theory/Body Type system as on fairly solid ground. Michaelian students can therefore keep with their basic understanding of what the Body Types look like, but they would do best to correlate them with the particular Roles as I have done. The one place where that does not work well is that in the Somatotype Theory, the Neutral body type, “Balanced”, is an averaged blend of all the body types; there is no such averaged blend of the extreme archetypes in the Body Type system.

Another thing that needs to be investigated empirically is if the alleged attraction of body types is as formulated by the Fellowship of Friends, or if it is as speculated by my understanding of the polarities that appear in the Somatotype Theory. This alleged attraction of certain body types to certain other body types is not something that I have personally Validated.

The author of the somatotype website attempts to correlate many personality typologies with his theory of somatotypes. For instance, he fits all of the following into his system, with varying degrees of success: Four Temperament Models, Four Quadrant models, Myers–Briggs, The Big Five, Enneagram, and Holland Occupational Themes. All of these personality typologies were reviewed in Chapter 1B in Part One, “Personality Typologies”. Considering the ambiguity of various personality typologies, it should be no surprise that I prefer some of my own correlations over that of the author of the Somatotype Theory.

Sheldon’s conclusions are not without criticism, particularly the connection of Somatotype Theory and personality, some of which is referenced here:

>https://en.wikipedia.org/wiki/Somatotype_and_constitutional_psychology<. Therefore, I do not insist that there be a strong correlation of Somatotype Theory with personality. It would be enough to satisfy me if the somatotypes generally fit within the Action, Inspiration and Expression Axes of the Overleaf System.

My point with bringing up somatotypes is that if it were not for the ‘historical accident’ that original Michaelian group members had contact with the Fellowship of Friends, we might have eventually adopted some other body type system into the Michaelian teachings. I believe it is useful to have a Body Type system in the Michaelian teachings; Body Type is all part of one big cosmological puzzle. If any sort of body type system is to belong in the Overleaf System, then it needs to be significantly different from the Fellowship of Friends Body Type system. The Michaels in the original Michaelian group said that Body Types and Centers were to be regarded as one Overleaf. The Somatotype Theory looks promising to me, because it hints at a path toward the integration of the two septenaries.

Concluding Remarks on Body Type Systems

Of the dozen subjects that I explore here in Part Four of this *History* book, “Essays on Issues”, this one is my least favorite. The reason is that, no matter what I do, no matter how hard I try, I cannot reasonably fit the Body Type system into the Overleaf System; it has all been an exercise in frustration and futility. Perhaps others, from the original Michaelian group to the present, have been satisfied with their efforts, but I have not.

Let’s review the highlights of the history as given in the two chapters on the Body Type system in this *History* book.

1. So far as I know, the descriptions of the Body Types have not changed all that much from the original version theorized by endocrinologist Dr. Louis Berman in the 1920's. He was the fellow who came up with the idea and the descriptions of Body Types correlating with endocrine gland function and malfunction in the first place. Berman's endocrinology was primitive — according to one of the members of the original Michaelian group who was a medical doctor — so probably one should not put too much stock in it.
2. Heaping more theory upon Berman's theory of Body Types via endocrinology, Rodney Collin added some wrinkles in the 1950s in his book *The Theory of Celestial Influence*. These had to do with mythology, astrology, and the Enneagram. These factors are also of dubious merit, in my opinion. He strung together a lot of far-fetched, ungrounded ideas to paint a picture that made sense to him, but that no serious academic researchers would find convincing. The whole subject of Body Types unfolds into a much larger discussion of science versus pseudoscience (the *TCI* book being an excellent example of pseudoscience), but I am not going to go into that beyond the brief examinations of the foundations in the previous section. It is not always easy to tell frontier science from pseudoscience.
3. Another factor, not mentioned above, that makes the Body Type system difficult — if not so amorphous as to be useless — is that everyone is said to be a blend of two or three Body Types in various proportions: 60% of this, 30% of that, 10% of the other. The same criticism can be leveled at the Overleaf System, but the Overleaf System at least has its foundations in actual archetypes of logic and mathematics, whereas the Body Type system has its foundation in the alleged archetypes of mythological deities, astrology, and other pseudosciences.
4. Some people have found more value and validity in the Body Type system than I have. Near the time of its publication in 1986, I purchased and read the first edition of Joel Friedlander's book *Body Types*. The second edition was published in 1994, but I did not read it; nor have I read the third edition (2009). Friedlander was a member of the Fellowship of Friends group that original Michaelian group members departed from in 1972. That group tweaked the Body Type system to suit their growing understanding. And there is another book:
5. In 1996, Susan Zannos published the book *Human Types — Essence and the Enneagram*. She was, and perhaps still is, a member of the same Fellowship of Friends group that some of the original Michaelian group members departed from in 1972, and that Joel Friedlander was or is a member of. You can get it from various bookstore websites, for instance, alibris.com, among others.
6. If you are fascinated by the subject, and if you believe that the Body Type system is, or might be, useful to you, and you want to read more than what has been provided by the Michaelian teachings community, then these two books are probably the best sources, because Friedlander and Zannos have studied the subject more than any Michaelian student. See for yourself if you gain useful insights that help you to understand yourself and others by reading their books; if there is any validity and value in the Body Type system, perhaps they have discerned it.
7. During the history over three decades of the Michaelian teachings, it has been an exercise in futility to attempt to correlate the Body Type system with the Overleaf System. However, it is completely safe to ignore the fact that the Body Type system does not map onto the Overleaf System; the discrepancies between the structural components of the two systems are pretty much irrelevant for any practical purposes. If you find values in the Body Type system, then I suggest that you approach it knowing that it has no legitimate relationship with the Overleaf System. Within the Michaelian teachings itself, the Body Type descriptions have not changed over the decades — that is what is important; it is best to learn and apply the Body Type system as separate and distinct from the Overleaf System.
8. Besides not fitting into the Overleaf System, the Body Type system is a 'house of cards' (pseudo-structure) built on a 'foundation of sand' (pseudoscience). Perhaps because of the lack of validity and the lack of validatability, the Body Type system has not found much practical utility during the multi-decade history of the Michaelian teachings. In contrast, the Overleaf System, built on a firmer and truer foundation of logic and mathematics — even if Michaelian students do not know this — has found a much greater acceptance and utility within the Michaelian teachings. I suggest that the reason that the Body Type system has not captured the fascination of the Michaelian teachings community nearly as much as the Overleaf System is because the Body Type system is a bogus

septenary. Heck; the Body Type system is not even a septenary if you include Uranus, Neptune, and Pluto, as some Michaelian teachings sources do.

9. It seems like an ‘accident of history’ that the Body Type system found its way into the Michaelian teachings through the original Michaelian group. If some of the founding members of the original Michaelian group had not attended the Fellowship of Friends in the early 1970s — a group where the Body Type system was a ‘thing’ — they might not have brought the Body Type system into the discussion with the Michaels.
10. The situation with the Body Type system reminds me of the situation with constellations — groups of stars in the night sky. The stars themselves are randomly placed, but the human mind wants to see a pattern, so it connects the stars with lines that make them show a picture. Constellation charts that aid amateur astronomers, to see what others have seen, ‘connect the dots’ of stars in a constellation, or superimpose an image; for instance, of a lion or a scorpion or a person or a crown or a cross or a dipper. So it is with the classification of Body Types — Collin took random data and chopped it up into a certain number of artificial categories.
11. The major take-away point to this whole discussion is that the Body Type system is not a “revealed” Overleaf category; it is not an Overleaf at all; it cannot be ‘shoe-horned’ into the Overleaf System without heroic mental gymnastics. However, like the legitimate Overleaves, the Body Type system is a shorthand term that allows Michaelian students to understand themselves and others, and to talk about Body Types with other students, and understand each other in the process. There are also insights that can be had about one’s journey in life based on the characteristics of one’s Body Type, if one is able to separate what is true (the ‘wheat’) from what is false (the ‘chaff’) in the descriptions of a Body Type (I have my doubts). It matters not so much if the Body Type system is *valid*, but (perhaps) it can still have *value* (I have my doubts).
12. This is a case where two systems of categorization are truly incompatible: the Body Type system does not belong in the Overleaf System, any more than the Enneagram is compatible with the Overleaf System. The Body Type system does not fit with the Roles, plain and simple (to my way of thinking, but not everyone thinks as I do). Consequently, various correlations have been advanced. Some sources have copied prior sources; some sources see problems with other sources so they advance other correlations. This is not unlike the situation with correlating chakras with Centers; descriptions of the former are ambiguous enough to be mistaken for more than one of the latter, as we will see in a subsequent chapter.
13. I like to use “information theory” as a metaphor for certain ambiguities that exist in the Michaelian teachings. Information Theory (see Wikipedia) provided a mathematical description of what has come to be called the “signal-to-noise ratio”. The whole Body Type discussion has a lot of “noise” and not a lot of “signal” and it cannot be any other way because it is just not valid. One of my goals in my books is to increase the signal-to-noise ratio in the Michaelian teachings, but in this case, I feel that it is simply not reasonable.
14. Apologies for the frustration you might have experienced if you actually tried to understand this tortured subject in this confusing chapter. To fit the Body Type system into the Overleaf System has been an aspiration and an endeavor from the original Michaelian group to the present, but it just does not work. The premises of the Body Type system are faulty; the formulation is faulty; the application is faulty; the channeling is faulty. In spite of these defects and deficiencies, some Michaelian students might find the Body Type system to be a *useful* tool — perhaps as part of the whole learning-to-understand-other-people aspiration. In any case, it is not a useful Truth, as the Overleaf System is.
15. Besides the lack of consistency in correlating Body Types with Roles, some Michaelian teachings sources ascribe different names for the Positive and Negative Poles of the Body Types. These are tabulated in Part Three, Chapter 23.
16. If there is anyone else out there who would like to formulate a better body type system, or better yet adjust the Somatotype Theory, so that the new system seems to belong with the Overleaf System better than I am willing to do, please have at it. The cost/benefit ratio of doing so, beyond what I have already done, is just not worth it to me.

17. If there is no body type system that can reasonably be reconciled with the Centers, or the Overleaf System in general, then let the properties of the physical body be like the octave “below” the personality as charted by the Overleaf System, and let Casting be the octave “above” the personality as charted by the Overleaf System.





Chapter 4E

THE SEVEN PLANES

The Michaelian teachings has a cosmology that includes seven “planes” of creation, six of which are beyond the physical realm. Of this there is no doubt or dispute. However — as with so many other facets of the Michaelian teachings — there are differences of opinion about the names and the natures of those seven planes in the various contingents of the Michaelian teachings.

In Chapter 1A in Part One, “The Seven Planes” we reviewed some sources other than the Michaelian teachings that might have been familiar to original Michaelian group members, and we reviewed passages from the original Michaelian group transcriptions themselves. We found that there were differences between the Michaelian teachings and the sources available prior to the Michaelian teachings. Here in Part Four we review the information about planes from Michaelian teachings sources published subsequent to the original Michaelian group. As it turns out, there are some differences between the original Michaelian group, the Yarbro contingent, and the non-Yarbro contingent. There are also some variations within the Yarbro group itself. Let’s first review the original Michaelian group versions, then look at the Yarbro versions, then look at the non-Yarbro versions. There is much that we can learn by examining discrepancies in detail.

Table 4Ea below provides a graphic representation to aid you in following the presentation in subsequent sections of this chapter. Take a good look at it now, and note the discrepancies.

Table 4Ea — THE SEVEN PLANES per THE MICHAELIAN TEACHINGS							
Dialectic Attributes	Ordinal aka “low” aka “lower”			Neutral aka “mid”	Cardinal aka “high” aka “upper”		
Axial Attributes	Action	Inspiration	Expression	Assimilation	Expression	Inspiration	Action
Rank	First	Second	Third	Fourth	Fifth	Sixth	Seventh
OMG Text	Physical	Astral	Causal	Mental	Buddhic		
Chart #1	Physical	Astral	Causal	Akashic	Mental	Buddhaic	Tao
Yarbro	Physical	Astral	Causal	Akashic	Buddhic		
Stevens	Physical	Astral	Causal	Akashic	Mental	Messsianic	Buddhaic
Van Hulle	Physical	Astral	Causal	Akashic	Mental	Messsianic	Buddhaic
Hoodwin	Physical	Astral	Causal	Akashic	Mental	Messsianic	Buddhaic
Tolley	Physical	Astral	Causal	Akashic	Mental	Messsianic	Buddhaic
Theosophy	Physical	Astral	Low Mental	Mental	High Mental	Buddhic	Atmic
Wittmeyer	Physical	Astral	Mental	Buddhic	Spiritual	Divine	Logoic

My comments on this table are as follows:

- DIALECTIC: The first row below the title shows the Dialectic Attributes: Ordinal, Neutral, and Cardinal as they apply to the planes. The words “low”, “lower”, “mid”, “high”, and “upper” are descriptors that

are typically used, in Michaelian teachings sources, as synonyms of the Dialectic Attributes in regard to the Planes and the levels within the Planes.

- AXIAL: The second row shows the Axial Attributes (Action, Inspiration, Expression, Assimilation) per the Natural Sequence, as is my custom. Unlike the situation with some other septenaries, there is no disagreement among Michaelian teachings sources that the Planes are arranged per the Natural Sequence.
- RANK: The third row shows the rank order of the planes, starting with First at the Physical Plane. Some sources start the ranking with “First” at the other end of the sequence, but this is irrelevant in this chapter.
- SOURCES: In the nine rows below the third row, the first column identifies the sources of the names of the planes shown in the second through eighth columns. A quick glance reveals that there is some consistency and some inconsistency in the naming conventions within the Michaelian teachings, and Michaelian teachings names are inconsistent with Theosophy, the teaching that is most similar to it.

In the following sections, we will examine the variations in detail. Not all of the variations are *semantic*. That is, the way the *nature* of each plane is understood, not just its *name*, can and does vary from source to source.

In the following sections, quotations from *Messages from Michael (MFM)* and *More Messages from Michael (MMFM)* are taken from the First Edition, not from the 25th Anniversary Edition.

Planes per the Original Michaelian Group

Following is the quick review of what was said about the seven planes in a chapter in Part One.

As shown in Table 4Ea above, there is a discrepancy within the original Michaelian group itself, and not only in the spelling, “Buddhic” versus “Buddhaic”. Overleaf Chart #1 from the original Michaelian group, constructed in early 1974, provides names for all three Cardinal planes, namely 5–Mental, 6–Buddhaic, and 7–Tao. However, in the session transcriptions:

... the Mental Plane is the Akashic Plane ... [SJC, 29 November 1973]

Everyone in the Michaelian teachings agrees that the Akashic Plane is the fourth plane, the Neutral plane, “the photographic record of all history”, not the fifth plane. In the original Michaelian group transcriptions, it seems that the three higher planes are collectively referred to as ‘Buddhic’:

Beyond this [Mental Plane] is the Buddhic Plane, and upon this level are all of those souls who have achieved physical communion with the Tao. Beyond this, of course, [is] the Tao. [SJC, 29 November 1973].

We do not have subsequent transcriptions where the text might describe the change that we see in Chart #1. But perhaps the creator of Chart #1 (Richard Chambers) ignored the text about Mental = Akashic, made Mental the fifth plane, Buddhaic the sixth plane, then interpreted the text as saying that the Tao “beyond” the Buddhic Plane was the seventh plane. My interpretation of the text, however, is that Tao is “beyond” all seven planes. In my own categorization/definition of “Tao”, rather than confining Tao to the seventh plane, I put Tao both beyond the planes and infusing the planes — as both *transcendent* and *immanent*, to use theological terminology. No subsequent Michaelian student that I know of limits Tao to the seventh plane. For instance, refer to the graphic on page 8 of *The Michael Handbook*, and refer to the graphic on page 365 of the Second (2013) Edition of *Journey of Your Soul*. Both of those show Tao as beyond the Planes, this being the “transcendent” view of the Tao as beyond its creation. A discussion of the Tao as both transcendent (beyond its creation) and immanent (within its creation) is found in my book *The Tao of Cosmology*.

The original Michaelian group transcriptions refer to the Physical Plane as the “first” plane, implying the “second”, “third”, and so on as shown in the Table. In the transcriptions, the *lowest* level of the Astral Plane is also called the “*first*” Level (08 October 1973). This ranking convention has been adopted in all subsequent Michaelian teachings books. The reason that I make this point here is because in Theosophy, the numbering of the planes starts at the other end of the septenary, making the Physical Plane the “seventh” plane. What we learn from this comparison of two different teachings is that it is irrelevant which end of the septenary one starts the numbering with.

In the original Michaelian group transcription of 08 October 1973, there is a hint of a correlation with the fractilic Law of Seven in that we are told that all seven planes have seven levels each, each with three “lower” and three “higher” and a “middle” level in between. This is the basic pattern of the Natural Sequence, which has an Ordinal triad and a Cardinal triad separated by the Neutral between the triads; hence, the Dialectic

pattern of the Septenary. Because there are references to “high” planes in the transcriptions, one infers that there are “low” planes and a “mid” plane, the same as the structure of the sub-planes. This structure is shown in the first row of Table 4Ea. This Septenarian structure is also common in teachings about the planes not just in the Michaelian teachings but in other schools of thought.

Recall from the chapter on Planes in Part One that the Canonical Septenarian structure for them is:

Physical Plane = Ordinal Action

Astral Plane = Ordinal Inspiration

Causal Plane = Ordinal Expression

Akashic Plane = Neutral Assimilation

Mental Plane = Cardinal Expression

Messianic Plane = Cardinal Inspiration

Buddhaic Plane = Cardinal Action

This Canonical Septenarian sequence is the understanding in the entirety of the non-Yarbro Michaelian teachings community subsequent to the original Michaelian group, including myself, as we will see further on. But before we get to the non-Yarbro Michaelian teachings books that explicitly present the Septenarian Sequence structure for the seven planes, we will take a detour through the Yarbro books. The Yarbro books reflect no understanding of the attributes of the planes, let alone the Septenarian Attributes of the planes. If the Yarbro contingent of the Michaelian teachings community did have this understanding, it has not yet gotten published, so far as I know.

Planes per Yarbro

In *Messages from Michael*, five of seven names of planes are given in sequence:

There are, of course, seven planes in all, each with seven levels. First is the physical plane. Beyond the upper and lower astral planes are the causal plane with seven levels, three low, one mid-causal upon which we exist, and three higher levels upon which reside the high causal bodies, the transcendental souls contiguous with this plane. We remind you that our cycles consist of seven levels, just as yours do. The mental plane is the akashic plane, which is a photographic record of all history. Some very high adepts have access to this plane. On the mental plane reside the infinite soul and the low and Mid-Mental [sub-Plane] bodies. Beyond this are the buddhic planes, and upon that level are all those souls who have achieved physical communication with the Tao. Beyond this, of course, is the Tao itself. [*MFM*, p. 42]

This passage is a slightly edited version of more than one passage that Yarbro found in the original Michaelian group transcriptions. Comparing with the 29 November 1973 session transcription quoted above, note that Yarbro actually changed the original text to say “Buddhic PlaneS” — plural — apparently to cover the three highest planes. This is the way I also interpret the ambiguous original Michaelian group transcription, which used the singular, “Buddhic Plane”. However, in two Yarbro books subsequent to *MFM*, Yarbro always used the singular, not the plural. Did this reflect a change? Not that I can tell. As we will see below, it makes sense to interpret her other mentions of the Buddhic Plane as a conflation of what other Michaelian students regard as three Cardinal planes.

The information on planes in *MFM* is all from the original Michaelian group. After the original Michaelian group, some names of planes apparently changed in the Yarbro group that met in the 1980s and produced two books.

First of all, there is no mention of the Mental Plane in either *More Messages from Michael* or *Michael's People*. Instead of “Mental” as in *MFM*, the name “Akashic” is always used for the middle plane, the fourth plane. For instance, *MP*, p. 72, lists them as Physical, Astral, Causal, Akashic, and Buddhic. In *MMFM*, pp. 43–44 there is mention only of Physical, Astral, and Causal Planes and what happens on those planes is described, but Akashic and Buddhic are omitted.

The second apparent change is that rather than seven “levels” as in *MFM*, there are said to be only three “levels” on the Astral and Causal Planes, namely “lower”, “middle”, and “upper”: *MMFM*, p. 43. One wonders if this difference in quantity means anything. That is, one wonders if this is regarded in the Yarbro contingent as a real improvement over the original Michaelian group channeling that said there were seven “levels” in each of the seven planes, or is it just a semantic ambiguity. By “semantic” in the previous sentence I mean that perhaps instead of using “level” in both *MFM* and *MMFM* in two ways, “division” should have been used

for the three while “level” could continue to be used for the seven. Whichever is the case, it is obvious that this use of “lower, middle, upper” is an implicit reference to the usual Ordinal, Neutral, and Cardinal divisions of the septenary of planes. But, as I said above, there is no mention in Yarbro’s books of other Septenarian Attributes for the planes.

Another curiosity is found at *MMFM*, p. 205, where the Akashic Plane is left out between Causal and Buddhic. The Akashic Plane is also left out between Causal and Buddhic names at *MMFM*, p. xiv. One need not regard these omissions of the planes at various locations in these books as indicative of anything other than a lack of consistency that is odious only to a stickler such as myself, because the Akashic and Buddhic Planes are mentioned again in the next book published three years later, namely at *MP*, p. 205, and all five planes are named again at *MP*, p. 277.

Another indication, in *MP*, that the name “Buddhic Plane” — singular rather than plural as in *MFM* — might refer to the conflation of the three highest planes, is this:

Total intimacy is the nature of the buddhic plane, which is the last step before entry and return to the Tao....
[*MP*, p. 208]

So here is the one instance where the nature of a plane or planes other than the physical is provided in the Yarbro books, but can it be correlated with a particular Cardinal Septenarian Attribute? Not that I can tell; it can only be correlated with Cardinality in general because “intimacy” is one of Cardinality’s properties.

At any rate — unless the term “Buddhic Plane” was intended to cover all three higher/Cardinal planes — two of the “high planes” are never named in any of the Yarbro books, and I find this to be a curious omission or ambiguity. There was ambiguity and discrepancy in the original Michaelian group, and there is ambiguity and discrepancy in Yarbro’s books. The names and natures of the planes found in the original Michaelian group is one subject that the closed Yarbro contingent of the Michaelian teachings did not clarify, so far as we in the open contingent of the Michaelian teachings know.

From reading what happens on these planes in the Yarbro books, one would never get the idea that the Septenarian Attributes apply to them. There is some description about what *happens* on those planes in regard to fragmentation and reintegration of soul groups. So far as I have been able to discover, the closest thing to a description in the Yarbro books of the *nature* of each plane is given in *MP*, p. 277 (underlines are mine):

The lessons of the physical plane are learned through choice, the lessons of the astral plane are learned through interpretation, the lessons of the causal plane are learned through teaching, the lessons of the akashic plane are learned through experientiation, the lessons of the buddhic plane are learned through integral resolution.

Unfortunately, nothing is said about qualities or characteristics of the two highest unnamed planes, if the Buddhaic Plane is not the same as the three highest planes in the Yarbro books. As to using this quoted passage to draw definite conclusions about correlations, in the lower planes, with the Septenarian Attributes, evidence-based understanding of the Septenary tends to bias me in favor of: Physical Plane “Choice” = Action; Astral (aka Emotional) Plane “Interpretation” = Inspiration; Causal (aka Mental) Plane “Teaching” = Expression. But I am not sure that I can argue this point convincingly to the reader.

However, from this text I can argue more convincingly that the next two planes in the sequence do fit with some Septenarian Attributes. It is reasonable from the above quote that Akashic Plane “experientiation” (also “a photographic record of all history” — *MFM*, p. 42) equates with Neutral Assimilation/Scholar. It is reasonable that Buddhaic Plane “integral resolution” equates with Cardinal Expression/Sage (compare positive pole of Higher Intellectual Center = “+Integration” and Positive Pole of Idealist Attitude = “+Coalescence”, and Greed). These two equations are reinforced in *MMFM*, p. 208: “...vast synthesis of the Buddhic Plane or the all-encompassing knowledge of the Akashic Plane”. These two equations are enough to make the qualities of the “lower” planes to be Ordinal, and the qualities of the “higher” planes to be Cardinal, just as one who understands the Natural Sequence would naturally assume.

It is no help to try to match the planes with the names of the Poles of the Levels as given in *MMFM*, pp. 28 and 189. Thus, #1 +Purpose/–Simplicity does not remind one of “choice” on the Physical Plane; #2 +Stability/–Balance does not remind one of “interpretation” on the Astral Plane; #3 +Enterprise/–Versatility does not remind one of “teaching” on the Causal Plane. However, #4 +Consolidation/–Achievement is vaguely reminiscent of the Akashic Plane “experientiation” and “all-encompassing knowledge”. But then, #5 +Expansion/–Adventure is not reminiscent of Buddhaic Plane “vast synthesis” or “integral resolution”. They fit a little better with the Poles of #7, +Inculcation/–Eclecticism, so perhaps this is evidence that in the Yarbro

books, the Buddhaic Plane was the seventh, not the fifth, plane. (In Chapter 4K below, “The Names of the Levels”, there is extensive discussion of the names of the Poles of the Levels that were revealed in *MMFM*.)

In the Yarbro books, there are a couple of other passages that could be interpreted as hinting at the nature of some of the planes. In *MMFM*, p. 192, the sixth and seventh Soul Ages are named “Astral” and “Causal” respectively — named after the planes on which souls are alleged to complete their individual evolution after five Ages are completed on the Physical Plane. So does this mean that the Astral Plane has #6 Cardinal Inspiration, aka “Priest-ish”, qualities, and the Causal Plane has #7 Cardinal Action, aka “King-ish”, qualities? This is not explicitly claimed in this passage and I do not believe that this is the case.

My contention is that even if it is true (we have no way to Validate) that souls do their sixth Age on the Astral Plane and their seventh Age on the Causal Plane (rather than the Physical Plane), this does not mean that the second and third Planes have Six-ish/Priest-ish and Seven-ish/King-ish qualities. It seems most reasonable to me that the planes have the qualities that go with their place in the Septenary of planes, not with their place in the humanoid/cetacean soul’s sequence of evolution. Reasonably, the qualities ascribed to the high numbers in the Septenary should go with the high planes, plain and simple — and that is the way it is with the non-Yarbro contingent, as we see below.

Moving on to *MMFM*, p. 202, the Transcendental Soul is given a #6/Priest/Cardinal Inspiration quality, and the Infinite Soul is given a #7/King/Cardinal Action quality — presumably because two more Ages are needed to make seven beyond the alleged five Soul Ages that are allegedly completed on the Physical Plane. However, this is contradicted by *MFM*, pp. 79 and 86, where it says that the Transcendental Soul is from the high “Causal” (third) Plane, and says that the Infinite Soul is from the high “Mental” (fourth) Plane. So, does this give the Causal Plane Cardinal Inspiration qualities and the Akashic plane Cardinal Action qualities? I think not. Also, the Transcendental Soul is said to be a phenomenon distinct from the sixth Soul Age (“this soul is not a fragment and not a reunited entity [entity unity is said to happen at the end of the astral cycle], but a total...” — *MMFM*, p. 202). According to Yarbro, the sixth Soul Age is allegedly conducted on the Astral Plane, and the Infinite Soul is a distinct phenomenon from the seventh Soul Age, allegedly conducted on the Causal (third) Plane.

This confusion in the Yarbro books gets examined and sorted out, to the best of my ability, in an upcoming chapter, Chapter 4M, “The Seven Soul Ages”. Refer to it for a thorough discussion of the relationship of Soul Age to the Planes, and a discussion of the Transcendental and Infinite Souls and where they come from and where they fit in.

When we try to come to a systematic understanding of the planes using Yarbro sources, we find it defective and deficient. It appears to be inconsistent, and it just leaves too many questions unanswered. I believe the non-Yarbro contingent makes much more sense, and it is much more thorough and consistent, and there is less ambiguity within and among the communities of the open contingent of the Michaelian teachings.

So let us take a look at that.

Planes per Non-Yarbro Books

In three non-Yarbro Michaelian teachings books, there are some differences in names and descriptions of the seven planes, with significant additional information compared to the Yarbro books.

In the 1986 book by José Stevens and Simon Warwick-Smith, *The Michael Handbook (TMH)*, on page 5, the names given in sequence are: Physical, Astral, Causal, Akashic, Mental, Messianic, and Buddhaic. Here, Buddhaic Plane is definitely placed last, seventh, whereas there is ambiguity in the Yarbro books. In *TMH*, the Tao is pictured to be above and beyond the seven planes, unlike Chart #1 from the original Michaelian group. No descriptions are given in *TMH* except for the Physical Plane.

In the 1990 book authored by Aaron Christean, JP Van Hulle, and M.C. Clark, *Michael: The Basic Teachings (MTBT)*, pp. 13–19, the same names are given and the descriptions of those planes let you know they correspond to the Centers arranged per the Natural Sequence. Recall that the Natural Sequence of Centers is: Lower Moving, Lower Emotional, Lower Intellectual, Instinctive, Higher Intellectual, Higher Emotional, Higher Moving. The book is quoted below. We do not know if this information came through the authors’ channeling or was derived from other sources or both. We may reasonably suspect both, based on evidence presented further on in this chapter. I take no exception to the following, and so far as I know, neither do other sources in the open contingent of the Michaelian teachings, as we will see further on:

The Ordinal Planes: The Physical [Plane] is where you experience solidity, separateness and forgetfulness.... The Astral Plane is where you...deal with emotional lessons.... On the Causal Plane you...learn intellectual lessons regarding the structure of the universe. You teach Astral beings in order to assist them in their emotional lessons.... The Neutral Plane... the Akashic Record exists solely for the purpose of record keeping... all [Causal Plane] thoughts, [Astral Plane] emotions, and [Physical Plane] kinesthetic experiences are stored... it is the Instinctive Center for the universe [all creation].... The Exalted [Cardinal] Planes: On the Mental Plane you have direct intellectual contact with the Tao...you have an intellectual perception of the whole.... The Messianic Plane is where...you have direct emotional perception of the Tao.... The Buddhaic Plane is where you merge with the totality of the universe on an energetic level.... [MTBT, pp. 13–19]

On page 14, the Tao is graphically represented as exterior to the seven planes, but it includes them within it. This is the “transcendent/immanent” view of Tao that I mentioned previously, and that I subscribe to.

Moving on to Stevens's third book, *Earth to Tao* (ETT, 1989), on page 131 he has a table showing the correlation of the seven planes with the Centers, which is the same as MTBT:

- Buddhaic Plane = Higher Moving Center
- Messianic Plane = Higher Emotional Center
- Mental Plane = Higher Intellectual Center
- Akashic Plane = Instinctive Center
- Causal Plane = Intellectual Center
- Astral Plane = Emotional Center
- Physical Plane = Moving Center

In Shepherd Hoodwin's 1995 book, *The Journey of Your Soul* (TJOYS, first edition), pp. 336–346, in a chapter devoted to the seven planes, the same names are given and some similar descriptions are given as in MTBT:

This universe has seven planes.... Three are ordinal (concrete), three are cardinal (abstract), and one is neutral, providing connection. The most ordinal plane is the physical, which is concrete energy. Its position is mirrored by the most cardinal plane, the buddhaic, which is abstract energy. The astral plane (concrete emotion) is the middle ordinal plane. It is mirrored in position by the middle cardinal plane, the messianic (abstract emotion). The causal plane (concrete thought) is the highest ordinal plane. It is mirrored in position by the lowest cardinal plane, the mental. This mirroring balances the universe.... The fulcrum of the balance is the neutral akashic plane.... [TJOYS, pp. 336–346]

Notice that these are exactly the same names as given in the two earlier books cited above. I assume Hoodwin copied from them. This same information can also be found on the Internet, so this schema is standard in the Michaelian teachings: ><http://www.michaelteachings.com/7planes.html><.

Thus, it is explicitly stated in these Michaelian teachings books that the planes do have the Septenarian Attributes: there is a Cardinal/Ordinal and Action/Inspiration/Expression symmetry around the central Akashic Plane. Personally and generally, I accept these descriptions. Note that this information is not contradicted by the Yarbro books discussed in the previous section, and in a couple of places (relating to Planes #4 and #5), it seems to be confirmed by Yarbro.

Apparently the names of the Cardinal planes in the Michaelian teachings community — Mental, Messianic, and Buddhaic — came from channeling. The transcripts of those channeling sessions have not been published, but some books speak of the correlation of Cardinal Planes with manifestations of the Infinite Soul. This information was first tabulated on page 55 of *The Michael Handbook* in this way:

Table 4Eb — CORRELATION of PLANES, CENTERS, AVATARS, and TEACHINGS per TMH				
[RANK]	[CENTER]	NAME	INFINITE SOUL	TEACHING
[Fifth Plane]	[Higher Intellectual]	Mental	Lao Tsu	Truth
[Sixth Plane]	[Higher Emotional]	Messianic	Christ	Love
[Seventh Plane]	[Higher Moving]	Buddhaic	Buddha	Oneness

The comment below the tabulation says: “What this means is that the Infinite Soul chooses to manifest one of the exalted planes of consciousness to give the teaching a particular flavor. Nevertheless, the teaching is all from the Tao itself.” (I have not been able to find which plane Krishna, a fourth alleged Infinite Soul manifestation, represented.) In parallel with one of the above attributions there is this statement from another source, namely this Wikipedia article, >[https://en.wikipedia.org/wiki/Plane_\(esotericism\)](https://en.wikipedia.org/wiki/Plane_(esotericism))<: “Rosicrucianism teaches that the divine plane [the sixth plane] is where Jesus dwelt in Christ consciousness.” (So, one wonders if this is the reason that the Michaelian teachings community refers to the sixth plane as “Messianic”.)

The information in this table is repeated on page 18 of *Michael: The Basic Teachings* (1990).

Troy Tolley’s website is in alignment with the above: ><https://our.truthloveenergy.com/topic/152-20111113-michael-speaks-the-7-planes-of-existence/?tab=comments#comment-280><.

My impression is that this information about the specific origins of the various Infinite Soul teachings from specific Cardinal planes has been unchallenged in the Michaelian teachings community, and I have no basis for challenging it. We cannot really know whether or not this information is correct; that makes it an unValidatable dogma–doctrine in my books, but that does not mean that it is wrong. It does mean that it is in the ‘gray’ area between ‘black’ (probably wrong, based on evidence and argument) and ‘white’ (probably right, based on evidence and argument). As the reader must surely realize by now, if there is no “evidence” other than channeling, then that hardly counts as evidence to me, because of all the contradictions one finds in channeling, including channeling about the subject of this chapter.

Referring to Table 4Eb, one might think that the fifth plane would have been called “Taoist” to match the pattern of “Messianic” (the sixth plane, which Christ allegedly represented) and “Buddhaic” (the seventh, which Buddha allegedly represented), but the name “Mental” was already assigned to the fifth plane by previous Michaelian teachings sources. It is all very complicated and confused in the Michaelian teachings, and therefore I suggest to the Michaelian teachings community and its channels that re-examination and reform is appropriate.

Although there is general agreement in the Michaelian teachings (and in myself) regarding the planes conforming to the Septenarian Attributes arranged per the Natural Sequence, there is not total agreement on the names. Therefore, let’s challenge the names of some of the planes. My arguments and evidences for that are presented in the next section.

General Comments on Planes

In this section I address some of the discrepancies between the various contingents of the Michaelian teachings. If we just thoughtlessly accept and promulgate the names of the planes given to us in the Michaelian teachings, then what do we really know and understand? Not as much as we could, so let’s start to look at the information on Planes critically, and compare that information with other teachings. Teachings about planes did not originate with the Michaels, as we saw in the chapter on planes in Part One; the idea actually goes back thousands of years that we know of. So, let’s review what some of the other esotericists had to say.

First of all, let me show you the contents of a table that originated with Lee Bladon. He has correlated various esoteric cosmologies regarding the planes and has shown them on his website at ><https://esotericscience.org/article10a.htm><. The newest terminology is shown in the left-most column of the table, and the sources and terms get older as one scans the columns toward the right.

Table 4Ec — LEE BLADON'S CORRELATION of the NAMES of PLANES									
#	Bladon	Laurency	Theosophy	Kabbalah	Various Eastern Designations				Translat'n
7	Upper Monadic	Manifestal	Logoic	Keter	Mahapara-nirvana	Atala	Sataloka	Adi	First
	Lower Monadic			Chochmah					
6	Divine	Submanifes'	Monadic	Binah	Paranirvana	Vitala	Taparloka	Anupada'	Parentless
5	Upper Spiritual	Super-Essential	Atmic	Da'at	Nirvana	Satula	Janarloka	Atma	Spirit
	Lower Spiritual			Chesed					
4	Unity	Essential	Buddhic	Gevurah	—	Rasatala	Maharloka	Buddhi	Intuition
3	Causal	Causal	Causal	Tiferet	Formless	Talatala	Svarloka	Manas	Mind
	Mental	Mental	Mental	Netzach	Form				
2	Emotional	Emotional	Astral	Hod	Desire	Mahatala	Bhuvarloka	Kama	Desire
1	Etheric	Etheric	Etheric	Yesod	—	Patala	Bhurloka	Sthula	Coarse
	Physical	Physical	Physical	Malchut					

A few comments are offered on the information in this table in light of previous sections:

- In the left-most column are the numbers typically assigned to the seven planes in many esoteric conceptualizations. Some systems start the numbering at the other end, the top of the table. The rank-numbering system is just a convenient way of referring to them as parts of a hierarchical set or nested interpenetrating states of consciousness. In the Michaelian teachings, we conceptualize the seven Planes as being *inside* the Tao (there are graphics in Michaelian teachings books), as if the Tao surrounds the seven planes. That is based on a statement in *MFM* regarding what the Michaelian teachings calls the “Casting” of “Fragments” or pieces of Tao: “The Casting is not casting *out*, but rather casting *into*.” [*MFM*, p. 42] The choice of the word and concept of Casting is that the formless substance of Tao is formed, or ‘cast’ as if in a ‘mold’. The planes were the first things to be made of Tao stuff, some of the first ‘thoughts’ to be ‘form-ulated’ in the ‘mind’ of Tao. The alternative way that some people think of this creation process is that Tao is hidden at the central core and source of our being, so that we are ‘expressions or manifestations of the divine’. By the way, these are Cardinal and Ordinal ways of viewing the situation we find ourselves in. The third way to look at this is the Neutral Assimilation way: it is all circular: “... the created in effect evolves to become the creator.” (*MFM*, p. 23] The cosmos bootstraps itself into existence and is turning itself inside out. Those unexplained teaser statements are explained in detail in my book *The Tao of Cosmology*.
- Notice the word “Etheric” above the word “Physical”. There is discussion of the etheric levels of the Physical Plane elsewhere in my books, such as in Chapter 4F next following, “Instinctive Center”. This name refers to the three non-material, abstract levels (of seven levels) of the Physical Plane. This is where the laws of physics function, among other things. The Physical Plane has a material ‘body’ and an immaterial ‘mind’, so to speak. This is one of the ways that the fundamental principles of Ordinality and Cardinality manifest.
- Notice that in three left-side columns the sequence of first, second, and third planes are named Physical, Emotional, Mental. This is per the Natural Sequence, and this conceptualization is undisputed in the Michaelian teachings and by me. To my way of thinking, it is very unfortunate that all subsets of the seven planes, such as Life-Stages and Levels and Ages, are not also understood in the Michaelian teachings community as being structured the same way our involution and evolution through the planes are structured. This is all discussed at length in my book *The Tao of Cosmogony*.
- In the Michaelian teachings, the third plane is named the “Causal” Plane, as noted in previous subsections, and elsewhere in this *History* book. There are various versions of Theosophy, and in some of them, the third plane is the “Lower Mental” Plane and there is no “Causal” Plane. However, there is

a “causal body”, which is the “spiritual” body, which transcends the three lower bodies (“physical”, “emotional” and “mental” bodies). The “causal body” is said to reside on the four higher planes, and I think it might correlate with what the Michaels call “Essence”. This is not noted in Table 4Ec. Note that in the column headed by “Laurency”, the name of the fourth plane is “Essential” and the name of the fifth plane is “Super-Essential”.

- Misnaming the third plane “Causal” in the Michaelian teachings might have led to some misunderstanding among Michaelian students about the nature of the third plane (“Causal” might seem more Warrior-ish than Artisan-ish to some people. Certainly “Mental” seems more Artisan-ish than Warrior-ish because Artisan and Intellectual Center are both Aspects of Ordinal Expression). I suspect that if this name “Causal” for the third plane had not occurred in Chambers’s original channeling, and the correct descriptive name “Mental Plane” had been given, the Michaelian teachings might not be stuck with the erroneous correspondence of Warrior with Causal Plane, Artisan with Astral Plane, and Server with Physical Plane — and other misleading elements of the Michael Math Sequence. When the third plane is properly named the Mental Plane, it is not easy to make a case that “Threeness” belongs to the Warrior, rather than the Artisan, because the Artisan and the Intellectual Center are both Ordinal Expression (“Analysis”). One is treading on thin ice when trying to explain where someone else went wrong, but this is my speculation. Refer to my book *The Tao of Cosmogony* for a thorough discussion.
- Referring again to Table 4Ea, notice that the so-called “Mental” Plane shows up as the third plane, the fourth plane, and the fifth plane according to various teachers. One can see how this might happen on account of the third plane corresponding to the Artisan Role, the fourth plane corresponding to the Scholar Role, and the fifth Plane corresponding to the Sage Role — these Roles are all “brainiacs”, unlike the other Roles, which are of the Inspiration Axis and the Action Axis. However, notice that my preference is to apply that name and property “Mental” only to the third plane. That is because that is how this plane was characterized in various esoteric cosmologies long before the Michaelian teachings came into being. The entirety of the non-Yarbro contingent of the Michaelian teachings says that the nature of the third plane is mental, and corresponds to the Intellectual Center. Table 4Eb confirms this correspondence.
- Notice that Table 4Ec, in the Theosophy column, refers to the fourth plane as Buddhaic. There are different versions of Theosophy, so it is understandable that in the Theosophy row of Table 4Ea, the Buddhaic plane is the sixth plane. Who knows what was in the memory bank of Sarah Chambers when she first channeled information about the names of the planes. Anyway, it is unsurprising that there is also some uncertainty in the Michaelian teachings community about the placement of the Buddhist plane; the Michaelian teachings refers to (at least one of) the three higher planes by this name, but it varies.
- Notice that in the Laurency column of Table 4Ec, the fourth plane is referred to as “Essential” and the fifth plane is referred to as “Super-Essential”. This might be referring to the same thing that is called “Essence” in the Michaelian teachings, and defined as the “intrinsic core of the soul” — *MFM*, p. 36. The soul is defined as “that part of you which is immortal and eternal” — *MFM*, p. 96. The general understanding in the Michaelian teachings community is that the word Essence refers to that aspect of our entire Being that resides on the Cardinal planes (Hoodwin, *JOYS* [2013], p. 398, glossary entry on Essence), whereas the word soul refers to the fragmentary aspect of our entire Being that resides on the Ordinal planes. The implication of this conceptualization and definition is that the soul is a Fragment of Essence that, in its *quantitative* evolution, joins with other kindred-soul Fragments until it becomes a high Mental (third) Plane body while still on the Ordinal planes. Beyond the Ordinal planes, the boundary between Essence and Tao does not exist, but there are still gradations, and the evolution of our entire Being on the Neutral and Cardinal Planes is *qualitative*.
- The words in the Kabbalah column are the Hebrew names of *sefirot*, or nodes, on the so-called Tree of Life, a graphic representation of the alleged structure of the cosmos. This was discussed in Chapter 1A in Part One, “The Seven Planes”. Bladon did not make the same correlations that I did, or that the Kabbalists did, so far as I have been able to determine.
- Note the Translation of the Eastern Designations of the fourth plane is Intuition. Refer to Chapter 4F, following next “The Instinctive Center”, for the explanation of why I like that word for the Positive Pole of the Neutral Assimilation Center.

There is a lot more information on the following website about variations in the understanding of planes: ><http://www.kheper.net/topics/planes/index.html><. These were compiled by an integrator of esoteric information, M. Alan Kazlev.

So, that was an introduction to what other people think about the names of the planes. Now we are ready to take a look at what I think about them....

My Names for Planes

Note that numerous Michaelian teachings commentators refer to the Neutral Assimilation Plane as “Akashic”, as shown in Table 4Ea. This practice goes back to the transcriptions of the original Michaelian group channeling sessions, and Yarbrow quoted them in her book *MFM*. However, note that there is no mention of the Akashic Plane in Table 4Eb. Furthermore, the Wikipedia article >[https://en.wikipedia.org/wiki/Plane_\(esotericism\)](https://en.wikipedia.org/wiki/Plane_(esotericism))< does not mention the Akashic Plane among the seven planes. Rather, the Wikipedia article found at this website, >https://en.wikipedia.org/wiki/Akashic_records<, indicates that this term only refers to the permanent records of the Physical Plane. The name Akasha was said to come from the Sanskrit language, and it referred to the etheric (nonmaterial, Cardinal) levels of the Physical Plane. It may be that the Michaels applied the name to the middle plane because of its correspondence to the Scholar Role — people of this Role are known to be collectors and archivists and historians by nature.

As an interesting aside, on the subject of the Akashic records, there is a theory in physics called the “block universe”. The idea is that time is *not* fundamental; it “emerges” from more fundamental information structures. Time is subjectively experienced as sequential by us, but objectively, in the whole of reality, time is simultaneous, meaning that all time exists now. There is a variation of this idea called the “growing block universe”. I refer you again to Wikipedia for an introduction, if you are interested. You can think of this as records being added to the akasha: >https://en.wikipedia.org/wiki/Growing_block_universe<. Physicist George Ellis has his own version of this theory.

There is much confusion in the names of the planes by different sources and interpreters; there is not as much confusion in the descriptions of the planes; they obviously follow the Natural Sequence, and they have the Septenarian Attributes. What is a person to do? After reading the Wikipedia article, and considering what I take to be the consensus there, namely at >[https://en.wikipedia.org/wiki/Plane_\(esotericism\)](https://en.wikipedia.org/wiki/Plane_(esotericism))<, I have decided to go with the names of planes shown there, as distinct from the Michaelian teachings, as shown in the following list. The main reason for this is that in my book *The Tao of Cosmogony* I have a chapter on the seven planes, and I might as well use the consensus that esotericists have converged on:

Physical	Ordinal Action
Astral (Emotional)	Ordinal Inspiration
Mental (Causal)	Ordinal Expression
Buddhic (Unity)	Neutral Assimilation
Spiritual	Cardinal Expression
Divine	Cardinal Inspiration
Logoc (Monadic)	Cardinal Action

[[I am not completely happy with these names, so it might change before this book is published for real. For instance, it makes sense to me to refer to the Cardinal planes as Truth, Love, and Energy.]] Whatever the names given to the seven planes, their natures can be understood somewhat from their Septenarian Attributes, which are listed above and shown in Table 4Ea. Really, I believe that the understanding of the characteristics of the planes took a significant leap forward with the revelation of the nature of Action, Inspiration, Expression, and Assimilation as manifestations of space/time geometry. Yarbrow started the revelation, and I have expounded upon it, in my books *The Tao of Cosmology*, *The Tao of Cosmogony*, and *The Tao of Personality*.





Chapter 4F

THE INSTINCTIVE CENTER

This chapter is the first of three chapters that discuss the Overleaf Septenary called Centers. The premise of these three chapters is that the understanding of the Centers in the modern Michaelian teachings needs to be revisited and revised. Of the seven Overleaf Septenaries, the most misunderstood in the Michaelian teachings community may be the Centers. In my opinion, this is because the way that the Centers are typically explained is different from the way that the other six Overleaf Septenaries are explained, and that is because the category of Centers originated with Gurdjieff, well before the other six Overleaf Septenaries, with the underlying Septenary structure, were revealed by the Michaels. In my opinion, Gurdjieff's understanding of Centers was adopted into the Michaelian teachings without the amount of critical examination and adaptation that was needed to fit them consistently into the Overleaf System. Some of this misunderstanding and ambiguity was discussed in Chapter 4C above, "Which Trait Septenaries are Overleaves?" I have given considerable thought regarding revisiting and revising my understanding of the Centers, and that work is presented in these three Chapters of Part Four of this *History* book.

My belief is that Gurdjieff's understanding of the Centers was primitive and provisional, not final and authoritative; it needs to be 'brought up to date' with subsequent revelations about the entire set of Overleaf Septenaries. This evaluation applies to the Instinctive Center, the subject of this chapter. For the same reason, there is a lot of misunderstanding about Gurdjieff's so-called "higher" Centers. These three Centers are discussed in Chapter 4G, following next, "The Higher Centers". In addition to that, there is a lot of misunderstanding about the meaning, and Axial Attributes, of the Action Centers, which are commonly called Moving and Sexual (or Higher Moving or Physical); this particular ambiguation happened partly because of Gurdjieff's primitive presentation, but also partly because Yarbro in her first Michaelian teachings book, *Messages from Michael*, switched the two from the way that Gurdjieff and the original Michaelian group had them placed. Consequently, the Michaelian teachings community as a whole cannot even agree on the correct names of the Action Centers. These two Centers are discussed in the third of these chapters, Chapter 4H, "The Action Centers".

As a reminder of things explained elsewhere, and for your easy reference, Table 4Fa tabulates the Centers in their relation to what I call the Natural Sequence, or just the Septenary, with the rank, the Septenarian Attributes, and the seven Centers. This table shows the names of Centers that I have settled on, rather than the common names:

TABLE 4Fa — THE CANONICAL SEPTENARY							
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
SEPTENARIAN ATTRIBUTES	Ordinal Action	Ordinal Inspiration	Ordinal Expression	Neutral Assimilation	Cardinal Expression	Cardinal Inspiration	Cardinal Action
CENTER	Motion	Emotion	Intellect	Impulse	Concept	Sympathy	Excitation

My comments on this table are as follows:

- From left to right, the names originally given to the Centers by Gurdjieff and adopted by the Michaels are: Moving, Emotional, Intellectual, Instinctive, Higher Intellectual, Higher Emotional, and Sexual. Notice that I prefer the noun form for the names of the Centers, rather than the adjective form, which was inherited from the Gurdjieffian teachings. The Michaels gave all of the other Overleaf traits (and

their Positive and Negative Poles) names in the noun form, so my first proposed revision is to give names to the Centers that are also in noun form, rather than in adjective form as Gurdjieff did.

- My second proposed revision is to rename the so-called “Higher” Centers to “Concept, “Sympathy”, and “Excitation”. This is explained in the next chapter in this Part, Chapter 4G, “The Higher Centers”.
- My third proposed revision is to rename the so-called “Instinctive” Center to “Impulse” Center. This chapter explains my rationale for that suggestion.

Because of the amount and type of misunderstandings, and because of my desire to sort things out with solid evidences and arguments, each of these chapters is rather long compared to most other chapters here in Part Four of this *History* book.

Introduction to Discussion of the Instinctive Center

In Part One of this *History* book, in Chapter 1D, “The Seven Centers”, there is an introduction to the seven Centers as understood in the Gurdjieffian teachings, and in the original Michaelian group. It would be helpful for you to read that (again). This chapter, 4F, discusses the understanding of the Instinctive Center (IC) that has evolved since Gurdjieff and the original Michaelian group.

In the reviews of Overleaf Charts in Part Three, we have seen various ideas about the IC, some of them contradictory, some of them supplementary, and some of them evolutionary. Let’s review the basic history.

In the Gurdjieffian teachings, the Instinctive Center was a *Part* of the first, aka lowest, Center, the Moving Center, where it has Ordinal Action Attributes, but in the original Michaelian group, the IC was made a *separate* Center and placed in the middle of the Septenary where it has Neutral Assimilation Attributes. What are the implications of this relocation and re-Attribution?

The original names of the Poles of the IC given to the original Michaelian group were +Atomic and –Anatomic, and these names have been adopted by most Chart-makers. However, these names are obscure and were not explained at the time of their revelation, so far as we know. So what do the words mean, and are these the best terms, especially considering that the IC got relocated and re-Attributed?

Because of the obscurity of the original names of the Poles of this Center, subsequent to the original Michaelian group some students proposed different names; indeed, half of the Charts show different names. A couple of Chart-makers even proposed different names for the Center itself, namely:

Chart #7 — MEF	+Natural and –Mechanical
Chart #9 — Stevens V1	+Aware and –Mechanical (or –Automatic)
Chart #10 — Heideman	+Aware and –Automatic
Chart #12 — Byram	ASSIMILATIVE Center
Chart #13 — Cocconi	+Essential and –Mechanical
Chart #14 — Hasselmann	+Spontaneous and –Thoughtless
Chart #16 — Stevens V2	+Aware and –Mechanical
Chart #17 — Taylor	+Aware and –Mechanical
Chart #19 — Benning	+Natural and –Mechanical
Chart #20 — Personessence	+Automatic and –Impulse
Chart #23 — Wittmeyer	IMPULSE Center, +Intuition and –Instinct

This chapter, 4F, is the product of an attempt on my part to understand this history and these variations, and clear up the ambiguities and reconcile the inconsistencies that are found in the published Michaelian teachings. There is so much information that it is presented in several sections. We examine some historical background that preceded the Michaels’ appearance. We also examine some written information from various teachers within the Michaelian teachings community. We also compare the nature of the fourth position in Canonical Septenaries other than the Michaelian teachings. Finally, evidences and arguments for a proposed clarification and synthesis are presented.

Our method for resolving the discrepancies in the understanding of the IC (as well as the other Centers) is to come at the problems ‘from the top down’. That is, I will interpret the meaning of the IC working from the general to the specific. The Overleaf System is not an arbitrary collection of unrelated personality factors. When properly understood, the Overleaf System is a beautiful picture, not an ugly mess, and the IC has its place in that picture. The IC is one of 49 Overleaf Traits arranged in a meaningful pattern, governed by the

Dialectic and Axial Attributes. The IC cannot be properly understood in isolation from the content and the context of the Overleaf System.

Instinctive Center According to Gurdjieff

Georges Gurdjieff introduced the term “Instinctive Center” and its description to his students and the world early in the Twentieth Century. Actually he first used a Russian word, then probably a French word, but whatever those words were, they have always been translated into English as “Instinctive”. Some members of the original Michaelian group were students of the Gurdjieffian teachings in the early 1970’s, and they were influenced by what they learned from it, and the Michaels adopted and adapted some of it into their teaching. Therefore, in order to understand how the IC was understood in the original Michaelian group and is understood in some contingents of the Michaelian teachings community, it is useful to examine its original meaning in the Gurdjieffian teachings.

In the Gurdjieffian teachings and many subsequent Fourth Way groups, the IC is said to be a Part of the Moving Center: The following quotation was taken from:

>[<](http://en.wikipedia.org/wiki/Centers_(Fourth_Way))

Moving or physical center. This brain is located in the spinal column. This brain makes beings capable of physical actions. Some, but not all, Fourth Way schools have further divided this Center into three distinct parts:

Motor: Controls motor functions. The acts of walking, the physical aspects of talking, as well as even functions that are considered “reflexive”, are all part of this sub-center.

Instinctive: Controls faculties which are completely involuntary. This does not typically encompass “knee-jerk” reactions, nor what we would typically consider reflexes. A common example of the functioning of this center is the contracting of blood vessels to facilitate the pumping of blood.

Sexual. Controls sexual functions.

Emotional or feeling center. This faculty makes beings capable of feeling emotions. This brain is dispersed throughout the human body as nerves which have been labeled as the “nerve nodes”. The biggest concentration of these nerves is in the solar plexus.

Intellectual or thinking center. This center is the faculty which makes a being capable of logic and reasoning. It is located in the head. [retrieved 20 January 2019]

Although this text says the IC is “distinct”, it is also said to be a “sub-center” of the Moving Center. Elsewhere in Gurdjieffian teachings and Fourth Way publications, a sub-center is called a “Part” of a Center. (Hereinafter Part is capitalized because of its special usage in both the Gurdjieffian teachings and the Michaelian teachings.) The Gurdjieffian definition of the Instinctive Part of the Moving Center is explained by one of Gurdjieff’s star pupils, Peter Ouspensky; he made a clear distinction between Instinctive Center and Moving Center:

Then there are two other functions which no system of ordinary psychology divides and understands in the right way — instinctive function and moving function. Instinctive refers to the inner work of the organism: digestion of food, beating of the heart, breathing — these are instinctive functions. To instinctive function belong also ordinary senses — sight, hearing, smell, taste, touch, the feeling of cold and warmth, things like that; and this is all, really. Of outer movements, only simple reflexes belong to instinctive function, because more complicated reflexes belong to moving function. It is very easy to distinguish between instinctive and moving functions. We do not have to learn anything that belongs to instinctive function, we are born with the capacity to use all the instinctive functions. Moving functions, on the other hand, all have to be learned — a child learns to walk, to write and so on. There is a very great difference between the two functions, since there is nothing inherent in moving functions, and instinctive functions are all inherent. [P. D. Ouspensky, *The Fourth Way*, pp. 3–4, emphasis mine]

Therefore, Gurdjieff’s teaching about the IC is that it referred to the *physiology* of the body, and has nothing to do with the *personality* of the psyche. The word “function” is used numerous times in this quote, and it will be used further on, because *function* can refer to both physiology and personality.

One wonders, if whatever word Gurdjieff used for the IC had been translated into English as the Physiology Center to go with this description, then would some of the subsequent misunderstanding about the nature of this Center have found its way into the Michaelian teachings subsequent to the original Michaelian group? We will see in subsequent sections that the original Michaelian group retained the Gurdjieffian understanding, but after the original Michaelian group, students who did not know either the Gurdjieffian or the original

Michaelian group understanding took the meaning of “instinct” far beyond the original Gurdjieffian teachings understanding as a function of physiology.

It is perhaps because of this distinct and obvious difference between physiological and moving functions of the body that one of Gurdjieff’s students, Rodney Collin (whom we know was known to the original Michaelian group because he is mentioned in the transcriptions thereof), departed somewhat from this understanding, and made the IC distinctly separate from the Moving Center, not a Part of it. Collin was not the only one, as we see in the following quotation from Wikipedia.

The following quotation was taken from [http://en.wikipedia.org/wiki/Centers_\(Fourth_Way\)<](http://en.wikipedia.org/wiki/Centers_(Fourth_Way)<).

Rodney Collin in his book *“The Theory of Celestial Influence”* [1968] says that he believes that the three centers seem to be a simplification of four centers: the emotional center, the instinctive center, the moving center, and the intellectual center. He believes that there is a clear separate existence of an instinctive and a moving center, as the instinctive center is born complete: nobody teaches the newborn baby how to breathe at birth, or to suck to be fed some hours later; however, it has to learn how to hold his feeding bottle some months later, or to stand and walk by himself some time later yet. Susan Zannos in her book *“Human Types: Essence and the Enneagram”* [1997], writes that the four suits of the common deck of playing cards represent the four lower centers: diamonds for the intellectual center, hearts for the emotional center, spades for the moving center, and clubs for the instinctive center. She shows how the three court cards (jack, queen, and king) are used to represent three levels of attention within man for each of the lower centers. She states that the sex center is represented by the ace of each suit, indicating how sex energy enters the other four lower centers. [Retrieved years ago; since removed from the Wikipedia article]

Maurice Nicoll, another student of Gurdjieff, also separated Instinctive and Moving Centers in his six-volume work *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky* (1952). There are pie charts of the Intellectual, Emotional, Moving, and Instinctive Centers, one each on four pages of Volume 1 of *PCTGO*, pages 76–79. The pie charts show the Parts of each of the four Centers; these charts are reproduced in Chapter 1D in Part One, “The Seven Centers”. What I find interesting is that in the pie-chart of the Instinctive Center, the top half of the pie is labeled Positive Part with three equal slices labeled the Positive Moving, Positive Emotional, and Positive Intellectual Parts. The bottom half of the Instinctive Center pie also has three equal slices, in this case labeled the Negative Moving, Negative Emotional, and Negative Intellectual Parts. This layout is predictive of the way the IC was later conceptualized in the Michaelian teachings, with Negative and Positive Poles that encompass the lower Center triad (Moving, Emotional, Intellectual) and the higher Center triad (Higher Intellectual, Higher Emotional, Higher Moving).

Anyway, these various sources seem to indicate that some students of the Gurdjieffian teachings moved away from the original idea that the Instinctive Center and the Sexual Center were Parts of the Moving Center, and made them separate Centers. Thus far in my investigation, I have not discovered where Nicoll, Collin, and Zannos relocated the Instinctive Center and the Sexual Center in the septenary of Centers, or even found out whether they understood the Centers as a septenary or not.

Whatever may have gone before in the Gurdjieffian teachings and subsequent Gurdjieffian communities, in the original Michaelian group and in the Michaelian teachings groups that followed, Instinctive, Sexual, and Moving Centers are three separate Centers. The quote above relates some of the history of the separation of the IC from the Moving Center, but it does not relate the history of the migration of the IC from the lowest position in the Septenary to the middle of the Septenary. I have not done enough research — and the information might actually be unavailable — to know if some post-Gurdjieffian teachings that preceded the original Michaelian group moved the IC to the central position in the Septenary, which would explain why we find it there in the Michaelian teachings; so far as I know, the original Michaelian group transcriptions say nothing about any such transitional teaching. However, there are clues in the Gurdjieffian teachings itself that lead one to suspect that the migration was reasonable. The Wikipedia quote above relates that there was a rationale for separating the sub-Centers (IC and Sexual Centers) from the Moving Center, but it turns out that there is also a rationale for sequencing them in a certain pattern, the Septenarian pattern: three “lower” and three “higher” Centers with an “intermediate” Center. You will recognize this as the Dialectic pattern described in numerous chapters of this *History* book.

The following section presents the case for that rationale.

Balanced Man According to Gurdjieff

The phrase “Level of Being” is Gurdjieff’s name for the stages of development on his version of the spiritual path, the path from a “sleeping” person to a fully “awake” person. (On this subject, refer to Chapter 1J, “Level of Being”, in Part One of this *History* book.) Another way to state this is that there is a rank-order development from lower states of spiritual awareness and consciousness to higher states. Following are some verbatim quotes on Gurdjieff’s teaching from a couple of books. A few explanatory comments in *[bracketed italics]* have been added. Notice that the Levels of Being are correlated with the Centers, and therefore this aspect of Gurdjieff’s teaching has bearing on an understanding of the Centers, including the IC.

Man number one, number two, and number three: these are people who constitute mechanical *[Gurdjieff’s term for typical “sleepwalking”]* humanity on the same level on which they are born.

Man number ONE means man in whom the center of gravity of his psychic life lies in the MOVING CENTER. This is the man of the physical body, the man with whom the moving and the instinctive functions constantly outweigh the emotional and thinking functions.

Man Number TWO means man on the same level of development, but man in whom the center of gravity of his psychic life lies in the EMOTIONAL CENTER, that is, man with whom the emotional functions outweigh all others; the man of feeling, the emotional man.

Man number THREE means man on the same level of development but man in whom the center of gravity of his psychic life lies in the INTELLECTUAL CENTER, that is, man with whom the thinking functions gain the upper hand over the moving, instinctive, and emotional functions; the man of reason, who goes into everything from theories, from mental considerations. [P. D. Ouspensky, *In Search of the Miraculous*, p. 71]

The first three categories are practically on the same level. Man number 1: a man in whom the moving or instinctive centers predominate over the intellectual and emotional — Physical Man. Man number 2: a man in whom the emotional center predominates over the intellectual, moving, and instinctive — Emotional man. Man number 3: a man in whom the intellectual center predominates over the emotional, moving, and instinctive — Intellectual man. In ordinary life we meet only these three categories of man. Each one of us and everyone we know is either number 1, number 2, or number 3. There are higher categories of man, but men are not born already belonging to these higher categories. They are all born number 1, number 2, number 3 and can reach higher categories only through *[spiritual development]* schools.

Man number FOUR is not born as such. He is a product of school culture. He differs from man number 1, number 2, and number 3 by his knowledge of himself, by his understanding of his position, and as it is expressed technically, by his having acquired a permanent center of gravity. This last means that the idea of acquiring unity, consciousness, permanent ‘I’, and will [dominates]. The idea of his development has already become for him more important than his other interests. It must be added to the characteristics of man number 4 that his functions and centers are more **balanced**, in a way in which they could not be **balanced** without work on himself, according to school principles and methods. *[the original Michaelian group Overleaf Charts place the Instinctive Center here.]*

Man number FIVE is a man who has acquired unity and self-consciousness. He is different from ordinary man because in him one of the higher centers already works, and he has many functions and powers that an ordinary man — that is, man number 1, number 2, or number 3 — does not possess. *[the original Michaelian group Overleaf Charts place the Sexual Center here.]*

Man number SIX is a man who has acquired objective consciousness. Another higher center works in him. He possesses many more new faculties and powers beyond the understanding of ordinary man. *[the original Michaelian group Overleaf Charts place the Higher Emotional Center here.]*

Man number SEVEN is a man who has attained all that a man can attain. He has a permanent ‘I’ and free will. He can control all the states of consciousness in himself and he cannot lose anything he has acquired. *[the original Michaelian group Overleaf Charts place the Higher Intellectual Center here.]*

Understanding this division of man into seven categories is very important, for the division has very many applications in all possible ways of studying human activity. It gives, in the hands of those who understand it, a very strong and very fine instrument or tool for the definition of manifestations which, without it, are impossible to define.

Take, for instance, the general concepts of religion, art, science, and philosophy. Beginning with religion, we can see at once that there must be a religion of man number 1 that is all forms of fetishism, no matter how they are called. A religion of man number 2 is emotional, sentimental religion, passing sometimes into fanaticism, the

crudest forms of intolerance, persecution of heretics, and so on. A religion of man number 3 is theoretical, scholastic religion, full of argument about words, forms, rituals, which become more important than anything else. A religion of man number 4 is a religion of man who works for self-development. A religion of man number 5 is the religion of a man who has attained unity and can see and know many things that man number 1, 2, and 3 can neither see nor know. Then there is a religion of man number 6 and a religion of man number 7, about neither of which can we know anything. The same division applies to art, science, and philosophy. One must try to find examples of these for oneself. [P. D. Ouspensky, *The Psychology of Man's Possible Evolution*, pp. 53–56]

Summary Comments on Gurdjieff's Levels of Being

1. These quotes are from Peter Ouspensky's writings, but they are about the Gurdjieffian teachings. Both of them generally correlated these ascending steps of greater consciousness with Centers. (By the way, the same claim is made about the chakras; refer to a subsequent chapter.) Instinctive Center is not mentioned as such, but "instinctive function" is mentioned as being associated with Man #1. Recall that instinctive function referred to physiology, not to psychology.
2. In my research so far, outside of the Michaelian teachings, I have not found anyone who correlated all seven of Gurdjieff's so-called "Man" numbers with Gurdjieff's seven Centers/Parts of Centers. To me this says a lot about the preliminary and provisional status of the Gurdjieffian teaching; it was a primitive precursor to the Michaelian teachings, and is not to be taken as the final, authoritative word on the subject.
3. The fact that the three higher Centers in the Gurdjieffian teachings are not shown per the Natural Sequence is, in my opinion, another indication of the preliminary and provisional status of Gurdjieff's understanding.
4. In the quote above and in the previous section, the Instinctive/Moving Center is the first and lowest Center. In the Michaelian teachings, the IC is in the middle of the Septenary of Centers, not at the beginning. This change has great significance, as I have hinted before, and as we shall see further on.
5. Man #4 is referred to as "balanced", but unlike the other Men in the ascending Levels of Being, is not correlated here — or anywhere else among Gurdjieff/Ouspensky students that I know of — with any of Gurdjieff's version of the Centers. This omission of correlation was eliminated in the Michaelian teachings, where Man #4 correlates with the IC. As argued and evidenced in subsequent sections, this location and correlation will provide a very different description and meaning for the IC than that given by Gurdjieff and Ouspensky and their students.
6. In subsequent sections, we will examine the subject of the middle element in various septenaries when we view what other teachings have to say about it. Its description is very different from the Gurdjieffian view of the IC as having only to do with physiology, but not dissimilar to Gurdjieff's teaching about the Man #4 Level of Being.

The above items, and perhaps more that are not uncovered here, is what the original Michaelian group members had to work with until the Michaels came along and made some significant changes and additions to an understanding of the IC, as we see in the next section.

Instinctive Center According to the Original Michaelian Group

There seems to have been an ambiguity, or at least an evolution, of understanding about the IC both before the original Michaelian group and during the original Michaelian group. In the previous section we reviewed the change before the original Michaelian group; in this section, we review the change during the original Michaelian group. In yet other sections, we review the changes subsequent to the original Michaelian group.

The Michaels' channeling to the original Michaelian group began on 12 August 1973. On 22 September 1973, Sarah Chambers, the original Michael channel, opined that "lust" came from the "Instinctive/Moving Center." Notice that she used the same term for the combined-function Center as we saw in Gurdjieff. Also notice that presumably "lust" refers to the Sexual Part of the Instinctive-Moving Center. Another member of the original Michaelian group who was familiar with Gurdjieff used the same combined-function term on 20 October 73. However, it seems from channeling on 29 November 1973 that the Michaels might have begun to make a separation of the two, although this is ambiguous:

Psychic [higher Center?] energy is the energy generated by the Essence. It is naturally a more refined energy than that generated by the internal [lower] Centers of Emotion, Intellect, and Instinctive and Moving functions. This energy is independent of the others. [S/C, 29 November 1973]

So, at this early stage of the Michaels' revelation, is Instinctive a Part of Moving Center, or not? It is hard to say based only on this passage.

Then on 16 June 1974 the channeling made a correlation of Centers with chakras. The Michaels did not use the common modern English names of the chakras, so those are shown in [brackets] in the quote below:

The lowest chakra [Root] corresponds to the output of the Instinctive Center.... The gut [Navel or Plexus?] chakra is Emotional Center, Intellectual Center manifests itself at chest level [Heart], and so forth [up the body from bottom to top]. The Sexual Center can be measured at the level of the thyroid [Throat]; the Higher Emotional Center at the level of the pineal body [Brow]; the Higher Intellectual Center at the level of the anterior pituitary [Crown]. Procreation is handled by the Moving Center [Root or Gonad?] in "sleeping" animals. [S/C, 16 June 1974]

All of the seven Centers mentioned here are presented as if they were separate Centers; none seem to be sub-Centers or Parts of Centers as in the original Gurdjieffian teachings. However, I perceive the correlation of Centers to chakras has two ambiguities in this passage: the location of the "gut" chakra could be either Navel Chakra or Solar Plexus Chakra, and the location of the Moving Center among the chakras was left out entirely. However, to be consistent with the sequence of Centers in the Gurdjieffian teachings regarding Levels of Being, it makes the most sense to me to place the Moving Center between the Instinctive Center and the Emotional Center. Assuming that such is the case, then the sequence of chakras/Centers appears to follow Gurdjieff's Levels of Being discussed in the previous section, wherein Balanced Man is not assigned a Center, and therefore not assigned a chakra in this passage. Thus:

- MAN #0 = "lowest" = Root Chakra = Instinctive Center
- MAN #1 = "procreation" = Gonad or Navel Chakra = Moving Center
- MAN #2 = "gut" = Navel or Plexus Chakra = Emotional Center
- MAN #3 = "chest" Heart Chakra = Intellectual Center
- MAN #4 = Balanced Man
- MAN #5 = "thyroid" = Throat Chakra = Sexual Center
- MAN #6 = "pineal" = Brow Chakra = Higher Emotional Center
- MAN #7 = "pituitary" = Crown Chakra = Higher Intellectual Center.

There is more discussion in subsequent sections about the "Man #0 = Instinctive Center" line item. Note that to have the IC at the bottom of the chakra lineup per the channeling contradicts the original Michaelian group Overleaf Charts, where IC is in the middle of the septenary. This tells me that in the original Michaelian group at this time there was not a clear understanding of the correlation of chakras and Centers, and this is confirmed in detail in Chapter 4J below, "The Seven Chakras".

On this same date, further on in the channeling session, there is a more definite inference that the IC is separate from the Moving Center, only this time it would seem that the IC is at the Navel (second) and/or Plexus (third) Chakra locations, where food is digested, rather than at the "lowest" (Root) chakra as in the previously-quoted passage. To wit:

There is now a brightening of the aura also in the region of the Instinctive Center as it digests your dinner. This will only last while the most significant work is being done, not while the contents are being dehydrated [in the large intestine]. This requires little expenditure [of aura energy]. The Moving Center is relatively quiet [as discerned by the aura in the region of that Center?]. [S/C, 16 June 1974]

So far as I know, Gurdjieff did not correlate the Centers with the chakras, so presumably his understanding of the IC was that it concerned the physiology of the entire body. However, if it is correlated with one or more chakras such as in these passages, then it would seem to be localized in the digestive system and/or Root Chakra. This constitutes a significant ambiguity problem if we are to take this channeling seriously. The discrepancies in various passages call into question either the validity of the channeling and/or the Overleaf Charts created by the original Michaelian group members. Refer to the aforementioned Chapter 4J, "The Seven Chakras", for a proposed resolution.

A month later, among many suggestions for group activities, one of the members suggested massage:

Group massage. (Good for Instinctive Center.) [S/C, 07 July 1974]

This also seems to equate Instinctive Center with the physiology of the entire body per Gurdjieff, not just of the digestive system per previous original Michaelian group quote — and obviously does not equate the IC with the psychology of the Personality.

Then two months later we find the following comment, which also seemingly implies that the Moving and Instinctive Centers are different, but there is no indication that the IC concerns anything more than physiology:

In Mechanical Man, the Moving Center takes over the rapid functions. This is, of course, necessary for survival of the body, as when a hand is removed from a hot stove by the Moving Center in cooperation with the Instinctive Center. In Balanced Man, the Intellectual Center claims its rightful functioning and becomes the decision-maker. In other words, Balanced Man chooses to remove the hand. [S/C, 17 September 1974]

“Mechanical Man” is Gurdjieff’s term for what some others call an unenlightened person, but that is of no concern to us in this chapter except to say that some Overleaf Chart-makers prefer to rename the Negative Pole of the IC “–Mechanical” rather than the original “–Anatomic”. Those Chart-makers apparently had some familiarity with the Gurdjieffian teachings. In Gurdjieff’s terminology, Balanced Man, Man #4, has achieved the first stage of enlightenment, but apparently this would not apply to the Negative Pole. At any rate, in both Gurdjieff and the original Michaelian group, Balanced Man was contrasted with Mechanical Man, who was considered to be spiritually “asleep”. Basically, Balanced Man is said to be conscious enough to choose which of the lower Centers to use to respond appropriately to situations and circumstances.

In a transcription dated some months later, there is an ambiguous statement that might or might not imply that the IC was a Part of the Moving Center rather than as a separate Center:

Instinctive Center does express itself, usually through the acting Part of the Moving Center, but at times through the thinking Part. [S/C, 15 April 1975]

To me, this says that the physiology of the body is able to communicate its functions to the behavioral and the mental functions of the Personality regardless of whether or not the IC was conceptualized as a Part of another Center or a separate Center; more will be said about that in subsequent sections. In the original Michaelian group, the concept of Parts of Centers was adopted from the Gurdjieffian teachings. Each of the lower Centers was said to have Parts of the other lower Centers within it; that was documented in Chapter 1D in Part One, “The Seven Centers”.

The following statement from the 16 June 1974 session is ambiguous about whether the IC is a Part of the Moving Center per Gurdjieff, or a separate Center per the original Michaelian group Overleaf Charts, but it does refer to physiology:

... the Instinctive Center, which malfunctions only during organic illness.

In the final reference in the original Michaelian group transcriptions to the IC, there is something of a definition from the Michaels for the Instinctive Center; it is all about the body and nothing about the personality:

...Instinctive Center needs — warmth, comfort, a full stomach, and passive entertainment. [S/C, 21 February 1977]

From these quotations it would seem that the original Michaelian group did not move outside the Gurdjieffian understanding of the IC as referring to physiology rather than personality. However, among the transcriptions of channeling sessions of the original Michaelian group, there were four Charts showing the seven Centers. IC is always separate from Moving Center (and Sexual Center). Therefore we know for certain — not inference from ambiguous statements — that the original Michaelian group departed from the Gurdjieffian teachings at some point. Furthermore, on those Charts IC is shown in the Neutral Assimilation category in the middle of the Septenary. We don’t know when, and we don’t know how, and we don’t know why this departure from the Gurdjieffian teachings was made. Either the Michaels made the change, or some astute original Michaelian group member and Chart-maker made the changes based on clues about the structure of other Overleaf Septenaries, or some student of the Gurdjieffian teaching, perhaps in the Fellowship of Friends, made the change. My studies indicate that these changes were an improvement on the Gurdjieffian structure because it brought the understanding of the Centers into correspondence with the other Overleaves, and with other Septenaries — including chakras — in other teachings.

One change away from the original Gurdjieffian teachings takes IC from being a Part of a Center to being a Center all by itself, and that has significance. However, the change of even greater significance is the relocation in the Septenary, and therefore the change in Attributes: from the #1 Ordinal Action position to the

#4 Neutral Assimilation position. A formal name change suitable for this relocation is proposed further on, but for the time being we will refer to it by its Septenarian Attributes; thus: Neutral Assimilation Center = NAC. This helps keep references to Part of the Ordinal Action Center (POAC) and NAC unambiguous. The premise of the following sections is that, because of the change in Attributes, the NAC has a nature very different from that of a POAC. My assertion is that the NAC has *nothing* to do with *physiology* but has *everything* to do with *psychology* and *Personality*, the same as all the other Overleaves. Admittedly, this is not something that was understood in the original Michaelian group. And it is my assertion that the misleading word “instinctive” heavily taints the understanding of the NAC to the present day.

In order to begin to discern the definition of NAC as distinct from POAC, let's take a closer look at what “instinct” meant in the original Michaelian group itself, apart from Gurdjieffian influence. Preview: unlike the IC itself, “instinct” does not refer to *physiology*; it refers to *psychology*.

Instinct in the Original Michaelian Group

Various dictionaries provide definitions of instinct as applied to human behavior (as distinct from animal behavior) as follows, extracted from some online dictionaries: “A powerful motivation or impulse; an innate capability or aptitude; inborn intuitive power; a natural aptitude or inclination; a natural tendency to behave or react in a particular way without thinking [or feeling] and without having been taught.” None of these definitions say anything about physiology, the Gurdjieffian view of the IC, but they do say something about behavior, emotions, and thoughts as part of personality. As we will see further on, I particularly endorse the notion that the underlined dictionary words (my emphasis) be retained in a proper understanding of the NAC.

None of the following quotes extracted from the original Michaelian group transcriptions say anything about physiology either. But then neither does the Michaels' description of instinctive behavior look exactly like the dictionary definitions in the previous paragraph. The Michaels' use of the term seems to apply to something in between physiology and personality; namely, behavior influenced by the built-in tendencies of the animal body that our spiritual souls inhabit, and the nature of Personality traits. The general idea is that people often behave impulsively, driven by influences that are not of thought or of emotion. This is similar to Gurdjieff's notion that undeveloped people are sleep-walking their way through life in an automatic, mechanical fashion, with no significant self-awareness or Self-awareness.

Nurturing, not loving, is instinctive. [S/JC, 12 Aug 1973]

You know instinctively who to seek [as your teacher] and have so far sought with discrimination on an instinctual level. Now, you can move into doing it on a higher level. The knowledge is there [within you]. [S/JC, 08 September 1973]

The King takes charge through knowledge and inherent power; the Warrior [takes charge] through an instinctive drive. [S/JC, late October 1973]

The Warrior is a leadership Role. The Warrior leads instinctively [– it comes naturally to them]. There is an inner drive to lead. [S/JC, 15 November 1973]

Both Artisan and Sage approach life artistically and with much innovation and originality, sometimes whimsically, the Artisan manually and the Sage verbally, the Artisan through instinct and the Sage through innate wisdom... The Warrior, while often an excellent leader because of the instinctive drive, can be a solitary fighter for a cause. [S/JC, 20 February 1974]

Erotic love is a rationalization of False Personality, all owing for perpetuation of the species. Just look around you, Richard, and see how complicated this most natural instinctive function has become. The only reason that your culture has not built up a similar ritual, complete with rules, around defecation is that you do it all alone. As soon as you come together with another personality, you begin to rationalize all functions and behaviors. [S/JC, 24 February 1974]

This lady creates a vortex of negative energy that is particularly difficult for those souls in Acceptance, which is precisely why certain people instinctively elected not to go to this place. [S/JC, 03 April 1974]

These are mostly cases where the instincts are not from the animal component of the human experience. In fact, in the case of the Roles, their impulses are not from physiology or animal instincts, but from Essence.

In a couple of successive sessions in late December of 1974, the Michaels waxed eloquent in a rant about “instinctive behavior” in society and culture that is left over from the animal phase of the development of the human being. This gives one a good idea of what “instinct” meant in the original Michaelian group: it did not

refer to physiology, but it did refer to psychology — of the most primitive sort, not much above that of animals.

When souls are first cast into a dominant species, some, or rather many, of the instinctive drives of the creatures-of-no-reason still remain embedded with the bio-computer. The personality makes no attempt to override these instinctive behavior patterns, and fights against the intrusion of any outside source. This suggests that they can be overridden.... This, in part, relates to your not attempting in any way to override the embedded instincts left as vestiges of a more primitive self.... If the personality no longer felt threatened and alienated there would be no incentive to continue the instinctive drama.... You see, the instinctive drama is safe and easily learned, for the memories are all still there.... On some planes, even on this world, the distinction has been made by good students and adepts, and the instinctive patterns have been overridden.... You choose to continue to live with terror only because the instincts for survival in a terrifying environment are still so strong.... If this ceases, then again, the war is weakened, and all those instincts begin to spin wheels and leak energy.... Sexual behavior in this culture is largely instinctive to the point where any gesture of friendliness is interpreted as a sexual overture if it comes from one of the opposite gender, and the fantasies and expectations begin.... When you behave as society wishes you to, you can know for certain that instinct has a large part in it, unless of course, it happens to coincide with what you really desire, and this is rare.... Although the Physical Plane is by nature solid, ponderous and complex, you make it even more so by trying to analyze these behavior patterns in terms other than instinct. You have been taught that to even think of instinctive behavior in conjunction with human beings is bad.... The denial of pleasure and the pursuit of pain is high on your list of priority and it should be clear now why this is true, but there is no reason for it other than the instinctive memories.... Separation from the personality's conflicts allows the student to override the instinctive behavior patterns that now govern your actions.... Of course, there is a method by which you can override the instinctive behavior patterns that separate you from the truth. [SJC, 21 December 1974]

We spoke before of instinctive behavior in man and we will continue with that information this evening. Only the personality that is enculturated retains this animal-like instinctive behavior.... Our use of the simile of the "top baboon" is not far from right in describing the behavior for many aggressive young exalted in this culture, driven by primitive instincts to remain at the top of the pecking order.... Food gathering is also instinctive: just witness the hoarding that takes place when a favorite food stuff may be in short supply.... Yet, some have managed to come past instinctive behavior patterns and evolve to something more stable.... Without this cooperation, the concept of peace is ridiculous. It is not even a usable term, for as long as you retain the instinctive behavior of the herd animal, this is not a goal for you.... When a society decides to break from this instinctive behavior pattern, it usually comes directly on the heels of a shaking catastrophe — something on the order of a nuclear war. [SJC, 28 December 1974]

There are instances which we remembered well where there has been total death or extinguishment of the False Personality, concomitant with the emergence of True Personality of the Essence. This was indeed gratifying to behold, but it happens rarely on the Physical Plane, even in adepts who are at a high Level of Being. They must be constantly alert to prevent the instinctive behavior *reactions* of the False Personality from sneaking in. [SJC, 25 January 1975]

This last statement actually gives a clue about the nature of the Negative and Positive Poles of instinctive behavior, namely that subconscious *reaction* is from the Negative Pole and False Personality, and superconscious (Essence) *response* is from the Positive Pole and True Personality. This idea will be expanded upon in sections further on, and its applicability to the NAC will be discussed. None of the statements in this section refer to the IC directly or indirectly; some other Personality Traits, and Personality (False and True) in general, are mentioned as having instinctive or instinctual influences on them.

But the question remains, is "Instinctive" Center, originally said to have Ordinal Action (POAC) attributes, still a good name for the NAC? My answer is that there was an element in both Gurdjieff and the original Michaelian group that aptly describes the NAC but under a different name, a name that we have already encountered: Balanced Man.

Balanced Man in the Original Michaelian Group

This section contains a few statements about Balanced Man extracted from the original Michaelian group transcriptions. (A more thorough treatment of Balanced Man is found in my book *Study Papers on the Original Michaelian Group*.) If one accepts the premise that Balanced Man, Man #4, is comfortably seated in the Neutral

Assimilation Center, then the descriptions below begin to provide some understanding of the nature of the NAC.

I would like to know if the Gurdjieff idea of Man #1 [moving focused], Man #2 [emotionally focused], Man #3 [mentally focused], et cetera, is correct, and if so, at what level am I.

It is valid when the Man Number Six is thought of as the Transcendental Soul [and the man number seven is thought of as the Infinite Soul?]. You are going toward Balance [Man #4 — see description in a previous section]. Fear of emotional abandon holds you back — the fear of losing emotional control. [SJC, 20 October 1973]

This particular person was said to be prevented from becoming a Man #4 because of lack of mastery of the Emotional Center. Let me generalize that to say — as was said by Gurdjieff and the Michaels — that people must consistently operate out of the Positive Poles of the lower (Moving, Emotional, Intellectual) Centers before they can graduate to Balanced Man, seated in the NAC. Then, after people “crystallize” (a Gurdjieff concept; see below) in the NAC, they can graduate to even higher Levels of Being:

How does the “adept” and “occult master” correlate to the #4, #5, and #6 man of Gurdjieff?

They are not precisely the same, although the Adept is usually crystallized Number Four [Balanced Man]. The Occult Master [Man #5 & #6] has use of higher Centers at will. It [“crystallized”] merely means that this soul is in Balance with no danger of backsliding. [SJC, 03 March 1974]

Notice the word *balance* as a reference to Man #4 in the paragraph above and in the description of Man #4 in the quote from Ouspensky in a previous section. (It is proper to capitalize the word, in keeping with my practice to capitalize Michaelian teachings jargon words.) Recall that number Four is the Neutral Assimilation stage in the Natural Sequence, hence the appropriate use of the word Balance.

Not only does Balanced Man have the conscious, intentional use of lower Centers at his disposal, he is not trapped in his other Overleaves either:

Balanced Man has the confidence that only knowledge of truth can possibly bring. Balanced Man brings this confidence to bear in all of his endeavors. Balance implies obsolescence of the Overleaves. Balanced Man is no longer stuck. [SJC, 08 February 1975]

As we will see further on, this does not mean that Balanced Man has no Personality; it means that Balanced Man is conscious and self-aware and Self-aware enough to respond appropriately to situations rather than react habitually to them.

There are numerous other references to Balanced Man and becoming Balanced in the transcriptions of the original Michaelian group. This Q&A exchange is a sampling of numerous occurrences, particularly the ones that mention Centers:

Balance is just that — a Balance of all Centers. [SJC, 27 February 1974]

What is Balance of Centers? Comment: Access to all Centers at will when required — that is, all Centers doing their correct work, not wrong working, such as growing ulcers and causing hypertension, et cetera. [SJC, 03 March 1974]

A word about Balance for the new students: This means simultaneously utilizing the Moving Part of Moving Center, the Emotional Part of Emotional Center, and the Intellectual Part of Intellectual Center, and in a split second differentiating which applies in a given situation, with no consequent energy leak. [SJC, 10 July 1974]

This is a very pertinent quotation if one assumes as I do that Balanced Man operates out of the NAC, which by definition is a *combination* of all Centers, therefore able to “simultaneously utilize” whichever Center is appropriate.

The achievement of Balance is an act of will. The force behind it is the combined energies of the true “center of gravity” [a Gurdjieff term] within you. You always have this energy, but normally you allow it to dissipate unused. When you work toward Balance, you learn to conserve this energy and divert it into the [spiritual/consciousness] Work. This energy does not run out, by the way. It is part of the *neutral* universal flow and is infinite. You must learn to tap it, however. Your centers of gravity are now top-heavy, or off true center. When you go to Balance it is centered — ergo, Balanced; not very mystical, but far more practical. There is no leakage of energy in Balanced Man, and all of this energy can be diverted into the Work — whether this be meditation, concentration or study... With students then, there is another pitfall. They begin to go toward Balance, find new experiences, and make a subliminal choice to stay there [less-Balanced] because it is a richer experience. [SJC, 26 November 1974]

In the climb toward Balance, this is one of the very real lessons that must be learned. Balanced Man is above all constant in his relationships. This constancy stems primarily from a lack of fear, for Balanced man knows that he cannot be “trapped” by another less-Balanced Personality. [SJC, 15 January 1975]

The Balanced Man is flexible above all. You remember the teaching of the man Regis [a pseudonym], insisting that you learn to turn on a dime. By becoming Balanced you replace the master tapes with thought. [SJC, 16 January 1975]

In order for the True Personality to emerge, the Student must be in a firm state of Balance, and if the Centers are Balanced, all work will be from the Positive Poles of all Overleaves. In fact, at that moment the whole concept of Overleaves becomes obsolete. Balanced Man is not a victim of his Overleaves any longer. This is, of course, why the Work is to strive for Balance, and why we attempt to effect those exercises that will allow you to choose the Work you need tailor made.... Centering, or Balance, is, above all, appropriate. That is what it means — the loss of all of these unreasonable lapses in the volition. When you react negatively, you are certainly not in control — your False Personality is in control. The True Personality of the Essence merely looks at the script and makes the appropriate response at the moment it is called for — from the Center equipped to handle that situation with dispassion. [SJC, 25 January 1975]

Balanced Man thinks with the Intellectual Center, perceives with the Emotional Center, and acts with the Moving Center. The divisions [Parts or Poles of Centers] no longer hold [when you are] in Balance. [SJC, 15 April 1975]

All of this indicates that the Michaels continued the use of the Gurdjieffian teachings phrase Balanced Man the same way Gurdjieff used it, as the middle Center of a septenary, sandwiched between Centers characterized as lower and higher. Many times in the original Michaelian group, the Michaels mentioned “going toward Balance”, and this was always in the context of appropriate and positive use of the three lower Centers. These phrases do not appear in the Yarbro books after *MFM*, and one wonders if she understood the meaning, or maybe there were no Gurdjieff students in her group who would understand the reference if the Michaels were to use it. We take a look at that in the next section.

In summary and conclusion to this section: many times in the original Michaelian group there was discussion about the goal of spiritual work, and that was to become Balanced. Context and description indicate that this meant the same thing Gurdjieff meant. It is what many others refer to as “centered” — harmoniously serene inside and outside. It seems to equate approximately with what Buddhists refer to as mindfulness and nonattachment. Another channeled entity, Seth, called it divine nonchalance. A good phrase for this state of consciousness is BE ... HERE ... NOW, as popularized by Ram Das. It is also the “middle way” between extremes that is advocated in Buddhism. In other sections further on we will see that this understanding of Balance is similar to the fourth stage in other Septenaries that speak of developmental stages.

All of the above comments and inferences in the original Michaelian group transcriptions regarding Balanced Man in the NAC somehow escaped the notice and understanding of Chelsea Quinn Yarbro; she got it all wrong; she went crazy, apparently illegitimately extrapolating off of the misleading word “instinctive”.

The Neutral Assimilation Center in the Yarbro Books

The Yarbro books present a rather different view of the NAC than that presented heretofore in this chapter, in that there is no reference to physiology as there was in Gurdjieff and the original Michaelian group.

There is only a one-sentence description of the NAC in *Messages from Michael* (1979), and it is on page 114:

The Instinctive Center is not usually found in persons generally classified as sane. [*MFM*, p. 114]

It seems one is meant to presume that this was channeled by the same person who produced the original Michaelian group material, Sarah Chambers, but it is not like anything found in the original Michaelian group transcriptions. However, I can see how this statement is not an unreasonable extrapolation from the identification of the IC with physiology rather than psychology. A person who was prompted by, and functioning in, no Center, but was only driven with physiological impulses would indeed appear to be insane.

This brief description was expanded — or maybe one would better say *revised* — in *More Messages from Michael* (1986), on page 37, and it is somewhat of an improvement over the characterization of the NAC as the abode of crazy people; but it is still allegedly not the abode of semi-enlightened Balanced people as has been implied by passages in the Gurdjieffian teachings and in the original Michaelian group.

The neutral center is the instinctive center, with the positive pole being atomic, [and] the negative pole being anatomic. Those whom you identify as “idiot savants” are often in the instinctive center. Those with remarkable facility with numbers are in the intellectual part of the instinctive center, those with artistic abilities are in the emotional part of the instinctive center. Often the fragments known as “feral children” are in the moving part of the instinctive center. [MMFM, p. 37]

There is no additional description of the NAC in the other two Yarbro books, *Michael's People* (1988) and *Michael for the Millennium* (1995). Perhaps these descriptions have influenced those Michaelian students who prefer information from the Yarbro contingent of the Michaelian teachings over the information from the non-Yarbro contingent. Because this latter quote does not square very well with what we read in the original Michaelian group transcriptions, it may be that it did not come from Sarah Chambers. We do not find psychological abnormality in the description of NAC in the original Michaelian group. Therefore, the connection of psychological imbalance with the NAC seems to be a doctrine only in the Yarbro books. I believe that this channel, whoever it was, was extrapolating these ideas from a misunderstanding of the nature of the NAC, rather than actual channeling. The extrapolation was based on that misleading word *instinct*, which originally referred to *physiology* only in the Gurdjieffian teaching, and which was appropriate when it was the Instinctive Part of the Moving Center. Channels in the non-Yarbro contingent of the Michaelian teachings decidedly did not go in that direction.

So let's see what other Michaelian teachers have to say in the next section. Their description is actually the antithesis of Yarbro, where the NAC is said to be a *healthy* and *balanced* place to abide.

The Neutral Assimilation Center in non-Yarbro Books

Non-Yarbro writings have a rather different understanding of the NAC than that found in the Yarbro books. Interested persons may take a look at — and better yet *study* — the following very extensive information:

José Stevens & Simon Warwick-Smith, *The Michael Handbook*, pages 225–229.

VanHulle & Christiaan & Clark, *Michael: The Basic Teachings*, pages 116–117.

José Stevens, *Earth to Tao*, pages 182–198 (Chapter 10).

Shepherd Hoodwin, *The Journey of Your Soul* (1995), page 26.

These descriptions provide an understanding of the NAC somewhat different from those of Gurdjieff, the original Michaelian group, *MFM*, and *MMFM*. Briefly and basically, what they say is this:

1. Although they describe the NAC as encompassing biochemical physiology, these authors were apparently unaware of the Gurdjieffian and original Michaelian group understanding of the IC/POAC as being *limited* to physiology. Neither do they appear to understand the implications of the POAC → NAC relocation in the Septenary. Rather, they extrapolate from the name Instinctive Center, and propose that the NAC is only partly about bodily functions and sensations and the role that instinct plays in animals geared toward the surviving and thriving of the organism with built-in patterns of behavior. This is more than the Gurdjieffian understanding of the POAC as mere biochemical physiology. You might say that they say that this aspect of the NAC is the *animal* component of the human being as distinct from the *spiritual* component.
2. However, going beyond that, these writers also propose that the NAC is a conduit to unresolved issues and resolved lessons of past lifetimes, as in reincarnation via the soul. Perhaps this is a human variation of the concept of animal instincts. The human individual soul is distinct from animals, which are said to have group or hive souls, one type for each species, and this hive soul influences the individual animal to do what it does automatically. The claim of these authors is that humans receive a similar influence from past lives via impulses from their individual soul.
3. Going even beyond that understanding of instinct, another teaching by these authors is that the NAC stores unconscious knowledge of the soul's plans or intentions for the present incarnation. This understanding of instinct therefore refers to more than just an analog of the animal component of the human being; it includes inheritance, one might say, from soul to body.
4. But these writers go even further, and propose that the NAC is the gateway to the higher Centers, and even to contact with Essence — the higher Self, the spiritual component of the human being. Refer to Chapter 4G following next, “The Higher Centers”, for a discussion of that topic.

In conclusion, these writers propose that the NAC is the Neutral Assimilation Center in its broadest possible meaning, extrapolated from all possible interpretations of the word “instinct”. It is said by them to be a conglomeration of all the other Centers (which I agree with), and yet goes beyond them in a couple of ways: below (past lives) and above (future life), and the sub-conscious and the super-conscious minds, thereby encompassing the whole being even *beyond the Personality*. The NAC is said to receive impressions from the aspects of being that are not normally conscious, and are more than the Personality of the current lifetime.

The following quotation from Shepherd Hoodwin is a summary of the aspects of the NAC when understood as encompassing realms above and beyond the Personality; it is available on the internet:
>http://www.michaelteachings.com/akashic_records.html<.

The instinctive (neutral) center is the location of a person's individual akashic records; it interpenetrates the other centers and stores their memories there; it is the seat of the subconscious. The individual instinctive center is, in turn, connected to larger 'storehouses,' such as the collective consciousness of humanity. Ultimately, it is connected to the whole, so when we clarify our instinctive center, through self-knowledge and healing, we are contributing to the clarification of the whole physical universe. Also, as our essence integrates the reincarnational self [that] we are in this lifetime, our akashic records become more accessible to our whole essence, and ultimately, our records will be distilled into the akashic plane, contributing to the knowledge of all the planes and the Tao. Scholars, being the neutral role, play a special part in this distillation process. So the integration simultaneously moves outward, from the individual to the whole physical plane, and upward, through the astral and causal planes to the akashic plane. [Hoodwin, *The Journey of Your Soul* (1995), p. 26]

Besides this quotation from Hoodwin, the entire tenth chapter of Stevens's book *Earth to Tao* is about his understanding of the NAC, which is that this Center reacts and responds to influences far beyond the external world perceived by the body's sensory apparatus, filtered through the Attitudes. I have some reservations about this conceptualization, but I do not reject it as bogus. Rather, my preference is to both limit and expand the understanding of what the word Center refers to. This is an exercise in semantics and definitions, as follows:

With regard to the influence of the sub- and super-conscious minds and the “body mind” and the right brain hemisphere, an enormous amount of processing is happening that “I” am never consciously aware of. To say that this all comes through the NAC seems unlikely to me. My perception is that these ideas, enumerated above, are making too much of the word “instinctive”. It makes more sense to me to limit NAC to an Assimilation of the other six Centers as is done with all of the other Neutral Assimilation Overleaves. That is to say, for instance, Scholar is a combination of all the other Roles, Observation is a combination of all the other Modes, and so on. Thus, my suggestion is that Assimilation Overleaves should *not* go outside the Personality traits of the Overleaf Chart itself. My suggestion is that the impressions and influences from these realms beyond the Personality need not come only through the NAC just because it has been given a name that suggests that as a reasonable possibility.

One of my purposes in reframing and reformulating the Michaelian teachings is to mainstream certain portions of it to a non-metaphysical readership, and those people would not be interested in the soul and reincarnation and influences therefrom, so there would be no use attributing such supernatural influences through the NAC or any other Overleaves.

I have a method for limiting the range of the NAC to the Personality, even while including the expansion of a fundamental and archetypal concept of Centering into realms above and below the Overleaves of Personality. My explanation of that method begins forthwith.

The Range of the Concept of “Centers”

I put “Centers” in quote marks in the title to this section because the word can be applied to a much deeper phenomenon than we see as one of the Overleaf Septenaries.

There are a couple of passages in the original Michaelian group transcriptions that set me on a quest to understand the nature of Centers more broadly than has heretofore been attempted in the Michaelian teachings, so far as I know.

We have assumed our understanding of the Centers is the same as Gurdjieff describes. Are they talking of the same things, or is there some modification?

The information [about Centers] perpetuated by Georges Gurdjieff is valid. This concept [of Centering] can be extrapolated quite nicely out to whole worlds, as well as cities and countries. [SJC, 27 December 1973]

Can we talk about Centers on higher planes being counter part?

Not really. You see, the need for the Roles is a Physical [Plane] one, but the need of Centering is found throughout [the planes beyond the Physical] — at least in our experience it is. [S/C, 08 October 1974]

There is some discussion about these statements in Chapter 4C above, “Which Trait Septenaries are Overleaves?” I am not going to repeat all of that here, but I am going to both summarize it and add to it, starting with one of the first principles of what is required in order to have a creation at all, namely, a distinction between a self and a not-self. The big picture is explained step-wise in the numbered list of paragraphs below. Some of the steps of this explanation are elaborated in Part One of my book *The Tao of Personality*, and the concepts are fleshed out even more thoroughly in my book *The Tao of Cosmology*. The first principle under discussion here actually applies to the inanimate world as well as to the animate world, but here I am only going to discuss it in terms of the animate world in which humans participate, beginning with a single-celled organism and moving to larger and larger agglomerations of “bodies”, including levels of soul bodies. The line of argumentation is long, but I think not tedious; there are just some simple key concepts to present to you before I get to the punchline.

1. Centering, by definition in the Michaelian teachings, refers to the phenomenon of “response to the environment”, an environment that is perceived and interpreted through the filter/lens of the Attitude. In my understanding of Aspects of Personality, Center and Attitude are complementary pairs; they are the Cardinal and Ordinal Poles of the Expression Axis Aspects of Personality. The exposition in Part One of the *Tao of Personality* book reveals that Expression is three-dimensional (3-D). This means that Expression concerns the phenomenon of inside and outside, aka self and not-self separated/joined by a boundary or membrane that is permeable. In the case of you and me, that boundary is the skin, and our bodies’ physical senses let us know what is going on outside in the world, and inside ourselves — how our bodies react to the outside world.
2. But 3-D Expression goes way deeper than Personality; it goes all the way down to the foundation of existence itself. And if there is Centering “throughout” — as stated in the quotation above — then there must be Attitude throughout, because they imply each other; you cannot have one without the other. What Attitude and Center ultimately represent is that the self has an identity, and the not-self has an identity, and they interact. This is one of the most fundamental phenomena of creation: there is a feedback interaction mechanism between self and not-self, whether animate or inanimate, sentient or insentient, from the least to the greatest, from the smallest to the largest, from the oldest to the newest, from the lowest to the highest. In biology, the smallest unit is the cell, which has a permeable membrane, and there is a dialog or communication across the membrane to and from the environment. (Actually, cells are made up of smaller identifiable organelles that have a self-hood and a function that serves the greater good of the cell, and those organelles also have a permeable membrane.) Cells can either go their own way as, for instance, amoebas, or they can join with others to form a multicellular organism. When cells assemble to make a larger body, the cells of a type make up organs which also have membranes that distinguish their function within the environment; the organs are of various types that go together to make up an even larger body. This phenomenon of cellularity does not stop with the physical body because it is a universal phenomenon, per the Michaels’ statement about the “need for Centering throughout”.
3. Note this quotation from the Wikipedia article >https://en.wikipedia.org/wiki/Great_chain_of_being<:

The *Great Chain of Being* is a hierarchical structure of all matter and life, thought in medieval Christianity to have been decreed by God. The chain starts with God and progresses downward to angels, demons (fallen/renege angels), stars, moon, kings, princes, nobles, commoners, wild animals, domesticated animals, trees, other plants, precious stones, precious metals and other minerals.... The *Great Chain of Being* (Latin: *scala naturae*, ‘Ladder of Being’) is a concept derived from Plato, Aristotle (in his *Historia Animalium*), Plotinus and Proclus. [retrieved 12 January 2019]
4. This is just an emanationist cosmology by another name (look that one up on Wikipedia); in the Michaelian teachings it is known as the Fragmentation of the Tao, proceeding from the largest Being to the smallest Being. There is also the reintegration of the Tao, proceeding from the smallest Being to the largest Being.
5. Being and body are synonymous. In the Michaelian teachings, the word Fragment and the word body are often used as synonyms for a self which appears to be separate or distinct from a not-self; there is a boundary around the self. The (Cardinal) Overleaf Aspect called Center concerns a self in active response to a not-self; the (Ordinal) Overleaf Aspect called Attitude concerns a not-self being passively

perceived by a self. Therefore, to have Being (a body) is to have a Center that reacts and responds to another Being that it perceives via the Attitude. This phenomenon exists at all levels of the Great Chain of Being; hence this is my interpretation of what the Michaels said as quoted above about the “need of Centering throughout”. My perception is that they might as well have said that there is a need for *embodiment*, aka *cellularity*, throughout.

6. The Personality has a Center that is an Aspect of the Overleaf Septenary. My speculation presented here and elsewhere in my books is that the Overleaf Septenary is configured by the soul in what is called the etheric body, and that it is the etheric body that provides influences, urges, and nudges across a boundary to the physical body, and that gives the incarnate Personality its Overleaves. With the influence of a different etheric body — such as in the case of a so-called “walk-in” of a different soul — the Overleaves would change.
7. In esoteric cosmologies such as Theosophy, the etheric body is a property of the three Cardinal levels (of seven) of the Physical Plane, which are not material. The reader would do well to refer to https://en.wikipedia.org/wiki/Etheric_body if you are not familiar with that conceptualization, for a start. Besides what the Theosophists have to say, the etheric realm is the realm of abstract mathematical principles and the laws of physics of the Physical Plane; it is the “Platonic” realm of abstract archetypal forms and ideas. It shows up in quantum physics as non-local interconnections, in terms of non-locality both in space and in time; the etheric levels of the Physical Plane are the metaphorical ‘fabric’ of spacetime, the framework principles out of which spacetime emerges. If you are unfamiliar with this concept, refer to <https://plato.stanford.edu/entries/plato/> for a start.
8. In reference to The Great Chain of Being, let’s ‘ascend’ from the etheric. The etheric body is not the Astral Plane body or the Causal Plane body; it is its own Being. Beyond the etheric body, one could think of the Fragment as a body, the Cadence as a body (it contains more Fragments), the Greater Cadence as a larger body, the Entity as a larger body, the Cadre as a larger body, and so on all the way ‘up’ the integration ‘ladder’ to the Akashic level of the fourth plane, where evolution ceases to be quantitative in terms of adding ever-larger bodies. (In the Cardinal Planes, evolution is the process of ‘ascending’ a single qualitative gradient.) All of these bodies have a Center from which they respond to, and act upon, environmental conditions, as indicated in the quotation above. There is more discussion of these bodies in this *History* book in Chapter 4M further on, “The Seven Soul Ages”, and in Chapter 4N, “Casting Concerns”, and in the chapter on “The Subtle Bodies” in my book *The Tao of Cosmogony*.
9. Now let’s go ‘down’ the Great Chain of Being from the Center (and other Overleaf categories) of the etheric body which provides the Personality of an incarnation. The chakras are perhaps the interface between the etheric body Overleaves and the physical body, and, as such, the chakras can be described to have characteristics similar to all of the Overleaf categories, not just the Centers. The physical body is a self of its own, with a mind of its own, and consequently it needs a “center” in order to function in the world. That would be an Instinctive Center in the brain that involves the processes of physiology, and an “attitude”, so to speak, that perceives the environment through the five senses. There are other parts of the brain: a reptilian brain that is mostly involved with the movement of the body (Moving Center); there is a mammalian brain that is mostly involved with social interactions with other selves in the environment (Emotional Center); and there is a human brain (cerebral cortex) that is mostly involved in processing thoughts about the environment (Intellectual Center). For more information, refer to the chapter on “The Triune Brain” in my book *The Tao of Cosmogony*.
10. In my opinion, Gurdjieff knew of these physical body/brain centers because their existence is obvious, but he might not have known about the etheric body Centers, which knowledge requires a supernatural revelation such as is found in Theosophy and Neo-Theosophy. The configuration of the brain can be different from the configuration of the etheric body. This image of the Centers in the etheric body reflected as they are instantiated in the physical body and brain functions is probably why the topic of Centers is rather confusing and ambiguous to Michaelian students, and why I believe the Gurdjieff understanding of the Centers as only of the physical body is preliminary.
11. The Great Chain of Being is like Russian Dolls: there is a nested space-like hierarchy of larger and smaller bodies. (This is counterpart of the nested, fractilic time cycles of developmental sequences from Monads to Levels to Ages.) In regards to the Cadence Body, which is a composite of seven kindred-soul Fragments, the seven “Positions” in the Cadence are typically characterized as the seven

Roles because that is the way Yarbrow did it in the “Michael Math” chapter of *MMFM*. I would like to suggest that they could handily be characterized as the seven Centers in keeping with the statements in the original Michaelian group transcriptions about Roles being of the Physical Plane, and Centers being of all Planes. This could apply to the Greater Cadence Body (49 Fragments) and the Side Body (343 Fragments) and the Entity Body (1029+ Fragments) and the Cadre Body (7203+ Fragments). (Better yet, rather than Role or Center, I would apply the Septenarian Attributes to each of the divisions of the seven-fold bodies and let it go at that.)

12. In the chapter on Soul Age here in Part Four of this *History* book, there are said to be influences from past-life “sub-personalities” and Essence “super-personalities” with regard to Soul Age. The same can be said for influences on the Role via Casting and Essence Twin. Usually these are conceptualized as influences on Age and Role respectively. But really, all of the Overleaves are flavored and colored by all of the other Overleaves. That is why I say that I am doubtful of influences only coming to the conscious Personality through the NAC.
13. There are obviously influences from bodies above (Astral, Causal) and below the etheric body (Personality) as stated by Stevens and Hoodwin, but my suggestion is that these influences are not just on the NAC; they are on the entire human body-mind. My preference is to view the seven Centers as like the visible light spectrum, which is a very narrow range of the entire electromagnetic (e-m) spectrum. There is a large range of the e-m spectrum at longer wavelengths than visible light, and this is analogous to phenomena below the Centers. POAC physiology and past-lifetime influences are there. There is a large range of the e-m spectrum at shorter wavelengths than visible light, and this is analogous to phenomena above the Centers. Spiritual and soul stuff beyond human Personality is there. My preference is to understand the NAC as limited to expression of Personality factors, the same as the other Overleaves are understood. I say that, yes, there is influence from below and from above, but these do not all come to the conscious personality through the NAC; these extraneous influences color and flavor *all* of the Overleaves.
14. The point of this lengthy introduction is that it is not the Aspect of Personality misleadingly called Instinctive Center that has access to all of the phenomena below and above the Personality; it is the entirety of the human being (the body/brain system) that receives and gives influences, including the energy centers called chakras, and the brain centers.

I have some more comments about this whole subject of Centers that are relevant to this particular section on the Instinctive Center.

It is true that the Akashic Plane — referenced by Hoodwin in the quotation above — is said in the Michaelian teachings and elsewhere to be the fourth plane, so there is a *correlation* with the fourth Center, the NAC. However, with the other Overleaves, Michaelian students have not typically gone beyond the notion that the Assimilation Overleaf refers to the combination of the other six Overleaves in the same category, whereas Stevens and Hoodwin definitely do go beyond Personality with their descriptions of the NAC. My preference is to limit the NAC to *Personality*, and to not extend it to functions of *body* and *spirit* in its description.

One can look at the #4 Center in two ways: the Ordinal way which *excludes* the other six Centers; and the Cardinal way which *includes* the other six Centers. It might be that most Michaelian students think of the #4 position only in the Ordinal way of looking at it — as a stand-alone Trait in its own right — and forget that it is an assimilation of all six Centers. It consists of the full spectrum of normal every-day personality response from the lowest to the highest. However, unlike Stevens and Hoodwin, I contend that the NAC does not span the entire range from the physical body’s genetic programming and physiology — which is indeed more primitive than the Lower Moving Center — to the spiritual body’s soul programming. I suggest that those should not be included in the NAC as non-Yarbrow Michaelian students are doing. Yes, there is influence to the personality from the physiology below the incarnate Personality, and yes, there is influence to the Personality from the soul or Essence above the incarnate Personality, but my preference is to say that the NAC is not the only receiver of the influence. My assertion is that the Negative and Positive Poles of all of the Overleaves are receivers of influence from the lower self and the higher self, the body self and the soul self, respectively.

As stated in the previous paragraph, theoretically and ideally, the #4 NAC is the combination of all of the other six Centers, and those Centers concern *Personality*. Thus, the Gurdjieffian POAC (physiology only) appears to *precede* the Center Septenary (Personality only). One might say that the POAC is at position “zero” in the Septenary. That means the #0 POAC concerns the *physiology* of the organism, and has nothing to do

with the *personality*, whereas the seven Centers are aspects of Personality. The #0 POAC functions in a person who is in a persistent vegetative state or asleep or otherwise unconscious, but the #4 NAC only functions in a person who is awake and conscious — and sane. It is necessary to have a functioning #0 POAC to support a conscious human with a personality that includes the seven Centers. It could also be said that the #8 position, beyond the Personality, is filled by the various size bodies beyond the Physical Plane. Such is the Great Chain of Being.

May I present a little diversion while on this subject? There is a condition where the subconscious physiology can potentially act to enhance well-being, if the person is willing to turn their attention to their body. Some people have learned to consult their 'gut instincts' that tell them what not to do when they face an uncertain situation. They describe this as an unpleasant sensation in their physical body, and they cannot give an emotional or rational justification; they "just know". This is the body-mind informing the personality mind. Some people are quite unaware of their physiological states; other people have a strong conscious connection to their physiological states. I believe this ability can be used to advantage, if it helps you respond appropriately to the situations you find yourself in, similarly to the function of a Balanced person in the NAC. This phenomenon is not an unerring guide, but it is often a good guide. I suggest that if you have this proclivity and capacity, you learn to cultivate it — pay attention to what your body is telling you about a course of action, and give it credence, as well as attending to what your emotions and your thoughts are telling you.

The Fourth Stage in Other Septenaries

That Gurdjieff referred to Man #4 as Balanced Man is not the only clue as to what the NAC might be about. Many Septenaries outside the Michaelian teachings have the same pattern as the Septenary in the Michaelian teachings. That is, there is an Ordinal triad of items and a Cardinal triad of items mirrored around a Neutral item in the middle, at the number 4 position. If we look at the #4 item in these other Septenaries, we get the picture that the fourth stage of the Septenary is the turning point, the balance point, the integration zone between the lower and the higher, the early and the late, the yin and the yang, the masculine and the feminine. We get the sense that its primary positive attributes are health and wholeness — ease rather than disease, balance rather than distortion, fluidity rather than rigidity.

There are dozens of manifestations of the Septenary to be found in various developmental systems. About two dozen of these Septenaries are examined in detail in my book *The Tao of Cosmogony*. However, in this section of this history book, we are only going to look briefly at three Septenaries: Maslow, Chakras, and Rays.

Abraham Maslow

The first Septenary to be examined places a middle level between lower and higher triads. This is Abraham Maslow's famous (at least in psychology circles) "Hierarchy of Human Needs". Actually, this hierarchy is an octave of eight levels. With our understanding that the Gurdjieffian POAC #0 properly-named Physiology Center is not a part of the Personality and underlies the Septenary of personality Centers, we see that this correlates with Maslow's lowest level, which has to do with satisfying *physiological* needs. His next three levels obviously correlate with Gurdjieff's and the Michaels' Moving Center, Emotional Center, and Intellectual Center. The next level up was originally referred to as the well-known Self-actualization level, and it correlates with a person seated in the NAC. Late in his career, Maslow amended his system to rename the fifth level (fourth if you omit Physiological Needs) to Cognitive Needs, and then added three higher levels. These three obviously correlate with the so-called higher Centers in the Gurdjieffian teachings and the Michaelian teachings. Following is a relevant quote, with a correlation with the Septenarian Attributes indicated in *[italics in brackets]*. Notice that Maslow's descriptions do not match the descriptions of the Centers as much as they do with the correlates of the Centers — the other six Overleaf Traits in the same Process = with the same Septenarian Attributes. In the case of the NAC, the other six Neutral Assimilation Overleaves are: Stagnation Goal, Observation Mode, Stubbornness Chief Feature, Scholar Role, Pragmatist Attitude, and Mature Soul.

The following quotation was taken from ><http://chiron.valdosta.edu/whuitt/col/regsys/maslow.html>< but now this link redirects to ><http://www.edpsycinteractive.org/><. However, I could not find the following quote there.

MASLOW'S HIERARCHY OF NEEDS

by William Huitt, (2004), Educational Psychology Interactive, Valdosta, GA: Valdosta State University.

Abraham Maslow (1954) attempted to synthesize a large body of research related to human motivation.... Maslow posited a hierarchy of human needs based on two groupings: deficiency needs [*Ordinal needs*] and growth needs [*Neutral and Cardinal needs*]. Within the deficiency needs, each lower need must be met before moving to the next higher level. Once each of these needs has been satisfied, if at some future time a deficiency is detected, the individual will act to remove the deficiency. The first four levels are:

- 1) Physiological: hunger, thirst, bodily comforts, *et cetera*.; [*stay alive*]
- 2) Safety/security: out of danger; [*Ordinal Action*]
- 3) Belongingness and Love: affiliate with others, be accepted; [*Ordinal Inspiration*]
- 4) Esteem: to achieve, be competent, gain approval, recognition. [*Ordinal Expression*]

According to Maslow, an individual is ready to act upon the growth needs if and only if the deficiency needs are met. Maslow's initial conceptualization included only one growth need — self-actualization.... Maslow later differentiated the growth need of self-actualization, specifically naming two lower-level growth needs prior to general level of self-actualization (Maslow & Lowery, 1998) and one beyond that level (Maslow, 1971). They are:

- 5) **Cognitive: to know, to understand, and explore; [*Neutral Assimilation*]**
- 6) Aesthetic: symmetry, order, and beauty; [*Cardinal Expression*]
- 7) Self-actualization: to find self-fulfillment, realize potential; [*Cardinal Inspiration*]
- 8) Self-transcendence: to connect to something beyond the ego or to help others find self-fulfillment and realize their potential. [*Cardinal Action*]

Maslow's description of the Cognitive Need is described in his own words in the quote below. Notice that it is far more similar to the Scholar Role than it is to the NAC. However, Scholar and NAC do share the Neutral Assimilation Process/Axis, so there is some similarity. The key descriptive words are emphasized with underlined text, the emphasis being mine and not in the source material.

The following quotation is from <http://www.xenodochy.org/ex/lists/maslow.html>.

THE DESIRES TO KNOW AND TO UNDERSTAND

So far, we have mentioned the cognitive needs only in passing. Acquiring knowledge and systematizing the universe have been considered as, in part, techniques for the achievement of basic safety in the world, or for the intelligent man, expressions of self-actualization. Also freedom of inquiry and expression have been discussed as preconditions of satisfaction of the basic needs. Useful though these formulations may be, they do not constitute definitive answers to the questions as to the motivational role of curiosity, learning, philosophizing, experimenting, etc. They are at best no more than partial answers.

Above and beyond these negative determinants for acquiring knowledge (anxiety, fear), there are some reasonable grounds for postulating positive *per se* impulses to satisfy curiosity, to know, to explain, and to understand.

1. Something like human *curiosity* can easily be observed in the higher animals. The monkey will pick things apart, will poke his finger into holes, will explore in all sorts of situations where it is improbable that hunger, fear, sex, comfort status, etc., are involved.
2. The history of mankind supplies us with a satisfactory number of instances in which man looked for facts and created explanations in the face of the greatest danger, even to life itself. There have been innumerable humbler Galileos.
3. Studies of psychologically healthy people indicate that they are, as a defining characteristic, attracted to the mysterious, to the unknown, to the chaotic, unorganized, and unexplained. This seems to be a *per se* attractiveness; these areas are in themselves and of their own right interesting. The contrasting reaction to the well-known is one of boredom.

Finally, the gratification of the cognitive impulses is subjectively satisfying and yields end-experience. Though this aspect of insight and understanding has been neglected in favor of achieved results, learning, etc., it nevertheless remains true that insight is usually a bright, happy, emotional spot in any person's life, perhaps even a high spot in the life span. [retrieved 29 September 2019]

Is that not an excellent description of the Neutral Assimilation Role, Scholar?

Many people have noticed the similarity of Maslow's Hierarchy and the chakra system. When I did an internet search on "maslow hierarchy chakra" some years ago it returned a hundred thousand results. For

instance, take a look at this one: ><http://personalalchemyblog.blogspot.com/2008/09/maslows-hierarchy-revisitedthe-eastern.html><.

If you read this or any of the other hits you will find they have a numerical correlation that does not match mine. That is because there are two key misunderstandings: 1) they knew about five stages in Maslow's early work, and they did not know about the eight stages of his later work, and 2) they started counting with physiological needs (physiology is the POAC per Gurdjieff) instead of safety needs (Man #1, Moving Center, Warrior Role) in their correlation. Otherwise, the premise that there is a correlation between Maslow's hierarchy and the chakras is well-known, even if not correctly correlated. And, if you accept the premise that the chakras correlate with the Centers, then you have the chakras correlated with Maslow's Hierarchy. I leave it to the reader to do that research if they so choose, but one may also refer to Chapter 4J further on, "The Seven Chakras", here in Part Four of this *History* book, for some more information that will guide the researcher to more internet resources.

And then there is the next section, which serves as an introduction to the chakras. There I will point out that, as with Maslow's Hierarchy of Needs with its zeroth Need, there is a zeroth chakra that can be best understood as having to do with physiology, leaving seven chakras to correlate with the Centers.

Chakras

Let us take a brief look at chakras, particularly the Heart (fourth) Chakra as described in the next three quotations.

Michaelian students often compare the chakras to the Centers because of their obvious similarities. The chakras are said to be energy centers in the body, and the Centers are said to be functions in the Personality, and the similarity of descriptions indicate that there is a correlation. In the following three quotes, the key words that best fit with the NAC are in underlined text.

You will notice that the word *love* is often used for the Heart Chakra. The context shows that this word does not refer to the romantic or sexual attraction of males and females. Nor does it refer to a sentimental emotional feeling. It does refer to the union of opposites of whatever polarity. That understanding of love fits with the NAC as the Assimilation of lower and higher Centers, of yin and yang. The kind of health that comes from holism is also mentioned, because disease is often a product of incompleteness or imbalance. The third quote on chakras mentions that there is a process of development contained in the chakra Septenary, and the fourth stage is the transition from lower to higher. This is very reminiscent of the Gurdjieffian teachings about progress in Levels of Being up through the Centers, with Man #4 being the balance point between lower and higher Levels of Being.

The following quotation was taken from ><https://www.chakras.info/heart-chakra/>:

Heart Chakra Psychological Meanings

The main meanings or functions associated with the heart chakra are:

- Love for oneself and others
- Relating, relationships
- Compassion, empathy
- Forgiveness, acceptance
- Transformation, change
- Ability to grieve and reach peace
- Compassionate discernment
- Center of awareness, integration of insights

When the heart chakra is open, you may feel being deeply connected, the harmonious exchange of energy with all that is around you, and the appreciation of beauty. However, when there's a blockage in the heart chakra, you may experience difficulties in your relating with others, such as excessive jealousy, codependency, or being closed down, withdrawn.

What Role the Fourth Chakra Plays in our Lives

The Heart chakra is associated with the following psychological and behavioral characteristics:

- Capacity to love
- Integration, bridge between earthly and spiritual aspirations

- Transcending personal identity and limitations of the ego
- Experience of unconditional love and connection with all
- Heart-centered discernment
- Appreciation of beauty in all things
- Experiencing deep and meaningful relationships

The fourth chakra connects the lower and upper chakras. In other words, the heart chakra acts as a center of integration of earthly matters and higher aspirations. Far from seeing these energies as separate, the experience of the heart integrates them effortlessly and harmoniously.

The Heart chakra is all about connecting and relating. The emphasis here is on love, giving and receiving, and how open we are in relationships. Love is the energy that helps transfigure emotions and experiences. It's an essential element in any relationship, whether it's with others or oneself.

Love experienced through the fourth chakra is not just about romance, but about going beyond the limitations of the ego and personal preoccupations to open up more fully to compassion and acceptance of all that is, as it is. When we live from our heart and our heart energy is opened and balanced, we can see clearly and position ourselves in any situation, no matter how challenging it is, with discernment and compassion.

The heart chakra is also a center through which we experience beauty in life. Seeing the world through a balanced fourth chakra is being in a state of openness and acceptance that brings us in touch with our world and ourselves in profound and fulfilling ways. [<https://www.chakras.info/heart-chakra/> — retrieved 23 March 2023]

Quotations such as this could easily be multiplied by the scores from various sources, but this one is adequate to make the point that neither the fourth chakra nor the NAC is about physiology or insanity or base instincts or influences beyond the seven chakra system.

In Chapter 1C in Part One, "The Seven Chakras", in the section titled "Lower Chakras and Centers", I point out that there is some disagreement about the location of chakras below the heart chakra. My reconciliation is to suppose that there are four primary chakras on the body below the — heart chakra, which I number from zero to three, thus: 0) root/sacral, 1) pubic/gonad, 2) navel/spleen, and 3) solar plexus. Not only does this scheme reconcile differences of opinions about the chakra system, but it also reconciles it with the Centers when one includes the Physiology Center at the zeroth location in the septenary, and with Maslow with the "first" Need, physiology, numbered as the zeroth Need. The zeroth chakra, at the base of the spine, is the source of kundalini energy, and its activation has a profound and pervasive effect on the physiology of the body. A typical account of kundalini awakening is provided by Michaelian student Barry McGuinness; his story is related here: <http://personalityspirituality.net/>.

In addition to that, in Chapter 1A in Part One, "The Seven Planes", in the subsection titled "The Third Approximation", I correlate the lowest *Sefirot* on the "Tree of Life" of the Kabbalah, *Melchut*, with the Physiology Center. This is a tidy scheme, and I like it on that account alone, but I acknowledge that the correlations between the three esoteric systems (Centers, Chakras, *Sefirot*) and one exoteric (Needs) system are a bit of a stretch.

Anyway, let's get back to the subject of the Centers.

Rays

In addition to Maslow's Hierarchy and the chakra system, there is another widely-known (at least in esoteric circles) Septenary that bears on the subject of the NAC. The next quote is taken from a treatise on the seven Rays of creation as understood in the channeled material of Alice Bailey. This description is so thorough and so similar to my understanding of the NAC (and Neutral Assimilation Overleaves in general) that it needs no commentary. The key words which are the best descriptors of someone abiding in the NAC are shown in underlined text; the emphasis is mine. It is also a very good description of what Gurdjieff called Balanced Man, aka Man Number 4.

The following quotation is from http://www.uppertriad.org/Chapters/4_TOP_15.pdf.

The FOURTH ray is called the ray of harmony through conflict. The fourth ray is the mystical ray of balance, between the inwardly directed rays (the first three rays) and the outwardly directed rays (the last three rays), and between each major ray and its reflection. The fourth ray is also a ray of balance and struggle between the objective and subjective worlds, and between all of the various pairs of opposites (such as:

male and female, good and evil, positive and negative, soul and personality, reality and illusion). This ray is a major factor in the life of the spiritual student whose task it is to balance the pairs of opposites and tread the middle path. In the objective world, the fourth ray is the ray of beauty, culture, and art. It is a ray of imagination, perception, dramatization, and expression. The fourth ray of duality is a ray of conflict, struggle, and instability leading to harmony, peace, balance, and stability. It is often a painful ray with many lessons for the human personality; it is a ray of crisis, tension, and challenge. With fourth ray energy the spiritual student gradually learns to control the emotional life and bring it into harmony with the dominant mind. Then the student learns to bring the head (mind) and the heart (buddhi) (and the higher emotions) into balance. The fourth ray energy leads the student from the selfish personal life into the unselfish, relatively impersonal life; from passion, extravagance, self-deception, and alternation of moods, to self-control, serenity, purity, and balance; from duality and separation from God to unity and oneness with God. The fourth ray principle in man is the spiritual intuition, the buddhic principle, the voice of the soul, the enlightenment and encouragement of the Christ-self. When the personality has been integrated, it must then be aligned properly with the soul so that the lower self may be guided and directed by the higher self through the intuition. The spiritual intuition is not the emotional or astral sensitivity, though it is often confused with that lower psychic sense. The spiritual intuition is a much higher sense, as the higher self or soul functions through the mind that has integrated the personality. The possibility exists for both emotional and intellectual self-deception, until the mind has been properly absorbed by the soul. (pp. 13–14) [retrieved 17 November 2019]

Besides these three Septenaries, there are numerous other Septenaries that reinforce the above descriptions of the fourth stage in the Natural Sequence, and bolster my arguments in this section for a proper understanding of the NAC. These three and dozens of other Septenaries are reviewed in my book *The Tao of Cosmogony*, so I will not repeat them here.

So, now that we know what the NAC is about, maybe we should think about renaming it to something that fits the description. That is the exercise we will do in the next section.

Renaming the Neutral Assimilation Center

Part of the problem in understanding the true nature of the so-called Instinctive Center is — it should be clear by now — the name. But I make it even clearer in this section.

The problem is that we have the same name for two different phenomena, one referring to *physiology* and one referring to *psychology/personality*. We need an upgrade from the word chosen by Gurdjieff. It would have been better if Gurdjieff had named it the Physiology Center to fit his description. Yes, it forms the necessary foundation or precursor for the Centers of Personality, but it is not one of them or even a part of them. With a physical body it is necessary to have a physiology before one can have a psychology. Animals, including human children, are born with fully-developed physiological functions, but they are undeveloped or underdeveloped in psychology — the seven Centers of Personality. Furthermore, while asleep or under anesthesia, physiological functions keep the body alive while the Centers of Personality are unconscious. So it is in the case of a persistent vegetative state, when brain damage has wiped out the consciousness, and therefore the personality, and therefore the Centers. Senile dementia and Alzheimers can also erase so-called higher Centers, as well as Intellectual and Emotional Centers, with Moving Center being the last psychological Center to go. The Physiology Center is the very last brain/body function to disappear — with the death of the organism.

One may debate whether to continue to name the NAC “Instinctive”. The fact that the #1 POAC with Ordinal Action Attributes was moved to the #4 position with Neutral Assimilation Attributes strongly suggests that we should consider renaming it. Furthermore, to keep the old name would seem to condone and perpetuate several misunderstandings, namely the *physiological* baggage left over from the Gurdjieffian teaching, the *insanity* baggage added by the Yarbro books, and the *animal-instinct* baggage plus *past-life* baggage added by some people in the Michaelian teachings. So as not to disorient students too much, we might rename it Instinct Center, a noun rather than an adjective, but that does not really fix anything. Some of the dictionary definitions of *instinct* come pretty close to my understanding of the Negative Pole of the NAC, and do not necessarily include either physiology, animal instincts, or insanity. Some of the dictionary synonyms and descriptions include the words “spontaneous, impulsive, inborn, automatic, without reasoning”. In my opinion, these synonyms are not inappropriate for the Negative Pole of the NAC, as we will see in the next section.

Naming it the Balance Center for reasons explained in previous sections was a possibility, but that name does not tell one enough about its actual expression, in my opinion. I also considered naming it the Systemic Center because that gives it some sense of being a combination of the entire system of Centers. I also considered the name Function Center, because the word *function* reminds one of the Pragmatist Attitude, which is on the Assimilation Axis with the NAC: both are concerned with ‘whatever works’. The basic idea is that a person in the Function Center has the capacity to respond to situations in a pragmatic way, from whatever other Center is appropriate, which is what Gurdjieff taught about a Balanced Man #4. Function Center was my second choice for a name for the NAC. Neither Balance nor Systemic nor Function are descriptive enough to suit my taste for what the NAC actually does: how it processes experiences, input from the body’s physical senses filtered through the Attitudes.

After much pondering I have settled on Impulse Center for the time being, although that is not completely satisfactory either. In my estimation, many of the Overleaves do not have a perfect name, and this is one of them. Recall that numerous Overleaf Chart-makers reviewed in this book have proposed variations to the original names, this Center being a common target for revision. Note also that the name Impulse is a noun as I name all of the other Overleaves in my reconstruction of the Michaelian teachings from the ground up, rather than an adjective like the original names given to the Centers by Gurdjieff. (Note that all other names of Centers have been changed from adjectives into nouns — Motion, Emotion, Intellect, Concept, Sympathy, Excitation — in order to be consistent with the grammatical form of all of the other names of Overleaves.) The basic idea is that because Centers are the part of one’s Personality from which one reacts or responds to situations, in the case of the Impulse Center the reaction or response is not otherwise defined as one of the other six Centers, but rather, it is the combination of the other six Centers; hence *impulsive*.

Because the NAC is the Assimilation of all Centers, the impulses that the Impulse Center mediates can come either from among the triad of Ordinal Centers or from among the triad of Cardinal Centers — and that is a clue for the understanding of the Poles of this Center, as we see in the next section.

Renaming the Poles of the Impulse Center

Having settled on the notion that the Impulse Center is the Assimilation of the other six Centers, I also settled on the idea that the Negative Pole of the Impulse Center is an assimilation of the Negative Poles of the other six Centers (some of which I have also renamed), thus: –Activity, –Sentimentality, –Reason, –Fantasy, –Sensitivity, and –Arousal. This puts the Positive Pole of the Impulse Center as an assimilation of the Positive Poles of the other six Centers (some of which I also renamed), thus: +Endurance, +Sensibility, +Thought, +Integration, +Empathy, and +Vitality. From a theoretical point of view, Assimilation in the Overleaf System means the combination of the other six.

Now that we have a better understanding of the Impulse Center, the original names of the Poles of the Instinctive Center — –Anatomic and +Atomic — might seem lacking in relevance. For instance, here is one explanation of the names of these Poles:

The instinctive center has a positive pole of “atomic.” You might think of that as taking you all the way to the Source, to the place where physicality emerges from the Tao; the atom is source of all form. In its most healthy alignment, the instinctive center is in the flow of everything, whereas “anatomic,” the negative pole, suggests more mechanical experiences of the anatomy that’s trying to keep itself alive. [Shepherd Hoodwin, ><https://www.michaelteachings.com/michael-on-centers.html><]

This thinking stretches the range of the meaning of the Instinctive Center way beyond my thinking about the range of the Impulse Center. My preference is to limit it to the mere human Personality, as is the case with the other Overleaves.

–Anatomic → –Instinct

So what are the best names for the Poles of the Impulse Center? Although I am not completely comfortable with it (similar to my discomfort with the name of the Impulse Center itself), I have not been able to come up with a better word than –Instinct for the name of the Negative Pole. The meaning of the original name of the Negative Pole given in *MFM*, –Anatomic, seems to be referring to anatomy — the functions of the physical body, therefore somatic or animal instincts or physiology as previously noted. One might expect this name for the Instinctive Center, but one would not necessarily expect this name for the Impulse Center when limited to personality functions, and not including bodily functions. To my way of thinking, no better name for the Negative Pole of the Impulse Center seems to fit than –Instinct in the dictionary definitions mentioned a few

sections previous — “spontaneous, impulsive, inborn, automatic, without reasoning”; these are descriptions of *personality* traits — psychological phenomena — not *physiological* phenomena. This also fits with the Michaels’ own use of the word instinct mentioned a few sections previous. It fits well enough as a combination of the Negative Poles of the other six Centers. A brief description of a person who functions in and responds to situations from this Pole says that they are coming from what is often called the “lower self”; this is a pejorative term, suitable for a Negative Pole.

In its worst manifestation, the Negative Pole of the Impulse Center shows up as arbitrariness. This is an unhealthy, inappropriate, random regression to a lower state of consciousness, untethered to any reality, rather than a progression to a higher state of consciousness, a higher reality in the Positive Pole.

Some creators of Overleaf Charts within the Michaelian teachings prefer the word –Mechanical for the Negative Pole of the Impulse Center, and they contrast this with +Aware as the Positive Pole. I do not know for a fact where those Chart-makers got that idea, but I can guess that it came from their knowledge of the Gurdjieffian teaching. In the Gurdjieffian teachings, the word mechanical was applied to behavior, emotions, and thoughts that arose from unconscious processes or functions; people who are mechanical are not self-aware. Gurdjieff believed that most people were little more than automatons — asleep and sleepwalking, as it were, oblivious to why they do what they do — compared with the fully awake self-aware and Self-aware state that was possible for spiritually-mature people. Many spiritual traditions besides Gurdjieff present means for liberation and ascension out of this primitive state of consciousness — ways to escape mechanicalness — and develop their full potential of consciousness.

An unreflective person does not discern which of the Centers results in this or that reaction to a life event. Such thoughtless, inappropriate behavior is not the best expression of being a human being. It might even be ‘off the wall’, and in extreme cases “crazy”, so the description of this Center given in *MFM* and *MMFM*, especially in the Negative Pole, might not be completely wrong, just incomplete and/or exaggerated. Therefore, I am somewhat comfortable with the use of –Mechanical and +Aware for the Poles of the Impulse Center, but to my way of semantic categorizing, they refer too much to the subconscious and superconscious levels of being, rather than the conscious Personality as embodied in the Overleaf System as a whole.

Even though I suggest above that biochemical physiology *per se* should not be considered a manifestation of the psychological Impulse Center, I suggest here that the Negative Pole, whether called –Anatomic, as originally given, or –Instinct, as I propose, does have to do with a sensitivity to sensations in the organism. A person in this Pole is *psychologically* attuned to the state of their body. The body has a ‘mind’ of its own, you might say, and that mind communicates with the mind of the Personality self. That is to say, there is a strong feedback in the psycho-somatic and somato-psychic circuits; the mind-body interface is active: if the personality is feeling lousy or good, then the body feels lousy or good, and *vice versa*. People who are strong in this Pole must take good care of their physical health — via good food, good exercise, good sleep, and so on — or their awareness as Personality-mind gets a strong message from their abused body-mind. Likewise, bad moods and thoughts in the psyche adversely affect their physical health more than that of people who do not have a strong Impulse Center.

And this insight about –Instinct applies, I believe, not just in the realm of sensitivity to one’s own physical well-being. There are people who have a strong –Instinct Pole who are unusually sensitive to the physical health of other people — they ‘pick up on’ ill health in others, to the point that they feel ill around sick people, because they have a sympathetic/empathetic resonance of sensations in their own body. In extreme cases, these people are called medical intuitives: people who can — psychically it would seem — detect exactly where and what is wrong with the body of another person. Some sensitive persons can use this para-psychological perception for healing arts of one sort or another. The Impulse Center is about holistic, balanced well-being, and this includes physical health in the Negative Pole, and psychological health in the Positive Pole; see per next paragraph.

+Atomic → +Intuition

Has any Michaelian student seen an explanation for the name originally given: +Atomic? This name is so obscure that it has been puzzled over from the time of its original revelation. Perhaps it referred to spontaneous, unpredictable, random, quantum-mechanical behavior such as is seen in an atom. This idea seems to correlate with the Yarbrow description that Instinctive-Centered people are insane. However, an interesting explanation has come forward in the last couple of decades. Some scientists now propose that we have a quantum mechanical connection to a supernatural higher mind via certain brain structures, from

which we receive inspiration and insights that make us much more intelligent and versatile and creative than other animals. Could this be the +Atomic pole of the Impulse Center as discovered by science? (Refer to this website: >https://en.wikipedia.org/wiki/Shadows_of_the_Mind<) People in either Pole of this Center are pretty impulsive in the sense that you cannot always tell ‘where they are coming from’ — because they do not seem to be operating out of any of the other easily-recognized Centers specifically. Rather, they are coming ‘out of the clear blue sky’, so to speak.

Because the original name, +Atomic, is so obscure, my preference is to call the Positive Pole +Intuition; it seems like a good word for the combination of the Positive Poles of the higher Centers. In doing so, another problem is resolved, for me at least: that is, I changed the original name of the Negative Pole of the Higher Emotional (what I prefer to call Sympathy) Center from –Intuition to –Sensitivity. In my observations of people with a strong Sympathy Center, there seemed to be an extreme touchiness, a hyper-sensitivity, when reacting from that Pole of this Center. So, the description of the Positive Pole of Impulse Center is most simply a response from the higher Centers without being specific. People who are strong in the so-called higher Centers, far more than those in so-called lower Centers, believe they have psychic abilities. They are in touch with their healthiest, most holistic self. The word *intuition* is also often used in descriptions of the fourth stage in other Septenaries, one of which was quoted in a previous section. A person who cultivates their +Intuition will learn to gracefully and graciously flow through difficult situations, because they will ‘just know’ what the right thing to do is; they will respond to situations appropriately. Another synonym for the Positive Pole is +Insight, people who live here are very insightful in their processing of experiences, and responses to experiences. Some Chart-makers prefer the word +Aware for the Positive Pole, probably because of their familiarity with the Gurdjieffian teachings that a Balanced Man #4 is now “awake”. Certain entrancing spiritual practices are designed and implemented to intentionally minimize the functions of the lower Centers, where the “ego” lives, in order to bypass ego on the way to higher Center experiences. Meditation — the quieting of the body, emotions, and mind — is designed and practiced to facilitate crossing the bridge, the Impulse Center, to get to higher Centers.

People in +Intuition are connected to their own higher self, but it seems to me that they are also connected to the zeitgeist, the ‘spirit of the world’. They sense the holistic ‘vibrations’ of humanity, but also of animals and plants. They are able to ‘attune and commune’ with others and with the environment. This is the assimilation function of the NAC.

Concluding Remarks on the Neutral Assimilation Center

Adherence to the understanding originally provided by Gurdjieff about the Centers results in issues. Therefore it is advisable to disambiguate what he said, and in some cases to disentangle from what he said. As we have seen in this chapter, the so-called Instinctive Center is certainly within that purview, and something needs to change. This is a review of my proposals for the needed changes.

1. Considering the ambiguity of the word instinctive, it is no wonder that there has been a difference of opinion about the function and meaning of the so-called Instinctive Center in the Michaelian teachings community. The meaning in the Gurdjieffian teachings was clear — it had to do with physiology — but there has been an evolution during the Twentieth Century and beyond, from Gurdjieff to the present day. The Center so named started out as a Part of the lowest (Moving) Center according to Gurdjieff; it has ended up in the middle of the Septenary according to the Michaelian teachings. Properly understood, this is not so much a relocation as it is a disambiguation — first a split, and then a renaming of the factions of the split, and then a reinterpretation of each faction.
2. Gurdjieff’s description of the Instinctive Center referred only to bodily functions and sensations that are common to all animals. It was said to not actually be a part of the conscious human personality as the other Centers are. The body sends signals about what it is doing and what it needs to the conscious personality self, of course, but this is a *physiology* function, which is not like the other Centers in Gurdjieff (and the other Overleaves), which are functions of *psychology*, the conscious Personality self.
3. To accommodate this physiological function within the modern understanding of the Centers, which have to do with *psychology*, I have pushed the Instinctive Center off the bottom of the Overleaf Septenary to the zeroth position, so to speak, and renamed it the Physiology Center: it is of the *body self*, not of the *Personality self*. I have given the middle Center of the Septenary, the fourth Center, another name, the Impulse Center. In the Neutral Assimilation Position, the Impulse Center is a

combination of all of the other Centers. This is in keeping with the understanding of the other Overleaf Septenaries, where the Neutral (neither Cardinal nor Ordinal, or both Cardinal and Ordinal) is said to be the Assimilation of the other six Overleaves in the same category.

4. A Physiology Centered person might well be insane as described in Yarbro — if the other Centers are absent. But Impulse Centered people are *very* sane, especially in the Positive Pole: they do the appropriate thing for the situation. They are so consciously self-aware and self-composed that they can respond to situations from the appropriate Center at will — because they have assimilated all of the other Centers, and are in *balance*. It was an important goal of the Gurdjieffian teachings and the original Michaelian group to produce Balanced Man — which I understand to be people comfortably and imperturbably ensconced in the Impulse Center. The Impulse Center addresses the goal of Balanced Man; it gives people a versatility of response options. They do not respond from the Intellectual Center when the Emotional Center or Moving Center is appropriate. They can even respond from the Cardinal Centers when appropriate. This is the proper use of the Impulse Center: to respond to situations in the right way at the right time, depending on the circumstances.
5. A further point to make here in this context is that there is a distinction between the pure abstract notion of the Instinctive (physiology) Center and the Impulse (Personality) Center, and the way it manifests in the human experience. From the beginning, my attempts to understand the Overleaf System have moved away from the anthropological manifestation of the Overleaves, and moved toward their pure abstract meaning as first principles — the basic laws of nature as a whole. Michaelian students typically do not see the Overleaf System as a particular, limited, distorted instantiation of what I call Tao's Template, but I do. Looking for this universal manifestation of the Impulse Center in the #4 position of the cosmology of sevenness rather than in the #1 position where Gurdjieff put it, has led me to the exposition you see in this document. The Impulse Center is #1, but it is also #2, #3, #4, #5, #6, and #7 combined.
6. The concept of 'center' goes way beyond (above and below) its use in the Overleaf System. In its most general sense, it is the fact that Being/body/self is distinct from the environment/other-self/not-self, and that Being/body/self interacts with the environment/other-self/not-self. Thus, the archetypal aspect of manifest Being that goes by the name 'center' has many instantiations, all 'up' and 'down' the Great Chain of Being. It is Good Work to make distinctions among these levels and instantiations: there are the Centers that are an Aspect of the Overleaf System that are configured in the etheric body; there are 'centers' in brain structures that regulate movement, emotions, and thoughts in animal and human bodies; there are 'centers' in the body that are called chakras; there are 'centers' in the subtle bodies at higher levels of integration of Fragments into composite bodies that function on the Astral and Causal (aka Mental) Planes that help them navigate the environments on those planes.

The next two chapters cover some of the Centers other than the Impulse Center — namely the Higher Centers and the Action Centers — and the chapter after those two covers a correlate of the Centers, namely the chakras. If you were ever puzzled by the discrepancies regarding the Centers and chakras that exist in the published Michaelian teachings, I think you will find that chapter informative, maybe a bit surprising, as with this chapter.





Chapter 4G

THE HIGHER CENTERS

This chapter is the second chapter in a series of three that cover the Centers. This chapter is about the so-called higher Centers; the previous chapter is about the so-called Instinctive Center; the third chapter is about the Action Centers. By using the phrase “so-called”, I provide a hint that I have issues with those designations.

The premise of these three chapters is that the understanding of the Centers in the modern Michaelian teachings needs to be revisited and revised. The origin of the concept of Centers was with Gurdjieff; his understanding of Centers was adopted into the Michaelian teachings without critical examination. In my opinion, some work needs to be done to adapt them to conform to the understanding of the other six Overleaf categories, which were revealed by the Michaels. I have done that work, and it is presented herewith.

Introduction

The final two Overleaf Charts that were reviewed in Part Three, #23 and #24, my own, do not show the usual names for the Higher Intellectual or the Higher Emotional or the Higher Moving Centers as used in most of the other Charts. Instead, you see the Concept, the Sympathy, and the Excitation Centers in their place. What is up with that? It is perfectly understandable that I made a change from the original adjective form to the noun form of words for names of Centers in order to conform to all of the other names of Overleaves being in the noun form, but is there something else going on here with regard to the names of the so-called “higher” Centers? Why yes, there is, and that is the subject of this chapter.

The orthodoxy in the Michaelian teachings is that a person normally only gets to be in the three lower Centers (Lower Moving, Lower Emotional, Lower Intellectual); one does not normally get to be in the higher Centers. The explanation given in the Michaelian teachings for this divergence from other categories of Overleaves, where there is no such limitation, is that the “energy” in the higher Centers is too much for the organism to bear — see quote below. But there is no explanation why this should apply only to the Cardinal Centers, and not to the other Cardinal Overleaves.

I believe this orthodoxy is a rationalization for what is said about the higher Centers in the Gurdjieffian teachings, which is where the original Michaelian group first learned about Centers. I believe that this doctrine about the normal inaccessibility of the higher Centers is a holdover from that teaching, and that it should be reexamined in the light of actual Validated experience, and that it should be reexamined in the light of the context of the entire Overleaf System.

The two main points of this section are as follows:

1. I have found by observation and personal experience that there is in fact an *ordinary* version of the higher Centers. This unorthodox idea is what I here present to the Michaelian community for their consideration and use. Yes, there is still that *extraordinary* experience of the higher Centers spoken of in the orthodox Michaelian teachings, but I am making a distinction between the ordinary and the extraordinary, and explaining the differences.
2. While we are looking at that, I will present why I believe the higher Centers should always be referred to as Cardinal Centers. I propose that the word higher is a naming convention held over from the Gurdjieffian teachings that distorts their nature and function, as explained further on.

So, lets now delve into a new understanding of the nature and function of the Cardinal Centers.

The Orthodox and the Unorthodox

As indicated above, the Michaelian teachings orthodoxy is that few people function from the higher Centers, and even if they can get there on occasion, they can't stay there for long. This was originally stated in *Messages from Michael*:

Acceleration does occasionally happen to old souls in touch with their higher centers. The average soul glimpses the higher [Centers] only in moments of extreme stress or agony. [MFM, p. 198] You can sense higher centers in exalted souls on your planet. [MFM, p. 34]

This was repeated several years later in Yarbro's second book on the Michaelian teachings, *More Messages from Michael*:

We have stated before but we will reiterate that the higher emotional and the higher intellectual centers are not often experienced except during moments of great stress or extreme elation. We are unaware of any fragments extant on the physical plane who are habitually centered in the higher intellectual or the higher emotional center, although we would also say that most fragments will have brief moments when these centers are engaged. [MMFM, p. 36]

The higher intellectual center is not often attained, nor for very long. The higher emotional center, again, is very rarely attained. [MMFM, p. 37]

Subsequent to this, the published Michaelian teachings books and Michaelian student community in general pretty much agree with these statements from the Yarbro books. For instance:

Higher centers are high energy places to experience, and for that reason, people generally don't spend long periods of time there. The centers can be seen as like a thermometer — you use energy to rise out of the lower centers and into the higher ones. The impact and value of being there is high as you transcend the mundanity of everyday life. [Stevens, *The Michael Handbook* (1986), p. 230]

Let us begin in descending order with the higher centers first. These exalted centers are called upon temporarily in states of spiritual insight and peak experiences. They are not daily experiences for most people and their purpose is not to carry out survival activities in the physical world. Their negative poles do not make you feel bad or uncomfortable. They are simply narrower bands of an expansive experience. Although you don't live on a daily basis out of these centers, they can occasionally be enormous sources of healing for the mature and older soul levels. Very young souls have trouble accessing the higher centers and when they occasionally experience one, they can be so terrified that the healing potential is negated. Except for a few advanced-level souls, most people are learning to balance the four other centers because they are much more related to the daily affairs of running a physical body, dealing with karma, and living in society with others. Therefore they are the centers we will concentrate on here. [Stevens, *Earth to Tao*, pp. 172–173]

Essence chooses only from the three ordinal centers. No one is centered in one of the higher centers. The energy in the three exalted centers is so intense that the physical body cannot stand having that much energy run through it all the time and would quickly burn out. Also, we are here to do physical plane lessons with more solid, slower, lower amounts of energy — not to use higher center energy to that degree. Humans can step into the higher centers momentarily, then step back out of them and remember this as an enlightened experience, but they don't stay in higher centers all the time. [Christean, Van Hulle, and Clark, *Michael: The Basic Teachings*, p. 111]

However, the original idea about the abnormality of access to the higher Centers has been challenged in more recent times, and not only by myself. For instance, there are these statements from Shepherd Hoodwin. The first statement is taken from one of his books, and the following group of paragraphs is from this website: ><https://www.michaelteachings.com/michael-on-centers.html><.

The transcendent experiences associated with the higher centers occur when we are in them intensely, but we also use them in common low-key ways. For instance, we may have a blissful moving-center high during a dance performance (and a mild one in an aerobics class) but we also use the moving center during ordinary movement. An intense experience in the higher intellectual center may bring a profound truth, but we also use it in everyday life to conceptualize. In the higher emotional center, we might be powerfully moved by something beautiful, but we can also feel calm altruism there. [Hoodwin, *Journey of Your Soul* (2013), pp. 283–284]

Then there are the three higher, or abstract, centers. By higher, we do not mean superior in value — all the centers are intrinsic to the whole. However, they are gateways into your less earthbound experiences, even though they are part of your human makeup. They can provide more direct experiences of beauty [aka energy], truth, and love, which are the building blocks of the universe.

The ordinal centers are sensory; they are on the front lines of the physical plane, sensing what is there to be experienced. The cardinal centers work to place experiences in a larger context, ultimately of the eternal. The whole purpose of human existence is to further the eternal through specific experiences....

It would not be practical to choose your higher emotional center as your primary gateway. It would not allow for living a normal human life, even though having that center well developed is a blessing. Similarly, you would not use your higher intellectual center as your gateway for day-to-day experience — you would be too cut off from the mundane things that you have to deal with. It would be redundant to have your instinctive center as your primary center because it is already working automatically; it does not need your conscious intention to function....

With all the overleaves, there is a mechanism called “sliding.” Sliding means that there is a structure that allows for easily moving to another overleaf that is connected by reason of being on the same axis. In the case of the items on the far right-hand column of the Michael chart, the assimilation axis (which is not divided into ordinal and cardinal), one can slide to any of the others. That’s not really applicable with the centers, since people are not centered full-time in the instinctive center. However, if you are emotionally centered, you can more easily slide to the higher emotional center. Therefore, your mundane emotions can more easily become more exalted, profound, and overarching. Crying because of an unresolved emotion might give way to a sense of loving connection to the divine for no other reason than that you happen to open to essence (your soul), so you are using that gateway to open yourself up more. Someone who is intellectually centered may fairly easily stumble upon a truth that delights and expands her. Someone in the physical center may start to move his whole body that leads to a profound gestalt that feels liberating, such as on the dance floor where his body seems to be moving itself; time seems to stop....

The higher or cardinal version of the intellectual center is called the higher intellectual center. This is where you form ideas, context, and philosophies. In the intellectual center, you might balance your checkbook; in the higher intellectual center, you might see the patterns, not only from this month’s bank statement but from previous ones and your various other financial experiences, and formulate them into an overarching budget. That is an ordinary higher intellectual experience. As the energy of the center becomes more refined, there come more subtle philosophies about life. In the most thrilling experience of the higher intellectual center, you have revelations of truth in which you see new meanings and importance in your life.

An ordinary experience of the higher emotional center might be crying at a movie that portrays someone dying, helping you empathize with the suffering of others. This not necessarily revelatory, and could even result from being manipulated by the movie. It is a higher center experience because it is abstract; it is not directly related to something in your own, local life, although memories of your own grief, which are of the (ordinal) emotional center, might also be triggered. The most refined experiences of the higher emotional center uplift you out of the illusions of the physical plane and help you feel unconditional love, or agape, for all things.

A sense of the eternal and infinite is the hallmark of the most exalted experiences in all three higher centers. Your personality becomes subsumed by your essence, the part of you that knows that all is well. Your lower centers often have difficulty remembering that because they are on the front lines of what can be a harsh existence.

In the Michael teachings, we speak about balancing the centers. If one were too much in the higher centers, there would be a lack of practicality. Such a person might be said to be a dreamer, unable to function in daily life. However, most people are imbalanced in the other direction — they are all too aware of their bodily appetites and their mundane thoughts and feelings. It can be hard for them to remember beauty [aka energy], truth, and love. [<https://www.michaelteachings.com/michael-on-centers.html> — retrieved 23 March 2024]

Some paragraphs of that web page were omitted from this quotation, but the reader would do well to read the entire posting at the www.michaelteachings.com website. One quibble is with Hoodwin’s naming and understanding of the Instinctive Center, an issue that is addressed in the previous chapter of this *History* book.

So there it is: there is in these passages the common idea that there is an *extraordinary* experience of the higher Centers, but there is also here the uncommon idea that there is an *ordinary* experience of the higher Centers. I agree with this, and I will examine these ordinary manifestations of the higher Centers in more detail in the remainder of this chapter.

But before we get to that, there is another issue that needs to be resolved first.

In the quote above, you might have noticed that Hoodwin regards the Moving Center as a higher Center. This is controversial; many sources in the Michaelian teachings community regard the Moving Center as a lower Center, and they claim that there is a Higher Moving Center to go with the Higher Intellectual and

Higher Emotional Centers. What is going on here? Why doesn't Yarbro, in the *MMFM* quote given a few paragraphs above, include the Higher Moving Center with the Higher Emotional and the Higher Intellectual as routinely inaccessible?

The answer is that she introduced an anomaly into the Michaelian teachings when, in *Messages from Michael*, she mysteriously switched the Sexual and Moving Centers on the Action Axis from the way it was understood and taught by Gurdjieff and the original Michaelian group. She repeated this anomaly in her second Michaelian teachings book:

The moving center is the only higher center which Fragments have habitual access to, and it is the cardinal center of the action polarity. [*MMFM*, p. 37]

In Gurdjieff and the original Michaelian group, the Moving Center was an Ordinal Center and was also very commonly a habitual Center along with Emotional and Intellectual. This discrepancy between branches of the Michaelian teachings is discussed at length in Chapter 4H next following, "The Action Centers". For the moment, just know that I do not agree with Yarbro's change, and neither does the branch of the Michaelian teachings that traces its lineage from the original Michaelian group, through Leslie Briggs, and through JP Van Hulle and the Michael Educational Foundation — they refer to the Sexual Center as the Higher Moving Center. They say, and I say, that Yarbro is inconsistent with the original teaching — and inconsistent with herself — by making an alleged Cardinal Center a Center that is commonly and ordinarily experienced, whereas the other Cardinal Centers were not commonly and ordinarily experienced. At any rate, in discussions to follow, I include the Sexual (aka Higher Moving) Center along with the Higher Intellectual and Higher Emotional Centers.

Now back to the subject of the alleged uncommon/extreme manifestations of the Cardinal Centers. What originally led me to question that one statement in *MFM* (page 198, quoted above) to this effect was Ouija board channeling in 1981 that said that my primary Center was the Higher Intellectual Center. It took some years to figure out why this was said about me, and, briefly, the conclusion I came to is that a different understanding of the higher Centers is in order. I regard it as a useful improvement in our understanding to make a break with the Gurdjieffian teachings and the original Michaelian group, as explained below. I agree with the Michaelian teachings orthodoxy that the Cardinal Centers are of little use for dealing with mundane, ordinary life in the outer world. However, as explained further on, my current understanding is that the Ordinal Centers are more suited to extroverts, who make up the majority of the population (according to what I have read). My current understanding is that the Cardinal Centers in their ordinary manifestation are more suitable for introverts and highly creative types, neither of which are in the majority in the population, and some of whom have difficulty in daily, mundane endeavors, because that is so not where their attention and energy is focused.

I believe this situation with Centers is similar to the situation with Roles: Ordinal Roles are more common in the general population, and Cardinal Roles are less common — this was revealed by channeling, and has been confirmed empirically. The Ordinal Roles (Warrior, Server, Artisan) are much more common than the Cardinal Roles (Sage, Priest, King). According to Yarbro, Ordinal Roles add up to 64% of the population, and Cardinal Roles add up to 22% of the population (*MMFM*, p. 26). In the case of Roles, the reason for this was said to be pragmatic: societies and cultures work better with these proportions (*MFM*, p. 96). My suggestion is that the same principle of pragmatism applies to the Centers. Thus, I would say that the experience of the *ordinary* manifestation of the Cardinal Centers is much less common than of the Ordinal Centers. And the *extraordinary* manifestation of the Cardinal Centers is even way less common. Therefore, to be in a Cardinal Center, as redefined in this section, does not mean that one is in a momentary extreme of stress or agony or creativity. Quite the contrary, to grow spiritually enough to have routine access to Cardinal Centers was one of the goals of the Michaelian teachings in the original Michaelian group. This is discussed in detail in my book *The Tao of Relationships*. It is also a theme in many other spiritual paths, some of which are discussed in my book *The Tao of Cosmogony*.

That was a lengthy introduction, but it is useful to outline the extent of the ground covered in this section. To begin our journey of analysis and synthesis, we look at the Gurdjieffian teachings in regards to the higher Centers.

Higher Centers per Gurdjieff

A good summary of Gurdjieff's understanding of the higher Centers has been provided by one of his foremost students, Peter Ouspensky:

Man number ONE: a man in whom the moving or instinctive centers predominate over the intellectual and emotional, that is, Physical man. [*The original Michaelian group Overleaf Charts correlate the Moving Center here.*]

Man number TWO: a man in whom the emotional center predominates over the intellectual, moving, and instinctive — Emotional man. [*The original Michaelian group Overleaf Charts correlate the Emotional Center here.*]

Man number THREE: a man in whom the intellectual center predominates over the emotional, moving, and instinctive — Intellectual man. [*The original Michaelian group Overleaf Charts correlate the Intellectual Center here.*]

In ordinary life we meet only these three categories of man. Each one of us and everyone we know is either number 1, number 2, or number 3. There are higher categories of man, but men are not born already belonging to these higher categories. They are all born number 1, number 2, number 3 and can reach higher categories only through [*spiritual*] schools.

Man number FOUR is not born as such. He is a product of [*spiritual*] school culture. He differs from man number 1, number 2, and number 3 by his knowledge of himself, by his understanding of his position, and as it is expressed technically, by his having acquired a permanent center of gravity. This last means the idea of acquiring unity, consciousness, permanent 'I', and will. That is, the idea of his development has already become for him more important than his other interests. It must be added to the characteristics of man number 4, that his functions and centers are more balanced, in a way in which they could not be balanced without work on himself, according to school principles and methods. [*The original Michaelian group Overleaf Charts correlate the Instinctive Center here.*]

Man number FIVE is a man who has acquired unity and self-consciousness. He is different from ordinary man, because in him, one of the higher centers already works, and he has many functions and powers that an ordinary man — that is, man number 1, number 2, and number 3 — does not possess. [*The original Michaelian group Overleaf Charts correlate the Sexual Center here.*]

Man number SIX is a man who has acquired objective consciousness. Another higher center works in him. He possesses many more new faculties and powers, beyond the understanding of ordinary man. [*The original Michaelian group Overleaf Charts correlate the Higher Emotional Center here.*]

Man number SEVEN is a man who has attained all that a man can attain. He has a permanent 'I' and free will. He can control all the states of consciousness in himself and he already cannot lose anything he has acquired. [*The original Michaelian group Overleaf Charts correlate the Higher Intellectual Center here.*]

Understanding of this division of man into seven categories is very important, for the division has very many applications in all possible ways of studying human activity. It gives, in the hands of those who understand it, a very strong and very fine instrument or tool for the definition of manifestations which, without it, are impossible to define.

Take, for instance, the general concepts of religion, art, science, and philosophy. The first three categories are practically on the same level. Beginning with religion, we can see at once that there must be a religion of man number 1 that is all forms of fetishism, no matter how they are called. A religion of man number 2 is emotional, sentimental religion, passing sometimes into fanaticism, the crudest forms of intolerance, persecution of heretics, and so on. A religion of man number 3 is theoretical, scholastic religion, full of argument about words, forms, rituals, which become more important than anything else. A religion of man number 4 is a religion of man who works for self-development. A religion of man number 5 is the religion of a man who has attained unity and can see and know many things that man number 1, 2, and 3 can neither see nor know. Then there is a religion of man number 6 and a religion of man number 7, about neither of which can we know anything. The same division applies to art, science, and philosophy. You must try to find examples of these for yourselves. [P. D. Ouspensky, *The Psychology of Man's Possible Evolution*, pp. 53–56]

In another book by Ouspensky, he quotes Gurdjieff as saying:

... in ordinary conditions the difference between the speed of our usual emotions and the speed of the higher emotional center is so great that no connection can take place and we fail to hear within us the voices which are speaking and calling to us from the higher emotional center. The higher thinking center ... is still further removed from us, still less accessible. Connection with it is possible only through the higher emotional center. It is only from descriptions of mystical experiences, ecstatic states, and so on, that we know cases of such connections.

These states can occur on the basis of religious emotions, or, for short moments, through particular narcotics; or in certain pathological states such as epileptic fits or accidental traumatic injuries to the brain, in which cases it is difficult to say which is the cause and which is the effect, that is, whether the pathological state results from the connection or is its cause. [P. D. Ouspensky, *In Search of the Miraculous*, p. 195]

In this quoted material, it is obvious that the higher states of consciousness and Being are allegedly not common or easily attained. For more information about that, refer to Chapter 1J in Part One, “Gurdjieff’s Levels of Being”. In my opinion, Gurdjieff’s error was to confuse the difficulty of achieving higher Levels of Being with the rarity of experience of higher Centers in their extraordinary form. As already stated, I am proposing an ordinary form that is much more common.

To put this another way, I suspect that where Gurdjieff went astray in his understanding of the higher Centers is that he equated the seven Levels of Being with the seven Centers. Noting the extreme rarity of extreme spiritual development, he supposed that the manifestation of the higher Centers was also rare and extreme. This idea was inherited by the original Michaelian group, and then brought into the subsequent Michaelian teachings communities. This description of higher Center function was retained without examination or evaluation in the original Michaelian group.

So let’s see what we find in the transcriptions of the original Michaelian group.

Higher Centers in the Original Michaelian Group

The first mention of higher Centers was very early in the original Michaelian group, and it came from Soleal, not from the Michaels:

Love, to mean anything in the line of consciousness, cannot be predicated on anything material. It must come from higher centers. ... Sexual energy, when used to express higher centers, can be incredibly strong. ... To get to higher centers, do what Jesus did: fasting, meditation, and agonizing self-appraisal. Exercise the body, learn to love unselfishly. [SJC, 03 July 1973]

As I stated above, a goal of a typical spiritual path is to achieve the higher Centers. I would add that the extraordinary as well as ordinary manifestations are valuable and achievable.

The Michaels had things to say about the higher Centers for years after they appeared to the original Michaelian group in August of 1973:

We [the Michaels] come only through higher centers. [SJC, 08 September 1973]

Moments of pure consciousness do produce contact with higher centers, yes. [SJC, 09 February 1974]

No one can feel Agape in an ivory tower. It can only be felt when higher centers are contacted in the course of close association with others. [SJC, 18 February 1974]

Many of the theoretical scientists are indeed immired in the intellectual part of intellectual center. This is a route to higher centers when there is balance. ... Until you have sufficiently detached yourself from the mundane and can come to the higher centers. The occult master has use of higher centers at will. [SJC, 03 March 1974]

If you were able to contact higher centers, this would open up new dimensions of experiences. [SJC, 06 March 1974]

The higher centers are capable of ecstasy or bliss; the lower centers are not. [SJC, 24 April 1974]

Students expressing the higher centers can, for instance, withstand physical torture that the personality would buckle under in the first five minutes. This is readily observable in the behavior of some adepts under fire. [SJC, 25 January 1975]

Only the higher centers long for the Tao, through the emotional center. [SJC, 12 December 1976]

Love from the higher centers cannot even be made by the part of the lower center from which the overleaves operate. It can be glimpsed in those rare moments when the overleaves are vanquished, either by mind expanders or by religious ecstasy or by application of the work — that is, either through meditation or concentration that is diligently pursued. [SJC, 30 September 1977]

Those statements confirm again and again my assertion that it is Good Work to pursue experiences of the higher Centers.

To these statements from the original Michaelian group transcriptions can be added a couple more from Yarbro books, as follows:

Understanding scientific principles is a way to higher intellectual energy, just as feeling religion is the way to the higher emotional center. [MFM, p. 208]

Those working in fine arts are connected to the higher emotional center, and those with words [especially poetry] with the higher intellectual center. [MP, p. 112]

Yarbro has more to say about the higher Centers than most any Michaelian teachings writers that I know of (other than myself), and those statements will be referenced further on. Following are some of my statements.

My Understanding of Higher Centers

I know that there is a risk of confusing the typical Michaelian student by presenting an unusual teaching about the Centers. I can only say that my understanding has come out of personal experience, and out of my unusual perspective as someone normally in the *ordinary* manifestation of a higher Center, and occasionally in the *extraordinary* manifestation of a higher Center; others can Validate or not Validate as it suits them. My hope is that some unusual Michaelian students might find it liberating to discover that they too are often if not normally in the *ordinary* manifestation of a higher Center — as redefined further on. And Michaelian students might find it helps them to understand that some other unusual people are normally in the *ordinary* manifestation of a higher Center, and occasionally in the *extraordinary* manifestation of a higher Center.

So here is my story.

When I began using the Ouija board to obtain Overleaves on people back in 1981, I took a hint from a passage in MFM (p. 113) that everyone has all Centers active to some degree, not just the Ordinal Centers. I asked the board to give me the rank of people's Centers from strongest to weakest. It did so, and consequently/subsequently I have developed a way of understanding Centering different from the way it has been presented in the published Michaelian teachings. In fact, many people were said to have one or more of the higher Centers as their strongest, which contradicts the published teaching, then and now. Myself was said to have the Higher Intellectual Center as the strongest, the Instinctive Center as the second strongest, and Sexual Center as the third strongest. The previous chapter in this book discusses the so-called Instinctive Center — which I prefer to call the Impulse Center — and reveals that it is a very interesting place to hang out if one is interested in spiritual development. The next chapter of this book discusses the Sexual Center, and reveals that it is properly understood as a Cardinal Center, the Higher Moving Center — or Excitation Center as I prefer to call it. It is also a very interesting place to hang out if one is interested in spiritual development, as revealed in my book *The Tao of Relationships*.

I had no idea what these Centers meant at the time, so I was surprised and confused when the Ouija board contradicted the book. It took many profile charts and study of many people over several years to come to the conclusion that there is apparently an *ordinary*, everyday way that the Cardinal Centers show up. I found that one does not necessarily have to be having an extreme mystical experience to be said to be in the Higher Intellectual Center. I discovered that one does one have to be having an extreme ecstatic experience to be said to be in the Higher Emotional Center. I noticed that one does not have to be extremely psychically energized to be said to be in the Higher Moving Center. I did not encounter people who had the *extraordinary* manifestations of these Centers; I only read about them. This was to be expected based on their rarity.

In my own case, as someone in the Higher Intellectual Center, I saw that I naturally gravitated to its *ordinary* manifestation — interest in archetypal principles — when I got the distracting mundane affairs of life out of the way, the kind of affairs one normally takes care of in the Ordinal Centers. There have been many times also when I truly achieved the mystical state of consciousness that is the *extraordinary* experience of the Higher Intellectual Center. For instance, during the first few months of 1992, I was in a somewhat continuous mystical state of consciousness, receiving information about the fundamental workings of the universe. You can read about some of the fruit of that journey in Part One of my book *The Tao of Personality*. Indeed, all of my books are products of my Higher Intellectual and Instinctive Centers, and that is one reason why they have an unusual quality compared to other Michaelian teachings books. That is to say, they have a comprehensive, systematic, integrated quality — where I extrapolate and interpolate from fundamental principles.

My integrated and systematic comprehension of the Michaelian teachings, driven by the Higher Intellectual (Concept) and Instinctive (Impulse) Centers, naturally led to a push to clarify and regularize some of its inconsistent and misleading terminology. You will read about that in the next section.

“Exalted” and “Higher” versus “Cardinal”

Oftentimes in the original Michaelian group transcriptions, and as quoted in *MFM*, the term “exalted” was applied to the Sage, Priest, and King Roles. It was said that the Sage is the Artisan exalted; the Priest is the Server exalted; the King is the Warrior exalted (*MFM*, p. 95). Furthermore, the term “higher” was applied to Higher Intellectual and Higher Emotional Centers. The latter two names were adopted straight into the original Michaelian group from the Gurdjieffian teaching. (Recall that, as stated above, unlike in *MFM*, the Moving Center was a lower Center in Gurdjieff and in the original Michaelian group, and the Sexual Center was a higher Center — that is a subject for the next chapter in this *History* book.)

In *MMFM*, the term “exalted” was simply dropped without explanation, and never used to refer to those Roles in that and subsequent books authored by Yarbrow. Instead, the term “Cardinal” was used to refer to those Roles, but the term “higher” was retained when referring to those Centers. In my opinion, Cardinal is a better term than either exalted or higher because Cardinal and Ordinal are both mathematical terms, as explained in Part One of my book *The Tao of Personality*. I regard it as a significant (and meaningful) improvement to drop exalted and adopt Cardinal; I have chosen to go the entire distance in the trend that Yarbrow started. That is, not only are the exalted Roles to be referred to as Cardinal, but also the higher Centers are to be referred to as Cardinal. Therefore I chose a word that actually describes the natures of the Cardinal Centers: thus Higher Intellectual became Concept and Higher Emotional became Sympathy and Sexual/Higher Moving became Excitation.

The only other source within the Michaelian teachings that I know of that has chosen to rename the Cardinal Centers is Varda Hasselmann in her channeled book *Archetypes of the Soul* (1993). The source of this channeling actually calls itself “Die Quelle” — The Source — and claims to be in the same Cadre as the Michaels. Anyway, therein The Source refers to what I call the Concept Center as the Spiritual Center, and The Source refers to what I call the Sympathy Center as the Ecstatic Center. There are a few pages of description of each Cardinal Center in the book. The Source kept the Axial placements of the Sexual and Moving Centers the same as Yarbrow.

The proper understanding of the nature of the Cardinal Centers has been subverted and distorted by the tradition of referring to them as higher and/or exalted Centers. This is true even for an otherwise gifted teacher in the Michaelian community:

Higher centers expand or “exalt”, as Michael puts it, what occurs in the ordinal centers. All the ordinal centers involve some sort of excitation: intellectual, emotional, or physical. Excitation is response on a small scale. The excitation in sex is a good illustration of the physical center. When one slides to the moving center in sex, there is a larger response; it can take the form of moving the body as a whole, which is a larger response than the excitation or vibration of its parts. In addition, it can take the form of bringing the body into a transcendent experience of pure energy, which can also occur in meditation and other experiences. Like rhythmic movement during sex, this is an expansion of scope in the body’s energy. The moving center isn’t “better” than the physical center; in fact, we couldn’t have one without the other, and there is much reciprocity between them. Experiencing the positive pole of any center is pleasurable. The amount of pleasure, again, depends on the intensity. The difference between the cardinal and ordinal centers is similar to the difference between any other cardinal and ordinal overleaf — the cardinal is simply expanded. However, with the higher emotional and intellectual centers, we would not generally want to be that expanded in everyday life. [Hoodwin, *The Journey of Your Soul* (1995), p. 287]

Note that in this passage, what Hoodwin calls the “Physical” Center is said to be a lower Center, and the Moving Center is said to be a higher Center, following Yarbrow (rather than the Michael Educational Foundation *et al*) — which is erroneous in my book as explained in the following chapter, 4H, “The Action Centers”. That alone is enough to make the paragraph suspect and potentially misleading.

But also the passage relates the misunderstanding that the Cardinal Overleaves, including the higher Centers, are just “exalted” or “expanded” or “larger” versions of the Ordinal Overleaves, including the lower Centers. This shows how the use of the terms “exalted” and “higher” has misled otherwise fine Michaelian students into overlooking a basic property of the more fundamental concept named Monads — which applies to the entire Overleaf System — which is that Ordinal and Cardinal Poles of Monads and Overleaves are the *opposite* of each other in one way or another. This is perfectly obvious in the case of Acceptance versus Rejection Goals, Passion versus Repression Modes, Realist versus Cynic Attitudes, and Greed versus Self-destruction Chief Features, for instance — and all of the other Cardinal/Ordinal Overleaf Axial pairs if one

takes the time to study them. This property of Monads is discussed in more detail in Chapter 1K in Part One, “Gurdjieff’s Law of Three”. This factor is also discussed in more detail in Part One of my book *The Tao of Personality*. Further, one of the study papers in my book *Study Papers on the Original Michaelian Group* is on Monads.

The basic premise of Monads is that in various lifetimes one experiences something and later experiences the *opposite* of, or the absence of, that something: rich versus poor, strong versus weak, healthy versus sick, powerful versus powerless, positive versus negative. It is exactly the same with the Overleaf System: Synthesis versus Analysis, Evolution versus Involution, Origination versus Termination, Positive versus Negative, and so on. It is unfortunate that in the Michaelian teachings there is such a basic misunderstanding of the nature of Cardinal versus Ordinal, Yang versus Yin, Positive versus Negative. It could not be more clear when you contemplate the names of the Overleaves and their Poles — except that this basic fact about the way the universe works has been obscured by faulty terminology introduced into the Michaelian teachings at a very early stage, and left unexamined and unvalidated ... until now.

While we are on the subject of misleading terminology, note that it was misleading to refer to the Cardinal Roles as exalted versions of the Ordinal Roles. Someone with more knowledge of mathematics once told me that cardinal numbers were originally referred to as exalted numbers. I have not been able to verify this, but if true, it would explain why the terminology was changed from the old way to the new way, not only in mathematics but also in some contingents of the Michaelian teachings.

At any rate, in my books there are no exalted Roles just as there are no higher Centers. There are only Cardinal and Ordinal categories of them. The term “higher” was brought over to the original Michaelian group from the Gurdjieffian teaching. Gurdjieff did not have all of the other Overleaves to compare and contrast with his understanding of the Centers. He did not have the advantage of seeing and understanding things in the context of the entire system of Overleaves. If one were to be consistent with the use/understanding of “higher” in terms of the Overleaves other than Center, then one would have to say Higher Artisan when referring to Sage, and Higher Cynic when referring to Realist, and Higher Self-deprecation when referring to Arrogance, *et cetera*. You see how ridiculous this seems. Well, I now ask you to begin to look at Higher Moving Center as being a ridiculous way to refer to what I call the Excitation Center; Higher Emotional Center as a ridiculous way to refer to what I call the Sympathy Center; Higher Intellectual Center as a ridiculous way to refer to what I call the Concept Center. I propose that the misleading Gurdjieffian legacy terminology should quite simply be dropped from the consciousness of the Michaelian teachings community, and I have done this in my books.

Hoodwin’s understanding in the second edition of his encyclopedic book about the Michaelian teachings, published in 2013, departs somewhat from, and supplements, the passage quoted above. It corroborates what I have said about the *ordinary* and the *extraordinary* experiences of the Cardinal Centers, but it also minimizes the assertion that the Cardinal Centers are an expansion or exaltation of the Ordinal Centers. This is an improvement, but does not quite go far enough, in my opinion:

The ordinal centers respond on a small scale. That can be a warm-up for sliding to the corresponding cardinal center. Higher centers expand or “exalt” what occurs in the ordinal centers. The physical center may react with nerve excitations, for example, leading to moving the body as a whole in the moving center. A person who becomes excited may then jump for joy (or hit someone). The reverse is also true: a moving-centered person can easily go into the physical part of the moving center, becoming excited by movement.

The transcendent experiences associated with the higher centers occur when we are in them intensely, but we also use them in common low-key ways. For instance, we may have a blissful moving-center high during a dance performance (and a mild one in an aerobics class) but we also use the moving center during ordinary movement. An intense experience in the higher intellectual center may bring a profound truth, but we also use it in everyday life to conceptualize. In the higher emotional center, we might be powerfully moved by something beautiful, but we can also feel calm altruism there. ... The most intense experiences in the higher emotional and intellectual centers can be revelatory and life-changing. They often occur when our backs are against the wall, and life circumstances force us either to open to something higher or be engulfed by the stresses. [Hoodwin, *Journey of Your Soul* (2013), pp. 280, 283–284]

At any rate, the following sections are brief discussions of the three Cardinal Centers as I understand them. There are lengthier descriptions in my book *The Tao of Personality*. Other than that, in my opinion, José Stevens has the best description of the higher Centers in his book *The Michael Handbook*, pages 232–237.

However, any verbal description of the nature of experience in Cardinal Centers will only take you so far. Words go a long way in describing Ordinal Center experiences because they are common to all people, but not all people have had Cardinal Center experiences, so mere verbal descriptions can fail to convey what they are really like. I have had Concept Center mystical experiences, Sympathy Center spiritual experiences, and Excitation Center non-dual experiences in the Cardinal Centers, but cannot impart that experience to you in mere words, or any other way really. You may not fully understand what I am trying to convey until you experience your very own Cardinal Centers in their *ordinary* or *extraordinary* forms.

The Michaels mention but do not dwell on the experience of Cardinal Centers, apparently because for the vast majority of their students their spiritual growth takes place in the Ordinal Centers. I hope this will change as the Michaelian teachings and the Michaelian students mature. Yarbrow had more to say about them than any subsequent writer. This can change as the Cardinal Center experiences, as may be hoped, become more common. There are ways to promote and evoke the experiences, but I will not delve into that here; the subject is covered in my book *The Tao of Relationships*.

Descriptions of the Three Cardinal Centers

As an introduction to a much fuller descriptions of the three Cardinal Centers that is found in my book *The Tao of Personality*, I present the following.

Concept Center

MMFM, p. 208, says that “understanding scientific principles” is a way to experience this Center. *MMFM*, p. 278, says that the experience of this Center is “quite indescribable”, “something that is beyond words to explain”, “this understanding that is beyond explanation and transcends words”. *MP*, p. 70, says “enhanced concentration” is another feature of this Center. *MMFM*, p. 278, says that “the experience is exhilarating and occasionally frightening.” Based on my own personal experiences, I do not have a problem with any of these descriptions. Some of these descriptions are of the *extraordinary* manifestation rather than the *ordinary* that I propose, but they are all accurate clues to the experience of the *ordinary* manifestation of the Concept Center. In any case, it does not mean “highly intellectual”.

Basically, this Center is about Truth. I prefer to name this Center as Concept, instead of the misleading name Higher Intellectual, as explained above, because the word concept is descriptive of its actual nature; it deals with abstract and fundamental ideas and images rather than words. The Concept Center provides insight about archetypes — pervasive and fundamental philosophical and scientific and logical and mathematical principles. These are not *logical* in the way that the Intellect Center is reasonable; rather, they are *categorical*: based on patterns and similarities. Things that are intuitively obvious (sensible) to the Concept Center can be counter-intuitive (nonsensical) to the Intellect Center, and vice versa. The difference between Intellect Center and Concept Center shows up in the common understanding of the difference between “left brain” and “right brain” functions — they are different ways of understanding our experience of the world: left brain with words and other symbols; right brain with images and patterns and concepts. The Intellect Center is an Aspect of the *Analysis* Process on the Expression Axis; the Concept Center is an Aspect of the *Synthesis* Process on the Expression Axis — that information alone should provide you with some understanding of the differences.

One of the visual arts that is driven by this Center is the creation of beautiful abstract art, such as that by Jackson Pollack. Also, fantasy art generally falls in this category. Just do an internet search on the phrase “beautiful abstract art” and you will see what I mean. If you find this kind of art fascinating and intriguing and captivating, then you might have a strong Concept Center.

The original name of the Positive Pole of this Center was +Integration, and I have retained that in my understanding and presentation. Above, the Michaels were quoted saying that “understanding scientific principles” was a hallmark of this Center. With respect to the universe, it is at the extremes of fast and slow, beginning and ending, large and small, that the principles are found. These have fascinated me from the time I was a teenager until now. In this context, I would like to point out that the word +Theory is an appropriate synonym for this Pole. In science, a *theory* is a comprehensive, integrated, coordinated, elegant, understanding of the regularities in Nature at its fundamental levels. The scientific enterprise — an external exercise — is in fact directed to discovering and discerning the basic, deep, eternal, and universal truths of the world. In its *extraordinary* expression — an internal exercise — this is also what mysticism does; +Integration is a return to the One, out of which the many have come.

The original name of the Negative Pole of this Center is –Telepathy, and that seems appropriate for this Center in its *extraordinary* or extreme manifestation. Because this is my strongest Center, I have often thought that I knew what people were thinking even when they did not verbalize it. However, I prefer another name, –Fantasy for the Negative Pole in the *ordinary* manifestation that is not as uncommon as the *extraordinary* manifestation. In its better expression, people in the Negative Pole have an overactive imagination. I used to have a somewhat active fantasy life in that, in retrospect, I would imagine what I “should” have done or said instead of what actually happened. I can still get carried away with my “dreams” or “flights of fancy” — short of actual delusions, of course. In its worse expression, some people can actually hang out in some strange, ungrounded, unreality or weird belief system. In this Pole, in combination with the Negative Pole of the Skeptic Attitude, –Suspicion, conspiracy theories are hatched and believed. With this change in name and nature, you see that the Negative Pole of this Center in its *ordinary* manifestation can be pathological, the same as the Negative Pole of other Overleaves.

In both the Positive and the Negative Poles, the mental musings are metaphorically aimed toward ‘connecting the dots’ to form a ‘picture’ that ‘looks right’. In the Positive Pole, this exercise yields a legitimate result that improves our understanding of reality; in the Negative Pole, the result is illegitimate in that it improves our understanding of unreality.

Sympathy Center

MMFM, p. 278–279, says that music is a common gateway to the Higher Emotional Center. (I would add that it has to be spiritually uplifting and inspiring music rather than some other kind, that is attuned to some other Center.) That passage also says that a superb meal or an entrancing storm can evoke an experience of this Center. *MP*, p. 111, says the same thing. Based on my own personal experiences, I have no problem with these statements, whether it be for the *ordinary* or the *extraordinary* manifestations of this Center.

Basically, this Center is about Love. I prefer to name this Center, Sympathy, instead of the misleading name Higher Emotional, as explained above, because the word sympathy is descriptive of its actual nature. I have retained the original name for the Positive Pole, +Empathy, but I have changed the Negative Pole from the original –Intuition to –Sensitivity because of my observations of people who were said by my Ouija board to have a strong Sympathy Center. The name –Sensitivity is more negative than the name –Intuition implies, and that word fits better with my understanding that the Cardinal Centers have an *ordinary* somewhat common manifestation, so therefore the Negative Pole should have a negative connotation, the same as the other Overleaves.

This was said to be my weakest Center in the original Ouija board session where my Overleaves were given. This weakness was in stark contrast to my two strong Cardinal Centers, Concept and Excitation, plus the Neutral Center, Impulse Center. (Ironically, the opening of my higher chakras was via the chakra that corresponds to the Sympathy Center, the brow chakra. This story is told in my book *The Tao of Relationships*.) The remnant of that experience that persists to this day is that I am inspired by beautiful, spiritual New Age music. I would also add that I suspect that writers of situation comedies are in the Sympathy Center, and I appreciate that talent very much.

Following is what I have observed in people who have a strong Sympathy Center.

People in the Positive Pole of +Empathy have an internal bliss generator; they are naturally optimistic; they are very “spiritual” — they “love God”. They are also very loving and compassionate toward people, because of the ability to feel and internalize the joy as well as the suffering of others. This suffering does not bother them, because they are able to transcend and transmute what might otherwise be felt as a ‘downer’. They are close to fulfilling the recommendation of Jesus to “love your neighbor as yourself”. They have no need for the defenses and boundaries that typically separate one person from another, so they have the capacity for intense intimacy, especially when reciprocated by another loving person. In my book *The Tao of Relationships*, I recommend — as a conscious and intentional exercise to foster the experience of this Pole of this Center — what I call “attuning and communing” with the ‘energy’ or ‘soul’ of other people. I have had experiences of this Center with a couple of people: there was bliss, awe, reverence, joy, amazement. Psychic union is a “cerebral orgasm”, to use the Michaels’ own words.

People in the Negative Pole of –Sensitivity are overly attuned to the “spirit” of whatever external circumstances they find themselves in. In its better manifestation, this Pole can include psychic gifts such as medical intuition; they literally ‘feel your pain’. In its worse manifestation, life is often uncomfortable for people in –Sensitivity; they might even need to isolate or insulate themselves from unpleasantness of various

kinds. Perhaps you have heard of the “highly sensitive person”; google it — it is not all that uncommon in the general population. People in this Pole are extremely touchy, psychologically fragile, and overly reactive. This hypersensitivity sometimes happens as a result of a psychological trauma, but some people are born this way. With this change in name and nature, you see that the Negative Pole of this Center in its *ordinary* manifestation can be pathological, the same as the Negative Pole of other Overleaves.

Excitation Center

This Center was originally — in the Gurdjieffian teachings and in the original Michaelian group — called the Sexual Center, but since then most Michaelian students are in agreement that some alternative name is to be preferred. Believing (erroneously) that it is an Ordinal Center, Quinn Yarbro renamed it the Physical Excitation Center, and Shepherd Hoodwin renamed it the Physical Center. You can read their books if you want to come to understand their rationalizations for their views. Believing (correctly) that it is a Cardinal Center, others (Stevens, Van Hulle, Cocconi, *et al*) have renamed it the Higher Moving Center; my preference is to call it the Excitation Center because I believe that word has the best of both worlds and is the most accurate single word for what that Center involves. You can read my books to understand my rationalizations for my views.

The Excitation Center is an Aspect of the Cardinal Action Process, and that Process is all about making things happen, about bringing events into actuality. In this sense, the Excitation Center is about ‘fertility’ and ‘fecundity’ and ‘potency’ and ‘generativity’ and ‘creativity’ and ‘propagation’ — about bringing events into the world — same as when it is referred to as the Sexual Center.

Basically, this Center is about Energy. In Oriental esoteric traditions, this energy is referred to as *chi* and *qi* and *prana*. These energies can be cultivated with various forms of yoga, such as Tantra and Kundalini. You have heard the expressions, “Whatever turns you on”, and, “Whatever gets your juices flowing”. These are references to the function of this Center. Naturally, we want whatever adds zest and zing to our lives, whatever makes us feel really alive. Sex is perhaps the most obvious energizing thing we routinely encounter, but there are other experiences that can be enlivening and stimulating. Kundalini Yoga is my second favorite. My third favorite is being in a raw extreme natural environment (the beach of an ocean with crashing waves, majestic snow-capped mountains, a rugged desert landscape, a dense forest of very tall trees); visits there can be energetically exhilarating and invigorating for me. If you are thrilled and enthralled and fascinated by watching an exquisitely choreographed dance and/or ice-skating routine, as I am, then you might have a strong Excitation Center.

Because the nature of this Center has been reinterpreted by various Michaelian students from the original Gurdjieffian presentation, it is appropriate that the names of the Positive and Negative Poles be revised. Originally, in the Sexual Center, they were called +Amoral and –Erotic. (For sexual *energy* — not a *Center* — I put these names of Poles in the noun form, and name them +Amor and –Eros.) Although still referred to as the Sexual Center, Die Quelle via Varda Hasselmann has changed the names of the Positive and Negative Poles to +Productive and –Seductive respectively. In my opinion, these do not make sense when this Center is removed from sexuality. Some proposals for renaming the Poles have been: +Beauty / –Desire, +Integration / –Desire, +Harmony / –Lust, +Integration / –Erotic. None of those make good sense to me. Consider the Positive Poles of the other five Cardinal Action Overleaves: +Leadership, +Dynamism, +Audacity, +Mastery, and +Perception — and that will help you understand why I prefer +Vitality for the Excitation Center. Look at the Negative Poles of the other five Ordinal Action Overleaves: –Dictatorship, –Belligerance, –Intolerance, –Tyranny, and –Supposition — and that will help you to understand why I prefer –Arousal for the Excitation Center.

A couple of paragraphs above, I used several words that fit with the name of the Positive Pole of +Vitality, namely “energized”, “enlivened”, “exhilarated”, “invigorated”. In the common vernacular, that means “turned on”. Those words can also be used to refer to the Negative Pole, which I call –Arousal. However, I see the Negative Pole as thrill-seeking behavior such as is found in dangerous, extreme sports, and I perceive that manifestation as an addictive, negative, unhealthy, perhaps even pathological, phenomenon driven by an “adrenaline rush”. The Positive Pole is a healthy and productive use of natural energies that feed the spiritual Essence self and serve the greater good, not the unhealthy pursuits of the worldly Personality self. After the excitement experienced in the Negative Pole, there is a let-down; after the energization experienced in the Positive Pole, there is no let-down. With this change in name and nature, we see that the Negative Pole of this Center in its *ordinary* manifestation can be pathological, the same as the Negative Poles of other Overleaves.

This Center is covered in greater detail in Chapter 4H, “The Action Centers”, the next chapter after this one.

IQ, EQ, AQ

By the way, while we are on the subject of the Cardinal Centers, the Michaels said, “Let it be known that intellect is not a factor in any of these Cycles” (late August 1973). The same could be said for the Overleaf System in general. That is, one cannot look at someone’s Overleaf Chart, ponder their array of Traits, and discern how smart, how talented, how wise, how competent, how virtuous, how conscientious, and so on, they are. The Overleaf System covers what it covers of the human condition and does not cover what it does not cover. Those and many other factors are outside the purview of the Overleaf System.

There might be a possible exception, which I mentioned in the sections above. The Cardinal Centers are rare in the general population, but they might not be so rare in the “gifted”, aka “genius” population. My speculation is that there are three types of gifted geniuses, and they result from favorable combinations of Centers on the three Axes of Expression, Inspiration, and Action. Thus, the three possibilities are a strong Intellect–Concept Centers combination resulting in a high Intellectual (intelligence) Quotient (IQ); and a high Emotion–Sympathy Centers combination resulting in a high Emotional (intelligence) Quotient (EQ); and a high Motion–Excitation Centers combination resulting in a high Athletic (intelligence) Quotient (AQ).

If a scientific study is ever made of the Overleaf System, then to verify my speculation about these types of gifted intelligences, my thesis about the existence of the *ordinary* manifestation of the Cardinal Centers would have to be recognized.

Concluding Remarks on the Cardinal Centers

It helps us both if I put my thoughts into a numbered list at the end of each chapter. So it is, and so shall it always be.

1. The traditional understanding of the experience of the higher Centers was brought into the Michaelian teachings from the Gurdjieffian teachings more or less intact: higher Centers are said to be extreme experiences. It has taken, and is taking, some decades for the Michaelian teachings community to find its way out of that distortion.
2. Gurdjieff did not have the benefit of comparison and contrast with the complete Overleaf System, which includes six other Overleaf categories. We in the Michaelian teachings find that a consistent application of a system of interpretation — such as found in my Process/Aspect System based on logic, mathematics, and physics — allows for a neither unusual nor extreme version of the experience of the higher Centers.
3. When we are unaware of the possibility of the everyday experience of the higher Centers, we do not notice them in ourselves or in other people. Once we learn that there is a normal experience of the higher Centers, we start to notice it in ourselves and in other people in terms of our/their mental states, emotional states, and body states.
4. If Michaelian students want to maintain the tradition in the Michaelian teachings that the “higher” Centers are extreme experiences and are normally inaccessible, I say let them continue to be called “higher” Centers. However, in order to promote the newfangled Process/Aspect System, that they are typical though rare experiences that are normally accessible, let them be called “Cardinal” Centers. Perhaps this will mitigate some of the confusion. This terminology also promotes consistency with the six other Overleaf categories.
5. The manifestation of the Cardinal/Higher Centers appears to span a wide spectrum from low to high and mild to intense. At the low end of the spectrum, in the Cardinal Centers, the person is not that disconnected from the physical world, although their perception of and response to the world is different. Toward the higher end of the spectrum, in the higher Centers, the person is increasingly connected to the metaphysical world, which is more abstract than the physical world.
6. People in the ordinary and extraordinary manifestations of the Negative Poles of the Cardinal Centers are untethered from mundane reality in an unhealthy way, to a lesser or greater extent respectively. The question to ask about people in any of the Cardinal Centers is, are they connecting to an abstract reality (Positive Poles), or are they disconnecting from all realities (Negative Poles), abstract or mundane. It has often been said that the distance between genius and madness is not very far; in my conceptualization, it can be the ‘distance’ between the Positive and Negative Poles.

7. People who are gifted in one or more of the Cardinal Centers are typically described as geniuses or prodigies when their gift is combined with giftedness in an Ordinal Center, such as high IQ (Intelligence Quotient), and/or high EQ (Emotional Quotient), and/or high AQ (Athletic Quotient).
8. In the case of the Cardinal Expression Center, at the low end of the spectrum, the Concept Center, the person is more “right brained”. That is, the person has a good imagination, has a gift for perceiving patterns, and is capable of integrating a lot of ideas into a coherent system. At the high end of the spectrum, in the Higher Intellectual Center, the person is in a mystical state of consciousness approaching comprehension of oneness with the universe.
9. In the case of the Cardinal Inspiration Center, at the low end of the spectrum, the Sympathy Center, a person is sensitive and empathetic with whatever situation they find themselves in. They are attuning and communing with the “vibes”, so to speak. At the high end of the spectrum, in the Higher Emotional Center, the person is having a “religious” or “spiritual” experience of reverence, awe, wonder, bliss, and joy.
10. In the case of the Cardinal Action Center, at the low end of the spectrum, the Excitation Center, a person is filled with energy and vitality. This is sometimes referred to as being “in the flow” of events and actions, which is described as an effortless and exhilarating state of consciousness which is reflected in graceful interaction with the environment; it is also referred to as having a “peak experience”. At the high end of the spectrum, the Higher Moving Center, a person has psychokinetic power or magical abilities, the capability to make things happen in the world with a psychic force of will.

My opinion, based on my experience, is that all three Cardinal Centers are less typical than the Ordinal Centers, but not all that rare in the human population. All three Cardinal Center states are not as ‘grounded’ as the Ordinal Center states, because they are not focused on the ordinary affairs of the Physical Plane, but they are still well within the bounds of normalcy, even though they are uncommon and rare. This equality of accessibility of the three Cardinal Centers makes for a consistency with other Overleaves — no explanation or rationalization of an alleged difference is required.

Thorough descriptions of all of the Centers, in addition to all of the other Overleaves, are to be found in Parts Two and Three of my book *The Tao of Personality*.





Chapter 4H

THE ACTION CENTERS

This chapter is the third in a series of three that cover the Centers. Having covered the “Instinctive” Center and the “higher” Centers — wherein you’ve seen my issues with those traditional designations — this chapter examines the differences of opinion and/or channeling regarding the Action Centers.

The premise of these three chapters is that the understanding of the Centers in the modern Michaelian teachings needs to be revisited and revised. So far as the original Michaelian group was concerned, the origin of the concept of Centers was with Gurdjieff; his understanding of Centers was adopted into the Michaelian teachings without critical examination. In my opinion, some work needs to be done to adapt them to conform to the understanding of the other six Overleaf categories, which were revealed by the Michaels. I have done that work, and it is presented herewith for your consideration and evaluation and validation.

Introduction

The following is a tabulation of the Action Centers as named on the various Overleaf Charts that were reviewed in Part Three. Even with a cursory look, clearly this is an area of inconsistency between sources, but please carefully and thoughtfully review this tabulation now before you proceed to read the text. Take conscious notice of the differences. How could this blatant contradiction have happened? Think about what this all might mean for the validity of channeling, not only in this specific case, but in general.

Table 4Ha —ACTION CENTERS per Charts in Part Three			
CHART NUMBER	CHART NAME	ORDINAL ACTION	CARDINAL ACTION
0 (~1920s)	Gurdjieff	Moving	Sexual
1-4 (1974-1975)	original Michaelian group	Moving	Sexual
5 (1979)	<i>MFM</i> (Yarbro)	Sexual	Moving
6 (1980)	Louise Briggs	Moving	Sexual
7 (1984)	MEF (JP Van Hulle)	Moving	Sexual
8 (1986)	<i>MMFM</i> (Yarbro)	Physical Excitation	Moving
9, 16, 20 (1986+)	José Stevens	Moving	Higher Moving
10 (1988)	Carol Heideman	Moving	Sexual
11 (1990)	Basic Teachings	Moving	Higher Moving
12 (~1991)	Larry Byram	Moving	Higher Moving
13 (1992)	Stephen Cocconi	Moving	Higher Moving
14 (1993)	Varda Hasselmann	Sexual	Moving
15 (1995)	Shepherd Hoodwin	Physical	Moving

Table 4Ha —ACTION CENTERS per Charts in Part Three			
CHART NUMBER	CHART NAME	ORDINAL ACTION	CARDINAL ACTION
17 (~2005)	Barbara Taylor	Moving	Higher Moving
18 (~2007)	Steve Mature Scholar	Sexual	Moving
19 (2009)	Terri Benning	Moving	Higher Moving
21 (2012)	Troy Tolley	Moving	Higher Moving
22 (~2012)	Cocconi — Motivation Cards	Moving	Higher Moving
23, 24 (present)	Philip Wittmeyer	Motion	Excitation

My comments on this table are as follows:

- CHART NUMBER: All of the Charts reviewed in Part Three are shown in the first column.
- CHART NAME: The sources of all the Charts reviewed in Part Three are shown in the second column.
- ORDINAL ACTION: The third column shows the name given to the Center that was placed in the Ordinal side of the Action Axis by the source shown in the first and second columns.
- CARDINAL ACTION: The fourth column shows the name given to the Center that was placed in the Cardinal side of the Action Axis by the source shown in the first and second columns.

Basically, what Table 4Ha shows is that Gurdjieff and the original Michaelian group had Moving Center as Ordinal and Sexual Center as Cardinal. However, Yarbrow reversed these with the publication of *MF* in 1979, and has apparently retained this placement to the present day, as indicated on Chart #18 (2007) by Mature Scholar Steve, a member of the Yarbrow contingent of the Michaelian teachings. Shepherd Hoodwin has followed Yarbrow (except he refers to the Sexual Center as the Physical Center); Varda Hasselmann, unaware of non-Yarbrow sources, has also followed the Yarbrow amendment. All other Chart-makers, including myself, follow Gurdjieff/original Michaelian group.

Besides the differences in location on the Ordinal/Cardinal Axis, there are some differences in the names of the Centers, and if you read the writings of the creators of these Charts, you see that there are differences in the descriptions. These descriptions indicate that the Yarbrow contingent and Hoodwin are mostly the reverse of the non-Yarbrow contingent of the Michaelian teachings.

(The Positive and Negative Poles of the Centers are not listed here, but they are, of course, shown on the Overleaf Charts reviewed in Part Three of this book. There are discrepancies with regard to these names also, and these are tabulated in Chapter 25 in Part Three. These discrepancies are not discussed in this chapter; it is left to the reader to research those by reading the writings of the authors of the Charts, and to sort out what they regard as the most appropriate names. My choices are shown on my Charts, and explained in a section near the end of this chapter. There is a thorough explanation in my book *The Tao of Personality*.)

So what's up with these differences? Let's take a close look.

The Gurdjieff Version

The information about seven Centers originated (in its modern form) with Georges Gurdjieff in the first half of the 20th Century. He had a detailed teaching about the seven Centers, and he — or his students — apparently put the Sexual Center with the “higher”, aka Cardinal, Centers. It is not completely clear because Gurdjieff did not have quite the orderly system of classification that the Michaels did, but that is the way I read it in (Gurdjieff student) Peter Ouspensky's book, *In Search of the Miraculous*. The relevant quotes are as follows:

We know that [ordinary] man has five centers: the thinking, the emotional, the moving, the instinctive, and the sex... The full and proper functioning of the five centers brings them into union with the higher centers... [*ISM*, p. 282] In the first place it must be noted that normally in the sex center as well as in the higher emotional and the higher thinking centers, there is no negative side. In all the other centers except the higher ones, in the thinking, in the emotional, in the moving, in the instinctive, in all of them there are, so to speak, two halves — the positive and the negative... When the energy of the sex center is plundered by the other centers and spent on useless work, it has nothing left for itself and has to steal the energy of other centers [the four mentioned above] which is

much lower and coarser than its own. And yet the sex center is very important for the general activity, and particularly for the inner growth of the organism, because ... it can receive a very fine food of impressions, such as none of the ordinary centers can receive.... According to its energy, that is to say, if it uses its own energy, the sex center stands on a level with the higher emotional center. And all the other centers are subordinate to it. Therefore it would be a great thing if it worked with its own energy. This alone would indicate a comparatively very high level of being. [*JSM*, pp. 257, 259]

Notice a couple of things in passing, things that are not exactly relevant to the subject of this section, but are interesting nevertheless:

- The lower Centers have “positive and negative sides”, which sounds very much like the Positive and Negative Poles that the Michaels gave to the Centers. However, it was said that the higher Centers do not have positive and negative sides, and this also sounds very much like the names that the Michaels gave to the Negative Poles of the three higher Centers — not all that bad; –Telepathy, –Intuition, and –Erotic. More is said about the higher Centers and their Poles in the previous chapter.
- Refer to Chapter 1J, “Gurdjieff’s Levels of Being”, in Part One for a discussion of the phrase Level of Being; it was Gurdjieff’s and Ouspensky’s measure of a person’s spiritual development. Briefly, there are seven Levels of Being, they correspond with the Centers, and the Sexual Center is near the top of the list, along with the other higher Centers. The implication is that an evolved and awake person will be able to use sexual energy rightly and for spiritual development. More was said about this in the previous chapter on the “Higher Centers”; even more is said about it in my book *The Tao of Relationships*.

The reader can find out more about the Levels of Being and the Centers in Ouspensky’s book and various other books about the Gurdjieffian teachings. Throughout the Gurdjieffian teachings, the Moving Center is placed in triad with Emotional and Intellectual Centers and Parts of Centers — the lower Centers. According to a Wikipedia article on the Gurdjieffian teachings, there was a time when the Sexual Center was considered to be a sub-Center of the Moving Center, but later on it was thought of as a separate Center by students of Gurdjieff, and moved to be among the higher Centers, as indicated in the quote above. There is documentation for this in Chapter 4F above, “The Instinctive Center”. The Sexual Center is not grouped with the lower Centers in the Gurdjieff/Ouspensky books that I have read. Furthermore, the Moving Center is always (several places) described as ordinary bodily activities — nothing extraordinary; this is in contrast to what Yarbro says about the Moving Center, as is seen further on in this chapter. The higher Centers are repeatedly said to be extraordinary. Therefore it is apparent to me that Gurdjieff and Ouspensky, in Ouspensky’s book at least, place the Sexual Center among the higher Centers. The Fellowship of Friends, where some founding members of the original Michaelian group got some of their education about Gurdjieff and Ouspensky, apparently regarded the Sexual Center as a higher Center. This placement was retained in the original Michaelian group, as we see in the next section.

The Original Michaelian Group Version

The original Michaelian channel, Sarah Chambers, was a student of the Gurdjieffian teachings, as were some of the other founding members of the original Michaelian group. In the original Michaelian group transcriptions, the Center most often mentioned to access (other) Cardinal Centers is the Sexual Center. Following are several instances of that.

The turned-on feeling is what you are striving for. That is the goal. It enables you to get in touch with the sexual energies for the first time. [When] you are aware of them, you can now reach them at will, but it will take practice. It requires that you go through the same set of exercises that you use in any consciousness-raising ritual: the detachment/concentration monad [— turning your attention away from physical pleasure and onto spiritual pleasure]. Concentration [is focus on] a single goal. In this case, the goal [of the turn-on] would be ecstasy. [*S/C*, 12 August 1973]

What is Kundalini? Is it true? High energy?

In a broad sense, this is what you refer to as sexual center — the energy therein. It is a liberating force for the Essence.

Moses “raised the serpent” and Jesus said, “If I be lifted up”, etc. What is the relationship to kundalini here?

Yes, this is the highest form of movable energy you have at your disposal, and therefore that which you can utilize for each: the emotional states or Higher Emotional Centers, Higher Intellectual Centers.... The lower

Centers are fixed, and the energy is like a closed system. The higher Centers are capable of ecstasy or bliss; the lower Centers are not. The Sexual Center, or the kundalini force, can only be breached by bringing the lower Centers into harmonious balance... [S/C, 24 April 1974]

Read this carefully again. Notice that the Sexual Center seems not to be included among the lower Centers. Notice that the lower Centers have “fixed” and “closed” energy, implying that the higher Centers have the opposite of this, namely “movable” and “open” energy. Particularly, the Sexual Center was said to have “movable” energy which can be utilized to achieve ecstasy and bliss in the (other) higher Centers. This strongly suggests that the Sexual Center was understood by the original Michaelian group as a higher Center.

This was elaborated upon in a session a couple of months later:

Ram Dass says the spirit body has holes or chakras connecting to the physical body. He says that normally people's holes are “plugged up” — the energy is there but can't flow. Is this true? (Michael has stated that sexual energy is the only “mobile” or available energy.)

This [Sexual Center] is the first of the [higher] Centers not solely governed by maya [like the lower Centers] and consequently mobile. The fixed amount of energy [in the lower Centers] is fixed by the organism, not by cosmic shortages. We can give an example of the fixing; it works well: The body has a chore to do that it dislikes. It dwells on the undesirability of the proposed action until it renders the Moving Center inactive and unable to perform its task. Normally able to perform such action, the body is simply too exhausted to move, yet twenty minutes later some happy diversion is offered. Suddenly the body undergoes a miraculous recovery, and actually expends far more moving energy in the pleasure activity, for instance, tennis, than it would have in the work activity, for instance, shopping for groceries. [S/C, 16 June 1974]

The same as in a previous passage, the passage above implies that the Moving Center is a lower Center that can be rendered immobile.

A thorough accounting and review of what the original Michaelian group transcriptions had to say about sexuality is presented in the chapter “Sexuality” in my book *Study Papers on the Original Michaelian Group*.

Throughout the original Michaelian group transcriptions, the Moving Center is typically placed in triad with Emotional and Intellectual Centers and Parts of Centers, whereas the Sexual Center is not grouped with the lower Centers. On four original Michaelian group Overleaf Charts, this pattern is explicit: the Sexual Center is a higher Center; refer to the expositions on Charts #1, #2, #3, and #4 in Part Three. The original Michaelian group transcriptions and Charts are not ambiguous on this point.

For a thorough presentation on the use of “sexual”, aka “kundalini”, aka “polar” energy to achieve higher Levels of Being (to use that Gurdjieff phrase), refer to my book *The Tao of Relationships*.

The Yarbro Version

As indicated in Table 4Ha, in her book *MFM* Yarbro switched the Cardinal/Ordinal positioning on the Action Axis of the Moving and Sexual Centers from the way that Gurdjieff and the original Michaelian group had them. We do not know if Yarbro took it upon herself to do this, or if it resulted from the Michaels feeding Chambers the change after the original Michaelian group sessions ended and before *MFM* was written, or if one of the other channels affiliated with Yarbro came up with it. There is no hint in *MFM* or subsequent books that Yarbro was familiar with the Gurdjieffian teachings, and one does need to read the transcriptions carefully and look at the original Michaelian group Overleaf Charts to see that the Sexual Center was considered to be a higher Center in the original Michaelian group. It seems unlikely that Yarbro overlooked these clues, so she must have switched them deliberately. But, unfortunately, she did not tell us why.

It would be pure speculation on my part to propose a reason why Yarbro made the Sexual Center an Ordinal Center, contrary to the prior sources, Gurdjieff and the original Michaelian group. If in fact she did have any awareness of the Gurdjieffian teachings, it might have been an earlier version where sex was a sub-Center or Part of the Physical Center, a “lower” Center; perhaps she did not know about the evidence that some students of Gurdjieff preferred to see the Sexual Center as separate from the Moving Center and as a higher Center.

And there is another possibility. I suggest that Yarbro might have been aware of and influenced by the fact that kundalini is commonly latent within the first (“Root”) chakra and sexuality is commonly ascribed to the second (“Gonad/Pubic”) chakra, as documented in Chapter 1C in Part One, “The Seven Chakras”. If she otherwise correlated Centers with chakras the same way that I have, then she might have considered this as sufficient rationale to make the switch from the way things were in the original Michaelian group transcriptions and as shown on original Michaelian group Overleaf Charts, and the Briggs chart, Louise and

Leslie Briggs being members of the original Michaelian group who continued to work after the original Michaelian group disbanded.

Anyway, may I also wonder if the following is a less-speculative clue for the switch? In original Michaelian group sessions quoted above, the Sexual Center is mentioned as a way to achieve the (other) higher Centers. In another early original Michaelian group session this is confirmed in the following Q&A exchanges:

Sexual energy, when used to express higher Centers, can be incredibly strong. [SJC, 03 July 1973]

... then you are using the Sexual Center as access to the higher Centers. [SJC, 12 August 1973]

Are some people Sexually Centered?

No. Sexual energy is separate and apart from all other energy sources and can be effectively used to reach higher emotions.

If you were to experience sex on a higher level what would be going on?

Cerebral orgasm. The whole soul experiences ecstasy. The body cannot experience ecstasy, only satiation. Only the Essence is capable of that experience [of ecstasy]. [SJC, 27 September 1973]

Noting the above statement that no people are normally in the Sexual Center, this is consistent with the placement of the Sexual Center with the higher Centers, because in the orthodox Michaelian teachings (as with the Gurdjieffian teachings) no people are normally in the Higher Intellectual and Higher Emotional Centers either. Now let's compare the above quote with *MFM*, p. 203, where it says, quoting the passage from the original Michaelian group transcriptions that I just quoted:

Are some people sexually centered?

Yes, but that is not the same thing as having sexual energy. Sexual energy is separate and apart from all other energy sources and can be effectively used to reach higher emotions.

If you were to experience sex on a higher level what would be going on?

Cerebral orgasm. The whole soul experiences ecstasy. The body cannot experience ecstasy, only satiation. Only the essence is capable of that experience [of ecstasy]. [*MFM*, p. 203]

So, Yarbrow's quotation of the Michaels reversed one of Chambers's quotations of the Michaels from a "no" to a "yes" and then added an explanation. To me this change seems consistent with the notion introduced by Yarbrow that the Sexual Center is an Ordinal Center, where people typically reside along with the Emotional and Intellectual Centers. This is not the only case where later "channeling" reversed earlier "channeling" in the Michaelian teachings, but personally I do not believe that Yarbrow came closer to the truth with this change. Based on personal experience, I agree with the original Michaelian group/Yarbrow statement that "sexual" energy is not properly part of any of the Centers. Why? Because both of the Action Centers facilitate it — sexual *action* in the Ordinal Center, and sexual *energy* in the Cardinal Center — but are not the source of it. This point is argued in greater detail below, and in my book *The Tao of Relationships*. However, this understanding of the place and function of sexual energy does not change the place and therefore function of the Sexual Center on the Ordinal/Cardinal Axis.

In *MFM*, there is no significant information about the meaning of the two Action Centers beyond their names and their Positive and Negative Poles (p. 114). However, Yarbrow does have more to say about the Sexual and Moving Centers in two of her other books. In *More Messages from Michael*, there was an actual description — a description, by the way, that indicates some dissatisfaction with the name of the "Sexual" Center:

The ordinal center of the action polarity is the sexual center, which has as its positive pole amorality and its negative eroticism. We will remind you all that we do not limit sexuality to copulation and peculiar clothing, but to an entire aspect of reaction. ... [*MMFM*, p. 37]

The only higher center to which there is constant and relatively easy access is the moving center, which is the cardinal polarity of the sexual center. We perceive, incidentally, that there are those here present who misunderstand our use of the word sexual in this context. If you would prefer another word, the physical excitation center would have something to do with it. Sexuality is not confined to such things as genital contact and carnal appetites. Sexuality is pervasive in all fragments possessing sex. In your society, there are very few fragments sexually centered because the society does not acculturate for it.

However, the extension and therefore the exaltation of the sexual or physical excitation center is the moving center, which applies the stimulus, as it were, to some form of action. As to the higher, moving center [—] and we address this center first because it is accessible to fragments on the physical plane in a fixated or routine sense, and can [therefore] be described in some degree of accuracy [— w]hen the moving center is in its positive pole, it creates a stamina that carries through in all things, not just the body. There is a certain kind

of high that some athletes experience — and we do not mean the masochistic euphoria that results from pain and exhaustion — that leaves the body tired but extended. Dancers experience it more often than more traditional athletes. So do those athletes who work with animals, such as equestrians and lion tamers, where the action of the body and the rapport with the animal become a continuous interaction. [MMFM, pp. 277–278]

The second, longer quote above was attributed to “Jessica” and dated October 1975. (This is after the large group was disbanded in early 1975, and before Chambers met Yarbrow and started the *MFM* book project in 1976.) This excerpt is from a session that has not found its way into the greater Michaelian community, so we cannot tell if the channel was actually Sarah Chambers, and if the date is true. (We acquired no original Michaelian group sessions dated between April 1975 and November 1976, but we have reason to believe that there were none.) Whatever the particulars, this information contradicts the information given through Chambers during the original Michaelian group as quoted in the previous section.

Frankly, I regard the *MMFM* statements about the switcheroo of the Action Centers as tangled and tortured rationalizations for a misunderstanding of ambiguities in terminology in the Gurdjieffian teachings and in the original Michaelian group transcriptions. Therefore, exceptions can be taken to a couple of statements in the quote above (from *MMFM*, pp. 277–278).

First: “The only higher center to which there is constant and relatively easy access is the moving center”. It is obviously an inconsistency to qualify (as easily accessible) an alleged higher Center the way the lower Centers are qualified as easily accessible. There was no such confusion in the original Michaelian group. It is consistent to put the easily-accessible Moving Center in the Ordinal Action position and the Sexual Center (in terms of its “energy” manifestation) in the extraordinary Cardinal Action position. The original Michaelian group and Gurdjieff/Ouspensky understood it this way, as noted in previous sections of this chapter. It is also the majority opinion of the Michaelian community, as shown in Table 4Ha. This statement from *MMFM*, alleged to be channeling, seems to me to be illegitimate, a rationalization to cover the original error of switching the Action Centers on the Ordinal/Cardinal Axis. That is to say, it looks to me as if Yarbrow went astray in *MFM*, and then had to backtrack in *MMFM*, trying to make what should have been a retraction look like a clarification. But that is just my interpretation of the situation. The backtracking continues, as shown in my second exception:

Second, there is this statement: “... the extension and therefore the *exaltation* of the sexual or physical excitation center is the moving center, which applies the stimulus, as it were, to some form of action.” This use of the word “exaltation” is reminiscent of the statements about the King being the Warrior exalted, the Priest being the Server exalted, and the Sage being the Artisan exalted found in *MFM* on page 95. Some students might extrapolate and suppose from this statement that the Higher Intellectual Center is the Intellectual Center exalted, and the Higher Emotional Center is the Emotional Center exalted, although this is not stated anywhere in Yarbrow. Perhaps one of the ideas that led Yarbrow astray here is to think of the higher Centers as just “exalted” versions of the lower Centers, when in fact they are more like opposites, or complements, in the same way that Acceptance and Rejection are complementary, and Realist and Cynic are complementary. In Gurdjieff, the Higher Intellectual and Higher Emotional Centers are described as way different from the lower Intellectual and lower Emotional Centers. Chapter 4G above, “The Higher Centers” goes into this misconception in some detail.

“Trance Dance” and other bodily activities in the lower Moving Center are generally recognized as ways to reach Cardinal Centers, but there are other Ordinal Centers that foster Cardinal Center experience. The Michaels mention a few:

Many of the theoretical scientists are indeed immersed in the Intellectual Part of Intellectual Center. This is a route to higher Centers when there is Balance. [SJC, 03 March 1974]

To get to higher Centers, do what Jesus did: fasting, meditation and agonizing self-appraisal; exercise the body [and] learn to love unselfishly. [SJC, 03 July 1973]

Understanding scientific principles is a way to Higher Intellectual energy, just as feeling religion [spirituality] is the way to the Higher Emotional Center. [SJC, 13 September 1973]

Those working in fine arts are connected to the Higher Emotional Center, and those with words [poetry] with the Higher Intellectual Center. [MP, p. 112]

My take on this is that this use of the words “exalted” and “higher” is inconsistent at best and misleading at worst, for the following reason. If one looks at all of the other Overleaves in the Goal, Mode, Attitude, and

Chief Feature categories, it is obvious that the Cardinal trait is not the *exalted* version of the Ordinal trait on the same Axis (Action, Inspiration, Expression). They are more like *opposites* of each other, or, to choose a more technical term, complements. The Ordinal of the complementary pairs are typically in some sense the negation of the Cardinal of the pair. Take some pairs at random: Acceptance versus Rejection, Passion versus Repression, Idealist versus Skeptic, Impatience versus Martyrdom, and so on. With some pairs it takes more thought and insight to see the oppositeness, but it is inherent in the meaning of Cardinal and Ordinal. This fact is a good reason (for consistency's sake) to always use the name Cardinal for what, in the orthodox Michaelian teachings, are called "exalted" Roles and "higher" Centers. By my convention, there are no "exalted" Roles or "higher" Centers, and the Higher Moving Center by any other name is not an exalted version of the Moving Center by any other name, such as the *MMFM* statement indicates. To be consistent with the other Overleaves, there needs to be more contrast between descriptions of the Ordinal and Cardinal Action Centers than we see described in Yarbro. It is present in the non-Yarbro books, as will be seen in the next section. The nature of the so-called "higher" Centers is also discussed at length in the previous chapter, 4G. "The Higher Centers", here in Part Four, and that makes what I am saying here even more clear.

There will be an even more critical examination of this Yarbro passage further on. As another suggestion, when one changes the name of the Center from Sexual to Physical Excitation as proposed by Yarbro, should one not also change the names of the Poles from those with sexual connotations (+Amoral and -Erotic) to those with Physical Excitation connotations? This was not done by Yarbro that we know of (not even by the year 2007 per Chart #18), but it will be discussed further on.

We have one more quote from one of the Yarbro books to review, from *Michael's People*:

Physical Excitation can be experienced in many ways that are not often regarded as sexual, since they have little to do with erotic stimulus, such as hiking, skiing, most forms of sport, cooking, and indeed most physical activity that is not senselessly repetitious. This physical excitation is present in almost all sexual manifestations except those that are abusive. To assume that therefore sexuality is the underlying purpose is far from the point, however. We would say rather that physical excitation is the underlying purpose of sexuality. It is not inappropriate to remember that the physical excitation center and the moving center are on the action polarity and therefore are directly concerned with action. It is the application and focus of the action that determines the degree of Physical Excitation evoked by the action. [*MP*, p. 143]

Compare this description of the Physical Excitation Center and its mention of the words "hiking, skiing, sport, cooking" with the quote from *MMFM* above about the Moving Center and the mention of the words "athletes, dancers". Study the descriptions and you will see that, according to Yarbro, the descriptions of the two Centers are not that different from each other. Both Centers in Yarbro's description seem to deal primarily with activity of the body, with just a difference in quality between the Ordinal and the Cardinal. It is reasonable to argue, as I did above and as I do further on, that the difference between the two should be less ambiguous and more distinct than that — the descriptions should be in some sense opposites, just as with Traits on other Axes.

Regarding Chart #14 in Part Three from Varda Hasselmann: she has written a book in the German language that has been translated into the English language as *Archetypes of the Soul*. She traces her understanding of the Michaelian teachings to the Yarbro books, rather than to the non-Yarbro contingent of the Michaelian teachings. Consequently, her descriptions of the Sexual and Moving Centers in that book do not differ that much from the descriptions provided by Yarbro, except that they are much more extensive. You may read about them on pages 268–273 and 285–294 of *Archetypes of the Soul*. The descriptions that she provides of the Sexual and Moving Centers are thorough and not much distorted, in my view, but they are switched on the Action Axis from their true locations (in my estimation), and, of course, this does cause some distortion in the descriptions.

That Hasselmann and Yarbro agree does not mean that they are both correct; to me it means that they are both incorrect — based on comparison with the larger body of evidence presented in this chapter. On this matter of the Action Centers, Hasselmann is not really channeling; she is merely subconsciously following the lead of Yarbro, and elaborating on Yarbro's basic (mis-)understanding. Apologies if that sounds harsh and opinionated, but in a case where there are irreconcilable differences among channels, someone must be wrong. My approach is to figure out who is wrong and who is right by examining all of the evidence from various sources, inside and outside the Michaelian teachings, and applying sound arguments to sort out the evidence. No single source is authoritative; no two sources are authoritative; no three sources are authoritative; the collective evidence of many sources is as close to authoritative as we can approach.

Besides Varda Hasselmann, Shepherd Hoodwin is the only channel/teacher who has more or less adopted the Yarbro version of the placement of Action Centers on the Cardinal/Ordinal ends of the Axis. The reader might wish to compare and contrast his descriptions with hers, in two editions of his books, *The Journey of Your Soul* (First Edition, 1995), pp. 284–288, and *Journey of Your Soul* (Second Edition, 2013), pp. 279–281. He has a lot to say about “sliding” between the lower and higher Action Centers in various activities and experiences, which embellishes Yarbro’s understanding of these Centers. This is useful information, because the same insights and understandings pertain even if the names are changed, and even if the descriptions are skewed or confused, and even if the Centers are switched on the Ordinal/Cardinal Axis — as I believe is the case with Yarbro, Hasselmann, and Hoodwin. I perceive Hoodwin’s description as more thorough and less confused. Nevertheless, the non-Yarbro contingent other than Hoodwin never adopted Yarbro’s placement and understanding of Centers on the Action Axis. They kept it the way Gurdjieff and the original Michaelian group had it, and with them they retained the clear distinction between the pure Ordinal and the pure Cardinal Action Centers. The fact that in any given individual, the two Centers appear in various proportions on a spectrum between the two pure poles of the Axis as described by Hoodwin and Yarbro, does not get around the proper understanding of which Center is on which pole of the Action Axis.

This clear distinction is exemplified in the books of José Stevens.

The Stevens Version

José Stevens published his first book about the Michaelian teachings, *The Michael Handbook*, shortly after *MMFM* was published, in 1986. In Stevens’s description of the Cardinal “Higher Moving Center”, there is more emphasis on “energy” as distinct from “activity” on the Action Axis:

The higher moving center is concerned with ... pure energy. Higher moving center represents energy in its pure form, just as higher emotional represents love and higher intellectual represents truth. Together they form the triad Truth, Love, and Energy, the basic building blocks of the universe.

This center was originally called sexual center, and then changed to be consistent with higher emotional and higher intellectual centers. Calling it sexual center resulted in people thinking of individuals experiencing sex, and the focus shifted to sexual matters. Sexual intercourse and its many variations is actually mostly moving-centered experience.

The higher moving center governs energy. This relates to a more subtle or core energy than what you use to walk and talk and move your body around as in the lower moving center. The higher moving center has to do with the manipulation of energy beyond the normal functions of walking and running, into a higher and more sophisticated form.... Creative energy originates from the higher moving center ... the manifestation of what you want as goods in your life ... how you take care of your body and whether it is sick or healthy ... it is an interactive energy flow ... your general level of vitality — where your general level of energy is and whether or not it might be blocked. The higher moving center is a feeling of intense energy. In groups it is contagious and manifests as a feeling of camaraderie, well-being and excitedness.... The higher moving center is a Buddhist plane experience.

The energy is already present in the universe and this center determines how you bring it into your body and let it flow through, directing it in terms of intentional behavior. [*The Michael Handbook* (1986), p. 234–236]

Just so you know, this is also my present understanding of this Center, which I call the Excitation Center. It was actually during the late 1990s that I gradually came around to this understanding of the Sexual, aka Higher Moving, aka Excitation Center on my own recognizance, and then re-found it described so well in Stevens’s book from a decade earlier than my realization. It actually took a few years for me to totally depart and reorient myself away from the Yarbro understanding, which I had held since 1981 as a result of studying *MMFM*.

Because of my own difficulty in changing my mind on this matter, I understand why students in the Yarbro camp might find it difficult to depart from their initial training if it became ingrained and habitual and reinforced by repetition. One of the cognitive biases known to psychologists is called “anchoring bias”, which is where one tends to believe what one learns first. Then after, that “confirmation bias” kicks in, which is the tendency to count evidence that confirms the original belief and discount evidence that disconfirms the original belief. Biases such as these are some of the reasons why cults of “true believers” arrive and survive and thrive. More is said about such things in the chapters and sections on Validation in this book and my other books.

Moving right along now after that digression, notice how different this description of the Sexual/Higher Moving Center is from the Moving Center in *The Michael Handbook*, p. 223:

Moving center retains everything you've ever learned ever since you came into your body. You learned how to walk and talk, move your eyes, run, throw and so on. Doing all of what you have learned is moving center. Moving-centered people are constant balls of activity. They tend to be restless and move about the room changing positions frequently. Often they are attracted to such occupations as professional athletics, aviation, police work, traveling sales, or anything that will keep them on the go.

Notice that this description is all about bodily motion and activity. Note that this can be done without the energizing "turn-on" of the Cardinal Action Center. Likewise, the turn-on of the Cardinal Action Center does not require bodily activity — one can feel its turn-on sensation while the body is motionless. An analogy makes this clear: the *internal temperature* of a steel ball (Cardinal Action Center) has nothing to do with whether or not the ball is in *external motion* (Ordinal Action Center). That is to say, the steel ball can be very hot or very cold or anything in between; it can be motionless or careening around wildly or anything in between; and it can have properties of both internal and external movement in innumerable proportions. This analogy is an apt description of the difference between the Moving and Higher Moving Centers. In fact, internal "temperature" is such an obvious analogy for sexual energy that a person who is perceived by others as having a lot of sexual energy is described as "hot", and when a person is "horny" (full of sexual energy) they have "the hots" for a sexual encounter.

The Stevens description makes the difference between the two Centers very clear and distinct, as they should be — because that is an obvious fact with all of the other complementary Trait pairs. The Yarbro description quoted in the previous section confuses the functions and descriptions of these two Centers. My surmise is that this ambiguity was probably a consequence of switching their original and proper positions on the Cardinal/Ordinal Action Axis. Furthermore, people usually express some mixture of the two Centers rather than express one or the other extreme, and this has perhaps confused Yarbro and Hasselmann and Hoodwin.

Comparing Yarbro and Stevens

Yarbro and Stevens (and Hoodwin and myself and some others) are in agreement that the term Sexual Center as used by Gurdjieff and in the original Michaelian group is too limiting for either of the Action Centers — the term is misleading and obsolete. In fact, the original Michaelian group channeling, quoted above, does say that sexual *energy* is separate and apart from other energies, presumably meaning not a function limited to any particular Center. Sexual libido and activity generally happen during the middle years of a lifespan due to hormones involved in reproduction, not in youth and old age, therefore independently of the function of other Centers. However, you must do sexual *activity* in an Action Center, whether one assigns that to the Ordinal or the Cardinal Pole of the Axis, so there is potential for confusion there. Refer to my book *The Tao of Relationships* for a thorough explanation of sexual energy that is better understood as a particular kind of "polarized" (yin and yang, Ordinal and Cardinal) energy.

If one studies and ponders these quotes from Yarbro and Stevens, it is obvious that there is significant disagreement between Yarbro and Stevens in their descriptions. When one reads Yarbro's description of the "Physical Excitation" (Ordinal Action) Center, it seems only somewhat like Stevens's description of the "Moving" (Ordinal Action) Center, and when one reads Yarbro's description of the "Moving" (Cardinal Action) Center, it seems only somewhat like Stevens's description of the "Higher Moving" (Cardinal Action) Center.

Let's look at this more closely. Reading the description from Yarbro of the Ordinal Action Center, it can be said that the phrase "physical excitation" and its description on its own really does not clear up all of the misunderstanding that arose around the word "sexual". Does it mean externally active as in whole-body movement, or does it mean internally active as in "turned-on"? The latter description does not appear in the description given in Yarbro. I do not see any conclusive evidence that it refers to the "energy" that the non-Yarbro writers attribute to the "Excitation" Center, whatever they name it and wherever they place it on the Cardinal/Ordinal Axis. There is of course arousal associated with the physical activities mentioned in connection with the Ordinal Action Center, but this does not seem to be the same thing as what "energy" is according to Stevens. It looks to me to be easier to make a case for an internal turn-on in Yarbro's Cardinal Action Center — what with "runner's high" and other activities leading to an altered state of consciousness. That is why I think that Yarbro and Stevens are only remotely reconcilable, reconcilable in the sense that they both put turn-on energy in the Cardinal Pole of the Action Axis, and your everyday bodily activities in the Ordinal Action Center. It does make more sense to me to put grounded — normal daily bodily — activity in

the Ordinal Center, and ungrounded, entrancing, activity in the Cardinal Center than the other way around. What makes this assignment ambiguous is that Yarbro describes very little difference between the two Centers, and this is solved when Stevens describes a lot of difference.

Concluding Remarks on the Action Centers

Considering the discrepancies between the contingents claiming to be official spokespersons for the Michaels, I have had to sort this out on my own. Good channels come down on both sides of this issue, and long-time students with fine minds come down on both sides of this issue. The placement of the two Action Centers may be ambiguous, but what is not ambiguous is that it is more important that one understands and utilizes one's Centers properly. That is one of the core teachings of both Gurdjieff and the Michaels, and it is covered, explained, and emphasized in my other books as well as in all of the Michaelian teachings books, regardless of what they say about this picky matter. All that said, it is worth at least something that we have a correct understanding of both Action Centers, and it looks to me as though we cannot have that correct understanding without understanding the nature of Ordinal Action and Cardinal Action. Personally, I happen to have tumbled over the years to an understanding of the Cardinal Action Center very similar to the description given by Stevens, and very dissimilar to the description by Yarbro. That is because Stevens makes a greater distinction between the two — the Cardinal is not just an “exalted” version of the Ordinal.

One can read books or websites about the Michaelian teachings by other authors and find that they have mostly followed Stevens's understanding of the Action Centers. This fact is shown in the table in the Introduction to this chapter, and the various Overleaf Charts reproduced in this volume. For instance, refer to *Michael: the Basic Teachings* (1990), pp. 119 and 129. The authors of that book have a slightly different, and therefore informative, understanding of the two Action Centers, but are mostly in agreement with Stevens rather than in agreement with Yarbro. For a complete understanding of what is going on with these two Centers, it is useful to read about them from the various resources, and integrate the various perspectives.

I have done that study and integration; following is my summary and conclusions, in a numbered list, as regards the Action Centers.

1. In Gurdjieff groups and the original Michaelian group, evidences and arguments indicate that the Moving Center was a so-called “lower” Center, and the Sexual Center was a so-called “higher” Center, higher and lower being terms used in both groups. In my opinion, these designations, higher and lower, should be superseded by thoughtful students of the Michaelian teachings. My preference is to use the terms Ordinal and Cardinal in substitution for the words lower and higher in reference to the Septenary of Centers.
2. In *MMF*, the Yarbro contingent proposes a reversal of the higher/lower, Cardinal/Ordinal placement of the two Action Centers from their original placement. If this was done intentionally, then it was done for reasons unknown outside that closed group. This created the inconsistency that the Moving Center was said to be the only Cardinal Center that is easily accessible, unlike what was said of the other Cardinal Centers.
3. In *MMFM*, the Yarbro contingent said that Sexual Center was a misleading term and renamed it Physical Excitation Center, while suggesting no appropriate change to the names of its Positive and Negative Poles.
4. The non-Yarbro contingent retained the original Axis placement, but — the same as the Yarbro contingent — recognized that Sexual Center was a misleading term because it was limited and misleading, and some of them changed it to Higher Moving Center to be consistent with the names of the other Cardinal Centers, Higher Emotional and Higher Intellectual.
5. It looks to me as though Yarbro, in *MMFM*, moved closer to the understanding of the original Gurdjieffian/original Michaelian group understanding of the Ordinal and Cardinal Centers, even though the names she used were still reversed from their original Axis placements. Said another way: it looks to me as though Yarbro in *MMFM* had to backtrack from her original *MMF* error of switching the Action Centers on that Axis, resulting in a situation where, based on her *MMFM* descriptions, one can hardly distinguish between the two Centers. However, the non-Yarbro contingent has always had a very distinguishable understanding of the qualities and nature of Ordinal and Cardinal Action Centers, as Gurdjieff did.

6. I have come to prefer the non-Yarbro understanding for reasons explained above. In order to avoid some confusion caused by the two contingents placing the Moving Center on opposite sides of the Ordinal/Cardinal Axis, I have first of all changed adjectives to nouns (to be consistent with names of other Traits), and second of all, for the time being, I have settled on certain names for these two Centers with their Positive and Negative Poles as follows: Ordinal Action Center = Motion with +Endurance and –Activity, and Cardinal Action Center = Excitation with +Vitality and –Arousal. These Centers and Poles are discussed at length in my book *The Tao of Personality*.
7. I also renamed the other two Cardinal Centers Concept and Sympathy, because those names say something about their nature that avoids the misleading word “higher”. The nature of the Cardinal Centers is covered in detail in the previous chapter, 4G, of this *History* book.
8. Sexual *energy*, said in the original Michaelian group and *MFM* channeling to be separate from the Centers, is simply the strongest type of energy exchange appropriated by the animal organism for the perpetuation of the species. However, as explained in my book *The Tao of Relationships*, there are *other* categories of energy, somewhat analogous to physical sexual energy, and that are often confused with sexual energy, because they are likewise polarized yin–yang and are often experienced between genders and entangled with sexual energy, and they can be correlated with the Centers and the chakras, but they serve functions other than sexual energy, and they are more subtle. For this reason, I prefer to do away with the term “sexual” energy — except when it applies to the reproductive realm — and replace it with the term “polar” energy for these additional types that are involved with Centers and chakras.
9. The sex *act* can happen without any sexual *energy* exchange (masturbation is the most extreme example of this) — this is of the Motion Center. Contrariwise, Sexual *energy* can be exchanged without any sexual *action* (the “intercourse” can happen via aura mingling while motionless) — this is of the Excitation Center. The Excitation Center is “horny”, not just for sex, but for life in general in a way that is not just driven by hormones for reproduction purposes.
10. Yarbro said that the Moving Center was a Cardinal Center, and that it was the only Cardinal Center to which the typical person had routine access. Most Michaelian students say that the Moving Center is an Ordinal Center. I say that the Excitation Center is the Cardinal Center to which a typical person is most likely to have routine access, according to the following argument. To the extent that the Excitation Center includes sexual energy, aka libido, a strong Excitation Center will result in the trait being passed on to the next generation; if your parents were horny, you are more likely to be horny, and you are more likely to pass the gene on to your children. There is no such reproductive impulse connected with the Cardinal Intellectual (aka Conceptual) and Cardinal Emotional (aka Sympathy) Centers; it might even be the case that those two Cardinal Centers down-regulate the reproductive impulse. Therefore, the evolutionary pressure of “natural selection” will produce more people with a strong Excitation Center than people who have either of the other Cardinal Centers. This idea is predicated on the supposition that the Overleaves are configured in the etheric body before birth into the physical body, except that Centering seems to be more ‘hard-wired’ into the organism, the brain structure, than the other categories of Overleaves.





Chapter 4J

THE SEVEN CHAKRAS

This chapter is a continuation of Chapter 1C, “The Seven Chakras”, in Part One of this *History* book. In that chapter there is an extraction from the Wikipedia article on chakras, and extractions from other sources. Plus, there is information about how chakras were understood in the original Michaelian group; in my analysis, it appears that the two, Wikipedia+ and original Michaelian group, do not match in six out of seven correlations. This section here in Part Four picks up where Part One left off, and discusses the understanding of chakras in the Michaelian teachings community subsequent to the original Michaelian group. Fair warning: it is a mess; one of the biggest messes in the Michaelian teachings; here again, there is not much of a match-up among Michaelian teachings sources. Nevertheless, because of the ubiquity of the chakra system among spiritual seekers, I believe that it is important that we get the understanding of it right, so that it is correlated correctly with other septenaries, both inside and outside the Michaelian teachings.

One of my biggest complaints about the Michaelian teachings (as currently formulated) is that it is overflowing with egregious contradictions, a feature of the teachings which, of course, detracts from its credibility in the perception of any person who values consistency as a property of truth. The subject of chakras is one of the best examples of self-contradiction reviewed in this Part of this *History* book.

Another one of my biggest complaints about the Michaelian teachings (as currently formulated) is that it is not coherent within itself, meaning that students have not been taught how components of the teaching fit together and follow an underlying or overarching pattern when put together with other components of the teachings. In this chapter I will connect and correlate the chakras with other systematic components of the Michaelian teachings.

Yet another one of my biggest complaints about the Michaelian teachings (as currently formulated) is that it is not consilient with other esoteric teachings that talk about the same subject, meaning that the Michaelian teachings about chakras does not agree with or conform to the consensus of esoteric teachings. In this chapter I will connect and correlate the chakras with other systematic components of some other teachings.

Introduction

Just in case any reader does not know what a chakra is, these are said to be “energy centers” of the human body. It is said that there are seven main chakras, along the mid-line of the front and/or back side of the body, and it is said that there are numerous other minor chakras. This is a teaching that has been extant in the oriental world for thousands of years, and then it spread into the occidental world in the late Nineteenth and the Twentieth Centuries. Typically, the seven main chakras are rank-numbered from one to seven, from bottom to top along the body from the perineum to the top of the head. Typically, these are named as follows: Root or Sacral or Groin, Spleen or Navel, Solar Plexus, Heart, Throat, Brow, and Crown, respectively. (Various sources have differences in the names and locations of the chakras below the heart chakra.) Typically these are assigned the colors of the rainbow as follows: Red, Orange, Yellow, Green, Blue, Indigo, and Violet, respectively. Table 4Ja below shows these traditional rank-numbers, names, and colors in the top row. Wikipedia has a good introduction to the chakras, and <https://www.chakras.info/> is another scholarly website, and it also has a history of the concept.

Even though the chakra system is not a part of the Michaelian teachings *per se*, information about it is widely known in esoteric circles, and that includes the Michaelian teachings community. The Centers are a part of the Michaelian teachings, one of seven Overleaf categories. Several Overleaf Chart-makers have correlated chakras with Centers and then shown them on their version of the Chart. Several other people

within the Michaelian teachings have ventured to correlate chakras with Centers and put their correlations in writing, either in books or on websites. There are significant differences among these sources, a confusion that indicates to me that there is good reason for us to compare and contrast them here in this *History* book, to see what we can learn, and presumably gain from the intellectual exercise.

From the original Michaelian group to the present, the question has been: do the chakras correlate with the Centers? The reason the question is repeatedly asked is that the similarities of the descriptions of chakras and Centers strongly suggests that there is a correlation. The answer from the Michaels and elsewhere has generally been Yes. The next question has naturally been: then what is the correlation? The answer has often differed from channel (or student) to channel (or student).

Nowhere does anyone say that the Centers *are* the chakras. When/where I show “Center = chakra” (or other designations connected by the *equals* symbol) in this and in other chapters, I use that as a shorthand for “...corresponds somewhat with...”. If the discussion is about septenaries that are manifestations of the Natural Sequence (as I regard the chakras and the Centers to be) then I regard the correspondences as exact even when the descriptions differ somewhat. The explanation for this is that the descriptions of the chakras and the Centers differ to suit their *environments*. The Centers are in the Personality whereas the chakras are in the body — very different environments, so naturally the descriptions are somewhat different — but recognizably similar enough in terms of some similar function to make an accurate and confident correlation. In other words, chakras and Centers share some of the same underlying essence.

Table 4Ja below is a summary of all of the sources of Charts and books and websites that will be examined in this chapter. In order to be consistent in the tabulation, I use the original names of Centers as revealed in the original Michaelian group and in *Messages from Michael* (MFM) even when the source used a different word, except as follows.

This chapter is complicated by three factors, arising from the fact that there is some confusion about chakras in the esoteric community, and there is also some confusion about Centers in the Gurdjieffian and Michaelian communities. So, obviously, this adds a layer of difficulty to the process of making explanations, as well as to the process of making correlations. Following is a summary of the result of my research.

1. There is some disagreement in the esoteric communities about the names and locations and functions of the lower chakras, those below the Heart Chakra: I sorted this out in Chapter 1C on chakras in Part One. My solution to those discrepancies was to:
 - make the so-called Root or Base Chakra the Zeroth Chakra and correlate it with what I refer to as the “Physiology” Center, referred to as the “Instinctive” Center in the Gurdjieffian teachings (see Chapter 4F above);
 - make the Sacral aka Gonadic Chakra the First Chakra and correlate it with the Moving Center;
 - make the Navel aka Spleen chakra the Second Chakra and correlate it with the Emotional Center;
 - make the Solar Plexus Chakra the Third Chakra and correlate it with the Intellectual Center.
2. The understanding of the Action Centers is confused in the Michaelian teachings. I sorted this out in Chapters 4H on the Action Centers. The confusion is caused by the fact that their names have changed during the development of the Michaelian teachings, and the fact that the placements of the Centers on the Action Axis, Ordinal versus Cardinal, is in dispute. My solution to those discrepancies was to:
 - accept the pattern of most Michaelian teachings contingents, namely those who regard the Moving Center as the Ordinal Action Center as it was in Gurdjieff and the original Michaelian group, and change the name of the Sexual Center to the Higher Moving Center and regard it as the Cardinal Action Center.
 - This solution is still complicated by the fact that Yarbrow and Hasselmann and Hoodwin use the name “Moving” Center for what other sources name the Higher Moving Center. I point this out in the discussion that follows, then revert to the more common view, and my view, in order to be consistent. In the table below, Table 4Ja, I show the Moving Center as Ordinal and the Higher Moving Center as Cardinal, regardless of what the source named them.
3. Some of these correlations are also complicated by my idea that the so-called “Instinctive Center” correlates with both the Zeroth Chakra and the Fourth Chakra, depending on one’s understanding of “instinct”. My solution is to make the “Physiology” Center the Zeroth Center and correlate it with the

Root Chakra, the lowest of four lower chakras, and make the “Impulse” Center correlate with the Fourth Chakra, the Heart Chakra. However, I have decided not to show the Zeroth chakra, aka Physiology Center, in Table 4Ja because it is useless to do so in the context of this chapter.

Because it would ‘muddy the waters’ beyond tolerance to attempt to accommodate these three confusions completely in this chapter, I prefer to ignore them or simplify them in Table 4Ja. Even so, where appropriate, I take note of them in the course of this chapter. The purpose of this chapter is to resolve the confusions with the fixes I propose, not to revisit the confusions that are addressed fully in other chapters.

Four of the Sequences discussed in Chapter 2C in Part Two, “Proposed Sequences of the Overleaves”, can be found in this tabulation. Thus, for comparison, the Gurdjieffian Sequence, the Natural Sequence, the Vibration Sequence, and the Michael Math Sequence are also shown in Table 4Ja, because apparently they were used as templates for some of the correlations by some of the Chart-makers and writers. In the following presentation in this entire section, note that these are named and abbreviated as Gurdjieffian Sequence (GS), Michael Math Sequence (MMS), Vibration Sequence (VS), and Natural Sequence (NS).

In Table 4Ja, I colored the cells of those sources who provided color assignments to the chakras and/or Centers. Refer to Chapter 4P, “Color Assignments”, for a thorough essay on that subject. Only where the source provided a color for the Center-chakra correlation are the rows or cells colored.

Following this table, we will discuss the Charted and written sources in detail. Finally, arguments and evidences will be presented to arrive at a suggested resolution to the Center-chakra discrepancies.

Table 4Ja — ATTEMPTS to CORRELATE CHAKRAS with CENTERS							
RANK → NAME → COLOR →	FIRST GROIN RED	SECOND NAVEL ORANGE	THIRD PLEXUS YELLOW	FOURTH HEART GREEN	FIFTH THROAT BLUE	SIXTH BROW INDIGO	SEVENTH CROWN VIOLET
<i>GURDJIEFFIAN</i>	Moving	Emotional	Intellectual	[Balanced]	Hi'r Moving	Hi'r Emot.	Hi'r Intell.
Chambers1	Instinctive	Moving	Emotional	Intellectual	Hi'r Moving	Hi'r Emot.	Hi'r Intell.
Chambers2	Emotional	Moving	Intellectual	Instinctive	Hi'r Moving	Hi'r Emot.	Hi'r Intell.
<i>MICHAEL MATH</i>	Emotional	Intellectual	Moving	Instinctive	Hi'r Intell.	Hi'r Emot.	Hi'r Moving
Yarbro	Emotional	Intellectual	Moving	Instinctive	Hi'r Intell.	Hi'r Emot.	Hi'r Moving
Hoodwin	Emotional	Intellectual	Moving	Instinctive	Hi'r Intell.	Hi'r Emot.	Hi'r Moving
Tolley1	Emotional	Intellectual	Moving	Instinctive	Hi'r Intell.	Hi'r Emot.	Hi'r Moving
<i>VIBRATION</i>	Warrior	King	Scholar	Server	Sage	Artisan	Priest
Stevens1	Instinctive	Hi'r Moving	Moving	Emotional	Intellectual	Hi'r Intell.	Hi'r Emot.
Stevens2	Instinctive	Hi'r Moving	Moving	Emotional	Intellectual	Hi'r Emot.	Hi'r Intell.
Taylor	Instinctive	Hi'r Moving	Moving	Emotional	Intellectual	Hi'r Intell.	Hi'r Emot.
Tolley2	Instinctive	Hi'r Moving	Moving	Emotional	Intellectual	Hi'r Emot.	Hi'r Intell.
Basic Teach.	Instinctive	Hi'r Moving	Moving	Emotional	Intellectual	Hi'r Intell.	Hi'r Emot.
Cocconi	Instinctive	Hi'r Moving	Moving	Emotional	Intellectual	Hi'r Intell.	Hi'r Emot.
Hasselmann	Instinctive	Moving	Hi'r Moving	Emotional	Intellectual	Hi'r Intell.	Hi'r Emot.
Benning	Instinctive	Intellectual	Moving	Emotional	Hi'r Intell.	Hi'r Emot.	Hi'r Moving
<i>NATURAL</i>	Moving	Emotional	Intellectual	Instinctive	Hi'r Intell.	Hi'r Emot.	Hi'r Moving
Wittmeyer	Moving	Emotional	Intellectual	Instinctive	Hi'r Intell.	Hi'r Emot.	Hi'r Moving

To the extent possible, these sources have been grouped according to the Sequence apparently preferred by the named individuals. One cannot be certain that one person copied from another specific person just because they are similar or even identical.

Even a cursory look at this table reveals that there is a considerable amount of inconsistency. Scanning down the columns, we see that no particular chakra is consistently correlated with any particular Center. Some chakras are correlated with three Centers, some with four Centers, and some with five Centers; higher Centers are sometimes correlated with lower chakras and *vice versa*. On the basis of those discrepancies, a lot of these people must simply be wrong. (Actually, all of them must be wrong except Wittmeyer, as we will see.) How is it that several channels in the Michaelian teachings do not agree? How is it that three of the channels disagree with themselves? Are the descriptions of the chakras and Centers really so ambiguous that it makes them impossibly difficult to correlate? Are there some confounding factors that cause channels and students to be 'all over the map', so to speak? Is there actually no correlation, and are attempts to do so just exercises in futility and we should give it up already? Can we say that the Michaels are inconsistent just because their channels do not agree? What is really going on here?

I would like to believe that I am not the only one who cares about this sorry state of affairs, so let's you and me look at what has been said in the Michaelian sources over the decades, and see if we can work toward a reasonable conclusion.

Examining the Sources

Let's examine the sources one by one and see if we can tease out answers to the questions posed above. First up: an acknowledged precursor to the Michaelian teachings.

Georges Gurdjieff

The Gurdjieff row of Table 4Ja above shows the lineup of Centers per the Gurdjieffian teachings as I have been able to reconstruct it for the purposes of this chapter. There are some questionable things about it: refer to Chapter 1D in Part One, "The Seven Centers", Chapter 1J in Part One, "Gurdjieff's Levels of Being", and Chapter 4F, "The Instinctive Center", for a complete account of the reconstruction. Gurdjieff did not provide a correlation of chakras with Centers, so far as I know, and he did not assign colors to the Centers, but he did assign ranks to the Ordinal Centers when he correlated Centers with his Levels of Being. Therefore, the assignment of colors to this row is indirect. The thing that is distinctive about this row is that the sequence of the "lower" Centers is *repeated* (not mirrored or reversed) in the "higher" Centers.

My other reason for including this row is that this sequence and this correlation of Centers and chakras appeared in the original Michaelian group transcriptions as the product of the first Michaelian channel, none other than:

Sarah Chambers

We all know that Sarah Chambers was the first Michaelian channel in the current crop. Following is some of Chambers's channeling found in the transcriptions of the original Michaelian group. Underlines in the quotations are my emphasis; my comments are interspersed among the quotations.

I want to know about chakras.

The significance probably lies in the fact that so many have become aware of this at all, some not even on the path, or following strange pseudo-paths. These 'chakras' of course correspond to the measurable energy flow from the individual Centers. In other words, the lowest chakra corresponds to the output of the Instinctive Center.

Can the chakras be perceived through the 'third eye' [Brow Chakra]?

They are normally perceived through the Emotional Center or *gut chakra*.

Do the Centers and chakras correspond?

Yes, they do. This is what the yogis perceive when they expound on this. In one able to visualize the auras this becomes easy, for there is a transitory puff of color accompanying significant outputs, such as occurs in the digestion of the major meal of the day or in deep meditation. The gut chakra [?] is Emotional Center, Intellectual Center manifests itself at the chest level [Heart Chakra], and so forth. The Sexual Center can be measured at the level of the thyroid [Throat Chakra]; the Higher Emotional Center at the level of the pineal

body; the Higher Intellectual Center at the level of the anterior pituitary. Procreation is handled by the Moving Center in 'sleeping' animals [which includes most humans]. [SJC, 16 June 1974]

Is there a correlation between energy Centers and chakras?

When one becomes Balanced there is tremendous correlation, yes, for you feel the use of the energy in these spots described as, or called chakras, with the Higher Intellectual Center being, of course, analogous to the highest chakra or the chakra of liberation that places it above the physical body. All the chakras would be felt as energy centers, yes. At the moment that the Emotional Center was responding to an appropriate situation, this would be felt in the gut chakra. [SJC, 25 January 1975]

Combining the information from these two Q&A exchanges would seem to put Chambers's sequence of chakras = Centers as follows (common ranks and names and colors are in the row under the title row):

Table 4jb — CORRELATION of CHAKRAS with CENTERS per the ORIGINAL MICHAELIAN GROUP							
RANK →	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
NAME →	ROOT	SACRAL/NAVEL	PLEXUS	HEART	THROAT	BROW	CROWN
COLOR →	RED	ORANGE	YELLOW	GREEN	BLUE	INDIGO	VIOLET
OMG NAME	lowest	(procreation)	gut	chest	thyroid	pineal	Pituitary or highest
CENTER	Instinctive	(Moving)	Emotional	Intellectual	Sexual	Higher Emotional	Higher Intellectual

My comments on this table are as follows:

- **RANK:** The first row lists the common rank-order sequence universally ascribed to the chakras in various modern sources. This is partly for convenience in talking about them, but it is also a developmental sequence in that it is said that kundalini energy rises from the lowest chakra to the highest chakra during a certain type of progressive and expanding awakening or liberating or enlightenment experience.
- **NAME:** The second row lists some common names for the chakras in modern sources. These names also reveal their location on the body, from the "root" at the perineum area to the top of the head, the "crown". There is disagreement among sources about the names and locations of the lower chakras; the table shows my preference.
- **COLOR:** The third row lists the rainbow spectrum sequence of primary and secondary colors that are commonly ascribed to the chakras in various modern sources. These color attributes are not real in any way; they were ascribed mostly for convenience in talking about the chakras. The analogy seems to be with lower versus higher "vibrations" on the spectrum of red to violet, which is a metaphor for the rise of kundalini energy up the chakras, and the psycho-social-spiritual development from the lower self to the higher self.
- **OMG NAME:** The fourth row lists the words used in the original Michaelian group channeling to refer to the location of the chakra on the body. Notice that although the locations are the same as the common locations, none of these are the common names of the chakras, which are shown in the second row. Besides not using the common names for the chakras, they are not assigned ranks or colors in the channeling.
- **CENTER:** The sixth row lists the Centers that correspond to the chakras, according to the channeling. Other channels and sources have a different correlation, as we see further on in this chapter.

This is referred to as Chambers1 in Table 4Ja at the beginning of this chapter. As one can see by comparing Chambers1 with the row above it in Table 4Ja, the sequence tabulated above is similar to the Gurdjieffian Sequence (GS) for the Centers. (The differences are explainable, but irrelevant to this chapter.) I believe that Chambers was subconsciously following the Gurdjieffian teachings (with which she was very familiar), rather than truly channeling the Michaels, because none of the usual names of the chakras were given, and as we see in the subsections further on, they do not fit the traditional descriptions or sequence of the chakras. This leads me to believe that Chambers likely did not know the traditional names and placements, or they would have been used.

I have some further comments on the Chambers1 correlation of chakras and Centers:

1. Notice that this sequence follows neither the Natural Sequence nor the Michael Math Sequence nor the Vibration Sequence nor any of the other usual sequences favored by other expositors of the Michaelian teachings. The Michael Math Sequence is thoroughly examined in Chapter E-2 of this *History* book and the NS is thoroughly explained in my book *The Tao of Cosmogony*.
2. The Instinctive Center is placed first; then the lower triad is per the Natural Sequence (Moving, Emotional, Intellectual). Refer to Chapter 4F above, “The Instinctive Center” for a discussion about this. This placement of the Instinctive Center is contrary to its placement on the Overleaf Charts that originated within the original Michaelian group, but it makes sense if one accepts my evidence and argument that the Instinctive Center in the Gurdjieffian teachings referred more to physiology than it did to personality, which is why I prefer to call the lowest Gurdjieffian Center the Physiology Center.
3. The Sexual Center is placed with the higher Centers (and higher chakras). This is discussed at length in Chapter 4H above, “The Action Centers”, which discusses the names and placements of the Action Centers.
4. The sequence of the higher triad (Fifth, Sixth, Seventh) repeats the sequence of the lower triad (First, Second, Third) in regard to Action, Inspiration, and Expression — not the reverse as in the Natural Sequence. That is, they are sequenced the way the Gurdjieffian Sequence did it: the higher triad repeats the sequence of the lower triad, rather than mirroring it.

There is some disagreement in esoteric circles about the location of the lower chakras, and some of that might show up in the correlations shown in this table. For instance, the so-called “gut chakra” might refer to the Navel or Spleen Chakra rather than the Solar Plexus Chakra, and the so-called “procreation chakra” might refer to the gonads rather than the Navel Chakra, because the gonads are at different locations in male bodies versus female bodies. It is not just that there is disagreement within the Michaelian teachings; there is also disagreement among other sources, which is probably partly responsible for disagreements among some Michaelian teachings sources.

In her later years, Chambers had some more to say about the chakras. Some of it agreed with her early years, but some of it did not. Underlines in the quotations are my emphasis:

True Rest means activities of the third eye [aka brow/sixth] chakra and involve getting in touch with Higher Emotional Center, even if that contact is superficial. [unpublished, 08 March 1996]

... we endeavor, in many ways, to point the way toward the opening of Higher Emotional Center [previously said to be the sixth chakra] through the opening and liberation of the seventh or crown chakra. [unpublished, 26 January 1997]

I want to ask about the relationships or resonances between the chakras and the goals.

Acceptance/crown [seventh]; growth/sixth [brow]; rejection/third [plexus]; retardation/one [Root/Sacral]; dominance/fifth [throat]; submission/two [spleen/navel]; stagnation/four [heart]. [unpublished, 07 June 1997]

Unlike the 1970s channeling, here the chakras are assigned ranks, and twice some common names are used (Crown, Third Eye). Undoubtedly Chambers herself learned something in the intervening two decades. By further correlating those Goals with their corresponding Centers, as typically done, the correlation of Centers and chakras per the later channeling is derived, as follows:

- 1st = Retardation = Ordinal Inspiration = Emotional Center
- 2nd = Submission = Ordinal Action = Moving Center
- 3rd = Rejection = Ordinal Expression = Intellectual Center
- 4th = Stagnation = Neutral Assimilation = Instinctive Center
- 5th = Dominance = Cardinal Action = Sexual [Higher Moving] Center
- 6th = Growth = Cardinal Inspiration = Higher Emotional Center
- 7th = Acceptance = Cardinal Expression = Higher Intellectual Center

This lineup is referred to as Chambers2 in Table 4Ja. The first, third, and fourth chakras do not agree with her earlier channeling, but the other four do. This sequence is not duplicated by any other source within the Michaelian teachings, and it does not fit with the usual mainstream description of the chakras, as we will see further on. So, we know where Chambers got her first correlation of chakras with Centers — from Gurdjieff — but we do not know where Chambers got the second correlation of chakras with Centers ... unless we assume (which I do not) that “Michael” correctly got his message through in this one instance and not in all of the other instances alleged to come from them.

Leslie Briggs

After the original Michaelian group ceased open operation in early 1975, Leslie Briggs, who had been a member of the original Michaelian group, took up the mantle of channeling from Chambers, and did so with a mostly different group of people, apparently unbeknownst to Chambers. The channeling was recorded and transcribed by her mother Louise, and has been published by The Center for Michael Teachings, Inc., in the book *Michael Speaks — the Legacy of Leslie [Susan] Briggs (LSB)*. In that book we find that some of her students asked about the correlation of chakras with Centers, but the answer they received from Briggs/Michael was that there was no correlation, contrary to channeling during the original Michaelian group, as documented above, and after, as documented below. This happened about three times over the years, in the early 1980's. So far as I know, this was and is the only voice within the Michaelian teachings community that negates the notion that Centers at least loosely correlate with chakras, even if there is a scrambling of the correlation, depending on whom you ask. The problem within the Michaelian teachings community, as I see it, is that they have not come to a consensus on what the correlation is.

There was one session in which the following Q&A exchange occurred:

(There was some question that didn't get taped. No doubt it was about chakras.)

You have chakras, which are energy fields. They are not Centers. They're energy centers, but they're not Centering.

In Actualism, there are centers that don't necessarily correspond with the chakras.

You can think of the Intellectual Center as your brain, the Moving Center as your body (arms, legs), Emotional Center as the hypothalamus. [LSB, 10 November 1980]

This information is obviously not applicable to this section on correlation of chakras with Centers.

Chelsea Quinn Yarbro

During the years 2007 to 2010, an anonymous member of the Yarbro group, "Mature Scholar Steve", led an internet discussion group on >www.yahoo.com<. In August of 2009 he posted a spreadsheet that showed chakras correlated with the other septenaries of the Overleaf System. The chakras were not named, but colors were given, and they approximate the colors of the rainbow that are commonly assigned to the chakras in the esoteric community. Therefore we can construct the correlations of Centers to chakras per the Yarbro contingent of the Michaelian teachings as follows:

ONE = Ordinal Inspiration = Red and Violet = Emotional = Groin

TWO = Ordinal Expression = Red and Orange = Intellectual = Navel

THREE = Ordinal Action = Yellow-Gold to Yellow-Green = Sexual [Lower Moving] = Plexus

FOUR = Neutral Assimilation = Green to Turquoise = Instinctive = Heart

FIVE = Cardinal Expression = Turquoise to Blue = Higher Intellectual = Throat

SIX = Cardinal Inspiration = All Psychological Colors = Higher Emotional = Brow

SEVEN = Cardinal Action = All Impossible and Possible Colors = [Higher] Moving = Crown

In Table 4Ja, the first five Centers of the "Yarbro" row are colored, but the last two are not. Also the Action Centers are shown as I understand them, not as Yarbro understands them, just to maintain some consistency in Table 4Ja as a whole.

The lineup shown above the previous paragraph is shown on Chart #18 in Part Three. This correlation is per the Michael Math Sequence, which is shown in the row above the row labeled "Yarbro" in Table 4Ja. There should be no surprise about this, because Yarbro presented the Michael Math Sequence to the world in *MMFM* in 1986. Hoodwin and Tolley duplicated this sequence and correlation of Centers and chakras, as we will see further on. I say "duplicated" rather than "copied" because the non-Yarbro Michaelian teachings contingent has known about the Michael Math Sequence since 1986, but is even now probably not aware of this correlation, which was only revealed in 2009.

This is an appropriate place to emphasize the point that I make in several places in this *History* book, namely that when a channel knows what another channel has already said, then usually the later channel agrees with the earlier channel, but when a channel does not know what another channel has already said, then usually the channels do not agree. One conclusion that I have drawn from this fact is that we should not be credulous about the channels and their alleged sources; hence my motto: *the unexamined teaching is not worth believing*. Another conclusion that I have drawn from this fact is that just because two channels might say the

same thing is not much evidence that what they say deserves credibility. Thus, using channels to confirm or dis-confirm other channels is an iffy proposition, and it troubles me when I myself use that method of “Validation” as a last resort, such as when no better means of approaching credibility is available.

Varda Hasselmann

As you may recall, Varda Hasselmann is a German channel who is in contact with an entity, Die Quelle, who is in the same so-called “Cadre” as the Michaels, and who has a very similar message. She has published several books in the German language, two of which have been translated into English at the time of this writing (early 2020s). Hasselmann published *Archetypes of the Soul* in the German language in 1993 and in the English language in 2004. In the English translation of her book *Archetypes of the Soul*, in Chapter IV, “The Seven Centers”, which covers pages 248 to 294, there are extensive descriptions of the Centers, and there are mentions of the alleged corresponding chakras.

Even though Hasselmann declares a debt of gratitude to Yarbro for introducing her to the Michaelian teachings, when we look at her correlation of chakras with Centers, we find that she obviously did not coordinate with Yarbro on this (physical) plane or any other plane (channeling mid-Causal Entities): there is not a single agreement between the two, as you can see by comparing their two rows in Table 4Ja. And apparently Die Quelle did not pay any attention to the ranks and colors that are commonly assigned to the chakras in modern esoteric lore.

Throughout the *Archetypes of the Soul* book, the descriptions of each Overleaf trait are always presented in the order of the Michael Math Sequence; this is what one might expect from a person who was introduced to the Michaelian teachings by the first two Yarbro books, rather than via some other Michaelian teachings source who prefers some other sequence for the septenaries.

So, Hasselmann correlated the chakras with Centers as shown in the row in Table 4Ja labeled “Hasselmann”. The table below is more extensive; it is derived from information scattered in the Centers chapter of *Archetypes of the Soul*, specifically pages 252, 254, 258, 261, 271, 274, 283, 284, 285, and 287.

Table 4Jc — CORRELATION of CHAKRAS with CENTERS per DIE QUELLE							
RANK → NAME → COLOR →	FIRST GROIN RED	SECOND NAVEL ORANGE	THIRD PLEXUS YELLOW	FOURTH HEART GREEN	FIFTH THROAT BLUE	SIXTH BROW INDIGO	SEVENTH CROWN VIOLET
CENTER RANK	First	Second	Third	Fourth	Fifth	Sixth	Seventh
CENTER	Emotional	Intellectual	Sexual	Instinctive	Spiritual	Ecstatic	Moving
LOCATION	Heart	Neck	Gonads	Sit on it	Third Eye	Crown	Solar Plexus
ENERGY COLOR	Sky Blue	Butterfly Yellow	Blood Red	Grass Green	Sunny Yellow	Ocean Blue	Purple
CHAKRA RANK	Fourth	(Fifth)	(Second)	(First)	Sixth	Seventh	(Third)

My comments on this table are as follows:

- RANK → NAME → COLOR →: This row shows the chakra ranks, locations, and colors per the common understanding in the modern esoteric community. Compare these three rows with the rows below and you will see that there is so little correspondence that it is obvious that Die Quelle had other ideas.
- CENTER RANK: This row shows the ranks of the Centers that were explicitly given by Die Quelle. As you can see by comparison with the next row, this is the Michael Math Sequence.
- CENTER: This row shows the names of the Centers per Die Quelle when translated into the English language. The so-called “Spiritual Center” is the Higher Intellectual Center, and the so-called “Ecstatic” Center is the Higher Emotional Center. Die Quelle followed Yarbro’s Michael Math Sequence in this row and the previous row. Notice that the Sexual Center, which is regarded as an Ordinal Center here, is often as not named the Higher Moving Center by others. Notice that the Moving Center, which is regarded as a Cardinal Center here, is often as not regarded as an Ordinal Center by others.

- LOCATION: In this row are the names of the locations on the physical body that Die Quelle used to refer to the chakras. There are no real surprises here when compared with the standard modern chakra lore, so this would seem to indicate that Die Quelle and/or Hasselmann knew about them. However, it is a mystery why they departed from the standard chakra lore in regard to the chakra ranks in every case; see last row.
- ENERGY COLOR: In this row are the names of the so-called “energy” colors that Die Quelle assigned to the three rows above this row. They are similar enough to the rainbow spectrum colors that it allows us to correlate them with the standard chakra colors, thus: Blue, Orange, Red, Green, Yellow, Indigo, Violet respectively. Four out of seven match the standard chakra colors shown in the first row.
- CHAKRA RANK: In this row are the three ranks — Fourth, Sixth, and Seventh — that Die Quelle mentioned in the *Archetypes of the Soul* book. If the missing ranks are named in some other book, I do not know about it (only two of nine books have been translated into English). However, one can guess at the ranks of the missing four if one looks at the Location row; the results are shown in (parentheses). Compare the Chakra Ranks with the Center Ranks and you will see that there is not a single match.

The correlations shown here reflect several of the common misconceptions, such as Heart Chakra = Emotional Center and Throat Chakra = Intellectual Center. These and other common misidentifications are addressed in the second half of this chapter.

One wonders what Hasselmann would have come up with if she had encountered José Stevens’s book rather than Quinn Yarbro’s books.

José Stevens

José Stevens, PhD, is one of the foremost expositors of the Michaelian teachings. He has lectured widely and published several books on it. Let’s take a look at those books and see what he has to say about the chakras, numbers, colors, and Centers. He has a lot to say. Most of it is inconsistent with itself, similar to the inconsistency we see throughout the Michaelian teachings on the subject of chakras and Centers.

Colors associated with the Roles are given in *The Michael Handbook* (1986, page 78, of the English version). Recall that I refer to Steven’s prism analogy as the Vibration Sequence. No source for this information is given, so I do not know if Stevens channeled it or borrowed it from somewhere else. The basic idea is that the metaphorical ‘white light’ of Tao is differentiated into seven ‘colors’ of the rainbow, as if through a prism, and these seven colors are alleged to differentiate the seven fundamental ‘energies’ we know as Roles. This basic idea (except for the Roles part) did not originate with Stevens: it is found in the emanation cosmology of ancient and modern times. In those other teachings, the seven colors are commonly referred to as Rays, and the Rays typically follow the rainbow spectrum color sequence; refer to Chapter 1F, “The Seven Human Temperaments”, in Part One. However, Stevens did not follow any of that. Take a look at the list of Stevens’s correlations in the list below. Although Stevens does not have numbers in his list, it is a sequence, so for purposes of comparison with Stevens’s other correlations, numbers have been added in [brackets] for the Vibration Sequence, and what I show in the Vibration row of Table 4Ja.

[1 =] Warrior = red; [2 =] King = orange; [3 =] Scholar = yellow; [4 =] Server = green; [5 =] Sage = blue; [6 =] Artisan = indigo; [7 =] Priest = violet.

Roles, rather than Centers, are shown in the Vibration row of Table 4Ja, because as we will see below, Stevens never ascribes colors to the Centers, but his student Barbara Taylor does. The correlation shown in the list above is special enough that I refer to it as the Vibration Sequence throughout this *History* book. Because of its similarities to other emanationist cosmologies, this concept and this sequence is discussed in some depth in Chapter 2C in Part Two, “Proposed Sequences of Overleaves”. Among other Michaelian students, Barbara Taylor and Stephen Cocconi have adopted the Vibration Sequence into their understanding; we will look at what they have to say in sections further on.

Table 4Jd below is a mashup of information shown in three tables in two Stevens books that specifically concern themselves with chakras and Centers. The first of those tables connects the Roles to the chakras, which are ascribed colors in the Vibration Sequence, so that is why I provided the list above.

So let’s look at Steven’s first attempt to correlate Centers and chakras and locations and Roles. On page 213 of *The Michael Handbook* (1986), Stevens says, “The seven centers roughly correspond to the seven major chakras

located along the spinal column. Chakra is a Sanskrit word meaning wheel or vortex and refers to the seven subtle centers of consciousness located along the length of the spinal column.”

On the next page of *TMH*, page 214, Stevens provides the following correlation table of Centers, chakras, locations, and Roles. Table 4Jd was redrawn by myself in order to show three additional columns: the added column on the left side shows the colors (shown in [brackets]) that have been assigned to the chakra ranks and locations in the modern formulation. The four columns in the center of Table 4Jd shows the correlation that was adopted by Taylor, not some of Stevens’s other numerous septenarian schemas. These four columns provide the schema that is referred to as “Stevens1” in Table 4Ja.

The two columns on the right side show correlations from another book by *Earth to Tao (ETT, 1989)*. On page 228 of that book, Stevens lists and numbers the seven chakras this way:

1. Root—base of spine; 2. Abdominal; 3. Solar Plexus; 4. Heart; 5. Throat; 6. Brow; 7. Crown”.

This numbering and those locations are entirely consistent with what he wrote years before in *The Michael Handbook*. And the list is consistent with the modern Western understanding.

Then, on the next page of *ETT*, page 229, Stevens says,

The centers, although generally related to each of the chakras, more accurately represent certain combinations of them. Their [center] balance is intimately related to the balance and harmony of the chakras. Knowing how the centers work, and how you can get trapped in a center, helps greatly in understanding which chakras habitually become blocked or overused. With this knowledge you can directly intervene with your patterns of imbalance and learn to use your centers and your chakras efficiently and appropriately.

What that combination of chakras within Centers might be is not described. I suspect this caveat might be a reference to, or an acknowledgment of, the ambiguity of the descriptions of the chakras by various sources.

At any rate, on that same page he numbers and names the Centers thus:

1. Moving; 2. Emotional; 3. Intellectual; 4. Instinctive; 5. Higher moving; 6. Higher Emotional; 7. Higher Intellectual.

Notice that this most resembles the Gurdjieffian Sequence, which somewhat resembles Chambers1. (It is known that Stevens was familiar with the Gurdjieffian teaching.) Notice that the numbering of the Centers in *ETT* differs from the numbering given in *TMH* in every case, and that, of course, dis-correlates the Centers from the chakras as shown in *TMH*. Therefore it would seem that in Stevens’s correlations, chakra/Center *numbers* have no more significance than chakra/Center *colors* do to him. And/or, it might be that Stevens changed his understanding of the correlation of chakras with Centers between the writing of *TMH* and *ETT*. It is hard to say what is going on here with this discrepancy; other instances where Stevens scrambles the components of septenaries without discernible ‘rhyme or reason’ are documented in the Prologue of my book *The Tao of Cosmogony*.

Table 4jd — CENTER–CHAKRA–ROLE SEQUENCE per STEVENS							
[Esoterica]	<i>The Michael Handbook (TMH, 1986)</i>				<i>TTE, (1988)</i>	<i>Earth to Tao (ETT, 1989)</i>	
[COLOR]	CENTER	CHAKRA	LOCATION	ROLE	CHAKRAS	7 CHAKRAS	7 CENTERS
[RED]	INSTINCTIVE	FIRST	BASE OF SPINE	KING (orange)	1ST/ROOT INSTINCTIVE	1. ROOT	1. MOVING
[ORANGE]	HIGHER MOVING	SECOND	ABOVE SEX ORGANS	ARTISAN (Indigo)	2ND/SPLEEN SEXUAL	2. ABDOMINAL	2. EMOTIONAL
[YELLOW]	MOVING	THIRD	SOLAR PLEXUS	WARRIOR (red)	3RD/PLEXUS MOVING	3. SOLAR PLEXUS	3. INTELLECTUAL
[GREEN]	EMOTIONAL	FOURTH	HEART	SERVER (green)	4TH/HEART EMOTIONAL	4. HEART	4. INSTINCTIVE
[BLUE]	INTELLECTUAL	FIFTH	THROAT	SAGE (blue)	5TH/THROAT INTELLECTUAL	5. THROAT	5. HIGHER MOVING
[INDIGO]	HIGHER INTELLECTUAL	SIXTH	THIRD EYE	SCHOLAR (yellow)	6TH/BROW HI'R INTELLECTUAL	6. BROW	6. HIGHER EMOTIONAL
[VIOLET]	HIGHER EMOTIONAL	SEVENTH	CROWN	PRIEST (violet)	7TH/CROWN HI'R EMOTIONAL	7. CROWN	7. HIGHER INTELLECTUAL

My comments on this table are as follows:

- [COLOR]: The first column shows the colors that have been ascribed, in the modern chakra system, correlated with the lineup of chakras that are numbered and located in the third and fourth columns. Notice that this is the rainbow spectrum sequence. This first column was not shown in Stevens's table, but I added it in my redrawing so as to compare and contrast it with the colors shown and named in the fifth column. Notice that there is a match in only three (Green, Blue, Violet) of the seven rows.
- CENTER: The second and fifth rows show the correlation of Centers with Roles from the table on page 214 of *TMH*. This disagrees four out of seven times with the correlation of Centers and Roles given first in *MFM* in 1979, and henceforth; it is a correlation undisputed by any other Michaelian student that I know of. That is, Stevens correlates King with Instinctive Center rather than Sexual/Higher Moving Center; he correlates Artisan with Sexual (lower Moving) Center rather than Intellectual Center; he correlates Sage with Intellectual Center rather than Higher Intellectual Center; he correlates Scholar with Higher Intellectual Center rather than Instinctive Center. Stevens gives no explanation as to why he made this departure from the otherwise–universal Michaelian teachings understanding, and I am completely at a loss to explain it in his stead; it makes no sense to me.
- CHAKRA: The third row shows the ranking sequence of the chakras, which is the same as the standard rankings in the modern Western chakra system.
- LOCATION: These locations of the chakras on the body do not differ from the common modern understanding. This column and the one to the left, the ranks shown in the third column, means that Stevens was surely familiar with the modern understanding of chakras, whereas it appears that Chambers¹ was not. However in none of his books did Stevens ascribe colors to chakras — any colors, whether modern or otherwise.
- ROLE: The full header of this column in the table in *TMH* was “Related Role”, so we know the correlation of Roles with Centers and chakras was intentional, not accidental. In this table, it is I who has assigned colors to the Roles per Stevens's Vibration Sequence, not Stevens himself. When this is done, we see that this list scrambles the traditional colors assigned to the chakras, agreeing in only three places, Green, Blue, and Violet. Another thing that puzzles me about this column is that the sequence of Roles in this table does not match his sequence of Roles in his Vibration Sequence — or any other sequence found anywhere else in the Michael teachings that I have noticed, or even his own numerous septenarian lineups. Based on a lack of consistency in numerous of his lists of seven

things, my guess is that it did not even occur to Stevens to correlate the Vibration Sequence colors with the traditional chakra colors; consistency appears to be at the bottom of Stevens's priority list of tools.

- TTE: The sixth column shows the ranks of the chakras, the names/locations of the chakras, and the corresponding Center as given in Stevens's book *Tao to Earth* (1988), on pages 231-232. This information was not tabulated; a paragraph was dedicated to each chakra/Center. Not shown on the table is that Stevens also correlated the first five chakras/Centers with the first five Soul Ages, Infant, Baby, Young, Mature, and Old. Notice that this information is the same as shown in *TMH*: the second, third, and fourth columns. I refer to columns 2, 3, 4, and 6 as Stevens1 in Table 4Ja. I have not been able to figure out or find out where either Stevens1 correlations came from. For instance, it agrees with the Gurdjieffian Sequence — a prior sequence that Stevens might have been familiar with — in only one location, First Chakra = Instinctive Center.
- 7 CHAKRAS: The seventh column reproduces a numbered list of the names of chakras on page 228 of *Earth to Tao* (ETT, 1989). Stevens repeats what was written in a previous book, *TMH*. This ranking and locating and naming is per the modern Western chakra system.
- 7 CENTERS: The eighth column reproduces a numbered list of the names of Centers on 229 of *Earth to Tao*. This is a repeat of what is said on page 157 of this same book, except on page 157 the Centers are explicitly correlated with chakras as shown in the seventh column of this table. I refer to this as Stevens2 in Table 4Ja because he reversed the sequence of the last two chakras/Centers from what was said previously, Stevens1. No explanation for the switch was given, but I am guessing that it was intentional; putting Higher Intellectual Center at the Crown Chakra conforms to Gurdjieff, so maybe the earlier correlation was recognized as a "mistake" and he "corrected" it. It is known that Stevens is familiar with the Gurdjieffian teaching. However, his student Taylor (see next subsection) adopted Stevens1 in her schema.

Barbara Taylor

As mentioned above, Barbara Taylor made, on her version of the Overleaf Chart, exactly the same correlations as Stevens regarding Roles = colors in his Vibration Sequence, and she attributes the schema to Stevens, her mentor. This Chart can be found at ><https://www.itstime.com/gameboard.htm><. On another chart, available at >https://www.itstime.com/download/GameBoard_wNeeds_Color_BW_12-10-2011.pdf<, she also numbers and names the chakras, but these are not per the mainstream understanding; these are the same as Stevens. Relevant portions of the combination of Taylor's two Overleaf charts are shown in Table 4Ja. (However, as you can see from the top row of Chart #17, she used the Michael Math Sequence for numbering the Septenarian Attributes. This is not numbering that Stevens used in his 1980s books, and I have seen no evidence other than the Taylor charts that he adopted the Michael Math Sequence in later decades.) Thus, her correlations are the same as Stevens Vibration Sequence in the following table. The common, standard chakra colors are shown in [brackets]; notice that the Stevens–Taylor Vibration Sequence colors dis-correlate with the standard chakra colors in four out of seven cases.

Table 4Je — ROLE/ENERGY RELATIONSHIPS per BARBARA TAYLOR							
[AXIAL]	[EXPRESSION]		[INSPIRATION]		[ACTION]		[ASSIMILAT'N]
[DIALECTIC]	INTERNAL (2) (ORDINAL)	EXTERNAL (5) (EXALTED)	INTERNAL (1) (ORDINAL)	EXTERNAL (6) (EXALTED)	INTERNAL (3) (ORDINAL)	EXTERNAL (7) (EXALTED)	NEUTRAL (4)
ROLE	Artisan	Sage	Server	Priest	Warrior	King	Scholar
LIGHT/COLOR SPECTRUM	Indigo	Blue	Green	Violet	Red	Orange (or Gold)	Yellow
RELATED CHAKRA [COLOR]	2 Sexuality Abdomen [ORANGE]	5 Throat [BLUE]	4 Heart [GREEN]	7 Crown [VIOLET]	3 Solar Plexus [YELLOW]	1 Root [RED]	6 Third Eye, Forehead [INDIGO]
FUNCTION OF CHAKRA	Sex, Vitality, Creativity	Self-Expression, Communication	Compassion, Agape, Acceptance	Spiritual Wisdom, Connectedness	Power, Control, Competition	Survival, Instinct, Past Life Information	Perceptivity, Intuition
RELATED CENTER	Higher Moving	Intellectual	Emotional	Higher Emotional	Moving	Instinctive	Higher Intellectual

The results from this table are shown in the row named “Taylor” in Table 4Ja. Notice that Taylor–Stevens here, in about the year 2005, used the *Tao to Earth* (1988) version placing Higher Emotional in the #7 position rather than Higher Intellectual as in *Earth to Tao* (1989). Furthermore, to use the Michael Math Sequence numbers dis-correlates with the traditional chakra ranking numbers, and to use the Vibration Sequence colors (ascribed to Roles by Stevens) dis-correlates with the traditional chakra colors. It appears to me that confusion rather than consistency reigns in the Stevens–Taylor realm. Therefore, in my mind, no credence can be lent to any of their schemas.

As you can see as I struggle to describe and tabulate these discrepancies, it is all so confusing to try to untangle various sources that do not agree with each other or with the modern Western chakra understanding. Let’s see if the situation improves with other Michaelian teachings sources that are otherwise highly regarded in the Michaelian teachings community. As it turns out, the consensus preferred “Stevens1” rather than “Stevens2”, the same as Taylor did.

Michael: The Basic Teachings

This book was authored by JP Van Hulle, Aaron Christean, and M. C. Clark. It was first published in 1988, with a second edition in 1990. It duplicates the numbering and naming of the chakras that Stevens put forward in his first two books, not *Earth to Tao*. One might reasonably expect them to be identical because these people were all friends and associates living in the Bay Area of California. Thus:

The seven chakras, the energy centers in the body which govern different aspects of your individual behavior, relate to the centers in the following way:

1st chakra (base of spine) = Instinctive

2nd chakra (genitals) = Higher Moving

3rd chakra (stomach) = Moving

4th chakra (heart) = Emotional

5th chakra (throat) = Intellectual

6th chakra (brain) = Higher Intellectual

7th chakra (top of the head) = Higher Emotional. [MTBT, p. 112]

No correlation with the seven colors normally associated with the chakras is given. This list is referred to as “Basic Teach.” in Table 4Ja. Because they are the same correlations as one of the schemes presented earlier by Stevens (“Stevens1”) and later by Taylor, the same comments apply.

Steven Cocconi

Cocconi is yet another California channel for the Michaelian teachings. His thoughts on the correlation of chakras with Centers can be found on his website, and I quote them as follows.

The Centers are another way of interpreting the Chakra system posited by Hinduism and Buddhism. In The Michael teaching, Centering is an added layer of function which biases the way an individual receives and interprets incoming stimuli. Every person of course has all seven Centers and possesses all the chakras. However, what makes Centering an interesting element to consider in regards to Personality formation is the order of activation; and the tendency for people to develop blockages and therefore adaptations when receiving information. Centers are activated in chakras but have a corresponding etheric body.

[><http://www.themichaelteaching.com/michael/overleaves/centers/>< — retrieved 11 September 2021]

Below this text is a graphic that shows the ranks and colors of the Centers in the following way:

Centers: primary data gathering and processing.

1st chakra = red = Instinctive Center

2nd chakra = orange = Higher Moving Center

3rd chakra = yellow = Moving Center

4th chakra = green = Emotional Center

5th chakra = blue = Intellectual Center

6th chakra = indigo = Higher Intellectual Center

7th chakra = violet = Higher Emotional Center

This correlation is referenced as “Cocconi” in Table 4Ja. You can see that it duplicates the numbering of the chakras and correlation with Centers that Stevens put forward in his *Handbook*, specifically in “Stevens1” (not in “Stevens2”, Stevens’s amendment). One might reasonably expect the two to be identical because these people were all friends and associates living in California. However, Cocconi’s color scheme does not duplicate Stevens’s color scheme per the Vibration Sequence, as Taylor did; it follows the standard number and color sequence for chakras. This means that Cocconi did not slavishly copy Stevens in every regard; he went outside the previous and prevailing schema within the Michaelian teachings community and adopted the prevailing schema in the esoteric community.

The next Michaelian teachings source, another Bay Area channel who was friendly with the others, did not copy the Stevens1 or Stevens2 scheme either in every regard, and some research and original thinking was displayed.

Terri Benning

Next we look at the correlation given by Terri Benning on her website, Michael Mosaics, at this URL: <http://www.michaelmosaics.com/sevens/essentialesevens.html>. Terri is another channel of long standing in the Michaelian teachings community.

- 1st = root chakra = red = instinctive center
- 2nd = navel chakra = orange = intellectual center
- 3rd = plexus chakra = yellow = moving center
- 4th = heart chakra = green = emotional center
- 5th = throat chakra = blue = higher intellectual center
- 6th = brow chakra = indigo = higher emotional center
- 7th = crown chakra = violet = higher moving center

This correlation is referred to as “Benning” in Table 4Ja. Here the chakra numbers and names and colors are all typical for what can be found on any internet search on the topic of chakras. In fact, Benning borrowed many quotations about chakras from other websites. As for the correlation with Centers, this is the Michael Math Sequence except with Instinctive Center and Emotional Center switched. She prefers the Michael Math Sequence in her other septenaries. Perhaps because of this discrepancy between her correlation and the Michael Math Sequence, she has the following comment on the above arrangement:

Please note that there are minor correlations within the chakra system and the System of Sevens that do not quite come together, such as the centering placements of the Scholar and the Server positions. They are reversed in the Chakras — Centers chart, for instance, however [they] are consistent in their respective placements within the other two charts. For the moment, I am choosing to attribute this inconsistency to the Laws of Random Chaos. ‘We’ are looking into the dynamics of involution and evolution as a potential route to greater understanding of their appropriate placements and correlations. [<http://www.michaelmosaics.com/sevens/essentialesevens.html> — retrieved 11 September 2021]

Further on I examine whether or not Random Chaos makes sense as an explanation for an inability of the Michaelian teachings community as a whole to consistently correlate chakras and Centers. And not only is Benning’s septenarian cosmology internally inconsistent, it is externally inconsistent with regard to all other Michael channels examined in this section. She has some explanations for each chakra borrowed from other websites on her website, and it can be argued that there is a better fit for some correlations of chakras with Centers than what she shows. This evidence will be presented further on in this section.

Shepherd Hoodwin

In the second edition (2013) of his book *Journey of Your Soul*, Hoodwin has this to say about chakras:

Chakras are points of energy in the body that focus certain issues for us. Health problems in the area around each chakra may relate to that chakra’s issues. I have seen many ideas about which chakras correlate with which roles. I prefer the approach that correlates them based on which number the roles resonate with, as given in Yarbro. [JOYS, p. 177]

Hoodwin is a careful researcher of the Michaelian teachings, so he has become aware of the different correlations of Roles with chakras put forth by others, and by extension, chakras with Centers. In saying “as given in Yarbro” he refers to what I am calling the Michael Math Sequence. In the next seven paragraphs of his book he correlates them as follows:

- 1st chakra = server (= emotional center)
- 2nd chakra = artisan (= intellectual center)
- 3rd chakra = warrior (= “physical” aka “sexual” center)
- 4th chakra = scholar (= instinctive center)
- 5th chakra = sage (= higher intellectual center)
- 6th chakra = priest (= higher emotional center)
- 7th chakra = king (= moving center)

This listing is complicated by the fact that Hoodwin retains the Physical (aka Sexual) Center as Ordinal and Moving Center as Cardinal, the same as Yarbrow does, whereas many others have Moving Center as Ordinal and Higher Moving Center as Cardinal. This discrepancy is addressed in Chapter 4H above, “The Action Centers”. Furthermore, if Hoodwin compared and contrasted the descriptions of the Centers with the common descriptions of the chakras in the esoteric community, this is not stated; he does explain his reason(s) for preferring the Yarbrow arrangement, so I invite readers of my book to read his book and discern if his rationale makes more sense to them than my rationale, presented near the end of this chapter.

Hoodwin stated his awareness of the differences of opinion about the correlation of chakras with Centers in the Michaelian teachings community, and so does the next source.

Troy Tolley

Tolley is another Michaelian channel, and he has a very extensive website on the Michaelian teachings at this URL: ><https://our.truthloveenergy.com><. It is appropriate to end this list — of attempts to correlate chakras with Centers — with Tolley, because, like Hoodwin, he has noticed the diverse correlations made by his fellow channels, and he has acknowledged them. Beyond that, unlike Hoodwin, he has attempted to incorporate more than one of them into his own understanding in some way; or perhaps I should say, in *two* ways.

His understanding about chakras correlated with Centers is spread across many posts on the website, and a search on the term “chakra” will return many hits. I found a couple of pages that show graphically, with colored tables, two versions that are not found elsewhere in the Michaelian teachings community.

For instance, there is a spreadsheet posted by Tolley himself, showing Overleaves and related items, such as chakras and planes: ><https://our.truthloveenergy.com/topic/1003-overleaf-and-center-resonation/?tab=comments#comment-6038><. He announced the Chart with the words: “Here is an embedded map of the Overleaves and the magical, mystical, confusing, and conflicting world of Chakras vs Sequence vs Centering correlations... color-coded for your further inconvenience.” He got that right.

Take a look at that table, redrawn below, as Table 4Jf, for your convenience, and you will see what he means by “confusing” and “conflicting”, because in every column except two (Cardinal Inspiration = Indigo, Ordinal Action = Yellow) there is some scrambling of colors. And there is no discernible pattern to the scrambling — unless you know the “reason”, and the apparent reason is that Tolley is attempting to honor more than one channel regarding the correlation of chakras with Centers, and perhaps other correlations that are irrelevant to this section of this chapter.

Table 4jf — TOLLEY’S OVERLEAF CHART							
[AXIAL]	INSPIRATION		EXPRESSION		ACTION		ASSIMILAT’N
[DIALECTIC]	ORDINAL	EXALTED	ORDINAL	EXALTED	ORDINAL	EXALTED	NEUTRAL
VALUE	Oneness	Sixness	Twoness	Fiveness	Threeness	Sevenness	Fourness
COLOR	Red	Indigo	Orange	Blue	Yellow	Violet	Green
ROLE	Server	Priest	Artisan	Sage	Warrior	King	Scholar
GOAL	Reevaluati’n	Growth	Discriminat’n	Acceptance	Submission	Dominance	Relaxation
MODE	Reserve	Passion	Caution	Power	Perseverance	Aggression	Observation
ATTITUDE	Stoic	Spiritualist	Skeptic	Idealist	Cynic	Realist	Pragmatist
CENTER	Emotional	Hi’r Emotional	Intellectual	Hi’r intellectual	Moving	Higher Moving	Instinctive
C’FEATURE	Self-deprecat	Arrogance	Self-destruct’	Greed	Martyrdom	Impatience	Stubbornness
BODY TYPE	Lunar	Saturn	Jupiter	Mercury	Venus	Mars	Solar
AGE	Infant	Transcendent	Baby	Old	Young	Infinite	Mature
CNTR/Chakra	EMOT/Heart	HI-EMO/Brow	INTEL/Throat	HI-INT/Crown	MOV/Plexus	HI-MOV/Sacral	INST/Root
Chkr#/CNTR	1-Root/INST	6-Brow/HI-EMO	2-Sacral/HI-MOV	5-Throat/INTEL	3-Plexus/MOV	7-Crwn/HI-INT	4-Heart/EMO
CNTR/Plane	EMO/Astral	HI-EMO/Messia’	INT/Causal	HI-INT/Mental	MOV/Physical	HI-MOV/Budd’	INST/Akashic
PLANE#/Cntr	PHYS/Moving	MESSIA/Hi-Emo	ASTRAL/Emo	MENTAL/Hi-Int	CAUSAL/Intel.	BUDDH/Hi-Mov	AKASHIC/Inst

Let’s take a look at my redrawing of Tolley’s Chart, shown above. Near the bottom of this Chart are two rows; one labeled CENTER/Chakra, and one directly below it labeled Chakra#/Center. In Table 4Ja, I refer to the first one as Tolley1, and the second one as Tolley2. Tolley1 is per the Michael Math Sequence; Tolley2 is the same as Stevens2. There are a couple of other rows below those two rows that show how the chakra rainbow spectrum colors and chakra rank-order numbers allegedly “qualify” the characteristics of the seven planes, but those are irrelevant to this chapter except to the extent that they reinforce my perception that Tolley is attempting to reconcile disparate channeling here, as he does in other matters.

At any rate, the mental gymnastics required to make sense of Tolley’s table prompted someone else on >our.truthloveenergy.com< to take the trouble to make another tabulation showing these same variations in correlations that Troy had come up with, plus adding information about “Qualities” and “Resonations” and “Sequences”: ><https://our.truthloveenergy.com/topic/3770-is-it-time-to-change-king-and-priest/page/2/><.

Table 4Jg below is based on that latter table, but with the irrelevant (to this discussion) Overleaf categories removed.

Table 4Jg — TOLLEY’S “QUALITIES”, “RESONATIONS”, AND “SEQUENCES”

MICHAEL MATH SEQUENCE				SCRAMBLED SEQUENCES		NATURAL SEQUENCE	
“Quality” Number & Color	Essence Role	Septenarian Attributes	Center	“Sequence” Center & Chakra	“Resonation” Role vs Chakra	Plane Name	Plane “Sequence”
1 red	Server	Ordinal Inspiration	Emotional	4 green	Heart = Scholar	Astral	2 orange
2 orange	Artisan	Ordinal Expression	Intellectual	5 blue	Throat = Sage	Causal	3 yellow
3 yellow	Warrior	Ordinal Action	Moving	3 yellow	Plexus = Warrior	Physical	1 red
4 green	Scholar	Assimilation	Instinctive	1 red	Root = Server	Akashic	4 green
5 blue	Sage	Exalted Expression	Higher Intellectual	7 violet	Crown = King	Mental	5 blue
6 indigo	Priest	Exalted Inspiration	Higher Emotional	6 indigo	Brow = Priest	Messianic	6 indigo
7 violet	King	Exalted Action	Higher Moving	2 orange	Sacral = Artisan	Buddhic	7 violet

Certain numbers and colors are normally attached to the chakras, and these are shown in the first column of Table 4Jg, and Tolley labels that column “Quality”. There are two re-orderings of the basic Quality numbers/colors in other columns in order to accommodate two other variations found in the Michaelian teachings. These variations from the basic Chakra Quality have to do with what Tolley refers to as differences in “Sequence” and “Resonation” — words that are shown in the headers of this table. The rainbow spectrum colors and the rank-order numbers shown in the left-most column always correlate with each other, but other categories shift with respect to the colors/numbers because of alleged differences in rank-order “Sequence” and color “Resonation” as applied to those other categories. There is only one number-color that spans all rows from left to right on the Chart: #6–Indigo; all of the other number-colors jump around twice; hence the need for a Tolley1 and a Tolley2 in Table 4Ja.

Following are some numbered points that further elaborate on this elaborate scheme.

1. The four columns on the left, from top to bottom, are per the Michael Math Sequence. The numbers and colors are all properly sequenced, per rank order and the rainbow spectrum that is typically assigned to chakras by the esoteric community. This correlation of chakras with Centers is labeled Tolley1 in Table 4Ja.
2. The two columns on the right, headered “Plane”, are numbered and colored per the Natural Sequence, but their sequence down the columns is scrambled in order to align with the Michael Math Sequence on the other side of the table — since Tolley assumes that the planes are “Qualified”, you might say, by the Michael Math Sequence even though they exist and function in the Natural Sequence, and the Chart is configured to show that. That is, each of the Planes has a nature that is allegedly characterized by the “Quality” of the chakra numbers/colors. This does not provide a different correlation of Centers and chakras; it just ascribes some extra Qualities to the planes that do not come with the characteristics they have by virtue of following the Natural Sequence. The planes are discussed at length in Chapter 4E above, “The Seven Planes”.
3. The rationale or origin for the middle two columns, the “Scrambled Sequences”, is mysterious to me. Apparently these columns have to do with the way the Roles are “Qualified” by the Michael Math Sequence. The Roles are sequenced from top to bottom in the column in a way that I do not recognize, which Tolley calls “Chakra/Role Resonation”. The numbers and colors in the left of the two columns are per the Michael Math Sequence, although their order from top to bottom is scrambled to match the order in the right of the two columns, and the numbers/colors are out of the sequence shown in the left four columns. The document that accompanies this table, dated 10 May 2003, does not actually explain where the various correlations came from. I see similarities to other schemas by other Michaelian teachings sources, but I hesitate to say where the schemas come from, if the source was other than Tolley’s imagination or channeling.
4. So, as part of this discussion about Centers and chakras, Tolley has acknowledged the Michael Math Sequence and the Stevens2 sequence (and the Natural Sequence when it comes to the planes). Tolley’s

method of using “Qualities” and “Sequences” and “Resonances” — to make everyone right? — exemplifies the aura of confusion that surrounds this subject. Let me use the *reductio ad absurdum* argument at this point: not every correlation found in Michaelian teachings sources is included in Tolley’s table; they are included in my Table 4Ja, and there are yet other Sequences in that table, such as “Gurdjieff” and “Vibration” and “Benning”. To make *everyone* right, one would need to invent even more “Resonations” or “Qualities” or “Sequences” or “Whatever”.

Succinctly stated: Tolley1 is the esoteric chakra color+rank sequence married to the Michael Math Sequence; Tolley 2 is Stevens’s correlation of chakras and Centers, shown on page 157 of *Earth to Tao*, grafted onto the Michael Math Sequence. The part about the planes is not relevant to this chapter on chakras, except to state that the planes are said in the Michaelian teachings to follow the Natural Sequence (and I agree), and I believe that the chakras do also; see further on.

In my opinion, the “Tolley method”, as it could be called, is not the way to do integration of disparate channeling; it just perpetuates the lack of coherence that pervades this particular topic and a few other topics within the Michaelian teachings. I see no need to accommodate dubious and bogus channeling by the Tolley method or any other method. In the *reductio ad absurdum* extreme, the Tolley method when fully applied would ambiguate the categories so much that they would become meaningless. What are we to do instead? Is there a better method?

The point has been adequately made with the tabulation of these sources: confusion about correlating Centers and chakras reigns in the Michaelian teachings community. Personally, because it is such obvious nonsense, I find it remarkable that this egregious state of affairs has been tolerated; all the more remarkable because this confusion is all so very unnecessary.

Let’s Start to Untangle the Mess

Rather than using the Tolley method, I have a different approach to properly correlating chakras with Centers. It does not include trusting channels implicitly. It does not involve diluting categories by switching around colors and ranking numbers, to such an extent that their nature becomes meaningless. It does not include every possible permutation of correlations, whether shown in Table 4Ja or not. My strategy is to actually read about the chakras on the internet and in the most comprehensive book on the subject (Kurt Leland, *Rainbow Body*), and compare that with the Natural Sequence — my favorite sequence because it is supported by dozens of sources external to the Michaelian teachings. When I do that, the correlation is obvious, as indicated in the next section. In this section, the following is just a preliminary presentation to all of the arguments and evidences that the chakras follow the Natural Sequence; the full treatment is in my book *The Tao of Cosmogony*.

Based on my investigations, I would say that this chakra affair is one of the worst messes among several in the Michaelian teachings, but it has similarities to other discrepant parts found in the Michaelian teachings community, so this is a good place to consider possible sources and solutions. I submit for your consideration that the Center = chakra correlation issue is another one of those Michaelian teachings discrepancies that the Natural Sequence can resolve.

Many students of the Michaelian teachings have probably not even noticed these discrepancies. And if they did, some students might just follow their preferred leader, with or without question. Some students might say that we should get some channeling on the subject, and let the Michaels sort it out — as if “channeling” was not the source of the problem in the first place. Some students might just metaphorically ‘throw up their hands’ in hopeless frustration at these kinds of contradictions. Some students might say that it doesn’t matter to them and so they don’t care about this issue at all. Nevertheless, I press on, because for some reason it does matter to me, and if it matters to you also, then you can press on with me. Personally, I think it matters to have an *accurate* ‘map’ of the ‘territory’ that we are ‘exploring’ on this planet, in these human bodies. In my way of looking at the world, this confusion that presently exists in the Michaelian teachings on the subject of chakras does not promote personal growth or group cohesion.

Elsewhere I speculate that the Overleaf choices are configured, for purposes of reincarnation, by the Astral Body soul (the Position in Casting) in the Etheric Body which inhabits the three non-material (‘higher’) levels of the Physical Plane. One of the complicating things about Centers is that there is a correlate of the etheric Centers in the physical body, and they are the chakras. Another complication is that the physical-body brain itself seems to have correlates of the etheric-body Centers. These factors might seem to make it difficult to untangle the mess if one does not appreciate the explanatory power of the Natural Sequence schema.

The following numbered points are not an exhaustive list of how and why the Michaelian teachings community has gone astray in the matter of Centers = chakras, but it is a good start. The documentation for what I say below is found elsewhere in my books, mostly my book *The Tao of Cosmogony*, in the chapter on chakras.

1. If there were not a considerable similarity in the descriptions of Centers and chakras, many Michael students would not have asked various channels if there was a correlation, and various channels would not have pontificated about it — it is not just that there are seven of both; it is not just that there are lower and higher triads in both septenaries separated by an intermediate — it is because there is in fact a noticeable similarity in the descriptions.
2. But, considering the inability of the Michaelian teachings community to agree on the correlation of chakras with Centers, it would appear that (choose one or more): A) Michaelian students and channels might not have actually read very much about the chakras; or B) if they did read about them, they might not have paid close attention to what they read; or C) if they did comprehend what they read, then they must have dismissed it as irrelevant in the face of what they regarded as authoritative channeling; or D) the descriptions of Centers and chakras have enough ambiguities that makes the correlation difficult even if it is obvious that there must be a correlation.
3. It is not my preference to regard any channeling as authoritative if it ignores solid evidence and sound argument. What should be perfectly clear after one reads the descriptions of the Centers and of the chakras, and makes the obvious correlation, then if the channel cannot correlate the two, then the channel is not actually channeling; something else is happening.
4. On any given topic, when there is not a consensus within the Michaelian teachings community, then I suggest that it is Good Work as part of our Validation process to look at other sources outside of the Michaelian teachings. It so happens that there are an abundance of freely-available sources that describe the chakras.
5. Outside of the Michaelian teachings, the esoteric sources ascribe physical functions to the First/“Root” Chakra, emotional functions to the Second/“Sacral” Chakra, intellectual functions to the Third/“Solar Plexus” Chakra, harmony of opposites to the Fourth/“Heart” Chakra, and various higher states of consciousness to the higher chakras. Some of the expositors explicitly say that the higher chakras are a reverse-order mirror of the lower chakras — which is a feature of the Natural Sequence but not of any other proposed sequence. There is nothing to misunderstand here — if only one actually reads the descriptions. The chakras are an instantiation of the Natural Sequence, the same as many other Canonical Septenaries.
6. There is a rare phenomenon, known in esoteric circles, that involves kundalini energy rising through the seven chakras, starting with the root chakra at the base of the spine and ending with the crown chakra at the top of the head. This phenomenon is associated with successive stages of awakening or liberation or enlightenment, from identification with the lower self to identification with the higher self. In other words, the chakras are an instantiation of a *developmental* sequence.
7. Several of the Michaelian teachings sources, as documented above, subscribe to the Michael Math Sequence as their preferred method of correlating chakras with Centers. The Michael Math Sequence was introduced in Chapter 2C, “Proposed Sequences of Overleaves”, in Part Two. As demonstrated in Chapter E-2 of this *History* book, the Michael Math Sequence — if it has any legitimacy — applies to contingent *deployment* of Septenarian resources, not to inexorable *development* in the Septenarian sequence; that is what the Natural Sequence does. Unfortunately, the Michael Math Sequence, which was apparently meant to be applied to a deployment sequence, has hijacked the proper place of the Natural Sequence as a developmental sequence in the conceptual framework of many Michaelian students. Outside the Michaelian teachings, in the esoteric community, the chakra system is understood as a *developmental* sequence from #1 at the bottom to #7 at the top; that is what “raising the kundalini” is all about; that is one type of spiritual path from the mundane world to the transcendent world. The distinction between inexorable *development* (necessitated by the underlying structure of reality) and contingent *deployment* (via the choices of free agents) is explained thoroughly in my book *The Tao of Cosmogony*.
8. In regard to several issues in this *History* book, I have put forward the notion that the structure of the Natural Sequence should inform our understanding of those septenaries that appear to be

instantiations of the Natural Sequence. That is because the Natural Sequence is built on first principles of the most fundamental sort: logic and mathematics. The seven-chakra system has a wide acceptance in esoteric communities; it would not be unreasonable to see if it fits into the Natural Sequence. The Michaelian teachings communities agree that the planes and the levels within the planes follow the Natural Sequence, and that the *development* of the soul through the planes is therefore according to the Natural Sequence. In this *History* book and in my other books, I have applied this tool to the Life-Stages and the Levels and the Soul Ages — other *developmental* sequences — and it makes sense to apply it here with the chakras, where there is ambiguity and uncertainty, even contradiction, among Michaelian expositions and presentations.

9. With that Natural Sequence developmental model in mind, it would make the most sense if the lower Centers correlated with the lower chakras, and the higher Centers correlated with the higher chakras. I agree with that principle. Although several Michaelian teachings expositors do it, as shown in Table 4Ja, I consider the mixing of lower Centers with higher chakras, and *vice versa*, as conceptually confused and therefore illegitimate.
10. Many of the sources listed in Table 4Ja showed the Instinctive Center correlated with the Heart Chakra. This is per the Michael Math Sequence, so those who preferred the Michael Math Sequence made that correlation. It is also the correlation from the Natural Sequence, so I am fine with it. Refer to another chapter here in Part Four of this *History* book where it is explained why this makes sense, even though it might not seem obvious to some readers: Chapter 4F above, “The Instinctive Center”.
11. However, the most popular correlation in the Heart Chakra column of Table 4Ja was Emotional Center. This started with Stevens, and some of the sources kept the correlation even when they did not adopt the entirety of Stevens’s correlation lineup. Maybe that feels right to you, but the problem with this correlation is that no expositor of the chakra system that I know of applies the attribute of emotionality to the Heart Chakra; they typically apply it to the second chakra, the Sacral Chakra; that correlation is per the Natural Sequence. The Heart Chakra has nothing to do with anything resembling the romantic sentimentality of the Emotional Center; it does have everything to do with the reconciliation of opposites, of harmony, of the middle way, and of the bridge between lower and higher chakras.
12. The most common correlation in the Root Chakra column of Table 4Ja is the Instinctive Center. This has support from the Gurdjieffian Sequence, but none of the other Sequences; apparently it was Stevens who initiated the idea in the Michaelian teachings community, and some others adopted it, even when they did not adopt his entire correlation lineup. It might make sense to some readers, thinking that instinct is basic, but here again I refer you to Chapter 4F above, “The Instinctive Center”. There you will see that the so-called “Instinctive” Center is misunderstood and maligned in the minds of some Michaelian students; it is actually the most benevolent-acting and open-hearted and fair-minded Center overall.
13. The Root Chakra is always described in the esoteric literature as having to do with the most down-to-earth physicality; it is set in opposition to the Crown Chakra, which has to do with the highest spirituality. In the Natural Sequence, these correlate with the Action Centers. The confusion in the Michaelian teachings between the names and characteristics of the Action Centers is addressed in Chapter 4H, “The Action Centers”, immediately preceding this chapter.
14. There are discrepancies in the various chakra sources about the names and locations of the lower chakras. One solution, my preferred solution, is to regard the lowest chakra, the Root Chakra, as the “zeroth” chakra, and equate it with the Gurdjieffian understanding of the Instinctive Center, which is that it has to do with physiology only, and nothing to do with psychology, as explained in Chapter 4F above. In this schema, I regard the Sacral Chakra as the “first” chakra, and correlates it with the Moving Center, and to the extent that it correlates with sexuality it is sexual action, not sexual energy. In this schema, the second chakra, variously referred to as the Navel or the Spleen Chakra, correlates with the Emotional Center; both the umbilicus and emotionality are concerned with nourishing and nurturing. In this schema, the third chakra, the Solar Plexus, is a nerve bundle for abdominal organs, acting somewhat like a brain for them; therefore it makes sense that this chakra is in fact correlated with mental function in the chakra literature, hence the correlation with the Intellectual Center.

15. The Solar Plexus Chakra column in Table 4Ja is most often filled with the Moving Center. This is per the Michael Math Sequence and Stevens; many have adopted those correlations. Near as I can tell, people do this because of a typical description of the Plexus Chakra as having to do with “personal power”. That sounds like Ordinal Action, right? It could be, but another common description of the Plexus Chakra is that it has to do with *mentality*. The top result when (10 January 2019) I searched for “solar plexus chakra” found this link: <http://www.chakras.info/solar-plexus-chakra/>.

‘Radiate your power in the world,’ could say the solar plexus chakra. Characterized by the expression of will, personal power, and mental abilities, the energy of the third chakra or Manipura in Sanskrit is mobilized when we assert ourselves in the world. Discover its key characteristics and how to make the most of this powerful energy center.

In my book *The Tao of Cosmogony*, the Third Chakra is described as Artisan-ish with a Sage-ish mojo per the Taijitu Tango Principle (which is explained in various places in this *History* book). The Solar Plexus is a sympathetic nerve system bundle that is a sort of mini-brain to parts of the body in that vicinity. Therefore it makes sense to correlate the Intellect Center of the Personality with the Plexus Chakra of the body, per the Natural Sequence. Besides Artisan and Intellect, in the Natural Sequence, the third Process is called Analysis, and the lineup of Ordinal Expression Overleaves in that Process is Rejection, Caution, Renunciation, Skeptic and Young Soul: these are all about finding and expressing one’s personal integrity, often as ego-istic self-assertion in its most negative manifestation. That is the kind of “personal power” that is ascribed to the third Chakra.

16. There are numerous other descriptions of the chakra system that can be found on the internet. One of the common assertions is that the Heart Chakra is the bridge between the lower and higher chakras, the physical and the spiritual chakras. Furthermore, one of the sources, Joseph Campbell, said that the lower and the higher chakras mirror each other in their qualities. This is a feature of the Natural Sequence but not a feature of any of the other Sequences discussed in Chapter 2C in Part Two, “Proposed Sequences of Overleaves”, or shown in table 4Ja. Therefore, this common understanding of the fourth chakra in esoteric circles makes complete sense to me.

Tabulation of Websites — 27 February 2024

The creation of this section was prompted by an email exchange with a Michaelian student (not one of those reviewed in this chapter) who believes that the chakras follow the Michael Math Sequence. In terms of the Ordinal triad of chakras and Centers, this means to those believers that the first chakra correlates with the Emotional Center, the second chakra correlates with the Intellectual Center, and the third chakra correlates with the Moving Center. He suggested that I search for “seven chakras” on the internet to verify his claim. I did exactly such a research project decades ago for a very early version of my book *The Tao of Cosmogony*, and what that exercise did then was teach me that the Natural Sequence provides a better fit with the chakra sequence than the Michael Math Sequence does. However, to honor his suggestion, I did it again today, using the Google search engine in the Chrome browser. Table 4Jh below summarizes the result.

As stated elsewhere in this chapter, the descriptions of the chakras found on various websites leave somewhat to be desired in terms of consistency and clarity. In other words, the data set is of rather poor quality, so distinguishing between the Natural Sequence and the Michael Math Sequence could be expected to present some challenges. Furthermore, there are an enormous number of websites that discuss the chakras, so, in order to minimize the ‘noise’ and maximize the ‘signal’ in the harvest of the data, I established some rules for this project, as follows:

- I limited the research to the first nine search results returned by the search engine (because nine happens to fit the tabulation onto one page). Thus, I let the search engine do the selecting, rather than myself ‘cherry pick’ the websites that best promote my earlier conclusion that the chakras correlate better with the Natural Sequence than they do with the Michael Math Sequence.
- Esotericists have used the chakra system as a ‘kitchen sink’ in which to dump many septenarian elements that have no easily discernible correlation to components of the Overleaf System. For instance, the chakras are often correlated with endocrine glands and yoga poses and colors and so on. In order to minimize the irrelevant stuff, and to keep the table reasonably small, only key words and phrases that seem relevant were copied from the descriptions of the chakras on each website and included in the Table.

- The Natural Sequence and the Michael Math Sequence only differ in the three lower chakras/Centers, so I only included them in the table.
- In the Michaelian teachings, the chakras are most commonly correlated with the Centers, and secondarily with the Roles. In order to enhance the chance for an accurate correlation, when one compares chakras with the Overleaves, my suggestion is that one does will to include not just the correlated Ordinal Center (Moving, Emotional, Intellectual) or Role (Warrior, Server, Artisan), but also the entire lineup of Overleaf categories (Goal, Mode, Shadow, Role, Attitude, Center, Soul Age) that are in the same Process (Ordinal Action, Ordinal Inspiration, Ordinal Expression) as the Ordinal Center and Role. I show all of those Overleaf categories in the rows along the top of the table.

In the table, the first row below the title row shows the ranks of the lower chakras; the second row shows the Sanskrit and English names of the lower chakras, the third row shows the Ordinal Overleaf categories from left to right per the Michael Math Sequence; the fourth row shows the Ordinal Overleaf categories from left to right per the Natural Sequence (so that the reader can easily compare the Overleaves with the chakras in the same column). The next eighteen rows alternate rows showing the URL of the websites and keywords and phrases for the lower chakras. After the table, as usual, I provide a bulleted list of explanatory comments.

Table 4jh — SUMMARY of CHAKRA WEBSITES			
CHAKRA RANK	FIRST	SECOND	THIRD
CHAKRA NAMES	MULADHARA / ROOT	SVADHISTHANA / SACRAL	MANIPURA / SOLAR PLEXUS
MICHAEL MATH SEQUENCE CORRELATION	Ordinal Inspiration: Emotional , Stoic, Server, Lowliness, Repression, Reduction, Baby Soul	Ordinal Expression: Intellectual , Skeptic, Artisan, Renunciation, Caution, Rejection, Young Soul	Ordinal Action: Moving , Cynic, Warrior, Martyrdom, Infant Soul, Perseverance, Submission
NATURAL SEQUENCE CORRELATION	Ordinal Action: Moving , Cynic, Warrior, Martyrdom, Perseverance, Submission, Infant Soul	Ordinal Inspiration: Emotional , Stoic, Server, Lowliness, Repression, Reduction, Baby Soul	Ordinal Expression: Intellectual , Skeptic, Artisan, Renunciation, Caution, Rejection, Young Soul
WEBSITE #1	https://blog.mindvalley.com/7-chakras/		
DESCRIPTION	Physical bodily energy; grounding; <u>survival</u> needs, physical <u>security</u> ; core needs: air, food, sleep, etc.	Creativity; enjoyment of life; indulgence in pleasurable activities such as sex, art, food	Self-confidence; personal power, bravery; boundary-setting, <u>self</u> -defense, <u>self</u> -esteem; <u>self</u> -worth
WEBSITE #2	https://www.healthline.com/health/fitness-exercise/7-chakras		
DESCRIPTION	Physical identity; <u>stability</u> ; grounding; physical health; <u>security</u> ; basic needs	Sexuality; pleasure, creativity, <u>emotional</u> feelings of self-worth	<u>Self</u> -esteem; <u>self</u> -confidence; personal power
WEBSITE #3	https://www.healthline.com/health/what-are-chakras#the-7-main-chakras		
DESCRIPTION	Base foundation for life; grounding; withstand challenges; sense of <u>security</u> and <u>stability</u>	Sexual and creative energy; how you relate to your <u>emotions</u> as well as the emotions of others	Confidence and <u>self</u> -esteem; in control of your life
WEBSITE #4	https://www.arhantayoga.org/blog/7-chakras-introduction-energy-centers-effect/		
DESCRIPTION	<u>Survival</u> ; <u>stability</u> ; ambition, self-sufficiency; <u>security</u> ; purpose; confidence	Sexuality, creativity, self-worth; <u>emotional</u> ; manipulative; happy; compassionate; intuitive	Ego, anger, aggression, <u>self</u> -esteem; perfectionism, confidence; productivity; focus
WEBSITE #5	https://www.verywellmind.com/the-7-chakras-and-what-they-mean-7106518		
DESCRIPTION	Family; abundance; <u>security</u> ; grounding; <u>survival</u> instincts; basic needs; [concerns about] scarcity	Sexuality; social integration; <u>emotional</u> intelligence; creativity; sense of connection	How we show up in the world through career and general capabilities; <u>self</u> -esteem
WEBSITE #6	https://www.mindbodygreen.com/articles/7-chakras-for-beginners		
DESCRIPTION	Foundation; grounding; confidence; ability to withstand challenges; <u>survival</u> ; money; food	<u>Emotions</u> of self and other; creativity and sexuality; abundance; well-being; pleasure	Confidence and <u>self</u> -control versus shame and <u>self</u> -doubt; <u>self</u> -expression; <u>self</u> -esteem
WEBSITE #7	https://www.webmd.com/balance/what-are-chakras		
DESCRIPTION	<u>Survival</u> ; ambition; independence; <u>stability</u> ; <u>security</u> ; drive for success; purpose; energy; strength	Sexuality, creativity, intuitiveness, self-worth, compassion, adaptability; <u>emotionality</u>	<u>Self</u> -esteem, ego, anger, aggression; energy; productivity, confidence
WEBSITE #8	https://www.goodnet.org/articles/what-are-seven-chakras-comprehensive-introduction		
DESCRIPTION	Fundamental needs like food, water, shelter, home, family; planting supportive roots	<u>Emotional</u> and sexual energy; fluidity; versatility; freedom; creativity; pleasure; relationships	<u>Self</u> -esteem; <u>self</u> -assertion; personal power; identity; <u>self</u> -confidence; purpose; motivation
WEBSITE #9	https://www.theyoganomads.com/chakras/		
DESCRIPTION	<u>Stability</u> ; <u>security</u> ; <u>safety</u> ; core and basic needs; grounded; earthy; rooted; dependence/independence	<u>Emotions</u> ; passion; creativity; desire; inspiration; relationships; sensuality; pleasure; self-worth	<u>Self</u> -esteem; confidence; inner strength; assertiveness; control; decisiveness; <u>self</u> -belief; courage

My comments on this table are as follows:

- The descriptions of the chakras are not as definitive as the descriptions of the personality traits in the Overleaf System. Therefore the best fit of the lower chakras with Ordinal Action, Ordinal Inspiration,

and Ordinal Expression Overleaves can be argued both ways, Natural Sequence and Michael Math Sequence. As it turns out, upon careful examination, neither are so ambiguous as to evade correlating them with reasonable certainty. Basically and briefly, where there is arguable ambiguity — as in a civil court legal procedure — we arrive at our convictions based on “the preponderance of evidence”, “beyond a reasonable doubt”.

- Some of the fuller descriptions of each chakra on the website, not reproduced in the table, indicate that there is a behavioral component (Action) and a value component (Inspiration) and a belief component (Expression) in the way the chakra manifests. This does not obscure the notion that one of the lower chakras is primarily about behaviors (Moving Center, Ordinal Action Overleaves), another is primarily about values (Emotional Center, Ordinal Inspiration Overleaves), and another is primarily about beliefs (Intellectual Center, Ordinal Expression Overleaves). We exist and function on the Physical Plane — a plane primarily and basically about Action (not primarily and basically about Inspiration or Expression) — but our Actions can be primarily and basically energized by our behavior system (Action), or inspired by our value system (Inspiration), or motivated by our belief system (Expression). Thus, the same activity here on the Plane of Action can result from, and be driven by, these three different basic types of 'energies'.
- In a case such as this where the correlation of the three lower chakras and the lineup of Ordinal Overleaves might not be perfectly and glaringly apparent, I suggest that it is best to start by correlating the most obvious of the three, and work from there to the less and least obvious correlations by a process of elimination. In my view, the most obvious correlation would seem to be in the middle column, where the description of the second chakra is said on eight of nine websites to have emotions as a major component, and various emotions are noted, so it fits well with Ordinal Inspiration, particularly the Emotional Center, as in the Natural Sequence, not the Michael Math Sequence. It also seems obvious to me that most of the words in the second column are descriptive of the primary concerns of the Baby Soul. Please review that column now and see if you agree.
- Believers in the Michael Math Sequence might point out that “creativity” — another word mentioned numerous times in the second column — is the name of the Positive Pole of the Artisan Role (which is on the Expression Axis) and seize on the notion that therefore the center column has to do with Ordinal Expression. That is a stretch; I say this because the word “sexuality” is also mentioned numerous times in the second column, and in the Michaelian teachings, sexuality is typically associated with the Action Axis, not the Expression or Inspiration Axes. My suggestion is that those two words, creativity and sexuality, are used as descriptors of the second chakra because of the proximity of the reproductive organs to this chakra, which is said in various sources to span from the male reproductive organs to the female reproductive organs, from the pubic area to the navel area. Therefore, the reproductive “creativity” is connected to the “sexuality”, and those are implied by the location of this chakra on the physical body. Be that as it may, the Center associated with the second chakra is unequivocally the Emotional Center per the Natural sequence, not the Intellectual Center per the Michael Math Sequence (or the Moving Center per the Chambers’ sequences).
- A less obvious correlation, in my opinion, is that the descriptions of the chakras shown in the first column fit better with Ordinal Action Overleaves including Moving Center per the Natural Sequence, than they fit with Ordinal Inspiration Overleaves including Emotional Center per the Michael Math Sequence. Take a look now down that column and see if you do not agree with me that, of the Overleaves, the best fit for the descriptive words in first column is the Warrior Role, geared as that Role is to meet the challenges of “survival” and “safety” and “stability” — the three most common adjectives found in the first column. It also seems obvious to me that most of the words in the first column are descriptive of the primary concerns of the Infant Soul.
- By a process of elimination, where the first two chakras fit better with the Natural Sequence than they do with the Michael Math Sequence, it would seem that the third chakra would also have to go with the Natural Sequence. However, the third column is the one that believers in the Michael Math Sequence might regard as their strongest case; they would point to the numerous mentions of “personal power” and say, see there: Warrior! Believers in the Natural Sequence might regard the description of the third chakra as their weakest case — unless they realize that the numerous mentions of “self-” this and “self-” that are expressions of the deep meaning of the Overleaves in the Ordinal Expression lineup, which I refer to as Aspects of the Analysis Process. That is to say, all of the

Overleaves in this Process — especially Skeptic and Caution and Rejection — are about defining the self as distinct from the not-self, which makes them competitive and controlling and ego-istically self-assertive; the motivation for these actions is the inherent urge to be independent, to be unique, to be distinctive. This is also what the Intellectual Center does: it names and defines the self-hood of the things in the world. Some of those other words seem Warrior-ish, but the explanation for Natural Sequence believers such as myself is that the driver, the motivation, the energy behind similar behaviors is different for Ordinal Expression than it is for Ordinal Action (or Ordinal Inspiration), even if the same action is the result. Besides that, by the process of elimination, we are induced to interpret the third column as Ordinal Expression.

- Expanding on the references to “self-” this and “self-” that, the websites summarized above, and others, mention that the negative expression of this chakra look very much like the Chief Feature of Self-Destruction, or what I call the Shadow of Renunciation, which is about having a negative self-image in general: all of the “self-”positives in the descriptions are turned to “self-”negatives, such as self-denial and self-doubt.
- Believers in the Michael Math Sequence might not be convinced by arguments in the previous bullet point. A little bit further down the internet research results I found this internet website: <https://www.chakras.info/solar-plexus-chakra/>. Of all the websites that I reviewed for this project, it provided the most thorough description of each chakra. There the “main meanings associated with the third chakra” were said to be:

Will, Personal Power; Taking responsibility for one’s life, taking control; Mental abilities, the intellect; Forming personal opinions and beliefs; Making decisions, setting the direction; Clarity of judgments; Personal identity, personality; Self-assurance, confidence; Self-discipline; Independence; Intellectual abilities; The “accounting mind” that categorizes everything, assesses the pluses and minuses in life; Ability to establish ideas and plans into reality; Influences preoccupations about social status and self-image; At higher levels, it conveys wisdom.

In my view, that description clinches the third chakra in favor of the Natural Sequence. That description clearly correlates the third chakra with the Intellectual Center, and it also very nicely describes the characteristics of the various Overleaves in the entire Ordinal Expression lineup, each Overleaf being an Aspect of the Analysis Process. This is a different way of understanding the motto of the Young Soul — “Do it my way” — as motivated by Artisan-ish ego-ism per the Natural Sequence rather than as Warrior-ish competitiveness per the Michael Math Sequence. By the way, the descriptions of the first and second chakras on this website reinforce what the other websites say, but with greater detail.

- I did not record it in the table, but the mindbodygreen.com website correlates the chakras with stages of life (such as childhood, adulthood, middle age), and so do some others below the top nine search results reviewed in the table. Refer to Chapter 4Q, “Life-Stages”, for a discussion of that phenomenon. There you will find that the Life-Stages follow the Natural Sequence. The point to be emphasized here is that septenaries in many realms follow the same pattern, the Natural Sequence schema. This coherence across domains of nature and lived experience is called “consilience”, and it is sadly lacking in the Michaelian teachings as commonly formulated (meaning: other than in my books).
- Some of the ambiguity in the descriptions of the chakras found on various websites can be ascribed to an ambiguity in their locations on the physical body. For instance, the second chakra, the Sacral Chakra, is said in different sources to be in the pubic area or the navel area, thereby covering both male and female reproductive organs. As you can read elsewhere in this chapter, I equate the Root chakra with the Physiology Center, the Sacral Chakra with the Moving Center (used in sexual activity in the male), and the Navel Chakra with the Emotional Center (used in reproductive activity in the female).
- As I said above, the Overleaf System is less ambiguous than the descriptions of the chakras. My suggestion is that if we were to lessen the ambiguity in the descriptions of the chakras, we would move some of the words into different columns in the table. In the previous bullet point, I noted that reproductive “sexuality” (and therefore “creativity”) are ascribed to the second chakra, apparently because that is near where the reproductive organs are found in this particular instantiation of the

Natural Sequence schema. In order to be more consistent with other instantiations of the Natural Sequence in other of its instantiations, I would move the word “sexuality” from the second column to the first column, and I would move “creativity” from the second column to the third column. Otherwise, in my understanding of both chakras and Overleaves, the words in the three columns fit the Natural Sequence convincingly well.

- If there is any lingering doubt about the correlation of the chakras with the Natural Sequence, then I refer the reader to Chapter II-9, “The Seven Chakras”, in Part Two of my book *The Tao of Cosmogony*. There one can read that those Occidental esotericists who adopted and adapted the Oriental teachings about the chakras in the Western world, used the chakras system as a “kitchen sink” for numerous septenarian esoteric cosmologies. Among the septenaries that they correlated with the chakras were planes and subtle bodies or layers of the aura. These also have their own chapters and sections in Part Two of that book, and these follow the Natural Sequence with less ambiguity in their names and descriptions. These are yet more examples of consilience in esoteric teachings as well as in nature.

Concluding Remarks on the Correlation of Chakras and Centers

Rather than repeat here what is said in the extensive documentation about the chakras in my book *The Tao of Cosmogony*, let me just say that the evidence is sufficient to conclude with confidence that the chakras follow the Natural Sequence as shown in the last two rows of Table 4Ja. The evidence is that, just like the Natural Sequence, the three higher and the three lower chakras are the mirror image of each other around the central Heart Chakra. The book *The Tao of Cosmogony* discusses dozens of septenaries found in exotericism and esotericism that demonstrably also follow the Natural Sequence. This consistent information on the subject of chakras outside the Michaelian teachings community makes the inconsistency inside the Michaelian teachings community obsolete.

The reason I split these two sections on chakras between two books is because this *History* book is dedicated to the Michaelian teachings, so I present the Michaelian teachings information on chakras. But my book *The Tao of Cosmogony* is actually dedicated to a discussion of a plethora of other teachings in addition to the Michaelian teachings. Therefore it is appropriate to thoroughly document in that book rather than in this *History* book the numerous internet sources that demonstrate that the chakras follow the Natural Sequence.

Please indulge my philosophizing here, in the following numbered list, about this and other confusions in the Michaelian teachings.

1. In the process of tracing the history of the chakras in the Michaelian teachings, I have not been able to find an authoritative source; so far as I can tell, it looks to me as if everyone is guessing and no one has really studied the subject in the available literature.
2. We know that channeling is not an authoritative or accurate source on the chakras because the numerous contradictions that it has produced have proven it be be unreliable.
3. There are groups of channels who knew of each other’s work; they mostly agreed on their correlation of chakras with Centers. There are other groups of channels who agreed among each other. The point of trying to figure out who is copying from whom is to emphasize the point that these channels are apparently not channeling the Michaels when it comes to correlating chakras with Centers; they are “channeling” other channels. (There is a lot of stuff in the Michaelian teachings like this.) This is abundantly obvious when you compare and contrast to see who copied whom. There is a group that prefers the Michael Math Sequence; there is a group that prefers Stevens; none of the channels knew of Chambers1 and Chambers2, so she did not get copied. And then we also note that there are nine sources and there are twelve correlations. Yes, that means that some people have more than one correlation, as shown in Table 4Ja.
4. Looking at Table 4Ja at the beginning of this chapter, we see that there is not even one chakra that has been correlated consistently with a particular Center in the Michaelian teachings. All of the chakras have at least three Centers correlated with it, one has four, and one has six. So how did this happen and what can we do about it?
5. It might be the case that the chakra septenary sequence simply does not correlate with the Centers Septenary. (We found that to be the case with Body Types and their lack of correlation with Roles in Chapter 4D above, “Body Types”.) Nevertheless, most Michaelian teachers agree, and my studies also indicate, that there is in fact a correlation between chakras and Centers. Those Michaelian expositors

have been reviewed above, but they disagree in so many ways that I find the lack of consistency to be astonishing.

6. In Chapter 4D, “Body Types”, we see that in the original Michaelian group, the Body Types and Centers were said to be one Overleaf category, and I explained how that was the case, and I explained how the discrepancies in the understanding of Body Types can be resolved by adopting a different Body Type System, one that conforms to the Natural Sequence and to the Centers. In this chapter, we see how the chakras correlate with the Centers and follow the Natural Sequence. Therefore, the Body Types when correctly understood are seen to correlate with the Chakras. Therefore, we see that Body Types and chakras, two subjects that have heretofore found no consensus in the Michaelian teachings community, achieve consensus via the same archetypal principle, the Natural Sequence schema.
7. It seems to me that this is an excellent time and place to question channeling itself. Some of these discrepancies have been created by alleged channeling, but when you get right down to it, we do not know where this stuff comes from. We do not know if it is what it purports to be, a teaching from a mid-Causal Entity. It seems to me that if these chakra–Center correlations do all come from the same source (the Michaels), then the connection of channels with them is so tenuous as to be worthless when it comes to chakras, and obviously to some other things, such as the Overleaves of celebrities and historical figures. Various students prefer various channels for reasons of resonance with personalities or the type of information certain channels allegedly bring forth from a higher realm of knowledge, but in the overview, there is no use trying to claim one channel is better than the other. What one must do instead is to evaluate the actual information, not speculate about the source of the information. Besides Chapter 4B on Validation above, there are sections in two of my other books — *The Tao of Personality* and *The Tao of Cosmogony* — that present my views on what the Michaelian teachings refers to as Validation.
8. Because this situation cannot be resolved by more channeling, we need a different method. The method I prefer is to actually look at the descriptions of the chakras in internet sources and books to see if there are similarities to the descriptions of the Centers. Strangely enough, in my estimation, this seems not to have been done by most of the channels to any great extent, if at all, except perhaps Terri Benning; she has material on her website borrowed from internet resources. The original oriental esotericism about chakras has been modified considerably by occidental esotericists over the last century and a half. Nevertheless, according to my review of the sources, it seems that it is converging on the Natural Sequence. The chapter on the chakras in my book *The Tao of Cosmogony* is mostly based on the most authoritative and scholarly book that I have found, namely *Rainbow Body — A History of the Western Chakra System from Blavatsky to Brennan*; authored by Kurt Leland. It is 500 pages long; the last hundred pages is the Bibliography and end notes, which is an indication of the depth and breadth of the scholarship. Is it too much for me to hope that Michaelian students will converge on the Natural Sequence as other esotericists have?
9. If you do an internet search on the subject of chakras, you will get hundreds of thousands of hits. If you then read even the first dozen or two websites listed, you will find somewhat differing interpretations of what each chakra means. It seems that various expositors want to place every possible human experience and other structured esoteric systems somewhere in the chakra schema. (The same sort of thing has happened to astrology, the Enneagram, the Myers–Briggs typology, and so on.) One wonders how much of the understanding of chakras is part of the “signal” (truth), and how much is part of the “noise” (falsehood). Let me explain: in the science of information theory, there is the concept of signal versus noise — they are inversely related. That is, the more of one the less of the other; if there is too much noise, then one cannot discern the signal. The available information on the internet about chakras seems to have a lot of noise and not much signal in it; many people have put their own spin, twist, tweak, and embellishment on it; there is no absolutely authoritative source of truth about chakras. My perception is that the various descriptions of chakras from various teachers have become ambiguous because of this movement toward syncretism over the decades and centuries — the signal has been diluted with a lot of noise. I believe that this is one reason that there is so much diversity of opinion among Michaelian channels and other Michaelian teachings expositors about how to correlate chakras with Centers. Because of the ambiguity, if one has a preconceived notion about the chakras, then one can cherry–pick parts of the diverse descriptions to suit one’s preconceptions. This is referred to as “confirmation bias” by psychologists.

10. My bias is to want to reverse the ambiguation trend and provide a disambiguation of the chakra system by comparing with the other less ambiguous septenaries. My own bias favors the Natural Sequence, and the reason for this bias is simple: it is not really a bias; there is a lot of evidence to back it up, and the quality of that evidence is considerable. As one can see in my book *The Tao of Cosmogony*, there is an enormous amount of evidence and argument from the natural (and esoteric) world that confirms it. In that book I examine dozens of instantiations of the Natural Sequence, the chakra system being one of them. I have found no confirmatory evidence for the Gurdjieffian Sequence or the Michael Math Sequence or the Vibration Sequence anywhere in the natural world — or the esoteric world other than the Michaelian teachings. The chakra system is a part of both the natural world and the supernatural world. Therefore it makes sense to me that it would follow the Natural Sequence. It is my own nature to prefer solid, demonstrable, natural explanations for things, and that evidence and argument includes logic, mathematics, and physics. Those realms are not as ambiguous as our lives are, which are so full of noise that it is difficult to discern the signal. The scientific enterprise is about discerning the principles that underlie this confusing reality system in which we find our consciousness embedded. Besides my book *The Tao of Cosmogony*, these realms are presented in my book *The Tao of Personality*.
11. Considering the ambiguity of the chakra system as currently understood in various parts of the greater esoteric community, may I be so bold as to suggest that it be clarified by the Overleaf System, and more specifically, the Centers. The esoteric sources have, it seems to me, been converging on the Natural Sequence for a very long time. I invite them to go all the way. Within the Michaelian teachings, I suggest that we should also go there, as a group and/or as individuals.
12. I have one other philosophical complaint about the way the Michaelian teachings has evolved, namely that it has developed without external checks and balances. It seems to me that there has been entirely too much 'inbreeding' within this 'clan'. During the original Michaelian group there were many favorable references to other esoteric teachings, and some features of the Michaelian teachings were obviously borrowed from them. Consequently, the Michaelian teachings has other significant similarities to these prior occult philosophies, theologies, and cosmologies. The basic work of esoteric cosmology has already been done by others. Alas, there seems to have been little study of these extraneous teachings after the original Michaelian group. I dare say that if there had been some critical examination and comparison, some of the errors that were introduced, by way of bogus or dubious channeling, could have been 'nipped in the bud' instead of being spread around promiscuously, to become so entrenched in the belief system of Michaelian students that it might be impossible to dislodge them; old habits of thinking die hard. One of these pernicious errors is the Michael Math Sequence. It has no basis in logic, mathematics, science, nature, or esotericism that I have been able to find. Yet it pervades the structure of the septenary in the orthodox Michaelian teachings, and it has polluted a proper understanding of several significant portions of the systematic component of the Michaelian teachings, including the correlation of chakras with Centers. We can do better than this.

End of rant in this chapter; let's see what the next chapter has in store for us.





Chapter 4K

THE NAMES OF THE LEVELS

This chapter is the first of three chapters that cover various aspects of Soul Age as understood and taught in the Michaelian teachings. Within each Age there are said to be seven Levels; this chapter discusses them. The next chapter after this one discusses those seven Ages. The next chapter after that one discusses an anomaly among the Levels referred to as the “Mid-Cycle”.

Introduction

So far as we know, there was no description of the seven Levels given during the original Michaelian group; they were simply labeled as First, Second, Third, and so on. Apparently Chelsea Quinn Yarbro questioned the Michaels via Sarah Chambers about the Levels as part of fleshing out the Michaelian teachings for the purpose of publication in *Messages from Michael* (MFM, 1979). Consequently, on page 82 of that book, there is a description of what might be called the “story arc” of the process of a Fragment evolving through the Levels via many reincarnations.

In her second book on the Michaelian teachings, *More Messages from Michael* (MMFM, 1986), Yarbro expanded on the story arc, and gave names to the Poles of the Levels. She did not give names to the Levels themselves, preferring to stick to First, Second, Third, and so on. This was five years into my own study of the Michaelian teachings, and upon first reading the names given in *MMFM*, it struck me as anomalous that they did not fit with the other Overleaves as the other Overleaves fit with each other. For more than five years, I tried to make those names work within the context of the other Overleaves, but I finally gave up in frustration, and began to work on names that I thought did fit with the other Overleaves. This chapter reveals the reasons for my discomfort with the names given, and the rationale for the names that I prefer. A thorough description of each Level, as I now understand it, is provided in my book *The Tao of Personality*.

This chapter is one of the most tedious of the entire series of chapters in this *History* book. The reason is that there is such a lack of clarity in the Michaelian teachings community about the Levels. There is ambiguity, there is contradiction, there are defects, and there are deficiencies; it might be one of the more confused parts of the entire Michaelian teachings. Consequently, my process of analysis and synthesis and assimilation of the Michaelian teachings regarding the Levels has taken a lot of time and effort to figure out and write about. This time and effort is reflected in what follows, and in my other books.

To begin with, let's review what the various publications say about the nature of the Levels.

Descriptions of the Levels

Central to the Michaelian teachings as a practical spiritual path is Validating one's Overleaves, hence the capitalization of the word Validation. Every now and then someone in the Michaelian teachings community asks the Michaelian teachings community about Validating their Level within their Soul Age. My personal experience is that this is perhaps the most difficult of the Overleaves to Validate. One of the reasons for this difficulty is that a person's Level is obscured by other, stronger, Overleaves, but I believe the main reason is because there is disagreement between publications that purport to describe the nature of each Level. For your convenience, I have tabulated the information from several Michaelian teachings books about the seven Levels. I have chosen key words from the descriptions. Look carefully, and I think you will notice some similarities and some differences, perhaps even some contradictions, as I do. I suggest that you look up the complete descriptions in the published books and see if that helps or hinders your Validation process.

Table 4Ka — DESCRIPTIONS of LEVELS

LEVEL	MFM p. 82	MMFM pp. 28–29, 189	TMH pp. 57–64	TTE pp. 105, 308	MTBT pp. 34–36	TJOYS pp. 212–4	PAS
FIRST	fairly clueless about the nature of the cycle and actions within it	+Purpose –Simplicity; set out on the new journey with deliberation	introduction; tentative examination of cycle; tends to revert to previous cycle	+Purpose –Simplicity; Examine new soul age; explore.	introduction; growing up; emerging new perceptions but mostly old ways	‘stick toe’ in the new cycle	TERMINATION (backward) Ordinal Action RESOLUTION +Institution –Regulation
SECOND	now some comparison and understanding of the cycle; emotional centering	+Stability –Balance or +Balance –Stability (there is a contradiction)	transition & creation; self-karma; emotional centering; internal dilemmas	+Stability –Balance Transition / creation, self-karma; plunge in.	difficult because of teetering between former cycle and new cycle	half submerged in the new cycle	INVOLUTION (downward) Ordinal Inspiration IMMANENCE +Affiliation –Indoctrination
THIRD	even greater discernment, evaluation, awareness of actions within the cycle	+Enterprise –Versatility neg. pole = “jack of all trades and master of none”	introspective; self-conscious; internal adaptation to the cycle; fixed values	+Enterprise –Versatility Introspection adapt to change internally.	internalized perception of the cycle; inward focus; quieter than other levels	totally submerged in the new cycle	ANALYSIS (outward) Ordinal Expression SEPARATION +Individuation –Alienation
FOURTH	gather knowledge, establish foundation on which to build further	+Consolidation –Achievement	emotions; extroverted; karma creation; grounding; application; identification	+Consolidation –Achievement Emotions exemplify this stage.	out in the world, busy and visible; karma formation in relationships	reemerge to take our understanding to the world	COMBINATION (pan-direct.) Neutral Assimilation EXPERIENCE +Consolidation –Achievement
FIFTH	integration begins; some understanding of the context of the cycles	+Expansion –Adventure	new knowledge; eccentric; exploratory; boundary-buster; karma creation	+Expansion –Adventure New knowledge; eccentricity.	eccentric; glimpses of next cycle; unstable; don’t fit in; exploratory	play and work with the new cycle	SYNTHESIS (inward) Cardinal Expression UNIFICATION +Philosophy –Ideology
SIXTH	integration becomes conscious awareness; obligatory to deal with issues	+Harmony –Connection several circles of acquaintances or friends	karmic completion; demanding; challenging; fast-paced	+Harmony –Connection Karmic completion; intense and busy life.	busiest karma completion; outgoing; relationship-oriented; on the move	others play and work with us in the new cycle	EVOLUTION (upward) Cardinal Inspiration TRANSCEND. +Ascension –Exaggeration
SEVENTH	final inculcation of entire cycle; preparation for next cycle	+Inculcation –Eclecticism bring all previous lessons to bear & then move on	teaching; mentoring; comfortable; self-karmic	+Inculcation –Eclecticism Teaching; share, consolidate, prepare for next stage.	more relaxed than previous Levels; teaching; advising; counseling	completion of understanding	ORIGINATION (forward) Cardinal Action ACTIVATION +Causation –Agitation

In the table above,

MFM = *Messages from Michael* (1979) — Chelsea Quinn Yarbro

MMFM = *More Messages from Michael* (1986) — Chelsea Quinn Yarbro

TMH = *The Michael Handbook* (1986) — José Stevens & Simon Warwick-Smith

TTE = *Tao to Earth* (1988) — José Stevens

MTBT = *Michael: The Basic Teachings* (1988, 1990) — Christean & Van Hulle & Clark

TJOYS = *The Journey of Your Soul* (1995) — Shepherd Hoodwin

PAS = *The Tao of Personality: The Process/Aspect System of Personality Traits* (1981–present) — Philip Wittmeyer

General comments on the descriptions of Levels as shown in Table 4Ka are as follows:

- **LEVEL:** In the first column, the rank-order number of the Levels is shown from top to bottom in the column.
- ***MFM*:** In the second column, the *MFM* descriptions tell a “story” about the whole process of going through the Levels from beginning to end. However, there is not much in the way of clues about the “nature” of each Level. Nor is anything said about the Levels correlating with the other Overleaves. In fact, there is no hint that they do correlate. Personally, I thought that there was probably a correlation when studying *MFM* starting in 1981, and sure enough five years later, in the “Michael Math” chapter of *MMFM*, there was said to be a correlation. However, it made no sense when I actually took a critical look at the alleged correlation. This lack of correlation will be discussed at length further on in this chapter. And there is also a thorough discussion of a related issue, the Michael Math Sequence versus the Natural Sequence, which is even more thoroughly discussed in my book *The Tao of Cosmogony*.
- ***MMFM*:** The third column shows the names given in *MMFM* to the Poles of the Levels, plus some qualitative descriptions of most of the Levels. And then some comments went beyond names and descriptions: *MMFM* (p. 189) stated that there was a “resonance” with the Overleaves that have the same Septenarian Attributes. However, as explained in subsequent sections of this chapter, the names given do not have the resonance claimed. Unlike the story in *MFM*, in *MMFM* no story was given of the progress through the Levels. In some cases there is a vague similarity with the *MFM* story/descriptions. In subsequent sections of this chapter, I register my dissatisfaction with the names of the Poles of the Levels as given in *MMFM*. Briefly: so far as I have been able to discern, those names do not follow the clear pattern of Axial, Dialectic, and Septenarian Attributes that the other Overleaves follow, except the Fourth Level is obviously Neutral Assimilation. The *MMFM* names seem to follow some other rationale, such as perhaps number mysticism, which the Overleaves do not follow. There might be something to this number mysticism speculation, but until I understand it, I am not promoting it. My understanding of the Overleaf System Septenaries is not based on number mysticism. The more I think about it, the more it seems that the *MMFM* names of Poles are not based on some number mysticism either, but just a rationale for the same kind of story that is told in *MFM* — and *TMH* and *MTBT* and *TJOYS*.
- ***TMH* & *TTE* & *MTBT*:** In the fourth, fifth, and sixth columns, the *TMH* and *TTE* and *MTBT* descriptions are very similar because they came from the same group of people, the Bay Area non-Yarbro channels and teachers. They are somewhat similar to *MFM* in that they also tell a story about the whole process of the cycle from beginning to end without characterizing the nature of the Levels in a way that resonates with the nature of the other Overleaves that have the same Septenarian Attributes.
- ***TMH* & *MTBT*:** In the fourth and sixth columns, these two non-Yarbro books ignored the names of the Poles of the Levels as given in *MMFM* and shown in the third column of the table. In fact, a careful comparison reveals a lack of compatibility between the non-Yarbro contingent and the *MMFM* names in some cases, and a difficult fit in others. Instead, it seems as if the non-Yarbro contingent enlarged on the descriptions of the Levels as given in *MFM* and shown in the second column, perhaps with additional channeling and/or intuitions and/or observations.
- ***TTE*:** In the fifth column, José Stevens, in his book *Tao to Earth*, repeats the *MMFM* names of the Poles of the Levels, and also gives a story line for what happens at each Level. Notice that there is not generally much similarity between the names and the descriptions. This, of course, embodies my complaint about the problem of understanding the Levels: the lack of consistency within the Michaelian teachings community, and indeed the lack of internal consistency by this particular teacher.

- *TJOYS*: In the seventh column, there are very brief descriptions of the Levels given by Hoodwin in *The Journey of Your Soul* in 1995. In the book itself, there is a much more thorough description that appears to be an embellishment of all the previous publications. His synthesis even makes a story about how the Poles of the Levels given in *MMFM* transition and express from Level to Level, without addressing what seem to me to be fairly obvious incompatibilities between some of the *MMFM* names of the Levels and the non-Yarbro book descriptions. Don't just take my word for it: read and study the descriptions in the various sources listed above and see if you don't agree with my assessment that the situation lacks clarity and consistency.
- The eighth column shows an introduction to my way of understanding the nature of the Levels. One could call Level #1 the Warrior Level, #2 = Server, #3 = Artisan, #4 = Scholar, #5 = Sage, #6 = Priest, and #7 = King. Unfortunately, this technique might not actually make it easier to Validate one's Level, since Role itself is already so diluted with the layers of one's Casting (Position, Cadence, Greater Cadence, Side, Entity, Cadre, Greater Cadre). My solution to that potential ambiguity is to give names to the Levels that cover all six of the Overleaves with the same Septenarian Attributes. Recall that I refer to the Overleaves with the same Septenarian Attributes as being "Aspects" of the same "Process". For instance, the name I give to the Sixth (Cardinal Inspiration) Process is "Evolution". I gave a name with a similar meaning to "Evolution", namely "Transcendence", to the Sixth Level, because it seemed to me to also well-represent the combined meaning of Growth, Passion, Arrogance, Priest, Spiritualist, and Sympathy Overleaves. Referring to each Level by its corresponding Role certainly makes it easy to understand something about the nature of the Level, something more than one gets in the general descriptions that have been offered over the decades since the original scanty descriptions in *MF* on page 82. Using Role this way is a simplification, of course, in that the nature of the Level is the assimilation not only of Role, but of the five other Aspects (Goal, Mode, Attitude, Center, Chief Feature) of Overleaves with the same Septenarian Attributes ("Cardinal Inspiration", "Ordinal Action", and so on).

There is of course a story to be told about the progression from each Level ('chapter' in the story 'book') to the next, and the story one might make up will change if the sequence is per the Michael Math Sequence (Server, Artisan, Warrior, and so on) or Natural Sequence (Warrior, Server, Artisan, and so on). Implied in the concept of Levels is a natural development from Level to Level, each Level built on the foundation of the Level before. This is true of the Natural Sequence, but it is not true of the Michael Math Sequence.

Because I have Validated the Natural Sequence in so many septenaries, and because I am not completely satisfied with previous descriptions and stories of Levels and names of Poles of Levels, I apply the Natural Sequence to the Levels. That is, I believe the Natural Sequence is the story that the Levels are telling us, just like so many other developmental stories in the history of the universe. Unlike the *MMFM* names of the Poles of the Levels, I came up with names of Levels and their Poles and some other key words that *do* fit with the rest of the Overleaf System. These are shown in the last column.

In *TMH* on page 61 the identification of Poles for the Levels such as is found in *MMFM* and *The Tao of Personality* is denigrated:

Positive and Negative Poles of soul Levels ... exist and can be identified. However their value is limited because the inference is that the Negative Poles are undesirable. For soul levels this is untrue — you seek to experience absolutely everything that relates to your soul level. So the approach here is to describe the level in its entirety without using the Polarities that might mislead people into discriminating about what is and is not appropriate for them.

Personally, I do not agree with this rationale. I do not see a reason to apply a different and arbitrary standard to one of the Overleaf categories. One of the easiest ways to Validate one's Overleaves other than Level is by observing oneself in the Negative Pole of the Overleaf. Therefore I suggest that it is appropriate to do that with Level also.

Based on personal experience, I believe that we all have all of the Overleaves present in our Personalities to some extent, but that it is only really useful to look for a primary and a secondary, and maybe a tertiary Overleaf of each category. We already do this in terms of Role if you include Casting, and Center if you include "Part" and "Trap", and Chief Feature if you include primary and secondary and tertiary, and the other Overleaves if you include the one that you "slide" to. There is the thing some Michaelian students call "manifested" Soul Age as distinct from "real" Soul Age; the inference there is, do you 'act your age' or not? So,

my policy is to just make it a general principle of interpretation for all Overleaves to have a primary and a secondary (and maybe a tertiary) Overleaf in every Aspect. Therefore, I suggest that we could look for a primary and a secondary Level. Or we might find that we “slide” to an earlier Level under duress. If we cannot discern our exact Level, we might be able to discern if we are “early” Level or “late” Level or somewhere in or near the middle.

After nearly forty years of observing Overleaves in myself and in others, I would say that the brutal truth is that often it is difficult to discern one’s Overleaves, but especially Age and most especially Level. The Overleaf System is a grid of boxes with distinct words in them, but people are all fuzzy and variable, and it isn’t always easy to put people into the boxes. It is a notorious fact that different channels will apply different Overleaves to you and others. So, ultimately it is up to every person to Validate for themselves, no matter how much they might trust a channel. Even if one gets accurate Overleaves from a channel, the information does one no good unless one understands their Overleaves — and all of the others for the sake of comparison and contrast. Every person can only really do this if they study, truly study, each and every Overleaf. Otherwise, they might fall into seeing what they are told is the case by someone or something they regard as an authority figure, rather than seeing what is actually the case. It also helps to get feedback on one’s Overleaves from mature, knowledgeable students who have lived up to the name “student” and truly studied the Overleaf System and a lot of people with various Overleaves.

There are a number of things that impede Validating one’s Level: A) the descriptions given in the literature are sometimes contradictory; B) there are influences from other Overleaves; e.g. even if one is in an Ordinal Level, one might have a lot of Cardinal Overleaves that make one seem more advanced, or *vice versa*; C) there might be environmental influences such as parents and society that could boost or retard one’s apparent maturity level; D) there might be influences from kindred souls — if they are way ahead or way behind it could conceivably skew one’s apparent maturity level; E) if one has several Overleaves in the same Process, it could make one seem like one’s Level was in that same Process.

Validating our Level is so very far from the most important thing we will ever do in our lives in this teaching; it is mostly an intellectual exercise. The conclusion that I have come to is this: it is not likely that we can truly Validate our Level until we die and check the Overleaf records on the Astral Plane, if such there be. Heck, we might not even be able to Validate our Soul Age until we get there. I have found that Overleaves other than Age and Level are easier to Validate. Sometimes I wonder if our understanding of Age and Level is complete or accurate; refer to the next chapter, Chapter 4M, “The Seven Soul Ages”, for more information.

All this is not to say that one should not even try to Validate their Level. The exercise will teach one something even if one does not succeed to their own satisfaction during the lifetime. I have not succeeded to my own satisfaction, but hey, look at all that I have learned in the attempt.

This section has served as an introduction to an examination of the names of the Poles of the Levels, which is the subject of the next few sections of this chapter.

Development of My Understanding of Levels

Being an Artisan, I am interested in understanding the structure of things — how they relate to each other and work together. When I first began to study the Overleaves in 1981, after reading *MFM*, in addition to understanding each personality trait, I was focused on how the traits should be arranged in a system. Some of this pattern was revealed in *MFM*, but not all of it. In *MFM* the Traits are divided into seven categories, consisting of three (Action, Inspiration, Expression) pairs (Cardinal and Ordinal) of Axes and a Neutral (Assimilation). I refer to these as the Septenarian Attributes. In *MFM*, the Ages and Levels were not included in these categories, but from the beginning of my study of the Overleaf System I believed that they should be. Why shouldn’t they? — there were seven of them also. I did what I could to figure it out on my own. The path I took is as follows.

First of all, I took it upon myself to put a meaningful name on each of the seven categories of Septenarian Attributes. That is, I gave the name “Termination” to the Septenarian Attributes of “Ordinal Action”, for instance. Collectively I called these seven categories “Processes”. (The rationale for this is explained in detail in Part One of my book *The Tao of Personality*.) Second of all — after reading *The RA Material* in 1983, which led me to a physics theory by Dewey Larson — I perceived that the three Axes of the Overleaf System had a numerical sequence. That is, Action was a manifestation of one-dimensional motion (called “translation” by Larson); Inspiration was a manifestation of two-dimensional motion (called “vibration” by Larson); Expression

was a manifestation of three-dimensional motion (called “rotation” by Larson); and Assimilation was a manifestation of pan-dimensional motion (called “scalar” by Larson). Third, I speculated that the sequence of Levels would ascend from Ordinal to Cardinal, and ascend from one-dimensional to two-dimensional to three-dimensional to pan-dimensional. Fourth, I felt that the Levels should have names, as all the other Overleaves did, and that these names should be approximately synonymous with the names I gave to the seven Processes. This information is tabulated as follows:

Ordinal Action = One-dimensional Negative Translation = Termination Process = Potentiation (First) Level
 Cardinal Action = One-dimensional Positive Translation = Origination Process = Activation (Second) Level
 Ordinal Inspiration = Two-dimensional Negative Vibration = Involution Process = Foundation (Third) Level
 Cardinal Inspiration = Two-dimensional Positive Vibration = Evolution Process = Illumination (Fourth)
 Ordinal Expression = Three-dimensional Negative Rotation = Analysis Process = Purification (Fifth) Level
 Cardinal Expression = Three-dimensional Positive Rotation = Synthesis Process = Inculcation (Sixth) Level
 Neutral Assimilation = Pan-dimensional Neutral Scalar = Combination Process = Consolidation (Seventh)

I stayed with this understanding until 1986. I did not feel totally comfortable with the names and associations of the Levels with the Processes given above, but the rest of it (the “dimensionality”) felt right then and still feels right at the time of this writing. Some resolution to my uncertainty came in February 1986 when *MMFM* was published and I read it. Names for Positive and Negative Poles of the Levels were given, and an association with the seven Processes was given. They are as follows:

First Level & Infant Soul & Server = Ordinal Inspiration = +Purpose and –Simplicity
 Second Level & Baby Soul & Artisan = Ordinal Expression = +Stability and –Balance
 Third Level & Young Soul & Warrior = Ordinal Action = +Enterprise and –Versatility
 Fourth Level & Mature Soul & Scholar = Neutral Assimilation = +Consolidation and –Achievement
 Fifth Level & Old Soul & Sage = Cardinal Expression = +Expansion and –Adventure
 Sixth Level & Transcendental Soul & Priest = Cardinal Inspiration = +Harmony and –Connection
 Seventh Level & Infinite Soul & King = Cardinal Action = +Inculcation and –Eclecticism

I came to call this the Michael Math Sequence because it was in the “Michael Math” chapter of *MMFM*. Note that the Michael Math Sequence places Ordinal Inspiration first, Ordinal Expression second, and Ordinal Action third in the septenary. According to this, Level and Age as well as Casting — the major topic of the “Michael Math” chapter of *MMFM* — follow the Michael Math Sequence. However, I have come to regard the Michael Math Sequence as a legitimate but unvalidatable possibility, but for Casting only. I have come to regard the Michael Math Sequence as incorrect for Soul Age and Level. This is explained in great detail in my book *The Tao of Cosmogony*. The Natural Sequence places Ordinal Action first, Ordinal Inspiration second, and Ordinal Expression third in the septenary, while leaving the four other Septenarian Attributes, aka Processes, in the same order as the Michael Math Sequence does.

After *MMFM* was published in 1986 and before I rejected the Michael Math Sequence as applying to Soul Age and Level in 1991, I tried to explain in my book manuscript *The Tao of Personality* the names of the Poles of the Levels given in *MMFM* to fit with the Michael Math Sequence correlation of Levels and Ages with other Overleaves. There is no public record of that attempt. After 1991, I retained the names of the Poles of the Levels given in *MMFM*, but correlated with the Natural Sequence. You can read about that at this Michaelian teachings website hosted by Dave Gregg: >http://www.michaelteachings.com/introduction_to_levels.html<. (This is now obsolete, but there is no public record of the successor, until this book.) I never felt comfortable with it because I had to try very hard to make the names of the Poles of the Levels as given in *MMFM* fit with the other Poles of the corresponding Overleaves, whether Michael Math Sequence or Natural Sequence, and the names that I had for the Levels themselves did not fit with the names of their Poles.

There are two reasons for my rejection of the *MMFM* names of the Poles of the Levels: lack of *resonance*, and lack of *complementarity*. And those two criteria were given at the same time that the names of the Poles were revealed, in the “Michael Math” chapter of *MMFM*. But before I get into explaining those two problems, let me now give you the names I currently use for the seven Processes and the seven Levels:

First Level (Ordinal Action = Termination Process) = RESOLUTION, +Institution, –Regulation
 Second Level (Ordinal Inspiration = Involution Process) = IMMANENCE, +Affiliation, –Indoctrination
 Third Level (Ordinal Expression = Analysis Process) = SEPARATION, +Individuation, –Alienation

Fourth (Neutral Assimilation = Combination Process) = EXPERIENCE, +Consolidation, –Achievement

Fifth Level (Cardinal Expression = Synthesis Process) = UNIFICATION, +Philosophy, –Ideology

Sixth Level (Cardinal Inspiration = Evolution Process) = TRANSCENDENCE, +Ascension, –Exaggeration

Seventh Level (Cardinal Action = Origination Process) = ACTIVATION, +Causation, –Agitation

Note that the only names I retained from *MMFM* are for the Fourth Level. It might help you to notice the use of words with opposite meaning for each Axis polarity when they are juxtaposed thus:

Ordinal Action = Termination Process = Resolution Level

Cardinal Action = Origination Process = Activation Level

Ordinal Inspiration = Involution Process = Immanence Level

Cardinal Inspiration = Evolution Process = Transcendence Level

Ordinal Expression = Analysis Process = Separation Level

Cardinal Expression = Synthesis Process = Unification Level

Neutral Assimilation = Combination Process = Experience Level

Lack of Resonance and Complementarity

As mentioned in the previous section, when names of the Poles of the Levels were revealed in *MMFM*, it was claimed that there were two criteria by which the names of the Levels and their Poles should abide: *resonance* with Overleaves that have the same Septenarian Attributes, and *complementarity* with Overleaves that have the opposite Septenarian Attributes. All of the other Overleaves abide by these two criteria, so it is only reasonable that the Levels should also. However, strangely enough, that is not what happened. Following is a detailed analysis of what went wrong.

Lack of Resonance

My first problem with the names of the Poles of the Levels as given in *MMFM* is their lack of *resonance* with the other Poles of Overleaves in the same Process, which is to say, Overleaves having the same Septenarian Attributes. That word “resonance” is not only mine; it was used by the Michaels.

According to *MMFM*, in the middle of page 189, names of the Positive and Negative Poles of the numbers one through seven are given. Then it says, about 2/3 of the way through that paragraph, “These polarities apply to casting order as well as to levels and, in fact, *resonate* through all the Overleaves”. I took this to mean that the names of the Poles of the Levels should be an “assimilation” of the meaning of the six other Poles of Overleaves in the same Process. This is exactly what I had in mind from the beginning of my attempt to understand the Overleaf System, starting five years before *MMFM* was published. Ever since 1981, I had understood Level (and Age) to be the Neutral Aspect of the seven Overleaf categories, aka Aspects of Personality (Role, Goal, Mode, Attitude, Center, and Shadow).

What I and *MMFM* are asserting is that the meaning of each Level is like a blend of all six of the other Aspects of Personality in the same Process. I am saying it differently from *MMFM*, but I believe I mean the same thing as *MMFM*. That is, the meaning of Level is the combined meaning of the six other Aspects of Personality. For instance, Level Four (which I have named “Experience”) is a blend of the other six Neutral Assimilation Aspects: Scholar, Stagnation, Observation, Pragmatist, Instinctive, and Stubbornness. Likewise, in each Level the inherent qualities of the corresponding Attitude, Mode, and so on, exist but are “blurred”, “mixed”, “combined”, and only the essence remains.

What I suggested in the previous section of this chapter is that there is a more meaningful or descriptive word or name for “Neutral Assimilation” and the other six Processes, and that these seven names have synonyms suitable for the seven Levels. This blended meaning gives the Level Aspect an “emphasis in life”, but so do the other six Aspects (Role, Goal, Mode, Attitude, Center, and Shadow) in the same Process, but in their own un-blended way. The problem was, when I encountered *MMFM*, I had thoroughly studied out what that resonance between Overleaves in the same Process was, and I could see no such resonance in the names given in *MMFM*. Out of respect for otherwise good information, I squirmed mightily at the time to make it work. However, I have since given up trying to make the names of the Poles of the Levels given in *MMFM* resonate with the other Overleaves in the same Process.

In the paragraphs below, I am going to point out the specific lack of resonance between *MMFM* names and the other Overleaves.

Take a good, long, hard, thoughtful look at the following table with seven rows and see if you do not agree with me that the names of the Levels in the middle row, given in *MMFM*, simply do not fit with the names of the other Overleaves in the other six columns, given in *MFM*, in the same Process. When I first read these names of the Levels in *MMFM* in 1986, I felt very uncomfortable with them, noticing that they did not fit well with the other names of Overleaves and their Positive and Negative Poles. As I said above, I had come to a thorough understanding of what the seven Processes were all about, and when the names of the Poles of the Levels showed up in *MMFM*, the discrepancy with my understanding of the Processes was quite disconcerting. Nevertheless, I worked very hard to make them fit when I tried to explain them in an early version of my book manuscript *The Tao of Personality*. The mental gymnastics required to fit the given names with the other Overleaves was torture for me. In retrospect, I see this as intellectual dishonesty on my part, impelled by respect for the otherwise good channeling in the Yarbros books.

Table 4Kb — OVERLEAF CHART with POLES of LEVELS per MMFM							
ASPECT → PROCESS ↓	ORDINAL ACTION GOAL	ORDINAL INSPIRATION SHADOW	ORDINAL EXPRESSION ATTITUDE	NEUTRAL ASSIMILATION LEVEL	CARDINAL EXPRESSION CENTER	CARDINAL INSPIRATION ROLE	CARDINAL ACTION MODE
ORDINAL ACTION TERMINATION	+Devotion SUBMISSION -Subservience	+Selflessness MARTYRDOM -Mortification	+Contradiction CYNIC -Denigration	+Purpose FIRST LEVEL -Simplicity	+Amoral SEXUAL -Erotic	+Persuasion WARRIOR -Coercion	+Persistence PERSEVERANCE -Immutability
ORDINAL INSPIRATION INVOLUTION	+Atavism RETARDATION -Withdrawal	+Humility SELF-DEPRECA' -Abasement	+Tranquility STOIC -Resignation	+Balance SECOND LEVEL -Stability	+Sensibility EMOTIONAL -Sentimentality	+Service SLAVE -Bondage	+Restraint REPRESSION -Inhibition
ORDINAL EXPRESSION ANALYSIS	+Discriminati'n REJECTION -Prejudice	+Sacrifice SELF-DESTRUC' -Immolation	+Investigation SKEPTIC -Suspicion	+Enterprise THIRD LEVEL -Versatility	+Thought INTELLECTUAL -Reason	+Creation ARTISAN -Artifice	+Deliberation CAUTION -Phobia
NEUTRAL ASSIMILATION COMBINATION	+Suspension STAGNATION -Inertia	+Determination STUBBORN'ESS -Obstinacy	+Practicality PRAGMATIST -Dogma	+Consolidation FOURTH LEVEL -Achievement	+Atomic INSTINCTIVE -Anatomic	+Knowledge SCHOLAR -Theory	+Clarity OBSERVATION -Surveillance
CARDINAL EXPRESSION SYNTHESIS	+Agape ACCEPTANCE -Ingratiation	+Egotism GREED -Voracity	+Coalescence IDEALIST -Abstraction	+Expansion FIFTH LEVEL -Adventure	+Integration HI INTELLECT'L -Telepathy	+Expression SAGE -Oration	+Authority POWER -Coercion
CARDINAL INSPIRATION EVOLUTION	+Comprehens'n GROWTH -Confusion	+Pride ARROGANCE -Vanity	+Verification SPIRITUALIST -Faith	+Harmony SIXTH LEVEL -Connection	+Empathy HI EMOTION'L -Intuition	+Compassion PRIEST -Zeal	+Self-actualiz'n PASSION -Identification
CARDINAL ACTION ORIGINATION	+Leadership DOMINANCE -Dictatorship	+Audacity IMPATIENCE -Intolerance	+Perception REALIST -Supposition	+Inculcation SEVENTH LEVEL -Eclecticism	+Enduring MOVING -Energetic	+Mastery KING -Tyranny	+Dynamism AGGRESSION -Belligerence

All of the names of Overleaves and their Poles are from the Yarbros books; other students sometimes show other names. Please take the time to study this table, particularly the seven horizontal rows. The names of the seven Overleaves in each row should *resonate* with the name of the Septenarian Attributes and the name of the Process shown in the left-most column. Some thought will reveal to you that this is the case with all of the Overleaves other than Level, and is not the case with the names of the Poles of the Levels. In my opinion, it would be Good Work if you studied the Overleaf System enough to come to the same conclusion that I have: the names of the Poles of Levels given in *MMFM* do not resonate with the other Overleaves as claimed. However, I am going to let you in on some of my own observations.

We could perhaps force a better resonance by assuming the names of the Poles of the Levels were channeled out of order. I noticed that often the names seem to fit better elsewhere, on some other Axis. For instance: +Harmony/-Connection in Cardinal Inspiration (Sixness) seem to me to belong with Cardinal Expression (Fiveness — compare Sage and Acceptance) more than they do with Sixness. Also, +Inculcation/-Eclecticism in

Cardinal Action (Sevenness) fit better with Neutral Assimilation (Fourness — compare Scholar) than they do with the other Cardinal Action traits. Also, +Stability/–Balance — (or is that +Balance/–Stability, because two times in *MMFM* it is one way — page 28, page 189 — and one time it is the other way — page 191) — always reminded me a lot more of the Positive and Negative Poles of Stagnation, +Suspension and –Inertia (Fourness), than the other Twoness traits. To my way of thinking, +Expansion/–Adventure in Cardinal Expression (Fiveness) fits better with Cardinal Inspiration (Sixness) (compare the Goal of Growth and the Passion Mode) than it does with the other Fiveness traits in Cardinal Expression. Furthermore, the proposed *Negative* Pole of Level One, –Simplicity, is the very word *MFM* used to explain the *Positive* Pole of Retardation, +Atavism. Also, +Enterprise/–Versatility (Threeness) do not fit with any other of the Ordinal Action traits that it is supposedly one of. I do happen to like +Consolidation and –Achievement for the Poles of Fourness, but they are the only names of the Levels that I retained after my examination. This looks like a lot of ambiguity to me, and I don't like that.

Might there be a way around the apparent ambiguity? I will make a suggestion because of what it says in *MMFM*, page 189:

You can perceive that while one is ordinal and seven is cardinal, that the first half is cardinal and the last half is ordinal — in other words, the pattern “**doubles back on itself**”. This is what is implied by the “yin–yang” symbol, and it would probably be of use to keep the “yin–yang” in mind while considering what we tell you of the function of the levels and numbers. [*MMFM*, p. 189]

Elsewhere in this book I have referred to this as the Taijitu Tango Principle. The Ordinal triad and the Cardinal triad of traits are what provide the *complementarity* of the first half and the second half of the Septenary. Here I ask the question: if the Michael Math Sequence is valid, did the Michaels perhaps mean that positions One and Seven are a composite of Ordinal Inspiration and Cardinal Action, positions Two and Six are a composite of Ordinal Expression and Cardinal Inspiration, and positions Three and Five are a composite of Ordinal Action and Cardinal Expression? The following table will make it clearer what I have in mind with this suggestion:

- First Level: Is +Purpose/–Simplicity a blend of Ordinal Inspiration and Cardinal Action?
- Second Level: Is +Stability/–Balance a blend of Ordinal Expression and Cardinal Inspiration?
- Third Level: Is +Enterprise/–Versatility a blend of Ordinal Action and Cardinal Expression?
- Fourth Level: I agree that +Consolidation/–Achievement (Neutral Assimilation) is a blend of all Levels.
- Fifth Level: Is +Expansion/–Adventure a blend of Cardinal Expression and Ordinal Action?
- Sixth Level: Is +Harmony/–Connection a blend of Cardinal Inspiration and Ordinal Expression?
- Seventh Level: Is +Inculcation/–Eclecticism a blend of Cardinal Action and Ordinal Inspiration?

Perhaps we could carry my attempted rationalization of dubious channeling of names of Poles of Levels one step further. The names of the “Negative” Poles of the Levels given in *MMFM* do not seem all that negative to me. Perhaps the Positive Pole of the Level corresponds to the Cardinal Pole of the Axis, and the Negative Pole of the Level corresponds to the Ordinal Pole of the Axis. This suggestion is tabulated below, along with the yin–yang and Axis blending I propose as a possible but yet another dubious interpretation of the Michaels’ “doubles back on itself” statement:

- First Level: +Purpose = Cardinal Action? and –Simplicity = Ordinal Inspiration?
- Second Level: +Stability = Cardinal Inspiration? and –Balance = Ordinal Expression?
- Third Level: +Enterprise = Cardinal Expression? and –Versatility = Ordinal Action?
- Fourth Level: +Consolidation and –Achievement (Neutral Assimilation)
- Fifth Level: +Expansion = Cardinal Expression? and –Adventure = Ordinal Action?
- Sixth Level: +Harmony = Cardinal Inspiration? and –Connection = Ordinal Expression?
- Seventh Level: +Inculcation = Cardinal Action? and –Eclecticism = Ordinal Inspiration?

This demonstrates the mental gymnastics that I exercised in my efforts to reconcile *MMFM* with itself. You might really have to study this to begin to understand what I am trying to convey. With a lot of effort, this might seem sensible, but I believe it is a very forced attempt at justifying what *MMFM* said. It also seems to contradict the statement that the Levels resonate with the other Overleaves, which are not a blending of Cardinal and Ordinal halves. I do not see how one can have it both ways. Anyway, I leave it to the reader to decide what makes sense to them, but to my way of thinking, it is a Procrustean exercise of cutting and

stretching to fit the names of the Poles of the Levels with the names of the combination of Axes–Polarities as well as an unblended correlation of Levels with Overleaves. I find all these ideas repugnant for their lack of clarity. The other Overleaf categories (Role, Goal, Mode, Attitude, Center, Shadow) do not have this confusing ambiguity, so it makes no sense to me that the names of the Levels would.

To me it is obvious that the names *MMFM* gave to the Poles of the Levels are ambiguous enough to be placed in other of the seven categories than where they were placed — if I sincerely believed these names were legitimate. I suspect the person who channeled them was not the same person who channeled the names of the other Overleaves (they were given in two books published 8 years apart), and the names just don't fit with the other Overleaves because the second channel had a different understanding from the first channel, and so the information was distorted if not downright erroneous. Consequently, I have dumped the *MMFM* names of the Levels into my “dubious channeling bin” until further explanation from the Yarbrow channel(s) appears.

Lack of Complementarity

My second problem with the names of the Poles of the Levels given in *MMFM* is the matter of *complementarity*. In the Overleaf categories other than Level, it is relatively easy to see the complementarity between Cardinal Processes and Ordinal Processes on the same Axis (Action, Inspiration, Expression). For instance: +Acceptance versus –Rejection, +Passion versus –Repression, +Realist versus –Cynic, and so on with eighteen complementary pairs. Some of the other complementarities are not as easy to discern as these examples, but with just a little thought and an understanding of the real nature of the Axes themselves, it can be done. I do not perceive that sort of easy complementarity with the *MMFM* names of the Poles of the Levels. What a Procrustean exercise of mental gymnastics we have to do to cut and stretch +Purpose/–Simplicity (Ordinal Inspiration) to be complementary to +Harmony/–Connection (Cardinal Inspiration). Also, +Stability/–Balance (Ordinal Expression) versus +Expansion/–Adventure (Cardinal Expression) is still a big cut and stretch, but not quite as bad a fit. And what about +Enterprise/–Versatility (Ordinal Action) versus +Inculcation/–Eclecticism (Cardinal Action)? That makes no sense in terms of complementarity that I can see. If we moved things around as I suggested in the preceding section, it would be a little better fit perhaps, but still stretching a rationale into a rationalization, in my opinion.

What if we shift the names from the Michael Math Sequence to the Natural Sequence per the yin–yang symmetry (Taijitu Tango Principle) that we are told to remember in *MMFM* on page 189? We do worse, in my subjective evaluation. Do you agree with me that we would have to struggle mightily to invent even a strained, not easy, complementarity between +Purpose/–Simplicity versus +Inculcation/–Eclecticism; and +Stability/–Balance versus +Harmony/–Connection; and +Enterprise/–Versatility versus +Expansion/–Adventure? So why is the pattern of complementarity that was established with the other Overleaves broken with the Levels?

No matter what I do, no matter how hard I try, I have not been able to make any sense of the *MMFM* names, and per the Michaels' instructions in the same book, I am unwilling to accept them “on faith”. Unfortunately, we do not have access to the Yarbrow contingent to ask for clarification. I have not been able to figure out a structural rationale for them, and without some explanation I put them in my “unValidated” category until I figure that out or the Michaels reveal it.

Is there any other rationale for the Michael Math names of Levels? I know of only one other possibility.

Numerology and Levels

In spite of the lack of *resonance* and the lack of *complementarity*, is there some way to salvage the *MMFM* names of the Poles of the Levels? Someone might suggest that there is a numerology significance to the names.

I am not predisposed to favor the type of numerology that finds significance in one's life by adding up the numbers in one's birth date or house number, *et cetera*, and reducing to a number less than ten. However, I have a book authored by Michael Schneider, *A Beginners Guide to Constructing the Universe: the Mathematical Archetypes of Nature, Art, and Science — a Voyage from One to Ten*. This is a different type of “numerology”, one that you can discern from the subtitle. It presents a rational, scientific basis for divining a meaning to numbers, and it includes the historical, mystical meaning of numbers for comparison. What if the names of the Poles of the Levels given in *MMFM*, and (less likely) the descriptions of the Levels and Ages given in *MFM* and *MMFM*, are really based on the Michaels' understanding of the mystical numerology meaning of numbers in a base-seven system?

I checked and it doesn't work in Schneider's base-ten exposition. His chapter titles were:

- 1 = wholly one
- 2 = it takes two to tango
- 3 = three-part harmony
- 4 = mother substance
- 5 = regeneration
- 6 = structure–function–order
- 7 = enchanted virgin

These don't look anything to me like the *MMFM* Levels. There are three other numbers in his lineup of ten, but of course they don't relate to the Septenary either.

It seemed that numerology could conceivably explain why there is no significant discernible resonance of descriptions and names of Levels and Ages with the Processes (Cardinal and Ordinal Action and Inspiration and Expression, and Neutral Assimilation) of the Overleaf System (even though *MMFM* page 189 said there was). It seemed that this could conceivably explain why there is no significant discernible Cardinal/Ordinal complementarity between the first half of those septenaries and the second half (even though *MMFM* page 189 said that there was). Could it be that the Aspect of Levels/Ages is structured according to a different system from the rest of the Aspects, despite both being Septenaries? Is there an extant base-seven numerology? If so, what is the meaning of the numbers in that system? Does it look anything like the *MMFM* names of the Poles of the Levels or descriptions of the Levels and Ages?

Another suggestion for a Scholarish student: One might also make a three-column, seven-row table containing the names of the Poles of the Levels in the first column taken from *MMFM* pages 28–29 and 189, key words for the Levels in the second column taken from the same location and *MFM* page 82 and elsewhere, and key words for the Ages in the third column taken from *MFM* pages 69–80 and elsewhere and *MMFM* pages 27–28 and elsewhere. Can a correlation be discerned such that we can presume the Michaels' understanding of a base seven numerology? Just so you know, and if it makes any difference to you, I personally do not prefer the numerology explanation for the names and descriptions given to the Levels and Ages. But I am now wondering if the channel for the names of the Poles of the Levels, because of familiarity with some numerology system, got the names from the subconscious rather than from the Mid-Causal Plane. But who knows what some Internet numerology research or additional channeling might turn up?

In the final analysis, my heroic efforts in mental gymnastics to salvage Yarbro's names for the Poles of the Levels have failed. Can I do any better at *resonance* and *complementarity*? You be the judge:

My Names for the Levels

As shown in Table 4Ka, *The Michael Handbook*, and *Michael: the Basic Teachings*, and Joya Pope's book *The World According to Michael*, all have descriptions of what supposedly happens in the seven Levels, but they do not even attempt to correlate each Level with a specific Process and apply Septenarian Attributes to them. Perhaps then a case could be made that the *MMFM* names simply correlate with what happens in the Levels as if there were no resonance with their corresponding Process. That is the way the Levels have typically been described in the books and understood among many students, starting with *MFM*, page 82. Reading the descriptions of the Levels in those books, and comparing them with the *MMFM* names of the Poles of the Levels, you might conclude, as I have, that there is merely a *vague* resemblance in *some* cases.

So is there a resonance of Levels with Processes or do the names of the Poles of the Levels only reflect the descriptions of the Levels? My opinion is that there is — and should be — a resonance with the Processes and that the descriptions of the nature of the Levels in the books should be adjusted accordingly, and I conclude that the *MMFM* names do not really reflect that resonance. In Chapter 11 in Hoodwin's book *The Journey of Your Soul* (1995), he makes a valiant attempt to reconcile the *MMFM* names of the Levels with the other Overleaves in the same Process, but personally I find his rationale strained beyond the breaking point, as strained as I found my own original rationalizations. I submit that there are other names, better names than given in *MMFM*, that do not strain reasonableness. Students have changed names of Overleaves and Poles before, and I think it is totally warranted in this case.

In the table below, I show my names for the Levels and their Poles, names that actually have *resonance* and *complementarity*. Notice that most of them are quite different from the names given in *MMFM*.

Table 4Kc — OVERLEAF CHART — “SPACE STRUCTURE” — AXIAL JUXTAPOSITIONS							
ASPECT → PROCESS ↓	ORDINAL ACTION GOAL	CARDINAL ACTION MODE	ORDINAL INSPIRATION SHADOW	CARDINAL INSPIRATION ROLE	ORDINAL EXPRESSION ATTITUDE	CARDINAL EXPRESSION CENTER	NEUTRAL ASSIMILATION LEVEL
ORDINAL ACTION TERMINATION	+Dedication SUBMISSION -Subservience	+Persistence PERSEVERANCE -Immutability	+Selflessness MARTYRDOM -Defeatism	+Persuasion WARRIOR -Coercion	+Contradiction CYNIC -Denigration	+Endurance MOTION -Activity	+Institution RESOLUTION -Regulation
CARDINAL ACTION ORIGINATION	+Leadership DOMINANCE -Dictatorship	+Dynamism AGGRESSION -Belligerence	+Audacity IMPATIENCE -Intolerance	+Mastery KING -Tyranny	+Perception REALIST -Supposition	+Vitality EXCITATION -Arousal	+Causation ACTIVATION -Agitation
ORDINAL INSPIRATION INVOLUTION	+Simplification REDUCTION -Withdrawal	+Restraint REPRESSION -Inhibition	+Humility LOWLINESS -Abasement	+Service SERVER -Bondage	+Tranquility STOIC -Resignation	+Sensibility EMOTION -Sentimentality	+Affiliation IMMANENCE -Indoctrination
CARDINAL INSPIRATION EVOLUTION	+Development GROWTH -Confusion	+Enthusiasm PASSION -Extremism	+Pride ARROGANCE -Vanity	+Compassion PRIEST -Zeal	+Aspiration SPIRITUALIST -Superstition	+Empathy SYMPATHY -Sensitivity	+Ascension TRANSCEND'CE -Exaggeration
ORDINAL EXPRESSION ANALYSIS	+Distinction REJECTION -Prejudice	+Deliberation CAUTION -Phobia	+Sacrifice RENUNCIATI'N -Self-hatred	+Creation ARTISAN -Artifice	+Investigation SKEPTIC -Suspicion	+Thought INTELLECT -Reason	+Individuation SEPARATION -Alienation
CARDINAL EXPRESSION SYNTHESIS	+Unification ACCEPTANCE -Ingratiation	+Authority POWER -Oppression	+Egotism GREED -Voracity	+Communica' SAGE -Oration	+Coalescence IDEALIST -Naivety	+Integration CONCEPT -Fantasy	+Philosophy UNIFICATION -Ideology
NEUTRAL ASSIMILATION COMBINATION	+Suspension STAGNATION -Inertia	+Clarity OBSERVATION -Surveillance	+Determination STUBBORN'ESS -Obstinacy	+Knowledge SCHOLAR -Conjecture	+Practicality PRAGMATIST -Dogma	+Intuition IMPULSE -Instinct	+Consolidation EXPERIENCE -Achievement

It is surprising to me that, other than myself, no Michaelian student that I know of has seriously attempted to understand the structure of the Overleaf System. That being the case then, it is not so surprising that no one other than myself that I know of has noticed that the names of the Poles of the Levels given in *MMFM* do not have either the *resonance* with other Overleaves that have the same Septenarian Attributes, or have the Cardinal/Ordinal *complementarity* that was claimed when they were first revealed, and that all the other Overleaves have. While looking at the Chart above, you might also notice my proposed “improvements” to some of the names of the Overleaves and Poles.

Concluding Remarks on Names of the Levels

1. There are two ways that one can characterize the Levels, and both of these have been used in the Michaelian teachings over the decades. One way can be called the “relative” way — each Level is part of a story arc, so the Level can be characterized by its place in the story. It would not necessarily be appropriate to have names for the Levels (and the Poles of the Levels) if this was the whole story because descriptions of the story arc would suffice. The other way can be called the “absolute” way — each Level has a nature regardless of its relationship to the other Levels; therefore it is appropriate to have names for the Levels and the Poles of the Levels, not just descriptions of the Levels. Another way to say this is that there is the Ordinal (aka relative) way and the Cardinal (aka absolute) way to characterize the Levels.
2. Near as I can tell, the names that Yarbro gave to the Poles of the Levels were intended to reflect the Ordinal, relative way of characterizing the Levels, the same as the *MFM* channeling, in spite of the declaration that there was *resonance* with other Overleaves. However, this approach by itself leads to problems with integrating the Levels into the other Aspects of the Overleaf System, which have names and Poles and placements in the structure of the Overleaf System.

3. In *MMFM*, page 186, it is said that the names of the Poles of the Levels *resonate* with the other six Overleaves with the same Septenarian Attributes. I accept this premise as valid because it is true of all the other Overleaf categories, but to my mind the names of the Poles of the Levels as given by Yarbro simply do not resonate, no matter how hard I try. It looks very much like a contradiction within *MMFM* to me, as well as there being some conflicts with the original descriptions of Levels in *MFM*.
4. It is also perfectly obvious to me that the names of the Poles of the Levels given in *MMFM* do not have the *complementarity* that all of the other names of Overleaves on opposite sides of the same Axis have with each other, no matter how hard I try to force the fit.
5. Personally, the matter of names of Poles of Levels was a big lesson for me regarding intellectual honesty in my study of the Michaelian teachings. In retrospect, it is embarrassing to me to see the lengths I went to in an effort to justify what to me now appears to be dubious and/or bogus channeling.
6. The person who channeled the names of the Poles of the Level was almost surely not the same person who channeled the other Overleaf names — they were given in two books published 8 years apart, apparently with channels from two different groups. Rather than go with my own original rationalizations and Hoodwin's rationales, it makes more sense to me that the *MMFM* channel did not actually understand the *resonance* or the *complementarity* of the Overleaves given in *MFM*, and so the information given for *MMFM* came through distorted — if not just plain wrong.





Chapter 4L

THE MID-CYCLE DISCREPANCY

In Part Two we reviewed Overleaf Chart #8, which was derived from information first published in 1986 in Yarbro's book *More Messages from Michael (MMFM)*. That Chart showed a "mid-cycle" between the Third and Fourth Levels of each Soul Age. This is not something shown on any of the other Overleaf Charts reviewed in Part Three. So what are we to make of this?

Basically, there is a discrepancy in channeling about the meaning of the term *mid-cycle*. The term is used numerous times but not defined in *Messages from Michael (MFM)*, first published in 1979. *More Messages from Michael* (1986) — and therefore the Yarbro branch of the Michaelian teachings — defined the mid-cycle as a transition stage overlapping Third and Fourth Levels of a Soul Age. However, ten years later Sarah Chambers, the original Michaelian channel, channeled that in the original Michaelian group, which met from 1973 to 1978, the term mid-cycle was just another name for the Fourth Level of seven Levels within each Soul Age. The non-Yarbro students of the Michaelian teachings have not adopted the *MMFM* definition of mid-cycle as a transition stage in their publications. Discrepancies such as these present an extraordinary opportunity for intellectual exercise in discernment and learning as we sort them out. (In the remainder of this chapter, quotations and page numbers from *MFM* and *MMFM* are from the First Editions rather than the 25th Anniversary Editions.)

The Meaning of Mid-Cycle in the Original Michaelian Group

Shepherd Hoodwin provided me with the transcription of a private channeling session that he had with Sarah Chambers on 14 April 1996:

In Yarbro, there is extensive material defining "mid-cycle" mature, for instance, as a unique combination of Third and Fourth Levels; this is also Victoria's and Sandhya's [former members of the Yarbro contingent] understanding of that term. Sarah, however, remembers it as meaning simply Fourth Level. Please clarify.

We also remember our definition of "mid-cycle" as being the fourth of seven. We do not try to make this information difficult for students, and there is nothing peculiar about the use of the word "mid" here. It means just what it appears to mean — the middle of the cycle.

It could be claimed that Sarah's memory and/or channeling was in error. We can examine some available documents to see if there is any evidence of this.

In *MFM*, on pages 90 and 91 where it lists the average Soul Age of various nations, it mentions "early" Level 18 times, "mid-cycle" 7 times, and "late" Level 16 times. These are the first occurrences of the term "mid-cycle" in this book. It makes sense to use the word "mid" here rather than "fourth-of-seven" because of the contrast with "early" and "late". There is no definition given, so it comes naturally to assume that "fourth-of-seven" was the intended meaning rather than an anomalous overlap of Levels.

One could argue that the use of the term mid-cycle here might conceivably refer to Levels 3, 4, and 5, since these collectively are all mid-way in the cycle of seven, leaving two "early" and two "late" Levels. This seems unlikely, because if it were true then there would be more occurrences of "mid" than either "early" or "late". Furthermore, in *MMFM*, p. 189, it is indicated that the three "early" Levels are "Ordinal/Cardinal" whereas the three "late" Levels are "Cardinal/Ordinal" and the Fourth Level is "neutral", making a further meaningful distinction between the natures of "early", "mid", and "late". This distinction between Ordinal, Neutral, and Cardinal with respect to the mid-cycle merits further discussion, but for now we note that it buttresses the quantitative argument that the most natural and sensible understanding of "mid" is that it means "fourth" in this context rather than "third, fourth, and fifth" collectively.

The term mid-cycle is not defined anywhere else in *MFM*. The term does appear again in the lengthy presentation of the Overleaves of example people from pages 120 to 150 in *MFM*. Here mid-cycle is used 8 times among 4 occurrences of First Level, 10 of Second, 17 of Third, 23 of Fourth, 21 of Fifth, 19 of Sixth, 11 of Seventh, and one occurrence of “final” Level. Because it was previously stated that there are seven Levels (*MFM*, p. 81), it seems most reasonable to assume that in this context “final Level” is another name for “Seventh Level”, and that “mid-cycle” is another name for “Fourth Level”. Otherwise it could be argued that these texts constitute evidence that there are nine Levels, contrary to the explicit statement that there are seven. This is sufficient evidence for the argument that there can be two names for one Level.

The term mid-cycle is not the only use of the prefix “mid-” in *MFM*. It is used three times to refer to the fourth Level of the Astral (second) Plane, four times to refer to the fourth Level of the Causal (third) Plane, and once to refer to the fourth Level of the Mental (Fourth) Plane. There can be no dispute about the use of mid- as meaning fourth-of-seven when the Michaels discuss the planes, because they say so explicitly in the following quote. Note below that there are three “low” Levels and three “high” Levels on either side of the “mid-” Level, just as one would naturally assume with “early” and “late” when applied to the seven Levels within a Soul Age, as previously stated.

There are, of course, seven planes in all, each with seven Levels. First is the Physical Plane. Beyond the upper and lower Astral Planes are the Causal Plane with seven Levels, three low, one Mid-Causal [sub-Plane] upon which we exist, and three higher Levels upon which reside the high Causal bodies, the Transcendental Souls contiguous with this plane. We remind you that our cycles consist of seven Levels, just as yours do. The Mental Plane is the Akashic Plane, which is a photographic record of all history. Some very high adepts have access to this plane. On the Mental Plane reside the Infinite Soul and the low and Mid-Mental [sub-Plane] bodies. [*MFM*, p. 42]

The first Level of the Astral Plane is populated by living fragments adept at astral travel, and those souls who penetrate this plane accidentally through drugs. The second Level of the Astral Plane is inhabited by all those between bodies. The third Level attracts Old Souls who are trying to burn final karma without being reborn. The mid-Astral bodies are partially reunited Entities. You have manifested a Mid-Astral [sub-Plane] entity previously. The three higher Levels are progressively integrated. [*MFM*, p. 171]

Information similar to this about the Levels of the planes is repeated in *MMFM*, pages 43–44, so there was no change by the Yarbrow branch in the years following publication of *MFM*. In no Michaelian teachings publication that I know of is there mention of a sub-plane that overlaps the third and fourth planes.

Channeling that appears in *MFM* was extracted from transcriptions of the original Michaelian group. Some original Michaelian group channeling transcriptions not quoted in *MFM* surfaced into the greater Michaelian community during the mid-1990s, so we can check them for evidence of the meaning of mid-cycle in the original Michaelian group. There, First Level occurs 30 times, Second 27 times, Third 38 times, mid-cycle 60 times, Fourth 19 times, Fifth 54 times, Sixth 59 times, Seventh 17 times, and final 24 times. Note that 17 of Seventh Level plus 24 of final Level equals 41 total, bringing seventh Level more in alignment with the quantities of the other Levels. Note that 19 of Fourth Level is way below the quantities of the other Levels, but if we add 60 of mid-cycle to it, the total quantity is more in alignment with the totals of the other Levels. It makes the most sense of these numbers if mid-cycle is another name for Fourth, and final is another name for Seventh.

Considering the above, we can say with confidence that there is no evidence in *MFM* or original Michaelian group to indicate that Chambers’s memory and channeling that mid-cycle equals Fourth Level is incorrect. Indeed, the evidence is suggestive that her memory and her channeling in fact *was* correct. On the other hand, note that there is nothing in *MFM* or the original Michaelian group transcriptions that *proves* that mid-cycle *cannot* refer to something other than Fourth Level. That fact perhaps contributed to Yarbrow’s idea that mid-cycle refers to something other than Fourth Level.

Let’s take a look at Yarbrow’s original assertion in the next section.

MMFM Channeling

As indicated above, the evidence from the original Michaelian group and from *MFM* and from Chambers’s 1996 channeling is that mid-cycle referred to the Fourth Level. A different understanding is presented in *MMFM*. In the midst of a presentation about the seven Levels within each soul Age, on page 29, it says:

There is also the mid-cycle, which incorporates elements of both the third and fourth Level, so that the enterprise [Positive Pole] of the third Level is part of the consolidation [Positive Pole] of the fourth Level. This is the only time that this overlap occurs between Levels, and the similarities of function are what make the overlap possible. Let us point out that the fragments at the mid-cycle have the 'outward thrust' [apparently their definition of 'enterprise'] of the third Level along with the 'gathering together' [apparently their definition of 'consolidation'] of the fourth, often making them appear inconsistent or contradictory in their behavior. [MMFM, p. 29]

This channeling deserves scrutiny. It might be a clarification on what we would merely *infer* from previous channeling. There are examples of improved understanding via later channeling in the Michaelian teachings. The improvement is usually obvious, and it finds general acceptance in the Michaelian teachings community. However, about this particular channeling, several questions and objections do come to mind.

It could be argued that the discrepancy between the *MMFM* channeling and Chambers's channeling could be reconciled if we just say that here is a semantic problem, not a real one. In other words, we have the same name for two different phenomena, and this could be cleared up if we give one of them a different name. Those who prefer this solution would do well to rename the *MMFM* version. The prefix mid- is obviously and naturally applicable to the Fourth Level because of the precedent set by the other Mids — Mid-Astral, Mid-Causal, and Mid-Mental — as pointed out above. Therefore, let us henceforth refer to the *MMFM* version of the mid-cycle as something other than that, namely the "Level Overlap".

However, "solving" the channeling discrepancy by renaming is unsatisfactory — at least to me — because the *MMFM* description raises several concerns. Renaming just metaphorically 'sweeps things under the rug'. If one reads over the paragraph without thinking about it, it sort of makes sense, but if one really scrutinizes it, the rug starts to 'unravel'. Following are some questions that have come to my mind.

Question #1: From the description in *MMFM*, is the Level Overlap a fully separate Level with distinct boundaries between Third and Fourth Levels but with a blended meaning? Or is it just a fuzzification of Levels 3 and 4 so that there is really no distinct boundary between the Level Overlap and the two adjacent Levels? Giving it a distinct name implies that it is a separate zone as if it were a separate Level, but describing it as an "overlap incorporating elements of both Levels with similarities of function" implies a smooth transition. Is it a "Level" or isn't it?

Question #2: There is alleged to be an "overlap" because of a special "similarity" of the Positive Poles of two adjacent Levels, a similarity that allegedly does not occur with any other two adjacent Levels. Can we validate this assertion of similarity in any way?

Question #3: The *MMFM* description mentions the *Positive* Poles of Levels Three and Four (allegedly +Enterprise and +Consolidation, respectively). What about the *Negative* Poles of Levels Three and Four (which allegedly are -Versatility and -Achievement, respectively)? Is there a special similarity causing an overlap with the Positive Poles only?

Question #4: Since the Level Overlap itself has a name as if it were like a separate and distinct Level, are there Poles to the Level Overlap that should have their own names like the Poles of the other Levels, names which are revealed in *MMFM* for the first time in passages before and after the description of the Level Overlap? If so, what are those names?

Question #5: Does it take approximately seven lifetimes, two hundred years or more on average, to get through the Level Overlap as it allegedly does to transit the other seven Levels each? (*MFM*, p. 87) Or does it take *fewer* lifetimes or maybe even less than a lifetime because it is an overlap; or does it take *more* lifetimes to transit the mid-cycle because it evokes "inconsistent" and "contradictory" behavior, thereby distracting the soul's focus?

Question #6: The second half of the description seems to contradict the first half of the description. Thus, there are alleged "similarities of function" between the Positive Poles in the first part of the description generating an "overlap", but then there are alleged "inconsistent or contradictory" behaviors in the second part of the description generated by the difference between those same two Positive Poles. Can it be both ways?

1. **Question # 7:** This use of the word mid is anomalous for two reasons. First, the *MMFM* description is not what one would expect from the mere word — as it appears undefined in the original Michaelian group transcriptions and *MFM*. Second, there is no alleged 3–4 overlap in other instances of the septenary. For instance, there is no alleged mid-Age between 3–Young Soul and 4–

Mature Soul; there is no alleged mid-Life-Stage between Third Life-Stage and Fourth Life-Stage; there is no alleged mid-Plane between 3–Causal and 4–Mental Planes; there is no alleged mid-Love between 3–Reciprocity and 4–Appreciation (*Michael's People*, pp. 56–57), and so on for the numerous instances of the septenary in the Michaelian teachings and various other teachings about the septenary (Gurdjieff, Theosophy, Alice Bailey, Bible, and so on.). So *why* is there allegedly a Level Overlap between Third and Fourth Levels *but* no overlaps in any other septenaries that we know of? Or, if there are 3–4 overlaps in all other septenaries, *why* have they not been revealed and explained heretofore in this or any other septenarian system that we have encountered?

Inquiring minds want to know the answers to these self-evident questions.

Answers to Questions

Answers to the questions listed above are addressed, to the best of my ability, in the following subsections.

Question #1 — *The Ambiguity of the Description*

There is a brief statement in another one of Yarbrow's books, *Michael for the Millennium* (*MFTM*, 1995) that gives us further information about the Level Overlap:

Incidentally, those lives where the transition from Level Three to Level Four "overlap" in function are, in fact, mid-cycle lives, although we will not usually identify them as such. [*MFTM*, p. 185]

This is at the very beginning of a lengthy chapter about all of the lifetimes in all of the Levels of one particular soul chosen at random as representative of reincarnation. Although the lifetimes at mid-cycle are claimed to exist, the channeling does not identify any lifetimes as distinctly mid-cycle. There are only Third and Fourth Levels, nothing in between or overlapping. Just as in *MMFM*, this passage in *MFTM* describes it as a "transition" with "overlap in function", indicating that it is apparently not a full, distinct Level as are the seven standard Levels, although here we have the additional information that the Level Overlap allegedly encompasses an entire lifetime (or maybe multiple lifetimes?), and is not just a fraction of a lifetime. It is said to be like a Level in some ways and different in other ways. It both is and isn't a Level; it neither is nor isn't a Level. Maybe it is in a category all its own. This passage does not actually answer Question # 1.

Note that none of the numerous publications of the non-Yarbrow branch mention the Level Overlap, so the *MMFM* description seems not to have been adopted by them. It could be reasonably argued, based on the *MFTM* passage, that even in the Yarbrow contingent of the Michaelian teachings, this version of the mid-cycle (as something other than the Fourth Level) is insignificant enough to be negligible 'for all practical purposes'.

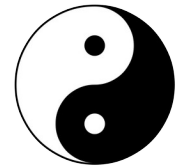
Question #2 — *The Dubious Numerology*

How can we validate the *MMFM* statement that +Enterprise (Third Level Positive Pole) and +Consolidation (Fourth Level Positive Pole) have a special similarity facilitating "transition overlap" that other adjacent Levels do not have with each other? Following are the names given to the Levels in *MMFM*, pp. 28–29, and *MMFM*, p. 189: (First) +Purpose, (Second) +Stability, (Third) +Enterprise, (Fourth) +Consolidation, (Fifth) +Expansion, (Sixth) +Harmony, and (Seventh) +Inculcation. These names for the Poles of the Levels are discussed in Chapter 4K, "The Names of the Levels". Trying to come up with a rationale for or against the *MMFM* statement of special similarity of 3–4 by comparing and contrasting the names of the Positive Poles of all these Levels would be a very subjective exercise indeed. It would be an exercise in futility to compare these names of Positive Poles in an effort to validate the alleged special similarity of +Enterprise and +Consolidation.

Perhaps we should forget the names and go with principles, specifically the principle that the Fourth Level is an aspect of the Neutral Assimilation process. As such, it is a "+Consolidation" and "–Achievement" (combination, collective) of all six of the other Levels — Cardinal and Ordinal — equally. The mid-cycle is said to be a "transition overlap" between 3 and 4 in the *MFTM* passage quoted above. The Fourth Level is also the "transition overlap" of the three Ordinal and the three Cardinal Levels. Based on this simple principle, the transition from Neutral Four to Cardinal/Ordinal Five is equally as much an overlap as the transition from Ordinal/Cardinal Three to Neutral Four. If one thinks of the other steps from Level to Level as whole-integer transitions, then both 3 to 4 and 4 to 5 are the same fraction-of-a-whole-integer transitions, therefore equal in "overlap-ness".

An astute observer will note the use of Cardinal/Ordinal and Ordinal/Cardinal above. This is taken from a statement in the "Michael Math" chapter of *MMFM*. On page 289, it says that:

You can perceive that while one [and two and three] is ordinal and [five and six and] seven is cardinal, that the first half [minus the Neutral] is cardinal and the last half [minus the Neutral] is ordinal — in other words, the pattern “doubles back on [is a mirror image reversal of] itself”. This is what is implied by the “yin–yang” symbol, and it would probably be of use to keep the “yin–yang” in mind while considering what we tell you of the function of the Levels and numbers. [MMFM, p. 289]



This yin–yang symmetry makes sense if one considers the Levels to be designated by their pure numbers, thus: 1/7, 2/6, 3/5, 4/4, 5/3, 6/2, 7/1. In each case the Cardinal/Ordinal and Neutral/Neutral and Ordinal/Cardinal pairs add up to eight. If this *abstract* statement about the numbers is true, which it obviously is, then it becomes even more unreasonable to say that there is a special similarity for the Positive Poles of adjacent Levels 3 and 4 that is not also present in adjacent Levels 4 and 5, whatever *concrete* names are given to the Poles.

Let us take the MMFM, p. 289, assertion of symmetry in the septenary to be true. A big problem is that the channeling went on to contradict itself in the pages following the assertion of symmetry quoted above. That is, the sequence of the Septenary given is not symmetrical. It was given as One = Ordinal Inspiration (Server), Two = Ordinal Expression (Artisan), Three = Ordinal Action (Warrior), Four = Neutral Assimilation (Scholar), Five = Cardinal Expression (Sage), Six = Cardinal Inspiration (Priest), and Seven = Cardinal Action (King). This is what I call the Michael Math Sequence. A symmetrical sequence would have mirrored Action, Inspiration, and Expression on both sides of Assimilation. This is what I call the Natural Sequence.

It so happens that there is a rationalization for this asymmetry in another passage in the Michael Math chapter, and it seems to be related to the mid-cycle.

[In the Michael Math Sequence] in most instances [2 out of 3] the numbers of the polarities add up to seven, which in the positive pole brings inculcation [the alleged name of the Positive Pole of Level Seven. In the Negative Pole one might assume it brings “–Eclecticism”, the Negative Pole of Level Seven.]; the exception, that of the action polarity, is compensated for with the interaction of Warrior and Scholar — three and four — essences, and the nature of the mid-cycle [“similarity” yet “contradiction”], which is reflected in this interaction. [MMFM, p. 212]

The “polarities” alluded to here are Server–Priest (Inspiration) and Artisan–Sage (Expression) and Warrior–King (Action). Making the arithmetic easy for the reader: in the Michael Math Sequence, 1–Server + 6–Priest = 7 and 2–Artisan + 5–Sage = 7, but 3–Warrior + 7–King do not, so instead 3–Warrior + 4–Scholar = 7 and King is 7 alone. What we have here is one rule with two exceptions, and this numbers game is alleged to mean something in spite of the exceptions. Some inference is required to make sense of this, but it seems to be saying that there is something resembling a “complementarity” between 3–Warrior and 4–Scholar (and hence Third Level and Fourth Level in the Level Overlap) sorta kinda like the natural complementarity between 1–Server to 6–Priest and 2–Artisan to 5–Sage just because in all three cases their number assignments add up to seven when arranged per the Michael Math Sequence. Role “complementarity” is thus apparently said to be reminiscent of the “similarity” and “contradiction” existing in the Level Overlap. The alleged quasi-complementarity of Warriors with Scholars is one exception to the rule; the other exception is that in the Michael Math Sequence, 7–King becomes the sum of all the other ‘numbers–Roles’. In the Natural Sequence schema, this job is performed by the 4–Scholar in the Neutral Assimilation position. Thus the Michael Math Sequence schema apparently gives a touch of Scholarliness to the King Role. The names given in MMFM to the Poles of Level Seven, that is, “+Inculcation” and “–Eclecticism”, also seem reminiscent of the Scholar. The assertion seems to be that the last position in the Michael Math Sequence is the assimilation of what has gone before. This makes sense considering that the Seventh Level is the last Level of each Age, but in my mind it is not a compelling argument that the Michael Math Sequence must rule the Levels rather than the Natural Sequence.

Beyond the fact that the Michael Math Sequence rule has two exceptions, what makes the Michael Math Sequence and the Level Overlap seem all the more strange is that the number–Role assignments of the Michael Math Sequence have no rationale in themselves. There is a number–Role sequence where the Axial pairings are symmetrical (as in the yin–yang symbol referred to above), and this makes all the Axial pairings add up to eight with no exceptions to a rule. Thus, 1–Warrior + 7–King = 8, 2–Server + 6–Priest = 8, 3–Artisan + 5–Sage = 8, and 4–Scholar + 4–Scholar = 8. With this schema we have *one* rule and *no* exceptions, and yet we can retain the “similarity” (due to Axis) and yet “contradiction” (on opposite poles of the Axis) of the inherent “complementarity” of the Roles when numbered per the Natural Sequence schema. The conclusion of this line

of reasoning is that no weight can be given to the argument in *MMFM* that the 3–4 transition is unique just because $3 + 4 = 7$.

It can also be argued that there is nothing special about starting the numbering from the Ordinal end rather than the Cardinal end of the septenary. In the Alice Bailey channeling (Chapter 1F, “The Seven Human Temperaments” and Chapter 1E, “The Seven Soul Ages”), the numbering starts with 1–Cardinal Action and goes to 7–Ordinal Action, so if we apply the numerical argument of *MMFM*, that would make a special affinity between 3–Sage and 4–Scholar. Both Roles are said to pursue knowledge (*MFM*, p. 95). If we applied the *MMFM* argument to the Natural Sequence schema, then the special affinity would be between 3–Artisan and 4–Scholar. Both Roles are said to be “remote” (*MFM*, p. 193), and the affinity of Scholar science and Artisan technology is evident. All of this evidence and argument indicates that the *MMFM* numbers game is an illegitimate rationalization rather than a legitimate rationale. It simply does not have the feel of valid channeling.

However, even if the rationalizations presented in the two passages in *MMFM* for the Level Overlap are illegitimate, that in itself does not mean the Level Overlap is illegitimate. It might be a real phenomenon, but poorly explained or supported. If the alleged affinity in the nature of 3–ness and 4–ness is valid, then the assertion is that this 3–4 overlap zone should occur in all other manifestation of the septenary, not just in the Levels. Thus, there should be a mid-Age between 3–Young and 4–Mature; there should be a mid-Life-Stage between 3–youth and 4–middle-age; there should be a mid-plane between 3–Mental and 4–Akashic; and so on for all Canonical Septenaries. However, no such ‘mids’ have been revealed or noticed, so far as I know.

Questions #3 and #6 — Similarity versus Contradiction

Question #3 asks what would presumably happen between the Negative Poles of Levels 3 and 4. Question #6 points out the discrepancy between the first half of the description of the Level Overlap (“similarity”) and the second half of the description of the Level Overlap (“contradictory”). Although this cannot be stated with any conviction because there are doubts about the reality of the Level Overlap, perhaps the Positive Poles of Levels 3 and 4 produce the “similarity” and the Negative Poles of Levels 3 and 4 produce the “contradiction”. Although the wording of the *MMFM* passage indicates that the Positive Poles are responsible for both, perhaps this was mis-channeled. This rationalization is offered to those who prefer to regard the Level Overlap as real.

Question #4 — Positive and Negative Poles of the Level Overlap

An answer to the question whether or not there are Positive and Negative Poles to the Level Overlap is proposed in the section below regarding what I have come to call the Mid-Cycle Principle: see further on.

Question #5 — Duration of a Level Overlap Lifetime

There are no clues in the published channeled material that answer the question, does it take longer or shorter times to get through the alleged Level Overlap than the seven standard lifetimes. If one doubts the actual existence of the Level Overlap, the question becomes moot.

Question #7 — Exclusivity of Level Overlap to Levels

The absence of evidence for 3–4 overlaps in Septenaries other than Level is not evidence of absence. There could conceivably be some legitimate reason why the overlap only occurs with Levels and none of the numerous other Canonical Septenaries. Anyone who believes in the actual existence of the Level Overlap should explain this anomaly. If one doubts the actual existence of the Level Overlap, there is no need to explain its absence in other Septenaries.

The Mid-Cycle Principle

With those questions and answers behind us, in this section I propose an understanding of the Mid-Cycle that salvages as much of the original description as seems reasonable to me. Then it goes beyond merely salvaging the concept as much as possible; it uplifts it to the status of a general principle, and that is why I capitalize the phrase as the Mid-Cycle Principle.

Looked at from a practical and functional point of view rather than as an “excruciating exegetical exercise” or a “doctrinal disputation dissertation” (such as I often indulge in in this book), even if the Level Overlap as Yarbrow described it is a real phenomenon, its value seems insignificant and therefore negligible. Often we can

hardly discern and validate via dueling channels and personal perceptions what a person's Soul Age is, let alone a person's Level, let alone this alleged Level Overlap.

What good then is the notion of the Level Overlap? I suggest that the Level Overlap should be elevated to a *general* principle, the Mid-Cycle Principle, if you will. This principle would be applied to the transition between *all* steps in various manifestations of the Natural Sequence during a lifetime — and transcending lifetimes — not just the transition between Third and Fourth Levels. In other words, in any major life transition, behavior, feelings, and thoughts can *blend* (“overlap”) between old and new ways of being, or *alternate* (“inconsistent or contradictory”) between old and new ways of being, during the transition from one relatively stable and well-defined stage to the next relatively stable and well-defined stage. We may call this an “identity crisis” — because that is the common name for this common phenomenon. One might vacillate between old and new identities, or go blended for a while, until it all gets sorted out and stabilized in the new stage. There are many self-help psychology books devoted to methods for successfully traversing traumatic transitions. By understanding that one is going through a rough or empty phase, one can better deal with the “slings and arrows of outrageous fortune” (Shakespeare) between more stable periods in life. Whereas the original understanding of the Mid-Cycle is fairly useless, *this* understanding — of the many transitions and transformations from stage to stage that we go through many times in our lifetimes — is genuinely beneficial.

There is even a mythic and psychological name associated with this phenomenon, namely “metamorphosis”. Wikipedia has an article on it: ><https://en.wikipedia.org/wiki/Metamorphosis><. The archetypal example of this process is the caterpillar spinning a cocoon around itself, the contents of the cocoon turning into mush, a butterfly forming in the cocoon, and then this new, very different form emerging, nothing like its former self. This biological phenomenon is often adopted as a metaphor for the similar psychological phenomenon of death and transition and rebirth into a higher state of consciousness, a transformation so significant that the person feels like a new and different person; the old person has metaphorically ‘died’ and the new person has been ‘born anew’. If this has not happened to you, to some degree/extent or other, at some time or at some times in your life, you are a rare individual.

I suspect that what I am calling the Mid-Cycle Principle goes deeper than ordinary phenomena in the psychological and biological worlds; there is perhaps also a physics instantiation that is more than metaphorical. And that is why I want to elevate the mid-cycle to the status of being a general *principle*, the Mid-Cycle.

A physics analogy is the well-known Schrodinger's cat, a stand-in for what is called a superposition of two opposite states. You know the story: the cat is said to be alive and dead at the same time, until the “state vector collapses” when an “observation” or “measurement” requires a definite state to appear. Perhaps we exist in a state of ‘quantum superposition’ when we are going through a big change, metaphorically equivalent to what was called “overlap” in the channeling. When one is in a transition phase, one does well to take a good hard look at one's life, and notice what needs to change, so that one can be stabilized in a different and definite state.

I have another analogy to share with you.

The science of information theory is about signal versus noise. There is a reciprocal relationship of signal versus noise, which simply means, the more of one the less of the other. In information theory, there are two states where there is no discernible information content in a data stream; I call these the –Void state and the +Chaos state. If there is no signal/noise at all, that can be called –Void; if there is only noise and no signal, that can be called +Chaos. You are familiar with these opposite, information-free states in a television set, first as a television turned off, such that there is nothing on the screen, and then as a television tuned to no station, such that there is only ‘snow’ on the screen and ‘static’ in the audio. We could liken these two states of a physical system to two states of a psychological system and also call them “+Chaos” and “–Void”. Both states represent an absence of what is called “information”; the person is feeling “I don't know who I am anymore”. This approach might also provide an answer to Question #4 above about the Positive and Negative Poles of the mid-cycle. In regard to the Mid-Cycle Principle let us say that the “inconsistent” type of transition is +Chaos and the “overlap” type of transition is –Void.

There are other ways to explain the Poles of a transition. In the –Void condition of the transition, one is in *neither* the prior nor the following state; in the +Chaos condition of the transition, one is in *both* the prior and the following state. In the –Void condition, one is passive, ‘adrift at sea in the doldrums’, waiting for an inner signal about where to go from here. In the +Chaos condition, one is active, restlessly searching and

experimenting, 'scanning the horizon', looking for an outer signal about where to go from here. My guess is that introverts experience more of the -Void condition, and that extroverts experience more of the +Chaos condition. In either Pole, the future life of the person is in 'incubation' or 'gestation'; it is 'pregnant' with possibilities.

What the outer-world objective state of 'noise' and the inner-world subjective state of Mid-Cycle lack is a 'signal' — a distinct and stable identity. Oftentimes we are metaphorically sailing through life 'merrily rowing our boat gently down the stream', and then we come upon some rapids with rocks and waterfalls buffeting us about — "Shift Happens", as the bumper sticker says. Perhaps we oscillate/teeter between stages as speculated above — metaphorically equivalent to what was called "inconsistent or contradictory" behavior, feelings, and thoughts in the channeling. If you find yourself in one of these vacillating +Chaotic or ambiguous -Void states, take it easy for a while: center yourself, don't make any big decisions, and 'take a break' until the craziness passes.

Personally, I have found that the Mid-Cycle Principle has shown up unmistakably during the Life-Stages. There has always been a -Void and a +Chaos at the transition from one Life-Stage to the next, and at the seven sub-Life-Stages within each Life-Stage; refer to Chapter 4Q in Part Four, "The Seven Life-Stages". Personally, when I am going through one of those transitions, I just have to 'bide my time' while the psyche does its thing getting from one Life-stage or sub-Life-Stage to the next Life-Stage or sub-Life-Stage. During the transitions, the past seems meaningless, the present seems directionless, and the future seems amorphous. Therefore, I do not make any life-changing decisions or major course corrections during the transition. So far, I have never failed to emerge out of -Void and/or +Chaos, and so when that happens I just get on with the next 'chapter' of my life 'story' because it again has meaning, direction, and form.

Concluding Remarks on the Mid-Cycle

This matter of the Level Overlap as presented by Yarbro seems bizarre, to say the least. It makes no sense when we examine it thoughtfully. It may have been the result of a garbled transmission from the mid-Causal Plane into the mind of someone not in the original Michaelian group who had the misunderstanding to begin with. Once the erroneous meme got seeded there, it continued to grow there. The Level Overlap has not been adopted by the non-Yarbro branch of the Michaelian teachings community. It is well known that errors occur in channeling, so perhaps this instance is nothing to be disturbed about. People who think about this relatively insignificant matter can look at the evidence and arguments offered here and either make up their own minds, or ignore it altogether, or 'throw up their hands' in frustration. The discrepancy in channeling between Chambers and Yarbro is something that can be Validated neither by personal experience nor channeling. There is often disagreement between channels about what a person's Soul Age is and their Level within the Age, to say nothing of the Level Overlap. The two *MMFM* passages on the Level Overlap seem defective and deficient to me. Since the Michaelian teachings appears to be a 'work in progress', the Yarbro branch has made some improvements compared to the original Michaelian group. However, their take on the Level Overlap does not appear to be one of the improvements. For now, let us put the Level Overlap in the dubious channeling category and ignore it, just as it was ignored in *MFTM* and in the non-Yarbro branch. Chambers's channeling with regard to this question seems the best approach: the mid-cycle equals the Fourth Level in every instance.

This matter of the Level Overlap is something I worked on years ago when we kicked it around on Dave Gregg's >www.michaelteachings.com< list on about three occasions. Funny how an obscure bit of dubious channeling came up for discussion repeatedly. In retrospect, it seems that I devoted far more energy to it than it deserves *per se* — it now seems marginally valuable to have nitpicked subjects like the Level Overlap that don't matter a whit in the real world. Therefore, the points I hope to drive home by sharing the above exposition are these:

1. The Level Overlap, as originally presented, appears to be useless FAPP (For All Practical Purposes). Regarding impractical theoretical purposes, it also appears to be indefensible by argument and/or evidence. In a case like this, I say the Level Overlap, as originally presented, can be safely ignored or even dismissed. Can anything of value be salvaged from this investigative exercise?
2. The Mid-Cycle Principle, as herein presented, retains all of the features of the original description of the Level Overlap, except the notion that it *only* pertains to the Third Level-to-Fourth Level transition.

3. I believe that elevating the mid-cycle to a general Mid-Cycle Principle was a Very Good Thing™. Turbulence and ambiguity, +Chaos and -Void, more 'noise' than 'signal' in the transition zone between stable plateaus — those are good things to know about in the step-wise climb on the ladder of development in our daily lives.
4. The gist of the Michaelian teachings is not about obscure portions of what I have come to call the dogma–doctrine component of the Michaelian teachings — stuff that cannot be Validated. We might do better to focus our attention on the stuff that does matter and that we can Validate, namely the psychotherapeutic aspects of the Michaelian teachings.
5. The only values *per se* that I can see in examining the mid-cycle dogma–doctrine are:
 - Intellectual exercise — to sharpen our mental acuity and critical thinking
 - Honing our interpersonal communication skills — to get along better by understanding each other more deeply.
 - Learning from errors, and extracting understanding from errors.

I have not been able to think of a good reason why it matters in our daily lives if the Level Overlap is something other than Fourth Level or not. On the other hand, the Mid-Cycle Principle is genuinely valuable to know about.





Chapter 4M

THE SEVEN SOUL AGES

This is the third in a series of three chapters that discuss three components of what is referred to as Soul Age in the Michaelian teachings. The first chapter in the series discussed the seven Levels within each Age; the second chapter in the series discussed the so-called “mid-cycle”, an alleged half-step between the Third Level and the Fourth Level. This chapter examines the Michaelian teachings on the seven Soul Ages themselves.

At the beginning of several other chapters here in Part Four, “Essays on Issues”, I have made the comment that the subject of that chapter is one of the most confused in the Michaelian teachings. Sad to say, this is another one of those chapters, all the more sad because the subject of Soul Age is at the heart of the Michaelian teachings. Read on if you are okay with having your heart broken ... and then mended in a better configuration.

Introduction

You might reasonably ask: What is the central or pivotal message of the Michaelian teachings? You would not be the first to ask this question. For instance:

Ralph: It seems to me that the presentation of this teaching has focused on SRGA (Soul-Role-Goal-Attitude) [and] has not been successful in communicating to others. Should another approach be used? Do the SRGs [Overleaf System] make this teaching unique from all others?

We would hesitate to call this system of naming behavior patterns [Overleaves] as the cornerstone of our teaching. Rather, we would see you all ascertaining from those expressing interest in this teaching: whether or not they are ready to accept in full the concept that they have lived before, and that this life is merely a continuation of an experience begun in another time frame. And by this we mean, to be sure within yourselves that they do in fact accept this as truth for them. All the rest [of the Overleaves], including the Soul levels [Ages], will come easily. It is upon this premise [reincarnation] that the entire [Michaelian] teaching is based, and it is therefore useless (underlined) to any student not knowing this truth for himself — it becomes a parlor game of meaningless words. [S/JC, 13 January 1975]

There you have it: the core message of the Michaelian teachings is about reincarnation; Soul Age is the essence of that message; Soul Age was the first Overleaf that the Michaels revealed, a couple of weeks after their first appearance to the original Michaelian group.

As all students of the Michaelian teachings know, the Soul Age component of the Overleaf Charts refers to the seven major stages of development of the soul in its overall journey of incarnations. So far, I have discovered only three precursors to this revelation of specific and distinct stages, along with descriptions of each stage, of the soul’s evolution in other spiritual-esoteric teachings, even though reincarnation is a factor in many such teachings over several millennia, and even though many such teachings have a cosmology built on the framework of the septenary. This paucity of descriptions of stages of reincarnation seems remarkable to me, but there it is. Those three instances are found in the Kabbalah, the books of Alice Bailey, and commentators on her work, and in the book by Meher Baba, *God Speaks*; this information was covered in Chapter 1E in Part One, “The Seven Soul Ages”.

Also in Part One there is a discussion of the revelation of Soul Ages from the Michaels as found in the transcriptions of the original Michaelian group: Chapter 2A in Part Two, “Revelation of Overleaves”. There have been departures from this original revelation, at various times and in various ways, by subsequent Michaelian teachings sources. Below is a table showing the names given to the Ages on the various Overleaf

Charts reviewed in Part Three, the Kabbalah, two Theosophical sources, Meher Baba, and four additional (not precursor) sources that will be discussed in this chapter. (Charts that did not show the Ages category are omitted from the tabulation.) This makes it easy to see that there are apparently discrepancies among them. Obviously then, the Michaelian teachings as a whole does not have a consistent understanding of the seven Ages.

What shall we do about this? Anything? Pick what we like? Or just ignore the whole matter? If we do examine the differences, what can we learn from them? Can we discern which of them, if any, is the correct understanding? Can the discrepancies be reconciled in part or in whole? The reason for the existence of this chapter is to find answers to these and other questions.

So first of all, is the matter of discrepancies in the Michaelian teachings regarding Soul Age important enough to merit investigation? Why, yes it is! — at least according to this Q&A exchange recorded in the transcriptions of the original Michaelian group:

All of a sudden, we're having this huge body of information about souls and it must be important, and I would like an overview. Is this information going to be practical to me? Can I use it? Why this topic?

This [Soul Age] is another Overleaf [in addition to Body Type/Center], and integration must take place before you are able to perceive the Synthesis [the Michael's name for their teaching], which, of course, must precede perception of the Tao. Yes, it can be of great value to you. Body Typing answers some questions. This [Soul Age] answers still another set of questions. This is a broader Overleaf, and there are more. [S/C, 18 September 1973]

This chapter of this *History* book is an academic exercise in scholarship, but it is also more than that. Frankly, I cannot say that about all the other chapters in this book. Personally, I have found the information about Soul Age to be one of the most useful parts of the Michaelian teachings when it comes to understanding myself and others and current world events and world history. The concept explains an awful lot.

Soul Age was the first Overleaf to be revealed by the Michaels (the Body Types/Centers were already known via Gurdjieff), in late August of 1973, about a week and a half after the Michaels themselves appeared on 12 August. This fact alone speaks somewhat to its importance in the Michaelian teachings. The core doctrine of the Michaelian teachings is reincarnation, and the core tenet of reincarnation is the development of the soul in 'earth school'. Therefore it is important to get it right. But, frankly, after reading about it in the Michaelian teachings and elsewhere, I suspect that we still do not have it correct or complete because, as we will see in this chapter, there are so many apparent contradictions and unanswered questions.

The original revelation was ambiguous enough, and/or incomplete enough, and/or erroneous enough, that subsequent Michaelian students have clarified, and/or added to, and/or departed from it in various ways. There are very good reasons for the discrepancies that have arisen subsequent to the original Michaelian group, and it is Good Work that we examine them. My goal in this Chapter is to make the Soul Age information more accurate and complete, and therefore useful, than it was as originally formulated, and than it has become subsequently by other Michaelian teachings sources.

In most of the Overleaf Charts reviewed in Part Two, five distinct Ages are said to manifest on the Physical Plane, the Sixth and Seventh Ages not so much. The discrepancies among those Charts have to do with what is done with the Sixth and Seventh Ages in order to fill out the septenary of seven Ages; various solutions have been proposed over the decades since the original revelation, and these will be examined in this chapter.

Please study the tabulation below and take note of the differences and similarities.

Table 4Ma — SOUL AGE NAMES from VARIOUS OVERLEAF CHARTS*

CHART	AUTHOR	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
—	Kabbalah	<i>Nefesh</i> “Life Force”	<i>Ruach</i> “Spirit”	<i>Neshama</i> “Soul”	<i>Chaya</i> “Living”	<i>Yechida</i> “Singular”	<i>Tzaddik</i> “Righteous”	<i>Mashiach</i> “Anointed”
—	Pearson	primitive	ordinary	civilized	advanced	spiritual	—	—
—	Bailey	physical	emotional	mental	balanced	mystical	integrated	masterful
—	Meher Baba	Survivor	Feudalist	Conqueror	Empathizer	Telepath	Regulator	Enlighten'd
1, 2, 4	OMG	Infant	Baby	Young	Mature	Old	Transcend'l	Infinite
5	<i>MF</i>	Infant	Baby	Young	Mature	Old	Transcend'l	Infinite
8	<i>MMFM</i>	Infant	Baby	Young	Mature	Old	Astral	Causal
9*	<i>TMH</i>	Infant	Baby	Young	Mature	Old	Transcend'l	Infinite
10	Heideman	Infant	Baby	Young	Mature	Old	Transcend'l	Infinite
11*	<i>MTBT</i>	Infant	Baby	Young	Mature	Old	Transcend'l	Infinite
12	Byram 1	Infant	Baby	Young	Mature	Old	Transcend'l	Infinite
14	Hasselmann	Infant	Child	Young	Mature	Old	Trans- personal	Trans- liminal
15	Hoodwin	Infant	Baby	Young	Mature	Old	Transcend'l	Infinite
16, 20	Stevens	Survival Oriented	Rule Oriented	Success Oriented	Relationship Oriented	Philosophic Oriented	—	—
17	Taylor	Surviving	Rule- making	Competing/ Striving	Relating/ Partnership	Teaching/ Philosophic	Guru	Spiritual Master
18	SteveMS	Infant	Baby	Young	Mature	Old	Astral	Causal
21	Tolley	Infant	Baby	Young	Mature	Old	Transcend'l	Infinite
23	Wittmeyer	Conser- vatism	Tradition- alism	Materialism	Collectivism	Holism	Trans- personalism	Messianism
24	Wittmeyer	Infant	Child	Young	Mature	Senior	Elder	Ancient
*	Byram 2	Survival	Safety & Security	Outer Success	Relationship	Inner Success	Personality Integration	World Service
—	<i>TYDragons</i>	Infant	Toddler	Child	Adolescent	Adult	Elder	Master
—	Garfield	Infant	Child	Teenage	Adult	Mature	Old	Volunteer
—	Newton	Beginner	Lower Intermediate	Inter- mediate	Upper Intermediate	Advanced	Highly Advanced	Old Ones
—	Daniel	Beginning	Well Started	Midpoint	Well Along	Nearing End	Service Choice	—
—	Bladon	primitive	civilized	developed	humanistic	enlightened	—	—

* In some cases, Soul Age is not a category on an author's Overleaf Chart itself, but it is given in the book in which the author's Chart appears.

My comments on this table are as follows:

- The first two rows in this table, Pearson and Bailey, are covered in Chapter 1E, “The Seven Soul Ages”. Theosophy and its branches provide a precursor to the Michaelian teachings revelation about Soul Age, from about fifty years before the Michaelian teachings. Bailey was a channel of one of these branches. For the names of Bailey’s seven stages, I extracted a key word from her description of each stage. Pearson was an expositor of Theosophy who published a book in 1957 that discussed stages of reincarnation. For the names of Pearson’s five stages, I chose to use his own words because he had no description of each stage from which to extract a key word. Neither Pearson’s nor Bailey’s names are capitalized because their stages were not formally named by them. The perceptive Michael student will see from Table 4Ma alone, even without reading the chapter in Part One, that these two Theosophists are seeing the same categories found in the Michaelian teachings.
- The third row in this table is for Meher Baba. The website author had a number of descriptive words for each “Plane of Consciousness”, and from those I chose those words that are shown in the table.
- The next eighteen rows are from Michaelian teachings sources that will be reviewed in sections and subsections further on.
- The last five rows in this table are not from Overleaf Charts that are reviewed in Part Three; they are from books or internet resources that were published during the decades subsequent to the original Michaelian group revelation. They are reviewed here in Part Four, in sections and subsections further on. Really, it would be good for you to *study* this table now, because it will make it easier for you to follow the presentation in the remainder of this chapter. Note the differences and similarities in all seven columns.

You are going to find that the convoluted process of sorting out the discrepancies in the channeling and in the other sources, as summarized in this table, with the resulting complexity of the issues involved, has made this chapter into the longest one in this *History* book. That length is merited because of the importance of the subject. We are going to review various issues, anomalies, and ambiguities that appear when Soul Age is discussed, then examine the Transcendental Soul and Infinite Soul as discussed in several Michaelian teachings authors, and then look at Seven-Age systems without the Transcendental Soul and Infinite Soul, first in the Michaelian teachings and then in the publications of some non-Michaelian teachings writers. Sorting through all of that leads to my own analysis and synthesis, summarized at the conclusion of the chapter.

It is helpful if you know now where this chapter is headed, so that you pay attention to the arguments and evidences. My conclusion is that the soul probably and usually experiences all seven Ages on the Physical Plane in the usual course of its normal evolution, one way or another, in ways that you might find surprising. The gist of the thesis that I develop throughout this chapter is that incarnation through the Ordinal Ages is of a *singular* Fragment that completes the necessary life Monads (smart–stupid, healthy–sick, beautiful–ugly, competent–incompetent, and so on), whereas incarnation through the Neutral and all three Cardinal Ages is of a *Composite*; meaning, a partially or wholly recombined Cadre. This increased ‘size’ of the ‘soul’ that is accessed by the incarnate personality is largely responsible for the expanded and inclusive worldview of older souls as distinct from younger souls. This idea was hinted at in the Theosophical literature, and in some of the Michaelian teachings literature. There are other hints of this thesis sprinkled along the way in this chapter, and then my thesis is fully explained near the end of this chapter.

Issues Related to Soul Age

For the sake of brevity, henceforth in this chapter, Soul Age is usually abbreviated to just Age.

The concept of Age is one of the central aspects of the Michaelian teachings, it being basically about reincarnation and the ramifications of reincarnation. But yet it is one of the most confused subjects. In addition to the ambiguities covered in this chapter, there are a number of issues about Ages and related matters that are covered in other chapters of this *History* book, and my other books, as follows:

1. There is an exposition on the nature of each Age in my book *The Tao of Personality*, in Part Three, “Worldviews”. That is my name for the Ages when the description of each Worldview is presented without reference to the reincarnation of souls, and the maturation of souls that escalates as a result of reincarnation. I did it this way for the purpose of mainstreaming the Overleaf System to a non-metaphysical readership. Some other Michaelian teachings teachers did something similar for the

same reason, namely José Stevens, Barbara Taylor, and Larry Byram. Those Michaelian teachings teachers are featured in sections further on.

2. The subject of Age is so fraught with uncertainty that there is even disagreement about whether or not Age belongs among the Overleaf categories; that disagreement is addressed in Chapter 4C, “Which Trait Septenaries are Overleaves?” There you will find that I regard Age as an Overleaf; it is an overlay of Essence like other Personality factors. In my understanding and definition, the Essence, the intrinsic core of the soul which exists outside of Physical Plane time, does not have an Age in the sense that incarnate Personalities do — it is outside the space/time limitation that incarnate souls are subject to. I mention this here because it figures into some explanations presented further on.
3. This Age subject is further complicated by the fact that the planes “above” the Physical Plane go by various names; these discrepancies are covered in Chapter 4E, “The Seven Planes”, and in a chapter in Part One by the same name. I believe that the discrepancies in naming conventions have obscured the nature of the lower planes. In this chapter here, I use the names used in the Michaelian teachings community, rather than the names used in other esoteric cosmologies, even though I regard the latter as more accurate. The reason this matters is because the Ages Septenary is a subset of the planes Septenary, the same as the Levels Septenary is a subset of the Ages Septenary — and they have a similar nature, which is obvious when correlated properly; meaning, there are similarities in their qualities and characteristics all up and down the nested holarchy of timescales.
4. The entirety of my book *The Tao of Cosmogony* is about this correspondence between the seven stages of various time-based developmental Septenaries that are found in the Michaelian teachings and elsewhere. That is, Life-Stages are a subset of Levels, Levels are a subset of Ages, and Ages are a subset of planes — cycles within cycles within cycles within cycles — and they are all structured according to the Natural Sequence. That is, to use the Septenarian Attributes, the sequence of the structure is: Ordinal Action, Ordinal Inspiration, Ordinal Expression, Neutral Assimilation, Cardinal Expression, Cardinal Inspiration, Cardinal Action. When seven elements are ordered in this pattern, I refer to it as the Natural Sequence. Other septenaries that do not follow this pattern are not canonical and do not get capitalized.
5. Also in my book *The Tao of Cosmogony*, there is a thorough discussion about the nature of the three Ordinal Ages, generally called Infant, Baby, and Young in the Michaelian teachings. There is a brief description, but little is said about their nature in the original Michaelian group transcriptions or in the *Messages from Michael (MFM)* book that would identify their Septenarian Attributes. However, in *More Messages from Michael (MMFM)*, Yarbro correlated them with Ordinal Inspiration (Server), Ordinal Expression (Artisan) and Ordinal Action (Warrior) respectively — this is what I call the Michael Math Sequence. Yarbro’s correlation is contradicted by a considerable body of evidence, as I show in my book *The Tao of Cosmogony*. Because it is covered so thoroughly in that book, I will not say anything more about it in this chapter, except to say that the Infant Soul Age is properly correlated with Ordinal Action (Warrior), the Baby Soul Age is properly correlated with Ordinal Inspiration (Server), and the Young Soul Age is properly correlated with Ordinal Expression (Artisan). Arguments and evidence for the application of the Natural Sequence to the earlier Soul Ages is documented in an Epilogue to this *History* book, namely Chapter E-2. Here in this “Soul Age” chapter of this *History* book, we are only concerned about the Cardinal Ages, whatever their names. There is no disagreement in the Michaelian teachings community that the Fourth Age correlates with Scholar, the Fifth with Sage, the Sixth with Priest, and the Seventh with King. I agree with these correlations, for reasons documented in my book *The Tao of Cosmogony*. Because of the variation of names given to the Sixth Age and the Seventh Age — as shown in Table 4Ma above — I hereby name them thus, and capitalize them henceforth.
6. It so happens that I also have some issues with the names and descriptions of the Levels within the Ages as given in the orthodox Michaelian teachings. These are discussed in Chapter 4K, “The Names of the Levels”. I placed that chapter before this chapter because some of the conclusions reached regarding Levels serve to inform the reader about the subject of Age in this chapter.
7. This whole matter of Age is complicated by a number of issues having to do with reincarnation. For instance, in Volume 2 of *Michael Speaks — The Legacy of JP Van Hulle*, there is the transcription of an entire session on “sub-personalities” (17 February 1992). The description there is of various parts of False Personality contributing to a whole personality, but also of True Personality, in that the older the

soul, the more sub-personalities they have, because there is allegedly more bleed-through from more past lifetimes. There are also what could be called “super-personalities”. Some statements in the original Michaelian group transcriptions, and the Michaelian teachings in general, indicate that there is also bleed-through from discarnate kindred souls, especially the Essence Twin. Both of these, sub- and super-, will be discussed when I present my understanding of Age near the end of this chapter.

8. In the original Michaelian group, the subject of reincarnation was rather simple, but it has gotten increasingly complicated over the decades since then. For instance, there is the matter of “concurrents” and there is the matter of “parallels”. Concurrent lifetimes are allegedly when Essence runs more than one lifetime at the same time, rather than sequentially. Parallel lifetimes allegedly spin off when Essence wants to explore an alternative choice in a parallel universe. Both of these are not amenable to Validation, so I put them in the category that I call “dogma–doctrine”; they might or might not be true; there is no way to say for sure. Whatever their ontological (reality) and epistemological (our knowledge of reality) status, I am not going to talk about them in this chapter because I do not see how they directly relate to the seven Ages. There are other complexities about Age that have accrued in the Michaelian teachings, and they are relevant; those will be discussed in this chapter.
9. Advancement through the Ages should not be confused with spiritual development such as characterized in Gurdjieff’s Levels of Being, discussed in Chapter 1]; the two correspond in terms of Septenarian Attributes, but Ages take scores to hundreds of lifetimes of soul development, whereas Level of Being can rise significantly in a single lifetime of spiritual development. The same goes for another Septenary with stages that correlate with Ages, Maslow’s Hierarchy, which also only applies to psycho–social–spiritual development during a single lifetime. Both of these are discussed in my book *The Tao of Cosmogony*. The Life-Stages also affect the manifestation of Age during a lifetime, but they should not be confused with Age itself just because Life-Stages and Ages are both manifestations of the Septenary. These three related Septenaries are discussed in various places in this chapter.
10. The relationship of the Astral Plane evolution of the soul to the Physical Plane evolution of the soul is generally presented in terms of *sequential* time, rather than *simultaneous* time. That is, it is said that *after* all the Old Souls from an Entity graduate from the Physical Plane, *then* the Entity is fully reunited, and *then* it might reincarnate as a Transcendental Soul. This conceptualization is questionable, because many sources say that Astral Plane ‘time’ is not limited by or dependent on Physical Plane ‘time’; that is, ‘time’ there is not like ‘time’ here. This is actually understood in the Michaelian teachings, but perhaps some of the consequences have not been understood when it comes to Age. One of the ways I try to reconcile various accounts of the Transcendental Soul and the Infinite Soul and the Astral Plane and the Causal Plane to the Physical Plane, for instance, is to explain the difference between sequential ‘time’ and simultaneous ‘time’ in the different reality systems that are referred to as planes. For the most part, however, I would rather not get into this particular technicality, mostly because it is still one of my big unanswered questions regarding the subject of Age.
11. As if things were not complicated enough when including ramifications of the above noted and numbered items, another confounding factor is semantic in nature. Sometimes the same name is applied to two different phenomena; sometimes a different name is applied to the same phenomenon. Some of the semantic issues are covered in the next section.

As if the above considerations were not enough to complicate and confuse any attempts to understand Age, there are even more complications to consider, as discussed in the next section.

Some Anomalies

There are souls, mentioned in the Michaelian teachings and elsewhere, who do not seem to fit into any of the Age boxes on the typical Overleaf Chart. What shall we do with them? Even before we dig into the subject of Age in detail, it is appropriate to present some anomalies to the usual understanding of Age in the Michaelian teachings. Knowing about these anomalies will make it clear that something needs to change about the way that Age is commonly understood in the Michaelian teachings, if that is not already clear to you.

Old Soul Transcendent

There is a phrase in the original Michaelian group transcriptions that did not come with much of an explanation. There are two references to the “old soul transcendent” (OST). This was said to not be the same thing as the “Transcendental Soul”. Context and some thought about what it could possibly mean indicates that it probably refers to an older soul who does not need to reincarnate for the purpose of burning karmic Ribbons or completing Monads and Agreements. (Those capitalized words refer to subjects beyond the scope of this book, but they are covered in numerous books about the Michaelian teachings, and in my book *Study Papers on the Original Michaelian Group*.) Some Michaelian students and teachers have put forth the idea of a “voluntary” incarnation, and they put it into their description of the Sixth Age or the Seventh Age. Non-Michaelian teachings expositors on the subject of Age also used the general idea of a voluntary incarnation, and the term Bodhisattva is sometimes applied. We will discuss the Bodhisattva in sections further on.

Here are the two instances of the OST phrase:

The man, John, [Pope John XXIII] was the archetypal Sixth Level Old Soul transcendent. His acceleration was more marked in the last year of his life. Yes, a Slave and yes, in Passion and Emotional Center; mostly Jovial, some Martian; a Spiritualist in Growth. He jumped from Sixth Level Old to transcendental level. [S/C, 18 May 1974]

Yes, we do see much Arrogance in the man Fulton [Sheen]. This is a final Level Old Soul transcendent and not a manifestation of a Transcendental Soul; there is a difference. [S/C, 14 December 1974]

This makes it pretty clear that the OST is just a special type of Old Soul, not a category beyond Old Soul, as one might suppose from appending the word “transcendent”. Therefore, this anomaly has little bearing on the subject of this chapter. Apparently the implication of the word transcendent is that a person can finish the *necessary* schoolwork (karma, Monads, Agreements, and so on) that they signed on for in a given lifetime before they finish the whole curriculum, meaning, before they experience “all of life”. As we will see further on, the Michaelian teachings majority report on the incarnate Transcendental Soul is that it has fully graduated from the necessary curriculum of earth school, plus it has routine access to an entire thousand-souled karma-free reunited Entity.

Some channeling from Troy Tolley posted on <https://our.truthloveenergy.com/blogs/entry/2593-anandamayi-ma-jnaneshwar-maharaj/> was surprising to me in that it said any Age can be Transcendent, and it explained what that meant:

This Fragment [Anandamayi Ma] was Transcendent in that she was unapologetically self-realized and present and no longer confined by or defined by wounding or ego or Overleaves. When one becomes Transcendent, one is free to float or move around the sphere of who one is, rather than back and forth between polarities. Any Soul Age can be Transcendent. Transcendence is local to the Personality. A Soul is already Transcendent.

See also <https://our.truthloveenergy.com/blogs/entry/2582-dream-of-mother-meera/>:

Transcendent Souls are those Fragments who are no longer defined by any combination or limitation of emotion, intellect, or action and have learned to live as a whole that is greater than the sum of parts. They are no longer functioning with one Center at work, but all Centers at work as necessary and seamlessly. There are no more habits. Only harmony. [retrieved August 2019]

This description is similar to the description of a Balanced Man in the Gurdjieffian teachings and in the original Michaelian group transcriptions. Balanced Man was said to be liberated from slavish, unconscious imprisonment by the Overleaves of Personality. I wonder if it might also refer to an incarnate soul who has completed the karma, Monads and Agreements of a Level and/or of an Age, any Level or Age, even when there is more ‘school curriculum’ to experience in later Levels and Ages. I suggest that these are questions worth pursuing the answers to, for the sake of clarity of semantics. Even though the passages quoted above do not explicitly say so, my understanding is that an incarnate personality of any Age becomes Transcendent when it has completed the karma and Monads and Agreements planned for that lifetime, and no longer even necessarily uses the Overleaves chosen for that lifetime; it is so free that it can assume an Overleaf that is more appropriate for a situation than the Overleaf chosen by the incarnating soul.

Acceleration

As near as I can tell, the phrase Old Soul Transcendent, at least in the first quote in the section above, is attached to a person who has “accelerated”. Here again we have a term that is not thoroughly explained in the original Michaelian group transcriptions; we have to surmise its meaning from contexts in ambiguous

statements — see below. The statement above about Pope John XXIII indicates that it is possible to jump to the next higher Level within a lifetime, rather than what has been said in the Michaelian teachings to be the usual case: jumping a Level from one lifetime to the next lifetime.

There is also a hint in the following statement that does not appear in the original Michaelian group transcriptions, but does in *MFM*:

It should be noted here that if this process is interrupted during a lifetime, for instance by violent or early death from illness, the fragment rarely advances a level. A fragment can usually advance through a level of experience only by going through the entire process. [*MFM*, p. 218]

This statement follows immediately upon the description of the seven Milestones, aka Internal Monads, aka Life-Stages. Therefore, the implication with the use of the words ‘rarely’ and ‘usually’ is that completing the Life-Stages Septenary before advancing a Level is not *always* the case. Therefore, my assumption is that when this general rule is broken, it is called “acceleration”.

The reason I bring this obscure and iffy subject up at all is because I believe that there is in fact a *principle* here, namely that evolution is usually rather orderly, and each step must normally be taken one after the other, and each stage is built on previous stages. Metaphorically, one must complete each ‘class’ successfully in the ‘school’ before one can ‘graduate’ to the next ‘grade’. This principle figures into my arguments presented in a subsequent section.

The phenomenon of acceleration, if it is a real thing, is — using the school metaphor again — like ‘prodigies’ who can skip a ‘class’ or a ‘grade’ because they are so ‘gifted’ or because they ‘study’ really hard. Outside of the Michaelian teachings, this goes by the name of a “Spiritually Transformative Experience” (STE), which is usually spontaneous, but can also be the product of spiritual practices and/or psychedelics; the veil that separates the Personality self from the unlimited Essence self is lifted to one degree or another. I invite the reader to do an internet search on that phrase, and include the name Yvonne Kason.

There are some other original Michaelian group transcriptions that speak to this phenomenon. There is one instance where accelerated soul evolution is mentioned in the original Michaelian group transcriptions that appears to support what is implied in the quotation above, namely that a person can jump to the next higher Level within a lifetime:

The Mature Soul can also accelerate within the Cycle [jump to a higher Level?]. Young Souls can burn karmic Ribbons rapidly sometimes and accelerate. Elizabeth Blackwell and Florence Nightingale are examples. Louis Pasteur, Walter Reed, Marie Curie, [and] Frank Lloyd Wright accelerated. [*SJC*, 18 September 1973]

There are other mentions of “acceleration” in the original Michaelian group transcriptions, but in those cases there are no implications that the acceleration was more than rapid psycho-social-spiritual advancement within a lifetime. These are quoted and commented in the chapter “Acceleration” in my book *Study Papers on the Original Michaelian Group*.

As far as I know, in the original Michaelian group transcriptions — with the possible exception of the Old Soul Transcendent — there is no record of a soul that has returned to reincarnation after it has completed all the mandatory Monads (necessary life experiences), burned all their karmic Ribbons, completed all their Agreements with other souls, and learned all they needed and wanted to learn in “earth school”. The assumption I am making here is that this means they graduate from *negative* attachment to reincarnation on the Physical Plane, but there might be such a thing as a *positive* attachment to reincarnation on the Physical Plane, similar to the description of Bodhisattvas presented in a section further on.

Astral Plane Evolution in Lieu of Physical Plane Evolution

In the Michaelian teachings, the understanding generally is that reincarnation is almost a necessity if the soul is to advance through the Life-Stages and Levels and Ages. However, there are statements in the original Michaelian group transcriptions that declare that this is not always the case; there are anomalies. For instance, consider these passages:

The third level [of the Astral Plane] attracts Old Souls who are trying to burn final karma without being reborn. [*SJC*, 08 October 1973]

Tomas is a part of the high Astral body. These are entities who choose to work out karmic Ribbons not on the Physical Plane. Many try. Few make it. It is easier to be born again. Some chose, as Tomas has, to work out remaining karmic Ribbons on the high Astral Plane — Astral angels, so to speak. [*SJC*, 04 September 73]

This question is lost. It was a question about Tomas.

This entity is attempting to work out of karma on the Astral Plane. This is an opinion [of his].

Is the entity of Tomas a young soul?

This fragment, in the last physical interval, accelerated because of psychic growth. If he chooses to remain on the Astral Plane for several more of your centuries, growth may be such that he will be reincarnated as a first level Old Soul. He has an advantage over you. He is not encumbered by the physical vehicle.... [SJC, 20 December 73]

Tomas said you could substitute astral for earth experiences.

This can be done but it takes much longer. [SJC, 12 June 74]

How do we burn Ribbons on the Astral Plane? Was Tomas on the Astral Plane burning Ribbons? Is it easier that way?

It is less painful in a physical sense, but that does not mean that it is pain-free. It takes much longer to accomplish anything this way, as all [that] can be offered is guidance to those who are on the Physical Plane and to whom the debt is owed. It involves patient monitoring and the establishment of rapport through the barriers of the planes. [SJC, 19 November 74]

These passages might be implying that it is possible, though not at all common, to 'graduate' from 'earth school' after the Mature Soul Age. If that is true, then the question that comes to my mind is, Is there more to 'learn' in 'earth school' after the Old Soul Age? My answer is that, yes, there is more to learn, more Monads to complete, if one chooses. To use the school metaphor once again: call them 'post-graduate degrees' if you want. Or call them 'secondary degrees' if you want. This will be covered in more detail further on.

Because it is apparently so unusual, the burning of karmic Ribbons on the Astral Plane does not have any bearing on the subject of Age in this chapter.

Wanderers

In the Ra Material — channeled information published in the early 1980s — it is said that there are souls who incarnate on planet Earth who are not indigenous to the planet, who are not doing their evolution here, who come here from other planets for one reason or another. They might be very advanced souls on their native planet, but here on this planet they do not fit in, and they do not always adjust well to the conditions here. For more information, refer to: ><https://www.lawofone.info/results.php?c=Wanderers><.

The Michaels have not commented on these souls, so far as I know; therefore, we do not know where Wanderers should fit in the Ages paradigm as explained by the Michaels, if anywhere. My opinion is that we should not try to fit Wanderers within the Ages paradigm, which is apparently meant for souls who do their entire evolution on planet Earth. They might fit, however uncomfortably, within the category called Bodhisattva, as discussed in the next section.

Bodhisattvas

In some oriental spiritual teachings, particularly Buddhism, the term Bodhisattva refers to "a person who is able to reach nirvana but delays doing so out of compassion in order to save suffering beings." That is a dictionary definition found on the internet; Wikipedia has an extensive article on the concept, which you can read here: ><https://en.wikipedia.org/wiki/Bodhisattva><.

In Michaelian teachings terms, and using the school metaphor once again, we could say that Bodhisattvas are souls who have completed the 'curriculum' of 'earth school', have 'graduated', do not need to return to tie up loose ends or complete any unfinished business, but do so anyway, out of the goodness of their hearts. One might therefore think that Bodhisattvas are 'Priest-ish' — in Michaelian terms — and I agree; there is a correspondence there. Some Michaelian students might think that Bodhisattvas should therefore be placed into the Sixth Age. You can see evidence of this perception in Garfield's book (discussed further on), but there the name Volunteer is applied to the Seventh Age, and the description of Volunteer fits with Bodhisattva. As argued further on, my preference is to fit the Bodhisattva concept within both the Sixth and Seventh Ages, and stipulate that even though they do not *need* to return, there is still voluntary work to do for the greater good of humanity, and there is still learning to be had here for the soul itself.

The whole subject of Bodhisattvas introduces another question that could be asked: When in the Age spectrum does reincarnation switch from being mostly involuntary to being mostly voluntary? — if there is such a turning point. This question will be discussed further on in this chapter.

Whether Bodhisattvas are equivalent to Transcendental Souls is answered in the affirmative by José Stevens; see further on.

Adepts and Masters

The modern Theosophical traditions has the notion that there is a class of people who are very similar to the Bodhisattvas discussed in the previous subsection. Wikipedia describes it as follows:

The ritual magicians of the Western mystery tradition sometimes refer to the Great White Brotherhood as the “Great White Lodge”, a name that appears to indicate that they imagine it constitutes an initiatory hierarchy similar to Freemasonry. Gareth Knight describes its members as the “Masters” or “Inner Plane Adepti”, who have “gained all the experience, and all the wisdom resulting from experience, necessary for their spiritual evolution in the worlds of form”. While some go on to “higher evolution in other spheres”, others become teaching Masters who stay behind to help younger initiates in their “cyclic evolution on this planet”. Only a few of this community are known to the human race; these initiates are the “teaching Masters”.

[>https://en.wikipedia.org/wiki/Great_White_Brotherhood< — retrieved 25 December 2021]

Refer to the chapter, “Brotherhood (Occult)”, in my book *Study Papers on the Original Michaelian Group* and you will see that the Michaels during the original Michaelian group apparently endorsed the validity of the Great White Brotherhood. If there is any validity to this endorsement, then here is another example of a class of souls who do not neatly fit into a simplistic and tidy notion of the evolution of the soul through five or seven categories, and then they are finished with the Physical Plane. In that chapter, you will see that the Occult Brotherhood is made up of late Level Old Souls “transcendent”, aka karma-free — as discussed in a subsection above.

Avatars

Wikipedia has a wiki on the phenomenon called Avatar. As with the Bodhisattva concept, the Avatar concept goes back thousands of years. Essentially, it is said that a “god” can “step down” its consciousness enough to incarnate. This is basically equivalent to what the original Michaelian group transcriptions say about the Infinite Soul:

In regard to Christ, when the Ouija board said, “When the teacher dies, the teaching dies,” did they mean Christ?

The descent of the High Mental body supersedes all that has gone before. The High Mental body does not live in the sense that you know life. When the avatar descends, the Logos is brought to bear. This is not a teaching. When the avatar descends again, the Logos will again be brought to bear, but in the language of today. Teachings are interpretations of the Logos. They must be updated, not because the Logos changes, but because language does. [S/C, 08 September 1973]

It is not coincidental that the Michaelian teachings, what with its Transcendental Souls and Infinite Souls, has correlates in ancient esoteric spiritual teachings, what with its Bodhisattvas and Avatars. The question addressed in this chapter is, do these relate to the Sixth Age and the Seventh Age? And if they do, then how? This will be discussed in sections further on.

The other idea of note about Avatars that should be mentioned here is that various “gods” with various characteristics and missions can incarnate into a human. The Michaelian teachings has evolved to say something similar, as we shall see below. That is, not all Infinite Souls are the same: they have different qualities and missions, and come from different planes beyond the lower planes. This is how you tell different Avatar “gods” in a pantheon apart; this is why different manifestations of the Infinite Soul have different messages and effects; each tells a different story; each brings different energies to inform and/or unite and/or inspire and/or provoke humanity; each brings, from the high planes, different facets of the Logos, the Pathos, and the Ethos to bear.

For the Theosophical perspective on Bodhisattvas and Avatars, the reader may wish to refer to this web page: >[https://en.wikipedia.org/wiki/Initiation_\(Theosophy\)](https://en.wikipedia.org/wiki/Initiation_(Theosophy))<. All that I will say here is that the subject is complicated.

Additional Ambiguities Regarding Maturity

This section is not exactly relevant to this chapter, except to the extent that it emphasizes just how difficult it is for us to accurately discern a person’s Age in *practice*, and this fact has probably contributed to the fact that the subject of Age has been difficult to accurately discern in *theory*. And one can look at this the opposite way: the *theory* of Age within the Michaelian teachings has been so encumbered with ambiguities and apparent discrepancies over the decades, that it makes accurate discernment of a person’s Age in *practice* rather iffy. It is not that discerning a person’s correct Age is impossible and attempts should just be dismissed as unworkable,

but all of the factors in the numbered list below make it difficult, and these difficulties should be taken into account when attempting discernment of Age in any particular person.

I am not going to do it here, but you can do it if you want. If you compare the Age of specific public figures from lists by various channels, you will find that we have a problem with “channeling” — there are a lot of discrepancies. In fact, discrepancy is the *norm* rather than the *exception*. This issue is well known within the Michaelian teachings community, but it is mostly shrugged off, accompanied by a recommendation: Validate it on your own if you can; good luck with that, ha ha. I do not think it is funny, so I have spent a lot of time and energy figuring out what the problems are; here are the problems as I see them.

1. The Yarbrow contingent typically channels people to be approximately one Age category younger than the non-Yarbrow contingent; they disdain the arrogance of the non-Yarbrow contingent by referring to this as “Soul Age inflation”. (And they claim that the non-Yarbrow contingent is not even channeling the “real” Michael.) Besides the divergent channeling itself, people in the two contingents apparently *discern* people’s Age accordingly; that is, they have different *perceptions* of what the Ages look like. There might be a semi-legitimate reason for this difference in perception between the two contingents: mid-Level Mature is the dividing line between younger souls (Infant–Baby–Young) and older souls (Senior–Elder–Ancient in my naming convention). It is relatively easier to distinguish between the broader categories of younger souls and older souls than it is to distinguish the narrower category of late-Level Mature and Old Soul. Maybe what the Yarbrow contingent considers to be a Mature Soul is just Early Mature from the perspective of the non-Yarbrow contingent; maybe what the non-Yarbrow contingent perceives to be an Old Soul is just a late-Level Mature Soul from the perspective of the Yarbrow contingent. Thus, maybe this difference of perception and channeling is just a semantic (naming) problem.
2. Another fact: theoretically speaking, the three Cardinal Levels of the Mature Age are of the same *quality* as the three Cardinal Ages, but their intensity is less. How shall we distinguish the former from the latter? My perception is that an Old Soul of any Level tends to be more *individualistic* (“Do what you want.”) and more interested in disentangling from mundane things than Mature Souls. Mature Souls are more concerned with understanding the world in *collectivist* terms than the Old Soul. The Cardinal Levels of the Mature Age are precursors or harbingers of the three Cardinal Ages; therefore one should not underestimate the depth and breadth of the contribution that Late Mature Souls make to the advancement of understanding and influence in the world. Old Souls simply do not contribute that much to the well-being of the general population, which consists of younger souls.
3. It has been formally recognized in the Michaelian teachings community and with some channels that there is such a thing as “Manifested Soul Age” (MSA). This supposedly means that not everyone is actually living up to what I call their “Potential Soul Age” (PSA). Channeling often provides both the alleged PSA and the MSA. The MSA can be as much as seven Levels below the PSA. For instance, refer to Hoodwin’s book *Journey of Your Soul* (JOYS, 2013), pp. 319–323. It is generally acknowledged in the Michaelian teachings community that the younger the soul, the more susceptible it is to imprinting from parents and culture. I suggest that MSA is not just younger than PSA; it can also be older, such as in a situation where practically everyone around you is an older soul than you are, and it metaphorically ‘rubs off’ on you. I refer to this as “Apparent Soul Age” (ASA). This makes ASA a part of what is called False Personality in the Michaelian teachings, a factor which also goes by the names “acculturation” and “imprinting”.
4. In my Process/Aspect System (refer to my book by that name) reformulation of the Overleaf System, Age, aka Worldview, is said to be a “Neutral” Aspect of Personality — one might think of it as neither Cardinal nor Ordinal, or one might think of it as both Cardinal and Ordinal. In either way of looking at it, it is generally recognized in the Michaelian teachings community that a Neutral Overleaf is more subject to being metaphorically ‘colored’ or ‘flavored’ by other Cardinal or Ordinal Overleaves that a person might have. Consequently, people can be perceived, and perceive themselves, as being younger (MSA) or older (ASA) on the Age spectrum depending on whether the preponderance of Traits in their Array of Overleaves is Ordinal or Cardinal respectively. If you add up your Cardinal Traits and subtract your Ordinal Traits, you get a positive or a negative number that I call the “Cardinal/Ordinal Index”; doing that calculation will tell you, in part, how much your MSA or ASA departs from your PSA. This phenomenon is discussed in some detail in my book *The Tao of Personality*.

5. If the Level is much lower or higher than the MSA–PSA, that ambiguates a person’s MSA–PSA. It seems to me, based on observation of actual people, that Level has about one third of the influence on perceptions as Age does. Therefore, a Level that is much lower or higher than Age can skew the person’s ASA to be younger or older respectively.
6. And not just Level, but where one is located in the process of transiting the Life-Stages, colors/flavors one’s MSA–PSA–ASA. An older person who has successfully transited the Life-Stages will be much more mature. It is said in the Michaelian teachings that a person does not fully manifest their Age until they have successfully transited the corresponding Life-Stage. That is, Mature Souls do not come into their full maturity until they are in their forties, and Old Souls do not come into their full maturity until they are in their sixties. **I can’t put my finger on where I got this idea**, but this seems right to me, based on personal experience.
7. And not just Level and Life-Stages, but there are other measures of psycho–social–spiritual maturity, such as Maslow’s “Hierarchy” and Gurdjieff’s “Level of Being” that might have a bearing on MSA, and on how yourself or others perceive a person’s Age, ASA. Both of these factors are discussed in my book *The Tao of Cosmogony*; refer to that book for a thorough examination of dozens of Septenaries that follow the Natural Sequence; it describes the differences and similarities of these other Septenaries to Age.
8. It is said in the Michaelian teachings that one’s Essence Twin, especially if discarnate, can influence a person considerably. Hoodwin has a section on this alleged phenomenon in *JOYS*, 2013 edition, pp. 222–225. Perhaps the same thing can be said of one’s other kindred souls but to a lesser extent. The general conceptualization is that if the average Age of Fragments in one’s Entity is much older or younger than oneself, then it will perhaps skew one’s MSA and/or ASA. **It has been channeled** *[[specify]]* that there can be a spread in Age in an Entity of about two entire Ages before the Entity fully reunites. Some Fragments are metaphorical ‘tortoises’ and some are ‘hares’ in the ‘race’ to get through the cycle of incarnations. This idea of influence from Fragments of one’s Astral Entity greatly figures in to my explanation of how Age works, presented near the end of this chapter.

For these reasons of ambiguity, I personally acknowledge how difficult it is to discern Age in practice, and therefore I prefer to study what I call “Worldview” in theory — and that is what I have done in my book *The Tao of Personality*. The Ages are archetypes of maturity, and one can stereotype the archetypes, but to pigeonhole any particular person into one of the abstract categories is fraught with difficulty and uncertainty.

Do We Just Live With Anomalies and Ambiguities?

So what are we to make of these discrepancies in channeling and perception? So far as I know, they mostly get shrugged off as unsolvable or unimportant by the Michaelian teachings community. However, you should realize by now that I take this type of situation as a challenge; it is who I am; it is what I do — here in Part Four of this *History* book. I begin to propose tentative resolutions to some of these Soul Age issues in the next section of this Chapter.

I do not know what is going on in other people’s heads except to the extent that they speak or write about it. Various Michaelian teachings sources do not generally explain their reasons and/or rationales for departing from the original revelation, so I generally have to guess. In explaining the situation about Age, first I will trace the history of Age in the Michaelian teachings, then I will attempt to synthesize all that information into something that makes sense to me; perhaps it will make sense to you also. My philosophy on this particular subject — because it is mostly in the realm of unvalidatable dogma–doctrine — is to not be any more dismissive of apparent contradictions than necessary, but rather, my intention is to be as inclusive as I can, where differing ideas can be reconciled between each other and within the context of the Overleaf System as a whole. This is the “both-and” principle of “integral thinkers”. The approach assumes that if one is overly inclined to be dismissive of one source or another, that stops the learning process for *approaching* truth (at which one never arrives, by the way). On the other hand, there are some things that just cannot be reconciled, or are just plain wrong, and sometimes one idea is in fact better than another. So, there is a place for discernment in this and all other realms of life and learning. On other subjects that I cover in my books I can often apply more fundamental scientific tools to the resolution of discrepancies. In this chapter I just use some tools of academic scholarship.

So let’s get started on this journey of discovery.

Transcendental and Infinite Souls

In this section, we examine the most common names for the Sixth and Seventh Ages seen on the Overleaf Charts and shown in Table 4Ma, namely the Transcendental Soul and the Infinite Soul. The names have not changed over the decades since their original revelation to the original Michaelian group, but their descriptions have changed, as we will see in the following subsections. Some might see disagreement, and others might see clarification and elaboration, in the history of revelations on the subject. I see some of both, but I aim for clarification and elaboration. There is also my policy to be as inclusive as reasonable, which has resulted in regarding the evolution of the description as an expansion rather than as a contradiction.

Transcendental Soul and Infinite Soul according to the Original Michaelian Group

The Overleaf Charts that originated within the original Michaelian group are consistent in that they name the Sixth and Seventh Ages as Transcendental and Infinite. These names were repeated subsequent to the original Michaelian group, in numerous Charts over the decades, as you can see in Table 4Ma.

The thing to notice and remember about the Transcendental Soul and the Infinite Soul according to the transcriptions of the original Michaelian group is that the Transcendental Soul was said to descend as an avatar from the upper levels of the third (Causal) plane and the Infinite Soul was said to descend as an avatar from the upper levels of the fourth (Mental–Akashic) plane:

Quite often, however, the high Causal [third plane] body [Transcendental Soul] or the high Mental [fourth plane] body [Infinite Soul] displaces an Older Soul and at that time of the manifestation, the sexual activity ceases. [S/C, late August 1973]

The high Causal body [Transcendental Soul] last manifested through Mohandas Gandhi. [S/C, 26 August 1973]

The high Causal body [Transcendental Soul] manifests only in times of social or religious unrest. Then if the revolution does not come about, the high Mental body [Infinite Soul] manifests and brings the Logos to bear... The Infinite Soul manifested through the physical forms of Lao Tsu, Sri Krishna, Siddhartha Gautama and Jesus; no others. The Transcendental Soul has manifested through Socrates, Zarathustra, through Muhammad, and through Mohandas Gandhi. [S/C, 18 September 1973]

There are, of course, seven planes in all, each with seven levels. Beyond the Astral Plane is the Causal Plane with seven levels, three low, one mid-Causal Plane level upon which we [the Michaels] reside, and three higher levels upon which reside the high Causal bodies — the Transcendental Souls contiguous with this plane — and the Mental Plane is the Akashic plane, which is a photographic record of all history. Some very high adepts have access to this plane. On the Mental [fourth] Plane resides the Infinite Soul [on the high levels], and the low and Mid-Mental [sub-Plane] bodies. Beyond this is the Buddhic Plane, and upon this level are all of those souls who have achieved physical communion with the Tao. Beyond this, of course, [is] the Tao. [S/C, 29 November 1973]

(For your convenience, I have used the names of the planes that are used in the Michaelian teachings, not the names that are used in other esoteric teachings and that I prefer; refer to Chapter 1A and Chapter 4E, “The Seven Planes”.)

I have underlined the word body in these passages because I am calling attention to my perception that the understanding of “bodies” is important for understanding the subject of Age. Physical bodies are made up of cells of various types; this is also true of the Transcendental Soul and the Infinite Soul bodies, which are made up of what the Michaels call Fragments of various types.

So what are these references to the “high Causal body” and the “high Mental body” all about? There is a chapter in my book *The Tao of Cosmogony* that discusses these bodies; usually the word appears in a phrase, “subtle bodies”. Briefly, the four bodies of Gurdjieff and other esoteric cosmologies are: 1) the “physical” body that resides on the Physical Plane; the “emotional” body that resides on the Astral (second) Plane; the “mental” body that resides on the Causal (third) Plane; and the “spiritual” body that resides on the Mental–Akashic (fourth) Plane. Apparently there are no “bodies” on the three Cardinal planes; Fragmentation of Tao does not exist there; there is no “quantification”, although there is a spectrum or gradation in “qualification” on the three Cardinal planes. Henceforth in this chapter I am going to capitalize the word Body, so that you know where it refers to a united collective of Fragments; it might be a Cadence, or a Greater Cadence, or a Side, or an Entity, or a Cadre, or a Cadre Group — referring to terms used in the “Michael Math” chapter of *MMFM* and elsewhere in the Michaelian teachings literature.

This original Michaelian group information about the natural abode and origin of the Transcendental Soul and Infinite Soul on those particular planes has been superseded or ignored or enlarged in some subsequent Michaelian teachings publications, as documented further on.

Yarbro quoted portions of the above-quoted passages, and added to them, in her first book on the Michaelian teachings, *Messages from Michael (MFM, 1979)*. Refer to pages 42, 78–79, 86, 178, 185, and 209 of the Classic edition. It would be stretching copyright “fair use” to quote them here, but it would be useful for you to read those descriptions now in the book itself. Most of that material must have come from the special sessions that author Quinn Yarbro had with channel Sarah Chambers in order to flesh out the meager information on the Transcendental Soul and Infinite Soul that we find in the original Michaelian group transcriptions. *MFM* does not contradict the original Michaelian group statement that the origin of the Transcendental Soul is the higher levels of the Causal (third) Plane, and the origin of the Infinite Soul is the higher levels of the Mental–Akashic (fourth) Plane. Nor does *MFM* contradict the original Michaelian group Charts showing that the Transcendental Soul and Infinite Soul occupy the Sixth Age and the Seventh Age respectively on the Overleaf Chart.

However, Yarbro must have come to question this original Michaelian group dogma–doctrine in subsequent years, because in *MMFM* (1986) she changed both the origin and the placement; see next subsection. And that was just the beginning of the slipping and sliding away from the original Michaelian group channeling, resulting in ambiguities and apparent contradictions in the Michaelian teachings community. Hence the desirability for this chapter of this *History* book in an attempt to sort it all out.

On a personal note, I myself, when I studied *MFM* in the early 1980s, thought it just a bit strange that these anomalous beings, the Transcendental Soul and Infinite Soul, were placed into the last two Age slots in the Overleaf Chart. It made sense to have something there in order to finish the septenary, as with the other six Overleaf categories, but why the Transcendental Soul and the Infinite Soul? They do not in fact comfortably fit the pattern, and it was obvious, but back then I was too ignorant to seriously question it. Yarbro seriously questioned it, and came up with what she thought was an improvement, which she published it in her second book on the Michaelian teachings in 1986 — refer to the next subsection.

Transcendental Soul and Infinite Soul According to Yarbro

In the minds of some Michaelian students, as shown in Table 4Ma, the understanding of, and naming of, the Sixth Age and the Seventh Age changed subsequent to the original Michaelian group. The trend started in the Yarbro group that followed after the original Michaelian group. The amendment that originated in that group was published in *More Messages from Michael (MMFM, 1986)*. With this effort, Yarbro started to address some of the apparent problems regarding Age not addressed in the original Michaelian group:

As far as essence is concerned, the astral [second] plane experiences are the sixth cycle of growth, and the causal [third] plane experiences are the seventh cycle, finishing out the five [Soul Age] cycles begun on the physical [first] plane. [*MMFM*, p. 44]

The sixth cycle that can be experienced by individual fragments occurs on the astral plane, where the entities gather to reunite. This experience is the fulfillment of the Priest experience and has to do with the nature of the sixth level.... [*MMFM*, p. 201]

Because of these statements, the Sixth Age and the Seventh Age are named “Astral” and “Causal” respectively on Overleaf Charts #8 and #18, both of which originated in the Yarbro contingent of the Michaelian teachings.

On the physical plane, the six experience occurs during manifestation of the transcendental soul. This [transcendental] soul is not a fragment and not a reunited entity, but a total which generally brings about massive social and cultural rebirth and/or change. The infinite soul, being of the seven nature, brings the Logos to bear during its manifestations [on the physical plane].... The experience of the manifestation of the transcendental soul on the physical plane does much to make astral fragments more accessible to those on the physical plane. The experience of the manifestation of the infinite soul on the physical plane brings more mid-causal teachers — reunited entities such as we are — to seeking students on the physical plane. While those on the physical plane are not yet into the sixth or seventh cycles, which are experienced on the astral and causal planes, validation of these cycles is possible for even very young souls during manifestations of the transcendental and infinite souls. [*MMFM*, pp. 201–203]

The origins of the Transcendental Soul and the Infinite Soul are not explicitly stated here, but the implications are that the Transcendental Soul is associated with the Astral Plane where Entities (about a thousand Fragments) are said to reunite, and the Infinite Soul is associated with the Causal Plane where Cadres (about seven thousand Fragments) are said to reunite. This relationship of Transcendental Soul and Infinite Soul to specific planes is stated again in the third Yarbrow book on the Michaelian teachings:

...the priest nature, which is related to the number six and to the astral [second] plane and transcendental soul ... the king essence, tied to the inculcating number seven, to the causal [third] plane and the infinite soul... [*MP*, pp. 181–182]

These statements apparently contradict the statements from original Michaelian group and *MMFM* that the Transcendental Soul avatar descends from the higher levels of the third plane, and the Infinite Soul avatar descends from the higher levels of the fourth plane, thus one plane higher in each case than per *MMFM*. Naturally, this discrepancy puzzled me when I compared the two accounts decades ago, and I am suggesting that it should puzzle you also.

One thing that is clearly stated in *MMFM* is that the Transcendental Soul is not a reunited Entity (underline in quote was my emphasis), even though it is allegedly related by nature to the Astral Plane, where Entities are said to unite with their Fragments on the upper levels. Even though it is not stated in the passage quoted above, it would follow logically that the Infinite Soul is not a reunited Cadre just because of its alleged relationship with the third plane, where Entities are said to unite into their Cadres. There are at least two ways to understand these assertions: 1) the Transcendental Soul and the Infinite Soul are each some sort of “total” (to use Yarbrow’s word) or some sort of “Body” (the term used in the original Michaelian group and elsewhere, and that I use in this chapter). That is to say, they are composed of kindred-soul Fragments of some quantity, even if that is not the sum total quantity of an Entity or a Cadre; or 2) maybe the Transcendental Soul and Infinite Soul are just a consortium of Fragments or Bodies, temporarily allied in their mission during their collective incarnation. I have not seen any corroboration of this testimony, and it does not figure into what I have to say further on in this chapter.

Because of the explicit differences between original Michaelian group/*MFM* and *MMFM*, it is apparent that Yarbrow had issues with the channeling in the original Michaelian group with respect to the Sixth Age and the Seventh Age, and with the nature and origin of Transcendental Soul and Infinite Soul before their manifestations. My assertion is that her resolution of her issues was a step in the right direction, but was not the complete solution; others, including myself, have issues with both original Michaelian group/*MFM* and *MMFM*. It seems to me that the *MMFM* assertions were not complete; they did not go far enough, and they created even more issues that beg for a reconciliation and/or an explanation.

My arguments and evidences for these assertions are as follows:

1. The way that *MMFM* presented the Transcendental Soul and the Infinite Soul was not as a *clarification* of the information given in original Michaelian group/*MFM*; rather, it appears to be a *contradiction* to the original Michaelian group/*MFM* presentation. This is not necessarily a bad thing if an error is corrected and the truth is furthered. However, I prefer to reconcile them by proposing that perhaps both descriptions are incomplete, and when the whole story is told, they are both true in some way. As we see in subsequent sections, even more of the story is indeed told, and it fleshes out and modifies both the original Michaelian group/*MFM* and *MMFM* stories in various ways. In my own scheme, with the help of that subsequent channeling, I do make this *MMFM* amendment (with modifications) into an improvement; see below and in subsequent sections.
2. The way that *MP* explains it, the Astral Plane correlates with the Transcendental Soul and the Priest and Six-ness, and the Causal Plane correlates with the Infinite Soul and the King and Seven-ness. So does that mean that the Physical Plane correlates with Sage and Five-ness? Obviously not, but that would have a certain logic to it. And where would Four-ness and Three-ness and so on fit in the numerology of planes suggested by Yarbrow in *MP*? Answer: nowhere; there is no logic to the *MP* assertion that the Astral Plane expresses the nature of Six-ness and the Causal Plane expresses the nature of Seven-ness — unless there is some validity to the assertion that the Astral and Causal Planes are the Sixth Age and the Seventh Age of the soul’s evolution. I am not convinced; refer to evidence and argument further on.
3. It would seem, from the quoted text, that in *MMFM* and *MP* the Astral (second) Plane is thought to have a #6 Cardinal Inspiration nature, and the Causal (third) Plane is thought to have a #7 Cardinal

Action nature. (As near as I can tell, the possible reason that Yarbrow correlates Sixness with Astral and Sevenness with Causal, is that she seems to be relatively clueless about the correspondences of the seven planes with the other Septenaries.) This is contrary to the various teachings about the nature of those planes, as documented in chapters on “The Seven Planes” in Part One and here in Part Four of this *History* book. Briefly: teachings about the seven planes, in the Michaelian teachings and other esoteric teachings, typically associate the Physical Plane with First and Ordinal Action and Warrior, Astral Plane with Second and Ordinal Inspiration and Server, and Causal Plane with Third and Ordinal Expression and Artisan. Therefore, the Priest is properly associated with the Sixth Plane, and the King is properly associated with the Seventh Plane, not the way Yarbrow has it. My perception is that the Yarbrow channeling presents a confused inconsistency with respect to all these other teachings. Stating this another way: the attempt to correlate the Sixth Age with Priest (Cardinal Inspiration) is correct, but Priest does not correlate with Astral — otherwise known as the Emotional Plane — instead, Server (Ordinal Inspiration) does. And while it is correct to correlate the Seventh Age with King (Cardinal Action), King does not correlate with the Causal Plane (known in Theosophy as the Mental Plane) — Artisan (Ordinal Expression) does.

4. Although the Transcendental Soul is said to be “related” to the Astral Plane, and the Infinite Soul is said to be “related” to the Causal Plane, nowhere does it say in the second and third Yarbrow books that the Transcendental Soul and the Infinite Soul Bodies reside on, and then descend from, the planes that they “relate” to. If they did say that, they would contradict what was said in the first Yarbrow book, *MMFM*, and in the transcriptions of the original Michaelian group, where the Transcendental Soul is said to be a high “Causal (third plane) Body”, and the Infinite Soul is said to be high “Mental (fourth plane) Body”. My suggestion to reconcile *MMFM* with *MMFM* is that the Transcendental Soul Body resides on the third plane per *MMFM*, steps its consciousness down into an Astral Body per *MMFM*, and then steps its consciousness down again to incarnate as a Sixth Age “Priest-ish” manifestation. My suggestion is that the Infinite Soul Body resides on the fourth plane per *MMFM*, and then steps its consciousness down into a Causal Body per *MMFM*, and then steps its consciousness down into an Astral Body, and then steps its consciousness down to incarnate as a Seventh Age “King-ish” manifestation. This method of reconciliation stretches my credulity, and maybe yours, but there is support for it in other channeling, as we see further on.
5. Throughout *MMFM* there is no mention of astral, causal, or mental Bodies at all, in connection with Transcendental Soul or Infinite Soul or otherwise, as there was in *MMFM*. My impression is that (unlike Chambers, who channeled for *MMFM*) Yarbrow and the channels affiliated with her were unfamiliar with Gurdjieff and Theosophy, so they had no affinity for the information in the Gurdjieffian teachings and in the original Michaelian group about “subtle” Bodies and other Gurdjieffian and Theosophical terms. There are a number of subject categories for which Yarbrow did not continue to mention, in her books subsequent to *MMFM*, Gurdjieffian material mentioned in the original Michaelian group channeling by Sarah Chambers.
6. The Michaelian teachings community in general has not adopted Yarbrow’s amendments to the original revelation: no Overleaf Charts other than the Yarbrow Charts show the “Astral” and “Causal” Ages in the sixth and seventh boxes. It should be no surprise then that other amendments have been suggested by other Michaelian teachings channels and students who, like Yarbrow, recognized the original Michaelian group/*MMFM* presentation as ambiguous or incomplete or inaccurate, but do not accept the *MMFM* presentation, perhaps because it does not make any more sense to them than it does to me.
7. In the Michaelian teachings it is said that there are seven Levels within each Age. This point has been universally adopted in the Michaelian teachings community, and it is also said in Theosophy to be the case. This point is spelled out in detail regarding the first five Ages, but nothing is said in any Michaelian teachings sources that I know of, about seven Levels within these alleged Astral and Causal Ages of the soul’s development. One wonders how it could be true about the alleged Astral and Causal Ages. But also, neither has seven Levels of the Transcendental and Infinite Ages been revealed by those who regard the Transcendental Soul and Infinite Soul as the Sixth and Seventh Ages. To my way of thinking, such an obvious inconsistency between the Sixth and Seventh Ages versus the First thru Fifth Ages argues against the reality of the original Michaelian group/*MMFM* and *MMFM* presentations — unless there is reconciliation and explanation that I do not know about.

8. The underlined text in the quotation above says clearly that the Transcendental Soul is not a reunited Entity; it is something else vaguely described as a “total” of some kind. Other channeling says that the Transcendental Soul is a reunited Entity; see Stevens further on. This is another instance where I attempt to reconcile two apparently contradictory sources by saying that both are true; my suggestion is that it is perhaps the case that the definition and description of the Transcendental Soul phenomenon or manifestation is broader than any one source declares.

Despite what I say above, all is not lost with the Yarbro scheme, in my opinion. Further on, in my analysis and synthesis of the Age issues, I propose a partial reconciliation of the Sixth Age–Astral Plane–Transcendental Soul, and the Seventh Age–Causal Plane–Infinite Soul, with the Physical Plane Sixth Age and Seventh Age respectively. That is, I propose that the concepts are related, but not in the way presented heretofore. That is, there seems to me to be a way to understand the *MMFM/MP* presentation such that it can be thought of as partially true; there seems to me to be a way to partially untangle the confusion about the nature of the Sixth and Seventh Ages that has accrued over the history of the Michaelian teachings. Fortunately, over the decades, the Michaels themselves have clarified the early channeling published by Yarbro, as we see further on.

The Yarbro contingent of the Michaelian teachings typically estimates a person’s Age to be about one Age lower than the non-Yarbro contingent. This might be a semantic problem — different names for the same Age. Or it might be something else. In a section further on, the work of Laeh Maggie Garfield is presented. Based on her descriptions, it looks as though she divides what the Michaelian teachings calls Mature Soul into two “Mansions” which she names “Adult” and “Mature”. Another idea is to name the Fifth Age “Senior” with characteristics between “Mature” and “Old”, and then name the Sixth Age “Elder”, as I have done, and ascribe the characteristics of the Old soul to Elder. Frankly, I am not certain what the solution is to the difference between Yarbro contingent and non-Yarbro contingent perceptions and semantics; someone might be right and someone might be wrong, or both might be wrong and we are all missing something. I have suggestions but no firm convictions on the solution to the differences in perceptions between the two contingents of the Michaelian teachings.

In passages not quoted, four personages are listed as Transcendental Souls: Zoroaster, Socrates, Mohammad, and Gandhi. Subsequent channels have added somewhat to this list of Bodhisattvas, as we see further on. The original Michaelian group transcriptions (*SJC*, 20 December 1973) listed the Egyptian Pharaoh and heretic monotheist, Ikhnaton, as a Transcendental Soul, but this is not widely known. In the original Michaelian group transcriptions, four personages are listed as Infinite Souls: Krishna, Siddhartha Gautama (Buddha), Lao Tzu, and Jesus (Christ). Subsequent sources have added somewhat to this list of Avatars, as we see further on.

The discrepancies between channels (Chambers and Yarbro) do not end here. The clarification and modification to the Yarbro presentation took some time, decades even; refer to the next subsections.

Transcendental Soul and Infinite Soul According to Varda Hasselmann

Varda Hasselmann is a German woman who started channeling in the mid-1980s, after reading Yarbro’s book *Messages from Michael*. In Hasselmann’s book *Archetypes of the Soul* (*AOTS*, 1998), Hasselmann presents some of her channeling from “Die Quelle” — The Source. This is one of two books (out of eight published in German) that have been translated into English at the time of this writing. This Source is said to be a soul family on the same plane as the Michaels, that is, the (erroneously-named) “Causal” (third) Plane (properly named “Mental” Plane).

Even though Hasselmann in her books expresses a debt of gratitude to Yarbro and the Michaels and the *Messages* books, The Source presents some information that is a bit different from the standard Michaelian teachings. Among those differences, The Source provides an understanding of the Sixth and Seventh Ages that is different from that of the Yarbro books reviewed in previous subsections. The name given to the Sixth Age is “Transpersonal” and the name given to the Seventh Age is “Transliminal”. These are names translated into English from the original German, so one wonders if the English words capture the nuance of whatever German words were used; it is, however, easy enough to see that these refer to the Transcendental Soul and the Infinite Soul respectively. My guess is, based on the following quoted description, that the Transpersonal Soul has that name because it is composed of more than one soul. My guess is, based on the following quoted description, that Transliminal means “beyond limitation”, thus Infinite. These two names are shown in the sixth and seventh boxes on the Overleaf Chart in the above-referenced books, just as Infinite Soul and Transcendental Soul are shown on other Overleaf Charts. You can see this on Chart #14 in Part Three.

Following are a couple of quotations from one of Hasselmann's books that has been translated from German into English, *Archetypes of the Soul*.

The beginning of the description of the sixth stage of soul evolution on the Physical Plane, the Transpersonal Soul, is as follows.

When almost all members of a Soul Family [aka Entity] have completed their path and the majority of this family is now forever in the non-bodily dimension, it can happen that the united energy, which is in the third territory [Level] of the Astral World [Plane], will take the opportunity to use a body to again manifest itself, not as an individual soul but with the united and familiar power of many hundred souls. As a collective, it then occupies the body of a soul sibling who has just completed its last incarnation, that is, the seventh stage [Level] of the Old Cycle [Fifth Age]. This very rare phenomenon represents the archetypal energy of the Priest's Soul Role. Its principle is consolation [+Compassion]. Although this only occurs under exceptional circumstances, it is the way in which a meaningful part of soul development may be realized. [AOTS, pp. 349–350]

There follows two more pages of details, which are summarized as follows: The collection of souls does not return under the necessity of completing karma, Monads, or Agreements; it does so to help a sibling soul in its development, and out of love for humanity. It can do deeds not available to typical ensouled humans. Usually there will be no more than ten Transpersonal Souls active on the planet at a time. The incarnation happens immediately upon the natural death of the host body, concomitant with exit of the final Level Old Soul in its last incarnation. The infusion of hundreds of souls gives the personality a radiant charisma that is palpable, which often manifests as non-verbal teaching, and healing energy. Typically, only other advanced sibling souls can tolerate the intensity of this energy field, but they convey this energy and understanding and healing to others outside the inner circle. By their contact with the Transpersonal Soul, the sibling souls are comforted and inspired, and prepared for their final exits from the Physical Plane. Transpersonal Souls also help with the transition of large groups of souls from one Age to another.

The beginning of the description of the seventh stage of the evolution on the Physical Plane, the Transliminal Soul, is as follows:

Another rare soul manifestation unites not the Astral World, but the Causal World with your Physical World in a powerful, unbelievably rich and effective way. It only seldom occurs in the course of the universal development history of Souls. Transliminal Souls are teachers and leaders of entire Soul Nations [aka Cadres]. This phenomenon concerns not only one, but many disembodied, reunited Soul Families [aka Entities] who are now existing in the Causal World but who, out of a love for themselves and for humans, decide to inhabit the dying body of an Old Soul [Fifth Age] who has finished his last incarnation. His individual soul moves on to the Astral World where it belongs and joins his own Soul Family [aka Entity]. But a new type of ensoulment takes place. It differs from that of the Transpersonal Soul in that it is not members of one's own Soul Family who occupy the dead body, but more highly developed entities unknown to the departed soul. These entities of several thousand once human souls are unable to act, lead, and influence on the planet earth without a mortal frame which can accommodate their total energy. For high energies in a human form lessen the fear of transformation in normal humans. This is the archetypal energy of the King's Soul Role. Its principle is leadership. [AOTS, pp. 352–353]

There follows three more pages of details, which are summarized as follows: Transliminal Souls are unlimited in their abilities. They manifest only when necessary, about every two thousand years, when the human race as a whole is beginning to transition from one Age to the next. The Transliminal Soul consists of about 7000 individual souls. The body inhabited by a Transliminal Soul is invulnerable and immortal; it does not age or need food. It can dematerialize and rematerialize anywhere on the planet. Because its energy emanations are so strong, only the most spiritually advanced souls can approach it physically. Its mere presence on the planet raises the awareness level of all humans on the planet.

Here are my comments on AOTS:

1. Hasselmann's description agrees more with *MMFM* than it does with original Michaelian group/*MFM*. That is, *MFM* says that the Transcendental Soul is an avatar from the third plane, whereas *AOTS* and *MMFM* say that the Transcendental Soul is related to the second plane; original Michaelian group/*MFM* says that the Infinite Soul is an avatar from the fourth plane, whereas *AOTS* and *MMFM* say that the Infinite Soul is related to the third plane.
2. However, *AOTS* departs from the *MMFM* description more than it embellishes it. Whereas in *MFM* and *MMFM*, the Old Soul "walks out" of the physical body to make way for the Transcendental or Infinite soul, *AOTS* says the Transcendental Soul and Infinite Soul take over the body at the moment of death.

But perhaps this is just a semantic distinction, not an actual difference. Or perhaps the two descriptions refer to two different types of Transcendental Soul manifestations. *AOTS* embellishes *MMFM* in ways that surprised me and evoked questions rather than answering them. And *AOTS* is not supported by other Michaelian teachings books, as we see in the next subsections — but maybe it does not need to be supported by others, if it is simply expanding the definition of Transcendental Soul beyond the dogma–doctrines of other sources.

3. Overall, I would say that the *AOTS* presentation is not a natural extension or clarification of *MMFM*, despite the fact that Hasselmann was familiar with it. Rather, it takes off in a new direction, one that I find difficult to reconcile — unless one expands greatly the definition of Transcendental Soul and Infinite Soul to include a far broader spectrum of manifestations than mentioned in *MMFM*. And if one were to include the descriptions in original Michaelian group/*MFM*, *AOTS* would broaden the definition of Transcendental Soul and Infinite Soul even more. Maybe the descriptions in each of these three sources are just too narrow when considered separately. Maybe the problem is just semantic: maybe various incarnations of the Transcendental Soul and the Infinite Soul come from different places in planes higher than the physical, do it in different ways, do it for different purposes, and have different results. We can say for certain that we do not really know anything for certain about the Transcendental Soul and Infinite Soul as long as we rely on channeling.
4. Whatever the truth of the matter may be, other than those objections about not agreeing with previous revelations, I find some things in the *AOTS* descriptions that are found in subsequent descriptions from other sources, inside and outside the Michaelian teachings. For instance, further on we will see an *AOTS* idea about the Transpersonal Soul repeated, that some souls reincarnate even though they do not “need” to. It is not that they must reincarnate in order to complete the necessary ‘school curriculum’ of Monads, karma, and Agreements, and to “experience all of life” so that they have a “complete understanding” of the Physical Plane before they ‘graduate from earth-school’. Rather, they incarnate as volunteer *teachers* of humanity after they have finished being *students* as humans. Personally, I perceive merit in that idea.
5. I see the *AOTS* presentation as moving the understanding forward from the *MMFM/MP* presentation in a certain way. That is, there are some things about the *AOTS* presentation that fit well with and inform my understanding of the Sixth and Seventh Ages. My analysis and synthesis near the end of this chapter explains how this is so.
6. No personages are named as either Transcendental or Infinite Souls.

The discrepancies among channels (Chambers and Yarbrow and Hasselmann) does not end here. Moving on to other Michaelian teachings books, we find yet more discrepancies than those among original Michaelian group/*MFM* and *MMFM* and *AOTS*. Let’s add them to the mix and see if we can fit them into some reconciliation strategy.

Transcendental Soul and Infinite Soul According to José Stevens

José Stevens’s book *The Michael Handbook*, pp. 53–54, says that reunited Entities, sourced from the Astral Plane, the second plane, can choose to reincarnate as a Transcendental Soul. This contradicts *MFM* where it says the Transcendental Soul is from the third plane. It also contradicts *MMFM*, published earlier in the same year, which says that the Transcendental Soul is not a reunited Entity.

But anyway, here is the extensive quotation from *The Michael Handbook* about the Transcendental Soul; underlines are my emphasis, and there is an explanation after the quotation:

The name ‘transcendental’ refers to the ability to see beyond the overleaves that overlay our essences and our perceptions. Transcendental souls are able to transcend the personality and the illusion that comprises the physical plane.

The transcendental soul stage follows the old soul stage; however the transcendental soul historically rarely incarnates on the earth.... If the old soul cycles off the physical plane, then how does the transcendental soul manifest?

At the seventh level of the old soul age, each fragment cycles off to the astral plane to join its entity and await the other fragments. Once the fragments have all completed their reincarnational process on the earth they are reunited into one entity to pursue experiences and lessons on the higher planes of existence. *Occasionally one of these reunited entities will reincarnate again on the earth as a transcendental soul* [= Type 1 Transcendental Soul].

Often the transcendental soul manifests during the life of the final fragment to leave the earth. When this final level old soul has completed all karma and all personal lessons [thus becoming an Old Soul Transcendent], *the entity then joins him for the remaining years of the body's life* [= Type 2 Transcendental Soul]. The single fragment in the body now can interchange at will with other fragments and has access to the total knowledge of the entity and the experiences of all completed lifetimes.

Historically, the importance of a transcendental soul has been as a teacher who comes for a specific purpose. In the Buddhist tradition, he is known as the Bodhisattva or 'great soul' who returns to earth in order to help others gain enlightenment. [TMH, pp. 53–54]

Then on page 55 it is said that the Infinite Soul "chooses to manifest one of the exalted [Cardinal] planes of consciousness to give the teaching a particular flavor". It is likely that this information comes from channeling that we do not have record of at this time. Lao Tzu is said to have been an avatar from the Fifth Plane with a message of Truth; Christ is said to have been an avatar from the Sixth Plane with a message of Love; Buddha is said to be an avatar from the Seventh Plane with a message of Oneness.

I have some comments on this information:

1. The description is per the usual sequential-time narrative, as if evolution on the Astral Plane *follows* evolution on the Physical Plane. This might or might not be what is happening, since 'time' here is not the same as 'time' there; see sections further on for an alternative viewpoint.
2. This description does not explicitly say whether the Transcendental Soul comes from the Astral and/or Causal Plane. It only says that a Transcendental Soul is a reunited Entity; recall that a reunited Entity is said in original Michaelian group/MFM channeling to span the high Astral and the low Causal Planes.
3. We will return to the Bodhisattva numerous times in subsequent sections. The Bodhisattva does not come to the Physical Plane to *learn* via karma and Monads like other souls; it comes to *teach* what it has learned, and be an inspiration and catalyst for transformation and revolution.
4. Recall that MFM says the Infinite Soul comes from the fourth plane, not one or the other of the Cardinal planes as Stevens says. Recall that MMFM and AOTS says the Infinite Soul comes from the third plane. Which one of these is true? Are they all true but incomplete in each their own way? We review other sources, looking for a reconciliation, further on.
5. Note that some of the words in this account were underlined. Stevens explains the relationship of the Astral Plane evolution of the soul to the Physical Plane evolution of the soul in terms of sequential time, rather than simultaneous time. That is, it is said that "after" all the Old Souls graduate from the physical plane, the Entity reunites, and then comes back as a Transcendental Soul. In sections of this chapter further on, this conceptualization is questioned, because there is doubt that Astral Plane 'time' is limited by or dependent on Physical Plane 'time'; that is, 'time' there is not like 'time' here. One of the ways I try to reconcile various accounts of the Transcendental Soul and the Infinite Soul is to explain the difference between sequential and simultaneous 'time'.
6. Note that Stevens says the final level Old Soul Transcendent (karma-free) can become a Transcendental soul when it becomes inhabited by cycled-off members of the Fragment's Entity. This was posed as a variation on the theme, where Transcendental Souls, consisting of an Entity's worth of Fragments, are born as such. The Stevens account introduces the idea that there are different types of Transcendental Souls, and sources referenced below say that there are different types of Infinite Souls as well. In my mind, these sources bolster the idea that the solutions to discrepancies between channels is to be inclusive; maybe each source is like the proverbial blind people each feeling a different part of the elephant, and describing only the part that they feel.

Stevens's account lacks a lot of detail, but fortunately a lot more detail is provided in other accounts. Let's look at the account of one of Stevens's friends in the Bay Area.

Transcendental Soul and Infinite Soul According to JP Van Hulle, et al.

A Michaelian teachings book with three authors, *Michael: The Basic Teachings*, says this about Transcendental Souls:

The Transcendental Soul is a representative member of an entity that has completed its lessons on the Physical Plane and has recombined all its fragments astrally. One of the fragments of this recombined entity takes a body in order to teach their (the entity's) students directly about the greater connectedness of the universe, as seen

through a higher center. Transcendental Souls can come from any of the higher planes: Astral, Causal, Mental, Messianic, or Buddhaic. All entities do this at least once in at least one parallel universe....

Examples of Transcendental Souls from the past are Mahatma Gandhi, Yogananda Paramahansa, Meher Baba, Hazrat Inayat Khan, Mother Cabrini, Pope John XXIII, and St. Francis of Assisi.

Transcendental Souls are not necessarily self-aware. Unlike the Infinite Soul, Transcendental Souls do not necessarily display “superhuman” attributes. Mainly, they just look like fine examples of balanced human beings who identify with a group consciousness. Since Transcendental Souls are a group, they tend to see themselves as members of humanity, rather than feeling they are on their own, personal path. [MTBT, p. 32]

In the glossary, in the entry on the Transcendental Soul, John the Baptist was listed among some of the others listed above. This makes sense in that the Transcendental Soul is said to often be a precursor to the Infinite Soul, in this case Jesus. In the Biblical Gospels, John the Baptist was said to “prepare the way” for Jesus.

On page 33 it says this about Infinite Souls:

The manifestation of the Infinite Soul retains the consciousness of the Tao when it enters the physical body. Thus the Infinite Soul is self-aware, knowing its purpose and its superhuman abilities. The Infinite Soul will occasionally manifest through the personality of a Seventh Level Old Soul who has cycled off. [MTBT, p. 33]

As usual, I have some comments about the differences and similarities with other accounts:

1. Stevens and Van Hulle supplemented the original Michaelian group/MFM channeling, probably with other channeling, perhaps their own or that of others in their group of channeling friends in the Bay Area during the 1980s.
2. Here again we find some agreement and some disagreement with all of the prior Michaelian teachings publications. For the most part I can reconcile them all by saying that they are describing different parts of the same phenomenon and that none of them present the complete picture. However, in one matter I do not agree, and that is with the assertion that the origin of the Transcendental Soul can be from a Cardinal plane; I prefer the channeling that limits the origin of the Transcendental Soul to the Ordinal planes; explanation follows further on.
3. Seven names are on the list of Transcendental Souls; only one of them was on previous lists, and three names were dropped. We see this as a pattern: various sources lack consistency in the Overleaves ascribed to historical and famous figures, so it should be no surprise that the same thing happens with Transcendental Souls.

That said, let's move on to yet another source of information, and see what he says.

Transcendental Soul and Infinite Soul According to Shepherd Hoodwin

Shepherd Hoodwin presents a combination of information of some of the sources presented previously, as can be seen in this quote from *The Journey of Your Soul* (First Edition, 1995) on page 352, at the beginning of Chapter 29:

An infinite soul is a representative of a reunited cadre from one of the three high planes. A transcendental soul is a representative of a fully reunited entity from the upper causal plane.

I leave it to the reader to compare and contrast that statement with other statements from other Michaelian teachings books previously quoted; some of it agrees and some of it differs. Here again, does Hoodwin provide information that advances our understanding, or does it just advance the confusion? My suggestion is that some of it can be reconciled by supposing that each source presents just part of the picture, but together they present the entire picture. We cannot actually *know* the truth on the subject of the Transcendental Soul and the Infinite Soul anyway, so my strategy for dealing with the inconsistencies is to assemble the various little stories into one big story where possible or reasonable. There are no practical downsides to this strategy that I see.

Another suggestion is that Hoodwin revised his idea about the Transcendental Soul eighteen years later in the publication of the Second Edition. There is one brief relevant statement in the second edition of *JOYS* (2013), page 313, in the chapter on Soul Ages:

Although we experience only five soul ages on the physical plane, we will each experience being a member of our [astral] entity and [causal] cadre when they are reunited on higher planes. In other words, we will experience the sixth and seventh soul ages, transcendental and infinite, but probably not on the physical plane.

This statement looks a lot like Yarbro in *MMFM*. My thesis, presented further on, is that the Astral portion of the Transcendental soul, and the Causal portion of the Infinite soul, are more intimately connected to the Sixth Age and Seventh Age experiences on the Physical Plane than previous accounts — including this one — lead one to believe. What I am saying is that “probably not on the physical plane” might be erroneous.

There is an entire chapter on Infinite and Transcendental Souls in this same book, pages 377 to 380. The most pertinent paragraphs to my thesis that the Sixth and Seventh Ages are of the Physical Plane are these, on page 379:

Some channels have received information that certain living people are transcendental souls. Technically, if a person’s entity still has fragments incarnating, he cannot be considered a transcendental soul; the oldest soul age is seventh-level old.

According to my channeling, when people other than Gandhi, Zoroaster, Mohammed, and Socrates are channeled as being transcendental, it does not refer to complete displacement of the originally incarnate soul but to a shared energy. The essence originally occupying the body is still present and responsible for the life being lived. It is being assisted by an essence (or essences) from a reunited entity through unconscious or conscious channeling, or a full-time sharing of the body, in which case it would account for no more than about seventy-five percent of the person’s life force. This collaboration helps both the incarnate essence achieve her life task and the entity achieve its purposes. [JOYS, p. 379]

This conceptualization is in the realm of reconciliation of other sources mentioned above and below. Hoodwin does not make the connection of the Transcendental Soul to the Sixth Age here, but I do make the connection in my presentation further on. And I connect the Infinite Soul to the Seventh Age there also. My thesis is that all seven Ages are experienced on the Physical Plane, and *some* of that happens via Transcendental Soul and Infinite Soul manifestations, and *some* of it happens by other means, via Bodies other than the Transcendental Soul and the Infinite Soul. There might be some murky semantics here in the definitions of the Transcendental Soul and the Infinite Soul.

Anyway, much of what Hoodwin states here is confirmed by what Troy Tolley has also channeled, but in more detail. Tolley is the subject of the next subsection.

Transcendental Soul and Infinite Soul According to Troy Tolley

The following is a quotation about Transcendental Souls taken from Troy Tolley’s website, from a session held in February 2009: ><http://our.truthloveenergy.com/topic/67-michael-speaks-february-2009/><. With this revelation from Tolley’s channeling, I believe some real progress was made in understanding the Transcendental Soul and its relation to the Sixth Age and the Astral Plane and the Causal Plane:

A Transcendental Soul is our way of describing an incarnation of one fragment representing the collective knowledge of its entire cycled-off Entity. They “manifest” in the same way that any other fragment incarnates, with a birth, internal monads, life, etc. However, they are free from any Karmic Ribbons, though not free from Self-Karmic explorations, since Personality and imprinting is still involved.

We have described through our channels about the “manifestation” of the Transcendental Soul, and by this we describe the individual’s realization of that direct connection to his or her Entity on some significant level. However, this “manifestation” is not much different from any of you realizing your own Essence and “manifesting” this. It is not a magical or specifically elaborate ordeal, but it does change the nature of the life to a great degree. Manifestation of the Transcendental Soul could be described as “displacing the fragment,” and we have described it as such through some channels, but this simply describes the fragment shifting from that individual focus to the collective focus, representing a whole, and not just a part.

We [the Michaels] will incarnate as a Transcendental Soul in at least one parallel [universe]. All Entities do so.

Gandhi is a clear and relatively recent example of a Transcendental Soul. Socrates, Confucius, Mohamed, and Zarathustra are other examples of Transcendental Souls. These are the only ones we know of in recorded history that may be known to you, as well.

Contributing to the list of Transcendental Souls among our channels and students are those souls who have contributed in ways similar to a Transcendental Soul, but are not Transcendental Souls. It may not come as a surprise to some of you that so many cannot accept the extraordinary from the ordinary. In fact, many fragments are capable of what the Transcendental Soul effects. In addition to the names we listed above, many Transcendental Souls have come and gone without notice on global scales, but are tremendously effective in

villages, communities, family lines, societies, etc. The impact can be a cumulative, slow, long-term effect fulfilled by many with little recognition brought to the originator of that social revolution.

This description of the Transcendental Soul is rather *different* from the descriptions seen in previous sections of this chapter, but I regard it as a *clarification* and *extension* of them. I would say that even this description of the Transcendental Soul is not complete, however, and more will be said about it in subsequent sections, as I include other descriptions of the Transcendental Soul. This channeling presents an understanding that is very similar to my own, which is presented in detail further on. That is, certain enlightened and powerful incarnations bring the exalted and expanded consciousness of a *collective* of souls with them, and they best fit in the Sixth Age box on the Overleaf Chart. In the case of the Transcendental Soul, I label this as the Sixth Age only when manifest during incarnation, not during its embodiment on the Astral Plane as Yarbro does, because Sixness has nothing to do with the nature of the Astral Plane itself.

And, the same as in this quotation, I say that this type of Transcendental Soul/Sixth Age manifestation is much more common than the original Michaelian group revelation about the Transcendental Soul leads one to believe. The description encompasses the karma-free “Volunteer Mansion” (Age) mentioned in a subsequent section, and the “Bodhisattva” phenomenon mentioned in a previous section, and the guru phenomenon that is fairly well known. Thus, the enlarged description of the Transcendental Soul provided by Tolley spans the entire spectrum from the Sixth Age incarnation through the high Astral Plane Body of *MMFM* to the high Causal Plane Body of original Michaelian group. My analysis and synthesis of the available channeling agrees with this, and more evidence and argument in sections further on supplement this picture.

This limit of the designation of what a Transcendental Soul is (four major manifestations only) differs from what other channels say, so who are we to believe? Are we quibbling about semantics again? I suspect so. Personally, I am willing to broaden my definition of what a Transcendental Soul is, or what a “Transcendental Soul-like” manifestation is, in order to accommodate a broad spectrum of types of manifestation within the Sixth Age.

There is more to be learned from Tolley’s channeling, this time regarding both the Transcendental Soul and the Infinite Soul. The following quotation is from a session held in 2011:

><http://our.truthloveenergy.com/topic/203-20110717-infinite-and-transcendental-souls-the-logos-pathos-and-ethos/?tab=comments#comment-379><.

While there is great emphasis on the 5 Soul Ages, there are actually 7, and all of “you” will go through those in some way, in some when.... Because teaching of a high order tends to require a form that is relevant to a species, the Infinite Soul tends to emphasize the Higher Intellectual, or Logos, the Truth, Higher Expression because there has to be a relevant delivery system. Most manifestations would then include speech, writing, or other form of Expression that delivers the higher knowledge. This is why we tend to refer to these manifestations as bringing the Logos to bear, but in other species, the Ethos or Pathos may be the primary delivery system. In ALL instances, regardless of the emphasis for delivery, Logos, Ethos, and Pathos will be built in. Or the Truth, Beauty/Energy, and Love, respectively. Every Infinite Soul manifestation brings one of these three THROUGH Logos, much like Center/Part might be understood. Because your species is rather Expressive/Intellectual, the delivery system accommodates this by being Expressive, Intellectual, The Word [‘Logos’].

Transcendental Souls will tend to be more flexible in this, and act as pathways or preparations to the Infinite Soul manifestations. It could be said, then, even if crudely, that the Transcendental Souls, or high Causal bodies, emphasize Ethos, Logos, and/or Pathos, as potential paths to the Infinite Soul, or high Mental bodies, if that manifestation would be necessary. As if Transcendental Soul acts as “parts” for the “centering” that is the emphasis for Infinite Soul. Again, this is a crude analogy, but can work in helping to understand the dynamic. Though we use the term Logos to describe that delivery system, Logos can emphasize the Truth, Love, or Energy that are Universal and necessary for help of a species. For instance, Lao Tzu emphasized Truth, while Jesus emphasized Love, and Buddha emphasized Energy/Beauty. Logos, Pathos or Ethos are packaged and delivered almost always through the Logos as a primary delivery system. We would also clarify that though there are emphases on Truth, Love, or Energy as it varies among the Infinite Soul manifestations and as it comes through the Logos, there will also always be Truth, Love, and Energy combined in some way....

The Infinite Soul requires no review, at least in the same way that we understand a review to entail. The Infinite Soul is Tao, manifested, but as such, is hosted first through the emphasis of the plane of Logos (truth, love, or energy), which can come from any three of the high [Cardinal] planes, which is then hosted through the high Mental bodies (usually a Cadre) from the Mental Plane, which is then hosted through a 7th Level Old Essence in a body. This process is a means by which Tao can manifest into denser forms that can then be utilized by the

densest of those forms. Though Tao is “everywhere”, to manifest the Logos in such a way requires a kind of stepping down of the energy in a way that can accommodate the final host. As such, there is no real “remerging” necessary, but there is a kind of conversion or dispersion of the energy that was used in the process, and this becomes the “seeds” of which we spoke earlier.

More on this subject can be found here: ><https://our.truthloveenergy.com/articles.html/library/soul-ages-levels/ages/infinite/infinite-souls-manifest-r972/><.

The individual who embodies his or her entity [a Transcendental Soul], or hosts the Infinite Soul, will have worked to resolve, or will have resolved, all conflicts between the rational and intuitive. A Transcendental Soul would not have “levels” in the same way that we delineate the first five Soul Ages. It is true that there are Levels, but only one within the Physical Plane.

Transcendental Souls are born. Infinite Souls manifest. However, they do function in similar ways for much of the life. The Transcendental Soul gains access to the Entity only upon manifestation of his or her own Essence as representative. A Personality as Transcendental Soul can reject this access to Essence, as any Personality can, but it is rare. It is much easier for the host of the Infinite Soul to reject manifestation than it is for the Transcendental to reject the Essence. The reason for this is because the Infinite Soul must always have a host “on hand” for potential manifestation, but the manifestation is not always necessary, and so it is passed up, and because the Personality will always trump potential manifestation, there must always be “back up”. However, the birth of the Transcendental Soul is planned quite specifically, and “everyone” is in on the plan, so it tends to unfold as planned, even if altered by various choices of the Personality.

Yet more channeling from Tolley is this, from, ><https://our.truthloveenergy.com/blogs/entry/4056-the-6th-and-7th-soul-ages/><:

The Sixth Soul Age is [the] Transcendental Soul Age. A reunited Entity returns to live a Physical Plane life to impart what was learned in the Causal Plane. A single Fragment incarnates as representative of the entire Entity. This Fragment speaks on behalf of the entire Entity. The emphasis of the life is always about implementing greater effects through the higher understanding of greater causes. Every reunited Entity will have a Transcendental/Sixth Soul Age. We [the Michaels] get that single lifetime. This is why so many Causal Plane Entities teach through channels. This helps us to practice our access and delivery of information that will be used for our Transcendental lifetime.... We are [reunited Entities] not subject to the Internal Monads [Milestones] in a Transcendental lifetime, as we are transcendent. This is why you have a wild variety of Transcendental Souls who may or may not be quite outrageous or immature or rogue or ignoring social norms.

The 7th Soul Age is the Infinite Soul Age. This is the final incarnation for all Fragments and all Fragments will participate in being part of an Infinite Soul Age. There is no birth for an Infinite Soul and no Internal Monads [Milestones] for the Infinite Soul. However, all of the usual processes of incarnation apply to the individual host who will manifest the Infinite Soul. The Infinite Soul can include a range of Fragments from the size of Cadres to Energy Rings and Spheres. Depending on the bodies of the species, Manifestation can last for various periods of time. For Humans, this tends to be a maximum of 30 days. The individual Fragment is a host and has their own individual trajectory of evolution. This is the only form of incarnation for Fragments that is not for the sake of evolving the Fragments, themselves. It is explicitly for the sake of contributing to the evolution of others. CLARIFICATION: The Infinite Soul Age is the only form of incarnation/Manifestation that is not for the sake of evolving those Fragment manifesting. There is a bit of a paradox involved regarding the Infinite Soul Age. Infinite Souls tend to be OUR SELVES. Infinite Souls are our “future”, or more accurately, the parts of us that are outside of time and space in a way that allows for this Soul Age. We exist on all Planes. We do not evolve as a single point of consciousness. The “you” that you know as Essence and as Personality are percentages of you that exists across all Planes. The process of evolution is a process of remembering. Re-collecting. All of your incarnations as a Human being across all parallels is equivalent to approximately 1% of the energy that is “you”. Your Essence/Role is approximately 5%. Approximately 95% of who we are is spread across the Planes and our return to Tao is that path or remembering and collecting ourselves again. The Infinite Soul Age is “us” helping us to remember “us”, This is not always the case that it is our own Sentience, but for most of our cycles as a Sentient race, it is us.

My comments on Tolley’s presentations are as follows:

1. A distinction is made between ordinary and extraordinary Transcendental Souls. This supports my thesis that there is a broad spectrum of manifestation for the Transcendental Soul — see next subsection.
2. The name of Confucius was added to the list of four extraordinary Transcendental Souls.

3. If you are not familiar with the terms, “Logos Pathos Ethos”, but want to be, you could do an internet search on the terms as a group. A careful reading of the quotation above informs you that, basically, these can be understood as somewhat equivalent to Truth, Love, and Energy respectively. Or you can equate them more generally with the three Axes of the Overleaf System: Expression, Inspiration, and Action respectively. You can also equate them with the nature of the fifth, sixth, and seventh planes respectively. Transcendental and Infinite souls teach about the Logos, Pathos, and Ethos.
4. Tolley agrees with the original Michaelian group/MFM assignment of the Transcendental Soul to the high Causal body, and the assignment of the Infinite Soul to the high Mental body, in contrast to MMFM and MP.
5. The dividing up or stepping down of the consciousness of the Transcendental Soul and Infinite Soul in order to inhabit a human is an important principle that will help us understand what is going on with other stages of the Age phenomenon. You will learn more about that in my analysis and synthesis further on.
6. Instances of the terms collective and body are underlined because I want to draw attention to a very important component of my synthesis, which is explained further on — and not just in regard to the Transcendental Soul and the Infinite Soul.
7. A sentence in the early quotations states that Transcendental Souls have “levels”, but only one level within the Physical Plane. This statement is not accompanied by an explanation of how or why this is the case. May I offer a totally speculative suggestion, namely that there are seven types of Transcendental Soul, one for each of the seven Septenarian Attributes that govern the nature of each of the seven Levels. This is somewhat like saying, as some do, that various Infinite Souls come from various Cardinal Planes with various jobs to do and various ways to do it.
8. Further on I will emphasize a point made in the last quotation, that the Transcendental Soul is a collection of Fragments, said here to be the size of an Entity but said elsewhere to be a larger conglomeration of Fragments. The Infinite Soul is here said to be a collection of Fragments larger than an Entity (“Cadre, Ring, Sphere”). This might seem to contradict statements elsewhere that the Infinite Soul comes from beyond the realm of Fragmentation. It may be illegitimate, but one way I presumably reconcile these differing descriptions is to say that there is a range of various Infinite Soul Manifestations that span from the size of a Cadre and other larger collectives on the third plane, to the realm beyond Fragmentation, beyond the three Ordinal planes. The other way to presumably reconcile these differing descriptions is to suppose that the Tao steps down, or breaks down, its infinite “energy” into a finite amount that can be tolerated by the host body. This latter explanation is a description of what happens with normal incarnations of Fragments with Overleaves, but in the cases of Infinite Soul Manifestations, my surmise is that the final product is not divided in terms of having specific Overleaves. A remaining question in my mind is whether a Transcendental Soul has Overleaves.

General Comments on the Transcendental Soul and the Infinite Soul

When we look at all the channeling that has been done on the Transcendental Soul and the Infinite Soul over the decades — including the descriptions of Bodhisattvas and Avatars in other teachings — we could interpret the evidence to indicate that there are contradictions galore, as well as similarities. The other interpretation, the one that I propose in this subsection, is that each channeling and teaching is just a part of the picture. You may have heard the story of the blind men feeling different parts of an elephant — legs, sides, ears, tail, trunk, tusk — and giving different descriptions. I propose that both the Transcendental Soul phenomenon and the Infinite Soul phenomenon are like a metaphorical elephant. That is, there is a range or spectrum of different phenomena that nevertheless have a similar overarching theme to them — the variant descriptions are of different parts of the same ‘animal’; the Transcendental Soul is one kind ‘animal’, and the Infinite Soul is another kind of ‘animal’. And various aspects of the Transcendental Soul and the Infinite Soul bring different *parts* of the whole ‘animal’ into manifestation. If we do not interpret and reconcile the various sources this way, then we can have no confidence in any of the channeling. However, in my opinion, some of the ‘minority report’ data does not fit into the ‘majority report’ data, and into the philosophy of the Age system as a whole, and thus should perhaps be discarded, or at least held in limbo until further clarification arrives.

Following is what I personally prefer when I look at the whole picture — contradictions and confirmations — of the Transcendental Soul phenomenon that has been described to us from various sources; your mileage may vary.

1. There is universal agreement that the Transcendental Soul is not the representative of an individual Fragment soul, however glorified that may be; rather, it is a “collective” of many Fragments, united in consciousness, generally but not always considered to be the size of a thousand-souled Entity. Another name often used for these collectives is Bodies. As we will see further on, another term that the Michaels used in the original Michaelian group transcriptions was Composite. I like that term, and will use it henceforth.
2. There is general agreement that one of the defining characteristics of the Transcendental Soul is that it is not compelled by karma to reincarnate, but that does not mean that there is not much to learn when it chooses to reincarnate. My suggestion is that it completes the Monad that the Sixth (Priest-ish) Age has with the Second (Server-ish) Age. More will be said about this idea further on. The Transcendental Soul comes to the Physical Plane as a volunteer, to be of service to kindred souls, to groups of aspirants, and to humanity in general, and to give all of its Fragments the experience of the Sixth Age on the Physical Plane.
3. There is general agreement that it is necessary to experience all seven stages of the Age septenary in order to have a complete understanding of the Physical Plane. There is general agreement that the Transcendental Soul has something to do with the completion of the soul’s experience on the Physical Plane, and that the natural niche is in the Sixth Age. The disagreement between sources is *where* the completion takes place — Physical Plane or Parallel Universe or Astral Plane. My proposed reconciliation is to say that some of it is here, and some of it is there, and the different sources are seeing an incomplete picture.
4. In order to accommodate varying descriptions, it becomes expedient to say that there is a spectrum of manifestations that can all be placed within the designation Transcendental Soul (and if not that, then at least that it is of the Sixth Age on the Physical Plane); it is a broad category, encompassing a number of related phenomena. All of these various Transcendental Soul manifestations are Composite consciousnesses that have “transcended” karma — hence the name — but choose to return for various purposes as appropriate for the Composite itself and for humanity in part or in whole. The range is from reunited Entities on the upper second (Astral) plane, to Composites that inhabit the lower levels of the fourth plane (which goes by various names). All of these can inhabit and energize a human body on the Physical Plane, in various ways of course, depending on the nature of the Composite involved and the needs of kindred souls or of humanity in general for stimulus and healing and transformation. The way I say this is that, the Composite and Humanity form a mutually-beneficial Monad — they complement each other.
5. The Transcendental Soul, of whatever size Composite, descending from whatever Plane, when it inhabits a Physical Plane body, can legitimately be placed in the Sixth Age, the Priest-ish stage, because it has that Priest-ish energy. This is in addition to souls that fulfill the Sixth Age in the evolution of humanoid consciousness in other ways — if the synthesis that I present further on is correct. My thinking and proposal is that the Transcendental Soul on the planes beyond the Physical Plane does not necessarily have a Priest-ish nature, contra Yarbro, because its habitations are various, and the nature of the Composite is various.
6. In its largest Composite, the Transcendental Soul is the epitome of the Ordinal phase of a Grand Cycle, the three lower planes, where experience is fragmentary; it sums up all the parts and pieces of the spectrum from the reunited Entity on the Astral Plane to a reintegrated low fourth plane Composite Body.
7. From a sequential-time point of view, Fragments cycle between the Physical Plane and the Astral Plane. Likewise, a Transcendental Soul might cycle between the Physical Plane and the lower fourth plane. It is as useful for the Transcendental Soul to do this cycling between planes in its evolution as it is for the Fragment to do its cycling between the two lowest planes. From a simultaneous-time point of view (more on this below), the Physical Plane Fragments and the Transcendental Soul Composite simultaneously enrich each other continually.

8. This idea will be developed further on, but I want to introduce it to you now: Incarnations at the Infant Soul Age start out as portions of a singular Fragment. The Fragment reunites with other Fragments to become a Composite during subsequent Ages; the Seventh Level Old Soul is energized by a partial Composite of a reunited Entity. This phenomenon in the Fifth Age is a precursor to the same phenomenon, only more so, in the Sixth Age and the Seventh Age. The Transcendental Soul and Infinite Soul manifestations are somewhat like that also, only way more so.
9. The Transcendental Soul can be cast to the Physical Plane from anywhere on its spectrum of integration, from a reunited Entity on the upper Astral Plane to a Composite of the low fourth plane Body, depending on its mission to bring the Ethos–Pathos–Logos to bear on its kindred souls, or larger groups, or the entirety of humanity.
10. A ‘world-class’ Transcendental Soul can properly be called a Bodhisattva, but the Transcendental Soul appellation can also apply to a mere local community organizer if the manifestation is at the low end of the spectrum. Wherever the Transcendental Soul falls on the spectrum, even if it has some self-karma (personal lessons) to deal with, it has a Sixth Age, Priest-ish, presence and influence.
11. There is universal agreement in the Michaelian teachings communities that an appropriate vehicle is chosen for the manifestation, usually a person with compatible characteristics in an appropriate condition and situation, and that the manifestation is by Agreement for mutual benefit, the Transcendental Soul and the Fragment.

Turning from the Transcendental Soul to the Infinite Soul, following is what I personally prefer when I look at the whole picture of the Infinite Soul phenomenon that has been described to us from various sources; your mileage may vary:

1. According to various Michaelian teachings sources, we find that there are various types of Infinite Soul, one type for each of the four planes from the upper levels of the Fourth Plane to the Seventh Plane.
2. In whatever range of its manifestation, the Infinite Soul can legitimately be placed in the Seventh Age, because it represents a stage in the evolution of cosmic consciousness as well as human consciousness, the Cardinal Action stage, the King-ish stage, and each stage is necessary for the complete evolution of the Infinite Soul itself, as well as the evolution of the individual soul. This concept is per the Hermetic axiom: “As above, so below”.
3. The Infinite Soul is an avatar to the Physical Plane from any plane beyond the middle level of the Fourth Plane; those planes have different *qualities*. Evolution on the Cardinal Planes is *qualitative*, whereas evolution on the Ordinal Planes is *quantitative*; which is to say, Fragmentary, with different size Bodies. Some claim the Infinite Soul comes from the Third Plane, and perhaps this is at the lower end of its range of manifestations. This does not seem “infinite” enough to me, but maybe the name Infinite should be changed; who knows for sure about any of this. My preference is that the Infinite Soul only comes to us from the fourth through seventh planes.
4. According to the majority report of the channels, the qualitative needs of humanity on the Physical Plane at the time of the manifestation of the Infinite Soul avatar determine the mission, and the avatar descends from the appropriate Neutral or Cardinal plane to serve that need. That is, the energy of a Neutral or Cardinal Plane is stepped down in power enough that it can be temporarily contained in a mere human body. That it steps down *through* the third plane might be what some sources are picking up on, if one of its manifestations does not *originate* from the third plane. The consciousness of the avatar then steps down though the Astral Plane and lands in a mere mortal.
5. An appropriate vehicle is chosen for the manifestation, usually a person with compatible characteristics in an appropriate condition, who is prepared for the manifestation. There is Agreement between the avatar and the displaced soul.

My perception is that there is something very special about the eight individuals who have been labeled Transcendental Soul and Infinite Soul in the original Michaelian group and in *MFM*. These manifestations are at the extreme high end of their respective spectra. So far as I have been able to tell, these eight did not say or do anything that numerous other truly enlightened people down through history did not also say and do, yet those eight were the founders of the major world religions, and they otherwise changed the course of history. I attribute this extraordinarily powerful influence to an “energy” they emanated or represented, to “bring the Logos–Pathos–Ethos to bear”. A step down from these highest manifestations are lesser Transcendental Soul

and Infinite Soul manifestations, mere reintegrated Entities and Cadres perhaps. They do have a wide and strong influence, but not like the ‘full-blown’ manifestations.

Maybe it is just me, but previously I have been conceptualizing the Transcendental Soul and the Infinite Soul as “out there” or “up there” rather than “in here”, meaning, inside my own consciousness with barriers that separate me from my highest Selves, namely the Transcendental Soul and the Infinite Soul. There are the outward manifestations of the Transcendental Soul and the Infinite Soul at historical turning points, but I suggest that instead of conceptualizing that the Transcendental Soul and the Infinite Soul step “down” their consciousness into an incarnation, we could think of it as also stepping “up” our consciousness to access higher and higher levels of Bodies/Composites as the artificial barriers/partitions are dissolved. It can be said that we are a part of the Transcendental Soul and the Infinite Soul, and they are a part of us; the barriers that separate are dissolvable.

Let me say that a little differently.

If we think of the *ultimate* Transcendental Soul and Infinite Soul manifestations — the ones described in the original Michaelian group transcriptions — as representatives of Tao itself in terms of sequential time, then the general idea is that the Transcendental Soul and the Infinite Soul (whatever they are) on the higher planes (wherever that may be) dis-integrate into singular Fragments, then the singular Fragments eventually re-integrate into the Transcendental Soul and the Infinite Soul (whatever they are) in the higher Planes (wherever that may be) after completing the reincarnation cycle on the Physical Plane. In that sense, the Transcendental Soul and the Infinite Soul are our own individual and collective “higher” and “highest” Selves respectively. Therefore, when the Transcendental Soul and the Infinite Soul avatars descend into an incarnation, all of us Fragments meet our own Higher/Highest Self in the flesh, energetically speaking. I suggest that this is the reason for their magnetic and electric effect on an entire planet. In terms of simultaneous time, all this inspiration from the Transcendental Soul and empowerment from the Infinite Soul is available to us in the here and now; that is, the Transcendental Soul and Infinite Soul are always with us in spirit even if not in flesh, and the question for us is, to what extent does our consciousness tap into their consciousness. Nevertheless, occasional incarnations are useful to kick unconscious and semi-conscious humans in the butt: “It’s time to wake up!”

In my opinion, many have been misled by the original Michaelian group placement of the Transcendental Soul and Infinite Soul in the Sixth and Seventh Ages. This to me does *not* mean that the Transcendental Soul *when not incarnate* is flavored with the qualities of Six-ness; nor that the Infinite Soul *when not incarnate* is flavored with the qualities of Seven-ness. Rather, when we consider the descriptions of the Transcendental Soul and the Infinite Soul as a whole as they have been revealed over the decades in the Michaelian teachings, it boils down to two things: the Infinite Soul comes from the Cardinal Planes where experience is qualitative rather than quantitative. The Transcendental Soul comes from the Ordinal planes where experience is quantitative rather than qualitative; meaning, the Transcendental Soul is not infinite, it is finite. For the sake of clarity in our thinking, I suggest we need not think of the *ultimate* manifestations of the Transcendental Soul and the Infinite Soul as fitting into the Sixth and Seventh Ages at all; those Cardinal Ages should be reserved for the final stages of human evolution on the Physical Plane, augmented by quantitative infusions from Composites on the Astral and Causal Planes. The connection of the Infinite Soul and Transcendental Soul to those Ages is that the nature of the Infinite Soul is unitary, somewhat like the Seventh Age, and the nature of the Transcendental Soul is binary, somewhat like the Sixth Age, but there the resemblance ends.

In conclusion, my understanding is that all of these different descriptions in the Michaelian teachings and elsewhere could be reconciled by saying that *all or most of them are true to some extent, that the Transcendental Soul and the Infinite Soul have all these origins and influences, and that they manifest in different ways in different cases on different missions*. This might or might not be the correct interpretation; I am just putting my analysis and synthesis out there for consideration by Michaelian students, or by the Michaelian teachings community in general, should the community ever decide to get its heads together and get its story straight. More about that at the end of this book.

Seven Ages without Transcendental Soul and Infinite Soul

Because the ultimate Transcendental and Infinite Souls are so far removed from our personal experience that we cannot Validate the channeling one way or another or some combination thereof — they are a part of what I call the dogma–doctrine component of the Michaelian teachings — should we perhaps just ignore them

in this discussion of the seven Ages of the Overleaf System? What would that look like? Where would that lead? It would lead to seeing seven Ages without the Transcendental Soul and the Infinite Soul.

Since some channels and some students of the Michaelian teachings appear to be dissatisfied with the apparent ambiguities and contradictions noted and discussed thus far in regard to the Transcendental Soul and the Infinite Soul, in the next few subsections we look at what proposals they have to offer as their solutions. Basically, their solution is to modify or ignore the various discordant dogma–doctrines about the Transcendental Soul and the Infinite Soul, and to suppose that Essences reincarnate within all seven Age categories on the Physical Plane and shown on the Overleaf Charts. You might have noticed that fact in the Charts reviewed in Part Three, and in Table 4Ma at the beginning of this chapter. Let’s look at these proposals in detail.

José Stevens and Seven “Stages of Maturity”, aka “Perspectives”, aka “Perceptions”

In three books published in the 1980s (*The Michael Handbook*, *Tao to Earth*, *Earth to Tao*), José Stevens attributes the Age spectrum to reincarnation, and as usual there are five Ages that are experienced on the Physical Plane, plus Transcendental Souls and Infinite Souls in the Sixth Age and the Seventh Age respectively. This was shown in the first of his Overleaf Charts, #9. However, in his book *Transforming Your Dragons*, published in 1994, which was aimed at a self-help psychology market, he does not continue with that practice.

Chapter 2 of *Transforming Your Dragons* is named “Stages of Maturity”. In that chapter he expounds at length about there being *seven* such stages, not five. The description of the first five obviously correlate with the standard Michaelian teachings Ages from Infant to Old, but the descriptions of the last two stages obviously do not correlate with the standard descriptions of the Transcendental Soul and the Infinite Soul, nor the Astral and Causal stages of soul maturity that Yarbrow proposed in *MMFM*. One should read Stevens’s entire chapter, pages 31 through 64, for the full story because it is very informative, but let’s take a brief look here.

Stevens has an extensive description of each of the first five Stages of Maturity, and those descriptions closely follow the usual first five Ages of a typical Michaelian teachings publication. However, rather than “Infant — Baby — Young — Mature — Old” per the Michaelian teachings convention, he names them “Infant — Toddler — Child — Adolescent — Adult”. These are the names you see in Table 4Ma, fifth row from the bottom. Evidently he prefers these names because, in his view, the characteristics of these stages of human development (from birth to mature adulthood) match well the characteristics ascribed to the five stages. This leaves a couple of slots for stages beyond his so-called Adult stage. His detailed descriptions of those five stages take up pages 38 to 58 — more extensive than almost anywhere else in the published Michaelian teachings, and well worth reading for insights and understanding. Then on pages 59 to 62 he describes the two most mature stages, which he calls “Elder” and “Master”. An extraction of key words from the descriptions serves our purpose:

Stage Six: Elder. ... no dragons [Chief Features]... no personal agenda ... no fear ... serve ... no effort ... powerful ... effective ... altruistic ... balance ... mystical ... intuition ... wisdom ... truth ... spiritual development ... serene ... philanthropy and teaching ... work toward peace on earth and value hard work ... dedicated to humanity ... few preferences. Gandhi, Mother Teresa, Saint Francis of Assisi, Rumi, Gurdjieff, Seneca, Chief Seattle, many mystics and wise people.

Stage Seven: Master. ... no dragons ... perceive no dualities ... no personal agenda ... supernatural abilities ... perform miracles ... telepathic ... exude love ... no fear ... being. Jesus Christ, Buddha, Lao Tzu, avatars.

I don’t have much to say that is contentious regarding what Stevens says; my thinking is pretty much in alignment with his. As you will see further on, I have some amendments and additions that I make to Stevens’s descriptions. He came to this understanding at least twenty years before I did to mine. Apparently he did this by focusing on what we can know empirically, by observation; he found a story that is consistent with numerous sources, not just channeling. So, let me just summarize his understanding, and encourage you to read his book.

1. Because Stevens does not claim that these Stages of Maturity are the product of reincarnation, he makes no statement that these Stages are not natural or normal developments in the course of a healthy life, or at least *potential* stages of maturity. This is similar to Gurdjieff’s teaching about Levels of Being, as explained in Chapter 1J in Part One, “Gurdjieff’s Levels of Being”; Stevens is familiar with the Gurdjieffian teaching. Stevens’s presentation is also reminiscent of Maslow’s Hierarchy of self-actualization, as explained in a chapter in Part Two of my book *The Tao of Cosmogony*; as a practicing

psychotherapist and former academic, it is reasonable to assume that Stevens is familiar with Maslow's Hierarchy, which has obvious similarities and correlates to the Ages.

2. Although the descriptions of the Stages of Maturity are very similar to the descriptions of the Ages, the context that Stevens puts them in is that of psycho-social development through a lifetime, such as is found in developmental psychology books that include all of a lifespan, not just infancy and childhood. He is, after all, a Ph.D. psychologist, counselor, and teacher of clinical psychology, who surely has studied the subject in his academic/professional career.
3. The premise seems to be that people evolve during a lifetime up to a certain Stage of Maturity, and then go no further. Students of the Michaelian teachings would recognize this as the difference between their Manifested Soul Age versus their actual Soul Age. They would also recognize that Life-Stages figure into this. That is, it has been said in the Michaelian teachings in various places that a person does not fully manifest their Age until they successfully transit the corresponding Life-Stage. This happens because there is a correlation between the Septenarian Attributes of each Life-Stage and each Level and each Age from first through seventh. There is a chapter about the Life-Stages in Part Four of this *History* book, Chapter 4Q. A very popular version of psycho-social development is called Spiral Dynamics; refer to a section on that topic in Chapter 1B in Part One, "Personality Typologies".
4. Because the last two Stages of Maturity are said to be extraordinarily rare, just as stated in the Michaelian teachings, there is not much description that can be applied from standard developmental psychology. Therefore, I suspect that Stevens borrowed descriptions from what is called Transpersonal Psychology, as well as from the Michaelian teachings and Alice Bailey, plus theoretical interpolation and extrapolation of information in those sources. And he is a channel, so some of the description might have come from the Michaels. He borrowed some of the descriptions of the Transcendental Soul and the Infinite Soul with regard to their function on the Physical Plane. This is a presentation that is similar to *AOTS*, but without the unvalidatable supernatural bits.
5. Because Stevens's Stages of Maturity are not about Age in the reincarnation sense, Stevens's presentation cannot really be harnessed to solve the problem that I submit is the central issue in this chapter on Ages: do souls reincarnate in the Sixth Age category and in the Seventh Age category as normal and usual phases of their maturation process, and if so, how? Therefore, I believe that Stevens has not really solved for me all of the problems of seven Ages that I see in the Michaelian teachings sources.
6. Stevens's name for the seventh Stage of Maturity is 'Master'. This is the same name as Gurdjieff gave to the seventh Level of Being. It is also reminiscent of the Positive Pole of the King Role, +Mastery, King being associated as it is with Sevenness. This might or might not be a coincidence; probably not.
7. The review of Stevens's work does not end here, because subsequent to *Transforming Your Dragons* he published a couple of other Overleaf Charts. These are reviewed in Part Three, namely Chart #16 (2002) and Chart #20 (2011). With those Charts — for the first time in the Michaelian teachings so far as I know — Stevens departed from the implication that the Stages of Maturity are stages of maturity. Thus, he named them Perspectives in Chart #16 and Perceptions in Chart #20. (In *MF*, p. 68, there is a paragraph that talks about the differences in "perceptions" of the Ages.) This is a logical consequence of mainstreaming the information to people who have no interest in reincarnation. In both cases, he listed only five categories. From the names alone it is perfectly obvious that these are the first five Ages of the Michaelian teachings. Consequently, I do not know what his current thinking on the Sixth and Seventh Ages might be; is it different from the presentation in *Transforming Your Dragons*?

Perhaps we can get a clue from one of Stevens's students, Barbara Taylor, who has published somewhat on the subject of the seven Ages; refer to the next subsection.

Barbara Taylor and Seven Perspectives

Barbara Taylor has been a student of the Michaelian teachings since the late 1980s. She regards José Stevens as one of her mentors in the Michaelian teachings, and it appears that she has borrowed, and perhaps embellished, some of Stevens's understanding of the seven Ages. This subsection is placed at this location in this chapter because of her affinity for his work.

Along with a lot of information about the Michaelian teachings, and about her other studies, she has posted a brief description of all the Overleaves — including seven Perspectives — on her website ><http://itstime.com><. The same as Stevens has, she has presented her various studies to a non-metaphysical audience, and she has modified the description and naming of the Perspectives to obscure its original presentation as being a result of maturation via reincarnation. In other words, each Overleaf category, including Perspective, is presented as a personality trait that one is born with or that one can grow into, without the information that the soul chooses its Overleaves before an incarnation, and that it matures via reincarnation.

Her description of the first five Perspectives will not be quoted here, but they are shown and named in Table 4Ma at the beginning of this chapter, and their correlation with the usual names and descriptions of the first five Ages is perfectly obvious: Surviving = Infant Soul; Rule-making = Baby Soul; Competing/Striving = Young Soul; Relating/Partnership = Mature Soul, Teaching/Philosophical = Old Soul. Notice that the names themselves do not necessarily imply that these are Stages of Maturity, which was the natural implications of the names that Stevens chose to use in his 1994 book *Transforming Your Dragons*. Rather, notice the similarity of the names that Taylor used to the names that Stevens used in Chart #16 and Chart #20 in the 2000s. Stevens offered the first instance in the Michaelian teachings of this practice of obscuring the maturity spectrum; Taylor continued the practice; Byram did the same thing — see next subsection.

Her description of the last two Perspectives is quoted below, taken from this page of her website: ><http://www.itstime.com/game.htm#perspective><.

“Guru” Perspective [Sixth]

People using this perspective view life with detachment. They have transcended the day-to-day existence on this planet and focus on a larger reality, beyond the concerns of the rest of us.

The Guru perspective teaches from a place of “When I see you, I see me” and “When I serve my brother or sister, I serve myself.” (Percent of population — extremely rare).

Famous People: Mahatma Gandhi, John the Baptist, Prophet Mohamed, Socrates, St. Francis of Assisi, Zarathustra.

“Spiritual Master” Perspective [Seventh]

People using this perspective have power far beyond those of most people.

The Spiritual Master perspective is “Love is all there is” and “There is no you or I, there is only we,” an extremely rare and enlightened person who can change the course of history. (Percent of population — extremely, extremely rare).

Famous People: Abraham, Amon-Ra (the Sun God), the man Siddhartha Gautama who became Buddha, the man Jesus of Nazareth who became Christ at the end of his life, Confucius.

I have some general comments on Barbara Taylor’s presentation:

1. Whereas Stevens names the category Perception (Values) in his Personessence Chart (#20, 2011), on her website, Taylor prefers to call the category Perspectives, as Stevens does on his Pivotal Resources Chart (#16, 2002).
2. Four of the named Sixth-Perspective Gurus are the same as those identified as Transcendental Souls in the original Michaelian group, namely Gandhi, Mohamed, Socrates, and Zarathustra; Taylor added a couple more, namely John the Baptist and St. Francis of Assisi. The latter was thus categorized by Stevens; the former is not to be found on other people’s list of Sixth Age luminaries.
3. Two of the named Masters are the same as those identified as Infinite Souls in the original Michaelian group, namely Siddhartha Gautama (the Buddha) and Jesus. Krishna and Lao Tzu are left out, but Abraham, Amon-Ra, and Confucius are added to the list of Seventh Age luminaries. These latter differ from other people’s lists.
4. These Perspectives are not presented as being on a story arc of maturation via reincarnation, so they do not really add to, or subtract from, the primary issue that I have identified in the Michaelian teachings understanding of Age in general; that is, are the Sixth and Seventh Ages a normal progression of the soul’s development during reincarnation on the Physical Plane?
5. For the first five Perspectives, Taylor correlates them with Maslow’s Hierarchy, which is a type of spectrum, but not exactly a maturity spectrum. Maslow’s Hierarchy was touched on briefly in a section of Chapter 4F above, “The Instinctive Center”, but for a thorough description of how Maslow’s Hierarchy correlates with the Overleaf System, including Level and Age, refer to the chapter on this

topic in my book *The Tao of Cosmogony*. The point to be emphasized here is that there are ways of understanding and explaining the nature of the seven Ages other than as the maturity spectrum presented in the orthodox Michaelian teachings. I do exactly that when I describe the seven Worldviews in my book *The Tao of Personality*.

6. So, even though Taylor gives names to the sixth and seventh Perspectives that are different from the standard Michaelian teachings names, the descriptions seem to be an extension of the standard Michaelian teachings five-Age maturity spectrum, combined with elements of the Transcendental Soul and Infinite Soul, which are not normally thought of as on the maturity spectrum of soul development. This has been identified by other sources, reviewed above, as one of the primary issues with the inclusion of the Transcendental Soul and Infinite Soul on the maturity spectrum. Furthermore, Taylor did not relate the sixth and seventh Perspectives to Maslow's Hierarchy, but I do that in a chapter on this topic in my book *The Tao of Cosmogony*.
7. Taylor's name for the seventh Stage of Maturity is "Master" which is also Stevens's name. This is also the same name that Gurdjieff gave to the seventh Level of Being. It is also reminiscent of the Positive Pole of the King Role, +Mastery, King being associated as it is with Sevenness. This might or might not be a coincidence.

There is one other student of the Michaelian teachings who has a lot to say about the Sixth and Seventh Ages, and it is closer to my understanding than that of either Stevens or Taylor.

Larry Byram and Seven Worldviews

Larry Byram was involved with the Alice Bailey teaching before he became involved with the Michaelian teachings in the San Francisco Bay Area in the mid-1980s. He led regular classes and billed himself as a channel for more than a decade. He moved to Boulder, Colorado, in the late 1990s. There he continues to instruct students with an amalgamation of various teachings, up to the time of this writing. He lives about three miles from where I live now; I attended his meetings for about five years. So far as I can tell, most of his work seems to be based on the Michaelian teachings, but one can see the influence of Alice Bailey. You can verify this for yourself because there is a great deal of written material on his website at this URL: <https://alignmenttechnologies.us>. He describes Role, Goal, Mode, Attitude, Body Type, Pacing (aka 'Frequency'), and so on. Then there is the personality factor that he calls Worldviews, which can be found at this URL: <https://alignmenttechnologies.us/worldview>. These are obviously the Ages by a different name.

His teaching is that psycho-social-spiritual development takes seven steps, which he calls WorldViews. Rather than saying that the soul matures, he says that "consciousness grows". The names for these WorldViews are listed in Table 4Ma at the beginning of this chapter: 1) Survival; 2) Safety and Security; 3) Outer Success; 4) Relationship; 5) Inner Success; 6) Personality Integration; 7) World Service. A thorough description of each stage is provided on the website. Although Byram gives names to the stages that one might not recognize as having to do with increasing maturity, without even reading the extensive description, a knowledgeable Michaelian student will recognize that the first five Worldviews are very similar in description to the first five Ages (Infant — Baby — Young — Mature — Old). But then the last two Worldviews are obviously neither Transcendental Soul and Infinite Soul nor Astral stage and Causal stage. Byram also says there are seven "levels" within each of these Worldviews, just as is said in the Michaelian teachings about the Levels within the Ages.

Byram does not put forward reincarnation as the explanation for Worldviews. In fact, he says that one should work to raise one's Worldview, which, in the Michaelian teachings, is said to be virtually impossible. This idea of spiritual development is similar to the view of Gurdjieff, what with his Levels of Being (described in a chapter of Part One of this *History* book) to which one can ascend in a lifetime. There are also similarities to Maslow's Hierarchy, which also posits stages that one can ascend in a lifetime. There are also reflections of the Life-Stages in Byram's descriptions; that is, as one matures during the lifetime, one tends to mature through the Worldviews. This is more or less the idea we find in the Michaelian teachings, namely, that we do not fully come into our Age until we successfully transit the corresponding Life-Stage. That is, for instance, we are not fully "Old Souls" until after we have transited the Seniority Lifestone in the Positive Pole at about retirement age.

Some keywords and phrases extracted from the lengthy description of the sixth stage, Personality Integration, are as follows:

... aspiration to transcend our self-imposed limitations ... whole-heartedness ... discovering our best and highest usefulness ... the death of ego so we can be reborn in spirit ... fully dedicated to our higher creative contribution ... forgive and accept ourselves, allowing us to maximize our contribution ... we are able to transcend our perspectives and beliefs ... we develop inner tools of meditation, concentration and contemplation ... sensitivity automatically translates to greater consciousness ... focus on inner-growth ... intuition, spiritual will and spiritual radiance ... Focuses on higher motives ...

Personality Integration Worldview individuals can be identified by:

- a) Their sense of detachment and the clarity they use to see others around them objectively.
- b) Their ability to see a person's greatest gifts as well as acknowledge their greatest weaknesses demonstrates their ability to embrace paradox.
- c) They have compassion for people and the ability to empathize and communicate inclusively when tragedy strikes.
- d) They speak playfully and paradoxically, typically forgiving and acknowledging the fears and judgments of society as a whole.
- e) They are able to integrate and use their inner masculine and feminine simultaneously, enabling them to be powerful creators.
- f) They learn to operate without compromise by taking principled stands despite the consequences, realizing that to pull back denies their divinity.
- g) They learn to love themselves to the point where their inner life and light shines forth revealing a startling unity of purpose and ability to attract what's needed to make their fullest contribution.
- h) Become self-conscious about internal mythology and begin to use abstract thinking to generate new ways to create. No longer limited to pre-existing group thought patterns. Can manifest unique insights.
- i) Sees all defensive structures as a balancing act where we use paradox to transcend the pairs of opposites that keep us identified and attached to our duality. [<http://www.higheralignment.com/personality-integration> — retrieved August 2018]

The astute reader will easily recognize these as Cardinal Inspiration characteristics; that is to say, Priest-ish — precisely as one would expect for the sixth stage of a Septenary. On the other hand, these descriptions do not fit a Transcendental Soul. Nor do the descriptions fit the Astral Plane stage of soul growth. Therefore, it would seem that Byram proposes a strictly Physical Plane experience for the sixth Worldview. The name of this stage, Personality Integration, was borrowed from Alice Bailey's description of her next-to-last stage of spiritual development via reincarnation; this was quoted in Chapter 1E in Part One, "The Seven Soul Ages". This differs from Gurdjieff, who placed "Integrated Man" in the fifth Level of Being.

Byram places many noble celebrities and spiritual gurus in this category. For instance:

Deepak Chopra, Oprah Winfrey, Andrew Harvey, Jack Kornfield, Corrie Ten Boom, Carlos Castaneda, Dorothy Day, Che Guevara, Dag Hjalmar Hammarskjöld, Herman Hesse, Nikola Tesla, Bertrand Russell, Assen Zlatarov, Daniel Berrigan, Starhawk, Desmond Tutu, Malcolm X, Abraham Maslow, Paul Tillich, Evelyn Underhill, Joseph Campbell, C. S. Lewis, Huston Smith, Robert Funk, Stevie Wonder, William Blake, James Joyce, Walt Whitman, Benjamin Franklin, Abraham Lincoln, Mother Cabrini, Pope John XXIII, Socrates, Plato, and Ram Dass.

Other Michaelian students typically place many of these in the Old Soul Age, and no one else puts them in the Sixth Age (except Socrates, an alleged Transcendental Soul), whatever the name given to the Age.

So much for the sixth Worldview.

Some keywords and phrases extracted from the lengthy description of the seventh Worldview, World Servers, are as follows:

... full creative manifestation ... group leaders, motivators and spiritual catalysts ... engrossed in our "mission" that we commonly have very little personal life ... aligned with Universal Intent ... automatically drawn to fulfill whatever group purpose is in front of us ... radiate our Being in the world ... manifest the power to express ourselves outside of typical human expectations ... a world citizen and are automatically drawn to where we can contribute the most ... identified by our inexhaustible energy ... connect spirit to matter so we can manifest things wherever we place our attention ... sensitive to natural energies ...

World Service WorldView individuals can be identified by:

- a) They illustrate their lack of interest in personality expressions by a lack of small talk or conformance to social expectations. Can end up seeming aloof or arrogant and unavailable to lower-level expressions. They focus on their contribution as they see it, and not as others would wish it to be.
- b) They demonstrate an ability to differentiate the problems of others from their own, which can seem indifferent to the boundary issues and personality needs of others in lower WorldViews.
- c) They honor the free will of others over their own personality interests and will not try to convince others to do something without their express invitation. They realize that inner unity is achieved only through free will.
- d) Their focus is on bringing out people's highest creativity, which initially may not have tangible form and structure, causing distress in some people by how they shift their reality so suddenly.
- e) They become examples of how to be of the greatest service by the way they design their lives. Others are encouraged to find their own gifts and are inspired to do so.
- f) Use pre-existing agreements to invert the way others perceive issues to teach a unified way out of the pain and self-generated illusions. [<http://www.higheralignment.com/world-service> — retrieved August 2018]

The astute Michaelian student will easily recognize these as Cardinal Action characteristics; that is to say, King-ish — precisely as one would expect for the seventh stage of a Septenary. On the other hand, these descriptions do not fit an Infinite Soul. Nor do the descriptions fit the Causal Plane stage of soul growth. Therefore, it would seem that Byram proposes a strictly Physical Plane experience for the seventh Worldview. The name of this category, World Servers, is from the Alice Bailey work; refer to the website of the Lucis Trust, which is the present-day custodian of the Alice Bailey material: <http://www.mindlight.info/aab/dkngws.htm> and https://www.lucistrust.org/world_goodwill/key_concepts/the_new_group_world_servers3.

Byram placed all of the Transcendental and Infinite Souls by name in this category, as well as many of the other high spiritual teachers of the present and of the past. For instance:

Mother Teresa, Mother Meera, Lobsang Gyatso, Tarthang Tulku, Palden Gyatso, Hazrat Inayat Khan, Yogananda, Saint Francis of Assisi, Albert Schweitzer, Meher Baba, Rabindranath Tagore, Alice Bailey, Helena Roerich, Nicholas Roerich, Janusz Korczak, Viktor Tihonovich Chernovolenko, Rabbi Malka Drucker, Sogyal Rinpoche, Richard Wilhelm, Niels Bohr, Ivan Efremov, Galina Ulanova, Anna Pavlova, Maya Plisetskaya, Chögyam Trungpa, Mary Daly, Mary Baker Eddy, Aimee Semple McPherson, Bhaktivedanta Prabuphada, Zalman Schachter-Shalomi, Shirdi Sai Baba, Abdul Bahá, Dietrich Bonhoeffer, Gustavo Gutiérrez, Martin Luther King Jr., Oscar Romero, Dalai Lama (Tenzin Gyatso), Abraham Joshua Heschel, Vivekananda, Hans Küng, Reinhold Niebuhr, Alexander Schmemmann, Joseph Soloveitchik, Thomas Berry, Martin Buber, Mircea Eliade, Abraham Isaac Kook, D. T. Suzuki, Simone Weil, Dorothy Day, Catherine de Hueck Doherty, Maha Ghosananda, Mawlana Muhammad Ilyas, Walter Rauschenbusch, Robert Holbrook Smith, Thich Nhat Hanh, Bawa Muhaiyaddeen, Black Elk, Bede Griffiths, J. Krishnamurti, Seyyed Hossein Nasr, Ajahn Chah, Maharishi Mahesh Yogi, Thomas Merton, Pema Chödrön, Ramana Maharshi, Seung Sahn, and Shunryu Suzuki.

Other Michaelian students typically place most of these added names in the Old Soul Age, and no one else puts them in the Seventh Soul Age.

I have some general comments on Larry Byram's presentation:

1. Byram's classes and website appear to be aimed primarily at his self-help psychology clientele in the Relationship Worldview = Mature Soul Age. In order to mainstream his teaching to the non-metaphysical population, Byram did what José Stevens and Barbara Taylor did: present the Age categories as psycho-social-spiritual maturity without mentioning the cause that was originally given in the Michaelian teachings, namely development over many lifetimes via reincarnation.
2. Because Byram portrays all seven stages as achievable in a single lifetime if one works hard enough, this makes his Worldview stages somewhat like Maslow's Hierarchy and Gurdjieff's Levels of Being. The former are said to be stages of psychological maturity, and the latter are said to be stages of spiritual maturity; but Age is about soul maturity driven by reincarnation, not "work" on oneself.
3. Much of Byram's program for eliminating negativity and thereby increasing consciousness would be familiar to Michaelian students, although he does not use such terms as False Personality, maya, acculturation, Negative Poles, or Chief Features. Elements of the Michaelian teachings teaching on Internal Monads — that maturity that normally comes with 'getting older and wiser' — can also be identified in Byram's descriptions of his Worldviews.

4. Refer to my book *The Tao of Cosmogony* for chapters on Maslow's Hierarchy, Gurdjieff's Levels of Being, and the Life-Stages. I regard it as true that there is a correspondence among these three septenaries and the Ages, because they are all structured per the same Septenarian pattern. These similarities can sometimes make it difficult to discern which factor a person is coming from — but they are not the same thing, and it is Good Work to distinguish them.
5. Because Byram conflates different manifestations of the Septenary at different time scales into one factor, Worldview, none of them necessarily having to do with reincarnation, his presentation about Worldviews does not provide solid evidence for or against the idea that there are seven Ages of the soul's experience on the Physical Plane.
6. Even though Byram divorces the Worldviews from the reincarnation explanation, he seems to prefer to understand the Worldviews approximately the same way that Alice Bailey channeled them in the first half of the Twentieth Century, and as I have come to understand the Ages recently.
7. The thought occurs to me that during the decades subsequent to the original Michaelian group, the Michaelian teachings could be seen as dealing with obfuscations rather than revelations on this matter of Age — unless the various sources are conflated into a coherent understanding, rather than remain being seen as conflicting narratives.
8. There is a table on Byram's website titled "49 Worldview Lessons". Byram lists seven Levels in each Stage, the same as the Michaelian teachings. The seven Levels are named: 1) Introduction, 2) Exploration, 3) Quiet Before Storm, 4) 100% in, 5) Eccentric Testing, 6) Remediation, and 7) Embodiment. It is difficult for me to see that the nature of each Level is similar to, or corresponds with, the nature of the corresponding Stages/Worldview; it is not like Level recapitulates Stage, so far as I can tell. Therefore, I suspect that the names were chosen as a keyword to describe the Levels as if they were a step in the story arc of a Stage. Some Michaelian teachings commentators describe Levels one way (with a nature similar to the Role with the same Septenarian Attributes) and some describe it the other way (as a story arc). Refer to the previous chapter, "The Names of the Levels", for a thorough discussion of these two types of description of the progression through the Levels.
9. The previous point elicits the question, Do the Sixth Age and the Seventh Age have seven Levels just as the first five Ages do if they are experienced as Astral and Causal per Yarbro, or as Transcendental and Infinite per some others? If so, what do those others say about this question, if anything? Tolley channeled that the Transcendental Soul only experienced one Level during incarnation on the Physical Plane; see above.

What I like about Stevens and Taylor and Byram is that they bring the Sixth and Seventh Ages out of the realm of dogma—doctrine regarding Transcendental and Infinite Souls, and Astral and Causal Planes, and into the realm of pragmatic and empirical Validatability. That is to say, you can see the qualities and characteristics attributed to the Sixth (Cardinal Inspiration = Priest-ish) and Seventh (Cardinal Action = King-ish) Ages in famous people who can be observed, even studied, in the real world.

Stevens and Taylor and Byram — in their outreach to the non-metaphysical, non-Michaelian student readership — realized that it makes sense to maintain the consistency of seven Overleaves in every Overleaf category, and to say that these are a part of typical soul evolution on the Physical Plane, and/or part of psycho-social-spiritual development whether or not this spectrum of maturity has anything to do with reincarnation.

Seven Ages in non-Michaelian Teachings Sources

Because of all the contradictions within the Michaelian teachings community, one begins to wonder if insights are to be found in other spiritual teachings about reincarnation. Could they be of any help in sorting this out, or would they just add to the confusion? In Part One we examined Alice Bailey's channeling. Review it now if you like, or just recall that it had ten stages of soul development that could reasonably be pared down to seven in order to then correlate reasonably with the Michaelian teachings. In that chapter in Part One, there is also the teaching of Meher Baba, who lists seven Planes of Consciousness, with descriptions that match the Ages of the Michaelian teachings, with two post-Old Soul categories. These two teachers preceded the Michaelian teachings. I have found a few other teachers, independent of the Michaelian teachings but subsequent to the Michaelian teachings, who have somewhat to say about stages of the soul's evolution on the Physical Plane, and I summarize them in this section.

Recall that those pre-Michaelian sources described seven Ages without mentioning Bodhisattvas and Avatars, the oriental esoteric equivalents of what in the Michaelian teachings are named Transcendental Soul and Infinite Soul. However, an internet search on the subject of “Soul Age Reincarnation” reveals that other sources have become abundant because of the Michaelian teachings subsequent to the invention of the internet. In this section we explore three sources for the subject of Age that appear to be totally independent of the Michaelian teachings. In its broad outlines, it confirms the orthodox Michaelian teachings, but there are other ideas presented that supplement the Michaelian teachings, or at least expand it in some way or other.

The most thorough of these is the work of:

Laeh Maggie Garfield and Seven Mansions

In Shepherd Hoodwin’s book, *The Journey of Your Soul* (1995), page 211, he mentions a book that mentions seven Soul Ages:

Laeh Maggie Garfield, in her book *How the Universe Works*, suggests a scheme of seven soul ages that are experienced by everyone on the physical plane: *infant, toddler, teenage, adult, mature, old, and volunteer*. Garfield does not mention the source of her ideas. Her explanations differ from Michael’s in various ways, but in general, her approach is similar. She seems to arrive at seven physical-plane soul ages by dividing Michael’s *mature soul cycle* into *adult* and *mature*. Her designation *volunteer soul* would be described by Michael as a “*seventh-level old soul transcendental,*” who has no remaining karma and could cycle off, but reincarnates mainly to be helpful to others. Her terms *toddler* and *teenage* are fundamentally equivalent to Michael’s terms *baby* and *young*. She describes each soul age, and the seven levels of each soul age, as correlating with the chakra in the same numerical position.

Garfield’s book was first published in 1991 by Celestial Arts, Berkeley, California. The subtitle is *Pathways to Enlightenment*. Garfield refers to each of the seven Ages as Mansions, and each of the seven levels as Stories in the Mansion, for a total of 49 Stories, the same as in the Michaelian teachings — if one were to accept the notion that the Sixth and Seventh Ages have seven Levels. Following are some key words extracted from pages 47 to 53. Extensive additional material can be found in the book, of course, but the following is a decent introduction.

[1 = Ordinal Action] **INFANT SOULS** — “The Mansion of Survival” — Root Chakra — to learn survival and other aspects of physical life: Loving, uninhibited, defenseless, helpless, self-centered, temperamental, surrendered, innocent, placid, demanding, changeable, unpredictable, unduly open to or fearful of people, guileless, makes eye contact and tells blunt truth but need to be told what to do.

[2 = Ordinal Inspiration] **TODDLER/CHILD SOULS** — “The Mansion of Emotion:” — Sacral Chakra — Emotional balance, self-reliance: Uncontainable, alternately cooperative and uncooperative, tiring, energetic, fun, oppressive, envious, greedy, curious, affectionate, selfish, selectively loyal and/or loving, perceptive, possessive, honest, charming, exploring, needs boundaries, not leaders, narrow-minded, intolerant, wants to be helpful, work best as followers.

[3 = Ordinal Expression] **TEENAGE SOULS** — “The Mansion of Power:” — Solar [plexus] Chakra — Power, control: Challenging, idealistic, inconsiderate, maturing, ambitious, insightful, jealous, freedom-loving, ambivalent, rebellious, loving, fearful of differences, sexually preoccupied, con-artists, overly active or repressed, power hungry, seducible, inventive, helpful, dreamers, easily taken in by material world, obnoxious, wide emotional swings, cruel, humorous, supportive, conformists, iconoclasts.

[4 = Neutral Assimilation] **ADULT SOULS** — “The Mansion of Love” — Heart Chakra — To love, have compassion: Seekers, adventurers, accepting, envious, generous, diplomatic, hides true self, caring, judgmental, controlling, conforming, explorers inwardly and outwardly, creative, competent, infrequent strivers, self-sufficient, hard working.

[5 = Cardinal Expression] **MATURE SOULS** — “The Mansion of Sound” — Throat Chakra — Communication: Reliable, serene, likes rules, sincere, honest, faithful, compassionate, doesn’t impose their will on your life, adore good things in life (won’t obtain them by killing or manipulation), adaptable, flexible, can fight constructively, open-minded, sense of proportion, listens to others, helpful, has integrity, backbone of society, sensitive, insightful, rational.

[6 = Cardinal Inspiration] **OLD SOULS** — “The Mansion of Knowledge” — Brow Chakra (third eye) — telepathic skills, intention, control through thoughts: Mellow, non-judgmental, accepting, caring, not status-conscious,

giving and generous, wise, tolerant, strong, enduring, spiritual rather than religious, compassionate, self-knowledgeable, farsighted visionaries, break all rules without infringing on others.

[7 = **Cardinal Action**] **VOLUNTEER SOULS** — “The Mansion of Wisdom” — Crown Chakra — To enlighten other human beings — mystical, master builder, total competence, unlimited understanding.

As is my custom, I provide some comments on the Garfield material:

1. The differences between Garfield’s names and descriptions and the Michaelian teachings names and descriptions indicate that the former did not borrow from the latter; she is an independent source. Nor do I see that Garfield borrowed from any other source that I have become aware of. In fact, there are statements in the book that Garfield received her information via inspiration, from shamanic journeying, and from mystical insights and such. The book is worth purchasing; it echoes and enriches many aspects of the Michaelian teachings.
2. It is interesting to me to read what an independent source has to say about a subject that is so central to the Michaelian teachings. Garfield’s description of each Mansion has many similarities to what we find in the Michaelian teachings on each Age, but of course there are some differences — a Michaelian student might put some descriptive words in different categories from where Garfield puts them, and *vice versa*. This is in keeping with my point, made elsewhere in this chapter, that such descriptions of Ages are necessarily stereotypical and archetypal, and that the reality of how any particular person manifests their Age is ambiguous, and therefore it is difficult to put specific people and specific descriptions in a particular box.
3. Notice that I added the Septenarian Attributes in brackets along with the ranking number. I cannot help but think that if Garfield had been aware of — and better yet had full knowledge of — the structure and meaning of the Natural Sequence schema, with the way the Septenarian Attributes are arranged and delineated, she would have a more definitive, less ambiguous, understanding of each Mansion.
4. Despite the ambiguities, based on a careful reading of Garfield’s complete description in her book of each Mansion, I tend to agree with Hoodwin that what the Michaelian teachings refers to as the Mature Soul Age is two categories in Garfield. That is, what she names Adult and Mature Mansions are what the Michaelian teachings names early-Level Mature and late-Level Mature Souls respectively. This discrepancy in perception is reminiscent of the discrepancy in perception within members and contingents of the Michaelian teachings itself, where some perceive that Age is overestimated (the Yarbro contingent does this), and some perceive that Age is underestimated (the non-Yarbro contingent does this); this phenomenon is discussed elsewhere in this chapter. It is all a matter of semantics: sometimes the same name is applied to different categories, and sometimes the same categories get different names. What should govern the descriptions, in my opinion, is the Septenarian Attributes; they provide the pure abstract archetypes of which the Ages are an instantiation.
5. Garfield correlates her version of the seven Ages with the seven primary chakras, newest to oldest Age in the same sequence as the chakras from bottom to top. Refer to the chapter in Part One and the chapter here in Part Four on the chakras, and you will see that I have an understanding that differs slightly from Garfield . There you will find evidence and argument that the chakras follow the Natural Sequence in this way: 0) Root Chakra = Physiology; 1) Gonad Chakra = Ordinal Action; 2) Navel Chakra = Ordinal Inspiration, 3) Plexus Chakra = Ordinal Expression, 4) Heart Chakra = Neutral Assimilation, 5) Throat Chakra = Cardinal Expression, 6) Brow Chakra = Cardinal Inspiration, 7) Crown Chakra = Cardinal Action. This propensity to correlate various metaphysical teachings is typical of many spiritual students; my offerings in that realm are found in my book *The Tao of Cosmogony*.
6. Garfield’s description of the Mansions and their correspondence with chakras also leads to the comparison with Gurdjieff, where he correlates his Levels of Being with the Centers — chakras and Centers being a common target for correlation. Refer to other chapters in this *History* book where Gurdjieff and Centers and chakras are discussed in detail.
7. Garfield’s description of the seventh Mansion, Volunteer, is very much like the characterization of Bodhisattvas in Eastern mystical traditions. These are souls who incarnate, not because they must in order to burn karmic ribbons or finish the Physical Plane ‘curriculum’, but because of compassion for

humanity, as high teachers, guiding lights, way-showers, and such. Something like Bodhisattvas appears in other descriptions of the Sixth and Seventh Ages, so naturally this type of soul is discussed at length in other sections of this chapter.

8. That Garfield made the Seventh Age the Bodhisattva age, rather than the Sixth Age as normally understood in the orthodox Michaelian teachings, is what Meher Baba did in his description of the seven Soul Ages. Refer to the chapter on Soul Ages in Part One of this *History* book. Neither Garfield nor Baba had a place in their septenaries for the Avatar, aka the Infinite Soul; that manifestation was ‘off the Chart’, so to speak, and I tend to concur, unless one stretches definitions considerably; refer to subsequent sections of this chapter.
9. Garfield says that there are seven Stories within each of the seven Mansions. This is equivalent to the Michaelian teachings concept of seven Levels within each Age.

Garfield is not as well known in the esoteric community as the next source of information is.

Michael Newton and Seven Stages

A few years after Garfield published her book derived from mystical inspiration, another author’s book was published, with information derived from inter-life hypnotic regression; that is the subject of this subsection. As it so happens, it also describes seven categories of soul advancement in the process of reincarnation. I find it interesting and Validating that apparently independent sources come to similar conclusions.

Michael Newton, Ph.D., was a psychotherapist who lived and worked during the latter part of the Twentieth Century. He used hypnotherapy in his practice. He inadvertently discovered that he could make contact with the soul of his clients and thereby regress them beyond their childhood and into their between-lives state. He subsequently wrote three books: *Journey of Souls*, and *Destiny of Souls* for the general public, and *Life Between Lives* for professional hypnotherapists. (Case studies written by his students have been published in *Memories of the Afterlife* and *Wisdom of Souls*.) From those sessions — among many other things that nicely corroborate the Michaelian teachings — Newton discovered that souls have a spectrum of maturity, from new souls to old souls.

Below is a table that I found on the internet, adapted and redrawn from a slideshow and talk that a guy named Douglas Kinney gave at a meeting of the Baltimore branch of the Institute of Noetic Sciences (IONS) in about the year 2011.

Table 4Mb — NEWTON’S MODEL for SOUL DEVELOPMENT LEVELS and CORE COLORS				
LEVEL	LEARNING STAGE	ENERGY CONSCIOUSNESS	POPULATION	GUIDE STATUS
I	Beginner	White (bright and homogeneous)	42%	none
II	Lower Intermediate	Off-white (reddish shades, ultimately turning into traces of yellow)	31%	none
III	Intermediate	Yellow (solid with no traces of white)	17%	none
IV	Upper Intermediate	Dark Yellow (deep gold, ultimately turning into traces of blue)	9%	Junior
V	Advanced	Light Blue (with no traces of yellow, ultimately turning into traces of purple)	1%	Senior
VI	Highly Advanced	Dark Bluish Purple/Violet (surrounded by radiant light)*	0%	Master
*VII	Old Ones	Deep Purple (surrounded by radiant light)	0%	Overseer

Source: Michael Newton, *Journey of Souls*, p. 103.

*Linda Backman, *Bringing Your Soul to Light* (2009) had more experiences with advanced souls.

Following are my comments on this table:

- **FIRST COLUMN:** Note that there are seven stages, the same as for the Michaelian teachings and for others reviewed in this chapter. I did not see any indication in Newton’s books that he was told that there are actually seven distinct stages; it appears he just found it convenient to categorize soul

maturity using this number. His approach to his investigations seems empirical: "how can I sensibly organize what I am hearing from my clients?"

- SECOND COLUMN: Note that the names given to the stages are not like the names given by others that use the metaphor of chronological age: "Infant, Child", and so on. Instead, the metaphor is more like a course of instruction in school: Beginner, Intermediate, Advanced. Newton seems like a Scholar to me, and if that is accurate, then I think that the school metaphor would come naturally to him. It is easy enough to equate Beginner with Infant, Lower Intermediate with Baby, Intermediate with Young, Upper Intermediate with Mature, and Advanced with Old. The names Highly Advanced and Old Ones do not correlate with Transcendental and Infinite, nor do they correlate with Astral and Causal, but they do fit with the names proposed by Stevens, Taylor, and Byram for the Sixth and Seventh Ages. Newton's metaphorical 'curriculum' naming convention seems less potentially pejorative to me than Michael's Soul Age convention. The 'lesson plan' for each 'class' is not provided in Newton's books. I find it disappointing that Newton provided no qualitative description of what exactly or approximately the soul is learning at each stage.
- THIRD COLUMN: Note that there are colors associated with each soul stage, which in the books is said to be the color of the aura, energy, or emanation of the soul. Note that the color scheme does not fit exactly with the color spectrum given in other teachings. Although red is near the immature end and violet is at the mature end, the colors do not pass from red to orange to yellow to green to blue to indigo to violet as they do in the case of chakras, for instance. The fact that there are gradations of color within some of the stages indicates that Newton was aware that there are gradations of advancement within each stage, just as there are the Levels within each Age.
- FOURTH COLUMN: Note that the population percentage of each stage is nothing like the percentage given in the Michaelian teachings. Instead of the decreasing percentage shown on this table, in the Michaelian teachings there is a "bell curve" distribution: Infant = 10%, Baby = 23%, Young = 32%, Mature = 24%, Old = 11%. (These percentages are according to Yarbro; other channels have gotten slightly different percentages, but the bell curve distribution persists.) The discrepancy between Newton and the Michaels is perhaps explained by the fact that Newton's figures came from his client population, a self-selected group of people who needed counseling, hence probably younger souls. Newton said he rarely worked with advanced souls, but one of his students, Linda Backman, did work with advanced souls per the asterisk note on the slide. She has also written some books, which build on the foundational work of Newton.
- FIFTH COLUMN: Newton found that souls, when they had learned enough to arrive at the fourth stage, become qualified to begin guiding less-advanced souls. They do this as spirit guides to incarnate personalities, and/or between-life guides. This accelerates and expands their own learning. It makes sense to me that Newton's fourth stage equates with the Mature Soul, the stage when souls really begin to assume responsibility for the well-being of their fellow humans and the planet. It is said that in the sixth and seventh stages, the Master and Overseer stages, the soul almost never needs to, or has little desire to, reincarnate. This is at least vaguely similar to what is said about souls in the last two stages in some of the other sources discussed in this chapter.

In the Newton books, there are no definitive descriptions of each stage of soul learning like the extensive definitive descriptions of the characteristics of each Age in the Michaelian teachings and elsewhere. There is only said to be an improvement in understanding of life, a gaining of knowledge in 'classroom' earth, and a shift in the nature of the 'coursework' from beginner to intermediate to advanced.

Another Chart that I found on the internet tabulated Newton's stages in a more expanded way:
><https://drakebearstephen.files.wordpress.com/2014/01/soullevelnewton1.jpg><.

Table 4Lc — NEWTON’S CLASSIFICATION MODEL with COLORS			
#	LEVEL	COLOR	SOUL AGE?
1	Level I: Beginner	White	Infant
2	Level I: Beginner	Off-white Gray / Grayish with tints of Pink	
3	Level II: Lower Intermediate	White and Reddish Pink	Baby
4	Level II: Lower Intermediate	Light Orange Yellow with tints of White	
5	Level III: Intermediate	Yellow	Young
6	Level III and IV	Deep Gold / Gold with tints of Green	
7	Level IV: Upper Intermediate	Green or Brownish Green	Mature
8	Level V: Advanced	Light Blue; Light Blue with Gold; Green or Brown	
9	Level V and VI	Deep Blue	Old
10	Level VI: Highly Advanced	Deep Blue with tints of Purple	
11	Higher Levels	Purple	Transcendental

In this table, the first three columns are from the website, and I added the fourth column to show how I understand the table, though it could be argued differently. To me it appears that this table shows the early and late Levels of each Age. This distinction between Ordinal and Cardinal Levels of an Age reminds me of Spiral Dynamics, which is reviewed in the next section. The color scheme, and the Roman numeral scheme, provide some ambiguity, but then there is often difficulty in discerning whether or not to categorize people in the late Levels of one Age versus the early Levels of the next Age. Just as the colors in the rainbow blend into each other, so they do in the spectrum of Age, as near as we can tell empirically, whatever the case may be actually.

So, overall, Newton’s discoveries via hypnotherapy are a pretty solid independent confirmation of the Michaelian teachings and other teachings about the advancement of the soul during incarnations. In Michaelian terms, the information came from the second level of the Astral Plane, where souls are said to reside between lives. According to Newton, the stories that his many, many clients told painted a consistent picture.

There is another non-Michaelian teachings source to discuss in this section, but it is not an independent source; it is a distillation of information from various unnamed sources.

Lee Bladon and Five Degrees of Consciousness

Lee Bladon’s website *Esoteric Science* contains the distillation of his spiritual philosophy. His teaching reminds me somewhat of Theosophy, but reading his site it becomes obvious that he has borrowed from many spiritual teachings, and come up with his own unique synthesis: ><https://www.esotericscience.org/><. Theosophy and the works of Henry Laurency are mentioned as the primary sources.

One of the subjects he covers is reincarnation, and within that subject he covers the maturation process of the soul. He refers to the wholeness of the soul as the “greater causal body” (which he also refers to as the “monad”), and says it divides itself into “lower” causal bodies — the mental, the emotional, and the etheric bodies — for the purpose of incarnation into the physical body. We have already seen the ‘higher causal body’ mentioned in the original Michaelian group/MFM description of the Transcendental Soul. These “bodies” are also mentioned by Gurdjieff and Theosophy; refer to the chapter on “Subtle Bodies” in my book *The Tao of Cosmogony*.

Bladon divides the evolution of the souls into five categories, which he calls Primitive, Civilized, Developed, Humanistic, and Enlightened. He proposes that in the process of spiritual development, the incarnate personality becomes progressively more conscious of these higher aspects of soul, which reside in the higher “worlds”, aka “planes”. For a complete explanation, the reader should read the entire web page found at:

><https://www.esotericscience.org/article13a.htm><. For a graphical representation of that concept, refer to the table below, adapted from that web page.

Table 4Ld — BLADON’S DEGREES of CONSCIOUSNESS in the SUBTLE WORLDS					
	PRIMITIVE	CIVILIZED	DEVELOPED	HUMANISTIC	ENLIGHTENED
CAUSAL WORLD	Unconscious	Unconscious	Unconscious	Semi-conscious	Conscious
MENTAL WORLD	Unconscious	Semi-conscious	Semi-conscious	Conscious	Conscious
EMOTIONAL WORLD	Semi-conscious	Conscious	Conscious	Conscious	Conscious
PHYSICAL-ETHERIC WORLD	Conscious	Conscious	Conscious	Conscious	Conscious

The basic premise shown in this table is that the high-causal monad first empties itself for the purpose of incarnation, then develops back into its fullness during successive incarnations. In the Primitive stage, it is only conscious of the Physical World; progressing to the Civilized stage it becomes conscious of the Emotional World; progressing to the Humanistic stage it becomes conscious of the Mental world; progressing to the Enlightened stage it becomes conscious of the Causal World. This notion is very similar to Gurdjieffian and Theosophical conceptualizations. The basic point is that the evolution of the soul is the revelation of successively wider and higher levels of consciousness. To put this in Michaelian terms, realization or enlightenment is like removing Physical Plane Overleaves, then Astral Plane overlays, then Causal Plane overlays, to finally reveal the Oneness out of which the manyness emerges.

In the table above, there is no difference between the Civilized and Developed stages in terms of consciousness. This might have been a mistake, and in any case it does not make sense to me, and I would like to see seven stages to go along with all the other septenarie, so I improvised the table below to see what that would look like, expanding on the idea of expanding consciousness introduced by Bladon. (Bladon lists seven “planes” in another web page: ><https://esotericscience.org/article10a.htm><.) The table adds some “Worlds” that Bladon shows in other tables, and expands the stages of the development of consciousness to seven.

TABLE 4Me — WITTMAYER’S DEGREES of CONSCIOUSNESS in the SUBTLE WORLDS							
SOUL AGE	1–INFANT	2–CHILD	3–YOUNG	4–MATURE	5–SENIOR	6–ELDER	7–ANCIENT
STAGE	PRIMITIVE	“SOCIALIZED”	CIVILIZED	DEVELOPED	HUMANISTIC	“ADVANCED”	ENLIGHTENED
AKASHIC WORLD	Unconscious	Unconscious	Unconscious	Unconscious	Unconscious	Semi-conscious	Conscious
CAUSAL WORLD (3rd plane)	Unconscious	Unconscious	Unconscious	Unconscious	Semi-conscious	Conscious	Conscious
MENTAL WORLD	Unconscious	Unconscious	Unconscious	Semi-conscious	Conscious	Conscious	Conscious
ASTRAL WORLD (2nd plane)	Unconscious	Unconscious	Semi-conscious	Conscious	Conscious	Conscious	Conscious
EMOTIONAL WORLD	Unconscious	Semi-conscious	Conscious	Conscious	Conscious	Conscious	Conscious
ETHERIC WORLD (1st plane)	Semi-conscious	Conscious	Conscious	Conscious	Conscious	Conscious	Conscious
PHYSICAL WORLD	Conscious	Conscious	Conscious	Conscious	Conscious	Conscious	Conscious

My comments on this table are as follows.

- **SOUL AGE:** In this table, in the first row below the title bar, the names of the Ages are the ones that I prefer.

- STAGE: In the second row down from the title bar, I add a couple of names (in “quotation marks”) to the names that Bladon used, to make seven stages instead of Bladon’s five.
- WORLDS: In this table, the names of the seven Worlds, in the leftmost column, are created by dividing the Planes into lower (Ordinal) and upper (Cardinal) Worlds. Thus, the Physical and Etheric Worlds are the first plane (Action), the Emotional and Astral Worlds are the second plane (Inspiration), the Mental and Causal Worlds are the third plane (Expression), and the Akashic World is the lower half of the Fourth Plane (Assimilation). This arrangement brings Bladon’s principle of increasing consciousness in higher worlds more into alignment with a scheme that I present near the end of this chapter.

One salient quote from his website is the following; notice the use of the word “body”, a word that is typical in esoteric lore for the composites of Fragments on planes beyond the Physical:

To the monad, each incarnation is like a day’s work. Leaving the physical–etheric body behind can be compared to taking off our overcoat, leaving the emotional body behind is like taking off our clothing, and leaving the mental body behind is like taking off our underwear. We return to our causal body (soul) completely naked to sleep for a while before awakening the next morning to get dressed again for another day’s work. We begin each new incarnation by putting on our underwear (mental body), our clothes (emotional body) and our overcoat (physical–etheric body).

That description sounds a lot like Overleaves or “overlays to Essence” in the Michaelian teachings. Note that Bladon uses a word here, “monad”, that is also used in the Michaelian teachings, but in a different context. In Bladon’s cosmology, the monad is the undivided soul or Self, prior to differentiation. What Bladon calls “monad”, in the original Michaelian group was referred to as the ‘upper causal Body’, aka the Transcendental Soul, which in the original Michaelian group transcriptions and in *MFM* is said to reside on the upper Causal (third) Plane. This idea will figure into my analysis and synthesis toward the end of this chapter. My preference is to equate Bladon’s “monad” with the Michaelian teachings’ “Essence” in its ultimate manifestation, rather than the Transcendental Soul, but there are interesting similarities. That is, ultimately, all souls are Fragments of one Essence. In the next chapter, “Casting Concerns”, I refer to the undifferentiated monad as the Oversoul.

Following are my comments on Bladon’s scheme:

1. Bladon does not reveal his sources, but it looks a lot like Theosophy to me, which is the only widely-known source that I know of that has a teaching on Age; the Kabbalah, the Michaelian teachings, and Garfield are not as widely known.
2. Bladon’s “worlds” are obviously the equivalent of what other esotericists refer to as “planes”, but some other esotericists also refer to planes as worlds. The lowest is the Physical–Etheric, next up in the table is the Emotional, aka Astral, next up in the table is the Mental. (In the Michaelian teachings, the Mental Plane is mislabeled as “Causal” as explained elsewhere in my various books.) In the Michaelian teachings and elsewhere, each plane has seven subdivisions, or levels, and the same is the case with Bladon in some of his other tables. The reader might not be aware that the three higher levels of the Physical Plane are typically referred to as the Etheric levels in Theosophy and elsewhere; hence Bladon’s hyphenated label, Physical–Etheric. Some esotericists refer to the three highest levels of the Mental (Third) Plane as the “causal” levels, including Bladon. That is, in Bladon’s schema, the three highest levels of the Third Plane are referred to as Causal, whereas the four lower levels are labeled Mental.
3. One might think that Bladon’s five stages are equivalent to the Michaelian teachings’ five Ages. Thus: Primitive = Infant, Civilized = Baby, Developed = Young, Humanistic = Mature, Enlightened = Old. However, in the text that accompanied the table, Bladon’s description of the Enlightened stage, his fifth stage, does not fit the Old Soul description; it fits better with Transcendental and/or Infinite and/or Bodhisattva.
4. Bladon’s use of the words “semi-conscious” and “conscious” reminds me of some of the things that Gurdjieff said about the two highest Levels of Being, namely that the sixth was “subjectively conscious”, and the seventh was “objectively conscious”. That fits with the way I revised Bladon’s original table.
5. Another way to perhaps understand Bladon’s use of the word “semi-conscious” is to equate the next stage above one as one’s “higher self”, or as the residence of one’s “soul”, of which one is not normally

fully aware. Except in the last stage, “Enlightenment”, where one is fully “conscious” — where one is fully a unitary “Monad”, to use Bladon’s term, and there is no “semi-conscious” aspect of being.

6. The basic idea of Bladon’s tabulation is that, as a soul advances through the Ages, progressively more of the consciousness that resides in the highest Self becomes available to the incarnation. There is thus a correlation between the Age of an incarnate soul and its amount of access to consciousness on the planes beyond the Physical. This understanding is fleshed out in subsequent sections and subsections of this chapter.
7. Translating some of the things that Bladon says into Michaelese, we could say that the Infinite Soul fragments itself into the Transcendental Soul at its highest level (the high Causal Body of original Michaelian group/*MMFM*), which in turn Fragments itself into Astral Bodies which Michaelian teachings calls Entities (= the Astral manifestation of the Transcendental Soul espoused in *MMFM*), which in turn Fragment themselves into incarnations that satisfy the need to experience all of life in all seven Ages. The consciousness of the Essence is too great to normally fit into a human, so it must be stepped down and/or broken down into Fragments in order to function on the Physical Plane in a human body.
8. According to Bladon’s reincarnation cosmology, the “soul” is the high third plane body (what the Michaelian teachings calls Essence?), which is unfragmented. Bladon says that the older the Age, the more the personality while incarnate has access to successively higher planes. Bladon does not say this, but I suggest this phenomenon is thus because the incarnate personality actually has more of the Composites of Essence inhabiting and animating the incarnation. Composites are explained in detail further on.

The following two sources also regard the stages as a progression in the soul’s maturation process.

Tessa Lynne and Seven Levels of Progression

Tessa Lynne is a psychotherapist who was counseling a person with Multiple Personality Disorder (MPD), otherwise known as Dissociative Identity Disorder (DID). Various personalities showed up as she was expecting, but then one of the personalities showed up that happened to be the spirit guide of the client. Over a long period of time it told her about what it is like in the spirit world, in the afterlife, and with regard to reincarnation. The story is recounted in her book *The Invisible Choir*. You can read samples of it on the Amazon web page for this book.

I found out about this in the following quotation from a >quora.com< comment in April 2018. The question was asked:

“Do you believe in the spiritual ‘theory’ that says that souls have ages like ‘young souls’, ‘mature souls’, ‘old souls’, or is it pure nonsense?” There was a reference to Barry McGuinness’s Michaelian teachings site in the United Kingdom: ><http://personalityspirituality.net/articles/the-michael-teachings/reincarnation-the-35-steps><.

Tessa Lynne gave this answer to the question:

I believe what I was told on this topic by my spirit world sources.* Their explanation differs from what the link suggests. While spirits (souls) do progress from young to mature, their progress is not reflected in their human selves to the extent described in the article. What I was told by my sources differs most strongly in how young spirits are described.

There are seven levels of progression before a spirit attains the level of Master. Those at the first two are referred to as junior or young spirits but it reflects their level of knowledge rather than their “age”. Because the influence of a person’s spirit is likely to be overshadowed by the personality and behavior of their human self, a young spirit cannot be easily identified by their human characteristics.

Though termed a “young” spirit, the equivalent in human terms of a spirit in their first lifetime would be a young adult rather than a child or teen, and certainly not an infant or baby. Before a spirit attaches to a human life for the first time, they will have existed in the spirit world for several to many decades and will have undergone a progressive, structured process of instruction that often includes shadowing one or more lifetimes. They will be guided to begin with easier lifetimes and then will be watched over and further guided by their mentors.

The other designations given in the article are not “pure nonsense” but they err in suggesting that spiritual progression is highly correlated with the stages of human development. Another error is in the claim that the lessons of each lifetime correlate with specific human needs or accomplishments. Lessons are more intricate than that. Most are presented over a wide range of lifetimes under increasingly difficult circumstances.

*My sources are two spirits who spoke to me through another person (directly, not channeled). I have written of my experience, and more of what my sources revealed to me, in *The Invisible Choir*.

In the book itself, the spirit guide was quoted as follows:

There are seven levels of status before the Master level. Those at the first two levels are considered junior spirits; five more levels reflect increases in knowledge and ability. Each level requires proficiency in a number of competencies.

Beyond this, there is not much that was said about what we call Soul Age. There was no description of the nature or characteristics of each of the seven levels. Perhaps the “number of competencies” is equivalent to “completed Monads” in the Michaelian teachings.

So, this source confirms what we have seen in numerous other sources: there are seven Ages of the soul on the Physical Plane. But this source did not like the specific characterizations of the seven Ages provided by the Michaelian teachings, saying that what actually happens is a lot looser than that. My own observation is that it is indeed difficult to discern a person’s Age — Age is obscured by many other factors as enumerated in previous sections of this chapter of this *History* book — but in the following sections I press on in my attempt to be definitive about what is going on with this significant subject.

There is one more source, independent of the Michaelian teachings, that I know about, that bears on this subject.

The John Christopher Daniels Channeling

There is another source for us to examine in this chapter, in this section, which is independent of the Michaelian teachings. If I had found more, I would have included them here. Please let me know if you know of others.

The following quotation is from the book, *Incarnation and Reincarnation*, compiled and edited by Roy C. Smith, published in 1975. The book consists of extracts of a body of channeled information that its students call the “Loehr-Daniels readings” accompanied by some commentary by the editor. The channeled personality gave itself the name “Dr. John Christopher Daniels”, and it had this to say about Soul Age and its part in the reincarnation scheme:

Q.— Now the next question Bob would ask is: Are you and those working with you in giving these readings, are you at a higher state of development, a higher intelligence level, than the earth plane in general?

A.— Yes.

Q.— If so, how far advanced, or how many levels higher?

A.— Well, I could not give that to you in a number. It is a state of advancement. We are not completely out of earth circulation. I have been in earth-living. I have not been in it for some time, but I am returning to it. In the age of the soul as we give it in terms of one being a “young soul,” a soul [1] “just beginning earth life,” or a soul [2] “well started” or [3] “at the midpoint,” [4] “well along,” or [5] “nearing the end,” one would say [6] I have completed earth-living, returning to earth-living by choice for service, not from any karmic pull or desire of self.

Q.— One of the older brothers among the human family?

A.— Yes, that is a good way to express it.

Q.— Not someone who is in the seventh plane of the seventh realm of the seventh heaven or something?

A.— No. I belong to the human family of souls.

This book as a whole, not just in the quoted text, provides information that is remarkably similar to the Michaelian teachings in its presentation about incarnation and reincarnation. It looks to me as if the source of the information is what we in the Michaelian teachings refer to as a Transcendental Soul, and that this Transcendental Soul is anticipating its reincarnation. This looks to me like evidence that after five Soul Ages, “karmic pulls” are not part of the impetus for reincarnation; rather, the call of “choice for service” is. The reader is reminded that this is a theme documented in several places in this chapter as a description of a Bodhisattva.

Before we get on with the story arc of this journey, let me insert a summary tabulation.

Table of Sixth Age and Seventh Age Personalities

The following table is presented as an easy reference tool regarding the discrepancies in the identification of Transcendental Souls (aka Bodhisattvas) and Infinite Souls (aka Avatars) from various sources. Most of them are Michaelian teachings sources. Those that were new compared to the previous lists are shown in **bold text**.

Table 4Mf — SIXTH AGE and SEVENTH AGE MANIFESTATIONS		
SOURCE	DESIGNATION	NAMED INDIVIDUALS
Meher Baba	Seventh: Avatar	Zoroaster, Rama, Krishna, Buddha, Jesus, Mohammad, Meher Baba
(original Michaelian group) <i>MFM</i>	Transcendental	Ahkenaten , Zoroaster, Socrates, Mohammad, Mohandas Gandhi
	Infinite	Krishna, Siddhartha Gautama (Buddha), Lao Tsu, Jesus (Christ)
José Stevens <i>TMH</i>	Transcendental	Mohandas Gandhi
	Infinite	(Amon-)Ra , Krishna, Lao Tsu, Jesus (Christ), Siddhartha Gautama (Buddha)
Van Hulle and others <i>MTBT</i>	Transcendental	Mohandas Gandhi, Paramahansa Yogananda, Meher Baba, Hazrat Inayat Khan, Mother Cabrini, Pope John XXIII, St. Francis of Assisi, John the Baptist
	Infinite	Lao Tsu, Siddhartha Gautama (Buddha), Jesus (Christ)
Shepherd Hoodwin <i>JOYS</i>	Transcendental	Gandhi, Zoroaster, Mohammad, Socrates
	Infinite	Krishna, Siddhartha Gautama (Buddha), Lao Tsu, Jesus (Christ)
Troy Tolley <i>TLE</i>	Transcendental	Socrates, Confucius , Mohamed, Zarathustra, Mohandas Gandhi
	Infinite	Ra , Krishna, Lilith , Buddha, Lao Tzu, Jesus
José Stevens <i>TYD</i>	Sixth: Elder	Gandhi, Mother Teresa , Saint Francis of Assisi, Rumi, Gurdjieff, Seneca, Chief Seattle, and others
	Seventh: Master	Jesus Christ, Buddha, Lao Tzu, avatars
Barbara Taylor's itstime.com	Sixth: Guru	Mohandas Gandhi, John the Baptist, Prophet Mohamed, Socrates, St. Francis of Assisi, Zarathustra
	Seventh: Master	Abraham , Amon-Ra (the Sun God), Siddhartha Gautama (Buddha), Jesus (Christ), Confucius
Larry Byram website	Personality Integration	Deepak Chopra, Oprah Winfrey, Andrew Harvey, Jack Kornfield, Corrie Ten Boom, Carlos Castaneda, Dorothy Day, Che Guevara, Dag Hjalmar Hammarskjöld, Herman Hesse, Nikola Tesla, Bertrand Russell, Assen Zlatarov, Daniel Berrigan, Starhawk, Desmond Tutu, Malcolm X, Abraham Maslow, Paul Tillich, Evelyn Underhill, Joseph Campbell, C. S. Lewis, Huston Smith, Robert Funk, Stevie Wonder, William Blake, James Joyce, Walt Whitman, Benjamin Franklin, Abraham Lincoln, Mother Cabrini, Pope John XXIII, Socrates, Plato, Ram Dass

	World Server	<p>Mother Teresa, Mother Meera, Lobsang Gyatso, Tarthang Tulku, Palden Gyatso, Hazrat Inayat Khan, Yogananda, Saint Francis of Assisi, Albert Schweitzer, Meher Baba, Rabindranath Tagore, Alice Bailey, Helena Roerich, Nicholas Roerich, Janusz Korczak, Viktor Tihonovich Chernovolenko, Rabbi Malka Drucker, Sogyal Rinpoche, Richard Wilhelm, Niels Bohr, Ivan Efremov, Galina Ulanova, Anna Pavlova, Maya Plisetskaya, Chögyam Trungpa, Mary Daly, Mary Baker Eddy, Aimee Semple McPherson, Bhaktivedanta Prabhupada, Zalman Schachter-Shalomi, Shirdi Sai Baba, Abdul Bahá, Dietrich Bonhoeffer, Gustavo Gutiérrez, Martin Luther King Jr., Oscar Romero, Dalai Lama (Tenzin Gyatso), Abraham Joshua Heschel, Vivekananda, Hans Küng, Reinhold Niebuhr, Alexander Schmemmann, Joseph Soloveitchik, Thomas Berry, Martin Buber, Mircea Eliade, Abraham Isaac Kook, D. T. Suzuki, Simone Weil, Dorothy Day, Catherine de Hueck Doherty, Maha Ghosananda, Mawlana Muhammad Ilyas, Walter Rauschenbusch, Robert Holbrook Smith, Thich Nhat Hanh, Bawa Muhaiyaddeen, Black Elk, Bede Griffiths, Jiddu Krishnamurti, Seyyed Hossein Nasr, Ajahn Chah, Maharishi Mahesh Yogi, Thomas Merton, Pema Chödrön, Ramana Maharshi, Seung Sahn, and Shunryu Suzuki</p>
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My comments on this table are as follows:

- Over the history of the Michaelian teachings, sources keep adding names to the list of manifestations of the Transcendental Soul and Infinite Soul, or their equivalents as Bodhisattvas and Avatars, or their equivalents as Sixth Age/stage and Seventh Age/stage luminaries. Make of this discrepancy what you will. What I make of it is that we cannot be dogmatic about this subject.
- Some sources omit Transcendental Soul and Infinite Soul manifestations that were mentioned by previous sources. Make of this discrepancy what you will. What I make of it is that we cannot be dogmatic about this subject.
- Some sources put Confucius in the Transcendental Soul category and some put him in the Infinite Soul category. There are other transpositions. Make of this discrepancy what you will. What I make of it is that we cannot be dogmatic about this subject.
- Byram is very much an outlier in his assignment of particular individuals to the Sixth Worldview and the Seventh Worldview. The vast majority of those people obviously do not fit the descriptions of Transcendental Soul or Infinite Soul, aka Bodhisattva or Avatar. However, one would need to examine the biography of each of them — few of them are as well known as those identified as Transcendental Soul and Infinite Soul — to see if they fit the description of Sixth Age Cardinal Inspiration and Seventh Age Cardinal Action. I have not performed that scholarly exercise; I would find it an interesting endeavor, but other projects are higher on my priority list.
- It interests me that known personages in the present time might be inhabiting the Sixth Age and the Seventh Age of the Ages Septenary. I have some speculation and some theory about how and why this might be the case; see following sections and subsections.

Before we move on to the next section, I have a little summary comment.

Some sources (Stevens, Taylor, Byram) gave names to the Ages that do not reveal their rank on a maturity spectrum, a time sequence. This made sense considering the intended readership. Some sources (Garfield, Newton, Bladon) gave names that do reveal their rank on a maturity spectrum. This made sense considering the intended readership. The point is, that empirical observation of people reveals that there are indeed differences in perception between people in the different categories, but I always keep in mind that it is a *supposition* that they can be arranged in a time sequence, which is based on the proposition that reincarnation is a real thing.

However, these same stages of Soul Age, when recast as levels of psychological maturity, have been discerned empirically by academic psychologists who did careful research over the last seventy years. You read about that in Part One; you can read about it some more in the next section.

Spiral Dynamics and Soul Age

In Chapter 1B in Part One, “Personality Typologies”, there is a section that discusses Spiral Dynamics (SD). There you will read that SD, discovered and developed by psychologists and metaphysicians over the last

seventy years, is an analogue to Soul Age (SA). I have learned a lot about SA via a study of SD. Some of that is recorded in chapters in my books *The Tao of Cosmogony* and *The Tao of Relationships*.

How do I love thee? Let me count the ways.

1. Recall from the discussion in a previous section of this chapter that the Yarbros contingent often sees people to be as much as one entire SA younger than the non-Yarbros contingent sees the same people. After a study of both SD and SA, it looks to me as if it might be possible to understand that difference, and decide which is more accurate, using the empirically-based SD rather than using channeling (mis-channeling?) of people's Overleaves.
2. That proposed project is fraught with difficulties, as documented in previous sections and subsections of this chapter on anomalies and ambiguities, but I press on with the following factors under consideration.
3. One clue of a possible path to the reconciliation of SD with SA is to note that SD alternates between "Me" and "We" stages all up and down the SD spectrum. In Michaelian teachings/SA terms, this fits nicely with the alternation of Ordinal and Cardinal Levels of each SA respectively. Another possible clue is to note that there are six Tier 1 stages in SD, two Tier 2 stages, then at least two Tier 3 stages. It is said in SD that there is a qualitative difference between the three Tiers according to their numbered divisions. This fits nicely with SA where Tier 1 correlates with the Ordinal Soul Ages, Tier 2 with the Neutral Soul Age, and Tier 3 with the Cardinal Soul Ages, although SD only recognizes the two Tier 3 stages, which fits nicely with the Old Soul Age. The six Tier 1 stages as a group are characterized as "subsistence" levels, the two Tier 2 stages are characterized as "being" levels, and Tier 3 stages are characterized as "global-renewal" levels. This fits nicely with Ordinal Ages, the Neutral Age, and the Cardinal Age respectively. I am somewhat amazed that Clare Graves, the original researcher, was able to sort this SA signal out of the noise of developmental psychology data that he amassed.
4. I have yet to see a clear acknowledgment and accounting of the Me/We swing found in SD in descriptions of SA in the Michaelian teachings literature, so I believe that SD adds to the understanding of SA in this case, at minimum. Therefore, it might be that we in the Michaelian teachings need to re-calibrate our perceptions of SA characteristic to conform to SD in a couple of ways. The following event might have been a step in the right direction:
5. In the original Michaelian group, Sally was said to be Mid-Cycle Old and Dick was said to be early Level Old. Some twenty three years later they were both "demoted" by a few Levels by the same channel, Sarah Chambers. I can see that, for the purpose of the accuracy of labeling, maybe we in the non-Yarbros branch should all "demote" ourselves to align better with the Yarbros branch.
6. With this demotion of label, I would suggest that the Michaelian teachings community in general might be manifesting a Mature Soul way of being for the most part, rather than us being a bunch of Old Souls. Look at all the people asking for channeling about their personal lives, rather than asking for channeling about transpersonal and philosophical and wisdom matters, which is the focus of Old Souls by all accounts.
7. The previous item is in keeping with some channeling that is not widely known because it is unpublished. Near the end of her life, Sarah Chambers, prompted by a question from Shepherd Hoodwin regarding the 11% of humanity being Old Souls, channeled on the popularity of the Levels of the Old Soul Ages as follows: "Within the old soul cycle: Fifty-five percent of these souls are first level old souls; thirty-five [percent] are second level. The other ten percent are third, fourth, fifth, sixth and seventh level old souls, with three percent being third level." [06 April 1996] That leaves two percent or less of the 11% of Old Souls on the planet for each of the remaining four Levels. That is a tiny fraction of the human population; not enough to have much if any impact on the masses. It just feels to me as if the Michaelian teachings community is not in such a rarefied class of almost-perfected, fully-formed, well-rounded humans. Just saying. Not insisting.
8. For a comparison of SD with SA, study the following table, read the descriptions of the Stages taken from SD literature, and see if it does not re-calibrate your perception of the SA categories just a little bit. Note that in this table, SD somewhat conflates beliefs, values, and behaviors as understood by anthropologists (in regard to social-cultural evolution over the span of human pre-history and history), with personality traits discovered by academic researchers in the field of developmental psychology. Graves said that his work covered "bio-psycho-social" development, thus "biology-

personality–culture”. SD does not address the evolution of the soul because that is not a part of its belief system. Even so, Michaelian students can see the parallels of SD stages with Michaelian teachings Soul Ages.

9. Note that, according to the Michaels, the younger the soul the more the personality can be imprinted by the culture it is born into and influenced by, but the older the soul, the more resistant the personality is to imprinting by externalities. This means that younger souls born into cultures more advanced than they are on the maturity spectrum will appear to be older souls than they actually are. Therefore, in my view, the Soul Ages should be described with words synonymous with the foundational, archetypal Septenarian Attributes, rather than with anthropological and cultural terminology as is done in SD. These pure descriptions of Soul Ages are thereby uncontaminated by intrusions, distortions from imprinting, aka False Personality.

Table 4Mg — SPIRAL DYNAMICS STAGES and SOUL AGES					
TIER	COLOR	DESCRIPTION	LEVEL	SOUL AGE	
3	Teal	TRANSPERSONAL/COSMO-CENTRIC This level is anticipated to appear in humanity in cultures and societies in the distant future. At this time it is too rare in people and populations to characterize using Spiral Dynamics terms. Not surprising considering that channeling says there are so few late Old Souls.	Late “We”	OLD Holism	C A R D I N A L
	Coral	POST-INTEGRAL/CONSOLIDATING/GLOBAL/UNIFIED The emergence of this stage, which is focused on personal considerations, is anticipated by forward-looking transpersonal psychologists/philosophers/metaphysicians who are familiar with SD thinking and wish to extend it a level or two, such as Ken Wilber.	Early “Me”		
2	Turquoise	HOLISM/EXPERENTIALISM/COLLECTIVISM: “Life is an evolving interactive whole.” Motivated to help everything connect together into a single, dynamic organism with its own collective mind. Self is both distinct and blended part of a larger, compassionate whole. Holistic, intuitive thinking and cooperative actions are expected and promoted.	Late “We”	MATURE Collectivism	N E U T R A L
	Yellow	INTEGRATIVE/SYSTEMIC/AUTONOMOUS: “Life is learning and continual change.” Motivated to understand the complexities of life. Regards material possessions as less important than learning. Flexibility and functionality in the long term becomes highest priority. Weaknesses and differences are expected and integrated into independence.	Early “Me”		
1	Green	RELATIVISTIC/SOCIO-CENTRIC/EGALITARIAN: “Life is community and precious.” Motivated to free society from greed, dogma, selfishness, and divisiveness. Needs to prioritize feelings, sensitivity, and caring. Knows earth’s resources are limited and precious and should be shared equally. Believes all decision should be made collectively.	Late “We”	YOUNG Materialism	O R D I N A L
	Orange	MATERIALIST/ACHIEVER/TECHNOLOGICAL/STRATEGIC: “Life is what we have and own.” Motivated by risk-taking, competition, status and image. Self-reliant people deserve success. Societies prosper through strategy, technology, and competitiveness. Earth’s resources should be used to create and spread the abundant good life. Manipulative.	Early “Me”		
	Blue	PURPOSEFUL/AUTHORITARIAN/ABSOLUTISTIC/SAINTLY: “Life is God’s Will and Law.” Sacrifices self to the Cause, the Truth, the Path. Motivated by following constitutions and commandments. Believes following statutes produces good society now and reward will be in the future. Impulsivity is controlled through guilt. Children should be taught obedience.	Late “We”	BABY Tradition- alism	
	Red	IMPULSIVE/EGOCENTRIC/EXPLOITIVE: “Life is a battleground and I need to win.” Sees the world as a jungle full of threats and predators; Seeks to be free of domination or constraint. Expects everything but appreciates almost nothing. Enjoys self to the fullest right now without guilt or remorse. Keen to beat, conquer, out-fox, and dominate others.	Early “Me”		
	Purple	TRIBALISTIC/ANIMISTIC: “Life is in the lap of the gods.” Obeys the inherited religion and superstitious signs. Shows blind allegiance to authority figures. Individual subsumed in group. Preserves sacred objects, places, events, and memories. Observes rites of passage, seasonal cycles, and tribal customs.	Late “We”	INFANT Primi- tivism	
	Beige	INSTINCTIVE/SURVIVALISTIC: “Life is a struggle for survival.” Very limited self-awareness. Automatic existence. Uses instincts and habits to survive. Food, water, warmth, sex, and safety have priority. Forms into survival bands to perpetuate self.	Early “Me”		

My comments on this table are as follows:

- The table is arranged so that the most primitive stage and Age are on the bottom and the most advanced stage and Age are on the top. This direction of stratification is meant to graphically depict that “higher-later” stages or Ages are built on, and are inclusive of, the foundations of the “lower-earlier” stages and Ages. This factor is recognized and declared in both SD and the Michaelian teachings.
- TIER — the first column: Pioneering SD researchers only recognized Tier 1 and Tier 2. Some time after the original formulation, some people who had a transpersonal perspective added Tier 3. There is a qualitative difference between the Tiers: Tier 1 is characterized by individualism and elitism; Tier 2 is characterized by humanitarianism and collectivism; Tier 3 is characterized by transcendentalism and

cosmo-centrism. This makes for an obvious correlation with Ordinal Ages, the Neutral Age, and the Cardinal Ages that are shown in the right-most column.

- COLOR— the second column: These were assigned to the stages by SD formulators as shorthand appellations, to facilitate communicating efficiently with each other about this subject. There is an alternation of colors up the rainbow spectrum: Beige, Red, Orange, Yellow, and Coral are the “Me” colors; Purple, Blue, Green, Turquoise, and Teal are the “We” colors.
- DESCRIPTION — the third column: The phrases most relevant to personality characteristics were borrowed from various SD sources. SD descriptions are typically far too dependent on observations of the evolution of cultures and societies over the course of pre-history and history. I believe they would do well to learn from the Michaelian teachings understanding of how the Soul Age of individuals is not determined on the culture in which they live.
- LEVEL — the fourth column: These are the Levels within each Soul Age according to the Michaelian teachings, divided into “early”, aka Ordinal, Levels and “late”, aka Cardinal, Levels. This correlates with the “Me” and “We” stages of Spiral Dynamics. By now, this far into this book, the reader should understand the reason for this correlation of Me with Ordinality and We with Cardinality.
- SOUL AGE — the fifth column: The customary names of the Soul Ages are shown in all-capital letters, and my names for the “Worldviews” are shown in lower case letters.

So, Spiral Dynamics is the next-to-last of the various teachings, that are analogous to Age, to be addressed in this chapter. With the next section, I begin to attempt a synthesis and a resolution of some of the various mysteries about Age that are extant in the Michaelian teachings.

Older Souls in Kabbalah

Sections on components of Jewish Kabbalah have appeared in two previous chapters in this book, Chapter 1A, “The Seven Planes”, and Chapter 1E, “The Seven Soul Ages”, both in Part One; review those if you need to refresh your memory of what Kabbalah is all about. In this section, I repeat a little bit of what was said in Chapter 1E because it is relevant to this chapter. The very short summary of Chapter 1E is that Kabbalah recognizes five levels of the soul for certain, and perhaps two levels above those can be identified, making a total of seven.

In the quotations below, the *italicized* words are Hebrew words transliterated into the Roman alphabet. Underlined words within the quotations are my emphasis, to call attention to correlates with features of the Michaelian teachings. Also included are some explanatory words or phrases in [brackets], and I have inserted some commentary, interspersed between quoted passages.

The following series of quotations is from the book, *Does the Soul Survive? — A Jewish Journey to Belief in Afterlife, Past Lives, and Living With Purpose (DTSS)*, which I highly recommend. Written by Rabbi Elie Kaplan Spitz, it was first published in 2000 and a second edition, which I own, was published in 2015.

- *ibbur* = “impregnation”. In Lurianic kabbalah, the term for visiting souls taking up residence in someone’s body. An *ibbur* may achieve soul repair through the deeds of the host person and may provide muse-like guidance to the host. [DTSS, p. 230]

Note that the relationship of an *ibbur* to its host is mutually beneficial. The reference to “soul repair” is explained in the book to refer to what we call “karma” and “monads”. My correlation of *ibbur* with the Michaelian teachings is that kindred souls can more or less inhabit and augment the incarnation of a close kindred soul in the older Ages. This is not generally recognized in the Michaelian teachings community, but it was so stated in the transcriptions of the original Michaelian group; this will be reviewed in the section on “To Understand Composites” further on in this chapter. The Kabbalistic concept of *ibbur* is the most important point that I want to draw attention to in this section because it has a correlate in the Michaelian teachings that is relevant to this chapter; more is said about it below.

The *ibbur* takes up residence in not just anyone’s body, it is the incarnate body of a kindred soul. Kabbalah teaches that souls come in families, just as is stated in the Michaelian teachings and other spiritual teachings:

Souls divide themselves into families, Luria emphasized, as if people travel across time in groups, which Brian Weiss has also found to be the case. At the same time, within a family unit soul sparks generally come from different body parts of *Adam HaRishon*, enabling complementary personal and spiritual qualities. Two or more

people could also simultaneously possess soul sparks that emerged from the same previous incarnation. [DTSS, p. 89]

As explained in Chapter 1E, *Adam HaRishon* is the Adam of the Bible. His body supposedly contained the “sparks” of all human souls that would ever live thereafter. In Michaelian terms, as we all know, different sizes of soul relatedness in “families” are referred to as Greater Cadres, Cadres, Entities, Sides, Greater Cadences, and Cadences. In my terminology, I equate *Adam HaRishon* with what I refer to as the Oversoul, which is the unfragmented primogenitor of all human souls. Each Fragment is metaphorically a ‘cell’ in the body of the *Adam HaRishon*, aka the Oversoul, and ‘families’ of cells are ‘tissues’ and ‘organs’ in the body. In metaphysical terms, successively larger ‘tissue’ and ‘organ’ systems are reassembled on successively higher levels of successively higher planes. In the next section, I introduce the notion that the reconstitution of soul families begins on the Physical Plane with *ibburim*, and is completed on the two planes beyond the Physical Plane.

There is special category of *ibbur*:

- *Tzaddik* = “righteous one”. Used both as the term to describe a pious individual (often used in the Hasidic community as a term for their rabbi) and, in Lurianic kabbalah, a person whose soul is complete. [DTSS, pp. 229–233]

More is said about *tzaddiks* further on. They have a possible correlation with what is referred to as the Transcendental Soul in the Michaelian teachings, and with *Bodhisattva* in Buddhism. The concept of *tzaddik* is the second most important point that I want to draw attention to in this section because it has a correlate in the Michaelian teachings that is relevant to this chapter.

Now here is where the *DTSS* narrative gets especially relevant to the Soul Age perspective:

[Rabbi Isaac] Luria [1534–1572 CE, considered to be the greatest Kabbalist in history] offers a path other than reincarnation for a soul to return to the human plane. A soul from a previous life may return as a temporary visiting soul, in Hebrew an *ibbur*. An *ibbur* will choose to inhabit a person whose foundational sparks are derived from the same body part of *Adam HaRishon* as his or her own. The visiting soul may gain the merit of a specific *mitzvah* performed by the host body that is needed to complete the *ibbur's* soul. When the mission is completed, the visiting soul returns to his or her source in the spirit realm. [DTSS, p. 86]

There are two ideas to correlate here with the Michaelian teachings that are pertinent to a certain understanding or interpretation of Soul Age that I present further on: 1) There is a dominant Fragment in each incarnation, but more than one member of one's soul family can inhabit the same body as a subordinate fragment, an *ibbur*; 2) the completion of Monads (*mitzvah*) accomplished by the dominant Fragment can benefit the subordinate Fragment; 3) the arrangement is mutually beneficial because the subordinate Fragment provides inspiration and other assistance to the dominant Fragment; more on this phenomenon below.

The visiting soul of a *tzaddik* (a spiritually complete person) is a second type of *ibbur* identified by Luria. The *tzaddik* is selfless and can return a thousand times. This is comparable to the Mahayana Buddhist concept of a *bodhisattva*. The *bodhisattva* is an enlightened being who is exempt from the laws of reincarnation and returns to the world to commiserate with others and to help them. A *tzaddik-ibbur* provides muse-like inspiration, aiding the host to elevate his or her soul, which facilitates the return of holy sparks to the body of *Adam HaRishon*. [DTSS, p. 86]

The *bodhisattva* is discussed in previous sections, and there it is identified as a potential equivalent of the Transcendental Soul of the Michaelian teachings. Kabbalists believe that Isaac Luria was a *tzaddik*, and in the enlarged definition of a Transcendental Soul that I present below, I would agree with them, based on descriptions of his psychic and mystic abilities.

So, if there is the functional equivalent of a Transcendental Soul in Kabbalah, is there a functional equivalent of the Infinite Soul? Yes there is; so far as I have been able to discern in my investigations, it is *mashiach*, based on descriptions such as found here: ><https://en.wikipedia.org/wiki/Messiah><. It is a bit of a stretch from the description of the Messiah to the notion of the Avatar in oriental religions, a full embodiment of divinity in a human, but it is the closest that I have found in Kabbalah. Ideas similar to messianism are found in Hermeticism, Gnosticism, Christianity, and even in Greek philosophy. **These are discussed in my book *The Synthesis: The Michaelian Teachings as Perennialism*.**

There are components of the Michaelian teachings story that are not as clear as I would like them to be, and the Kabbalah story is an introduction to those unappreciated components. That is, the *ibbur* phenomenon and the *tzaddik* phenomenon and the *mashiach* phenomenon, or something like them, contribute to my suggested

clarifications and reconciliations of ambiguous and discordant components of Soul Age that have been documented in previous sections of this chapter.

For your convenience, here is a table showing the correlation of the soul stages of Kabbalah with components of the Michaelian teachings, including Soul Age:

Table 4Mh — KABBALAH CORRELATIONS with MICHAELIAN TEACHINGS							
DIALECTIC	ORDINAL			NEUTRAL	CARDINAL		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
SOUL AGE	Infant	Baby	Young	Mature	Old	Transcendental	Infinite
GILGUL	<i>Nefesh</i> “Life Force”	<i>Ruach</i> “Spirit”	<i>Neshama</i> “Soul”	<i>Chaya</i> “Living”	<i>Yechida</i> “Singular”	<i>Tzaddik</i> “Righteous”	<i>Mashiach</i> “Anointed”

My comments on this table are as follows:

- DIALECTIC: The first row shows the Dialectic Attributes, a structural feature of the Overleaf System.
- AXIAL: The second row shows the Axial Attributes, a structural feature of the Overleaf System. Combine the Dialectic Attributes with the Axial Attributes and we get the Septenarian Attributes.
- SOUL AGE: The third row shows the names of the Soul Ages as they were originally given to the original Michaelian group. After the original Michaelian group, there has been a significant change in the names and natures of the sixth and seventh Ages; much of that is covered in this chapter.
- GILGUL: The fourth row shows the Hebrew names of the stages of the soul’s development, and their English translations. *Gilgul* is the Hebrew word for reincarnation. In Kabbalistic thinking, these are both stages of the soul’s psycho–social–spiritual development during a lifetime (called “Life-Stages” in my parlance), and the stages of the soul’s development during many lifetimes (called Soul Age in the Michaelian teachings).

The next section begins to presents my resolution of many of the issues that have appeared in previous sections of this chapter.

Wittmeyer’s Analysis and Synthesis

In previous sections we have covered the discrepancies among various sources in detail, and I have attempted to reconcile them as much as I can. In this section we will look at evidence and arguments from a different source. So far as I am concerned, the Process/Aspect System has become the interpretive tool that I apply to a certain class of issues that one encounters in the Michaelian teachings, namely Septenarian discrepancies, and Age is certainly in that realm. It is a tool for cutting out the dubious bits that we find in the systematic part of the Michaelian teachings, and for systematizing what remains into a coherent structure of broad and deep understanding. The Process/Aspect System tool cuts through the discrepancies and errors that presently encumber a number of the systematic components of the orthodox Michaelian teachings. All of my books are to some extent built on the Process/Aspect System framework of interpretation. In my view, the Process/Aspect System is not just a dogma–doctrine that replaces another dogma–doctrine; it is built from fundamental principles — logic and mathematics and physics — as explained in my other books. I did not invent this tool; I discovered it. Therefore I regard it as more authoritative than any channeling when it covers the same territory as channeling, because channeling has proven to be inadequate. Mathematics and science are *exoteric* sources for getting to the bottom of things.

Second to the Process/Aspect System as a tool for understanding, I have also looked to *esoteric* sources of information outside the Michaelian teachings, and so far I have found several that bear directly on the subject, as presented in previous sections and the chapter on Soul Age in Part One. I have taken them into consideration in my attempt to synthesize a reasonable solution to the issues.

Even after examining considerable exoteric and esoteric resources that bear on the subject of Age, I am left with a number of questions, as we see toward the end of this section.

From the time I first studied *Messages from Michael* beginning in 1981, I noticed that the alleged five Ages of soul evolution on the Physical Plane broke the tidy pattern of the other Overleaf categories, which consist of seven Overleaves. There were said to be these two anomalous categories, Transcendental Souls and Infinite

Souls, that were not a part of the soul's evolution, to fill out the pattern of sevens used in explaining the other Overleaves, but the Transcendental Soul and Infinite Soul are obviously anomalous. Apparently Yarbrow thought the same thing, so in *More Messages from Michael* (1986), she declared that the Astral and Causal Planes were the final two stages of the soul's evolution; refer to the section above where we review her books. (She also moved to a slightly different presentation on the Transcendental Soul and the Infinite Soul.) At the time, I accepted this as an improvement and a clarification, and felt comfortable enough with it for the next decade or two that I did not question it. Others in the Michaelian teachings community — those who trace their Michaelian teachings community lineage from the original Michaelian group through Briggs and Van Hulle — did not adopt it; they retained the original understanding, as shown on their Overleaf Charts.

Starting in the late 1990s, I became aware of some of the work of Stevens, Taylor, and Byram regarding their presentations of Age; you read about their views in previous sections. In making presentations to non-Michaelian students, they had incentive to depart from the Michaelian teachings orthodoxy; otherwise they would have had to explain the departure from the pattern of sevenness that exists in the other personality factors, and there was no other reasonable explanation except “Michael says”, which is not an explanation; it is just a dogma–doctrine that most take on “faith”. Then as more years went by, I also discovered that several sources outside the Michaelian teachings — Bailey, Baba, Garfield, Newton, Lynne — also proposed seven Ages of evolution on the Physical Plane. Pushed by the accumulation of this evidence, I finally, in the 2000s, tipped over to the understanding presented in this section. That understanding is: generally speaking, that all seven Ages are experienced on the Physical Plane *in one way or another*. The question yet remaining in my mind has to do with the *details* of the ways this is accomplished, because of the defects and deficiencies in the sources of information.

Personally, I do not have a strong feeling about this Age subject as I do about some other realms where I have departed from the Michaelian teachings mainstream or settled on a particular variation, but I am leaning in the same direction as these other sources. That is to say, evidence and arguments favor the notion that in most cases all seven Ages are experienced on the Physical Plane before a soul can totally “graduate” from the Physical Plane to the Astral Plane. The evidence and arguments are presented in the following subsections.

The Consistency Argument

My argument with regard to Age is based on the idea that consistency is to be preferred over inconsistency. If something is not consistent, then it begs an explanation; if Age is not consistent with Life-Stage and Level and plane, then I believe that we should ask why. I have not been able to come up with a reason, nor have I seen someone else who has a reason why Age should not be consistent with the other Overleaf Septenaries. If someone were to claim that the compelling desirability to incarnate ended with the fifth Age, my preference is that that person should provide an explanation for the assertion; it should not be accepted as an arbitrary dogma–doctrine.

On the matter of the Levels within the Ages, we have an explicit assertion in *MF*, p. 218:

It should be noted here that if this process [of going through all seven Life-Stages] is interrupted during a lifetime, for instance by violent or early death from illness, the fragment rarely advances a level. A fragment can usually advance through a level of experience only by going through the entire process [of a full lifetime]. Because of this, a fragment will sometimes require two lives of a very similar nature to complete the [seven Internal] Monads [aka Life-Stages].

This passage is generally interpreted to mean that a soul normally transits all seven Life-Stages in one lifetime before it advances to the next Level in the next lifetime; “acceleration” — where a person advances a Level or Age within a lifetime, as discussed in a previous section — is a rare phenomenon. Based on this principle, it would make sense that a soul normally transits all seven Levels before it graduates to the next Age. This is in fact the undisputed understanding in the Michaelian teachings community. For consistency's sake, it would make sense that a soul normally transit all seven Ages before it graduates from the Physical Plane, and also experience all seven Levels within all Seven Ages, and all seven Life-Stages within each of those Levels. I have not (yet) seen a good explanation why this consistency would not be the case.

It was stated above that a lifetime is not complete unless all seven Life-Stages are experienced and assimilated. It would be consistent if the same were true with progress through the Levels and Ages and planes. The reason for this is the nested fractal structure of all of creation. That is, planes are a subset of the creation, Ages are a subset of planes, Levels are a subset of Ages, and Life-Stages are a subset of Levels. They all have

the same Septenarian structure, and therefore it makes sense to say that the soul cycles through all of them in sequence during its experience.

With respect to planes, the Ages are said to be a subset of the seven planes, and the planes themselves are structured per the Septenary; refer to chapters on planes in this book, one in Part One and one in Part Four. For the same reason that one must allegedly complete a Grand Cycle through all of the planes before starting another Grand Cycle, for the sake of consistency, it makes sense that a soul must complete the seven Ages before graduating to the next plane.

The consistency argument leads naturally to the completion argument:

The Completion Argument

It is said in the Michaelian teachings that the purpose of reincarnation is to come to a complete understanding of the Physical Plane. The channeled information reviewed in sections above all seems to agree on the necessity to complete all seven Ages, but there are disagreements about *where* and *how*. Here are some quotations from the original Michaelian group transcriptions that seem to confirm the necessity to complete the reincarnation Cycle, one way or another:

Do we change sex upon reincarnation?

[Yes.] You must experience the Fragments of your Entity from all dimensions. [SJC, 12 August 1973]

Notice the use of the word “must” here, and in the next answer.

Someone asked whether it was necessary for us to experience life in all of the various Body Types.

Yes, you must complete the Cycle. It is important that you experience life from all of the vantage points. [SJC, 22 September 1973]

Can we assume then when the Entity is reintegrated, it has experienced everything there is on the Physical Plane?

It has experienced all of life, yes. Each Fragment does not need all experiences, but most Fragments choose to experience all of life. [SJC, 06 October 1973]

Notice the “choice” exception to the *general* rule.

We can live over and over the same type of vocation in many cycles.

It is not necessary to change the particular vocation as much as the location in order to experience all of life. For instance, being a physician on mainland China does in no way resemble being in practice in Vallejo, California. [SJC, 06 October 1973]

Entire Entities are cast from the Tao. They Fragment into physically trapped souls for as long as is necessary for them to experience all of life through the Cycles. [SJC, 08 October 1973]

Here and there in the Michaelian teachings it is said that there are rare exceptions to the normal regular and systematic progress through a lifetime and all lifetimes on the Physical Plane, such as in the cases of “acceleration” mentioned in a previous section, or a soul completing some karma or Agreement or Monad on the Astral Plane, also in a previous section. According to that channeling, the cases of acceleration and of completing the curriculum as ‘GED’, so to speak, are rare cases. To my way of thinking, the complete understanding of the Physical Plane would not normally be complete without fully experiencing the perspectives of Cardinal Inspiration and Cardinal Action, the Sixth and Seventh Ages, while on the Physical Plane. Yarbro’s proposal that the sixth and seventh Ages are experienced on the Astral and Causal Planes — beyond the Physical Plane — complies with the principle that souls must complete the full Septenary of seven Ages in order to ‘graduate’, but, as we have seen, in the opinion of others inside and outside the Michaelian teachings community, this may not be the correct or the complete solution.

The essence of the completion argument is that, yes, we are evolving Fragments in terms of the Physical Plane and our experiences here are partial, but in terms of the planes beyond the Physical, our wholeness is already complete in what I refer to as the Oversoul, and that some refer to as the Monad. It is said, and it makes sense to me, that most Fragments chose to come to a complete understanding of the Physical Plane while incarnate on the Physical Plane; *how* they do that is what I am trying to figure out.

The completion argument leads naturally to the symmetry argument:

The Symmetry Argument

The Levels and the Ages and the planes have the same Septenarian structure as the Life-Stages. That is, they all have three Ordinal stages, a Neutral stage, and three Cardinal stages. Refer to the chapters on those subjects in my book *The Tao of Cosmogony*.

The symmetry between the Ordinal and Cardinal Ages is itself a type of Monad. For a more detailed explanation of the Dialectic Principle, refer to the chapter on Monads in my book *Study Papers on the Original Michaelian Group*. The Monads are created in the primordial fragmentation of Tao into polarized components of Ordinal and Cardinal. An example of this is the Axial pairs in the three dimensions of Expression, Inspiration, and Action, thus: Sage and Artisan, Priest and Server, King and Warrior. Completing Monads is said to be the “purpose of life”:

Is the number seven important, as important as has been implied through automatic writing?

Yes, but so are other odd numbers. These point to the yin and the yang, and the completed Monad in the center. Seven is important to those on the Physical Plane. [S/C, Mid-September 1973]

There must also be an antithesis [to the thesis] to complete the Monad. [S/C, 18 September 1973]

If the Personality can take leave long enough to consider the task of the soul, then this will be clear. The task on the Physical Plane is to experience “all of life.” Many Monads are not completed for many centuries.

Others must be completed before the soul can perceive at a higher Level of Being. [Completing] The Monads are the only ‘reason to be’ that we know of. [S/C, 17 March 1974]

The phrase most often connected with the word Monad in the original Michaelian group transcriptions was some variation of “complete the Monad”; refer to the previous subsection, “The Completion Argument”. It is when the soul experiences the Cardinal Ages that the Ordinal Ages are completed — Assimilated. Without the experience of these Cardinal Ages during incarnation on the Physical Plane, the experiences of the Ordinal Ages would not be “balanced”; that is, understood mentally, transcended emotionally, and unified behaviorally; the Monad of Cardinal and Ordinal Ages would not be completed unless all seven stages of the Ages Septenary were experienced. This is commonly understood in the Michaelian teachings community to be the case with the Septenarian subset of the Ages called Levels, and the Septenarian subset of the Levels called Life-Stages, and the Septenarian superset of the Ages called planes in the Grand Cycle. Therefore, it makes sense to apply that principle to the Ages. If it is otherwise — if reincarnation ends with the Fifth Age — then we have yet to see an actual *explanation* from any source that I know of.

As discussed elsewhere in this book (in chapters on the seven planes), it appears that in the original Michaelian group, the three higher (Cardinal) planes were referred to collectively as “Buddhaic”. In subsequent Michaelian teachings communities, this was subdivided into three Cardinal planes. It was obviously not the intention in the original Michaelian group that the “Old Soul” Age be regarded as a conflation of the three final stages of incarnation on the Physical Plane, but I suggest that we should seriously consider doing so now. I use “Senior” as the name of the Fifth Age, “Elder” as the name of the Sixth Age, and “Ancient” as the name of the Seventh Age. Others have chosen other names, but the Attributes of these Ages are still Cardinal Expression, Cardinal Inspiration, and Cardinal Action respectively.

If this division of “Old Soul” into three Cardinal Ages is an accurate perception on my part, then I suspect that this understanding could be potentially used to unify the divergence of opinion among contingents of the Michaelian teachings on what constitutes and characterizes “Mature” and “Old” souls. There has been a difference of perception between the Yarbrow contingent and the non-Yarbrow contingent: the Yarbrow contingent consistently maintains that the non-Yarbrow contingent “inflates” soul Age, identifying many “Mature” souls as “Old” souls. A lot of this might be semantic: perceiving and labeling. It may be that a lot of “Old” souls according to the non-Yarbrow contingent are actually “Senior” souls, and a lot of the “Mature” souls according to the Yarbrow contingent may be “Senior” souls. (In this scheme there still are not that many Sixth Age “Elder” souls, or Seventh Age “Ancient” souls, as has been said of “Transcendental” and “Infinite” souls.) This semantic distinction actually affects me, in the sense that a couple of members of the Yarbrow contingent perceived me as “Mature” (another two members of the Yarbrow contingent perceived me as “Old”), and the non-Yarbrow contingent sees me as “Old”. I would say that I am “Senior”, along with a lot of other Michaelian students. In this scheme, Sixth Age “Elder” souls are more advanced and more otherworldly than the typical Michaelian student, corresponding as they do to the Priest Role. In this scheme, Seventh Age “Ancient” souls are even more advanced because they have finally mastered the Physical Plane, corresponding as they do to the King Role.

Let me put this another way.

If in fact all seven Ages are normally conducted on the Physical Plane as part of the usual soul maturation process, it would perhaps solve what I perceive as another problem: what the non-Yarbro contingent perceives as “Old” Souls the Yarbro contingent apparently perceives as “Mature” Souls. I think this discrepancy could potentially be reconciled if what we call the “Old” Age was a conflation of the three Cardinal Ages. Garfield names these Cardinal Ages “Mature — Old — Volunteer”. Stevens names them “Philosopher — Elder — Master”. I name them “Senior — Elder — Ancient”. Michaelian students are typically in the “Senior” (philosophical) category, correlating with the #5–Sage. The “Elder” souls, correlating with #6–Priest-ish, are those who are much more intense about their own, and other-self, enlightenment and transcendence than the typical Senior Soul. In the extreme case this could include the spiritual elders and genuine gurus on the planet, perhaps still working out some karma, Monads, and Agreements, but mostly they serve as teachers who inspire changes in large groups of spiritual aspirants. So far as I can tell, there are not any of these Elder souls in the Michaelian teachings; their reach is much larger than our little coterie. Garfield names the last Age in her system “Volunteers”, and this might equate with Bodhisattva in her system, those who have actually mastered the Physical Plane but come back anyway. This is not my preference, however. As I said above, I don’t have a strong conviction that the scheme presented in this subsection is correct, but I prefer that the Seventh Age (#7–King-ish) be the abode of souls still learning about the Physical Plane — as a matter of expedience to complete the ‘curriculum’ even if reincarnation is not a necessity in that Age. And they are very much energized to be teachers, leaders, and activists; they provoke changes in behavior in large groups of followers.

Let’s look at each of these proposed last three Ages in more detail.

The Cardinal Ages

Because the Ages are a Septenary, for a theoretical understanding of the Cardinal Ages, we should look at their Septenarian Attributes: Fifth Age = Cardinal Expression, Sixth Age = Cardinal Inspiration, and Seventh Age = Cardinal Action. To understand them from this angle should inform us about the story arc of reincarnation at least as much as empirical observations of people who might fit into these categories, and at least as much as Michaelian teachings dogma–doctrine, considering the ambiguities in the former and the contradictions in the latter.

There are two ways of naming the Ages. The first way is what could be called the “maturity spectrum”, which is the common way it has been done in the mainstream Michaelian teachings. Each Age has a name that characterizes where it is on the spectrum. I refer to this as the *relative* convention; this is the Ordinal way of the job. The second way was used by Stevens, Taylor, and Byram when they tailored their presentation for the purpose of mainstreaming the ideas to a non-metaphysical audience; that way is to name the categories after their primary characteristic. I refer to this as the *absolute* convention; this is the Cardinal way of doing the job. I do it both ways. I have two versions of the Overleaf Chart, one I call Time Structure and one I call Space Structure. In the former I show the Ages in the maturity spectrum, with the names Infant, Child, Young, Mature, Senior, Elder, Ancient. In the latter I show the main characteristic of the Worldviews without implications of placement on a maturity spectrum: Primitivism, Traditionalism, Materialism, Collectivism, Holism, Transpersonalism, Messianism. There is a thorough description of all seven Worldviews in my book *The Tao of Personality*, but following is a brief introduction to how the three Cardinal Ages might manifest if my scheme is accurate:

The Fifth Age, a manifestation of Cardinal Expression, is an Aspect of the Synthesis Process. It is about developing an integrated, philosophical overview of life in the world. It builds on the Scholarly data-collecting of the Fourth Age, aka Mature Soul, which is an Aspect of the Neutral Assimilation, Combination Process. As I see it, the Fifth Age is not necessarily a completion of the reincarnation Cycle; it is just another stage/phase on the way to completion as the first stage in the Cardinal Ages. Part of it is looking in the rearview mirror to see where one came from, and then coming to a philosophical understanding of the whys and wherefores — what did it all mean? It counterbalances the wild and woolly worldly experiences of the Young Age, which is a manifestation of Ordinal Expression, an Aspect of the Analysis Process. The Fifth Age is about tying up loose ends of what may be called Expression Karma, the unfinished business created in the Young Age. Like the Fifth Life-Stage and the Fifth Level, the Fifth Age is about burning Ribbons of a mental nature, therefore seeing the big picture, and about acceptance of self and other. The Fifth Age is “Three-dimensional” (like the Sage with its three “Inputs”) in that there is a dichotomy between inside and outside, interiority and exteriority. Whereas

Third Age people are all about living in the world, the externalities of life, Fifth Age people are interiorizing all their previous lifetimes. The emanation of souls at this level is Truth.

The Sixth Age, a manifestation of Cardinal Inspiration, is an Aspect of the Evolution Process. It is a stage in the process of disentangling from the Physical Plane in the sense that it burns Ribbons of what may be called Inspiration Karma, but it does not really step outside of the Physical Plane. Rather, it is about the development of compassion for self and other — empathetic engagement. This Age does give one a transcendent overview of life in the world, a higher perspective, above it all, beginning to look beyond, but not yet disengaged. It is “Two-dimensional” (like the Priest with its two “Inputs”) in that there is still the duality of higher versus lower that is being experienced, and ultimately assimilated. The emanation of souls at this level is Love for all. I liken this to singing in harmony with all others, as a heavenly choir of angels is said to do. This is similar to what is said about Sixth Level Old “Magnetic” Fragments, only far more so. The “magnetism” of Sixth Age souls draws other souls to them; they naturally tend to attract a following. Spiritual aspirants, who are seeking a guru to empathetically emulate, do well to find someone who is in the Sixth Age.

The Seventh Age, an Aspect of the Origination Process, is Cardinal and One-dimensional Action. It is all about uniting all of the dualities into a unity; hence burning all karmic Ribbons, completing all Monads, fulfilling all Agreements with others, experiencing all of life. This is the final burning of what may be called Action Karma Ribbons. In less Michaeliese language, this Age is about tying up all the loose ends of “self”-karma (the stuff one needs to experience in order to be a whole and complete person) as well as negative karma with other souls. This is a type of assimilation and inculcation which is not the same as the Assimilation of the Neutral Process (Fourth Age), or the integration of the Synthesis Process (Fifth Age), or the harmonization of the Evolution Process (Sixth Age); it is just the taking of the final steps on the path. It makes sense that most souls would do this on the Physical Plane before graduating from the Physical Plane, but if the channeling on the subject has any merit, then perhaps some if not all of it can be accomplished on the Astral and Causal Planes without incarnation; it just takes ‘longer’ and is more difficult. Or perhaps it can be accomplished *en masse*, as the manifestation/incarnation of a Composite Body (see below). The emanation of souls at this level is Energy, so when Seventh Age souls are in their emanation mode, they give others a strong ‘booster shot in the arm’ to help them ‘get their act together’. Whereas a Sixth Age person’s effect on others is ‘magnetic’, a seventh Age person’s effect on others is ‘electric’. If one were to encounter a Seventh Age person, they would be ‘shaken to the core’, and ‘galvanized’ to take action.

These descriptions of the Cardinal Ages are informed and bolstered by the several other sources mentioned in previous sections, that agree with this thesis to some extent or another.

General Comments

If the Michaelian teachings community had been given this understanding — that the Sixth Age and the Seventh Age are experienced on the Physical Plane — from the beginning, all these years we would have interpreted what we see in the world according to that scheme. Yes, this involves what is called “confirmation bias” — you see what you are looking for — but the converse is that we have not seen what we have not been looking for, because we were not told that it exists. However, Stevens, Taylor, and Byram found the five-Age idea inadequate, then looked for, and have seen, the Sixth and Seventh Ages but not necessarily as Transcendental and Infinite Souls. You could start looking now if you have become convinced there might be something to this idea. The arguments presented above indicate that the idea makes sense on *theoretical* grounds; I suggest that the Michaelian teachings community in general could choose to Validate it on *empirical* grounds; that is, by observation, and then by assimilation of the observations, and thereby confirm or dis-confirm the hypothesis to their own satisfaction.

It has been said in the Michaelian teachings that Old Souls are less visible in the world because they are not a part of the mainstream culture and society on this planet at this time in history, which is primarily Young Soul and secondarily Mature Soul and tertiarily Baby Soul. The same thing that is said about Fifth Age Souls could be said for the Sixth and Seventh Ages, only more so. That is, many more of them live in the world than the few listed as Transcendental Souls and Infinite Souls, but most of them ‘fly under the radar’ and do not become famous. You might not realize what you were dealing with if you encountered one personally, but I suspect that you would feel their radiant energy; you would sense their noble emanations. In fact, reports are that enlightened gurus who have achieved some notoriety — enough to attract a large and public following — are surrounded by a palpable aura or energy field of “love”, which corresponds to Sixth Age, and some enlightened gurus have parapsychological or magical powers, which would put them in the Seventh Age. If

the bell curve distribution attributed to the Ages continues to apply to the Sixth and Seventh Ages, then they are indeed few in number, significantly less than the 11% or so attributed to the Fifth Age, and confirmed by observation. If the lists of Sixth and Seventh Age people provided by Stevens, Taylor, and Byram are at least sort of accurate, then this is indicative of the contribution they can make to humanity if/when they do come 'out of the closet', and radiate their Sixth Age encouragement and their Seventh Age empowerment out into the world. Souls in both ages are very catalytic and provocative in person and in groups.

In terms of practical utility, the Michaelian teachings has gotten along pretty well with just five Ages, leaving the Sixth and Seventh Ages somewhat ambiguous and arguable, and perhaps even safe to ignore. Personally, I like the theoretical elegance of simply appending the Sixth and Seventh Ages onto the five, as I have done in this section. However, there are "more things in heaven and earth than are being dreamed of" in the Michaelian teachings philosophy, stuff that is beyond practical utility, and these are covered in the next section. There I integrate the multifarious descriptions of the Cardinal Ages; I examine where they get their unusual, even super-normal, power; I examine explanations for what makes them special and catalytic.

Just so you have a preview of where I am going in the next section, the question to be answered is: to what extent does each Fragment or "dominant thread" (see below) experience "All of Life", and to what extent does each Fragment experience All of Life *vicariously* via kindred souls that are part of a Composite. By "vicariously", I mean via the integration of lifetimes of experience with kindred souls who are "subordinate threads" to a dominant thread. It looks to me as if the Sixth Age and the Seventh Age are where the dominant and subordinate threads 'weave the tapestry' of All of Life. Sometimes this is as incarnations of Transcendental Souls in all of their glory and Infinite Souls in all of their power. From the point of view of the Oversoul, the largest Composite, it probably does not matter how it happens. When all is said and done, it takes the completion of all seven Ages during incarnation on the Physical Plane to complete the understanding of what the Physical Plane provides for us humans.

To Understand Composites

In the "Analysis and Synthesis" section, where I present my understanding of the Cardinal Ages, I argued for sticking to what we can sort of Validate empirically about the Ages Septenary (considering all of the uncertainties of actually discerning a person's Age) with the help of the Process/Aspect System tool, which simply applies the Septenarian Attributes to each Age. This is what I did in my *Tao of Personality* book, when I named and described the seven Worldviews. Stevens and Taylor named the Ages Perspectives, Byram named them Worldviews, Newton named them Stages, and Garfield named them Mansions, but they all ended up with seven Ages, and the last two Ages were not as qualitatively different from the first five Ages as the Michaelian teachings descriptions of the Transcendental Soul and the Infinite Soul imply. I call this the "practical narrative", and I prefer it to the "channeled narrative" about the last two Ages because the latter has not fared as well subsequent to the original Michaelian group revelation.

In this section, I go beyond this practical exercise in discernment and Validation; I attempt to assemble the various dogma-doctrines of the Michaelian teachings and other teachings into a coherent narrative. This narrative is rather speculative — based as it is on something other than empirical observation, but it serves two purposes. First, it provides a fresh perspective on what is involved in progression through the Ages, especially the Cardinal Ages. Second, it provides an alternative narrative for what the Sixth and Seventh Ages encompass — and that includes various descriptions of the Transcendental Soul and the Infinite Soul. That is, if the following speculative narrative has merit, then the Sixth and Seventh Ages can legitimately be seen as qualitatively different from the previous five; they are more than the standard Septenarian extension of the first five Ages mentioned in the previous paragraph. I do not have as much confidence in this speculative narrative as I do in the practical narrative because it includes information from the channeled narrative.

Beginning the Speculative Narrative

The Michaelian teachings has typically conceptualized the fragmentation and reintegration of Tao as if it all happens in space/time. In reality, that is not what is actually going on, according to many accounts, both in physics and in metaphysics. Over the past century, physicists have come to realize that our reality system, space/time, emerges out of a more fundamental structure (this is the "reductionist" perspective), and/or is emanated from a more abstract structure (this is the "holistic" perspective). Those structures, whatever they are, between which space/time exists/functions have a structure different from space/time, and the space/time structure is a 'projection' from that 'infrastructure', and/or a 'reduction' from that 'superstructure'; physicists

and philosophers have ideas but are not settled on what is truly going on. This basic idea is called the “holographic principle”, but I am not going to explain that further in this book; it is explained in my book *The Tao of Cosmology*.

Anyway, meta-physicists typically refer to the infrastructure/superstructure as the planes beyond the Physical Plane, beyond space/time. In the realm of metaphysics, some channeling says the same thing, particularly Seth. In the matter that is pertinent to this chapter in this *History* book, Seth says that the soul and oversoul exist and function in a realm outside of space/time, commonly called the spirit realm, and they project a portion of their consciousness into physical bodies that exist and function within space/time. It is said that a single soul or oversoul can oversee and operate several lifetimes, either concurrently or successively. The Michaels say the same thing, but it seems to me that the implications of this way of looking at reincarnation has not been fully appreciated when it comes to the phenomenon of Age, accustomed as we Michaelian students are to the sequential-time narrative for the Tao > Essence > Cadre Group > Cadre > Entity > Side > Greater Cadence > Cadence > Fragment > Cadence > Greater Cadence > Side > Entity > Cadre > Cadre Group > Essence > Tao story arc. This is the “sequential-time” narrative. I am going to call another narrative the “simultaneous-time” narrative. There is a point of view in which Tao ‘never’ fragmented and reintegrated, and the same could be said for the Essence, the Greater Cadre, the Cadre, the Entity, the Side, the Greater Cadence, the Cadence, and the Fragment. My proposal is that the simultaneous-time narrative provides a different perspective, or tells a different story, with regard to Age than the sequential-time narrative.

Here are some things that we will examine as we expand into the simultaneous-time narrative.

Maybe it is just me and not the Michaelian teachings community as a whole, but heretofore I have conceptualized that the progressive reuniting of one’s kindred souls, the Fragments of one’s Entity on the Astral Plane, was not directly related to one’s own progress through the Ages on the Physical Plane. My supposition was that, for an ensouled personality, there was little more than “influence” and “inspiration” from one’s discarnate kindred souls on the Astral Plane — particularly the so-called Essence Twin. My understanding was that it was mostly irrelevant to the incarnate soul how many of its kindred souls had reunited with their Entity. However, I am going to show you in this section that transcriptions of the original Michaelian group channeling sessions indicate that the effect of discarnate kindred souls on the incarnate personality is far more intimate than that. So far as I know, this has not been generally understood and appreciated in the Michaelian teachings community heretofore.

It is said in the Michaelian teachings that, generally speaking, after a Fragment finishes incarnating on the Physical Plane (having completed all of the required Monads, burned the karmic Ribbons, fulfilled its Agreements, experienced “all of life”, and so on), the “growth of the soul” on the Astral Plane consists of progressively reuniting Fragments back into their Bodies. By “Bodies”, I mean the ever-larger groups of souls that consist of multiples of seven. The Michaels use this very word, as we see further on in this section; therefore henceforth I capitalize it as I do other Michaelian jargon terms. The use of the term Bodies in the Michaelian teachings community in this way did not generally continue beyond original Michaelian group and *MFM*, but I want to reintroduce it here. The description of these groups of souls, multiples of seven, was first presented in the “Michael Math” chapter of *More Messages from Michael* in 1986: Cadence, Greater Cadence, (Side), Entity, Cadre. (Side) is in parentheses because it was not a part of the Michael Math revelation; it was introduced by JP Van Hulle in the late 1990s. Even larger Bodies were introduced in subsequent channeling: Greater Cadre, Energy Ring, Pod, Node, whatever, but I will not get into that here.

Further on in this chapter, it is suggested that the growth of the soul on the Physical Plane through the Ages and the growth of the soul on the Astral Plane through the Bodies is not exclusively *successive* as I formerly conceptualized; rather, both processes are somewhat *concurrent* starting with the Mature Soul. Thus, the Physical Plane development is concomitant or simultaneous with the Astral Plane development. At least, that is one way to make sense of some original Michaelian group transcriptions quoted further on.

It is also suggested that — in sequential-time terms — reassembly of an Entity starts with the Cadence, then proceeds to the reassembly of the Greater Cadence, then proceeds to the reassembly of the Side, then proceeds to the reassembly of the Entity, then proceeds to the reassembly of the Cadre. The actual process of reintegration might not be that tidy, but the general trend seems like a reasonable supposition. All of these are successively larger Bodies in that they consist of increasing numbers of what were formerly singular Fragments; the definition of Bodies is that they are *composites* of Fragments.

It is also suggested in what follows that the Age of an incarnation is directly related to the size (quantity of Fragments) of the Body to which it corresponds. The original Michaelian group transcriptions, which we will examine in the next subsection, say that the reassembled Body Casts only a part of its energy into an incarnation, to cohabit with the original singular Fragment. I am guessing when I say that this phenomenon starts in the Neutral Age (Mature Soul), and for certain it happens in the Cardinal Ages, per channeling quoted further on.

There is direct and indirect support for these propositions here and there in the Michaelian teachings and elsewhere. I build my case in subsequent subsections. It starts with some Q&A exchanges found in the transcriptions of the original Michaelian group. If my interpretation has merit, then it just means that my propositions have heretofore been unrecognized in the Michaelian teachings communities.

The story unfolds, starting with some background information, and some definitions.

Integration of Ages and Bodies

The word Fragment is used in the original Michaelian group transcriptions, and in the Michaelian teachings in general, to refer to a piece of an Entity; an Entity was said to consist of about one thousand Fragments, though the number is a bit variable from Entity to Entity.

Near as I can tell, the word Body is used in the original Michaelian group transcriptions to refer to a composite group of Fragments, the Entity being one size of a Body. The metaphor seems to be that a physical body is made up of cells, and likewise a spiritual Body is made up of Fragments. Physical, Astral, and Causal Bodies are all mentioned in the original Michaelian group transcriptions and in *MMFM*. My new idea is to apply the name Body collectively to all of the other groupings of kindred souls of whatever size, because for me that makes sense of some original Michaelian group statements quoted further on.

My understanding, based on the “Michael Math” chapter of *MMFM*, is that Fragment is the term that applies to the Position in a Cadence of seven Fragments. The first thing to know — in my line of argumentation and explanation — is that the Fragment only identifies a *portion* of its consciousness with an incarnation; the remainder resides on the Astral Plane and serves as the “higher self” of the incarnate Personality. This was revealed explicitly in Michael Newton’s book about between-lives experiences. It is also a well-known part of the Michaelian teachings, if you consider the ideas of concurrent lifetimes and parallel lives to be valid.

[\[\[chapter and verse? \]\]](#)

The second thing to know in my line of argumentation and explanation is that Fragments don’t always remain singular Fragments; they are said (in the sequential-time narrative) to progressively unite into Bodies on the middle and upper levels of the Astral Plane:

Can you tell us about the Astral Plane and its levels?

The first level of the Astral Plane is populated by living [incarnate] Fragments adept at astral travel and those souls who penetrate this plane accidentally through drugs. The second level of the Astral Plane is inhabited by all those between [physical] bodies. The third level attracts Old Souls who are trying to burn final karma without being reborn [= reincarnated in a physical body]. The mid-Astral [fourth level] bodies are partially reunited [thousand Fragment] Entities.... The three higher levels [fifth, sixth, seventh] are progressively integrated [bodies]. Access to the high planes [beyond Astral] is through these [high astral] levels. [S/C, 08 October 1973]

Notice the use of the word Bodies in this quotation. My speculation is that it is the Cadence that integrates into a Body on the mid-Astral level, the Greater Cadence that integrates on the fifth Astral, the Side that integrates on the sixth Astral, and the Entity that integrates on the seventh Astral — or something like that; you get the idea. It is probably not all that tidy. I suggest that Bodies are an instantiation of a completed Monad such as described in the following Q&A exchange found in the original Michaelian group transcriptions:

Is the number seven important, as important as has been implied through automatic writing?

Yes, but so are other odd numbers. These point to the yin [Ordinal] and the yang [Cardinal], and the completed [Neutral] Monad in the center... [S/C, mid-September 1973]

A careful reading of the original Michaelian group transcriptions supports this interpretation: Monad is the name given to any unit that consists of Ordinal and Cardinal parts that combine into a Neutral. Michaelian students are familiar with the term Monads when applied to experiences that consist of Ordinal and Cardinal parts that become united into a completed Neutral experience. Here and now I propose that, in this sense,

Cadences, Greater Cadences, Sides, Entities, and Cadres are also all Monads, aka Bodies, because they also consist of conjoined Ordinal and Cardinal parts, in their case multiples of seven, with three Ordinal, three Cardinal, and a Neutral. Even as our Soul Age consists of experiential Monads completed in this and previous lifetimes, so we as humans are pieces of smaller and larger Bodies — in what has been called “The Great Chain of Being”. The difference between a Monad and a Body is that a Monad is metaphorically like a unit in time, and a Body is a metaphorically like unit in space. Both are “fractal” in the sense that they are nested within each other all up and down this Great Chain of Being, which exists and functions in space/time.

With that background information in mind, we can begin to make sense of some original Michaelian group transcriptions. My proposal, revealed henceforth, is that incarnations in the Neutral and Cardinal Ages contain more than the original singular Fragment. This appears to have support from numerous passages from the early months of the original Michaelian group transcriptions, shortly after the teaching about Soul Age was introduced in late August of 1973. These statements had been puzzling to me ever since I first read them in the mid-1990s. I did not study them until I set about to finish this chapter of this *History* book in 2018. Now they do not seem like such a puzzle, and perhaps they are the solution to other puzzles discussed elsewhere in this chapter of this *History* book, as we shall see further on.

Take a look at these Q&A exchanges found in the original Michaelian group transcriptions:

It seems that the unification of Fragments goes on inter-life [between incarnations]. You can't do it here, can you?

You can, but it is difficult. It requires psychic union, and that by definition requires that you be an Adept. That [union] is always polar [Ordinal+Cardinal=Neutral, hence Dialectic Bodies]. It is usually done between lives. [SJC, 06 October 1973]

According to Chart #3, during the original Michaelian group, an Adept was a person who had achieved the fifth stage of spiritual development. Another label for that was the Integrated Man. The sixth stage was labeled Conscious Man, and the seventh stage was the Master, aka Perfected Man. (The fourth stage was Balanced Man.) Refer to the chapter on “Adept and Master” in my book *Study Papers on the Original Michaelian Group*. To the extent that the fifth stage correlates with the Fifth Age, then perhaps one can say, based on this line of inference, that the Old Soul Age participates to some extent or another in the incarnation of a multi-Fragment composite Body.

There is more than inference in the answers to some follow-up questions. The above Q&A exchange prompted another series of questions and answers in the next channeling session a couple of days later, 08 October 1973, asking for clarification and elaboration.

Gene remarked that he felt that he was probably already at least one hundred reintegrated Fragments.

Eugene is essentially correct. There are approximately twenty separate Fragments of that Entity extant [incarnating] on the Physical Plane. All of you are Composites of completed Monads [aka Bodies].

Henceforth I am going to use the word Composite in this way: the Composite is the incarnate avatar of consciousness from a discarnate Body, aka Monad. My suggestion is that this instance of the word Monad is not the same as its use in intra-life cases where it refers to integrated experiences that we do not need to repeat (we have learned that lesson); rather, I propose that Monad here refers to full Cadences (7 Fragments), or full Greater Cadences (49 Fragments), or full Sides (343 Fragments), or full Entities (1029 Fragments). There are intra-life Monads that a soul accumulates as whole-life Physical Plane experiences, and then there are Monads that are Astral Plane Bodies. There is some support for this interpretation in follow-up Q&A exchanges:

Dick: How many Fragments are in my Composite?

Approximately one hundred and fifty. All of you now have Fragments that are a part of the mid-astral [reintegration] sequence.

There were some Mature souls as well as Old souls in the original Michaelian group. Recall that the Mid-Astral sub-Plane is where the reintegration of Fragments is said in the original Michaelian group transcriptions to begin; recall my speculation that the Cadences integrate on the Mid-Astral sub-Plane. The question is, are these Fragments, spoken of in this answer, of a Monad or of the Fragment? My tidy speculation is that Mature Souls receive a full infusion of consciousness from their Fragment, a portion of their Cadence, rather than portions of their Fragment, whereas Old Souls receive ensoulment from a portion of a Greater Cadence.

There are some more clues in subsequent Q&A exchanges.

Richard: I have past lives and so do the other Fragments [of my Composite]. When you come together [in an incarnation], do you remember the other lives of the other Fragments?

You do experience the flashes from all of the Composite Fragments [aka Bodies]. This is why Sarah is so confused right now.

Per statements further on, these other Fragments in one's Composite show up as "super-personalities" that complexify the "dominant" Fragment in an incarnation. (The notion of *super*-personalities are distinct from the notion of *sub*-personalities, which are derived from past lifetimes.) A takeaway message to this information is that if one does not know what is going on and deal with one's sub- and super-personalities in a healthy way, it can lead to confusion rather than enrichment, disintegration rather than integration.

Richard: Is this something like micro-Akashic records?

Yes, but you must remember that all of the Fragments [of past lives] are not in the physical body at the same time. Georges Gurdjieff glimpsed this in part when he presented his theory of recurrence.

Gurdjieff did not believe in reincarnation the same way we do, as successive lifetimes. Rather, his belief was somewhat like the premise of the movie *Groundhog Day*, where a day was lived over and over successively until the protagonist of the movie (played by Bill Murray) figured it out and then lived it well and right. The idea of concurrent lifetimes in the Michaelian teachings is somewhat like the idea of recurrence per Gurdjieff, but the former is time-as-simultaneity and the latter is time-as-succession. The point is that our concurrent and parallel lifetimes are enriching our own lives right 'now', not just when the reunion of the alternative threads of Fragments occurs 'later' on the Astral Plane.

Time is a tricky phenomenon, and to understand what is really going on, the trick is to stop seeing it as a succession of events. Among the philosophers of time, there are Presentists and there are Eternalists. The former suggest that only the present moment is ultimately real; past and future are illusory. The latter suggest that eternity is ultimately real; the present moment is illusory. I suggest that both are correct from different points of view and/or in different domains; for our purposes in this discussion, the former applies more to the Physical Plane and the latter applies more to the Astral Plane. In other words, what looks like evolution of the soul on the Astral Plane is concurrent with what looks like evolution of the soul on the Physical Plane. That is, we can say that they enrich each other concurrently, simultaneously; we can say that they are *not* successive events, as if the growth of the Monad/Body/Composite on the Astral Plane all happens 'after' the growth of the Fragment on the Physical Plane is complete. At least, that is the way I make sense of these transcriptions; I could be wrong.

Continuing with the Q&A exchanges in this original Michaelian group session:

I see some parallels between the unconscious and the process of the soul, although we've been told the relationship of the ego to the others. I wonder if I can get some information as to where the unconscious falls in the psychological terms we just discussed?

When Carl Jung described the collective consciousness, he was describing his own apprehension of the collective [Composite] Fragments residing in his [physical] body. He was describing a direct confrontation with his own soul. This has become known popularly as the subconscious, simply through misunderstanding. Through the ages, there have been Old Souls making this confrontation and attempting to describe it. He came closer than most Westerners. Mysticism has never been a compelling force in Western philosophy.

My interpretation of this answer is that the parts of us that act as our so-called unconscious are actually conscious at their own level of reality, the Astral Plane. One of the goals of a spiritual path is to access and assimilate the larger self. With this quotation, we see another way, Jung's way, of conceptualizing what are called sub-personalities and super-personalities. More is said about that further on.

Continuing with the Q&A exchanges in this original Michaelian group session:

Dick: Internally, I have, and I assume others have also, a great deal of pulling and shoving, sometimes like I'm composed of many different people. Some are in charge at one time and others are in charge at other times. Up until now, I had always assumed that this was the many "I's" in False Personality [as taught by Gurdjieff]. Is it this or is it the many [Composite] Fragments or is it a mixture?

It is an admixture of both.

One of the major features of Gurdjieff's spiritual path was to integrate the many "I's" of a disintegrated personality into a single consciousness integrity in three stages that correspond to the higher Centers and the three highest Levels of Being, referred to as the Deputy Steward, the Steward, and the Master respectively. For instance, refer to this URL: ><http://fourthwaytoday.org/articles/the-development-of-real-i/><. The fifth Level of Being was also called Integrated Man. At the sixth Level of Being a person was said to be subjectively conscious, and at the seventh Level of Being a person was said to be objectively conscious. One could correlate the last two with Sixth and Seventh Ages respectively. The challenge of the Fifth Age is to integrate one's sub-

and super-personalities (past lives, Composites) into a coherent consciousness; the challenge of the Sixth Age is to live in transcendence of the Physical Plane; the challenge of the Seventh Age is to channel the universal energy. This is comparable to the teaching in Theosophy, that the sixth stage of reincarnation was referred to as integrated personality and the seventh stage was referred to as master and adept.

Dick: Is this why, when you see an Infant or Baby Soul, you see simplicity there? It is just one Fragment? And then with Old Souls, you sense a complexity, and then in between [these two Soul Ages] you see mixtures. Is this because the Fragments are [progressively] unified all along the line, beginning with the Infant Souls?

That is valid to a point. Not much uniting occurs in [the] Infancy [Soul Age]. [S/JC, 08 October 1973]

Like so many statements in this thread of inquiry, this statement implies that the uniting, merging, integrating of Fragments into the Entity on the Astral Plane concurrently and simultaneously affects the simplicity-complexity ratio of the incarnate soul. Other statements, further on, indicate that this is due to more Composites actually inhabiting an incarnate personality.

Dick: Is Yorgos a part of the Fragments of the man Robert [Burton]?

The man Robert is a final Level Old Soul. All but ... five Fragments of the Entity have reintegrated. [S/JC, 13 October 1973]

Robert Burton was the leader of a Fourth Way (Gurdjieff) group, a charismatic King as well as a very old soul. This gave him a guru status in the minds of his followers. Obviously, the fewer the Fragments still incarnating on the Physical Plane, the more that have reintegrated on the Astral Plane, from the sequential-time perspective. The more Fragments of a person's Entity that have reintegrated on the Astral Plane, the more power available to energize an incarnate personality. Others, not so far along the integration spectrum, could perhaps sense the innate capacity of the more-integrated person, and be drawn to it.

Dick: Is it possible to identify how many Fragments are united, and can we begin to identify them?

Under hypnosis, very advanced students can identify their own Fragments. You can sometimes identify Fragments in others by diversity [sub- and super-personalities].

Perhaps the reason that hypnosis was mentioned is that a member of the original Michaelian group used hypnosis before and during the original Michaelian group. The word diversity is somewhat synonymous with the word complexity used in a previous statement. The more integrated the Entity that casts a part of its consciousness to inhabit the body, the more diverse and complex the person, because of the multiplicity of the Body, aka Composite.

Dick: Must mean, by the diversity of the person. It seems like Howard is many Fragments united. Could we have a comment on that?

Howard's Entity now has only fourteen Fragments extant [incarnate] on the Physical Plane [not yet cycled off]. [S/JC, 17 October 1973]

These statements imply that the (partially) reunited Entity shares habitation on both the Astral and Physical Planes, so that the partially or wholly integrated Entity sends a part of its consciousness into incarnation; the case with souls older than Infant is that it is no longer just part of a singular Fragment that inhabits the body.

Dick: How many Fragments are united in him already?

In him, there are fifty united Fragments. The others form low Astral entities [Bodies, Composites]. [S/JC, 08 October 1973]

Comparing this answer with the previous answer, we see a distinction between the quantity of Fragments still incarnating, and the quantity of Fragments in a Body. Both apparently affect the diversity-complexity component of an incarnation. Fifty united Fragments would be a Greater Cadence plus one Wild Card Fragment that is not part of the multiple of seven. (The information about Wild Cards originated with JP Van Hulle in the late 1990s, to explain why not all Entities were said to consist of a multiple of seven Fragments.) The phrase, "low astral entities", is not found elsewhere, but "low astral body" is, as in the following Q&A exchange from 22 September 1973:

What happens to the Old Soul when it is displaced by the manifestation of the Transcendental Soul?

He [the Old Soul] remains as a part of the low Astral Body.

My understanding of this statement is that the "low astral Body" is another name for the singular Fragment which only sends a part of its consciousness into an incarnation. This is the way I reconcile it with a previous quote that reintegration of Fragments into Bodies (Cadences, Greater Cadences, and so on) starts on the Mid-Astral sub-Plane.

The next Q&A exchange followed immediately upon the previous quotation:

Then he doesn't automatically become a Transcendental Soul?

Not until he burns the remaining [karmic] Ribbons or chooses to be reborn.

This statement seems obscure to me, but as I understand it, it indicates two things: 1) an Old Soul displaced by a Transcendental Soul can still have karma to burn which usually necessitates reincarnation; 2) a cycled-off Old Soul automatically becomes a "Transcendental Soul" by definition, and then it becomes a choice to reincarnate, not a necessity. **Further on, in the next section, we will return to this statement.**

Dick: If a person has Fragments [of his Entity] on the Astral Plane, do they try to influence Fragments [of their Entity] on the Physical Plane?

Yes. Tomas is a part of the Entity that includes Lorraine. [SJC, 17 October 1973]

Lorraine channeled Tomas in some of the earliest original Michaelian group sessions, so that is one type of influence.

Edgar: How many Fragments are united in me?

There are now five hundred united Fragments. The dominant thread that is Edgar has been male most of the time, the same as Sarah.

With this statement, the Michaels introduced a new concept: even though an older soul incarnation might be ensouled by a *Composite*, not a *simple* Fragment, there is a "dominant thread". Elsewhere in these early original Michaelian group sessions, it is said that karmic Ribbons follow the dominant thread from incarnation to incarnation. More was said about the dominant thread further on in this session. Sub-personalities consist of bleed-through from both past life personalities of the dominant thread, and influence from non-dominant threads that are in the Composite of super-personalities.

Elsewhere the Michaels made use of the word Tapestry, which referred to the metaphorical 'weaving together' of lifetimes into a pattern. Tapestries are made of threads. This word could also be applied — in the sequential-time conceptualization — to the function of the 'past' life sub-personalities and the 'future' integration of the super-personalities of the Composite. But if you conceptualize that your 'past' and 'future' are all with and within you right now, you get a different perspective: the formation of Astral Bodies takes place on the Physical Plane in addition to its formation on the Astral Plane.

Sue: How many Fragments do I have?

There are one hundred and twenty Fragments united [in Sue's Entity].

Richard: How many Fragments are united in me?

In you, there are now one hundred and thirty five Fragments.

All the quantities appear to be rounded-off numbers, multiples of five, rather than what they *should* be in my hypothesis, multiples of seven. The groupings of multiples of seven were not known until a decade or so later, as revealed in the "Michael Math" chapter of MMFM.

Dick: Am I correct in assuming in my Role, I have lived 5,000 previous lives? (One hundred fifty Fragments, each Fifth Level Old Soul = 4,800 lives.)

This is not completely valid. The dominant Fragment, in other words, the thread that is still drawn to the Physical Plane, remembers only those lives that pertained to it exclusively. It only has indirect access to the integrated Fragments [of its Entity].

Dick: Does the dominant Fragment have indirect access to my previous lives?

The integrated Fragments of your Entity, which are a part of the low [should be 'high?'] Astral Body, have a tremendous pull on you; it is almost as though they are calling you home. You are right though, Dick, it will be curtains for those [threads] who integrate. The others [threads] will continue as long as they are earthbound by karmic Ribbons and have incomplete Monads.

This means that the two planes are intimately interactive.

It will be "curtains" for the Fragments themselves — which means they lose their individuality as singular Fragments when they integrate into a Body — but they still reincarnate in the older soul Ages as Composites influencing a dominant thread. If we go with the idea that the Sixth and Seventh Ages are also experienced on the Physical Plane, then in this sense, from the sequential-time perspective, Yarbro is correct that the Astral and Causal Planes are the Sixth and Seventh Ages of the Essence. From the simultaneous-time perspective, the evolution and integration takes place concurrently on both Planes.

Recall the original Michaelian group transcription that said that the integration of an Entity starts on the Mid-Astral sub-Plane and continues on the high Astral levels, so I suspect that there was an error in

transmission here where it says “low Astral body”. The fact that it uses the word Body indicates to me that it refers to partially integrated Entities. The implication of this answer is that it is ‘curtains’ for a dominant thread when it has completed the necessary Monads: it will lose its individual perceptions during the process of “psychic union”, as quoted previously.

Dick: Who will be the dominant Fragment between [my Entity mates] Phyllis, Gene, and me?

This will depend on the evolution. Right now, it would appear that Eugene has a few more [Ribbons and Monads] incomplete [so his thread has longer to go before it becomes dominant]. The Fragments you hold in common with Eugene and Phyllis are the same [Composite]. These Fragments did not fall by the wayside; they experienced all of life.

This “fall by the wayside” apparently refers to some Fragments that do not complete their earth-school ‘curriculum’ to become dominant Fragments; probably they eventually experience “all of life”, but do some of it vicariously, via their kindred souls, as they integrate into a Body. An analogy is that various forms of the theatrical arts give us vicarious experiences that we will never have personally, and we learn by this means. Anyway, from the sequential-time perspective, after a Fragment “experiences all of life”, it “cycles off” the Physical Plane and eventually reintegrates with its Entity.

Dick: You mean my 150 Fragments are the same as Phyllis’s and Gene’s?

That is valid.

Dick: How can I have the same Fragments as Gene and Phyllis?

The strength comes from those Fragments that have already integrated [to become Bodies] and are no longer subjected to karma. You are a part of this Entity, not separate from it, but there is now a partition between you and those Fragments [that are potentially] available [to be accessed], so to speak. It is up to you whether [or not] you can draw upon the conglomerate knowledge. You must first be able to perceive that a large part of your time is now being spent off the Physical Plane [during sleep, and you are accessing the conglomerate there], and this time grows longer as more and more of the original Entity becomes integrated. The pull is almost irresistible now. More than half of the time allotted [to] sleep you now spend on the Astral Plane; Phyllis, too.

Dick: Are 150 Fragments incarnate in me on this Physical Plane?

No. There are more than one hundred Fragments integrated [on the Astral Plane]. It really amounts to the same thing. Dick, stop thinking of the Astral Plane as ‘up there’; it is ‘down there’ — reach out and touch it.

“Touch it” by letting down the “partitions” of apparent separation in your consciousness — see previous and next exchange. The passage above says that it is a mistake to conceptualize the Astral Plane as *only* “up there” and not *also* “down here” — the Composites are “really the same thing” — the two overlap both planes. Based on this whole series of Q&A exchanges, I suggest it is also a mistake to conceptualize the Astral Plane as “out there” rather than “in here”. Whichever way we conceptualize the relationship of the two planes — in/out, up/down — we should see that the two are intimately interactive. Perhaps we are accustomed to thinking of influence from our kindred souls as coming in from the *outside*; according to these passages, it would be helpful to regard influence from our kindred souls as coming from the *inside*, and that we just need to ‘lift the veil’ in our consciousness. This is more or less what it says in the following Q&A exchange:

Dick: Is my incarnate soul a single Fragment?

In your physical body, there is a single dominant thread, but you must understand that you are no longer separated from your integrated Fragments; they are very much a part of you. When the Entity first Fragments and all of it [the Entity] is on the Physical Plane [in various Infant Souls], there is wide separation [between Fragments], then [in subsequent Ages] there is progressive integration. All of the Fragments still incarnate have the pull exerted on them by their [integrated] Astral Fragments. There is no “real” separation, merely a physical barrier that is easily scaled.

This passage plainly says that in successively higher Ages, more of the artificial partitions between the dominant thread and the Composite are dissolved; to me this means that there is a direct correlation between Age and integration of Composites. One of the goals of a spiritual path is to help dissolve the separation between self and Higher Self.

Dick: 150 Fragments are [integrated into a Composite] on the Astral Plane then. (The body [dominant thread] is a container working on its karma.) Gene, Phyllis and I are sharing the 150 Astral Fragments.

That is valid.

Dick: Who would be the dominant [incarnate] Fragment if Gene, Phyllis, and I are united?

It will be a Fragment that has not experienced all of life [and thus has not cycled off]. [S/C, 22 November 1973]

This whole Q&A series indicates that the original Michaelian group members had a hard time ‘wrapping their heads’ around this idea, and they repeatedly asked for clarification. However, I am not sure that they got it, and I am not sure that I have it.

And I suspect that Yarbro did not grasp it, so did not include it in *MF*. Yarbro ignored most of the passages quoted above when she wrote *MF* in the late 1970s. The original Michaelian group transcriptions did not escape into the Michaelian teachings community at large until the mid-1990s, and so far as I know, no one has analyzed and synthesized this particular body of information, until now. In my opinion, the most reasonable interpretation of these passages is that incarnations for very young souls consist of influences from a singular, simple Fragment, but through successive incarnations, the Fragment, as a “dominant thread”, completes the ‘earth school curriculum’ until it ‘graduates’. I think of these as the Ordinal Poles of the Monad phenomenon. Simultaneously, so to speak, the Cardinal Poles of the Monads are completed on the Astral Plane. That is, a person’s Cadence, Greater Cadence, Side, and Entity reunite on the upper levels of the Astral Plane, to form successively larger Bodies. The Body sends a complex, integrated Composite of itself into incarnations to enrich a kindred soul, dominant-thread, Fragment. That this applies to the Sixth and Seventh Ages in increasing proportions is an idea that I like a lot, as argued in the previous subsection.

This tabulation shows how I tentatively and speculatively correlate the sub-planes of the Astral with composite Bodies with the Ages:

Table 4Mi — CORRELATION of SUB-PLANES and BODIES and AGES							
ASTRAL	first	second	third	fourth	fifth	sixth	seventh
BODY	Fragment	Fragment	Fragment	Cadence	Greater Cadence	Side	Entity
AGE	Infant	Child	Young	Mature	Senior	Elder	Ancient

Summary of Speculative Narrative

Following is summary of my rationale presented in a numbered list. All of it is somewhat speculative, but it is based on my analysis and synthesis of information provided by various teachings discussed in this chapter, and some original Michaelian group channeling. The story is told in the sequential-time perspective, not the simultaneous-time perspective.

1. It is said in Newton’s books *Journey of Souls* and *Destiny of Souls* that only a portion of the “soul” is cast into an incarnation on the Physical Plane; much, if not most, of it is said to remain on the Astral Plane, where it functions as one’s “higher self”, and/or as the “Witness”. This seems reasonable enough to me, so I would say, using Michaelian teachings terms, that the consciousness that incarnates is only a portion of the Fragment, the Fragment being defined as what *MMFM* called the Position in Casting in a Cadence, which has seven Positions. (These names are from the “Michael Math” chapter of *MMFM*.)
2. It is not the singular Fragment soul that is evolving on the Astral and Causal Planes after reincarnation has run its course for that Fragment. Rather, there/then it is mostly about the reuniting of Fragments into Cadences, Greater Cadences, Sides, Entities, Cadres, Cadre Groups, and so on. (This subject is covered in detail in the next chapter, “Casting Concerns”.)
3. My speculation is that during the Ordinal Ages, only the singular Fragment is involved in Casting part of its consciousness into incarnations. The Fragment gains complexity via the addition of past lifetimes as *sub*-personalities. The Fragment itself is not a Monad, because a Monad always involves Ordinal and Cardinal and Neutral factors. Younger souls increasingly complexify as they add the *sub*-personalities of more and more incarnations ‘under their belt’, so to speak, but they do not complexify by adding *super*-personalities, their kindred souls, like Mature and older souls do. Souls of all Ages complexify by completing Monads, karmas, and Agreements.
4. The original Michaelian group quotation above says that the Entity (about a thousand souls) is integrated on the Astral Plane, starting at the middle level and increasing in the upper, aka Cardinal, levels, until at the very top, so to speak, of the Astral Plane, the entire Entity is reassembled. The

following speculation does not affect this argument one way or another, but I am going to propose that the Cadence (7 Fragments) is united on the Mid-Astral sub-Plane, that the Greater Cadence (7 Cadences = 49 Fragments) is united on the fifth level, that the Side (seven Greater Cadences = 343 Fragments) is united on the sixth level, and that the Entity (3 Sides = 1029 Fragments) is united on the seventh level. That is all very tidy, and I like tidy, but of course it might not be that tidy in reality, and the truth or falsity of this conceptualization does not affect the gist of my arguments.

5. My further speculation is that the Physical Plane Ages reflect the Astral Plane levels in terms of integration. That is, an incarnation during the Mature Age — the middle of Physical Plane reincarnation cycle — gets a Composite of their merged Cadence from the Mid-Astral sub-Plane; the Fifth Age incarnation gets a Composite of their merged Greater Cadence from the fifth level of the Astral Plane; the Sixth Age incarnation gets a Composite of their merged Side from the sixth level of the Astral Plane, the Seventh Age incarnation gets a Composite of their merged Entity from the seventh level of the Astral Plane. This idea is predicated on the simultaneous-time conceptualization.
6. In this way, souls normally and typically do eventually experience all seven Ages on the Physical Plane, but not as pieces of a singular Fragment. Rather, incarnations in the Neutral and Cardinal Ages are of Composites of Bodies, not portions of singular Fragments. Therefore, there are very few lifetimes at the Sixth and Seventh Ages, because they are Composites — the collective consciousness of many reunited Fragments are packed into one incarnation. That gives people in the Sixth and Seventh Ages their extraordinary energy and comprehensive competence.
7. Another speculation — based on putting various sources together — about how this works is that after the Fourth (Mature) or Fifth (Senior) Age of the soul is completed, the Composite has *options* about how it completes the experience of the Sixth and Seventh Ages before graduating to the Cardinal planes. It might chose to do so on the Physical (First) Plane or the Astral (Second) Plane or the Third (Mental) Plane or the lower Fourth (Akashic) Plane.
8. The point of view that all of your ‘past’ lives, and your ‘future’ lives are ‘inside’ you right now, gives a new meaning to the Michaelian teachings phrase, Essence Contact. This experience is increasingly accessible, the ‘older’ the Age. The extreme mystical experience is where all barriers dissolve, and there is realization that All is One. In non-dual consciousness, Tao is inside as much as it is outside; or rather, there is no inside or outside.
9. It might be helpful to think of Age from the simultaneous-time point of view more than the sequential-time point of view. That is, it is good to conceptualize Aging as partly about the personality gaining access to successively higher levels of the Astral Plane. There is a feedback loop between Personality and Essence that enriches them both: as one develops, so does the other, and *vice versa*. Enrichment is the word I use to describe the translation among different time scales, the nested time Septenaries (Life-Stages, Levels, Ages, Planes). From the Bible: “With God one day is a thousand years and a thousand years is one day.” From the simultaneous-time point of view, time is expanding in all dimensions, so to speak, rather than progressing sequentially, which is the way we usually conceptualize the passage of time.
10. Rather than thinking of Age as a vertical ascent, I believe it is more accurate to see each Age as a wider, larger circle of understanding, each including the smaller circle. It can be thought of as a hierarchy, but it can also be thought of as an expansion of size of realm of interest and competence and focus of attention. The Infant Soul is most comfortable in the family environment, where people are working out the behavior system hierarchy; the Baby Soul is most comfortable in a tribal environment, where people are working out the value system hierarchy; the Young Soul is most comfortable in the civic environment, where people are working out the belief system hierarchy; the Mature Soul is most comfortable in the comprehensive environment, where people are working out the greater good; the Old Soul is most comfortable in the philosophical environment, where people are working out their wisdom, their holistic overview of it all. These widening circles of concern in the successive Ages on the Physical Plane are the reflections of the enlarging sizes of Bodies on the Astral and Causal Planes.
11. “Soul-searching” introspective self-awareness is not a forte of younger souls, perhaps because there are not many sub- and super-personalities inhabiting them, running around in their consciousness, prompting them to examine themselves. The opposite is true of older souls; sometimes they are too

introspective; they are trying to make sense of all the sub- and super-personalities clamoring for attention in their consciousness.

12. Another attempt at reconciliation with previous information is that it might be accurate to say that karma, Monads, and Agreements — which are thought to more or less *necessitate* a return to incarnation — might end at Fifth Age, or Sixth Age, depending on who you ask. If that were so, then the Seventh Age and perhaps the Sixth Age are Bodhisattva Ages. The learning process more or less completed in the first five Ages continues, but without the compelling factors of karma, Monads, Agreements, and such. Recall that Garfield referred to the seventh Mansion as Volunteer. The descriptions of Stevens, Taylor, and Byram fit somewhat with this proposal, although they do not assert that the latter Age(s) are karma-free. There are apparently souls on the planet who are more advanced than is covered by the typical Michaelian teachings description of Old Souls.
13. The boundary between the lower self and the higher self begins to break down when the soul metaphorically ‘turns the corner’ from involution to evolution in the late-Mature Levels, and changes course away from self-absorption toward Self-absorption. The process accelerates in the Fifth Age, and even more so in the Sixth Age. In the Seventh Age the soul is filled with all that it can be on the Physical Plane.

That’s my story for the time being. Comments and questions are welcomed.

Concluding Remarks on the Seven Soul Ages

1. It is notoriously difficult to discern a person’s Age, even with channeling; Level even more so. One contingent of the Michaelian teachings can guesstimate people — celebrities and students — as being an entire Age different from the guesstimate of another contingent; the same difference in guesstimate can be said of different channels even when within the same contingent. These facts are not relevant to the subject of this chapter except to the extent that they might make one wonder if something is wrong with the way the subject is commonly understood. Upon examination, we find out that there are issues in understanding both the Ordinal and the Cardinal sides of the Septenary of seven Ages.
2. The Michaelian teachings community as a whole has failed to realize that the Ordinal Ages follow the Natural Sequence rather than the Michael Math Sequence. That is, the correct understanding is that the Infant Age corresponds to Ordinal Action (Warriorish) rather than Ordinal Inspiration (Serverish), that the Baby Age corresponds to Ordinal Inspiration (Serverish) rather than Ordinal Expression (Artisanish), and that the Young Age corresponds to Ordinal Expression (Artisanish) rather than Ordinal Action (Warriorish). The arguments and evidences for this are presented in my book *The Tao of Cosmogony*.
3. Given the lack of understanding in the Michaelian teachings community revealed by Item #2, it should be no surprise that the Cardinal Ages also need a critical examination. Yarbrow realized that the original Michaelian group presentation lacked accuracy, and proposed a correction in *MMFM*. Unfortunately, in the same book, she created the issue indicated in Item #2. Her corrective measures appear to be incomplete, if one takes into account subsequent proposed corrections and additions to her presentation.
4. Regarding the Cardinal Ages, if one were to stick to the original original Michaelian group/*MMFM* revelation about the Sixth Age Transcendental Soul and the Seventh Age Infinite Soul, one would have a very incomplete and distorted picture of what is actually happening. Over the decades within the Michaelian teachings, there has been a progressive revelation on the subject; the picture has become clearer and more complete. And it might get even clearer and yet more complete in the future, beyond my analysis and synthesis in this chapter.
5. In the original Michaelian group transcriptions, and in *MMFM*, the Transcendental Soul and the Infinite Soul were placed in the Sixth and Seventh Ages. This is anomalous, considering that the other five Ages are said to be about the soul experiencing the Physical Plane thoroughly — and that is nothing like what the Transcendental Soul and the Infinite Soul were said to be about. This placement of the Transcendental Soul and the Infinite Soul in the Ages Septenary, rather than outside it, also spoils the symmetry between the Ordinal and Cardinal Ages. The arguments and evidences for this symmetry of the Ages Septenary are presented in two of my books, *The Tao of Personality* and *The Tao of Cosmogony*.

6. Yarbro — in my opinion — rightly perceived that the original Michaelian group/*MMFM* presentation regarding the Sixth and Seventh Ages was defective and deficient. Yarbro proposed in *MMFM* that the Astral and Causal Planes were the Sixth and Seventh Ages of the soul's experience. This does not fully solve the deficiency, because this is still anomalous, since the Astral and Causal Planes are not about fully experiencing the Physical Plane, as the other five Ages are said to be. Therefore, it makes sense to add information from the original Michaelian group transcriptions, that combined Fragments, Composites, from partially or fully integrated Entities incarnate in older Souls along with the "dominant thread". My theory is that Sixth and Seventh Age incarnations continue the pattern established for the previous five Ages, and thereby complete the Ages Septenary in a consistent manner.
7. It is confusing for Yarbro to relate the Priest-ish quality of the sixth stage of soul development with the Second Plane, and to relate the King-ish quality of the seventh stage of soul development with the Third Plane — the 'numerology' of the two is incompatible. I perceive this as a misunderstanding of what is really happening. My integral theory puts it this way: the Sixth Age Physical Plane soul experience is enhanced by the incarnation of Composite Astral Bodies, and Seventh Age Physical Plane soul experience is enhanced by the incarnation of Composite Causal Bodies. The Sixth Age is Priest-ish *per se*, and the Seventh Age is King-ish *per se*; not because of the enhancement by Composites from the Astral and Causal Planes. This idea about the Sixth and Seventh Ages is a reasonable extension of the original Michaelian group transcriptions that talk about Composites of Bodies incarnating in the Fifth "Old Soul" Age.
8. Not all of the things that are said about the Transcendental Soul and the Infinite Soul can be synthesized into a coherent picture. One of the apparent irreconcilabilities is that everything about the Transcendental Soul is of Sixness, and that everything about the Infinite Soul is of Sevenness. The original revelation is what led to this misconception and mischaracterization. In my view, that Sixness and Sevenness numerology only applies when they fill those slots on the Age Chart during manifestations. In my view, the Transcendental Soul is the avatar of the Ordinal Planes, where experience is quantitative (fragmentary), and the Infinite Soul is the avatar of the Cardinal Planes, where experience is qualitative (unitary). Rather than their 'numerology' (Sixness, Sevenness) determining their nature, their origin and their mission is more indicative of their nature.
9. The disagreement in the channeling about how much of a Composite's collective consciousness gets cast into a Transcendental Soul or Infinite Soul incarnation can be reconciled if we suppose that it varies according to the situation and circumstances, both of the physical body getting the infusion, and of the human society needing the infusion. For Fifth Age incarnations, perhaps only a part of the consciousness of the Entity is infused; for Sixth Age incarnations, perhaps all of an Entity is infused; for Seventh Age incarnations, perhaps all of a Cadre — or more — is infused.
10. I believe the Yarbro books were correct to bump the Transcendental Soul and Infinite Soul off of the Overleaf Chart entirely — they are not part of the natural evolution of the soul during incarnations on the Physical Plane, what with its karma and Agreements and Monads and learning all there is to learn about the Physical Plane and so on. I believe that other anomalous incarnation types — Bodhisattvas and Avatars — should also not appear on the Chart, and for the same reason: they do not fit the pattern of soul evolution through the Physical Plane. These types of incarnation are all iffy, contentious, rare, and otherwise non-validatable manifestations — aka dogma-doctrines. Let's stick with what we can discover by empirical evidence. Thus in my view, it is a mere convenience to include the (various types of) Transcendental Soul in the sixth box on the Overleaf Chart, and the (various types of) Infinite Soul in the seventh box on the Overleaf Chart.
11. Instead of only thinking that the Transcendental Soul and the Infinite Soul step *down* their consciousness into an incarnation, think of it also as a human soul stepping *up* their consciousness to access higher and higher levels of Composites and Bodies as the artificial barriers/partitions are dissolved. Consequent to the fact that the Universe is One, it is best to conceptualize it this way. More is said about this in my book *Study Papers on the Original Michaelian Group*, in the chapter on "Fragmentation and Integration, Identification and Disidentification".
12. Three sources within the Michaelian teachings (besides myself) propose that the Sixth and Seventh Ages are not an anomaly; they are a natural continuation of the soul's necessity and desire to experience all that the Physical Plane has to offer. Six sources outside the Michaelian teachings (that I

have found so far) posit the same idea. All of these sources can be more or less reconciled if one is flexible enough and inclusive enough in the descriptions, guided by the pure abstract nature of the archetypes of Sixth Age Cardinal Inspiration and Seventh Age Cardinal Action as understood with the help of the Process/Aspect System.

13. To the extent that Transcendental Souls fulfill the Sixth Age Pathos (Love), and that Infinite Souls fulfill the Seventh Age Ethos (Energy), then the majority report is that in the Sixth and Seventh Ages there is no self-karma. There is an egoless response to the summons of suffering humanity for help, for some leadership out of the crisis humanity got itself into. In the case of the Transcendental Soul, much of the magnitude of the response depends on how many Fragments of a Body bring the Pathos to bear; in the case of the Infinite Soul, much of the magnitude of the response depends on how much energy of the Ethos is brought to bear.
14. Ages are a Septenary, the same as Life-Stages, Levels, and Planes. The idea that the Sixth Age and the Seventh Age are like the other five Ages does make sense in terms of consistency with the other Septenaries, in terms of completion of all Septenaries before one moves on to the next Septenary, and in terms of completing Monads in regard to the Ordinal/Cardinal symmetry within each Septenary.
15. The idea of the Sixth and Seventh Ages as a natural extension of the previous five Ages makes good sense, and it might seem more natural if we had all grown up in the Michaelian teachings believing in seven Ages on the Physical Plane, and consequently/subsequently interpreted observations within that framework rather than in the five-Age framework. One wonders if there would be less misunderstanding and disagreement in the Michaelian teachings communities if we had properly understood the seven-Age framework from the beginning.
16. It may be that the Fifth Age is the last Age where a single “dominant” Fragment is usually the show-runner for an incarnation, together with any number of subordinate kindred souls. It may be that in the Sixth and Seventh Ages, the incarnation is inhabited by a Composite with no single dominant Fragment. That way, many Fragments, now united in a Composite of some size, can experience the Sixth and Seventh Ages as part of experiencing all that the Physical Plane has to offer. To me, this interpretation of the nature of the Sixth and Seventh Ages is different from any interpretation of the nature of the Transcendental and Infinite Soul manifestations.
17. The progression of understanding in the Michaelian teachings has been in the direction of saying that there is a wide range of Transcendental Soul incarnations. It can be much less exalted, and much more common, than the original channeling let on. The same can be said for the Infinite Soul.
18. Another major question in my mind is this: when in the Ages Septenary does reincarnation become more or less voluntary? Sources differ. It is channeled that karmic Ribbons can be burned on the Astral Plane. The Michaels, on the Mid-Causal sub-Plane are still finishing up a Teacher/Student Monad. *[[quote chapter and verse]]* It might be that the Fifth Age is the end of the line for karma/Monad for a majority of Fragments, yet not the end of the line of karma/Monad for a minority. Perhaps the Sixth and Seventh Ages are, metaphorically, ‘post-graduate degrees’ in ‘earth school’. Could this idea use some more channeling?
19. The older the soul, the more past-life sub-personalities and Composite super-personalities are there influencing the life. The Sixth and Seventh Ages might not have any more bad karma to deal with, but they still have a lot of “personality integration” and “mastery” — to use Theosophical terms — to deal with, and a soul can either do this during incarnation during Sixth or Seventh Ages, or on the Astral and Causal Planes, or both, for all we know.

This chapter is not an exhaustive review of the data at our disposal inside and outside the Michaelian teachings, but it is the most comprehensive examination of the subject that I know of. I am open to suggestions from the Michaelian teachings community to help figure this out. Heck, I am open to more channeling on the subject if it actually clarifies, rather than further confuses, the subject.





Chapter 4N

CASTING CONCERNS

This chapter about Casting might not seem fitting for this book on the Overleaf System, but in this chapter I point out the similarities of the two components of the Michaelian teachings. It so happens that the structure of the Casting “Underleaves” — to coin a new word — of the Oversoul (to be defined later, in the section “Introduction to Casting”) has a lot of similarity to the structure of the “Overleaves” of the Personality, based as they both are on the common features and the fundamental principles of Oneness and Twoness and Threeness and Sevenness found in Tao’s Template (as defined throughout this book and my other books). The fragmentation of the Oversoul as it chooses its seven aspects of Underleaves (Greater Cadre, Cadre, Entity, Side, Greater Cadence, Cadence, Position) during Casting is analogous to the Soul, between incarnations, choosing its seven Aspects of Overleaves (Goal, Shadow, Attitude, Age/Level, Center, Role, Mode) for an incarnation. The subject of Casting also has some relevance to the subject of Validating the Michaelian teachings, per my motto in my books, “The unexamined teaching is not worth believing”. There is not a better place in my septology of books to put this chapter on Casting Concerns.

Science Fact and Science Theory and Science Fiction

Some of the ideas that are embodied in the emanationist cosmogony (to be discussed further on), which the Michaelian teachings calls Casting, are to be found in modern science (such as “top-down” emergence and the simulation hypothesis and the holographic principle) and modern science fiction (such as the Matrix trilogy). Therefore, before we delve deeply into the subject of Casting, let’s take a look at these sciency ideas, because I believe it will make the whole concept of Casting clearer in some ways, ways that the typical Michaelian student might not have thought of before, even if they knew about the sciency stuff.

Emergence and Emanation

The basic premise of this scientific idea called “emergence” is that the reality system in which our consciousness is embedded exists and functions in *layers/levels/strata/stages* that are more or less distinct in the way they exist and function. A dozen or two such layers have been identified (Harold Morowitz, *The Emergence of Everything*). Beyond those, according to esoteric cosmology, the seven planes are the highest category of layering.

On the Physical Plane, “causality” runs back and forth within each layer according to the known “laws of physics”, but how the layers “above” and “below” influence adjacent layers is generally mysterious. In the metaphysical presupposition called *reductionism*, it is believed that each layer is built on the lower layer(s): each higher layer somehow apparently “emerges” from a lower layer — however “higher” and “lower” may be defined. The idea that each higher layer can be completely “explained” by what is happening at a lower layer is called *reductionism*. The bottom layer is not explained; *it just is*. Scientists assume that the bottom layer has a logical and/or mathematical structure (which has no deeper possible explanation), from which space/time emerges.

But reductionism is not the only principle in regard to layering that is observed in nature: somehow, apparently, each lower layer is also influenced from a higher layer. This is called *supervenience* in science, but myself and others refer to it as *holism*, and it is also referred to as *emanationism* in esoteric circles. Emanationists claim that emergence from the top down, from “God” as it were, is just as true as emergence from the bottom up, from logic and mathematics as it were, although it may not seem so here on the Physical Plane. An example known to all of you of both reductionism (often called “bottom-up” influence from the concrete to the abstract) and emanationism (often called “top-down” influence or *realization* from the abstract

to the concrete) is the feedback loop between your “mind” and your “body”; there is the somato > psychic direction of influence, and there is the psycho > somatic direction of influence.

Both space (being) and time (doing) are involved in these phenomena of emergence and emanation: from the smaller to the larger and from the larger to the smaller; and from the earlier to the later and from the later to the earlier. Influential feedback systems are present within all layers and among all layers.

The science of emergence seeks to understand the nature of each level and the relationships of all of the levels to each other: the subatomic level >< the atomic level >< the molecular level >< the polymer level >< the single-celled biological level >< the multi-celled biological level >< the psychological level >< the sociological level >< the ecological level >< the planetary level >< the solar system level >< the galactic level >< the cosmos. The juxtaposition of the greater-than and the less-than characters, “><”, is meant to indicate the influence of each level on adjacent levels, whether “lower/before” or “higher/after” it in the Great Chain of Being (to be discussed further on). In this view, the influential arrows do not just point in the after/higher direction, as in reductionism; the causal arrows also point in the before/lower direction, as in holism. Thus, the influential arrows point both ways; there are feedback loops between any two adjacent layers and among all levels of existence, of Being/Doing. I like to say that the universe, built as it is in the Mind of Tao, has an imagination as well as a memory. You may wish to refer to my favorite go-to source of introductory information and check out this website: ><https://en.wikipedia.org/wiki/Emergence><.

The best book that I have read on the subject is *The Re-Emergence of Emergence*, so named because emergence was popular among scientists and naturalists around the turn of the 19th–20th Century, but then fell out of favor, but is now returning to favor. It is an anthology, a collection of many chapters written by various writers, edited by Clayton and Davies. It is obvious to scientists that each layer appears to be built up from layers below, but also down from layers above: each layer is influenced by adjacent layers. However, each layer has its own identity that distinguishes it from other layers; it has its own rules that are not the same as the rules that are followed by the layers above and below it. How this happens is often puzzling and mysterious to researchers — the rules of a layer cannot easily be inferred as obvious in terms of correspondence with, or influence from, the rules of adjacent layers. Coming to understand emergence several years ago was one of the breakthroughs in my journey of learning how the cosmos works.

So what is the relevance of the science of emergence to the Michaelian teachings? Casting on the Planes is where the principles of bottom-up and top-down influence of level-to-level relationships are seen; there is a feedback loop between Essence and Personality, soul and body. Another point to understand about Casting in the light of the general phenomenon of emergence and emanation is that layering, stratification, and stages are found in all seven planes of creation, and within each of the seven planes as levels, and within the levels, *ad infinitum*, *ad aeternum*, in a fractal pattern.

And there are other sciency things that bear on the subject of emergence and emanation as they apply to Casting:

The Simulation Hypothesis

The “simulation hypothesis” is a conjecture proposed by a philosopher of science, Nick Bostrom a few decades ago. At least that is the modern version of an ancient idea. The modern idea is that our physical universe is a simulation being run on a super-computer by super-beings, probably our ancestors in the far future. Of course, Wikipedia has a discussion of the idea and its ramifications, with plenty of arguments from various thinkers: >https://en.wikipedia.org/wiki/Simulation_hypothesis<. There are many other internet resources available for exploration. This hypothesis has been argued pro and con by serious philosophers and scientists.

Its relevance to my Casting chapter is that one can regard the Physical Plane as a “virtual reality” (VR) of the Astral Plane, and the Astral Plane as a VR of the Mental (third) Plane, and so on “up” the seven planes all the way to the Tao, which is the ultimate reality, the final synthesis. The simulation hypothesis proposes that our universe is somewhat like a product of VR technology. Here is the obligatory Wikipedia link to that subject: >https://en.wikipedia.org/wiki/Virtual_reality<. The technology of VR gear, physical and electronic (for direct brain stimulation), is improving all the time, and the presumption and the aspiration is that VR will eventually evolve to provide a subjective experience (almost) as real as “real” life.

Why did I put “real” in quotation marks? People who have Near Death Experiences typically report that the Astral Plane is “more real” than the Physical Plane, so that is why I suggest that the Physical Plane is somewhat like a VR subset of the Astral Plane. One does not need to have an NDE to get a feel for this; people

who have lucid dreams typically report that the dream is at least as real as “real” life. So, the question is: is your brain simulating the lucid dream world, or is your mind/soul/consciousness actually temporarily inhabiting a reality system different from, or adjacent to (in the sense of above or below), the Physical Plane?

Near Death Experiencers also claim that, in their out-of-body consciousness, concepts that make perfect sense there do not make sense after they come back; they are unable to explain things that are perfectly self-evident there; although the other world is perfectly effable while you are there, the other world is ineffable — incomprehensible, indescribable — in terms of this world. They try to explain, but often fall silent as they attempt to recall and relate what the other world is like. This reminds me of the inability of reductionistic scientists to always explain the influence that one level has on an adjacent level in the Great Chain/Nest of Being.

How far up and how far down does the simulation go? According to Oriental mysticism, less than Tao it is all Maya (usually translated as “illusion”), which I take to be their perception that “reality” is *all* a fake, a simulation in the Mind of Tao. They say that we live as phantasms of Tao’s “dream” in a universe that is all a dream in the Mind of Tao. Thus, we are said to be living in a Matrix-like world. This is not an uncommon sci-fi trope, in books as well as movies. The point about the simulation hypothesis in regard to Casting is that each higher plane is more “real” than the lower plane because each higher plane is less virtual, less simulated, than the plane below. Whatever plane the soul resides on, it regards the lower planes as less real, more illusory, more of a simulation, more virtual.

We human scientists will not truly understand this reality system in which we find our consciousness embedded until we know about the *infra/hypo* reality system that underlies it and from which it emerges, and the *supra/hyper* reality system that overlays it and from which it is emanated.

The Holographic Principle

Space/time is generally regarded as three-dimensional, geometrically speaking. The idea that the cosmos is a superset of a hypo-dimensional reality system, and a subset of a hyper-dimensional reality system, is now mainstream in physics and cosmology. Experimental evidence and theoretical physics has led to the realization that the space/time reality system in which our physical universe exists and functions is not fundamental; it emerges from some other structured information system. Apparently, almost irrefutably, there are reality systems “below” it and “above” it in terms of geometric dimensionality. Several teams of physicists are working to figure out how this substrate is organized, string theory being the most famous, but there are others.

Thus, what we in the Michaelian teachings refer to as the Physical Plane is sandwiched between other layers of other reality systems, as I introduced you to in the subsections above, on Emergence and the Simulation Hypothesis. What this subsection on the holographic principle adds to the Casting conversation is to suggest that the layering is caused by dimensionality of the geometric sort; refer to https://en.wikipedia.org/wiki/Holographic_principle for an introductory description.

There you will read that the cosmology of black holes and certain tenets of string theory have a principle in common, namely the holographic principle. It states that the information of a higher-dimensional reality system can be “encoded” in a lower-dimensional reality system, similar to the image of a three-dimensional object encoded in a two-dimensional hologram. Cosmologists believe that all of the information about the matter and light that gets sucked into a three-dimensional spherical black hole is permanently preserved on its two-dimensional surface. Not to be outdone in the strangeness department, string theorist physicists propose that the fundamental “strings” of their theoretical framework move in seven (or so) dimensions *beyond* the three dimensions of physical-universe space/time, and this gives rise to phenomena *within* three-dimensional space/time. There you have it: there are hypo-dimensional and hyper-dimensional layers below and above the three-dimensional universe that we all know and love.

In my mind, the premise of the holographic principle, as hypo- and hyper-dimensionality in geometric terms, can be borrowed to explain the relationships among the Planes of the Michaelian teachings and esoteric cosmology. Perhaps the holographic principle could conceivably explain, in geometric terms, the Casting of beings *hypo/infra* to the Oversoul, and *hyper/supra* to the soul (mixing Greek and Latin roots that mean the same thing: below and above respectively). It is as if the 3-D Physical Plane is a “shadow”, or is *like* a “shadow” of a hyper-dimensional reality. The allegory of Plato’s Cave is well known; I won’t repeat it here, but you may read about it here: https://en.wikipedia.org/wiki/Allegory_of_the_cave. I understand this allegory to be an early presentation of the holographic principle, among other interpretations.

An example of a simulation technology that uses the holographic principle that is familiar to everyone is the computer game. A transistor on a computer CPU chip has only two states: on and off, which I think of as a one-dimensional phenomenon. However, by arranging the pattern of on and off states in the CPU with software programming (an example of top-down emanation), one can build an entire simulated three-dimensional world in the CPU, and then project that simulation of a three-dimensional world onto a two-dimensional screen (an example of bottom-up emergence). That computer-generated world is all an illusion of a sort. VR technology aspires to improve the illusion to be ever more realistic. As stated above, ancient wisdom regards all experience and phenomena as Maya. I am suggesting that the simulation hypothesis and the holographic principle have captured some of this idea in modern conceptualizations.

The point about the holographic principle in connection with Casting is that geometric dimensions might be the mathematical foundation of distinctions between the planes. Each plane is a “reality system”, complete with its own distinct laws of physics. The Astral Plane is hyper-dimensional with respect to the Physical Plane. The Astral Plane is not just an upward step in the evolution of the soul. Rather, it is radically richer in its being/doing the same way that a molecule at its level is way more complex in its being/doing than an atom is at its level. And so on up the Great Chain/Nest of Being.

The modern term for the Source of existence/function, aka space/time, is called Consciousness, with a capital “C”. My definition of Consciousness is: that ineffable mysterious Being/Doing which makes and breaks distinctions. Note: that process works in two directions, called emanation and emergence in this chapter on Casting: emanation = Fragmentation; emergence = Reintegration. The emergence direction is from the minimum quantum to the maximum Quantum, and the emanation direction is from the maximum Quantum to the minimum quantum. Phenomena/experience is the *interface* of the two, the Taijitu Tango Principle (to be explained further on) of the two, that produces space/time and every other phenomenon or experience. There is the consciousness, with a lowercase “c”, that emerges from the evolution and combination of subatomic particles > atomic particles > molecules > polymers > proteins > cells > multicellular organisms > plants > animals > humans; there is the Consciousness that emanates the Oversoul > Greater Cadre > Cadre > Entity > Side > Greater Cadence > Cadence > Fragment > Soul. The interface of consciousness and Consciousness is where we move and live and have our being.

The speculations in this section are elaborated in some detail in my books *The Tao of Cosmology* and *The Tao of Cosmogony*, but for here and now, in this chapter on Casting, let’s move on to the subject of Casting as it is understood in the Michaelian teachings rather than in my perhaps delusional imagination.

Definitions of Casting

Near as I can tell, the word “Casting” has three meanings in the Michaelian teachings. As it so happens, this situation is the same as with the dictionary, in this case, the online Merriam-Webster dictionary:

1: something (such as the excrement of an earthworm) that is cast out or off

My examples of this meaning: “the die is cast” out of one’s hand onto the table, and, “the coat was cast off” after coming in from the cold and entering the warm house.

2: the act of one that casts: such as

a: the throwing of a fishing line by means of a rod and reel

b: the assignment of parts and duties to actors or performers

3: something cast in a mold; something made from material that hardens in a mold [<https://www.merriam-webster.com/dictionary/casting> — retrieved 26 March 2024]

One wonders if the Michaels intended all three meanings when they chose that word for the phenomenon of differentiating individuality from the undifferentiated Tao. Let’s look at the evidence for these three uses in the Michaelian teachings published documents.

Meaning #1: something cast “from” or “out”

Searching the original Michaelian group transcriptions, we find these descriptions of Casting:

Souls Cast from the Tao at the beginning When the being you speak of as Moses spoke of his people being cast from their homeland, he spoke of souls becoming Earth-bound for the Cycle. [S/C, mid-September 1973]

The continuous creative force that is universal Casts out Entities into physical lifetimes. These Entities Fragment and become many different Personalities. [S/C, 06 October 1973]

Entire Entities are Cast from the Tao. They Fragment into physically-trapped souls for as long as is necessary for them to experience all of life through the [reincarnation] Cycles. [S/C, 08 October 1973]

There are seven major Roles in Essence. These are chosen at the time the Entity is first born or Cast from the Tao and followed throughout. [S/C, late October 1973]

The Entities were Cast from the Tao at the same moment in time. [S/C, 08 November 1973]

This man was Cast from the Tao almost twenty thousand years prior to yours.... [S/C, 06 February 1974]

The hive soul is truly ancient and was here [on Earth] long before individual souls were Cast from the Tao. [S/C, 03 April 1974]

The Entity as Cast from the Tao contained 100 Priests, 400 Slaves and 350 Sages.... Twinning occurs often at the moment the Entity is Cast from the Tao.... Essence Twinning occurs at the moment the Entities are Cast from the Tao. [S/C, 23 June 1974]

In almost every instance, the phrase is worded “Cast *from* the Tao”. (There are cases not quoted where the phrase “from the Tao” was omitted from the sentence that mentioned Casting.) In the English language, the word “from” is ambiguous; it could mean “Cast *out* from” (as it was in one case quoted above), or it could mean “Cast [in a mold] from [using the substance of] the Tao”. This ambiguity is discussed after Meaning #3 is presented further on.

In the Michaelian teachings and elsewhere in esoteric, mystical cosmogonies (creation stories), the essence or soul is often compared to a “Spark” that is cast *out* of the source. For instance, José Stevens said it this way:

When pure essence, the Spark or soul of consciousness, is cast out from the Tao so that it can have its own unique experience, it adopts a role. [TMH, p. 74]

That a Spark is cast *out* of the Tao is one way of looking at it. Here is a description of Sparks from a chapter, “Personality, Essence, and Sparks” in Hoodwin’s book *JOYS* (2013 edition):

Our Spark animates our essence. It is our eternal core, the part of us that is a unit of consciousness of the Tao, the “All That Is” or the ground of being. Our Spark develops from what we learn in all our grand cycles The Tao consists of an infinite number of Sparks that are at once wholly unified and individual, like the cells of our body. [JOYS, pp. 107–109.]

That entire chapter is worth reading for the clarity of presentation on the subject of Casting as it is presently understood in the Michaelian teachings community. Further on, I present my way of visualizing how a Spark can be “unified and individual”: it is all a matter of perspective, aka point of view, aka semantics.

At this point, I need to point out a distinction that neither Hoodwin nor Stevens made, and it has not been made within the Michaelian teachings generally, so far as I know. The basic idea is that existence/phenomena are a cascade of *distinctions* in Consciousness. The cascade is traced as follows.

1. What is sometimes referred to as the Absolute Absolute is described as indescribable: ineffable, incomprehensible, insubstantial, undefined, beyond all form, and so on. It cannot be compared or contrasted to anything; it cannot even be said that it exists or does not exist; it is neither everything nor nothing; it is and is not conscious, or subconscious, or superconscious, or preconscious. Technically speaking, it cannot even be referred to, let alone described as indescribable, and thus to name it — as it often is — the “Absolute Absolute” is wrongheaded. Perhaps I should not even have mentioned the unmentionable
2. Anyway, what we Michaelian students call Tao has a “transcendent” aspect and an “immanent” aspect. This is a distinction that is well known in Theology. The first distinction we should make in our consciousness is to understand the difference between these two aspects of Tao. Transcendent Tao is usually conceived of as existing *outside* its creation, as if “creation” is cast *out* of Tao. The transcendent Tao is sometimes referred to as the Absolute. From our point of view, as creatures, the Absolute has no distinctive, definable, characteristics; it just *Infinite Soul*. It is *pure* consciousness; it is “aware”, but not of self or no self or another self. In mathematical terms, it could be compared to both zero and infinity. It has no being/doing; being/doing exists/happens with the next step in the cascade of distinctions.
3. Immanent Tao is usually conceived of as existing *inside* the creation. This can also be referred to as Absolute, but it is the Relative Absolute, because this Absolute is that which is distinct from, is in

contrast to, the Relative. The Relative Absolute, the immanent aspect of Tao, is “substantial”, you might say, and it is what Hoodwin (and Seth) refer to as All That Is. It is the immanent Tao that is the Source of self-awareness and other-awareness in the cascade of distinctions subsequent/consequent to Tao’s “mental breakdown”, aka “multiple personality disorder”. The Absolute > Relative breakdown is pure consciousness developing impure consciousness, and this is what we in the Michaelian teachings refer to as Casting. The immanent Tao, the Relative Absolute, is playing “hide and seek” with itself. I like to say that “it is smoke and mirrors all the way down”, as the immanent Tao experiences itself *as if* it were not itself. From the point of view of conscious/aware creatures, such as ourselves, who have our being/doing within the immanent Tao, the creation is *within* Tao, not *outside* of Tao. Thus, from this point of view, Sparks are not Cast *out* of Tao, they are Cast *in* or *of* Tao, as in a mold that gives the undefined substance of Tao some definition.

4. From the point of view of *both* the Spark and All That Is (aka immanent Tao), they have both been cast *out* of the transcendent Tao. From the point of view of All That Is, the Spark is made of Tao substance that has been cast *into* a mold that makes it a unique individual. This is my understanding of the Hoodwin quotation above regarding cells in a body being wholly unified and individual.
5. I am reminded of the statement, “The created becomes the creator and the Cycle repeats itself *ad infinitum*.” (SJC, 08 October 1973) That statement is from our human point of view, as if we humans are evolving from being a primordial, primitive Spark to being All That Is. From the point of view of Tao in its transcendent aspect, beyond space/time, the Spark and All That Is are identical *ad infinitum*, *ad aeternum*.
6. I regard the Spark (the minimum One) and All That Is (the maximum One) as the Ordinal and the Cardinal Poles of a Monad, respectively. That is, from the point of view of the undifferentiated One, they are identical. What we refer to as spiritual evolution is the process of switching these two for each other, as in “the created becomes the creator”. Creation is turning itself end-for-end, top-for-bottom, and inside-out in terms of Dimensionality: 1-D Action, 2-D Inspiration, and 3-D Expression respectively. We will explore Dimensionality further on.

This cascade of distinctions made by consciousness is explained in more detail and in more ways elsewhere in my books. The point to be made here in this chapter is that Cast *out* and Cast *in* are a semantic distinction, meaning in this case, something based on the point of view of the perceiver. In a creation derived from consciousness (All That Is), point of view is all there is. (Get it?) Being-doing is all about making and breaking distinctions in consciousness; when a distinction is made, the consciousness splits, then a thereby-limited part of itself *identifies* with one side of the split, and then from the point of view of that self, the other side of the distinction becomes the unconscious or subconscious or super-conscious not-self.

Meaning #2: assigned roles in theatrical plays

Returning to the original Michaelian group transcriptions, we find this:

You may think of it [the Physical Plane] as an enormous theater with continuous performances, if you wish. The analogy is a good one, for that is precisely what happens. On the Astral Plane, the actors [as souls] agree to perform certain roles, only they are cast loose on a booby-trapped stage [where anything can happen], so to speak — it makes for livelier action, more experiences that way. [SJC, 12 June 1974]

Although this passage does not declare it explicitly — and I do not believe this use of “role” here refers to Role — this theatrical metaphor might be the reason the Michaels chose “Role” as the name of that Overleaf category. This second meaning and understanding of Casting, particularly in regard to the Role, is not lost on the Michaelian teachings community. For instance, there is this from José Stevens:

Just as an actor plays a role on stage, so the essence acts out the role during a particular [grand] cycle. Once the role is played out (fully mastered), it is discarded — just as an actor who has mastered a particular role will want to move on to a new, more challenging role. [TMH, p. 75]

The original Michaelian group quotation beginning this subsection was more about souls Cast into an incarnation than it was about souls Cast from the Tao (Meaning #1); more will be said about that further on in this section. Therefore, it would seem that Meaning #2 is not the preferred meaning of Casting in general.

Meaning #3: cast in a mold

Returning to the original Michaelian group transcriptions, we find this:

The casting is not casting *out*, but rather casting *into*. [my emphasis; *SJC*, 08 November 1974]

What does this mean? It is not explained in the original Michaelian group transcriptions that have become widely available, but it is explained in *Messages from Michael*; it means what the third dictionary definition of Casting means:

Imagine the Atlantic Ocean as the whole; imagine filling ten test tubes, then sealing them so that they are both airtight and watertight, then imagine dropping them back into the ocean. They are a part of the whole, yes, but unless some outside force liberates them, they are remote from the source and trapped in an effective prison. [*MFM*, p. 64]

From the point of view of the ocean, the test tube filled with ocean water is ocean; from the point of view of the water in the test tube, it is not ocean. So it is with Tao, All That Is, and Sparks, per the Hoodwin channeling quoted above in the “Meaning #2” subsection. From the point of view of the transcendent Tao (beyond creation), the Spark and All That Is (within creation) have all of the same characteristics: the created is the creator. Refer to the next section for more explanation about Meaning #3, which is my preferred meaning for the word Casting, because it is consistent with emanationist cosmogony.

This understanding is somewhat confirmed in the following quote from channeling by Shepherd Hoodwin:

To cast means “to form in a mold,” as in casting bronze. Being cast from the Tao could be seen as being made from the Tao’s mold. It also means “to throw” and could be seen as the Tao throwing or, more precisely, extending parts of itself into the dimensional universe, as you might extend your hand. Essence does not actually leave the Tao, since all is included in the Tao, so it would be less accurate to think of the Tao as throwing essences out of itself into the universe, as though they were separate. [*JOYS*, p. 368]

Consider this a minimal introduction to the cosmogony that is elaborated in my books *The Tao of Cosmology* and *The Tao of Personality*. The next sections relate the same cosmogony of Casting in a way different from the approach in this subsection.

Ensoulement Casting

In addition to the quotation in Meaning #2, there are other instances in the original Michaelian group transcriptions where Cast was the word used to refer to the *ensoulement* process, rather than the *Fragmentation* process of Casting from the Tao. For instance:

Life on this planet [Earth] is evolving to the point where there will be no more Infant Soul Entities Cast [ensouled] into this frame. [*SJC*, 15 November 1973]

We would say a few words on a subject that has not been broached. We feel that you need to know about [it], and perhaps it will give rise to some questions. When the life Cycle is thrown in motion on any given world, it is left alone for many centuries to evolve unmolested and undisturbed. When a dominant species finally stabilizes, we begin to monitor this species. When the animal becomes sufficiently domesticated and is taught basic survival techniques, Infant Souls are Cast [into incarnation, not as Fragments]. The dinosaur did not emerge as the dominant species. Instead, a carnivore, a mammalian, upright ape did. The Infant Souls were not initially Cast [into incarnation] until the dominant creature had evolved into one where the cerebral capacity was sufficient for learning. [*SJC*, 24 January 1974]

That was a view of prehistory before souls were Cast [into incarnation]. This was the dominant emerging species from which your [human] race arose. [*SJC*, 18 February 1974]

You are correct in assuming that most of the souls Cast [into incarnation] on this world [planet Earth] are now alive or just have been or will still live within this present century. [*SJC*, 19 November 1974]

When souls are first Cast [into incarnation] into a dominant species, some, or rather many, of the instinctive drives of the creatures-of-no-reason still remained embedded with the bio-computer.... Before souls were Cast [into incarnation], the creatures-of-no-reason from which you [humans] have ascended were largely governed by fear, and their lives were taken up in many ceaseless battles for survival. [*SJC*, 21 December 1973]

Therefore, note that Casting souls into animal bodies is perhaps not unlike Casting the Tao into the Rays and into the Oversouls (described further on) and so on down the stages of greater and greater Fragmentation of Consciousness. It is said in Michael Newton’s books and in Roy Smith’s book, *Incarnation and Reincarnation*, that Astral Plane souls only focus a portion of their consciousness into a physical body; the majority of the soul’s consciousness stays on the Astral Plane, acting as the “higher self” to help manage the incarnate Personality self. My working hypothesis is that the Astral Plane soul forms (Casts) its chosen Overleaves in the

etheric body (which inhabits the higher levels, the nonmaterial levels, of the Physical Plane) for the duration of an incarnation.

This process of selecting and configuring Overleaves in the etheric body is another type of Casting, and this type was discussed in two early chapters in this Part Four, Chapter 4C, “Which Trait Septenaries are Overleaves?”, and in Chapter 4D, “Body Types”. The gist of those chapters is that the Casting process is not only of the planes beyond the Physical; it is of the Physical Plane also. My working hypothesis is that the Casting on the Physical Plane happens in three steps. The process of Casting proceeds from Position in Cadence (aka the Fragment), to (1) Casting the Soul with a portion of its consciousness, then to (2) configuring (Casting) the Overleaves in the etheric body, then to (3) the configuration (Casting) of the Body Type, the brain-body (per Rupert Sheldrake’s “morphogenetic field” — google it) for the duration of the incarnation. (The etheric body and the physical brain-body are presumably connected via the chakra energies for the duration of the incarnation.) If my hypothesis is true, this would mean that Overleaves as well as Underleaves are different manifestations of the same general Casting (Fragmentation) process — of “test tubes within test tubes within test tubes in the ocean” *ad infinitum, ad aeternum* — all the more reason to include this chapter on Casting in this book about the Overleaf System.

An analogy for Casting is this: as the physical body is made up of organs, which are made up of specialized cells, which are made up of organelles, which are made up of molecules, which are made up of atoms, which are made up of subatomic particles, so is the Oversoul made up of Cadre Groups, Cadres, Entities, Sides, and so on down to the level of incarnate Personalities within Body Types. This is the meaning of the terms Body and Composite as I use them, and these are further defined and discussed in subsequent sections.

All of the sections and subsections above in this chapter were just a Prelude, setting the stage for the Introduction.

Introduction to Casting

In the previous chapter, Chapter 4M, “The Seven Soul Ages”, I quoted passages from the transcriptions of the original Michaelian group channeling sessions that mentioned Composites — related groups of souls of different sizes. In other channeled teachings, such as the Seth material, the individual soul is a piece of an “Oversoul”. An Oversoul oversees the existence (Cardinal–Aspect–space–being–noun) and function (Ordinal–Process–time–doing–verb) of all of its Fragments. In the following exposition, I apply the term Oversoul to the largest Composite made up of individual Fragments. According to the Michaelian teachings, the Oversoul is broken up into smaller and smaller size Composites, down to the Fragment. The Fragment continues the Casting process, and sends a part or portion of its consciousness into a Physical Plane incarnation, first to the etheric body (which I refer to as the Soul) where the Overleaves are configured (aka Cast), and then to the brain-body where the Overleaves and all other influences are instantiated (aka Cast) for the duration of the incarnation. The Composites, as Underleaves, are the “super-personalities” of our individual Souls, even as past lifetimes are the “sub-personalities” of our Souls.

As we Michaelian students all know, per the Michaelian teachings, Casting refers to the process of the breaking up of the Oversoul into many individual souls. This process of dividing up is called Fragmentation in the Michaelian teachings. The Michaelian teachings is not the only teaching that has something to say about the subject. In fact, it is common knowledge in esoteric teachings; what we refer to as Fragmentation is generally referred to as “emanation” in other teachings. When this doctrine is part of a mythological creation story — a “cosmogony” — it is called “emanationism”. The Michaelian teachings is therefore an emanationist cosmogony, one among many others in cultures both ancient and modern.

You might recall from previous chapters in this book and my other books that my favorite emanationist cosmogony is found in the 42nd chapter of the Tao Te Ching:

Tao produced the One; the One produced the Two; the Two produced the Three; the Three produced all things. All things carry the Yin and embrace the Yang; through the blending of the Chi they achieve harmony.

I refer to this as “Tao’s Template”. I suggest that it might be the fundamental organizational structure of all that Tao produces.

With this brief passage, the alleged Infinite Soul, Lao Tzu, revealed that the fundamental principles of Taoness, Oneness, Twoness, Threeness, All, Yin, Yang, and Chi are components of the existence and function of the cosmos. My entire books, *The Tao of Cosmology*; *Tao’s Template of First Principles*, and *The Tao Of Cosmology: The Natural Sequence of the Cosmic Septenary*, are commentaries on Chapter 42. Part One of my

book, *The Tao of Personality: The Process Aspect System of Personality Traits*, presents a condensed recapitulation of the *The Tao of Cosmology* book as it pertains to the Overleaf System. This introductory section to this Casting chapter presents an even more condensed reprise of the emanationist cosmogony, this time as it pertains to the Casting of Composites down to the level of the Fragment.

The following numbered list presents an explanation of Casting that uses words familiar to Michaelian students, but the presentation might be a bit different from what you have seen before in Michaelian teachings publications — unless you have read my books. Much of the information in the list is a refresher review of other chapters in this *History* book. So here we go.

1. To use theological terms, Tao is both transcendent and immanent: it is both transcendent insubstantial — beyond creation — and the creation is made of immanent Tao's substance. The term Casting refers to the undifferentiated substance of Tao metaphorically being 'poured into different molds' that give it various forms, aka individual identities, aka personality:
The Casting is not casting out, but rather casting into.... Imagine the Atlantic Ocean as the whole; imagine filling ten test tubes, then sealing them so that they are both airtight and watertight, then imagine dropping them back into the ocean. They are a part of the whole, yes, but unless some outside force liberates them, they are remote from the source and trapped in an effective prison. [MFM, pp. 43, 64]
With this ocean/test tube metaphor of casting, Casting is not casting out, as in Sparks flying out of a fire and carrying some of the fire with them. Nor is Casting similar to the process of picking the right person to play a part in some theatrical presentation. These two explanations of the meaning of Casting have been put forward in the Michaelian teachings community, but I believe they do not adequately and accurately convey the real meaning of the word and why it was chosen; the real meaning is found in the passage quoted above.
2. Transcendent Tao is insubstantial, ineffable, undefinable, undifferentiated.
3. Immanent Tao is substantial but chaotic and unstructured; this Tao produces orderliness from its substance in a series of emanations or distinctions, as follows.
4. The first emanation, aka Casting, is Tao producing the One. Michaelian students are familiar with the One as the Akashic Plane, which is said in the Michaelian teachings (SJC, 29 November 1973) to be the "photographic record of all history" — and of all creation, I might add. As such, the Akashic Plane encompasses all of Tao's productions; therefore it is the embodiment of the principle of Oneness.
5. The second emanation, aka Casting, is the One producing the Two. Michaelian students are familiar with the Two as the lower, aka Ordinal planes, plus the higher, aka Cardinal planes.
6. The third emanation, aka Casting, is the Two producing the Three. Michaelian students are familiar with the Three as the three Ordinal planes and the three Cardinal planes. With the Neutral Akashic Plane plus the three Cardinal planes plus the three Ordinal planes we have a total of seven planes. (There are two chapters on planes in this *History* book, one chapter in Part One and another in Part Four.)
7. The word "septenary" applies to any group of seven items. The cosmology (orderly, patterned, systematic component) of the Michaelian teachings is fundamentally septenarian, and many other esoteric teachings are also septenarian. This means that they subscribe to the Taoist *The Tao of Cosmology* cosmogony. The resemblance of the structure of Casting to the structure of the Overleaf System — also structured around the septenary — should start to be apparent at this point in the presentation. It will become abundantly clear in the following sections of this chapter.
8. What I refer to as the Natural Sequence has the (Dialectic + Axial =) Septenarian Attributes arranged in what I refer to as the Natural Sequence. It is mentioned and discussed several times in this *History* book; I have written an entire book about it, *The Tao of Cosmogony*. Basically, the book explains that the Natural Sequence applies to *developmental* sequences such as the Life-Stages within Levels (see Chapter 4Q), Levels within Ages (see Chapter 4K), and Soul Ages (see Chapter 4M). Per the Michaelian teachings and other esoteric teachings, the planes and the sub-planes exist and function per the Natural Sequence.
9. An older-sibling teaching similar to the Michaelian teachings, Theosophy, has an emanationist cosmogony and cosmology that is very similar to the Michaelian teachings. In Theosophy, the differentiation of the One into seven so-called Rays of emanation establishes a particular

fundamental characteristic or nature for each plane. In Theosophy, the Rays and planes exist and function per the Natural Sequence pattern.

10. In the Michaelian teachings community, these seven Rays and seven planes are often personified or characterized by the names of the seven Roles. Therefore, it is appropriate and convenient to refer to the seven qualities of the seven Rays and seven planes as “Role-ish” in this chapter. Composites can have a Role-ish attribute, and usually do. The Natural Sequence has the septenarian Ray–plane components sequenced as follows: Warrior-ish, Server-ish, Artisan-ish, Scholar-ish, Sage-ish, Priest-ish, King-ish. Notice that the sequence is symmetrical in terms of the Axial Attributes of Action — Inspiration — Expression — Assimilation — Expression — Inspiration — Action. The seven Rays–planes follow the Natural Sequence from most Ordinal to most Cardinal in terms of characteristics, and from most Cardinal to most Ordinal in terms of energetics. This is explained in two chapters on planes in this *History* book, and in sections or subsections explaining the “Taijitu Tango Principle”, such as the subsection further on.
11. In this chapter, we are only concerned with the Ordinal Planes. The sequence advanced in the “Michael Math” (MM) chapter of *More Messages from Michael (MMFM)* is slightly different. The Michael Math Sequence is: Server-ish, Artisan-ish, Warrior-ish, Scholar-ish, Sage-ish, Priest-ish, King-ish. Notice that the sequence is not symmetrical. More is said about that in the following sections.
12. The Michael Math Sequence is said to apply to the Casting of Composites and Fragments on the Ordinal Planes; my book *The Tao of Cosmogony* explains in detail that this is a *deployment* sequence, not a *developmental* sequence. A subsequent section discusses the Natural Sequence and the Michael Math Sequence briefly — it is one of the “concerns” that I have about Casting as usually understood in the Michaelian teachings community.
13. The three Cardinal planes have a *qualitative* nature to them, the ‘ocean’ as it were, to use the Michaels’ metaphor quoted above; there is a quality gradient that distinguishes differences within Cardinal planes and between Cardinal planes. Contrary to this, the three Ordinal planes have a *quantitative* nature to them — experience there is *fragmentary*; it involves differentiated pieces of Tao interacting with each other as if they were separated from each other, ‘test tubes in the ocean’ as it were. This is where the Fragmentation phase of the Casting process (before reincarnation), and the Reintegration phase of the Casting process (after reincarnation) happens. Thus, One → Two → Three → Seven is Fragmentation, whereas Seven → Three → Two → One is Reintegration. Fragmentation and Reintegration are the reverse of each other.
14. There are different types of *bonds* associated with these different stages of Fragmentation and Reintegration. These are described and discussed at length in this chapter. Bonds are broken in the Fragmentation process; bonds are healed in the Reintegration process.
15. The similarity of the Overleaf System structure to the Casting structure is that they both have the principles of Oneness, Twoness, Threeness, Sevenness, All, Yin, Yang, Chi in their framework and pattern; that is to say, they have Axial and Dialectic Attributes. Although there are some differences in their arrangements, the similarities in these numerical principles, aka Septenarian Attributes, exist and function in both of them. One could say that the spiritual realms and the physical realms are metaphorically ‘mirrored’, even though there is some ‘distortion in the mirror’; there is some asymmetry in the structure, even though the same numerical principles and types of bonds apply.
16. As mentioned in several places in this book, the Septenarian Attributes provide and apply basic descriptors to the Roles/Role-ishes/Rays.

Some of the above information is tabulated a little further on, but before I present that table, an explanation of a fundamental concept needs to be presented.

At this point in the development of my explanation of Casting, it should be noted that nothing “exists” *per se*; in primordial undifferentiated “Consciousness”, everything “exists” in *contrast to its opposite*. What seems “real” is the “difference”. This concept of “seeming existence” is the essential meaning of the word “produced” in Chapter 42 of the *Tao teh Ching*. It is not that One exists and Two exists and Three exists; it is that the distinction between them is what “exists” in the production of the distinction. Only Tao *really* exists; all that Tao produces “seemingly exists”.

The easiest way to understand this concept is to contemplate the pure abstract distinction between the concepts of “yes” and “no” in your consciousness. These two concepts have no existence apart from each other,

but they are distinct from each other; they define each other. The cascade of yes/no distinctions in Consciousness is equivalent to the Casting process. Making and breaking distinctions in Consciousness is equivalent to Fragmentation and Reintegration in Casting. Consciousness makes a distinction (no-ness) and “identifies” with one side or the other of the distinction (yes-ness), taking the point of view (state of consciousness) that the “other” is “not-self”. It is misleading to have names for “things” as if those “things” existed *per se*; as I said above, the producer of “things” is the concept of “distinction” itself. For example, Sages *per se* and Artisans *per se* do not “exist” except in *relation* to each other as opposites. Thus, when Artisan-ness reintegrates with Sage-ness on planes beyond the Physical, then we have an Expression Composite; and so on for the other Role-ish conjugate pairs.

This is difficult to explain because people are “*substantialists*” by nature (things exist *per se*), but this side of the Tao, cosmogony/Casting is “*relationalist*”. Tao is the only thing with *substance*; only Tao exists *per se*; every thing less than Tao, a part of Tao, seemingly exists as due to *relation* of self to not-self. You may want to refer to a Wikipedia article for a start on understanding this distinction between two philosophical ontologies: ><https://en.wikipedia.org/wiki/Relationalism><. (If that web page does not make the distinction between substantialism and relationalism clear, then do an internet search on those two terms together.)

In philosophy, there is “ontology” and there is “epistemology”. Ontology is about what is real, and epistemology is how we know what is real — look them up via your favorite internet search engine. In Casting cosmogony, there is no ontology (substantialism; thing-in-itself) other than Tao; there is only epistemology (relationalism; what one seeming thing knows or does not know about another seeming thing or other seeming things) as Tao makes and breaks artificial distinctions. In Oriental cosmogony, these artificial distinctions in Tao are illusory, and are referred to as *Maya*; the Michaels have used that very word. *Casting is all about Maya*. It is Consciousness experiencing itself *as if* it were not itself. It (Casting) is ‘smoke and mirrors’ all the way ‘down’ (Fragmentation) and all the way back ‘up’ (Reintegration), as Tao metaphorically ‘forgets and remembers’ Itself, as Tao ‘plays hide and seek’ with Itself *ad infinitum* and *ad aeternum*, and in the Grand Cycle it grows to become more than ‘before’.

In the table below, it can be confusing if you understand the names of things in the boxes as if those were things *per se*. *What they are, they are by virtue of being in contrast to the things in other boxes in the table*. Just remember that the Casting doctrine posits that the Whole (All That Is) only exists because of the Parts (Sparks), and the Parts (Sparks) only exist because of the Whole.

So, study the table with this concept of the meaning of Casting in mind, and then study the bullet points below the table.

Table 4Na — CASTING COSMOGONY COSMOLOGY							
BLANK	ABSOLUTE ABSOLUTE						
UNDEFINED	ABSOLUTE = TRANSCENDENT TAO, INSUBSTANTIAL						
CHAOS	RELATIVE ABSOLUTE = IMMANENT TAO, LATENT POTENTIAL UNSTRUCTURED INFINITE SUBSTANCE						
COSMOS (one)	STRUCTURED FINITE REALIZATION						
DIALECTIC (two)	Yin-ORDINAL-no			Chi-NEUTRAL	Yang-CARDINAL-yes		
AXIAL (three)	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
NUMERICS	First	Second	Third	All	Threeness	Twoness	Oneness
PLANE	Physical	Astral	Mental	Buddhic	Spiritual	Divine	Logoic
RAY	Physicality	Emotionality	Mentality	Beauty	Truth	Love	Energy
ROLE-ISH	Warrior-ish	Server-ish	Artisan-ish	Scholar-ish	Sage-ish	Priest-ish	King-ish

My comments on this table are as follows.

- Zeroth Row: The number of words in the title of the table indicates that it covers a lot of concepts.

- First Row — BLANK: The name “Absolute Absolute” refers to the concept of inconceivability, to which nothing can be compared and contrasted. It is not logical or mathematical in any way; it neither exists nor does not exist. Technically, one cannot actually point to the Absolute Absolute and name it.
- Second Row — UNDEFINED: The Transcendent Tao, the Absolute, has no distinguishing characteristics of itself. One might say that it “exists”, but not in any substantial or logical or mathematical way *per se*. It does not participate in the Casting process of making and breaking distinctions in consciousness, in terms of being and doing. It does not *produce* anything; it serves only as an *abstraction* in contrast to the *concrete*, the Immanent Tao, which does have “substance” — of the Maya sort, in that the Immanent Tao (see next bullet point) is what participates in the Casting processes of Fragmentation and Reintegration. The Absolute is pure Consciousness without Self-consciousness or Other-consciousness.
- Third Row — CHAOS: This refers to the Immanent Tao, which is the undifferentiated, unstructured, infinite, formless, chaotic “substance” from which all creation is Cast as a *product*. It exists by virtue of being in contrast to the Transcendent Tao, and it is the source of Casting as normally understood in the Michaelian teachings and other cosmogonies; Chaos has no unity (Oneness), duality (Twoness), or triality (Threeness). As such, the Immanent Tao precedes yes and no and logic and mathematics and being and doing and space and time; as such, it is pre-Casting. (So far as I know, the Michaels have not made explicit this distinction between the Transcendent Tao and the Immanent Tao, but theologians and mystics both ancient and modern do make the distinction. It is discussed at length in Ken Wilber’s book *The Spectrum of Consciousness*.) The Immanent Tao has Self-consciousness, and it *produces* Other-consciousness.
- Fourth row — COSMOS (one): This row represents the phrase, “The Tao produced the One”. Cosmos refers to that aspect of creation which is orderly, as distinct from the Immanent Tao, Chaos, which is not orderly. This row of the table is where the structure of logic and mathematics begins, aka Casting.
- Fifth Row — DIALECTIC (two): This row represents the phrase, “the One produced the Two”, Yin and Yang. Chi–Neutral in the middle column hearkens back to the more primitive principle, One. Dialectic Attributes are words from the Michaelian teachings: Ordinal and Cardinal and Neutral; these are functionally equivalent to Yin and Yang and Chi. Yin (no), Yang (yes) and Chi (Gestalt) are the foundation of logic.
- Sixth Row — AXIAL (three): This row represents the phrase, “The Two produced the Three”. This is where Yin–Ordinal is divided into Three, which is a concept fundamentally different from Two. In the Michaelian teachings we know the Three as Action, Inspiration, and Expression. Assimilation, between the Ordinal and Cardinal triads, hearkens back to the Chi–Neutral One of previous rows in the table. Numbers are the foundation of mathematics, which is built on the foundation of logic shown in the previous row.
- Seventh Row — NUMERICS: This row represents the two ways that numeration is understood in mathematics. The “ordinality” of a number shows *its place in a sequence*, such as First, Second, Third. The “cardinality” of a number shows its *quality*, such as the *principles* of Threeness, Twoness, Oneness.
- Eighth Row — PLANE: In this row, these are the names of the seven planes that I have settled on, as documented in Chapter 4E above, “The Seven Planes”. The planes are a component of emanationism, and hence Casting, but there is not much discussion of the individual planes in this chapter other than to say that the planes have the Septenarian Attributes; hence they partake of Oneness, Twoness, Threeness, and Sevenness as shown in this table.
- Ninth Row — RAY: In this row, these are the names of the seven Rays that I have settled on, as documented in Chapter 1F in Part One, “The Seven Human Temperaments”. The Rays are a component of emanationism, and hence Casting, but there is not much discussion of the individual Rays in this chapter other than to say that the Rays have the Septenarian Attributes; hence they partake of Oneness, Twoness, Threeness, and Sevenness as shown in this table.
- Tenth Row — ROLE-ISH: In the Michaelian teachings community, the names of the Roles are often used as personifications and characterizations of the seven components of a standard septenary. We see a lot of Role-ish in the Michaelian teachings schema when it comes to Casting considerations, when the Oversoul Fragments itself step wise into the seven Role-ishes in various size Composites,

containing various quantities of Fragments. Role-ish is a qualitative property (Cardinal) in Casting; Composite is a quantitative property (Ordinal) in Casting.

I present variations of this table in other chapters of this book, and in my other books. Its message is fundamental to an understanding of the Michaels' cosmogony/cosmology, including the Overleaf System and the Underleaf System, aka Casting. I present it in different places in my books, in different contexts, in different ways, and with different commentary — because the philosophical foundation of the Michaelian teachings is found within this abstract structure. This table and the others like it provide the *context* in which the *content* of the Overleaf System is framed and organized. The specifics of the content of the Michaelian teachings cannot be fully understood and appreciated unless these generalities are first understood and appreciated.

With that introduction to emanationism and Casting behind us, we are ready to delve into the part of emanation that deals specifically with Casting on the Ordinal planes according to the Michaelian teachings.

Casting per the Michael Math Chapter and Other Sources

This section is a quick overview of the infamous “Michael Math” (MM) chapter of *More Messages from Michael MMFM*, pages 188 to 215. (Henceforth I refer to this as *MMFM-MM*.) It is some of the most dense and difficult information found in the Michaelian teachings.

1. In the previous chapter here in Part Four, Chapter 4M, “The Seven Soul Ages”, there is discussion of “Composites”. This is a generic term for conglomerations of various quantities of Fragments on planes, usually beyond the Physical. These Composites first came to light in the original Michaelian group transcriptions, but there was very little description of them, other than that the Entity consisted of about a thousand Fragments, and there was a larger group of souls that were Cast at the same time as whatever Entity was under discussion. This information was published in *MFM* in 1979.
2. This original Michaelian group/*MFM* revelation was expanded considerably when *MMFM* was published in 1986. In that book, much more was said about these Composites and their nature and their structural relationships to each other; they were given names and quantities and descriptions, as follows:
 - **POSITION:** This is the word used to indicate one individual Fragment in a Cadence (see below); there are seven Positions in a Cadence; each Position is said to have one of the seven Role-ish natures. All of the Positions in a Cadence were said to have the same Role in addition to their Role-ish nature.
 - **ESSENCE TWIN:** This is a minimum size Composite in that it consists of only two Fragments. In *MMFM-MM*, Essence Twins were said to be always in different Entities (see below) in the same Cadre (see below), usually (6/7) of the same Role. (In other channeling, Essence Twins were said to be usually of different Roles, and sometimes in the same Entity; more will be said about these discrepancies further on.) This is what I refer to as a “structural” Composite, based as it is on the relationship of Entities Cast in a Cadre at the same time, aka *simultaneously*. This is in addition to the structural bond that I call *identity* = the same Role (or Role-ish). Identity is a manifestation of the Oneness principle in Tao's Template.
 - **TASK COMPANION:** This is another minimal Composite consisting of two Fragments. It was said in *MMFM-MM* that Task Companions are usually (6/7) in the same Entity, always a Cardinal/Ordinal pairing of some kind (the remaining 1/7 possibly including a Neutral Scholar), which could include complementary Roles on an Action, Inspiration, or Expression Axis. (I wonder if it also includes Role-ish pairings.) This is another structural Composite, based as it is on Cardinal/Ordinal *complementarity*. Complementarity is a manifestation of the Twoness principle in Tao's Template.
 - **CONFIGURATION MEMBER (CM):** These are almost minimal Composites. They consist of from three to nine Fragments in various Entities, usually in the same Cadre. The confederation is looser than the other Composites, and it is mostly about sharing work projects on the Physical Plane. Apparently, this is not primarily a structural Composite, because it was said to be based on the *choices* of the Fragments during incarnations.
 - **CADENCE:** This is another small Composite, in this case consisting of seven Fragments; each Fragment has a Position (see above) in the Cadence; each Fragment has a Role-ish (Septenarian

Attribute or Ray) nature to it consequent to its Position; every Cadence member has the same Role. A metaphor for the Cadence is seven soldiers marching in a row, side-by-side. The bonds here result from *identity* (Oneness) of Role, and *complementarity* (Twoness) of Role-ish and *trinality* (Threeness) as explained further on. These structural bonds in a Cadence make for a tightly-knit group of Fragments.

- GREATER CADENCE (GC): This is a Composite consisting of 49 Fragments in seven closely-related Cadences. The Role-ish pattern of the Cadence is repeated in the Greater Cadence. The metaphor here is of seven Cadences of side-by-side soldiers marching in ranks, front-to-back. This structure leads to the phrase, ‘the rank and file’ to describe a square-shaped group of soldiers with seven soldiers on a side. Each Cadence in the Greater Cadence has a Role-ish nature. As with the Cadence, the bonds within the Greater Cadence are of identity, complementarity, and triality. (If it is stated in *MMFM*–*MM* that the entire GC is of one Role, I missed it. The diagram on page 193 of Hoodwin’s book *JOYS* depicts it this way.)
- SIDE: This is a Composite consisting of 343 Fragments. This size Composite is not spoken of in *MMFM*, but it surfaced in the late 1990s in channeling by JP Van Hulle. It is the logical progression of Cadences (7) and Greater Cadences ($7^2 = 49$) in multiples of 7; thus $7 \times 7 \times 7 = 7^3 = 343$. Returning to the metaphor of soldiers marching, the soldiers are in files (Cadences) and ranks (Greater Cadences) and now columns (Sides) stacked on top of each other if it were possible; they would form a cube of 7 soldiers on a side, looking somewhat like a Rubik’s Cube, which is 3 on a side, but with many more blocks. The metaphor of soldiers marching in files and ranks breaks down at this stage of increasingly larger Composites, so the visual image recommended by Van Hulle was of a toblerone — an extruded triangle with three sides, hence the name of this Composite: Sides, the Side being 49 Positions (a Greater Cadence) long, in 7 columns. Three Sides, visualized as attached end-to-end, add up to an Entity (see below). (There are other alleged subtleties and complexities about the structure of Sides that I do not care to get into, because these details are iffy and irrelevant to the points of my investigation.) The three Sides of each Entity each have a name expressing a characteristic of their identity: “Truth”, “Love”, or “Energy”. You may think of these as alternative names for the Axes of Expression, Inspiration, and Action respectively. You may also think of this situation as the Cardinal and Ordinal Poles of the Axes having a merged meaning: Expression = Sage-ish + Artisan-ish; Inspiration = Priest-ish + Server-ish, Action = King-ish + Warrior-ish. I call this structural component *trinality*. The Tao’s Template principle of Threeness is the bonding element with Sides. This is different from *Role-ish* when Sevenness is the governing structural element. If you don’t grasp this yet, it will all make more sense as this chapter continues.
- ROLE-IN-ENTITY: This is another type and size of Composite, but the size is of widely varying quantities of Fragments. In *MMFM*–*MM* they are said to be blocks of the same Role within the Entity, and the entirety of the block is always in the same Entity. Apparently the bonds here are of *choice* and *identity* and perhaps *simultaneity* (aka Cast at the same time).
- ENTITIES: These are the Composites that consist of three Sides, per Van Hulle, thus $343 \times 3 = 1029$ Positions/Fragments. There can be more than 1029 Fragments because it is possible to add “Wild Cards” in the ideal structure, and there can be fewer than 1029 when “holes” result in subtraction from the ideal structure. This particular irregularity is not addressed by me in this chapter. There is disagreement among channeled sources about how many different Roles are Composites in the Entity — some say all Roles, some say two or four — but this particular discrepancy in channeling is not addressed by me in this chapter because it is irrelevant to the points that I want to make.
- CADRES: These are the Composites that consist of 7 Entities. Entities in a Cadre are said (in original Michaelian group and *MFM* and *MMFM*) to be Cast at the same time, aka *simultaneously*. The 7 Entities each have a Role-ish nature, the same as the nature of the 7 Rays, the same as the Role-ish Positions in a Cadence, the same as the Role-ish Cadences in the Greater Cadence. The metaphor of soldiers marching broke down with the Side, and the toblerone metaphor took over at that point to visualize the Entity. You may visualize the Cadre as seven toblerones side-by-side because Entities in a Cadre are Cast simultaneously.
- CADRE GROUPS: These are the Composites that consist of 7 or 12 Cadres, depending on which channel is talking. (This particular discrepancy is not addressed by me in this chapter, but

Hoodwin does so in *JOYS*, p. 188.) Altogether this makes seven sizes of Composites based in some way on the Sevenness principle; this might or might not be coincidental. Collectively, I refer to the seven levels of Composites as Underleaves of the Oversoul. This is a device to compare and contrast Casting factors of the Oversoul with the seven Overleaf categories of the Personality.

- There might be other Composites larger than Cadre Groups on the Ordinal Planes. These are mentioned in *JOYS* on page 188, but they are not of interest to me in this chapter. The nature of the Cardinal Planes has nothing to do with the sizes of Composites so far as I know, because, in my conceptualization, there are no Composites on the Cardinal Planes; differentiation there is qualitative rather than quantitative. Evolution there involves progress in the quality gradient. (Evolution on the Ordinal side of the Akashic Plane involves progress in the quantitative arena, from the completion of Monads to the integration of Composites.) In my schema and terminology, the ultimate Composite, the final synthesis of Fragments on this side of the Akashic Plane, is the Oversoul.
 - Each of these Composites are described and discussed with further detail in the continuation of this numbered list below.
3. *MMFM–MM*, p. 190, implies that not all Roles are found in each Entity, and Hoodwin, *JOYS*, p. 182, says explicitly that “A cadre contains essences of all seven roles, but within an individual entity, two to four roles are usually represented. There are, however, unconventional cadres in which each entity contains all the Roles, and which have more than the usual number of members.” However, Sarah Chambers had this to say in a channeling session on 14 January 1996: “All Entities have all seven of the Roles.” This is another discrepancy in the channeling, but it is one that I do not care to try to reconcile because it is irrelevant to the points that I want to make in this chapter. How the Role Composites are distributed inside the Entity allegedly varies from Entity to Entity, according to *MMFM–MM*.
 4. Casting of blocks of Role Composites within Entities makes the situation with Entities not as rigidly structured or archetypal as things could have been. *MMFM–MM* goes on and on about how a Fragment in an Entity is subject to all of these various Role-ish influences related to its location in the various sizes of Composites listed above. This makes for a huge number of different possibilities for blended Role-ish identities when it comes to Underleaves; each Fragment can be metaphorically ‘colored’ and ‘flavored’ with numerous Role-ish influences. Take note of that word “blended”, because it is important in discussions further on.
 5. The descriptions of the various components of Casting make it clear that the components of Casting are all mixed up — blended, as it were. When we look at people, we see a lot of blending of a person’s Role with Role-ish Casting Underleaves. We also see a lot of blending of Personality Overleaves. This is so much the case that it is sometimes almost impossible to discern a person’s Overleaves and Underleaves; we have to rely on channeling. However, that has not gone well because channeling has proven itself to be very unreliable. Ultimately, each of us is left to fend for ourselves when it comes to Validating our Overleaves and Underleaves.
 6. When you blend a Warrior and a King you get an Action/Energy Composite; when you blend a Server and a Priest, you get an Inspiration/Love Composite; when you blend an Artisan and a Sage, you get an Expression/Truth Composite. This type of blending is the opposite of the unblending that happens during the Fragmentation process ‘before’ incarnation, and the same as the Reintegration of Fragments with their kindred souls, aka Composites, ‘after’ incarnation. I put ‘before’ and ‘after’ in quote marks because of the ‘simultaneity’ factor mentioned in the previous section. More will be said about this in a subsequent section.
 7. All of the above factors mean that Casting is not entirely rigid; there are elements of *choice* as well as elements of *structure* in the Tao’s Template mold; there is both chaos and cosmos involved. And besides that, there are various sorts of blending of Role-ishes.
 8. The ratio “six times out of seven” (6/7) mentioned in *MMFM–MM* is almost surely a structural thing, and it probably has something to do with the fact that Scholars are allegedly 1/7 (14%) of the total population of all seven Roles; therefore bonds of Complementarity are nonexistent with them; therefore *choice* is more likely to drive their bonds.

MMFM introduced the subject of Casting in 1979; the *MM* chapter of *MMFM*, published in 1986, enlarged the flow of information about Casting; the subject has evolved over the decades since 1986. For documentation on

the current thinking in the Michaelian teachings community other than the Yarbro books, refer to chapters in Hoodwin's encyclopedic book *JOYS* (2013), especially the chapter "Cadres and Entities", the chapter "Cadences and Numbers", and the chapter "Essence Twins and Task Companions".

If you want a reminder of how Casting looks as a graphic representation, refer to page 193 of Hoodwin's *JOYS* and pages 100–101 of Stevens's *TTE*.

One of the most detailed resources on the subject of Casting was written by Troy Tolley, found here: <https://our.truthloveenergy.com/articles.html/library/sentience/sentient-structure/cadres-and-entities-101-r143/>. On that website, you will find where he has difficulties reconciling what various channels say about Casting. Hoodwin also mentions some of these discrepancies. I mention some of these discrepancies; that is the subject of this chapter. Some of them can sorta kinda be resolved; others, not so much, as of the time of writing of this chapter.

Various channels say things about some aspects of Casting that do not now and never have interested me. Typically, these are things that are even more unvalidatable and useless than usual in the dogma–doctrine category of the Michaelian teachings. In the following sections, I am only going to talk about Casting features that have caught my attention over the decades because the information is either: 1) useful for understanding some broad structural components of the workings of the cosmos; 2) it deals in some way with some of the principles mentioned previously, namely Taoness, Oneness, Twoness, Threeness, Sevenness, All, Yin, Yang, and Chi (I am really keen on principles); 3) there are some aspects of these Casting concerns that are interesting intellectual puzzles created by ambiguous and discordant channeling that an Artisan such as myself finds it fun to play with and try to figure out if they seem to have the potential to be solved.

That said, let's delve into those Casting concerns that I find interesting. It took many pages of introduction just to get to the discussion of the subject of this chapter.

Casting Concerns — Enumerated and Labeled and Introduced

Here is my list of concerns in regard to the Michaelian teachings dogmas–doctrines on Casting; my label for the issue is capitalized after the number. Each of these issues is examined in subsequent sections of this chapter.

1. **Natural Sequence versus Michael Math Sequence versus Vibration Sequence:** Is the Casting of septenarian Composites on the Ordinal Planes per the Natural Sequence or per the Michael Math Sequence of the Vibration Sequence?
2. **ROLES:** When are Roles Cast? Early in the Casting process, beyond the Causal Plane as *MMFM*–*MM* states? Or just before the reincarnation cycle begins on the Physical Plane per the original Michaelian group transcriptions that say that Roles are only a factor on the Physical Plane?
3. **ESSENCE TWIN TYPES:** The Yarbro contingent of the Michaelian teachings community says that Essence Twin Composites are usually (6/7) of the same Role, whereas the non-Yarbro contingent says that Essence Twins are usually composed of different Roles. Which one is right, or are they both right, or are they both wrong?
4. **TASK COMPANION TYPES:** Per *MM*, Task Companion Composites are complementary Roles 6/7 of the time. Per *MM*, Task Companions are 6/7 of the time in the same Entity. Others say that there are multiple levels and multiple types of Task Companions. Which description is correct, or are they both correct, or are they both incorrect or incomplete?
5. **CADENCE TYPES:** Yarbro books only mention one type of Cadence. Hoodwin says there are multiple types of Cadences. Which one is right, or are they both right, or are they both wrong?

As is typical for the subjects of these chapters here in Part Four of this *History* book, these issues were created by discrepant channeling. The subject of Casting in the Michaelian teachings is messy; the discussion of the subject of Casting in this chapter is therefore messy. Apologies that the arguments and the evidences in my attempts to untangle the mess are convoluted and tedious; it is not my fault; I did not create the mess; blame the channels.

So let's get started on the attempt to resolve the issues. Sometimes I hate it when I have to resort to tortured mental contortions and gymnastics in an effort to resolve discrepant channeling, and it is not as though I have not already done this in regard to other Michaelian teachings subjects, but here we are again. Sometimes

I like it when I succeed at solving the puzzle. Casting is not a subject where much success is possible, because the discrepancies are not resolvable with tools of Validation, whether academic or experiential.

Concern #1 — Natural Sequence vs Vibration Sequence vs Michael Math Sequence

Several places in this *History* book I mention the Natural Sequence. This is a certain specific arrangement of the Septenarian Attributes. These Attributes and this sequence are/is shown in the Table 4Nb following.

Several places in this *History* book I mention the Vibration Sequence. This is a different arrangement of the Septenarian Attributes, attributed to José Stevens in his book *The Michael Handbook*. These Attributes and this sequence are/is shown in the Table 4Nb following.

For your convenience, and to aid in understanding, I have correlated the Septenarian Attributes with the Role-ishes (explained further on) in this table. Also in this table, I show the Michael Math Sequence and the Vibration Sequence, so that you can easily see how they differ from the Natural Sequence. The reason that I show the Natural Sequence and the Michael Math Sequence and the Vibration Sequence in this table is because in the “Michael Math” (MM) chapter of *More Messages from Michael*, Casting was said to happen per the Michael Math Sequence, not the Natural Sequence., and on page 78 of *The Michael Handbook* it was said that Casting happened per the Vibration Sequence, which is different from the Natural Sequence and the Vibration Sequence. However, one might reasonably have expected the Natural Sequence to govern Casting because the seven planes and the seven sub-planes themselves follow the Natural Sequence. Just guessing, one might have presumed that Casting septenaries should be a subset of the sub-planes septenary which is a subset of the planes septenary. However, the dogma–doctrine of the Michaelian teachings community is that this reasonable expectation is misguided in this case, and a rationale has been put forward to explain why the Michael Math Sequence or the Vibration Sequence was *chosen* for Casting, rather than have the Casting process simply follow the more-fundamental *structural* pattern of the Natural Sequence by default. That rationale is provided further on, in a subsection of this section.

Anyway, here is the table:

Table 4Nb — NATURAL SEQUENCE — VIBRATION SEQUENCE — MICHAEL MATH SEQUENCE							
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
PLANE	Physical	Astral	Causal	Akashic	Mental	Messianic	Buddhaic
ROLE-ISH	Warrior-ish	Server-ish	Artisan-ish	Scholar-ish	Sage-ish	Priest-ish	King-ish
NATURAL SEQUENCE	Ordinal Action Warrior-ish	Ordinal Inspiration Server-ish	Ordinal Expression Artisan-ish	Neutral Assimilation Scholar-ish	Cardinal Expression Sage-ish	Cardinal Inspiration Priest-ish	Cardinal Action King-ish
VIBRATION SEQUENCE	Ordinal Action Warrior-ish	Cardinal Action King-ish	Neutral Assimilation Scholar-ish	Ordinal Inspiration Server-ish	Cardinal Expression Sage-ish	Ordinal Expression Artisan-ish	Cardinal Inspiration Priest-ish
MICHAEL MATH SEQUENCE	Ordinal Inspiration Server-ish	Ordinal Expression Artisan-ish	Ordinal Action Warrior-ish	Neutral Assimilation Scholar-ish	Cardinal Expression Sage-ish	Cardinal Inspiration Priest-ish	Cardinal Action King-ish

My comments on this table are as follows:

- RANK: The first row of this table shows the numerical rank of all the rows in the column from top to bottom. Rows below this row are instantiations of the rank order sequence.
- PLANE: The second row shows the names of the seven planes as generally given in the Michaelian teachings. Refer to Chapter 4E above, “The Seven Planes”, for more information. The qualities and nature of the planes are characterized by the Septenarian Attributes, which are shown in the fourth row. Recall that Septenarian Attributes are the combination of Dialectic and Axial Attributes.
- ROLE-ISH: The third row applies the Role-ish characterization or personification to the Planes named in the row above. Another way of characterizing the Septenarian Attributes other than with the

Dialectic and Axial Attributes is to apply the corresponding Role-ish nature to them, thus Warrior-ish, Server-ish, and so on. For your convenience in understanding the points that I want to make in the remainder of this chapter, I will use the Role-ish attribution often.

- NATURAL SEQUENCE: The fourth row shows the Septenarian Attributes in two lines (Dialectic Attribute in the first line; Axial Attribute in the second line) and the corresponding Role-ish in the third line. As explained in detail in my book *The Tao of Cosmogony*, the Natural Sequence applies to *developmental* sequences, such as Life-Stages, Soul Ages, and Levels within Soul Ages. These developmental sequences are not shown in this table, but the seven planes are shown because they are mentioned in this chapter and because they have a connection with Casting; the planes exist and function according to the Natural Sequence, not the Michael Math Sequence that is shown in the sixth row.
- VIBRATION SEQUENCE: The fifth row shows the Septenarian Attributes in two lines (Dialectic Attribute in the first line; Axial Attribute in the second line) and the corresponding Role-ish in the third line. The prism analogy for Casting was introduced on page 74 of José Stevens's book *The Michael Handbook*, and then this sequence was presented on page 78. Notice that the Vibration Sequence only correlates with the Natural Sequence in two of the seven instances. Stevens provides no rationale for the Vibration Sequence, nor do I; he simply declares it as a dogma–doctrine. So far as I know, there has been no recognition in the Michaelian teachings community that the Vibration Sequence also refers to Casting, but Stevens does use the word “cast” in his description of it. Because of this lack of recognition, there is no need to discuss it further in this chapter.
- MICHAEL MATH SEQUENCE: Notice that the Michael Math Sequence correlates with the Natural Sequence in four of the seven instances. According to *MMFM–MM*, the Casting of Fragments was, for the most part, according to the Michael Math Sequence. (The Casting of Blocks of Roles is not septenarian and it did not follow the Michael Math Sequence or the Vibration Sequence or the Natural Sequence; see section further on.) Whereas the Natural Sequence governs *development*, the Michael Math Sequence is a *deployment* strategy, presumably chosen by a Composite of some size, to accommodate certain situations or accomplish certain ends. This is all explained in the Epilogue to this *History* book, Chapter E-2, “The Natural Sequence of the Cosmic Septenary”, so I will not elaborate here beyond what is said in the next subsection, “Taijitu Tango Principle”.

For nearly six years after *MMFM* was published in early 1986, I tried to believe that the Michael Math Sequence had validity in regard to Casting, thereby going ‘against my better judgment’ that the Natural Sequence was valid in this case. I relented to my better judgment in late 1991 and rejected the Michael Math Sequence completely, but then relented back again in 1998 when I came to understand how they both could be correct: sometimes the Natural Sequence applies and sometimes the Michael Math Sequence applies: it depends on circumstances and situations. There is no dissension in the Michaelian teachings or elsewhere that the Natural Sequence applies to the planes and sub-planes, but if the channeling is to be believed, then the Michael Math Sequence applies to Casting.

Personally, I regard this Natural Sequence versus Michael Math Sequence issue in regard to Casting as unresolved because there is no independent — outside the Michaelian teachings — corroboration of the Michael Math Sequence in *any* realm of knowledge and understanding that I have so far encountered. We simply cannot Validate the Michael Math Sequence in the way that the Natural Sequence has been extensively validated in realms of knowledge and understanding as documented in my book *The Tao of Cosmogony*.

So, there is no *evidence* for the Michael Math Sequence (channeling is not evidence, even if/when more than one channel says the same thing; it is just dogma–doctrine), but there is a *rationale* about why it is possible or plausible to depart from the Natural Sequence in matters of *deployment* by *choice*, rather than *development* by *structure*, and that is documented in the Epilogue to this *History* book, Chapter E-2, and summarized in the next paragraph.

Acknowledging, as I do, that the Michael Math Sequence has an apparently legitimate rationale for why it *might* be true does not mean that it *is* true. For me, the Michael Math Sequence is just another one of many unprovable dogma–doctrines in the Michaelian teachings that we live with as best we can. In the following sections, I go along with the Michael Math Sequence dogma–doctrine, although I still do not feel good about it, mainly because ***the Michael Math Sequence has hijacked the meaning usually ascribed to the numbers in***

the numerical sequence attached to the Planes and hence to the Natural Sequence with their Septenarian Attributes; see next paragraph. The whole point of my argument and evidence is that, even if the Michael Math Sequence is valid regarding *deployment*, as in casting or ensoulment, it is not valid regarding *development* in terms of correlation with the numerical sequence.

MMFM-MM applied the Role-ish attributes to the numbers of the Michael Math Sequence:

These can also be expressed entirely mathematically: the Overleaves given as a Third-Level Mature King in the Caution Mode with a Goal of Submission, a Skeptic in the Emotional Part of Intellectual Center with a Chief Feature of Arrogance can instead be expressed in these terms: three/four/seven/two/three/one of two/six." (MMFM, p. 192.)

This is how the Michael Math Sequence has illegitimately hijacked meaning from the Natural Sequence enumeration. That is, #1 fundamentally belongs to Warrior-ish, not to Server-ish; #2 fundamentally belongs to Server-ish, not to Artisan-ish; #3 fundamentally belongs to Artisan-ish, not to Warrior-ish. Structurally, you cannot get any more fundamental than the Planes, which have a mathematical relationship to each other. Casting is not fundamental; if the Michael Math Sequence has any validity, it is because it exists as a matter of *choice*, not as a matter of *structure*. This distinction between *choice* and *structure* figures in to a number of Casting concerns discussed in this chapter.

So here is the proposed rationale for why the Michael Math Sequence is appropriate for Casting:

In MMFM-MM, it is said that Casting *deployment* happens per the Michael Math Sequence (rather than per the Natural Sequence *development*). So what does this mean in a practical sense? The Michael Math Sequence is another instance, among several others, of the blending of Role-ishes. That is to say, if/when a naturally-occurring #1 Warrior-ish (in terms of Natural Sequence *development*) is Cast, aka *deployed*, in an *unnatural* location for it, say the #3 position (per the Michael Math Sequence), it thereby acquires some of the "flavor" or "color" or "undercurrent" (these are words used in MMFM-MM, p. 191) of the naturally-occurring #3 Artisan-ish Ray per the Natural Sequence. You might call this a Warrior-Artisan *blend*. The same coloring-flavoring happens when the natural #2 Server-ish (per the Natural Sequence) is Cast in the *unnatural* #1 Warrior-ish placement (per the Michael Math Sequence), and when the natural #3 Artisan-ish (per the Natural Sequence) is Cast in the *unnatural* #2 Server-ish placement (per the Michael Math Sequence). The rationale is that Casting out of the Natural Sequence is a *choice*, perhaps by the Oversoul of this universe or the Logos of this galaxy or the Logos of planet Earth, to suit the circumstances of incarnation and evolution, or perhaps just to run an experiment to see what happens, or perhaps just to do something weird to provide a nonstructural richness to the experiential 'stew'.

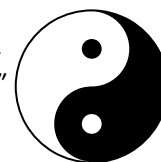
In the next section, we will see another *specific* example of this kind of metaphorical 'flavoring-coloring' found in the MMFM-MM chapter. The entire *general* thing about Casting is that a Fragment is a *blend* of Ray/Role-ish/Role influences from various size Composites all up and down the Great Chain of Being between Fragment and Oversoul.

But before we get to that section, there are a few more relevant details to discuss in the following subsection.

The Taijitu Tango Principle

The subject of the "Taijitu Tango Principle" has appeared in other chapters of this *History* book, but it is also appropriate to this chapter on Casting concerns. Many of my concerns about Casting are driven by statements in MMFM-MM, and this is no exception. Let's take a close look at the relevant passages.

You can perceive that while [the number] one is ordinal and [the number] seven is Cardinal, that the first half [of the septenary] is cardinal and the last half [of the septenary] is ordinal — in other words, the pattern "doubles back on itself". This is what is implied by the "yin-yang" symbol, and it would probably be of use to keep the "yin-yang" in mind while considering what we tell you of the function of levels and numbers.



As the levels and numbers reveal functions, let us discuss this in terms of a cadre. The first-cast entity [in a Cadre] is of course the cardinal-most [location in the septenary] while also of the most ordinal number [in the septenary]. The seventh-cast entity is the most ordinal [location in the septenary] in casting yet is also the most cardinal — that is, number seven — in number. [MMFM, pp. 189–190]

In the Chinese language, the yin-yang symbol has the name "Taijitu". The symbol is so well known in the Western world that there is hardly any need to reproduce it here, but I do it anyway. Notice the perfect symmetry of the figure, the balance and equality in the opposition of white and black. The concern that I have

about the statement above is that the Michaels did not themselves “keep the yin–yang in mind” as they explained the “function of levels and numbers”. My concerns about “the function of Levels” were addressed in Chapter 4K above, “The Names of the Levels”. My concerns about “the function of numbers” are expressed in this chapter, in this subsection. The situation is that I agree with both of the paragraphs quoted above; my question is, why did the Michaels not adhere to those pronouncements in the *MMFM–MM* chapter? Why did the Michaels espouse the Michael Math Sequence, which does not conform to the Taijitu Tango Principle, rather than the Natural Sequence, which does conform to the Taijitu Tango Principle? Yes, it *might* be that Casting actually happened per the Michael Math Sequence, so that is why the Michael’s said what they did. But, what concerns me is that these assertions contradict each other.

To begin to sort out the contradiction, let’s carefully parse the statements about the concept of what I refer to as the “Cardinality-Ordinality Ratio” principle embodied in the septenary and introduced in *MMFM–MM*. (Previously I have said that *everything* this side of the immanent Tao exists and functions as a Cardinality-Ordinality Ratio, as discussed in my book *The Tao of Cosmology: Space and Time are a Cardinality-Ordinality Ratio*; Subjectivity and Objectivity are a Cardinality-Ordinality Ratio; all other conjugate variables are a Cardinality-Ordinality Ratio. In fact, all that exists and functions this side of the One is *ratio*, a fraction, because manifestation is of Twoness, which is a ratio where the denominator and the numerator of the fraction must add up to Oneness. In this chapter, recall from prior statements that Spark versus Tao is a Cardinality-Ordinality Ratio: spiritual development grows from the Spark to Tao.) The Cardinality-Ordinality Ratio is just another way of expressing the Taijitu Tango Principle.

In both of the paragraphs of the quotation above, the Cardinality-Ordinality Ratio of each step of the septenary is said to be *reciprocal*. By “reciprocal” I mean that as Cardinality increases, Ordinality decreases, and *vice versa*. If we list the Cardinality-Ordinality Ratio as fractions, the Cardinality-Ordinality Ratio of the septenarian sequence is this: $1/7 > 2/6 > 3/5 > 4/4 > 5/3 > 6/2 > 7/1$; add the numerator to the denominator and you get the number 8 in every case. I refer to this principle of reciprocity as the Taijitu Tango Principle because of this metaphorical ‘dance’ of yin and yang, of Ordinality and Cardinality — ‘it takes two to tango’. You can see this reciprocity principle depicted graphically in the Taijitu symbol: scan from left to right in seven steps and notice that as the black increases the white decreases, and *vice versa*.

The Natural Sequence ‘dances’ the Taijitu Tango Principle; the Michael Math Sequence does not, by its own admission. Take a look at this paragraph, which alleges to explain the Michael Math Sequence, also found in the *MMFM–MM* chapter:

In most instances [2 out of 3] the numbers of the polarities [Axes] add up to seven, which in the positive pole brings +Inculcation [the alleged name of the Positive Pole of Level Seven]; the exception, that of the Action polarity [Axis], is compensated for with the interaction of Warrior and Scholar — three and four — essences, and the nature of the mid-cycle [an alleged zone between Levels Three and Four], which is reflected in this interaction. [*MMFM*, p. 212]

So here we are presented with a situation where a clumsy dance step was invented that discombobulates the Taijitu Tango Principle. Instead of the Cardinality-Ordinality Ratio adding up to 8 as in the Natural Sequence, two out of four ratios in the Michael Math Sequence are said to add up to seven as in $1\backslash6$ (Inspiration Axis) and $2\backslash5$ (Expression Axis). This rule has two exceptions, namely $3\backslash4$ (sorta Action Axis) and $7\backslash7$ (kinda Assimilation Axis). This specious numerology is put forward as a rationale for the Michael Math Sequence. By this means, *MMFM–MM* would have you believe that the Michael Math Sequence is a *structural* matter in Casting, rather than what I perceive it to be, a matter of *choice*. If there is any validity to the Michael Math Sequence, to me it means that the planetary Logos of humanity, the Oversoul, *chose* to deploy its lesser Composites according to the Michael Math Sequence rather than the normal, default, symmetrical, reciprocal Taijitu Tango Principle–Natural Sequence. I suggest that the alleged numerical, structural considerations for the Michael Math Sequence found in this quoted passage are bogus.

And why might the Logos or Oversoul have chosen to Cast per the Michael Math Sequence? The following rationale was presented in detail in the Epilogue to this *History* book, Chapter E-2, but I summarize it here in the context of the Casting of Roles in the unnatural Michael Math Sequence rather than the natural Natural Sequence:

1. The Natural Sequence position of Warrior is *numero uno*, #1. If Warriors were also Cast in the #1 position, that would make them even more insufferably controlling and combative than they are

by nature. How about let's Cast them in the #3 natural Artisan position, thus mellowing them out a bit and channeling their energy into creative and productive endeavors.

2. The Natural Sequence position of Server is *numero dos*, #2. How about let's Cast them in the #1 natural Warrior position, thus giving them more influence and impact in the world, which presumably will make the world a better place, considering that the Server is the "heart" of humanity.
3. The Natural Sequence position of Artisan is *numero tres*, #3. If Artisans were also Cast in the #3 position, that would make them even more insufferably intellectual and calculating than they are by nature. How about let's Cast them in the #2 naturally Server position, thus melting their hearts and making them more warm and fuzzy, which is a good thing for humanity. By combining head and heart, they might even be more creative.

The above numbered points seem to me like a better rationale for the Michael Math Sequence than the anti-Taijitu Tango Principle numerology is, and it was not I who thought it up. The gist of this rationale for the Michael Math Sequence versus the Natural Sequence was proposed on page 185 of Hoodwin's book *TJOYS* (1995), but it was removed in the second edition (*JOYS*, 2013).

I can sort of accept the Casting of Roles per the Michael Math Sequence, but I am reluctant to accept the Casting of Rays in other than the Natural Sequence because the spectrum of Rays is an unalterable, fundamental *structure*, the same as the Taijitu Tango Principle ratio, whereas the Casting of a Role somewhere on the spectrum — to tweak its Cardinality or Ordinality into an unnatural place for incarnational purposes on the Physical Plane — is a matter of *choice*. This means that I doubt that, on the Astral Plane, the Positions in Cadences follow the Michael Math Sequence rather than the Natural Sequence; it means that I doubt that the Cadences in the Greater Cadences follow the Michael Math Sequence rather than the Natural Sequence; and so on up the sizes of Composites to the Oversoul. It means that I solidly reject the notion espoused in *MMFMM* that all of the Ordinal Overleaves were skewed out of alignment with their Natural Sequence Attributes.

The issue regarding Natural Sequence vs Michael Math Sequence was the first of my concerns about Casting that I discovered in my study of the *MMFMM*–*MM* chapter. There are others, as listed above; I review those in the following sections.

Concern #2 — Roles on the Higher Planes

Another issue that I perceive in the general subject of Casting has to do with when/where Roles are Cast. In Chapter 4C above, "Which Trait Septenaries are Overleaves?", I made the case that in the transcriptions of the original Michaelian group, Roles were said to be a factor only on the Physical Plane and to a small extent on the lower levels of the Astral Plane while the Soul of whatever Role is still reincarnating. However, it would seem that in subsequent channeling, the Casting process, including Roles, appears to begin and end somewhere "beyond the Causal Plane".

My understanding is that Fragmentation exists in the Ordinal half of the planes, on the Ordinal side of the middle of the Akashic Plane, the fourth plane, which is beyond what in the Michaelian teachings is called the Causal Plane, the third plane. My understanding of this is based on theoretical considerations about the nature of the Ordinal planes versus the nature of the Cardinal planes, but there is also this statement from *MMFMM*–*MM*, p. 200:

This bond [of Essence Twins], as we have indicated many times, endures for all time and continues until the Cadres have reunited beyond the Causal Plane.

Per Yarbro, Essence Twin's are of the same Role. Therefore, per *MMFMM*–*MM*, the differentiation and merger of Roles happens not too far from the Fragmentation and Reintegration of the Oversoul this side of the mid-Akashic Plane. This is not the understanding that we find in the original Michaelian group transcriptions as documented in Chapter 4C above.

What are we to do about this apparent discrepancy?

One could assume that the later channeling is correct and the earlier is incorrect, but I am loath to assume such a thing about channeling because it has proven itself to be defective and deficient in so many ways and at so many times on so many subjects. On the other hand, I would like to respect the channeling as much as is reasonable within the context of all realms of knowledge, and as much as it can be corroborated by extraneous sources. Is there some way to reconcile these two apparently contradictory statements, a way that

does not make one right and the other wrong, a way that makes them both sorta right? My present sentiment is that to do so requires some metaphorical ‘mental contortions and gymnastics’, with which I am uncomfortable, but here goes. (I am comfortable with numbered lists, as you surely know by now.)

1. I make the case in Chapter 4C that, according to original Michaelian group channeling, Roles are almost completely a factor of the Physical Plane experience of a Fragment, and to a small extent a factor of the lower levels of the Astral Plane, while the Fragment is still reincarnating. What if we said that, before the reincarnation cycle the Role component of the Oversoul is *potential*, and after the reincarnation cycle, the Role component of the Oversoul is *latent*. This makes the Role to be only *actualized* or *realized* while it is on the Physical Plane doing its reincarnation cycle. As stated, this looks like a semantic solution, I know, but it does not feel just plain wrong to me at this time. But if it does feel wrong to you, is there yet another possibility for reconciling the divergent channeling? The following solution was inspired in my mind by the semantic solution just given.
2. A second attempt at reconciliation of the channeling discrepancy goes like this: If we substituted “Ray” or “Role-ish” for “Role” in the statements in the *MMFM*–*MM* channeling about Roles on the planes beyond the physical, it would still sorta make some sense. It would allow the limitation of Role to the Physical Plane as stated in the original Michaelian group transcriptions, but it would allow the word “Role” to be used as a shorthand for similar phenomena on the Astral and Causal planes, the “Role-ish”. This is another semantic solution: it reinterprets the meanings of the words used. More will be said about this idea in subsequent sections where it is relevant, and where it might resolve some other issues.
3. A third attempt at reconciliation of the discrepancy goes like this: Physical Plane “time” is not the same thing as Astral Plane “time” is not the same thing as Causal Plane “time”. Each plane is in some geometric hyper-dimensional way perpendicular to the others. You have no doubt heard of “parallel universes”; what I am suggesting is “perpendicular planes”. Happenings on each plane are sequential in what passes for time on that plane; this internal consistency is referred to as a “reference frame” (to use a term borrowed from Galilean and Einsteinian relativity); each plane is in its own reference frame where whatever passes for time on that plane makes causal sense. Each plane’s reference frame does have a mathematical relationship to the other planes, but “time” on one plane is not the same “time” as on another plane. We ran into this same problem in Chapter 4M, “The Seven Soul Ages”, and the resolution of this translation between frames/planes was called “simultaneity”. What this means, as far as reconciliation of disparate channeling is concerned, is that while the Roles are extant on the Physical Plane, they are also extant on the Astral and Causal planes under the principle of simultaneity. That is, Fragmentation does not happen “before” the reincarnation cycle, and Reintegration does not happen “after” the reincarnation cycle under this principle; it is all happening “now” on all three Ordinal planes, from the reference frame, aka point of view, of the unfragmented Oversoul. In the Physical Plane reference frame, there exists a “before” reincarnation and there exists an “after” reincarnation, but in the Astral Plane reference frame, perpendicular to the Physical Plane, not so much. I am not the first one to think of this; mystics and philosophers and physicists have said something similar in regard to other matters; it is called the “block universe cosmology”. In the case under discussion here, the block universe idea ultimately applies to all three Ordinal planes, not just the Physical Plane in cosmology as understood by modern science. Those matters are documented in my book *The Tao of Cosmology*. More will be said about simultaneity in sections further on.

There is some indirect support for Item #3 in the original Michaelian group transcriptions:

Can we hear more about planes?

You understand that this is an extensive subject. The time [element] in planes is presently misunderstood. The planes are different levels, as in ladders, though your time concepts are being misinterpreted. You are now living in your time, and yesterday and tomorrow are all the same, going on now, as with today [from the point of view of a higher plane]. Planes are ladders, steps, graduations. This is unclear because you cannot see above you. As you see yesterday, it is somewhat clearer to you how you are misusing energies. And yet, if in the right place, you can see tomorrow, as it is all happening now. The planes are a way to step up and see better — a reward, as such, for growth. You can be where you are or in yesterday or in tomorrow, all at the same time. Your growth and work places you where you can understand. There is much difficulty seeing even today and yet the truth is that to grow and learn, you must stop seeing today and be able to see yesterday,

now and tomorrow all as one, and develop yourself according to your needs. On the higher planes, you can see yesterday and today and tomorrow, and yet cannot see higher than you are. [SJC, 17 July 1973 — Tomas, not Michael]

Time, or all time, does exist, though not in your frame of reference. The sensation of time “passing” is very real on your plane. You cannot transcend the time frames in the physical body.

If time as we know it does not exist, is there an absolute?

I have the feeling that space is just standing still and we're just moving through it — space and time.

Dick is saying the correct words without complete understanding. There is a time axis about which parallel universes of physical reality revolve. The play is eternal [beyond time].

Is there time on the Astral Plane?

Not as you know it. [SJC, 02 October 1973]

As with the Natural Sequence–versus–Michael Math Sequence discrepancy, the Role–on–the–planes issue has not come to a completely satisfactory resolution in my own mind, but I prefer the third explanation. Thus, having metaphorically registered my ‘formal protest’ with the Michaelian teachings community, I am going to ‘resume the game’. In what follows in this chapter, I am just going to go along with the channeling that says that Roles are a factor of the planes beyond the Physical as well as of the Physical Plane, rather than the channeling that says that Roles are a factor of the Physical Plane only.

Let’s note that the alleged Casting of blocks of Roles within the Entity is another example, like the Natural Sequence–versus–Michael Math Sequence example, of *deployment* by choice, rather than some aspect of a rigid structure such as septenarian Casting in general. This mixing and blending has the effect of diluting the pure qualities of each Ray/Role-ish/Role. Casting per the Michael Math Sequence rather than the Natural Sequence has the same effect. Both metaphorically ‘mix up’ the ‘recipe’ in an experiential ‘stew’, so to speak. Ingredients that would normally have one ‘flavor’ have a bit of another ‘flavor’ mixed in, as an expression of *choice* rather than rigid structure.

There is a little bit more that should be said about the casting of Role–in–Entity:

Within the entities the essences [Roles] are cast, and they are cast in sequence. Therefore, let us assume that the second-cast entity has priests cast first, Scholars cast second, Artisans cast third, and Sages cast fourth. That casting order will influence function of the essences within the entity. The priests would be the most cardinal and of most ordinal numerical position. [MMFM, p. 190]

The intention with this system seems to be to allow Roles to choose where they want to be on a Cardinal–Ordinal spectrum relative to other Roles within the Entity. Cardinal Roles can be very Ordinal, and Ordinal Roles can be very Cardinal, if they want. It is a *choice* to use a *structural* component of Casting, namely placement on a Cardinal–Ordinal spectrum, in order to satisfy these desires. Personally, I believe that the same type of skewing of Role and Role-ish “energies” can be accomplished by other means, but I suspect that there is no way for us to know for certain how or even if this is done one way or another way.

Leaving the answer to Concern #2 somewhat ambiguous, let’s now move on to the next issue.

Concern #3 — Types of Essence Twins

The idea that souls come in pairs is an ancient one, and the alleged phenomenon has been given different names by different sources and expositors. In the Michaelian teachings the alleged phenomenon is called “Essence Twins”. As noted further on, the twinning is variously said to exist before, and/or during, and/or after the cycles of incarnation of the souls on the Physical Plane. It is said to be the strongest bond between souls that exists. Students of the Michaelian teachings are familiar with the idea because it is explained in many of the published books, and explained on Michaelian teachings websites. Therefore I will not elaborate on it further.

However, not unlike the other concepts covered here in Part Four — “Essays on Issues” — there are discrepancies in the description in different contingents of the Michaelian teachings: one contingent says that Essence Twins *are* usually the same Role; another contingent says that Essence Twins usually are *not* the same Role. As usual, I believe that there are things to learn by examining the discrepancies, and lessons to learn about the Validation process — a process that the Michaels repeatedly enjoin us to pursue as an essential part of our intellectual discernment and spiritual development. The subject of Essence Twins is not relevant to the Overleaf System — the primary subject of this book — in any way that I understand, but it is relevant to this book in this other way: Validation of the Michaelian teachings in general. The discrepancy in the Michaelian

teachings regarding alleged Essence Twin Roles has bugged me for decades, so now I address it in writing. If you the reader have any better ideas than I do regarding sorting out this discrepancy, please let me know.

The story of Essence Twins in the Michaelian teachings is long and convoluted and difficult to sort out. Please buckle up your seat belts for a bumpy ride, and put on your thinking caps (or crash helmets?) now. Even though it has been channeled that I do not have an Essence Twin, the subject has interested me for decades because of the blatant apparent discrepancy between two contingents of Michaelian students. I first read the Yarbrow version in 1980 in *MFM*, then a decade later in 1990 in *MTBT* I read the non-Yarbrow version. And naturally I wondered: How did that contradiction happen? Why did that contradiction happen? What is the truth of the matter? Can we know the truth? Is there a reconciliation? I present speculative resolutions in the following subsections, but I am not satisfied with them. Now I am wondering if you have asked the same questions that I have, and I am wondering if you have a satisfactory resolution. I invite readers and channels to suggest solutions to these issues that I have not thought of.

Twin Souls in Non-Michaelian Teachings Sources

When I did an internet search for “twin souls twin flames” I got 6,840,000 hits in 0.59 seconds. To me this means that this is not an obscure or rare subject. If you are interested in researching the topic as understood outside of the Michaelian teachings, then I suggest that you start your research with <https://lonerwolf.com/twin-flame/>. The two people who created the Loner Wolf website — “Sol” and “Luna” — say that they are twin flames, and their description of their own experience fits with the published Michaelian teachings descriptions. It so happens that they are familiar with the Michaelian teachings, and they often incorporate ideas from the Michaelian teachings into their presentations, as well as borrowing ideas from many other esoteric teachings. Their synthesis of practical esotericism looks pretty good to me. The following was extracted from the Loner Wolf website linked above:

The Origins of Twin Flames: “So ancient is the desire of one another which is implanted in us, reuniting our original nature, seeking to make one of two, and to heal the state of man.” — Plato, *Symposium*

The concept of having a “Twin Flame” originated in Plato’s mythic dialogue entitled “The Symposium” which wrote that human beings originally had two faces, four arms, and four legs. Under the threat of being overpowered, the gods split them in half, creating the humans we see today. Hence, it is thought that we all have one “twin” soul out there in the world. [Retrieved 03 June 2019]

Consider this also:

What if you were to discover that you were not entirely you, but rather one half of a whole, that you had, in other words, a divine double? In the second and third centuries CE, this idea gripped the religious imagination of the Eastern Mediterranean, providing a distinctive understanding of the self that has survived in various forms throughout the centuries, down to the present. *Our Divine Double* traces the rise of this ancient idea that each person has a divine counterpart, twin, or alter-ego, and the eventual eclipse of this idea with the rise of Christian conciliar orthodoxy.

Charles Stang marshals an array of ancient sources: from early Christianity, especially texts associated with the apostle Thomas “the twin”; from Manichaeism, a missionary religion based on the teachings of the “apostle of light” that had spread from Mesopotamia to the Mediterranean; and from Neoplatonism, a name given to the renaissance of Platonism associated with the third-century philosopher Plotinus. Each of these traditions offers an understanding of the self as an irreducible unity-in-duality. To encounter one’s divine double is to embark on a path of deification that closes the gap between image and archetype, human and divine. [Back cover blurb for the book *Our Divine Double* by Charles M. Stang]

And that is not all. According to Kabbalists — a Jewish mysticism that was firmed up mostly during the second millennium CE (or more than a millennium later, depending on the scholar) — twin souls are always male and female (Charles Ponce, *Kabbalah*, pp. 208–209). The belief seems to be that souls always reincarnate in a physical body of the soul’s gender. I am disinclined to take this doctrine literally. If it has any validity — and this is completely speculation on my part — it might refer to Essence Twins having complementary “male-female” (aka focused–creative, aka convergent–divergent) energy ratios. Another idea is that this Kabbalistic notion is a distorted understanding of the process of the One producing the Two, each half of the Two always regarding self as Cardinal (masculine) and not-self as Ordinal (feminine).

In my research on websites, I saw that the descriptions of Twin Soul/Flame encounters and relationships are very similar to the descriptions of Essence Twins that one finds in Michaelian teachings sources. In this

chapter, I am not concerned with those descriptions; I am mostly concerned about the alleged *Roles* of the Twins as stated in various Michaelian teachings sources, because there is a difference of opinion about that, and you know how I like to examine discrepancies in order to extract maximum learning from them. In fact, in the Michaelian teachings, there are two *opposite* teachings about the Roles of Essence Twins, and what is taught depends on which contingent of the Michaelian teachings is doing the teaching. One contingent says that Essence Twins are almost always the same Role; another contingent says that Essence Twins are almost always a different Role. Superficially, this certainly looks like a discrepancy, but let's withhold judgment until after we take a close look at the issue in the next few sections.

Entity and Cadre Twins per the Original Michaelian Group

Refer to the chapter on "Twinning" in my book *Study Papers on the Original Michaelian Group* for a complete account of that subject. It has a discussion of physical twinning as well as soul twinning. In the original Michaelian group transcriptions, there is only one series of Q&A exchanges that mentions the Roles of Twins; the underlined words are my emphasis; words in [brackets] were added for clarity, but my sensibilities might be incorrect:

We hear so much about Twin souls, and I would like to know about that.

Dyadic union occasionally occurs while the principals are still on the Physical Plane. This is exceedingly rare and happens only among Fragments of the same Entity. These unions are always [gender] polar, and it is a devastating experience. Souls so united are truly one flesh.

Why is this devastating? What do you mean by "polar"?

There is complete psychic union. There are no longer any individual perceptions. There is a total loss of identity. All of you will escape this fate in this lifetime, for your strongest attractions within the [original Michaelian group] group are for those of the same sex. [S/JC, 08 October 1973]

This man is bound to you both by karma and by the fact that you are Fragments of the same Entity. This has given [rise to] the so-called "Twin Soul" phenomenon. [S/JC, 13 December 1973]

Although it does not explicitly say so, these two passages say that there is a type of Twinning — *Twin Souls* — *within* an Entity that is functionally similar to that described for *Essence Twins* as described further on, which allegedly happens between souls in *different* Entities in the same Cadre. (Recall that there are said to be seven Entities in a Cadre.) The question arises: are Twin Souls and Essence Twins two different phenomena or two names for the same phenomenon? Superficially, it would seem to be that there are two types of Twins.

Let's read on about this subject in the transcription from another original Michaelian group session:

Michael said before that they had something to say about "Twinning". Could they comment now?

[Physical] Twinning is, of course, the closest possible of Physical [Plane] relationships. This goes for the other planes also, and this [different types of twins on different planes] is where the confusion regarding the so-called "Twin Souls" arises. For instance, the question was asked of us some time ago concerning the possibility that souls could not change sex, or rather gender, between lives because of some Twin Soul feature. It is true that most souls do search for their soul mate, but they err in assuming that that Twin [Soul] is of the opposite gender, and consequently lose out on an exceptionally close and rewarding relationship [when both are of the same gender on the Physical Plane]. [Soul] Twinning occurs often at the moment the Entity is cast from the Tao, and can occur between Entities cast at the same time. In other words, there is sometimes a 'crossover' [of Twinning between Entities in the same Cadre], and these Twin Souls [of both types] do go through many, usually all lives together. [S/JC, 23 June 1974]

In the original Michaelian group transcriptions, it is sometimes difficult to discern when the Michaels are referring to physical twinning or soul Twinning. The paragraph above apparently starts off talking about physical twinning, but immediately moves on to soul Twinning, as is obvious because it mentions Twinning in Entities and Cadres. From this channeling, we gather that male-female gender is irrelevant to Twin Souls, but there are substitutes for human gender attraction within the bonds of Twin Souls.

However, the paragraph below appears to be referring to physical twinning because it is dealing with Roles; recall from discussion in a previous section that, during the original Michaelian group, Roles were understood to be mostly limited to the Physical Plane. When it seems that Twin Souls are the subject, in the quotations and in my comments, I capitalize the word Twin; when physical twins seem to be the subject, I do not capitalize the word twin. Your discernment might differ from mine.

[Physical] [t]winning is rare between some Roles, frequent in others. Scholars rarely twin and usually [do so] with Warriors. Priests and Sages twin most of the time, Artisans and Slaves frequently, Kings rarely. Physical [identical and fraternal] twinning can also strike an unerasable bond that continues throughout the remainder of the Physical [Plane] cycle, driving these souls together again and again. The closeness of twinning is a very special relationship. You choose to play out Sequences with the former [physical] twin. [SJC, 23 June 1974]

So far in this investigation we see that there are physical twins and there are Twin Souls. The phrase Essence Twins occurs further on in this same session. Is this something different from Twin Souls in the previous paragraphs? Maybe so, maybe not; I cannot say for certain; can you? Perhaps this is a ‘distinction without a difference’, as the saying goes, but it looks to me as if soul Twinning can happen between Cadre mates not in the same Entity as well as actual Entity mates, because the Michaels referred to the Cadre-mate Twinning as a “crossover”:

Some physical twins are not drawn as strongly to their [physical] twins as are the Essence Twins. Essence Twinning occurs at the moment the Entities are cast from the Tao.

Are JH and RC Essence Twins?

These Entities were cast at the same time [therefore they are in the same Cadre]. There was a ‘crossover’ [between Entities in the same Cadre] and these are [another type of] Essence Twins [than Essence Twins in the same Entity]. [SJC, 23 June 1974]

Physical triplets and other multiple births do strike close bonds the same as physical twins. There are no Essence Triplets. [SJC, 25 June 1974]

Do Warriors twin with Roles other than Scholars? Please elaborate.

Yes they do; it is just that Scholars seldom twin [physically] with other than Warriors. Warriors often twin [physically] with other Warriors, with Kings, and with many others also. Scholars do not often [physically] twin with other than Warriors. [SJC, 22 October 1974]

This passage could conceivably be interpreted to refer to soul Twins, but I prefer to interpret it as referring to physical twins, because the passage of 23 June 1974 quoted above apparently refers to physical twins.

How do we recognize a Fragment of our Entity?

The recognition of a Fragment of one’s Entity is usually a casual one. Sometimes the one who recognizes is startled at first, but this normally is not a relationship fraught with much tension. In fact, it is usually marked with ease, as these are old friends [from other lifetimes], and you would not expect fireworks. With [Entity? Cadre? Both?] Twins there is normally a desire for closeness of an immediate nature, and barring social constraints, this proceeds rapidly, and is usually fixed from that point on. This bond is by far the strongest on the Physical Plane, and not much can come between Twins. Karma of an adverse nature can pull Twins apart, and sometimes the Goal of Rejection will repel a Twin even though it does not wish to be repelled. [SJC, 09 November 1974]

Following are some comments about this original Michaelian group channeling:

1. Although this channeling does not say that Essence Twins are of the same Role, it would be very natural to assume that they were, because of the way the word Essence is often used as synonymous with the word Role in the original Michaelian group. Recall sections in previous chapters here in Part Four where I point out the ambiguous use of both words, Essence and Role, in the Michaelian teachings. That ambiguity makes it difficult to sort out the matter of Essence Twins, and I believe that that ambiguity has led to some misunderstandings in the Michaelian teachings communities. Yarbro may have understood Essence = Role in the context of Essence Twins, but she was not a member of the original Michaelian group.
2. It is interesting to me that Leslie Briggs — introduced in a subsequent subsection of this section — was a member of the original Michaelian group, and she channeled that Essence Twins are usually of different Roles. Did she get that understanding from the original Michaelian group? A review of Sarah Chambers channeling from the 1990s indicates that her version of Michael espoused the different-Role version of Essence Twins.
3. Allegedly, Twinning can happen between both Entity mates and Cadre mates, the latter being referred to as a “crossover” situation that sometimes occurs, Roles unspecified. These were referred to as Soul Twins, and these might or might not be different from the current prevailing orthodoxy in the subsequent Michaelian teachings communities, where Essence Twins are alleged to almost always be in different Entities in the same Cadre. That history is documented further on in this chapter.

4. It was said that there are no Essence Triplets. If there were, would they be of the same Role or of different Roles? For instance, would one Essence Triplet be on the Action Axis, another one be on the Inspiration Axis, and another one be on the Expression Axis? Is there a standard way for three Ordinal Fragments on the three Axes to merge, and likewise with Cardinal Fragments. I will propose a suggested answer to this question further on, in the context of the Threeness principle, aka triality. Channeling from Troy Tolley supports the idea that there are Triplets of some kind, even if not “Essence” Triplets.
5. The only mention of the Roles of Essence Twins in the original Michaelian group transcriptions is the case of Scholars rarely twinning physically, but preferring to do so with Warriors. There is no mention in the original Michaelian group transcriptions of the Roles of Soul Twins or Essence Twins.

So, the question is, are we to accept the original Michaelian group channeling as canonical, ambiguous though it be, or shall we go with subsequent channeling that apparently contradicts that channeling? Answers to that question will be pursued in the following subsections.

Essence Twins per Yarbro

There is a chapter in my book *Study Papers on the Original Michaelian Group* that covers the meaning of the word Essence as understood in the Gurdjieffian teaching, and the meaning it has in the Michaelian teachings, which was different from Gurdjieff's meaning. There is also a chapter in that book on the subject of twinning, as mentioned above. The chapter covers physical twins, Soul Twins, and Essence Twins per the previous subsection of this section. Nowhere in the original Michaelian group transcriptions from the 1970s that have become generally available to us is there a definitive discussion of the Roles of the Soul Twins or Essence Twins, either as usually being different Roles or usually being the same Role.

However, in Chelsea Quinn Yarbro's books *MFM* and *MMFM*, the subject of the Roles of Essence Twins was discussed, as follows (underline for emphasis is my own):

Essence Twins, though almost always the same Essence Role, are not often part of the same Entity, but are part of different Entities that were Cast at the same time [therefore in the same Cadre]. The Twinning lasts for all the cycles [of reincarnation].... [*MFM*, p. 193]

In *MFM*, the Twinning is said to apply to the Physical Plane at least, and it is said that that Twinning happens during the Casting process. Seven years later, in *MMFM*, the description of Essence Twins was expanded:

Essence Twin: one of the two Fragments [the other being Task Companions; see further on] to whom a Fragment is “bound” from the time of Casting until the Entities and Cadres reunite in their evolution back to the Tao. The Essence Twin is the most intimate bond that is possible. The Fragments are truly twins, that is, equals. They are six times out of seven the same Essence [Role], and they are never in the same entity. [*MMFM*, p. 42]

Essence Twins are each other's true equals. We have said this before, and we will now explain how this occurs. Each Twin is in the same, precisely the same, position in its Entity as the other Twin [in another Entity in the same Cadre]. Six out of seven of them have the same Essence [Role]... The [Essence Twin] bond, as we have indicated many times, endures for all time and continues until the Cadres have reunited beyond the Causal [third] Plane [therefore on the lower levels of the fourth plane]. [*MMFM*, p. 199]

Following are the comments that I have on the *MFM* and *MMFM* channeling:

1. Although it is not always the case in Michaelian teachings channeling, the word Essence here appears to be synonymous with the word Role, based on their use in the same phrase, “Essence Role”.
2. Notice that there was a clarification of the information about Essence Twins given in *MFM* (“almost always”) to the information given in *MMFM* (“six times out of seven”).
3. The *MMFM* description of Essence Twins continues, on pages 199 and 200 of the “Michael Math” chapter, to describe the Twinning as happening mostly straight across the Casting positions between Entities in a Cadre. In other words, if we could stand the seven Entities in a Cadre side by side in seven parallel lines according to Casting sequence, usually a Twin would be standing perpendicular to its Twin in one of the six adjacent Entities. There is some scrambling (1/7) with some Essence Twins that do not match this pattern, but that is the basic idea. Presumably the Role lineup would not need to be nearly the same (6/7) in two Entities; the pairing of Roles could jump around from Entity to Entity in the Cadre.

4. Factor in that each Cadre is alleged to have all Roles in it, in the proportion alleged for the Roles in the population: 25% Servers, 22% Artisans, 17% Warriors, 14% Scholars, 10% Sages, 8% Priests, 4% Kings. It boggles my mind to consider how the Roles would be distributed in different Entities with these alleged constraints: two or four Roles in each Entity, with the same Role in the same position in two of those Entities. It might take a computer program to figure out what a typical Cadre built this way would actually look like.
5. What I refer to as the “Yarbro contingent of the Michaelian teachings” has kept itself independent of what I refer to as the “non-Yarbro contingent of the Michaelian teachings”. We only know as much about the Yarbro contingent as is revealed in Yarbro’s books. The non-Yarbro contingent has a different dogma–doctrine, as we see in the next section.

The Yarbro dogma–doctrine about the Roles of Essence Twins would have spread and prevailed in the Michaelian teachings community if there had not been another group, meeting in a different part of the Bay Area at about the same time in the early 1980s, each group unbeknownst to the other, with a different channel that apparently said the opposite of what was said in the Yarbro group. Because that group’s influence eventually became much larger than the Yarbro contingent, its dogma–doctrine on the subject of Essence Twins has prevailed in the Michaelian teachings community outside the Yarbro contingent. That group was led by Louise Briggs, with her daughter Leslie Briggs as the channel. Louise and Leslie had been members of the original Michaelian group during its second year. Let’s take a look at what she had to say.

Essence Twins per Briggs

In the group where Leslie Briggs was the primary channel, in the early 1980s — at about the same time the Yarbro group was getting information about Essence Twins and their Roles — a different view of Essence Twins and their Roles appeared in some channeling. The following quotations were extracted from *Michael Speaks — the Legacy of Leslie [Susan] Briggs [LSB]*. The comments in [brackets] are my interpretations of the meaning of the text, in an effort to make sense of the channeling as a whole based on all of the passages quoted here. After the quotations, I share my reasoning with you. Near as I can tell, Briggs conflated Essence with Role the same as Yarbro did, but Briggs thought of Essence Role as being only a factor of the Physical Plane, whereas Yarbro thought of Essence Role as also a factor of the planes beyond the Physical; I addressed this discrepancy in the previous section.

I don’t understand what Essence Twins are.

When Tao Casts Essence [aka ‘souls’ into incarnation], occasionally an accident happens, and upon Casting the Essence it Twins [with a different soul, see below]. Not everyone has an Essence Twin. It [an un-twinned soul] is indeed quite rare in comparison to all other Essences [with Twins] that are around. Essence Twins rarely spend lifetimes not having something to do with each other. Their lives touch when on the Physical Plane in one way or another. Sometimes they’re just friends, sisters, brothers, husbands, wives, enemies. Twins merge prior to getting off the Cycles of the Physical Plane. Sometime in late Mature or Old Cycle, Essence Twins merge into one Essence [choosing one Role or the other, see below], and then once cycling off the Physical Plane they then merge with their [other] Entity [mates] as one Essence. There are lifetimes spent without their lives touching also. [LSB, 17 December 1980]

We will get back to that word “accident” further on. My understanding of its use here is that it refers to an acausal, spontaneous, nonstructural phenomenon; it has no ‘rhyme or reason’. Most soul bonds discussed in this chapter do have ‘rhyme or reason’, namely Oneness, Twoness, Threeness, Yin, Yang. Other types of Essence Twins are alleged to have ‘rhyme or reason’.

Someone must have found the passage above to be confusing (as I do, without the bracketed words), so they asked about it:

When Twins are Cast from Tao, is it that an Essence split in two?

No. An Essence [of some Role or another] does not split in two; it just Twins [pairs up with a different Essence of some Role or another]. If it split in two, it would always have to be the same Role, and that is not the case. [LSB, 12 January 1981]

Here again, someone must have found this second answer to be ambiguous, so another question was asked:

In our case it just happened [accidentally] to work out that way [that we are the same Role]?

Yes, and [Essence] Twins in [the same] Role are rare. When on the Physical [Plane], Twins’ lives always touch. They usually merge before leaving the Physical Plane. Roles are important only on [the] Physical Plane, so they

[merged Twins] will use one Role or the other [thereafter during incarnation]. They [merged Twins] won't 'color' each other any more than they already do [as unmerged Twins]. The relationships are often more volatile — [there is] more at stake from ego's point of view — very over-identified. [LSB, 12 January 1981]

Notice the statement about Essence Twins merging before reincarnation is finished. This seems to contradict the Yarbro statement about Essence Twins apparently continuing their individualities until Entities reunite into their Cadre beyond the Causal Plane. Are the two sources talking about the same Essence Twin phenomenon, or two different types of Essence Twin phenomena? It seems likely to me that the reconciliation of Yarbro and Briggs is that these are two different types of Essence Twins, if we are to impute validity to both accounts. This factor (on which planes are Roles operative) is in addition to the Roles of Essence Twins (same or different).

Summary so far, and preliminary working hypothesis so far: there might be at least three types of Essence Twins mentioned in three different sources, and confusion has resulted because the three types got the same or similar names. Following are my comments on this mess.

1. The original Michaelian group type of Essence Twin is where Twinning typically occurs between Entity mates but can also occur between Cadre mates; Roles are not specified in this type. This type is explicitly named Soul Twins but the term Essence Twin appears in the same context, so I assume these are synonymous.
2. The Yarbro type of Essence Twin is where Twinning almost always occurs between Cadre mates and they are almost always of the same Role, and the Twinning lasts from the time of Casting beyond the third plane to the end of Casting beyond the third plane. This is (also) named Essence Twins.
3. The Briggs type of Essence Twin is where Twins are usually of different Roles, and usually the twinning ends before reincarnation ceases, but Twinning can sometimes continue into the Astral Plane where the merging happens. This was also named Essence Twins, but this is obviously a different type from the Yarbro type, so therein lies the semantic confusion.

JP Van Hulle was a member of the Briggs group, and when she led her own group after the demise of the Briggs group, she continued with the idea that Essence Twins were generally of different Roles, even though she must have been aware of what was said about Essence Twins in *MFM* and *MMFM*. Very little is said about Essence Twins in *Michael Speaks — the Legacy of JP Van Hulle [JPVH]*, but what is said most often discusses the “bleed-through” of one Role by a different Role in the case of Essence Twins. There are two instances where Essence Twins are explicitly said to be of different Roles:

So is Larry a Priest with King Essence Twin?

Yes....

About another person it was said that:

He's a Scholar with King Essence Twin, like you. [JPVH, 11 April 1983]

So far as I know, this channeling in the Briggs group in the early 1980s — and perhaps other channeling in that group or Van Hulle's group that we do not have record of — is the origin of the dogma–doctrine in the non-Yarbro contingent of the Michaelian teachings that Essence Twins are rarely of the same Role. We find this dogma–doctrine in books published later on, starting in 1985, as we see in the next subsection.

Essence Twins Subsequent to the Original Michaelian Group, Yarbro, and Briggs

Heretofore we have seen what the three primary, original sources had to say about Essence Twins. We have seen that there are contradictions unless we assume that there are three different kinds of Essence Twins. So, can we clear this up by looking at what subsequent thinkers and teachers in the Michaelian teachings have to say about the subject? Let's take a look.

José Stevens said nothing about the Roles of Essence Twins in his first book, *The Michael Handbook* (Second Edition, December 1986) even though that book was published after *MFM* was published in 1979 and *MMFM* was published in February 1986, wherein the Roles of Essence Twins was first proffered. Stevens was a member of both the Briggs group and the Van Hulle group. Therefore, he was almost surely aware of the apparent contradiction between the Yarbro channeling and the Briggs channeling in regard to the Roles of Essence Twins.

In Stevens's second book, *Tao to Earth* (1988), there was a full description of Essence Twins on pages 95–97. The passage regarding the Roles of Essence Twins is this one:

Essence Twins can be so closely related that they manifest each other's Roles to some degree. For example, if a Sage and Scholar are Essence Twins, the Sage may appear quite Scholarly for a Sage, and the Scholar may

manifest the strongly expressive characteristics of the Sage. In short, they generically influence each other heavily. [TTE, p. 98]

He does not explicitly say that Essence Twins are usually different Roles, but in the example given that was the case. It was also the case in another example about Servers and Priests in another paragraph, and it was also the case in yet another paragraph about Warriors and Kings — all examples that Stevens gave in that book are Essence Twins of different Roles. In those cases where Essence Twins are not the same Role, the quality of the Composite is as if the two different Roles are a blended Role, somewhat like the way two colors mixed together produces a color that is half way between the two colors.

Essence Twins were not discussed in Stevens's third book, *Earth to Tao* (1989).

The section on Essence Twins in the book *Michael: The Basic Teachings* [MTBT] has apparently become the standard dogma–doctrine in the non-Yarbro contingent of the Michaelian teachings. There are three pages on the subject, 182–184, in the Second Edition (1990). There is only one sentence that bears on the Roles of Essence Twins (my emphasis):

Usually you are *not* in the same Entity [you are in the same Cadre], and usually you are *not* the same Role. [MTBT, p. 182]

Unless this is a different kind of Essence Twin, this contradicts the original Michaelian group channeling quoted earlier that only “sometimes” is the Twin in a different Entity. Let's set aside the original Michaelian group-type Essence Twin for the time being. The above quotation appears after the clear statements in *MMFM*, published four years earlier, indicated that six times out of seven the Essence Twins *are* the same Role. What are we to make of this? Is there a reconciliation of these two seemingly contradictory dogma–doctrines in two separate contingents of the Michaelian teachings? Are they talking about two different types of Essence Twins? Shepherd Hoodwin does not think so.

Shepherd Hoodwin in the Second Edition (2013) of his book *Journey of Your Soul*, had this to say about Essence Twins:

In *Messages from Michael*, it was stated that six times out of seven, our essence twin is of the same role. In the experience of several other channels, including me, the reverse seems to be true. My channeling indicates that neither view is actually wrong. Those with fewer previous [grand] cycles usually like to have a relatively pure experience of a role. Being a scholar with a scholar essence twin, for instance, gives one concentrated scholar energy to work with. Since the average human being has had about four previous [grand] cycles, it is probably true on the whole that six out of seven times, a person's essence twin has the same role as she does. However, once we have done a planetary [grand] cycle as a scholar with a scholar essence twin, we might like to try being a scholar with a king essence twin, for example, to vary the energy. [JOYS, pp. 225–226]

It is said elsewhere (*TJOYS*, Chapter 14) that rarely are there humans alive today whose souls have had more than a dozen Grand Cycles of Fragmentation and Reintegration. If I understand Hoodwin's assertion in the quoted paragraph correctly, then perhaps in the early Grand Cycles what Yarbro's Michael said was true about Essence Twins being of the same Role — and this gives them a “pure” experience of the Role — and in the late Grand Cycles, what non-Yarbro's Michael said was true about Essence Twins not being the same Role. Perhaps here I am making too much of Hoodwin's use of the word “pure”, but that word could be put in opposition to the blended or merged Roles spoken of by Stevens. Our actual observation and experience of Roles in people is that there are no clear boundaries between the Roles; people typically manifest the Roles in mixtures, some of which seem to be equal parts of one and equal parts of another — or 60–40, or 70–30, or whatever.

That is one way to explain — or explain away — the apparent contradiction between two contingents of the Michaelian teachings community. It does not feel satisfactory to me, so are there other explanations?

When there is a contradiction between two or more sources, there are three possibilities for a resolution:

1. One is right and the other one is wrong.
2. They are both right at a higher level of understanding.
3. They are both wrong at any level of understanding, and a third option is correct.

Apparently Hoodwin's Michael prefers option #2. I have proffered all three of these explanations here in Part Four of this book, in other chapters about other subjects, so it is not as if I prefer one or the other; I follow where the evidence and the arguments lead on any particular issue. I have also seen these three types of resolution proffered in Hoodwin's book *JOYS* and in other channeling within the Michaelian teachings, so it is not as though any one of us is stuck on one of the options.

Here is an enumerated list of proposed solutions to the Essence Twin–Role issue:

1. Blended Roles make the whole issue so ambiguous that it is undecidable. By this I mean that Roles might not actually exist until the seventh level down the chain of Casting, at the Physical Plane level per the original Michaelian group view that Roles are relevant only on the Physical Plane. At levels closer to the Oversoul on the Astral and the Causal Planes, the Role-ish distinction might be more similar to muddled, blended Roles than the actual distinctive Roles. If this is the case, then we are wasting our time and energy trying to figure this apparent contradiction out. (Sometimes I have this feeling of futility in my attempts to make sense of the nonsense found in the Michaelian teachings.)
2. The semantic solution is that there is more than one type of Essence Twin, even though the phenomenon was given the same name: one type is comprised of the same Role (Yarbro); another type is comprised of different Roles (Briggs, et al); another type is not concerned about Roles (original Michaelian group). Even though I have not seen this proposed elsewhere, there might be primary and secondary and tertiary Essence Twins; I have heard of “surrogate Essence Twins”. Essence Twin might just be a “principle” or an archetype for a certain kind of relationship, although this would contradict channeling that says words to the effect that “there can be only one Essence Twin”.
3. Somebody is wrong and somebody is right but we do not know which one because historical precedent indicates that we cannot explicitly trust any particular channel or channeling. That is to say, it seems unlikely to me that further channeling on the subject would be more authoritative. Simply stated, whatever an Essence Twin relationships might, or might not, be in reality, it is a dogma-doctrine that is not Validatable.

All of these solutions are uncomfortable and/or unsatisfactory to me. The channeling is too ambiguous and too contradictory to come to an agreement, to a resolution, or to a definite conclusion. Ambiguity is one type of problem blocking the way forward, but in addition to that roadblock, I do not at this time have a tool in my toolbox that can sort it out to my satisfaction as I do for some other issues addressed in this book. A computer program would respond to this input with the output, “insufficient data; cannot compute”. Another appropriate phrase from computer science is, “GIGO: Garbage in; garbage out”.

In other chapters I proposed and used some tools for resolving discrepancies, such as the logical and mathematical structure of Tao’s Template, the Process/Aspect System, and the Natural Sequence, and other esoteric teachings and scientific disciplines that bear on the same subject; recall that this is called “consilience”. In this chapter, I have no such bases for resolving the issues to my satisfaction. Philosophically, I prefer to reconcile discrepancies at a higher level of understanding. In regard to the Essence Twin–Role discrepancy, I prefer the “semantic” resolution, meaning that there are probably at least three types of Essence Twins — they have been erroneously given the same name, but they are not the same thing. It never made sense to me that the “Essence” Twin would not normally be of the same Role as stated by the Yarbro contingent, since Essence is often used in the original Michaelian group transcriptions and in *MFM* and elsewhere in the Michaelian teachings community as a substitute for Role. It would make sense in this case if there is another type of Twin that should have a different name in the situation where Twinning is between different Roles, such as the name from the original Michaelian group, Twin Souls. However I have no arguments or evidences to support that bias. Esoteric traditions other than the Michaelian teachings do not talk about the Roles of kindred souls that I have discovered, so there is no help there as there is with some other issues addressed in this *History* book.

For the time being, I am going to go with what I regard as the least objectionable solution, namely that there are different types of Essence Twins:

1. There is a Yarbro-type Essence Twin (ET-Y) usually of the same Role and usually in different Entities created at the same time beyond the Causal Plane, and that will be unmerged until beyond the Causal Plane.
2. There is a Briggs-type Essence Twin (ET-B) usually of different Roles in different Entities, an Essence Twin pair that often merges before cycling off the Physical Plane.
3. There is an OMG type (ET-OMG) of unspecified Roles, an Essence Twin pair that is usually in the same Entity rather than different Entities as the other two types. This type has the name “Soul Twin”.

How does that sit with you? Are you happy with this? What is your preference?

Before I move on to the next concern, in the next subsection I interject a little philosophical–sociological–biological commentary. It is relevant to this section, to this Part, and to this book.

Memes

The fact that there is a contingent of the Michaelian teachings that teaches one thing and there is another contingent that apparently teaches the opposite thing — as in the case of the Roles of Essence Twins — got me to thinking about how “memes” might be functioning in the Michaelian teachings. Memes are a socio-cultural phenomenon that is perhaps partially responsible for the lack of consensus on issues examined in this Part of this *History* book, so that is why I am bringing the concept of memes into the discussion here.

If you have not learned that term, there is a Wikipedia article on it at <https://en.wikipedia.org/wiki/Meme>:

A meme is an idea, behavior, or style that spreads from person to person within a culture — often with the aim of conveying a particular phenomenon, theme, or meaning represented by the meme. A meme acts as a unit for carrying cultural ideas, symbols, or practices, that can be transmitted from one mind to another through writing, speech, gestures, rituals, or other imitable phenomena with a mimicked theme. Supporters of the concept regard memes as cultural analogues to genes in that they self-replicate, mutate, and respond to selective pressures. Proponents theorize that memes are a viral phenomenon that may evolve by natural selection in a manner analogous to that of biological evolution. Memes do this through the processes of variation, mutation, competition, and inheritance, each of which influences a meme’s reproductive success. Memes spread through the behavior that they generate in their hosts. Memes that propagate less prolifically may become extinct, while others may survive, spread, and (for better or for worse) mutate. Memes that replicate most effectively enjoy more success, and some may replicate effectively even when they prove to be detrimental to the welfare of their hosts. [retrieved 06 May 2019]

So, “memes” are the sociological equivalent of biological “genes” and/or viruses that are subject to the Darwinian phenomena of mutation, reproduction, natural selection, and speciation. Among other things, the concept of memes tells us how an orthodoxy in teachings and groups and movements sometimes mutates and produces a heterodoxy that leads to a schism. I think the idea is instructive for understanding some of the history of the divergent ideas that have appeared in various contingents of the greater Michaelian teachings community. I believe that the understanding of memes is relevant to a number of issues that are discussed in this book; I believe that knowing about memes is especially appropriate for this whole chapter, which covers the topic of Casting in general. The point is that discrepancies in dogma–doctrines can potentially divide contingents of the Michaelian teachings into factions that separate them into ‘species’ that can no longer have ‘intercourse’ or ‘breeding’.

This meme phenomenon seems to be the case in regard to the alleged Roles of the so-called Essence Twins: is it almost always the same Role as one branch of the Michaelian teachings claims? Or is it almost always a different Role as another branch of the Michaelian teachings claims? Two sources, in two groups unbeknownst to each other, channeled those two different and seemingly contradictory answers. The former idea first appeared in the closed Yarbrow group (which has no downstream meme perpetuated in other groups so far as we know [what about Die Quelle?]), and the latter answer first appeared in the open Briggs group (which has its downstream memes perpetuated in spin-off groups). This has resulted in two different ‘data streams’ in two different and somewhat disconnected branches of the Michaelian teachings.

Another example of the appearance of memes in the Michaelian teachings is the use of the word “Cardinal” in the Yarbrow contingent of the Michaelian teachings, and the use of the word “Exalted” in the non-Yarbrow contingent of the Michaelian teachings; both refer to the opposite of “Ordinal”, as you know. This is another result of the appearance of two divergent Michaelian teachings groups in the late 1970s, after the original Michaelian group disbanded. This is another ‘wound’ that has not (yet) been ‘healed’, partly because of inertia in the history of the two groups (it’s not easy to change longstanding habits of thought, feeling, and action), and partly because of an unwillingness in members of the two groups to work together for the greater good.

One point I want to make here is that the non-Yarbrow memes are more likely to survive and thrive, not necessarily because they are true, but because they are perpetuated in a more open contingent, and in a larger environment in which to operate. This is an instance of the Darwinian ‘survival of the fittest’ principle. My preference is that we actually attempt to reconcile divergent memes; I find this preferable to just letting divergent memes propagate willy-nilly in separate branches of the Michaelian teachings. Some readers might cast my examination of this (and other) issues in a negative light, as if my criticism is destructive. That is not my intention. What I want is a better Michaelian teachings, a more adaptable Michaelian teachings, a more ‘fit’ Michaelian teachings. But even here, I wonder if the Michaels allow different contingents to arise and continue so that they fill different ‘ecological niches’, so that they reach different types of students.

The lesson that I draw from this tedious review of the various channeled sources about Essence Twins is that, 1) I cannot implicitly trust channeling; 2) there are some Michaelian dogma-doctrines that cannot be empirically or academically Validated; 3) what I cannot Validate I can still play with, just for the fun of it — this section, and this chapter, is mostly an intellectual exercise in solving puzzles caused by discrepant channeling. Not everything has a clear-cut answer; life is messy; bla bla bla. Whatever the structural truth about Essence Twins may be, if any, it matters not at all in my lived experience.

Anyway, let's move on to yet another type of Twin that is not normally presented as such, the so-called Task Companion.

Concern #4 — Types of Task Companions

There is a type of soul bonding between two souls that is called “Essence Twin” in the Michaelian teachings, and this was described in the previous section. There is another type of soul bonding described in the Michaelian teachings which is also between two souls. That is the so-called “Task Companion”. The soul bond of Task Companions is said to be second only in strength to the soul bond of Essence Twins, according to *MMFM*, p. 42.

Underlined words and phrases in the following quotations are my emphasis. Pay special attention to them, because that will make it easier for you to follow the arguments in this section.

Task Companions were defined this way:

Task Companion: The other Fragment to whom a Fragment is “bound” from the time of Casting until the Entities and Cadres reunite in the evolution back to the Tao.... Six times out of seven Task Companions are in the same Entity. They are never the same Essence [Role]. One Fragment is in a Cardinal position in Casting, the other in an Ordinal one. [*MMFM*, p. 42]

This passage is ambiguous about what Cardinal and Ordinal “position in Casting” refers to. As we will see below, it cannot possibly refer to Roles because Cardinal Roles add up to 22% of the population and Ordinal Roles add up to 64% — about three times as many. There are several types of Cardinality and Ordinality discussed in the “Michael Math” chapter. Essence Role is mentioned, but the passage does not explicitly say that Task Companions are of complementary (Cardinal versus Ordinal) Roles (Warrior–King, Server–Priest, Artisan–Sage). It could be referring to other Cardinal/Ordinal polarities between larger Casting Composites, such as complementary Positions in a Cadence, or complementary Cadences in a Greater Cadence, or complementary Entities in a Cadre — in terms of Role-ish Rays as well as in terms of Roles.

The following passage expands on the information about Task Companions, but there is still some ambiguity.

As we have said, Task Companions are six times out of seven in the same Entity and are never — and we emphasize this — never the same Role In Essence.... One Fragment is always Cardinal, one always Ordinal.... [As an example,] One was a Mature Sage, the other a Mature Artisan, with the Sage [a Cardinal Fragment, but] in the Ordinal position [in the Task Companion Composite]. [*MMFM*, p. 93]

This passage is also ambiguous because we cannot be certain what Cardinal and Ordinal refer to in this context. Even though the Task Companions are of complementary Roles on the Expression Axis (Sage and Artisan), the Cardinal Fragment, the Sage was said to be in the Ordinal position in the Task Companion Composite. At this point in our investigation, we still do not know if, 1) the alleged Cardinal/Ordinal polarity of Task Companion pairs applies only to the nature of the interaction (one active, one passive) within the Task Companion relationship; 2) the alleged Ordinal/Cardinal polarity of Task Companion pairs applies to Roles; 3) the alleged Cardinal/Ordinal polarity of Task Companion pairs applies to other Role-ish polarities in the Casting of “Composites” (groups of seven and multiples thereof) in sizes larger than the Task Companion pair Composite; 4) one or more of the above applies to Task Companion pairs. That Task Companions appear in the context of explanations about Casting implies that more than one of these options is part of the description of Task Companions.

Let's take a look at another passage and see if the situation with the Roles of Task Companions gets any clearer.

As to Task Companions, as we have already indicated, they are always Cardinal and Ordinal, and generally on the same [Axial] polarity where possible. Scholars, lacking the [Axial] polarity, can become Task Companions with any other Essence [Role], but most often with Warriors. Six times out of seven, the Task Companions are

in the same Entity, the seventh is out of Entity, but still in the Cardinal/Ordinal [Axial] position. [MMFM, p. 200]

Pondering this passage, it is much more difficult to conclude that Role polarities are not excluded from Task Companion Composites. In fact, the passage above almost surely indicates that with Task Companions, *Role polarities are the norm, the “general” condition*. I assume this means that, in terms of Role, a Cardinal Priest and an Ordinal Artisan (which are not on the same Axis) could be Task Companions, but that is not the “general” case. I also assume that it means that any type of Cardinal/Ordinal pairing other than Roles on the same Axis (Action, Inspiration, Expression) can have a Task Companion bond.

However, if we look at other Michael Math information, it would seem to exclude Role polarities as being the “general” bond between Task Companions. The explanation is multistep; let’s start with this:

Within the Entities, the Essences [Roles] are Cast, and they are Cast in sequence. Therefore, let us assume that the second-Cast Entity has Priests Cast first, Scholars Cast second, Artisans Cast third, and Sages Cast fourth. [MMFM, p. 190]

Yarbro’s example had four Role blocks Cast in an Entity. Shepherd Hoodwin says this about that:

A cadre contains essences of all seven roles, but within an individual entity, two to four roles are usually represented. There are, however, unconventional cadres in which each entity contains all the roles, and which have more than the usual number of members. [JOYS, p. 182]

Therefore the information about quantity of Role blocks in an Entity are consistent with Yarbro. Now factor in this bit of information about the different percentages of Roles:

Servers constitute roughly 25% of the population, both on this planet and throughout the cosmos. Artisans constitute roughly 22% of the population. Warriors constitute roughly 17% of the population. Scholars constitute roughly 14% of the population. Sages constitute roughly 10% of the population. Priests constitute roughly 8% of the population. Kings constitute roughly 4% of the population. [MMFM, pp. 25–26]

These numbers are not disputed in the Michaelian teachings community, including not by me, contrarian though I am sometimes. Cardinal Roles add up to 22% of the population, and Ordinal Roles add up to 64% — almost three times as many. As I have argued elsewhere, the desirability and suitability of this distribution of Roles on the Physical Plane does not apply to the desirability and suitability of Role-ishes on the Astral and Mental (aka Causal) Planes. In other words, there are just as many Artisan-ish Fragments as Sage-ish Fragments in a Cadence, and the same goes for Server-ish and Priest-ish Fragments, and Warrior-ish and King-ish Fragments. It makes plenty of sense to me to have Task Companion relationships based on Role-ish (Astral Plane) complementarity as well as Role (Physical Plane) complementarity. That is to say, complementary Role-ishes on the Astral Plane busy themselves with projects that result in their reunification before they graduate from the Astral Plane as an reconstituted Entity.

Another type of complementarity mentioned in the “Michael Math” chapter of MMFM is between Fragments or Composites in the “early” part of the Casting sequence, which are characterized as Cardinal, and the Fragments or Composites in the “late” part of the Casting sequence, which are characterized as Ordinal. This and the Role and Role-ish complementarities gives incarnate souls a number of types of soul complementarity to choose from in selecting intimate and/or intense working relationships.

So, if we put all this channeling together, it means that each Entity normally consists of two or four or six — even numbers — blocks of Roles (Composites) in order for each Role to “generally” (6/7) have a Task Companion of the complementary Role in that Entity. But this does not compute because it is said that there are about four times as many Warriors as Kings, about three times as many Servers as Priests, and more than twice as many Artisans as Sages in existence. So how are we to reconcile this discrepancy while doing minimal violence to the channeling?

1. One possibility is that the complementarity of Cardinal and Ordinal is not necessarily or even usually driven by Roles or Role-ishes, as hinted at in one of the Yarbro quotes above. Rather, the situation is just that, with respect to each other, one is the active or dominant Fragment and the other is the passive or subordinate Fragment. Or there is some other kind of dynamic oppositeness at work between them.
2. Another possibility is that each Cardinal Role Fragment can Task Companion with more than one Ordinal Role Fragment. This would be like polygamy rather than like monogamy. I do not see a problem with that solution, except that if this were true it seems likely that it would have been stated. Therefore, I prefer another possible solution.

3. Per previous arguments about Roles only being relevant on the Physical Plane, I have my doubts that Composites not on the Physical Plane are composed of blocks of Roles as it says in *MMFM-MM*. Rather, it makes more sense to me that Composites of various sizes, multiples of seven, are composed of equal numbers of Cardinal and Ordinal Role-ishes. Unlike the unequal percentages of Roles on the Physical Plane, on the planes beyond the Physical, there are an equal number of Role-ishes in each septenarian Composite, no matter how large or small. Therefore, for instance, there are an equal number of Sage-ishes and Artisan-ishes in each Greater Cadre, each Cadre, each Entity, each Side, each Greater Cadence, and each Cadence. If the Task Companion bond was a *principle* of Cardinal/Ordinal Twoness generally, instead of something limited to Entity mates, then this makes sense. I suggest that those passages above where it seems to be talking about Cardinal and Ordinal Roles, it might really be talking about Cardinal and Ordinal *Role-ishes*. All three of these are plausible explanations, but #3 is my preferred explanation.

It was alleged (*MMFM*, p. 44) that the merging of Task Companions reunites Entities. Because Roles are not equal in percentages of the incarnate population, I see this claim as an argument that Task Companions are Composites of complementary Role-ishes, not Roles. If this complementarity of Task Companions applies to all six sizes of septenarian Composites, then this would also mean that there are perhaps different types or degrees of Task Companions, such as primary, secondary, and so on. For instance, the primary Task Companion would be in the same Cadence since that is a stronger bond, the secondary Task Companion in the same Greater Cadence, the tertiary Task Companion on the same Side, the quaternary Task Companion in the same Entity, and so on up the sizes of septenarian Composites. There is some support for this multiple type of Task Companion phenomenon in other channeling; see next paragraph.

Even though the Yarbrow books do not mention that there might be more than one Task Companion for each of us, other contingents of the Michaelian teachings community indicate that more than one Task Companion is the norm. For instance, *Michael: The Basic Teachings*, p. 181, says "... task companion(s)", and the Glossary on page 231 says that "Everyone has at least one task companion." Hoodwin, *JOYS* (2013), p. 226, says "Sometimes people have more than one task companion. One is chosen at the beginning of the grand cycle, as with our essence twin, and up to three others can be added along the way, usually during the infant soul cycle."

Apparently, one of the differences between Essence Twins and Task Companions is that the bond of Yarbrow-type Essence Twins is *structural* — exact position in Casting — whereas the same is not said about the bond of Task Companions. Hoodwin said the bond of Task Companions is partly of *choice*. The *structural* component of the Task Companion bond is the complementarity of Cardinality and Ordinality. More is said about these and other types of soul bonding further on.

Maybe I am missing something, but the best solution for the Task Companion conundrum that I see is that we should understand the Task Companion bond to be a general *principle*, the principle of *Twoness*, the bond between Cardinal and Ordinal in general. This would do some violence to the *particulars* of the descriptions of Task Companions in various sources, but we salvage the general idea with the *principle* of Twoness.

In summary, my view is that so-called Task Companions exemplify what I call the Complementarity Principle — a manifestation of Twoness — when it comes to soul bonds that are made in the Fragmentation and the Reintegration processes of the Casting of Fragments and Composites. These bonds are exemplified in the complementary Roles on the Physical Plane, and the complementary Role-ishes on the other Ordinal Planes. How this Complementarity Principle is implemented in the various types and/or levels of Task Companions is in some dispute in the Michaelian teachings community, but the fact of its existence is not in dispute.

In conclusion, the definition of Task Companions in various contingents of the Michaelian teachings community is every bit as confused as the definition of Essence Twins. Perhaps then, we can say the same thing about Task Companions as we say about Essence Twins: everything that is said about Task Companions is true because all of these different kinds or types of Task Companions exist and function. The solution of the discrepancies boils down to semantics: the same name has been applied to phenomena that are distinct, but related through the principle of Complementarity. This ambiguity of definition should not keep us from managing a "Task Companion" or "Essence Twin" relationship effectively if we find ourselves engaged in a situation that even vaguely resembles the general description. It works best for us to focus on the functional aspects of these special relationships, if/when they exist for us while on the Physical Plane, rather than to get hung up on their alleged structural relationships on the Astral and Causal Planes, which are not Validatable.

So I conclude that it would seem that Task Companions are a type of “soul mate”, that soul mates come in different types — and that we Michaelian students might or might not have a complete picture of all of the soul mate types that are existent.

Concern #5 — Types of Cadences

Heretofore there has been discussion of the seven-member Composite first revealed by Yarbro in *MMFM*, which is referred to as the Cadence. So far as I know, this type of Cadence has not been disputed by anyone in the Michaelian teachings community. Shepherd Hoodwin has a section on this type of Cadence, and then he revealed that there are other types of Cadences. Here is the quotation from his channeling of the Michaels. As usual, the underlines are my emphasis; pay special attention to them:

Primary cadences consist of seven essences of the same role within an entity. Another type of cadence within an entity includes more than one role, and, preferably, each role represented in that entity. A third type spans the cadre, and other than that, it is like the second type: it contains a member of each entity and, preferably, someone of each role. A fourth type is like a primary cadence in that it consists of only one role but it spans the cadre, including one representative from each entity where possible. The purpose of the various secondary cadences is to bring together those who share certain mathematical commonalities. That take advantage of the unique configurations they provide. They are like a branch of consciousness within the entities and cadres that reflect on experience, like a corner of your mind of which you may not be fully conscious. Cadences do not necessarily convene meetings, although they can; even without such meetings, they still function as units of consciousness that share mathematical resonances. [JOYS, p. 200]

The “primary” Cadence is the one described in the Yarbro books, but here three more types are enumerated and described. This was news to me; I have not seen it elsewhere in the Michaelian teachings community. It does not [sic] make sense to me, since, as I point out in this chapter of this *History* book, that it is generally acknowledged that there are multiple types of Task Companions. And it is I who has suggested that there might be more than one type of Essence Twin. These descriptions of the non-primary Cadences are bonds of *structure*, but perhaps *choice* could also figure in.

Do you see a pattern here? Just as there might be different types of heretofore undeclared Essence Twins, there might be different types of Cadences — if the channeling above is accurate. The conclusion that I draw from this pattern is that the whole teaching about Casting is kinda sorta iffy. We have no way of knowing if the channeling is accurate. And even if it is, would we be able to discern what is being discussed here, and use that discernment to improve our understanding of some actual relationship here in our actual lives? I have my doubts that we could discern the true situation, and I have my doubts that channeling could reveal the situation accurately. I suggest that it would be adequate if we stuck to some basic principles in regard to bonds of soul mates and let go of the disputed details.

Let’s get back down to earth, shall we? In my book *The Tao of Relationships* I have elaborate and detailed descriptions of the chemistry and alchemy of service and intimacy as it relates to bodies and Personalities and souls. In Part Three of my book *The Tao of Personality* there is discussion of the “Meaningful Transaction” types, and to some of those I attached the same names as I attached to the types of soul bonds such as Identity and Complementarity — see section further on. To some extent, that information about meaningful transactions is actually Validatable in real human relationships. In the next sections of this chapter I identify the *principles* that apply to soul bonding, and they are the same *principles* that apply to Personality bonding: Choice, Oneness, Twoness, Threeness, and Sevenness. Don’t let the mathematics make your head spin; there is a simplicity behind the complexity. There are things about the Casting System — the Underleaf System — that have equivalents in the Overleaf System. There is a difference in the *feel* of the chemistry of Personality bonding versus the *feel* of the alchemy of soul bonding, but the same principles apply. It is Good Work to learn to distinguish the *feel*, and this chapter on Casting might aid you in that discernment.

Another way to say this is: my analysis points out that there are various issues with the descriptions; my synthesis points out that those issues have a pattern. That synthesis boils down to variations on underlying principles. My conclusion is that we should pay attention to the concordant principles and let the discordant details go.

So ... those were my Casting concerns enumerated and defined and discussed; now let’s do some more sorting out of those concerns.

Configurations by Choice

Just for the record — not because I have “concerns” about it — let me mention in passing that there is yet another type of Composite, although its role in the narrative of this chapter is not significant.

In the Michaelian teachings, Configurations are small Composites of 3, 4, 5, 6, 7, 8, or 9 members. These are described in *MFM* on pages 239–240, and 242–243, and in *MMFM* on pages 42, 83, and 84–87. Configurations are said to come together by *choice* to work on projects during incarnations. (Task Companions are also task-oriented, but apparently Configuration projects are different from Task Companion projects.) It is said that Configurations and their projects can last for many lifetimes; Configurations can even span many Soul Ages.

Choice is a factor different from the *structural* considerations that govern most other Composites, such as complementary Roles or Role-ishes of Task Companions, and such as the identity and simultaneity of Roles of Yarbro-type Essence Twins. Apparently the bonds of Configurations, as well as the bonds of physical twins — both types made by choice — are not nearly so strong as the structural bonds that exist and function in Casting. Configurations have bonds forged during incarnations rather than as a factor in Casting, and therefore bonds by choice do not have as much strength as structural bonds.

Speaking of types of Composites and their bonds, let’s review and elaborate on and summarize them in the next two sections.

Bonds Within and Between Composites

In emanationist cosmogony, any discussion about Casting and Composites includes a discussion about *bonding*. In the various channeled sources reviewed in previous sections of this chapter, I discerned and discussed the types of bonds that are related to principles of emanationist cosmogony, such as Taoness, Oneness, Twoness, and Threeness. These principles and others are listed and described and applied in the numbered list below. You know how I love numbered lists to organize my presentations.

1. **TAONESS:** Recall the channeling from Leslie Briggs where it was said that “When Tao Casts Essence, occasionally an accident happens, and upon Casting the Essence, it Twins.” One of the attributes ascribed to God in theology is that It is the “first cause”, the “unmoved mover”, and other such descriptions; the causal chain starts and stops There. In other words, in God, aka Tao, stuff exists and happens for absolutely no reason; pure unfettered spontaneity is a factor in Taoness. (Experiments have verified that in quantum mechanics randomness appears to be a fundamental feature of existence.) The essence of Taoness is that there is a nonstructural component of being and doing; Taoness is different from Oneness, Twoness, Threeness; it is infinite and undefined. To me this means that acausal, nonstructural soul bonds of the Taoness type are just as valid as the structural bonds mentioned in the other numbered items below, the items that have a ‘[structural] rhyme or [chosen] reason’. It does not not [sic] make sense to me — if that makes sense — that crazy stuff happens. I refer to this as the ‘Taoness Principle’. In Greek mythology, Chaos and Cosmos, disorder and order, are the opposite of each other. The opposite of the Chaos of Taoness is the orderly structure of Cosmos. The next four numbered items are of Cosmos.
2. **SIMULTANEITY:** This is an instantiation of the *Oneness* Principle when it comes to Casting of Composites. In the Michaelian teachings, the seven Entities of a Cadre are said to be born “at the same time”. Also mentioned in the Michaelian teachings is another type of twinning: identical and fraternal physical twins; these are also obviously born at the same time. In both cases, soul and body, there are said to be strong and lasting kinship bonds created by Simultaneity. Although it has not been explicitly stated to be the case, one wonders if Simultaneity applies to Composites of sizes in the range between physical twinning and soul Twinning in the Cadre Group. Perhaps all Composites in Casting have a Simultaneous component, not just Entity-in-Cadre.
3. **IDENTICALITY:** This is said to be the strongest bond. This is another instantiation of the *Oneness* Principle when it comes to Casting of Composites. (I conceptualize Simultaneity as of Ordinal *time* and Identity as of Cardinal *space*.) When some factor of Casting identity is the same — such as Role, Role-ish, and Ray — then the bond of Identity is in operation. This type of bonding has been alleged to apply to Roles in the Yarbro type of Essence Twin, which is said to bond Entities of the same Cadre together. The bonds of Identity exist within and among other Composites smaller than the Cadre, but perhaps at lesser strength.

4. **COMPLEMENTARITY:** This is said to be the second strongest bond. This is an instantiation of the *Twoness* Principle when it comes to Casting of Composites. When the One produces the Two in the Fragmentation process, the result is always a *Cardinal–Ordinal* bonded pair. This type of bonding works between Cardinal and Ordinal Role pairs, and Cardinal and Ordinal Role-ish pairs. Complementarity is alleged to apply to Task Companions. (Even though Task Companions are not labeled “Twins”, they are in fact Twins; it is just that they are not Identical Twins.) The bonds of Complementarity exist within and among Composites of all sizes smaller than the Oversoul, but perhaps the Yarbrow type of Task Companion has the strongest Complementarity bond.
5. **TRIALITY:** This is the third strongest bond. This is an instantiation of the *Threeness* Principle when it comes to Casting of Composites. When the Two produces the Three in the Fragmentation process, the result is always the three Axes of Action, Inspiration, and Expression. The three Sides of an Entity (Energy, Love, Truth) are an instantiation of Threeness. The bonds of Triality exist within and among Composites smaller and larger than the Side, but perhaps at lesser strength. According to channeling by Troy Tolley (referenced further on), the “Tri-bond” is due to the numerical position on the Side. To me, this speaks of Simultaneity; I suspect there is more to Triality than that, as described in the next section.
6. **CHOICE:** This is the fourth strongest bond. I refer to the first four items in this numbered list as numerical-structural factors in Casting. There is a nonstructural Casting factor spoken of in several sources and applied to various cases, and I call this factor *Choice*. It could also be called the Spontaneity Principle, there being no structural considerations. Choice is a variation of the Taoness Principle, aka Chaos, so it is distinct from the orderliness of Cosmos, which manifests in the numerical-structural bonds. Per original Michaelian group channeling quoted above, in the case of physical twins, the soul’s pre-incarnate Choices seemed to be a factor for why there is a difference between Roles that prefer to, and Roles that prefer not to, twin. This is distinct from the four types of Structural bonding. In the case of Yarbrow type Essence Twins, Structural Twinning is the norm (“six times out of seven”); perhaps nonstructural bonding would be of Choice. Choice might be a factor in the one-time-in-seven when the Yarbrow-type Essence Twin Roles that are *not* Identical, and the instances where Briggs-type Essence Twin Roles *are* Identical. Bonds of Choice would work well for Scholars and Scholar-ish Fragments and Scholar-ish Composites because they do not have Role or Role-ish Complementarity as a bonding factor; in this case it may be that Choice can override the Simultaneity bond. Bonding by Choice applies to Composites other than those specifically mentioned.

Because of the channeling discrepancies, we do not actually know for certain about the *particulars* of bonding within and between Composites of sizes between few Fragments and many Fragments. However, the bonding *principles* listed above are not in doubt. I suggest that we do Good Work if/when we ignore the discrepant channeling about the unValidatable particulars and focus on the Validatable principles of bonding in our daily lives when interacting with other people.

Reintegration of Composites

As a summary for the convenience of Michaelian students, I provide the following list of Fragmentation–Reintegration processes as they apply to various sizes of Composites. It seems likely to me that the interrelationships of Composites are much richer than described in various Michaelian teachings sources.

1. **PERSONALITY–IN–POSITION:** This is where physical identical and fraternal twinning happens with humans. The bond here is of Simultaneity, at minimum, in that they are born at the same time. According to the original Michaelian group channeling, this physical twinning can form strong bonds that last lifetimes, and beyond. One wonders if or how much the bonds of physical twinning factor into the Reintegration of Composites.
2. **POSITION–IN–CADENCE:** Recall that Cadences have seven Positions, each Position having the nature of one of the seven Roles, therefore Role-ish, therefore participating in Sevenness. In addition, all seven members of a Cadence are alleged to be of the same Role, so the bond of Identity is at work here. Here the soul Twinning is between the Cardinal and Ordinal sides of the Action, Inspiration, and Expression Axes, therefore Complementarity is a bonding force. This type of bond is similar to Task Companions, but presumably weaker. Nevertheless, perhaps the merging within Cadences (Positions

- 1 → 7) would be the first step toward the Reintegration of the Entity on the upper levels of the Astral Plane after the last Fragment in the Cadence has “cycled off” the Physical Plane.
3. CADENCE-IN-GREATER CADENCE: The process of Reintegration of a Cadence with its Greater Cadence (8 → 49) is similar to the Reintegration of Positions within a Cadence. Not only could Role-ish Complementarity similar to Task Companions be involved, but presumably Role-ish Identity, as with Yarbro-type Essence Twins.
 4. GREATER CADENCE-IN-SIDE: That which has been said about Positions and Cadences applies to this Composite of 50 → 343 Fragments in terms of Role-ish Complementarity and Identity being the driving factors in reintegration. The principles of Choice and Simultaneity play a part in the reintegration of this and every other Composite.
 5. SIDE-IN-ENTITY: So how does the Reintegration process work with Sides? Because the Sides manifest the principle of Threeness, there can be no Identity (Oneness) or Complementarity (Twoness) at work here, at least not directly, so that leaves Simultaneity and Choice and Threeness to drive the merging. Tolley has channeled that Sides share a “Tri-bond” type of bonding between the Energy (Action), Love (Inspiration), and Truth (Expression) Sides of the Entity, based on numerical location: ><https://our.truthloveenergy.com/blogs/entry/3267-tri-bonds-91919-channel-troy-tolley/><. This is a way to reverse the process of “The Two produced the Three” in Tao’s Template. Besides the numerical equivalency of the Tri-bond, I suspect that there is another bond of Triality that exists and functions thus: there is a weak bond among the three Ordinal Roles and Role-ishes, and there is a weak bond among the three Cardinal Roles and Role-ishes. Perhaps this is how the Triality of Axes is merged into the Complementarity of Monads. I suggest that the Threeness Principle is a component of bonding in all of the septenarian Composites, from Cadences to Cadres, even if it is a weak bond compared to the other types. It is alleged that the merger of Task Companions is part of the reintegration process of an Entity, so that must somehow factor in with the reintegration of Sides.
 6. ENTITY-IN-CADRE: In Entity-sized Composites we find the Yarbro-type of Task Companions, where the Twins partake of the Complementary (Cardinal/Ordinal) Principle; it was said that the Task Companion pairs are usually (6/7) in the same Entity. The description by Yarbro is ambiguous, but I would include Roles and Role-ishes in the Twinning. Also, here is the Yarbro type of Essence Twin, where the Twins are of the same Role, usually in different Entities in a Cadre.
 7. CADRE-IN-CADRE GROUP: The nature of the bonds between Cadre Groups and larger Composites has not been explored in channeling in the Michaelian teachings so far as I know. One could reasonably assume that the same bonding principles apply. In my terminology, the Oversoul, introduced in the introduction to this chapter, is the largest Composite, and there must be some Composites with sizes in between the Oversoul and the Cadre Group if we include the principle of structure to that range.

One way or another, the reintegration of Fragments into larger and larger Composites reverses the process revealed in the Tao Te Ching: Tao > One > Two > Three > All. Maybe it is tidy, as in All > Three > Two > One > Tao, but perhaps it is untidy, who knows. However it happens, the Dialectic “principle” — no experience is complete until *both* sides of it have been experienced — applies to all Axes of the *entire* septenary in the same way that it applies to Cardinal and Ordinal experiences.

Had enough of this mind-numbing and mind-boggling discussion? Perhaps a quick review will help.

Concluding Remarks on Casting Concerns

The Casting concerns discussed in this chapter are metaphorically a ‘can of worms’ because of discrepant and ambiguous channeling. In previous chapters, we have examined issues that are similar to the issues examined in this chapter, at least in the sense that the issues were created by discrepant and ambiguous channeling. At minimum, this lack of reliability means to me that one should not be credulous about “channeling” — I have said this over and over.

Whenever the channeling is contradictory, and I cannot find corroboration that decides which channeling is as right as we can determine, then my strategy is to look for a resolution that does the least amount of violence to the corpus of channeling. Also, when the channeling is discrepant, then the question becomes, how untethered from the channeling can one reasonably get in attempts to reconcile and/or make sense of the channeling? As you know from reading other chapters, I do not assume that later channeling is better than

earlier channeling; I evaluate plausibility based on other criteria such as bringing evidence and argument to bear from sources outside of the Michaelian teachings. The Casting issues are especially frustrating to me because I do not have recourse to the usual methods for sorting it out and coming to a definite conclusion. Other esoteric teachings that I know of do not have a structured teaching about kindred souls. Therefore, my usual methods are unsatisfactory when it comes to sorting out the Casting concerns. The best I can do is to extract some principles from the data, or apply some principles to the proposed solutions. That is what I did in this chapter.

As is my custom, a numbered list organizes my thoughts on any subject; hope it works for you too.

1. The subject of Casting is complicated; it is not tidy. Most Michaelian students find the “Michael Math” chapter of *More Messages from Michael* to be daunting. I wonder if this chapter of my *History* book cleared some things up for you. Perhaps it only confused you more. I am still confused.
2. One could look at the contradictions of Casting as presented by various sources in the Michaelian teachings and dismiss it all as nonsense, or dismiss parts of it as nonsense. My preference and my overall solution is to make sense of the divergent accounts by reducing the various types of soul bonds to the principles that I see in Tao’s Template.
3. Because of the numerous discrepancies and ambiguities in the channeling, decades ago I gave up on lending much credence to the information about Casting. The thing about Natural Sequence versus Michael Math Sequence was the first sign that something was probably wrong; the second thing was the Essence Twin–Roles discrepancy. The more one reads about Casting, the more contradictions and ambiguities one finds.
4. These issues regarding Casting are an instance in my study of the Michaelian teachings where my Goal of Acceptance has tied itself in knots trying to reconcile discrepant and ambiguous channeling. As much as the Artisan component of my Personality likes the challenge of solving intellectual puzzles, it can be frustrating when this is just not possible, such as appears to be the case here. All conclusions are tentative at best.
5. In the first channeling that we know about on the subject of Casting, the transcriptions of the original Michaelian group, it was said that there are Soul Twins or Essence Twins in the same Entity, and sometimes also “crossover” cases where the Essence Twins were in different Entities in the same Cadre. In the original Michaelian group, the channeling about the Roles of twins applied to physical twins, not Soul/Essence Twins.
6. Let’s move forward in the history of the subject. According to two Yarbro books, *MFM* and *MMFM*, Essence Twins are created in the Casting process, and Roles of Essence Twins are usually the *same*, and usually (6/7) they are in different Entities in the same Cadre. The Twinning was said to last from the beginning of Casting, through all incarnations, to the end of Casting.
7. At about the same time as the Yarbro information regarding Essence Twins, according to Briggs, unbeknownst to the Yarbro group, Essence Twins were also said to be created by the Casting process, but they are usually of *different* Roles, and it was said that the Twinning usually did not even last the entirety of the Physical Plane reincarnation cycle. Subsequent non-Yarbro Michaelian students have gone along with the latter scenario, except that nothing that I know of is said about Twins merging on the Physical Plane.
8. The discrepancy in descriptions of Twins has a semantic resolution: “Essence Twins” referred to one thing in the original Michaelian group, to another thing in the Yarbro contingent, to another thing in the Briggs contingent, and to maybe even another thing in the non-Yarbro contingent. Could this possibly be correct? Or should we just jettison all of these and apply the Identity–Oneness Principle of soul bonding to some unnamed Composites?
9. Perhaps the discrepancy was fostered because of the various meanings of three ambiguous words, Essence and Twin and Role. So here is the rub or the nub of the semantics, as I see it: if one attaches the word Essence to the word Role, and the Role is only pertinent to the Physical Plane, then you have the type of Essence Twins spoken of in Briggs, where Essence Twins are allegedly rarely of the same Role. However, if one attaches the word Essence to the word Role, and the word Role is a personification of Ray, which is pertinent to all seven planes, then you have the type of Essence Twins spoken of in Yarbro, where Essence Twins are allegedly usually of the same Role = Role-ish/Ray.

10. Considering all of this blending of Rays and Roles and Role-ish going on, I want to emphasize the point that we humans and our Personalities are very far away from the fundamental Archetypes; so far indeed that it is difficult to discern the nature of the pure archetypes in any of us. Perhaps we could make a principle out of this, the Blending Principle — we are not *pure* Role/Role-ish/Ray at any discernible level of our being. Whatever we *are* at any particular level of our being, it is never clearly distinguished from all the other levels of our being.
11. So far as I can tell, there is no way that we can Validate which of the proposed solutions for these Casting discrepancies is correct. If this is true, then they will all continue to be mere dogma–doctrines in the limbo land of the Michaelian teachings community, the same as many other issues that exist within the Michaelian teachings community.
12. It doesn't really matter in our daily lives which of these variations on Casting concerns are correct. Knowing the answers to the issues does not accelerate our spiritual development; for the most part, these are “academic” questions. For me and for you, this is really all just an intellectual exercise in parsing ambiguous and insufficient data to discern and tell the most plausible story. Many Scholars do this sort of thing for a living in academic institutions. Not that there is anything wrong with intellectual exercise; that is what the Michaels are doing on the fourth (Scholar) level of the third (Artisan) plane; they attempt to get the knowledge of how things work to us through various channels, some better than others.
13. So why do I care to examine the issue in this book, in this chapter? Because it speaks to the process of Validation in general, which is a fitting ending chapter of Part Four, “Essays on Issues”. One point that I want to make about Casting issues is that there are some things that can be Validated, and there are some things that cannot.
14. Even among the issues that can perhaps be resolved or Validated, there does not seem, at this time in the history of the Michaelian teachings community, to be an interest in resolving issues — other than my own books — so far as I know.
15. The more one thinks about it, the more it seems that amorphous Casting is a result of the ‘flavoring’ and ‘coloring’ of every Composite with every other Composite. This is not unlike the ambiguous personalities that we see among humans; so why should it be different with Composites? As discussed in the chapter on Soul Ages, we have sub-personalities from past lives, and we have super-personalities from Composites of our kindred souls all operating within us. As one gets older in Soul Age, the thinner the veil between Ego and Essence — the more ambiguous the categories; the more inclusive of others, the more we express the undivided wholeness of the Oversoul.
16. Besides Casting considerations, these emanationist bonding principles also make sense in regard to other aspects of the Michaelian teachings; for instance, the interaction of Personality Traits in the Overleaf System. These are explained in detail in Part Three of my book *The Tao of Personality*.
17. Some idea gets started in one contingent of the Michaelian teachings, and the opposite idea gets started in another contingent of the Michaelian teachings community, and ‘never the twain shall meet’. I would like for the twain to meet. Is more channeling in order? Would more channeling provide real answers, or only more questions? Inquiring minds want to know.
18. We appear to be “imprisoned” in our individuality; one of the metaphors for enlightenment is “liberation” from prison. The veil is thick, but it can be thinned, the separation is only apparent, not real. Psychedelics can dissolve the boundaries between self and environment, and they can help us to get outside of whatever psychological ‘box’ wherein we might be trapped at the moment. Certain spiritual practices are intended to do the same. Furthermore, meeting a close kindred soul can reveal how tenuous the dividing line between self and other can be.
19. The boxes on the Overleaf System Chart are definitive and distinct; it is a joy to meditate on these archetypal categories in their abstract elegance and beauty. But in our human lives we actually experience them with fuzzy boundaries. Likewise with the Composites of Casting. The Overleaves and Underleaves as we actually experience them are indistinct. This is the central problem of categorization, what to put in the boxes of categorization, and where to draw the lines between the categories as we understand them, even though the Michaels have provided the structure of the categories. Consider how far we humans are from the seven primordial Rays. We humans are so far

from the pure abstract fundamental archetypes that it is almost impossible to distinguish the archetypes that we are composed of.

20. Per *MMFM*–*MM* page 190: “As some of you have recognized, all the overleaves can in fact be expressed as numbers.” I would apply this to the Underleaves of Casting as well as the Overleaves of Personality. Let’s take myself for an example. (I am a good example in this case; I usually serve as a bad example.) For instance, in terms of Overleaves, my #3 Artisan Role is diluted by the #5 Acceptance Goal, the #5 Concept Center, #5 Fifth Level, and the #5 Old, which are on the opposite side of the Expression Axis from the Artisan Role; my #3 Role is also diluted by my #6 Spiritualist Attitude and #6 Arrogance Shadow. My #4 Scholar Position is influenced by Underleaves as follows: I am in a #4 Scholar Cadence so that reinforces the #4 Scholar Position; but I am allegedly in a #6 Priest Greater Cadence, on the #3–5 Truth or #1–7 Energy Side of the Entity (depending on who is channeling), in a #1 Server Entity, in a #2 Artisan Cadre. The Traits that are reinforced by multiple other Traits are easier to see than the Traits that are diluted by multiple Traits.
21. In Part Three of my *Tao of Personality* book, I explain how the Traits of the Overleaf System interact with each other in relationships. I derive a factor that I refer to as the “Meaningful Transaction Index” (MTI), which quantifies the significance of the ‘chemistry’ between the Personalities of two people. The same procedure could be done for the Underleaf system, derived from two people’s Casting numbers; this would quantify the significance of the ‘alchemy’ between those two people’s souls, or Essences. The more “Clarity” in the Personalities of those two people — the more that Personalities are set aside so that the people are “in Essence” — the more that ‘alchemy’ will govern the interactions between those two people, and the less the relationship will be governed by the ‘chemistry’ between Personality Traits. This is one of the main goals of the so-called “spiritual path” as found in the Michaelian teachings: to live according to the Underleaves more than the Overleaves, especially when dealing with one’s kindred souls. Personality/Overleaves are temporary, just for a lifetime; Casting/Underleaves are much more enduring, through all lifetimes.
22. I see the whole interplay of Casting and our attempts to understand it as a manifestation of the struggle between the ambiguation of blending/reintegrating and the disambiguation of Fragmentation into archetypes.
23. The types of bonds between souls discussed in this chapter in regard to Casting are similar to the types of bonds between Personalities in regard to the Overleaf System. Both types are based on the principles of Taoness (Spontaneous Choice), Oneness (Identity in ‘space’ and Simultaneity in ‘time’), Twoness (Complementarity of Cardinal/Ordinal), Threeness (Triality of Axes), and Sevenness (sequence). The principles of meaningful relationship types in the Overleaf System are discussed in Part Three of my book *The Tao of Personality*. However ...
24. The Overleaf System is a three-dimensional (3-D) geometric structure, as explained in my book *The Tao of Personality*. The structures that the Oversoul differentiates itself into are probably built from hyper-dimensional (beyond 3-D) inter-connections that we cannot visualize in the classic Casting scenario presented in *MMFM*–*MM* and elsewhere. This is because the planes beyond the Physical are built on hyper-dimensional mathematical structures, beyond the 3-D geometric structure of space/time. Hyper-dimensionality is usually not something a non-mathematician can visualize. Perhaps some of the Casting concerns that I have discussed in this chapter are the result of the difficulty of translating between hyper-dimensional structures and 3-D structures.
25. People who are new to the Michaelian teachings often take a look at the people in their lives and ask such questions as, “Is this person my Task Companion”, or, “Do I have bad karma with that person?” I did that when I was a newbie, but not so much anymore. Rather than trying to apply specific Michaelian teachings terminology to relationships, I just let budding relationships unfold however they will, in their own ambiguous way. This seems better to me now than putting a definitive Michaelian teachings name on a relationship. It helps to know that there are these extraordinary relationships based on various kinds of Casting of one’s kindred souls, but it might not help to get too rigid about it. The word “Tapestry” is used in the Michaelian teachings to describe the weaving together of our reincarnating lifetimes (*MMFM*, p. 114–115, 133, 208, 272), but I think it also applies to our Reintegration processes. There is the Tapestry of Agreements and Monads and Karma on the Physical Plane that our soul is weaving with other souls, and there is also the Tapestry of the structure of the Oversoul that will factor in to the Reintegration process on planes beyond the Physical. My

advice is to be vigilant, but mitigate your expectations about what the relationship is, or should be, or can be ... and just go with the flow.

26. Finally, I would like to end this subject with some recent channeling by Troy Tolley:

As we have explained many times to many students, this system is flawed and unwieldy but we work with it as a step toward understanding resonance among fragments. It was never meant to be the final "map" or remain a static structure. We are working on how to help move our students understanding beyond this structure, but until then, we work with it. In addition to the errors that can happen on our end, they can also happen in transmission. There is more to the structure and dynamics of the Entity and Cadre, and Sentient organization as a whole, that we have yet to teach. A sequential number (raw) and a Position (relative to other fragments) will always remain the same, but there are other factors to consider when "mapping" an entity and identifying where one is in the entity.

Correction: Position (relative to other fragments at Casting)

Imagine a bus that has organized and assigned seating. Now imagine that as soon as the bus begins moving, no one stays in their seat. Imagine further that when the bus parks in the parking lot of the Amusement Park of Earth, there is a constant flow of fragments exiting and returning to the bus and sitting in different seats. Imagine further that over time, new bonds are created that shift preferences among fragments for whom they sit with most often. Now imagine that we attempt to describe the original seating assignments. Now imagine that after 6 million years we are asked to locate and identify a fragment's position. There are no numbers stamped on an individual. We have to retrace millions of years of evolution among members of an entity to identify that first assigned seat.

We enjoy this challenge and it adds to our own understanding of Sentient Structure, but we are learning, as well. It is not that it is faulty so much as incomplete. There is greater context that needs to be added to account for the evolution and dynamic movement that is a part of every Entity. We do our best. The static structures that you use now as a reference are not maps that we had on hand and delivered. They are structures that are being fleshed out over time among students as they ask for more information on Entities. So while the static structure is useful, and while we can deliver a snapshot as clearly as we can, we do discover along the way, along with you, discrepancies. Raw Numbers are fairly meaningless compared to Position. Entities are Cast in a rhythmic and mathematical process, but that process is not linear. Raw Numbers are a way to translate that process into something understandable. In reality, it could be said that Entities actually "explode" into existence. Raw Numbers is that explosion in slow motion, so to speak. We will continue to work with our students to clarify and expand on the structure of Sentience. It is difficult to convey multidimensional structures into 2 dimensional structures.

[><https://our.truthloveenergy.com/blogs/entry/3850-the-totally-simple-and-straightforward-entity-structure-model-related-fun-stuff/?tab=comments#comment-23627>< — retrieved 15 October 2020]



For a similar reason that I skipped the letter "I" in the designation of chapters in this Part (it looks too much like the number 1), the next chapter of this Part is not designated "O" because it looks too much like the number 0; instead, the chapter designation skipped from N to P.



Chapter 4P

COLOR ASSIGNMENTS

In a previous chapter, Chapter 4J, “The Seven Chakras”, the focus was on correlating Centers with chakras. As you may recall, in the esoteric community, chakras are typically assigned *ranks* (first → second → third → fourth → fifth → sixth → seventh) and *colors*, specifically the rainbow spectrum sequence (RSS) of colors (red → orange → yellow → green → blue → indigo → violet); this pattern is consistent throughout the esoteric community. It did not start out that way, but over the 20th Century, the esoteric community converged on the pattern of ranks and colors that we see today.

It so happens that various sources in the Michaelian teachings community have assigned ranks and colors to the Roles — but they have never converged on a single pattern. These variations were noted in passing in Part Three, where various Overleaf Charts were introduced and reviewed. Here in this chapter we will compare and contrast the Charts and other resources in more detail, and see what we can learn. One thing that we learn is that, not only is the correlation of Centers and chakras confused in the Michaelian teachings, but the correlation of Roles and colors and ranks is also confused. And as we will see, the Michaelian teachings community does not even agree on the names of the colors to assign to the Roles. My aim in this chapter is to arrive at a pattern that will supersede the confusion that we see today. My apologies that the following exposition might be so tedious to you that it becomes tiresome. However, it cannot be any other way ... if the discrepancies are to be sorted out and straightened out. Please do not kill the messenger.

By now, if you have read the previous thirteen chapters, you will not be surprised that there is not a universal consensus on the color and rank assignments. Instead, what has happened in this case is what generally happens in similar cases, namely that when a Chart-maker knows of the color and rank assignments made by a trusted predecessor, the precedent is usually copied, and when a Chart-maker does not know about, or does not care about, the color assignments made by others, the assignment is different. Then there is the case where a Chart-maker knows about their predecessors, and attempts to reconcile the contradictory color assignments that they found.

In order to untangle the mess — which is my purpose for this chapter as well as for other chapters in Part Four — it is helpful to understand how the mess was created in the first place, and then embellished along the way. Thus, the convoluted history of these color assignments is traced and documented in the following sections, then they are combined in a single table near the end of this chapter.

To a large extent, this chapter is a review of, and reworking of, information found in previous chapters, especially the chakra chapter, which document discrepancies in that realm. Slicing and dicing the information from the color-assignments perspective helps to untangle the other messes as well.

But before we get to that, I believe that it is appropriate and helpful to interject a bit of psychologizing and philosophizing at this location in this chapter.

The Urge to Systematize

Ranks and colors are typically coupled together in the Overleaf System, as they are in the chakra system that preceded it. Both of these are the product of the need in the human mind to systematize knowledge, in order to understand, and then control, the reality system in which we find our consciousness embedded. This philosophical endeavor and scientific project is successful because our reality system is actually rather systematic at the foundation.

During the original Michaelian group, the Michaels revealed the Overleaf categories, and the Michaelian teachings community has been occupied ever since with trying to understand and apply it. As part of that

process, eight people, whose Charts were reviewed in Part Three, are known to have assigned colors to the seven Overleaf categories. I use the word “assign” because, of course, each Overleaf category does not actually have a color as an inherent property. The colors assigned are usually the seven standardized colors of the Rainbow Spectrum Sequence. My guess is that this idea was borrowed from the chakra system. In the original Michaelian group and ever since, it was recognized that the chakras correlate with the Centers, and the Centers correlate with all of the other Overleaves. These assignments are “artificial” in the sense that the chakras and Overleaves do not literally have colors, but these assignments are not arbitrary in a metaphorical sense, namely that they reflect a space-like hierarchy and a time-like progression from ‘lower/slower vibration’ to ‘higher/faster vibration’ in both systems. The RSS colors provide an analogy for, or representation of, the “sequenciality”, if I may coin a word, for chakras — and Overleaves.

Something similar can be said for the sequential numbers that have also been assigned to Overleaf categories.

It is as convenient to assign numbers and colors to the Overleaf categories as it is to do the same with the chakras: numbers and colors are mnemonic devices; the numbers/colors may not necessarily be intrinsic to what they are assigned to, but they help us to see a pattern and remember it. Numbers and RSS colors both have an intrinsic sequenciality, which makes them good mnemonic devices toward understanding some things about septenaries in general.

With that discussion behind us, let’s trace the history of color assignments in the Overleaf System of the Michaelian teachings.

Chart #9 — José Stevens

The first source of the mess being reviewed in this chapter is José Stevens. He presented three different sequences that say something about color assignments.

The Vibration Sequence

So far as I know, José Stevens was the first Michaelian student to assign colors to the Roles, and several of his successors followed one or another of his leads. His Role–color assignments are found in a graphic labeled “Essence Vibration” on page 78 of his 1986 book *The Michael Handbook*; the assignments are shown below this paragraph. Stevens used the standard rainbow spectrum sequence of colors that are assigned to the chakras. He did not indicate ranks; I added the rank numbers shown in [brackets] in order to facilitate comparisons that I make with other sequences discussed further on in this chapter. Thus, Stevens did not number the ranks, but the rainbow spectrum sequence of colors implies them.

[1] WARRIOR = RED; [2] KING = ORANGE; [3] SCHOLAR = YELLOW; [4] SERVER = GREEN, [5] SAGE = BLUE;
[6] ARTISAN = INDIGO; [7] PRIEST = VIOLET.

Refer to Chapter 2C in Part Two, “Proposed Sequences of Overleaves” where I refer to Stevens’s Role–color correlation as the “Vibration Sequence”, and I discuss it in more detail. You may view this sequence in graphic form, in the compilation table, 4Pf, near the end of this chapter.

How this Role-color correlation was originated is not stated, whether by channeling or intuition or via some other source. The colors are per the usual rainbow spectrum sequence from red at one end to violet at the other end, but the Roles are not in a sequence that is found (in regard to any other alleged phenomenon) anywhere else in the *Handbook*, or in Stevens’s other books (where he discusses many septenaries). However, as we will see below, some others have adopted this sequence.

By the way, there are $7! = 5040$ possible variations (permutations) in the sequence of the components of the septenary, and dozens of the possible variations are found in the Michaelian teachings literature. Refer to the Prologue of my book *The Tao of Cosmogony*, where I compare and contrast many of these variations. According to my research, the modern chakra–rank–color pop cosmology follows the Natural Sequence. But I digress.

Stevens provided an explanatory comment in the margins of the graphic (the underlined word is my emphasis):

Each role has a vibrational rate of its essence. That primary vibrational rate accounts for the differences in roles. Fragments are cast off from the Tao like white light. When white light passes through a prism it refracts into seven frequencies, the seven colors of the spectrum. Similarly, the seven roles are created, each of a different frequency.

You will recognize the word “cast” in this quotation if you read about the concept of “Casting” discussed in the previous chapter of this *History* book. An alternative Casting sequence to the Vibration Sequence is discussed in a subsection below.

By the way, in my book *The Tao of Personality* I offer, for consideration by Michaelian students, a dimensional geometrical explanation for the differences in the Roles. It is an actual *explanation* from “first principles” — logic, mathematics, physics — not just an *analogy*, which the refractive prism is. But I digress.

I have found no evidence in his *Handbook* that Stevens applied his Role–color schema to the entire set of Overleaf categories, but it makes sense that he would, and some people who adopted his schema did just that. For instance, Stephen Cocconi (Chart #13) shows those Vibration colors on his “Michael Motivation Cards”, a Tarot-like divination card deck that comprises the entire Overleaf System; see section below. Barbara Taylor (Chart #17), with her online color-coded Overleaf Chart, also adopted the Role–color schema of the Vibration Sequence for the entire Overleaf System; see section below.

Center – Chakra – Role Sequence

If the history of Role–color assignments had ended there, it would be simple, but Stevens himself complicated it. In the *Handbook*, on page 214, he presented a table that showed a ranking of Roles that is almost completely different from the Vibration Sequence of Roles, and it happens to be relevant to this chapter because it includes a correlation of Centers, ranked chakras (and by implication, colors), and Roles — all of which are discussed in subsequent sections of this chapter. Henceforth I will refer to this as Stevens’s Center–chakra–Role Sequence, to distinguish it from his Vibration Sequence.

Stevens’s Center–chakra–Role table is redrawn below, but I added three columns in order to facilitate comparisons with the correlations made by Steven’s successors: 1) the Roles that correlate with the Centers shown in the second column are shown in the first column; 2) the colors that are commonly assigned to the chakras are shown in the column immediately to the right of the column that shows the ranks of the chakras; 3) to the right of the Role column are the Vibration Sequence colors that correlate with the Roles shown in the Role column. To distinguish the columns that I added to Stevens’s table, I enclosed the words in them in [brackets]. I also filled cells in the table with colors to make it easy to see what is going on.

As with the Vibration Sequence, Stevens provided no origin/source (channeling, intuition, tradition, whatever) or rationale/explanation (structure and meaning) for the information in this table; it was simply delivered as a dogma–doctrine. Other people have other dogma–doctrine schemas, as we will see further on, and they disagree with this dogma–doctrine.

Table 4Pa — VIBRATION SEQUENCE versus CENTER–CHAKRA–ROLE SEQUENCE						
[ROLE]	CENTER	CHAKRA	[CHAKRA COLOR]	LOCATION	ROLE	[VIBRATION COLOR]
[SCHOLAR]	INSTINCTIVE	FIRST	RED	BASE OF SPINE	KING	[ORANGE]
[KING]	HIGHER MOVING	SECOND	ORANGE	ABOVE SEX ORGANS	ARTISAN	[INDIGO]
[WARRIOR]	MOVING	THIRD	YELLOW	SOLAR PLEXUS	WARRIOR	[RED]
[SERVER]	EMOTIONAL	FOURTH	GREEN	HEART	SERVER	[GREEN]
[ARTISAN]	INTELLECTUAL	FIFTH	BLUE	THROAT	SAGE	[BLUE]
[SAGE]	HIGHER INTELLECTUAL	SIXTH	INDIGO	THIRD EYE	SCHOLAR	[YELLOW]
[PRIEST]	HIGHER EMOTIONAL	SEVENTH	VIOLET	CROWN	PRIEST	[VIOLET]

My comments on this table are as follows:

- The columns labeled CENTER, CHAKRA, LOCATION, and ROLE are as shown in the table on page 214 of the *Handbook*; the columns labeled [ROLE], [CHAKRA COLOR] and [VIBRATION COLOR] are my addition to that table. The [VIBRATION COLOR] column is derived from the graphic on page 78 of the *Handbook*.

- The CHAKRA, [CHAKRA COLOR], and LOCATION columns are per the usual understanding of the chakra system that is found in the modern Occidental esoteric community; refer to two chapters on chakras in this *History* book for documentation. There you will see that, according to my research, the modern chakra–rank–color pop cosmology follows the Natural Sequence, as shown in this table.
- The column labeled [VIBRATION COLOR] shows the colors that Stevens correlates with the ROLE column. In the graphic on page 78 of the *Handbook*, the colors are arranged in the rainbow spectrum sequence, but the ROLES column in this table is out of sequence with the Vibration Sequence. This discombobulation in the two Stevens schemas makes the [CHAKRA COLORS] only correlate with the [VIBRATION COLORS] in three places: Fourth = green, Fifth = blue, and Seventh = violet.
- Regarding the [CHAKRA COLOR] column, I do not see in any of Stevens’s four books — where he discusses chakras in numerous places — that he explicitly associates and correlates all seven rainbow spectrum sequence (RSS) colors with all seven chakras. His mentee Barbara Taylor in her published material colored the chakras per the Vibration Sequence rather than the standard chakra–color assignments; see below. From this we can say that Stevens appears not to abide by the colors commonly applied to the chakras. Except maybe sorta kinda; see the next subsection.
- Regarding the CENTER and CHAKRA columns, the two chapters on chakras in this *History* book present enough evidence and argument to demonstrate that none of the correlations between the two columns is correct. Some subsequent Michaelian students incorporated Stevens’s misunderstanding into their own schema. For instance, the CENTER, CHAKRA, and LOCATION columns are reproduced in a table on page 112 of *Michael: The Basic Teachings* (1988, 1990), authored by Christiaan, Van Hulle, and Clark. More instances of copying are noted in the course of this chapter, and in Chapter 4J, “The Seven Chakras”.
- The second column, the CENTER column, shows the names of the Centers, of course, but to the left of it is the [ROLE] column that shows the names of the Roles that correspond to those Centers per all Overleaf Charts, including Stevens’s own. Comparing the [ROLE] column to the ROLE column, we see that they correlate with each other only with respect to Warrior, Server, and Priest; the remaining four Roles are scrambled out of proper alignment according to every Overleaf Chart reviewed in this *History* book. My guess is that the CENTER–ROLE correlation disconnect found in this table was prompted by Stevens’s erroneous Center–chakra correlations.
- Notice that in the CENTER column, the last two are Higher Intellectual and Higher Emotional. Three years after the *Handbook* was published came Stevens’s book *Earth to Tao* (1989). On page 157 of that book, in a chapter on chakras, Stevens switched the two, but this update only makes HIGHER EMOTIONAL = THIRD EYE = PRIEST correct per my research. Three people who copied Stevens’s correlation of Centers and chakras did not notice the update (Taylor, Cocconi, Basic Teachings), but apparently one of them did (Tolley) — documentation presented below.
- I credit/debit/blame Stevens for most of the confusion regarding Center–chakra–Role assignments that followed in the wake of the publication of this table. Some of his successors credulously mistook it as valid, as we will see below. In other words, Stevens was the first to introduce the notion that (mis-)correlating chakras with Centers was powerful enough to throw the Centers out of alignment with the other Overleaves, but he was not the last; Benning and Tolley went along with it.

Healing Colors Sequence

There is evidence, albeit scant, that Stevens may have known about the colors that are commonly associated with the chakras. One place that Stevens assigns colors to some chakras and some Centers is on pages 169 and 170 of his book *Earth to Tao*. The context is the use of colors as a healing technology. As with other assertions in his books, the source of the information is not given; it is presented as a dogma–doctrine, without evidence or explanation or argument or documentation of consilience with other sources. The information is presented in a table. I quote from his table below, and I underline words that indicate Centers and/or chakras that are correlated with a particular color. My explanatory comments, which are shown in serif font, are interspersed between the quotations, which are shown in sans serif font. Let’s call this Stevens’s “Healing Colors Sequence” to distinguish it from the Vibration Sequence and the Center–Chakra–Role Sequence. At the end of this subsection I have a table of my own, 4Pb; it summarizes the following information.

REDS are effective for organs, endodermal tissues, and those parts of the body involved in supply and maintenance. Great for instinctive center and the first chakra.

The color red is assigned to the first chakra in modern times, so here Stevens agrees. However, in Table 4Pa above, the Instinctive Center is correlated, via the King Role of the Vibration Sequence, with orange. One could see this as a self-contradiction. Per Table 4Pa, Stevens correlates Instinctive Center with first chakra, but I do not. As I explained in Chapter 4J on “The Seven Chakras”, I correlate the Instinctive (“Physiology”) Center with the zeroth chakra (Root, Base) and the first chakra (Gonadic, Groin) with physical activity, hence the Moving Center.

ORANGES are good for healing sexual imbalances and energetic conditions.

This is in agreement with Table 4Pa where Stevens correlates the Higher Moving, aka Sexual Center, with the second chakra, which is orange in modern chakra lore, so that is where I show it in Table 4Pb below. However, in modern times, the second chakra (Navel, Spleen) is associated with emotional functions, which is in disagreement with Stevens’s correlation.

YELLOWS are effective for mental confusion and difficulty with the intellectual center.

This would seem to contradict Stevens’s assignment of blue to the Intellectual Center per Table 4Pa above. In modern times, the third chakra (Solar Plexus) is yellow and is associated with mental functions, so the Healing Colors Sequence of Stevens is in agreement in this way, and that is where I show it in Table 4Pb below.

GOLD and SILVER generate energy and raise frequency. Gold is more soothing. Good as a healing agent for all chakras. Silver is more glitzy, can be good in the third and fifth chakra.

Gold is sorta yellow which would be consistent with the third chakra = Intellectual Center in modern chakra lore. Silver is sorta blue which would be consistent with the fifth chakra = Higher Intellectual Center = blue in modern chakra lore. This is such a stretch that I do not take it seriously, but I still show it in Table 4Pb below.

GREENS are effective for muscle, bone, blood, and rebuilding damaged areas. Greens help those areas of the body engaged in supply and distribution.

If there is any connection in this description of green to any Center or chakra, I have not yet discerned it. In modern chakra lore, green is assigned to the fourth chakra, the Heart Chakra, rather than the following:

PINKS and ROSES are healing for emotions. Excellent for the fourth or heart chakra.

The Heart Chakra is typically regarded as the comprehensive healing chakra, not just for emotions. Part of Stevens’s assertion here might be based on his mis-correlation of Emotional Center with the fourth chakra per Table 4Pa. However, there the color is green in both the Vibration Sequence and in chakra lore, so this mismatch could be regarded as a self-contradiction.

PURPLES and LAVENDERS are good for spiritual crises. Use these on the upper four chakras. The lower chakras will find this frequency too esoteric. They need the more basic colors. Reds, oranges, yellows.

This assertion is in alignment with the color assignments of the modern chakra system where red = first chakra, orange = second chakra, yellow = third chakra, (green = fourth chakra, blue = fifth chakra), indigo (= lavender?) = sixth chakra, and violet (= purple?) = seventh chakra. However, one cannot conclude that Stevens subscribes to the entire modern chakra color system; indeed the expanded scope of Table 4Pa argues against that.

Other colors (brown, white, clear, black, gray) are mentioned in the healing colors paragraphs, but they are not associated with anything that looks like a Center or a chakra, so I omit quoting them here.

The following table graphically represents Stevens’s Healing Colors Sequence. It shows that the standard chakra colors are somewhat compatible with Stevens’s assignments. Stevens does not tell us where he got his information — channels can usually get away with that with many Michaelian students (but not with me).

Color therapy as a healing modality is not a new idea in esoteric lore, as an internet search on “chakra color healing” will reveal. In those internet resources you will see that the application of the color of the chakra allegedly heals whatever negativity or dysfunction there might be in that chakra. However, I would suggest that if no double-blind, placebo-controlled, peer-reviewed clinical study of hundreds of therapy sessions for numerous conditions has been done, then one should put a disclaimer on this or any other alleged color therapy system, saying that the statements have not been approved by the FDA and/or the AMA. In other words, if there is any validity to this notion, then one had better get the colors right, lest one do more harm than good, and violate the Hippocratic Oath.

Table 4Pb — CHAKRA HEALING COLORS per JOSÉ STEVENS							
CLASS	LOWER CHAKRAS				HIGHER CHAKRAS		
RANK CHAKRA COLOR	FIRST GROIN RED	SECOND NAVEL ORANGE	THIRD PLEXUS YELLOW	FOURTH HEART GREEN	FIFTH THROAT BLUE	SIXTH BROW INDIGO	SEVENTH CROWN VIOLET
STEVENS <i>ETT</i> p. 169	Red First Chakra Instinctive	Orange Sexual Energetic	Yellow, (Gold) Mental Intellectual	Pink, Rose Heart Chakra Emotions	(Blue) (Silver) Spiritual ~Higher	Lavender Spiritual ~Higher	Purple Spiritual ~Higher

So, some of what Stevens says about chakra healing colors is in agreement with some chakra colors, and some is in agreement with some Centers, but other colors are in some disagreement. Certainly, there is not enough here to say that Stevens is in agreement with the entire modern chakra system, but we can say that some of what is said here is not in agreement with what Stevens says elsewhere. So, this section is ambiguous and inconclusive, but I included it mostly to be complete.

An Alternative Casting Sequence

Steven's uses the word "cast" in the description of the Vibration Sequence: it is a "Casting" sequence for the seven archetypal "energies". However, a different Casting sequence appeared in the same year as Stevens's *Handbook*. Yarbro's book *More Messages from Michael (MMFM)* was published in March of 1986. Therein the Michael Math Sequence was revealed: 1-Server, 2-Artisan, 3-Warrior, 4-Scholar, 5-Sage, 6-Priest, 7-King. Much of the "Michael Math" chapter is about the Casting of the seven archetypal "energies", personified as Roles. The idea is similar to Stevens, but, as we will see below, the two Casting sequences are different in five out of seven components.

The *Handbook* was released later that same year, 1986, but it was probably written before *MMFM* was published. Whatever the case, the *Handbook* makes no mention of the Michael Math Sequence. Nor did Stevens use the Michael Math Sequence anywhere among the numerous septenaries in three of his subsequent books, *Tao to Earth* (1988), *Earth to Tao* (1989), and *Transforming Your Dragons* (1994). This leads me to ask if Stevens ever accepted the validity of the Michael Math Sequence. The work of his student Barbara Taylor suggests that he probably did; see section further on about her correlation of chakras and Centers.

Yarbro's Michael Math Sequence as revealed in *MMFM* set the stage for yet another discrepancy in Role-color assignments, which complicated the situation for subsequent Michaelian students who were paying attention to the correlation landscape, as we will see further on. Thus, that year, 1986, was a turning point year; it 'set heads spinning' in attempts to reconcile Yarbro and Stevens.

Before we return to Yarbro and the Michael Math Sequence, let's take a look at one of the people who copied Stevens.

Chart #13 — Steven Cocconi

Stephen Cocconi is a California channel who was first active in the 1980s and has been every since. Role-colors assignments are not shown on his Overleaf Chart, #13, but they are on his deck of "Michael Motivation Cards". An image of the Role cards in that deck can be found on his website at this location:

><https://www.themichaelteaching.com/tarot/><. Notice that the colors are per Stevens's Vibration Sequence. These colors are ascribed to all of the other Overleaf cards, as one would naturally expect.

Here again, before we get to the Michael Math Sequence variation, we will take a look at yet yet yet another Role-color assignment schema, this one from a source independent of Stevens and Yarbro. If we accept the following schema as valid, it further complicates any attempts at reconciliation of proposed schemas:

Chart #14 — Varda Hasselmann/Die Quelle

Moving down the list of Charts and/or sources that assign colors to Roles/Overleaves we find this one. It is the product of channel Varda Hasselmann, who channels an Entity that calls itself "Die Quelle" in German, aka "The Source" in English. Die Quelle claims to be a sibling Entity to the Michaels, in the same so-called "Cadre" or group of so-called "Entities". The information appeared in a book first published in the German language in 1993, and then in an English translation, *Archetypes of the Soul*, in about the year 2004. Unlike with Stevens

where the color assignments are found in a book but not on a Chart, the Role-color assignments by Hasselmann are shown in the book, on the Chart in the book, over a two-page spread, on pages 16-17. They are:

1-SERVER = SKY BLUE; 2-ARTISAN = BUTTERFLY YELLOW [= orange?]; 3-WARRIOR = BLOOD RED; 4-SCHOLAR = GRASS GREEN; 5-SAGE = SUNNY YELLOW, 6-PRIEST = OCEAN BLUE [= indigo?]; 7-KING = PURPLE [= violet].

The rank assignments are from the Chart, not my addition. Notice that the Roles are listed from left to right in the Michael Math Sequence. Hasselmann got the Michael Math Sequence from her encounter with the Michaelian teachings via *Messages from Michael* and *More Messages from Michael*.

The summary tabulation, Table 4Pf, at the end of this chapter, shows that the Die Quelle version of the rank, color, chakra, and Role correlations is very discombobulated with respect to most of the other correlations reviewed in this chapter. This is what one typically finds, but may not prefer to see, with a channel who is not aware of the work of other channels.

Notice from the above that the standard rainbow chakra colors are all used, sort of, but they do not align with the ranks of the rainbow spectrum color sequence from one end (red) to the other (violet), which the Vibration Sequence does. Apparently, Hasselmann/Die Quelle was not influenced by either Stevens or the common chakra color assignments, although chakras are mentioned repeatedly in her book *Archetypes of the Soul*; refer to a section on the Die Quelle correlation of chakras with Centers in Chapter 4J in Part Four, "The Seven Chakras".

Because we are discussing chakras as well as Overleaves in this chapter, I might as well include the Die Quelle correlation of chakras with Roles. It is different from every other source, and it is different in every case with the standard correlation of colors with chakras.

Table 4Pc — ROLE COLORS and CHAKRA CORRELATIONS per DIE QUELLE							
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
CHAKRA	"SURVIVAL"	NAVEL	"PLEXUS"	"HEART"	THROAT	"THIRD EYE"	"CROWN"
COLOR	RED	ORANGE	YELLOW	GREEN	BLUE	INDIGO	VIOLET
ROLE	"Blood Red"	"Butterfly Yellow"	"Sunny Yellow"	"Grass Green"	"Sky Blue"	"Ocean Blue"	"Purple"
	WARRIOR	ARTISAN	SAGE	SCHOLAR	SERVER	PRIEST	KING
CHAKRA	NAVEL	THROAT	BROW	GROIN	HEART	CROWN	PLEXUS

My comments on this table are as follows:

1. The top row shows, following the modern chakra system, the ranks, the locations, and the colors that are assigned to the chakras. The numbers increment from left to right; the chakras are located on the center line of the body from the pubic area to the top of the head; the colors are per the rainbow spectrum sequence from left to right. All of these represent a sequence in space and time.
2. The middle row shows the names of the colors that Die Quelle assigned to the Roles in the same table cell. This sequence of Roles is unlike any other sequence of Roles in the Michaelian teachings; it is one of those 1054 possible permutations which the septenary may take.
3. The bottom row shows the names of the chakras that Die Quelle assigned to the colors and Roles in the middle row. Note that there is not a single match with the chakras shown in the top row.

Because the Die Quelle teaching is of German origin, and only recently translated into English, and even more recently come to the attention of the Michaelian teachings community, it really has had no influence on the evolution of the Role-color assignments in the Michaelian teachings community; Die Quelle came to the party too late to make a difference. And one wonders if Michaelian students would have noticed the differences, and if they had, would they have had enough concern about the differences to raise a stink about it, as I do, concerned as I am about the accuracy, perhaps even the validity, of channeling. My aphorism, "The unexamined teaching is not worth believing" applies to Die Quelle as well as to the Michaels.

Chart #17 — Barbara Taylor

Barbara Taylor considers José Stevens to be her mentor. She has participated in Stevens's "Power Path Seminars". Based on her published work, we can say that her understanding of the structure of the Overleaf

System is apparently entirely derived from Stevens, rather than one of the available alternatives. Furthermore, to look at her work answers some of my questions that were left unresolved in the examination of Stevens’s work in a previous section of this chapter.

Please take a close look at the following table, give it some thought in the light of what you already know from previous sections of this chapter, and then read the comments below the table.

Table 4Pd — ROLE/ENERGY RELATIONSHIPS per BARBARA TAYLOR							
[AXIAL]	[EXPRESSION]		[INSPIRATION]		[ACTION]		[ASSIMILAT’N]
[DIALECTIC]	INTERNAL (2) (ORDINAL)	EXTERNAL (5) (EXALTED)	INTERNAL (1) (ORDINAL)	EXTERNAL (6) (EXALTED)	INTERNAL (3) (ORDINAL)	EXTERNAL (7) (EXALTED)	NEUTRAL (4)
ROLE	Artisan	Sage	Server	Priest	Warrior	King	Scholar
LIGHT/COLOR SPECTRUM	Indigo	Blue	Green	Violet	Red	Orange (or Gold)	Yellow
RELATED CHAKRA [COLOR]	2 Sexuality Abdomen [ORANGE]	5 Throat [BLUE]	4 Heart [GREEN]	7 Crown [VIOLET]	3 Solar Plexus [YELLOW]	1 Root [RED]	6 Third Eye, Forehead [INDIGO]
FUNCTION OF CHAKRA	Sex, Vitality, Creativity	Self-Expression, Communi- cation	Compassion, Agape, Acceptance	Spiritual Wisdom, Connectedness	Power, Control, Competition	Survival, Instinct, Past Life Information	Perceptivity, Intuition
RELATED CENTER	Higher Moving	Intellectual	Emotional	Higher Emotional	Moving	Instinctive	Higher Intellectual

My comments on this table are as follows:

- TITLE: The title of this table, “Role/Energy Relationships”, is Taylor’s. This table is redrawn from a PDF that is downloadable from >www.itstime.com%2Fdownload%2FGameBoard_wNeeds_Color_BW_12-10-2011.pdf<, which is Barbara Taylor’s website.
- [AXIAL]: The first row shows the Axial Attributes. This table on Taylor’s website is an appendage to a table showing all of the Overleaves, and the Overleaves table showed the Axial row. I include it here to make the point that this arrangement of Axes is per the Natural Sequence (Expression → Inspiration → Action), whereas many Overleaf Charts follow the Michael Math Sequence (Inspiration → Expression → Action) in their arrangement.
- [DIALECTIC]: Taylor does not use the word “Dialectic” in her work, so it is shown in brackets. The second row shows pairs of Dialectic Attributes, Ordinal and Exalted (aka Cardinal) that apply to the columns all the way to the bottom. In Taylor’s thinking, the words “Internal” and “External” are synonyms for Ordinal and Exalted, respectively. The numbers in parentheses are rank sequence numbers assigned to the septenary per the Michael Math Sequence. Assuming that Taylor derived this table from Stevens’s work, this is the only evidence that I have seen, in my research, that Stevens regarded the Michael Math Sequence as valid.
- ROLE: The third row shows the names of the Roles that are the personifications of the Axial + Dialectic = Septenarian Attributes that are shown in the first two rows.
- LIGHT/COLOR SPECTRUM: The fourth row shows the names of the seven standard colors of the rainbow. If you are looking at a black-and-white printout, you will not see that the columns are colored, but they are in the original document and in this reproduction, per their names in this row. Obviously, the colors are of the rainbow spectrum sequence, but they are not arranged in the rainbow spectrum sequence: Red → Orange → Yellow → Green → Blue → Indigo → Violet. Instead, the colors assigned to these columns are correlated with the Role row per Stevens’s Vibration Sequence.
- RELATED CHAKRA: The fifth row shows the numbers that are commonly correlated with the chakras, and their names. Notice that the numbers in this fifth row dis-correlate with the numbers in the second row in four out of seven cases. The colors commonly assigned to the chakras are shown enclosed in [brackets], and the cell is shown with that background color even though Taylor did not do that. This makes it easy to see that the colors that Stevens and Taylor assign to the chakras disagrees with the colors commonly assigned to the chakras in four out of seven cases. It is true that

the colors assigned to the Roles/chakras by Stevens and to the chakras by everyone else are mere mnemonic devices, and have no intrinsic validity, so this disconnection is permitted.

- **FUNCTION OF CHAKRA:** The sixth row is irrelevant to the function of this chapter on color assignments.
- **RELATED CENTER:** The seventh row correlates Centers with chakras and Roles per Stevens’s Center–Chakra–Role sequence. Refer to the two chapters on chakras in this *History* book for a thorough refutation of this correlation.

Stevens’s Vibration Sequence and his Center–Chakra–Role Sequence have had an influence on the Michaelian teachings community because he published his ideas in a book, which Taylor and Cocconi then copied from. However, the following source did not have any influence, because it was late to the party. In fact, it has never really joined the party, by which I mean the Michaelian teachings community as a whole. I am referring to the closed Yarbro contingent of the Michaelian teachings community. And it has never published the following information in a book.

Chart #18 — Quinn Yarbro

Remember Stevens’s use of the word “cast” in his description of the Vibration Sequence? Remember the comparison of Stevens’s Vibration Sequence to Yarbro’s Michael Math Sequence for “Casting” in that same section? The two versions of Casting were revealed in the same year, 1986. However, the Vibration Sequence had color assignments from the beginning, but the Michael Math Sequence did not, so far as we know. Well, in this section, it does, revealed to the world two decades after its original introduction.

How so? A fellow by the name of Steve was a member of the closed Yarbro group, so the information is from them, not from him individually. He posted the information on a Yahoo! discussion group during the 2007–2010 time frame, where I was a lurker, but we do not know when the information originated within the Yarbro group. Steve published two Yarbro versions of the Overleaf Chart, which I combined into Chart #18.

Near the bottom of the Chart is a row headed “Chakra Color”. As you see there and below, these are not exactly the names of the colors assigned to chakras in the modern mainstream chakra tradition; the names of colors that I underlined are the exact match. Rather, the chakra color assignments appear to be information channeled by someone in the Yarbro group. The Roles that correspond to these chakra colors are in the same column, in a row further up the Chart. Therefore, the Role–color assignments are as follows:

1-SERVER = RED AND VIOLET; 2-ARTISAN = RED AND ORANGE; 3-WARRIOR = YELLOW GOLD AND YELLOW GREEN; 4-SCHOLAR = GREEN TO TURQUOISE; 5-SAGE = TURQUOISE TO BLUE; 6-PRIEST = ALL PSYCHOLOGICAL COLORS; 7-KING = ALL IMPOSSIBLE AND POSSIBLE COLORS.

Notice that this list is not in the same order as the left-to-right order shown on Chart #18. Rather, I showed it in the Michael Math Sequence because the Yarbro contingent are a big believer in that sequence, having originated it. The rank numbers attached to the Role names are from the Level row near the top of Chart #18; that is per the Michael Math Sequence. Showing it per the Michael Math Sequence also makes comparison with the Hasselmann (above), Benning (below), and Tolley (further below) Charts more convenient.

So let’s compare and contrast the Stevens’s Vibration Casting Sequence with Yarbro’s Michael Math Casting Sequence, shown in the table below.

Table 4Pe — MICHAEL MATH SEQUENCE versus VIBRATION SEQUENCE							
RANK COLOR	FIRST RED	SECOND ORANGE	THIRD YELLOW	FOURTH GREEN	FIFTH BLUE	SIXTH INDIGO	SEVENTH VIOLET
Yarbro’s MICHAEL MATH	“red and violet” SERVER	“red and orange” ARTISAN	“yellow gold and yellow green” WARRIOR	“green to turquoise” SCHOLAR	“turquoise to blue” SAGE	“all psychological colors” PRIEST	“all possible and impossible colors” KING
Stevens’s VIBRATION	WARRIOR	KING	SCHOLAR	SERVER	SAGE	ARTISAN	PRIEST

My comments on this table are as follows:

- **RANK — COLOR:** These are the standard ranks and colors applied to many septenaries, including but not limited to the chakras, according to the modern esoteric community. It is appropriate to include

these as a header to this table because all of the sources reviewed in this chapter on color assignments refer to the chakras, and some of them use these colors and ranks. I have adopted these attributes for the Natural Sequence. Chart #18 does not name or locate the chakras, so I do not show that information in this table.

- MICHAEL MATH: These are the names of the Roles in rank order, per Yarbro's Michael Math Casting Sequence. Yarbro sorta subscribes to the usual rainbow spectrum colors.
- VIBRATION: These are the names of the Roles in rank order and color assignment, per Stevens's Vibration Casting Sequence. Recall that Stevens does not fully subscribe to the standard chakra colors, so far as we know.
- Notice that there is agreement between the two Casting sequences in only one case, Sage. That is about what one may reasonably expect by chance. That is not what one would hope to see with Michaelian teachings channels who allegedly get downloads from the same source, but that lack of consistency is what we typically see when channels do not know or care about what the other channel has said.

Obviously, the Yarbro contingent did not borrow the Michael Math Sequence from the non-Yarbro contingent of the Michaelian teachings in its Role–chakra–color assignments. Obviously Stevens did not borrow anything from the Yarbro contingent of the Michaelian teachings in its Role–color assignments. Because the Yarbro group is closed to the non-Yarbro contingent of the Michaelian teachings, I have no other published information/explanation about these Role–color assignments.

Chart #19 — Terri Benning

The time frame of information in this section is the last couple of decades, according to Benning's website, >michaelmosaics.com<.

The second-to-last row of Chart #19 shows the colors assigned to the chakras named in the third-to-last row. The basic layout of this Chart is the same as the previous Chart, #18, so comparison is easy. What that comparison reveals is that there is a complete lack of agreement between the two Charts. Benning assigns colors to the Roles thus:

1-SERVER = GREEN; 2-ARTISAN = ORANGE; 3-WARRIOR = YELLOW; 4-SCHOLAR = RED; 5-SAGE = BLUE; 6-PRIEST = INDIGO; 7-KING = VIOLET.

Benning showed the rank numbers that are affiliated with Roles per the Michael Math Sequence. She also switched green for red, which moves these two colors out of the rainbow spectrum sequence.

Chart #19 is not actually a complete accounting of the correlations that Benning shows on her website. As I said, the third-to-last and the second-to-last rows on the Chart show a correlation of colors and chakras. This information is found on her web page, ><http://michaelmosaics.com/sevens/7sacredcenters.html><, which is dedicated to a description and correlation of the chakras and colors. That color–chakra correlation is per the modern Western esoteric pop cosmology schema.

On another web page ><http://michaelmosaics.com/sevens/essentialssevens.html><, Benning has two tables, both with the rank numbers and the colors per the rainbow spectrum sequence. There are differences between the two tables. To save you the trouble of looking this up, and because it is so awkward to describe and follow the situation in words, I insert her actual tables below, and I provide comments below the tables:

	7 Roles	7 Chakras	7 Colors	7 Affirmations	7 Centers		7 Roles	7 Modes	7 Goals	7 Attitudes	7 NCFs	7 Body Types
1.	Scholar	Root	Red	I Am!	Instinctive	1.	Server	Reserved	Re-Evaluation	Stoic	Self-Deprecation	Lunar
2.	Artisan	Navel	Orange	I Create!	Intellectual	2.	Artisan	Caution	Discrimination	Skeptic	Self-Destruction	Jupiter
3.	Warrior	Solar Plexus	Yellow	I Act!	Moving	3.	Warrior	Perseverance	Submission	Cynic	Martyrdom	Venus
4.	Server	Heart	Green	I Love!	Emotional	4.	Scholar	Observation	Flow	Pragmatist	Stubbornness	Solar
5.	Sage	Throat	Blue	I Speak!	Higher Intellectual	5.	Sage	Power	Acceptance	Idealist	Greed	Mercury
6.	Priest	Brow	Indigo	I See!	Higher Emotional	6.	Priest	Passion	Growth	Spintualist	Arrogance	Saturn
7.	King	Crown	Violet	I Know!	Higher Moving	7.	King	Aggression	Dominance	Realist	Impatience	Mars

If these tables are not reproduced in color in the book manuscript that you are looking at, then notice that the colors are named in the fourth column of the left table; these colors are the same in the right table, and the schema is the rainbow spectrum sequence from red in the top row to violet in the bottom row.

Notice that the right-hand table is arranged with the Roles and Overleaves, excluding Centers, per the Michael Math Sequence, which was first promulgated by Yarbrow. The left-hand table shows the Scholar and Server switched from their sequence on the right-hand table. The arrangement shown in the left-hand table is reminiscent of Stevens's Center–Chakra–Role Sequence, shown in Table 4Pa above. There you will see that Instinctive Center is first and Emotional Center is fourth in the septenary, and these correspond to Scholar and Server respectively. However, Benning does not adopt the other Center–Chakra–Role correlations shown in Stevens's table. So, it is more probable that Benning's understanding of the nature of chakras prompted her to sequence the left-hand table differently from the right-hand table. This is what happens when one disconnects the Centers from the other Overleaves because one's Center–chakra correlations are wonky; Stevens did the same thing.

What this comparison of tables obviously means is that Benning contradicts herself with regard to the colors assigned to these two Roles and their corresponding Overleaves. Her explanation for this contradiction is as follows:

Please note that there are minor correlations within the Chakra system and the System of Sevens that don't quite come together, such as the centering placements of the scholar and the server positions. They are reversed in the Chakra – Centers chart, for instance, however are consistent in their respective placements within the other two charts. For the moment, I am choosing to attribute this inconsistency to the Laws of Random Chaos. ;-)"We" are looking into the dynamics of involution and evolution as a potential route to greater understanding of their appropriate placements and correlations. ~ Terri

"We" (Phil and his homunculus) claim to have that greater understanding: Random Chaos is not the cause of the problem; contradictory unValidated sources are the cause of the problem. There is a place for Random Chaos to exist and function in the cosmos, but this is not one of them, based on the comprehensive evidence and argument that I have presented for a consistent understanding of Role–Center–chakra–color correlations. There is also a place for departures from the foundational structure of the cosmos, the Natural Sequence, but this is not one of them, based on the comprehensive evidence and argument that I have presented for a consistent understanding of Role–Center–chakra–color correlations.

My research has concluded that neither Stevens nor Yarbrow are valid, therefore neither of Benning's tables is completely valid — or completely invalid, because the bottom three rows of both tables follow the Natural Sequence. The Natural Sequence is tabulated in the next section.

Charts #23 & #24 — Philip Wittmeyer

Colors are not shown on my own Charts, those that are shown in this *History* book, but my correlation of colors and Overleaf categories is drop-dead simple. The colors follow the rainbow spectrum sequence from red at the low/slow end to violet at the high/fast end; the Roles and all of the corresponding six Overleaf categories follow the Natural Sequence with Warrior at the low end to King at the high end, thus:

1 = RED = WARRIOR; 2 = ORANGE = SERVER; 3 = YELLOW = ARTISAN; 4 = GREEN = SCHOLAR; 5 = BLUE = SAGE; 6 = INDIGO = PRIEST = INDIGO; 7 = VIOLET = KING.

Evidence and argument for these correlations are found in various places in my various books, but the pinnacle of evidence and argument is found in my book *The Tao of Cosmogony*.

The next fellow did not come up with his own unique Role–color assignments, as Stevens, Yarbro, Hasselmann, and Benning did. Rather, he attempted to reconcile three different correlations (Stevens, Yarbro, Benning). This makes his attempt the most convoluted, and that is why I saved it for last.

Chart #21 — Troy Tolley

Take a long hard look at the table below; think about what you see there. If it is reproduced in color in some printings of my book manuscript, you will see that, from the Chief Feature column leftward, the colors follow the rainbow spectrum sequence with red at the top to violet in the bottom row (the same as Benning), whereas from the Axis column rightward the colors are mostly scrambled, in two different ways, with respect to the rainbow spectrum sequence. Near as I can tell, this is Tolley’s attempt to reconcile Stevens and Yarbro and the Natural Sequence, reviewed in previous sections of this chapter. He does it by postulating the existence of the “Characteristics” of “Quality”, of “Sequence”, and of “Resonation” which are rather fluid — you can see those words in the top row of the table. Somewhat is said about this in the commentary on Chart #21, and more is said about this in Chapter 4J in Part Four, “The Seven Chakras”, so I will not belabor it here, except to add comments after the table, for your consideration.

Characteristic	Numerical Quality	Essence Role	Soul Age	Goal	Mode	Attitude	Chief Feature	Axis	Center	Center/Chakra Sequence	Chakra/Role Resonation	Plane & Sequence
1	Server	Infant	Re-evaluation	Reserve	Stoic	Self-deprecation	Ordinal Inspiration	Emotional	4	Heart/Scholar	Astral	2
2	Artisan	Baby	Discrimination	Caution	Skeptic	Self-destruction	Ordinal Expression	Intellectual	5	Throat/Sage	Causal	3
3	Warrior	Young	Submission	Perseverance	Cynic	Martyrdom	Ordinal Action	Moving	3	Solar Plexus/Warrior	Physical	1
4	Scholar	Mature	Flow	Observation	Pragmatist	Stubbornness	Assimilation	Instinctive	1	Root/Server	Akashic	4
5	Sage	Old	Acceptance	Power	Idealist	Greed	Exalted Expression	Higher Intellectual	7	Crown/King	Mental	5
6	Priest	Transcendental	Growth	Passion	Spiritualist	Arrogance	Exalted Inspiration	Higher Emotional	6	Brow/Priest	Messianic	6
7	King	Infinite	Dominance	Aggression	Realist	Impatience	Exalted Action	Higher Moving	2	Sacral/Artisan	Buddhic	7

My comments on this table are as follows:

- The so-called “Numerical Quality” (upper left cell) and the color assignments are correlated across all columns; e.g., rank 4 is always color green, even though rank 4 appears in different rows in the two major halves of the table.
- Notice that the Overleaves in the left half of the table follow Yarbro’s Michael Math Sequence from top to bottom of the table.
- Notice that Center in the right half of the table is separated from the other six Overleaf categories in the left half of the table. To the right of the Center column are two columns with “Chakra” in the title cells. This is a clue that the Center = chakra correlation with its number/color Quality rules the right half of the table. Compare the Center, Center/Chakra Sequence, and Chakra/Role Resonation columns in Tolley’s table with Table 4Pa, Stevens’s Center–Chakra–Role Sequence (CCRS), and you will see where Tolley got this part of his attempted reconciliation. Tolley went along with the notion, introduced by Stevens and continued by Benning, that the Centers can be separated from the other Overleaves, due to the supposed power of chakras (mis)correlated with Centers to add a characteristic to the Centers that they would not otherwise have.

- Compare the Overleaves and Attributes shown on the left half with Overleaves and Attributes on the right half in each row and you will see some continuity, even though the number/color Qualities are mostly scrambled; there is both connection and disconnection between the two halves of the table.
- The number/color Qualities in all columns follow the conventional rainbow spectrum sequence: 1/Red, 2/Orange, 3/Yellow, 4/Green, 5/Blue, 6/Indigo, 7/Violet. I do not have a problem with this because over the last century it has become a convenient conventional standard in esoteric pop cosmology.
- What I do have a problem with is the assumption that the number/color sequencing follows Yarbrow's Michael Math Sequence, or Stevens's CCRS, rather than the Tao's Natural Sequence; neither the Michael Math Sequence nor the CCRS are the fundamental septenarian structure of the cosmos from which 5040 variations/permutations may emanate; the Natural Sequence is.
- The Natural Sequence only makes its appearance in this table, with proper number/color assignments, in the numbered/colored cells in the narrow column at the right edge of the table. These are the seven Planes; the Planes follow the Natural Sequence — Planes are the fundamental structure of the cosmos from which variations emanate, not the Michael Math Sequence or the CCRS; refer to the two chapters on Planes in this *History* book. The only thing in this table that I regard as valid is the Natural Sequence, which include the four rows (4-Green-Scholar, 5-Blue-Sage, 6-Indigo-Priest, 7-Violet-King) that conform to the Natural Sequence in the left half of the table.
- The central problem with the Tolley method of reconciling the Michael Math Sequence, the CCRS, and the Natural Sequence is that, as documented in sections above and the combination table below, five people have other correlations, and they did not always agree with each other. Those five people are Stevens, Taylor, Cocconi (Vibration Sequence), Benning (her own thing), and Hasselmann (her own thing). If Tolley were to add those sequences and correlations to his attempt to reconcile the differences between them, then the result would be even more absurd than what it already is.

This is Tolley's extraordinarily clever attempt to salvage seemingly contradictory channeling. I suggest that it is more reasonable to regard the contradictory channeling as bogus. It might not be easy for some Michaelian students to accept the notion that channeling leaves a lot to be desired, but this entire Part of this *History* book makes it abundantly clear that such is the case.

Combined Tabulation of Role–Color Assignments

For your convenience, the information shown above is summarized and tabulated below. In this table, I use Role as a personification of all seven of the Overleaf categories. I do not show some of the Role-color assignments that were discussed above, because they followed an indirect route through some mismatched Center–chakra–color correlation that disconnected Center colors from Role colors. Furthermore, some of the sources did not know about or use the standard chakra colors anyway.

Table 4Pf — COLOR ASSIGNMENTS of ROLES/OVERLEAVES							
RANK COLOR	FIRST RED	SECOND ORANGE	THIRD YELLOW	FOURTH GREEN	FIFTH BLUE	SIXTH INDIGO	SEVENTH VIOLET
STEVENS	WARRIOR	KING	SCHOLAR	SERVER	SAGE	ARTISAN	PRIEST
TAYLOR	WARRIOR	KING	SCHOLAR	SERVER	SAGE	ARTISAN	PRIEST
COCCONI	WARRIOR	KING	SCHOLAR	SERVER	SAGE	ARTISAN	PRIEST
VARDA HASSEL- MANN	“Blood Red” WARRIOR	“Butterfly Yellow” ARTISAN	“Sunny Yellow” SAGE	“Grass Green” SCHOLAR	“Sky Blue” SERVER	“Ocean Blue” PRIEST	“Purple” KING
CHELSEA QUINN YARBRO	“Red and Violet” SERVER	“Red and Orange” ARTISAN	“Yellow Gold to Yellow Green” WARRIOR	“Green to Turquoise” SCHOLAR	“Turquoise to Blue” SAGE	“All Psychological Colors” PRIEST	“All Possible & Impossible Colors” KING
BENNING1	SERVER	ARTISAN	WARRIOR	SCHOLAR	SAGE	PRIEST	KING
BENNING2	SCHOLAR	ARTISAN	WARRIOR	SERVER	SAGE	PRIEST	KING
TOLLEY	SERVER	ARTISAN	WARRIOR	SCHOLAR	SAGE	PRIEST	KING
WITTMAYER	WARRIOR	SERVER	ARTISAN	SCHOLAR	SAGE	PRIEST	KING

My comments on this table are as follows:

- RANK: This row shows the rank of the colors of the rainbow spectrum sequence, which are shown in the next row.
- COLOR: This row shows the names of the colors in the rainbow spectrum sequence that seem to have become the standard in metaphysical circles. It has become assigned to chakras in specific and other septenaries in general. Some Michaelian students have attempted to adopt it and adapt it to Michaelian septenaries.
- STEVENS: This row shows the lineup of Roles, in the column of their assigned color, per José Stevens in his book *The Michael Handbook* on page 74. I refer to this as the Vibration Sequence. This is the earliest such attempt that I know of, published in 1986. A perusal of Stevens's three books did not reveal to me that these colors were assigned to the other six Overleaf categories that correspond to these Roles.
- TAYLOR: This row shows the lineup of Roles, in the column of their assigned color, per Barbara Taylor's Overleaf Chart downloadable from her website, >itstime.com<. Notice that this schema is identical to Stevens's Vibration Sequence. She regards Stevens as her mentor, so she copied his Role-color schema. She applies the Vibration Sequence to the entire Overleaf System, not just the Roles, presumably at Stevens's behest.
- COCCONI: This row shows the lineup of Roles, in the column of their assigned color, as shown on Cocconi's website, >themichaelteaching.com/tarot/<. Notice that this schema is identical to Stevens's Vibration Sequence. Undoubtedly Cocconi copied it and applied it to the entire Overleaf System, not just the Roles as Stevens had done.
- HASSELMANN: This row shows the unique names of the colors assigned to the Roles (and other Overleaves) according the table “Archetypes of the Soul” on the two-page spread 16-17 in her book by the same name. The names of the colors are not exactly the same as the rainbow spectrum colors shown in the first row of this table, but the sequence of Roles that I show seems to be the best match of her color names with the names of the rainbow colors. Note that, by sequencing her colors this way, it somewhat scrambles most of the Roles out of any other sequence found in Michaelian teachings sources that I have seen. Other than in this matter of Role-color assignments, Hasselmann prefers the Michael Math Sequence for Overleaf categories, including Roles, as do the next three sources.

- YARBRO: This row shows the unique names of the colors assigned to the Roles (and all corresponding Overleaves) per the Yarbro contingent of the Michaelian teachings community. The Roles are shown per the Michael Math Sequence, as one would suppose because she originated it. The names of the colors are not exactly the same as the rainbow spectrum colors shown in the third row of this table, but the sequence that I show seems to be the best match of her color names with the names of the rainbow colors. Reading from left to right, the colors more-or-less match the rainbow spectrum in the first five colors, but then in the last two columns, things go off-pattern. No explanation for any of this is available because we do not have access to the closed Yarbro group.
- BENNING1: This row shows the Roles per the Michael Math Sequence correlated with the colors per the rainbow spectrum sequence. We saw this in the Yarbro row above, and we will see it again in the Tolley row below. According to Benning (and others), Overleaf categories other than Role share the same color assignments.
- BENNING2: This row shows two Roles (Scholar and Server) with positions switched from the positions shown in the previous row. The rationale for this switch is uncertain to me; I presume it is per Benning's Center-chakra-color schema. Benning attributed the contradiction to "random chaos", but in my opinion the real reason is her attempt to reconcile two or more sources to which she granted unearned credence that they were legitimate. She is not the only one to succumb to this lapse in Validation.
- TOLLEY: This row shows the Roles per Yarbro's Michael Math Sequence correlated with the colors per the rainbow spectrum chakra sequence. This is one of the popular Casting schemas with Michaelian students who have attempted the correlation, but that is not the same thing as Validation. Stevens's Vibration Sequence is the other popular Role-color schema, but that does not appear in Tolley's schema.
- WITTMAYER: This row shows the Roles (and all Overleaf categories) per the Natural Sequence and per the rainbow spectrum sequence. Arguments and evidence for this schema are found throughout all of my books.
- Notice that Roles get assigned different colors by different sources, as follows:
 - RED = Warrior, Server, Scholar
 - ORANGE = King, Artisan, Server
 - YELLOW = Scholar, Sage, Warrior, Artisan
 - GREEN = Server, Scholar
 - BLUE = Sage, Server
 - INDIGO = Artisan, Priest
 - VIOLET = Priest, King

No Roles have been assigned one color; most Roles have been assigned two colors; some Roles have been assigned three or four colors. This is the sort of discrepancy that I object to and propose to eliminate. Otherwise, the whole notion of color assignments is worthless and meaningless. We don't want that, do we?

Concluding Comments on Color Assignments

One may draw the following conclusions from this lack of consistency in the realm of color assignments:

1. This matter of color-coding the Roles (and other Overleaf categories) is one of several components of the orthodox Michaelian teachings that has not arrived at consistency over the decades; in fact, the proposals have proliferated. One of my purposes in this *History* book is to show how and where these contradictions originated, and then to demonstrate that they are unnecessary.
2. What one needs to do is to stop accepting what channels say as credible in this realm, which we do anyway in other realms. What one also needs to do is find a source that is more credible than channels. That is the Natural Sequence, because there is so much evidence for it.
3. Obviously, the sources that agree with each other copied from each other. Obviously, the sources that do not agree with each other did not communicate/coordinate with each other. One wonders if any of them are communicating with the Michaels in this realm. Apologies if that sounds too harsh.

4. Some of these color assignments have gone awry because some people have ignored the Role–Center correlation at the same time as erroneously correlating Centers with chakras.
5. Some of these color assignment have gone awry because people have departed from the standard rainbow spectrum sequence that has been applied to the chakras. It surprises me that so many channels can be aware of the modern chakra–color assignments, and yet ignore that in their own assignments.
6. Some of these color assignments have gone awry because of attempts to accommodate the variations presented by different sources.
7. It appears to me that the channels have not done their own Validation process. Rather, they just say, in effect, this is what the Michaels said through me; it is not up to me, it is up to you to Validate what is said. To outsource to other people one’s personal responsibility to do Validation is not Good Work; those others tend to to trust authority figures, and they don’t do their Validation either. This lack of internal and external Validation seems to be the primary reason for these discrepancies. And not just in this matter of color assignments, but in all of those issues discussed here in Part Four.
8. To discuss such color assignment discrepancies as these might be merely an “academic” endeavor. Obviously, color assignments have no significance or importance in our real lives. Perhaps the only reason to sort them out is “intellectual exercise”. Perhaps one reason that the Michaels have allowed this particular mess to arise and continue is that it does not really matter in the grand scheme of the cosmos. Yes, these technical structural details are mostly irrelevant to our daily lives, including mine, but Hey! I am an engineer by nature and by occupation, so I enjoy the intellectual exercise.
9. My counter argument to Item #8 is that one finds fundamental structural elements and principles in all manner of political, theological, philosophical, scientific, technical, social, psychological, and physical fields of endeavor. Therefore, there must be something significant about coming to properly understand the ‘trunk of the tree’ and the ‘major branches’ out of which ‘sprout’ the bewildering variety of the ‘twigs and leaves’ of our everyday experience. My books are aimed at those who might be interested in ‘regrowing’ an internally–consistent Michaelian teachings from the ‘ground up’. These color assignments are just another instance, along with the dozen other issues in Part Four of this *History* book, where the Michaelian teachings community as a whole has ‘not gotten its story straight’. The Priest-ish component of my personality says “We can do better than this”.
10. This entire confused subject of color assignments is one of the most obvious proofs of my contention that the Michaelian teachings as presently configured are inconsistent (self-contradictory), are incoherent (lack understanding of the underlying pattern that pervades the teaching when properly understood), and are inconsilient with some other teachings that discuss the same subject.





Chapter 4Q

THE SEVEN LIFE-STAGES

In the Michaelian teachings there are said to be seven major transitions that typically happen during a full lifetime as steps in a maturation process. These were first revealed in *Messages from Michael (MFM, 1979)* on page 217, and then described again in *More Messages from Michael (MMFM, 1986)* on page 32. There are also some comments about these seven transitions scattered throughout *Michael's People (MP, 1988)*. These three books originated with Chelsea Quinn Yarbro, so hereinafter I refer to this as “the original revelation”. In the original revelation, these seven transitions were given two names: Milestones and Internal Monads. Over the decades since the original revelation, yet other terms (Rites of Passage, Turning Points) and descriptions have been revealed; Michaelian sources other than Yarbro have published their revelations in their books and/or on their websites. These additional revelations have clarified and elaborated on this phenomenon. Even so, in my opinion, the understanding of the phenomenon is still neither complete nor accurate in all respects. The purpose of this chapter is to increase the accuracy and move toward completion by pointing out the issues that I see, and then proposing solutions to the problems for other Michaelian students to consider, if they are so inclined.

Henceforth in this chapter, the various names “Milestone/Internal Monad/Rite of Passage/Turning Point” are reduced to “Milestone” where I am not quoting a source. This name emphasizes that the original Michaelian revelation, and subsequent revelations, mostly characterized the phenomenon in terms of the *transition* between intervals. However, my studies and thoughts have resulted in an understanding of this phenomenon that differs in some respects from the prevailing Michaelian teachings orthodoxy; it acknowledges the transitions but it focuses on the *intervals* between transitions, and that is why I have chosen to name this phenomenon “Life-Stages” to distinguish it from Milestones. Sorting out the revelation was complicated for me because the progressive revelation over the decades has been ambiguous; it has not made as clear a distinction between the attributes of the transitions and the attributes of the intervals as seems desirable to my way of thinking.

Let's take a look at my way of thinking, beginning in the next section.

Introduction to the Issues

I first read about the Milestones in *MFM*, cursorily in 1980, and seriously in 1981. Personally, I did not feel comfortable with the information as given; it seemed as if something was missing and/or something was amiss. The following bullet points are a record of what I was seeing, and what I was thinking about what I was seeing, at that time.

- It was said in *MFM* on page 42 that “There are, of course, seven planes in all, each with seven levels.... We remind you that our cycles [on the Causal Plane] consist of seven levels, just as yours do [in terms of levels? Soul Ages?].” I understood this to mean that there is a self-similarity between the seven Soul Ages, the seven levels within the Planes (sub-Planes), and the seven Planes. (So far as I know, this information has not been disputed subsequently.) I was already familiar with the concept of nested septenaries in the realm of Bible chronology (about which I had written a book manuscript in the previous decade): a week of seven days with one of them a rest day, a ‘week’ of seven years of agricultural use with one of them a fallow year, and a ‘week’ of seven times seven years with a fiftieth rest year, the Jubilee cycle regarding forgiveness of debt.

- It was said in *MFM* on page 81 that “Within each [soul] age there are seven levels.” I understood the Levels to be yet another nested septenary on an even shorter time scale than Soul Ages, which was shorter than sub-Planes, which was shorter than Planes.
- It was said in *MFM* on pages 217-218 that “The *first* [Milestone] is birth, when the body is ensouled.... The *seventh*, of course, is the exit itself [death].” So, obviously, the Milestones were yet another septenary. But, how did this septenary relate to the other septenaries on longer time scales that had been revealed previously? Answer:
- It was said in *MFM* on page 218 that “It should be noted here that if this process [of going through all seven Milestones] is interrupted during a lifetime, for instance by violent or early death from illness, the fragment rarely advances a level [within a Soul Age]. A fragment can usually advance through a level of experience only by going through the entire [Milestone] process.” I understood this to mean that the Milestones were a subset of the Levels (as Levels were a subset of Soul Ages, as Soul Ages were a subset of sub-Planes, as sub-Planes were a subset of Planes).
- From the description of the Milestones in *MFM* it was obvious that the first one, birth, marked the beginning of infancy, the second marked the beginning of childhood, the third marked the beginning of adulthood, the fourth marked the beginning of middle age, the fifth marked the beginning of old age, the sixth marked the beginning of dying. And the seventh marked the beginning of ... the afterlife? It seemed quite obvious to me that there was a correlation of these intervals between Milestones with the Soul Ages (Infant, Baby, Young, Mature, Old). Is the absence of an explicit statement of this correlation a reason to believe that there is not a correlation? To me it made sense that that correlation was implied.
- At the time, I extrapolated to an even shorter septenarian time cycle by supposing that each of the intervals between Milestones consisted of seven stages. As I have lived through subsequent decades, I have noted the transitions between these stages between Milestones — they were significant enough as internal/external ‘course corrections’ to be obvious. (Only recently, as I was researching this chapter, did I find channeling by Troy Tolley [see below] that confirmed my surmise.) In this chapter, I refer to these as Sub-stages of the Life-Stages.
- That there was a nested septenarian pattern to the time cycles (Milestones, Levels, Soul Ages, sub-Planes, Planes) was explicitly stated. Beyond that, it was obvious to me that all of these nested septenaries had to do with the evolution of the personality, then the evolution of the Fragment, and then the evolution of the Entity. It stood to reason that subsequent stages of evolution are built on top of previous stages of evolution in some necessary logical pattern or system, which is the way that learning always happens: understanding of how the cosmos works is cumulative. As such, the nature of each of the intervals should be *similar* in terms of what I later called the Septenarian Attributes of the Overleaf System (Ordinal Action, Ordinal Inspiration, Ordinal Expression, Neutral Assimilation, Cardinal Expression, Cardinal Inspiration, Cardinal Action), but they should also be *different* because the size and characteristics of the realm of evolution is different with each instantiation of the developmental septenary.

That trail of investigation and thought led me to, and left me with, two concerns:

1. The first unresolved problem that I see even now in the Michaelian revelation (other than Tolley; see below) is this: if there are indeed seven Milestones with the *event* of birth being number one and the *event* of death being number seven, then that means there are six *intervals* between events. So how do we map six intervals of the Milestones onto the longer septenarian cycles (Levels, Soul Ages, sub-Planes, Planes) that always consist of seven intervals?
2. The second unresolved problem that I see even now in the Michaelian revelation is this: over the decades subsequent to the *MFM* revelation, the Septenarian Attributes have been applied to longer time cycles (Levels, Soul Ages, sub-Planes, Planes) than the time cycle that Milestones cover, but it is not generally understood that the Septenarian Attributes also apply to the intervals between the Milestones; there are hints of it in terms of Centers (Tolley; see below) and in terms of Soul Ages (Gregg; see below), but not in terms of the Septenarian Attributes.

Even after all of the subsequent channeling on the subject, I find that the combined Michaelian revelation as it stands now still seems deficient and defective to me in some ways; although some revelations have hinted at solutions to these two problems, it has not thoroughly and explicitly addressed them. Thus, the Michaelian

revelations about Milestones even in its current state is more nonsensical in some ways than my personality can tolerate or accommodate. However, I myself did not work out the details of, to me, a more complete and more sensible schema until recently. In the years 2020 and 2021 I researched and wrote a lengthy (~180 pages) analysis and synthesis of developmental psychology models for my book *The Tao of Cosmogony*. Therein I reviewed the academic research of more than a dozen clinical psychologists who have studied this very phenomenon (that we call Milestones) during their academic careers, mostly subsequent to WWII. (Henceforth I refer to this as my DevPsy Thesis.) I was thereby able to arrive at an understanding of the phenomenon that was both consistent with the academic research and that also worked for me, and yet accommodated as much of the Michaelian revelation as I reasonably could. If some Michaelian students agree that what I have to add to the discussion — in this chapter and in my DevPsy Thesis — improves on the Michaelian revelation, then so much the better for us.

The Milestones appear in only one of the Overleaf Charts (#18); I show Life-Stages on my own two Charts (#23, #24). Therefore it is appropriate for me to share the results of my research on them in this *History* book about the Overleaf Chart. And because I have issues with the way the subject is presented and currently understood in the Michaelian student communities, it is appropriate that I include my research in a chapter here in Part Four, “Essays on Issues”.

Introduction to Life-Stages

Before I launch into the story of the revelation of Milestones in subsequent sections of this chapter, it is useful to you that I discuss two fundamental features of the Overleaf System, to which, as we will see, the Life-Stages conform. Those are the Dialectic Attributes (Ordinal, Neutral, Cardinal) and the Axial Attributes (Action, Inspiration, Expression, Assimilation), which added together make the Septenarian Attributes. I have mentioned a particular arrangement of the Septenarian Attributes numerous times, in other chapters in this *History* book where appropriate, and it is appropriate in this chapter: I refer to it as the Natural Sequence. In terms of the Septenarian Attributes, the Natural Sequence is this: Ordinal Action > Ordinal Inspiration > Ordinal Expression > Neutral Assimilation > Cardinal Expression > Cardinal Inspiration > Cardinal Action. In terms of Roles, the Natural Sequence is this: Warrior > Server > Artisan > Scholar > Sage > Priest > King. It is my informed belief that archetypal, standard, ideal developmental septenaries such as Life-Stages, Levels, Soul Ages, sub-Planes, and Planes follow the Natural Sequence.

Regarding the Dialectic Attributes, the reason that the Michaels used the alternative name *Internal Monads* for the Milestones was only made clear decades into the progressive revelation. However, from the description of the so-called “*External*” Monads, beginning with the publication of *MFM* in 1979, it is obvious that both involve a so-called “dialectical” process. Using the names of the Dialectic Attributes, the dialectical process involves reconciling Cardinal and Ordinal opposites such that a Neutral synthesis is the result, with the Neutral being a gestalt that transcends the Cardinal/Ordinal complementarity. This dialectical process is discussed in the next section. As we will see further on, it was decades after the original revelation about the seven Milestones that channeling by Tolley (see below) stated explicitly how the dialectical process applied to them.

Regarding the Natural Sequence of the Septenarian Attributes, the septenaries of Planes, sub-Planes, Soul Ages, and Levels are discussed in previous chapters of this Part. What we read therein is that evidence in the Michaelian teachings literature is firm that the Planes follow the Natural Sequence schema (see Table 4Qa below), but the evidence is soft that the Levels and Soul Ages follow the Natural Sequence schema. This is in stark contrast to the evidence outside of the Michaelian teachings that the Soul Ages and Levels follow the Natural Sequence schema, as documented in my book *The Tao of Cosmogony*. Relatively recent channeling by Troy Tolley (see below) states explicitly that the Milestones are a septenary that correlates with the Levels and the Soul Ages. This correlation is obvious in the case of the names of the Soul Ages (names that I prefer are Infant, Child, Young, Mature, Senior, Elder, Ancient); one would not necessarily infer this by comparing the names and descriptions of the Milestones with the descriptions of Levels and Planes, but it certainly seems to me that they should, for the following reasons:

- The fact that the Milestones are a septenary (collection of seven items) introduces the possibility that they follow the Natural Sequence schema. The fact that the Milestones are a subset of a cosmic *developmental* septenary that includes Levels and Soul Ages and sub-Planes and Planes, rather than components of an *ad hoc deploymental* septenary, reinforces the notion. For a person such as myself who is looking for the Natural Sequence schema in developmental septenaries, there is enough

evidence in the Michaelian descriptions to support a weak case that the Milestones follow the Natural Sequence schema. On the other hand, the Michaelian descriptions do not make the case so obvious that Michaelian students should be faulted for overlooking the skimpy evidence. This is the same as the situation with Levels and Soul Ages as described in the Michaelian revelations: the correlation with the Natural Sequence schema can easily be overlooked unless one, such as myself, is convinced of the correlation. My conviction about the validity of the Natural Sequence schema in regard to *development* (but not *deployment*) is fostered by the research documented throughout my book *The Tao of Cosmogony*. In short: the longest developmental septenary, Planes, follows the Natural Sequence, as acknowledged in the Michaelian teachings; my claim is that therefore its subsets should also, all the way down the Great Chain/Nest of Being to the Sub-stages within Life-Stages.

- Channeling in the Yarbro group (years after the original Michaelian group) gave names to the Milestones and to their Negative and Positive Poles; these are shown on Chart #18 and in tables further on in this chapter. I take this revelation to be an implicit acknowledgment that the Milestones have the Septenarian Attributes of the Overleaf System; they are not just a collection of seven items that might or might not follow some other pattern. The problem with placing the Monads on the Overleaf Chart — with the descriptions and names and Poles as given — is that they do not fit well, for two reasons:
 - The names given to the Milestones emphasize the *transition* from one stage to the next. Notice that this is the case: Birth, Ego-recognition, Out of Nest, Mid-life Crisis, Life Review, Prepare Exit, and Exit. Doing it that way obscures the correlation of the Milestones with the other septenaries (Levels, Soul Ages, sub-Planes, Planes). My suggestion is that it would be better to use descriptive names for the intervals themselves (not the Milestones/transitions between them), such as what I propose, namely “Infancy, Childhood, Youth, Middle Age, Seniority, Elderhood, Dying”; this makes the correlation of Life-Stages with Soul Ages obvious. Refer to the summary correlation table, Table 4Qg near the end of this chapter, and the advantage of this naming convention should become obvious, if it is not already.
 - Having seven proposed Milestones (understood as transitions) during a lifetime would mean that there are six intervals or stages. So how does that make a septenary that is consistent with the other developmental septenaries (Levels, Soul Ages, sub-Planes, Planes), which consist of seven intervals? As I have said previously, this bothered me from the beginning. Apparently it bothered others also, because explanations appeared in later revelations, as we will see below. Briefly, each of the seven Milestones were said to consist of seven sub-stages, and seven sub-stages were said to happen *before and after* the so-called “Birth” Milestone, and seven sub-stages were said to happen *after* the so-called “Death” Milestone. My Life-Stage schema proposes a different solution: it divides the interval after the fourth Milestone, which in the Michaelian teachings is said to span from about age 35 to about age 65, into two equal-length Life-Stages. My solution is based on the empirical research of those developmental psychologists who found a significant transition at about age 50. And my solution makes my Life-Stage schema consistent with the other developmental septenaries, namely Levels, Soul Ages, sub-Planes, and Planes.
- To my own satisfaction, I confirmed the correlation of Life-Stages with the Septenarian Attributes with the help of developmental psychology, as documented in my DevPsy Thesis; please read that and see if the correlation satisfies you. That field of research was active for decades before the Michaelian revelation about Milestones. If the original channel for this information, probably Sarah Chambers, had any knowledge of developmental psychology, I do not know about it, but obviously the Michaels did have knowledge of developmental psychology. And perhaps Yarbro had knowledge of developmental psychology, and that is why she asked the Michaels about it, thereby eliciting the original revelation about the Milestones.
- Considering the bullet points above, my assertion is that the Life-Stages follow the Natural Sequence schema with its Septenarian Attributes, even if this is not generally recognized in the Michaelian student communities. In making this assertion, I proposed a change from the Michaelian orthodoxy in the latter three Milestones. In my first reading about them in *MFM*, I was puzzled by, and uncomfortable with, the information as given. Now in my old age, when I

researched the academic field of developmental psychology, I found a schema that is both more consistent with the Natural Sequence schema and also more consistent with the professional academic findings. I mention this where appropriate in what follows.

Having arrived at the above correlation of Life-Stages with the Natural Sequence schema, one of the things I looked for in my review of Michaelian channeling on the subject, was clues and assertions about what are the best names for the Milestones and their Positive and Negative Poles; it so happens that the proposals in the revelations vary. I looked for the names that best fit both the Michaelian revelation and the research findings of academic developmental psychologists, and the names that show respect for their correlation with the longer developmental septenaries, Level, Soul Age, level within Plane, and Plane.

At this point in the narrative of this chapter, I feel that I must apologize to readers: because the Michaelian revelation seems muddled to me — filtered as it has been through various channels over several decades — my attempt to untangle the mess might also seem muddled to the reader. Please bear with me.

Principles of the Life-Stage Septenary

Before we dive into a review of the various channeled revelations about the Milestones, I must present another preliminary discussion. It would be helpful for you to know about what I refer to as Natural Sequence Principles, because these show up in the discussion of Milestones and Life-Stages and Sub-stages that follow. Actually, these Principles apply to all of the developmental septenaries of the Michaelian teachings: Levels, Soul Ages, sub-Planes, and Planes. I regard these as “principles” because they can be discerned in many if not most of the staged developmental septenaries reviewed in this *History* book and my other books. It seems expedient, and potentially helpful, to review the Principles here because they are especially relevant to Life-Stages, and because we actually experience Life-Stages over the course of our lifetime. The Principles are abstract and general, but the experience of them is not; it is concrete and particular.

The following table provides a graphic representation for the Natural Sequence Principles, which are discussed in some detail after the table. The top five rows of the table below the title row show the Attributes of the Natural Sequence: Rank, Dialectic, Axial, Dimension, Direction. The row below the five Attributes rows shows the Roles arranged per the Natural Sequence; the Roles can be regarded as personifications of their Attributes, meaning that the Roles embody the abstract Attributes in a concrete expression. (Note that Michaelian students typically rank the Roles in their alleged Casting (*deploymental*) sequence (Server > Artisan > Warrior), per the “Michael Math” chapter of *More Messages from Michael*. This is not the same thing as their natural *developmental* sequence.) The row below the Role row, Center, shows the names of the seven Centers as I prefer to name them. As you might recall from Chapter 1J, “Gurdjieff’s Levels of Being”, the Centers can be arranged in a developmental sequence. As we will see in subsequent discussions, during each Life-Stage the person is focused on developing the general characteristics of the corresponding Center. Besides myself, one revelation reviewed below (Tolley) has made a correlation of Centers with Life-Stages, so it is appropriate to include Centers in this table. The bottom four rows show the four instantiations of the Natural Sequence at increasing time scales: Life-Stages > Levels > Soul Ages > sub-Planes > Planes. The names of these four developmental septenaries are as I prefer them, as explained in chapters on them in this *History* book.

Table 4Qa — THE NATURAL SEQUENCE SCHEMA							
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
DIALECTIC	–ORDINAL– (ME)			=NEUTRAL=	+CARDINAL+ (WE)		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
DIMENSION	–1-D–	–2-D–	–3-D–	=P-D=	+3-D+	+2-D+	+1-D+
DIRECTION	BACKWARD	DOWNWARD	OUTWARD	COMPLEX	INWARD	UPWARD	FORWARD
ROLE	WARRIOR	SERVER	ARTISAN	SCHOLAR	SAGE	PRIEST	KING
CENTER	MOTION	EMOTION	INTELLECT	IMPULSE	CONCEPT	SYMPATHY	EXCITATION
LIFE-STAGE	INFANCY	CHILDHOOD	YOUTH	MIDDLE AGE	SENIORITY	ELDERHOOD	DYING
LEVEL	RESOLUTION	IMMANENCE	SEPARATION	EXPERIENCE	UNIFICATION	TRANSCENDENCE	ACTIVATION
SOUL AGE	INFANT	CHILD	YOUNG	MATURE	SENIOR	ELDER	ANCIENT
PLANE	PHYSICAL	ASTRAL	MENTAL	BUDDHIC	SPIRITUAL	DIVINE	LOGOIC

Comments about the Natural Sequence Principles as they refer to this table are as follows:

- **SEPTENARY:** The Natural Sequence is not just a random collection of seven elements. There is a logic and a mathematics to it, the logic being yes, no, both, neither, and the math being zero > one > two > three > all. Combine these two and we have an algorithm for generating what I call the Natural Sequence. The explanation is lengthy so I will not repeat here what is said in Part One of my book *The Tao of Personality*, in Chapter 1C, “Derivation of the System”. Basically and briefly, the logic of the Septenary shows up in the Dialectic Attributes (row two of Table 4Qa), and the math of the Septenary shows up in the Dimensionality Attributes (row four of Table 4Qa). The logic and the math requires the Septenary to be arranged as shown in the table; it cannot be any other way.
- **HIERARCHY:** The first row shows the RANKS of the Natural Sequence; the practice of assigning a rank is *per se* a kind of so-called “hierarchy”. Regarding the Life-Stages, it is said that the perceptions and the perspective in each stage between birth and death are built on the foundation of the experiences had during previous stage(s), such that each stage includes the previous stage(s), but transcends it or them. This means that, at each stage, there are additional and different characteristics and qualities; specifically, each stage provides a more encompassing perspective and a more mature perception. I often use the hyphenated phrases “higher–later” and “lower–earlier” to refer to the relative position of stages in the spectrum of the hierarchy. This Principle has other names, such as: development, evolution, advancement, and emergence.
- **TRANSITION:** In the table, there are vertical lines that separate each rank in the hierarchy. As we will see in the sections that follow, each Life-Stage is said to be separated from preceding and subsequent Life-Stages by a troubled, turbulent, traumatic, tortured transition phases, a Milestone. This is a so-called “transition”, when a person is said to have an “identity crisis”, when they “do not know who they are any more”, but then they make the required course correction and end up in the next rank or stage of the hierarchy. Typically and normally, there is a relatively stable Life-Stage between the Milestones. If a person emerges from a Milestone in a healthy way, then the following Life-Stage is relatively stable and productive; if a person does not emerge from a Milestone in a healthy way, then the trauma continues. These transitions can be compared to “phase transitions”, e.g., as changes of state from solid to liquid to gas. The person metaphorically remains as the same basic ‘substance’ or ‘essence’, but the personality undergoes substantial behavioral system, value system, and belief system changes during the transition from one Life-Stage to the following Life-Stage. In the original revelation, the Michaels referred to the Transition Principle as ‘cliffs to climb’ on our journey through life.
- **PLATEAU:** Between the transitions in the hierarchy, there are relatively stable phases that I (and the Michaels in the original revelation) refer to metaphorically as the ‘plateau’. During the plateau, there is progress, but it is evolutionary rather than revolutionary, which the transition phase is. In my schema, the Life-Stages are named after the character or nature of the plateaus, whereas in the Michaelian revelations the Milestones are typically named after the character or nature of the

metamorphoses. It is not as if the 'plateaus' are metaphorically 'flat'; they have an 'incline', and those inclines lead up to the next 'cliff' to climb, aka the metamorphoses.

- **ATTRIBUTION:** The seven Life-Stages have so-called "Attributes" as shown in the table: the Dialectic Attributes are named Ordinal, Neutral, Cardinal; the Axial Attributes are named Action, Inspiration, Expression, Assimilation. The combination of Dialectic and Axial Attributes are called Septenarian Attributes. As explained in my book *The Tao of Personality*, personality phenomena in the time/space (subjective) realm are analogous to the geometry of physics phenomena in the space/time (objective) realm. The Septenarian Attributes have both so-called "Dimensions" (space-like being-noun) and so-called "Directions" (time-like doing-verb) in terms of geometry, as shown in the table. The change in Attributes from Life-Stage to Life-Stage causes the so-called "identity crisis" of a Milestone/transition: the personality makes quantitative and qualitative changes in both space-like being-noun (Dimension) and time-like doing-verb (Direction) by successfully passing through the Milestone from Life-Stage to Life-Stage.
- **DIALECTIC:** A corollary to the Attribution Principle is the so-called "Dialectic" Principle, which is a consequence of the Dialectic Attributes, not the Axial Attributes. Dialectic refers to the struggle between complementary contraries that moves an interacting system forward to a resolution or reconciliation. This word "dialectic" harkens back to the work of Fichte and Hegel, two German philosophers from a couple hundred years ago. You might have heard of "thesis, antithesis, synthesis". This is the notion that progress is made in the universe — as well as in human life through the ranks of hierarchy from Life-Stage to Life-Stage — by the reconciliation of contradictions, meaning that they work through their issues with each other until they arrive at a neutrality with each other, but the system as a whole then ends up at a higher level and later stage. In the Life-Stage schema, in terms of the Dialectic Attributes, "thesis" is a Cardinal assertion that is countered by its "antithesis", an Ordinal assertion; the two interact both during a Milestone and during a Life-Stage, and eventually the contraries combine into a Neutral state at the next higher-later Life-Stage ... until evolutionary progress through that plateau gets disrupted with the initiation of the next Milestone.
- **FEEDBACK:** Besides the notion that progress through the Life-Stages is driven by internal changes in Septenarian Attributes from Life-Stage to Life-Stage as described above, there are also changes driven by interaction between internal conditions and external conditions; I refer to this interaction as the "Feedback Principle". The feedback loop between internal "nature" and external "nurture" influences the characteristics of each Life-Stage. Sometimes this Principle is referred to as "agent/arena" catalyst. The basic idea is that "it takes two to tango", meaning that without the interaction of self and not-self, no progress is made. (The Feedback Principle is a specific variation of the more general Dialectic Principle.) This Principle embodies a deep philosophical insight about how the universe 'dances' through cycles of time. That is, as a person develops over the course of a lifetime from birth to death, different internal systems come 'on line', so to speak. At the same time, the developing person changes and enlarges their environment, and this external system provides feedback to the internal system. Thus, back and forth and round and round we go in an ascending spiral of perceptual-behavioral, emotional-social, mental-cognitive, and consciousness-ego development as the inner world processes and assimilates the outer world ... and *vice versa*.
- **FRACTALICITY:** In the channeling that we will review further on, the seven Life-Stages are said to consist of seven Sub-stages. We have already seen above, and will see again below, that the seven Life-Stages are said to be a subset of the seven Levels, the seven Levels are said to be a subset of the seven Soul Ages, and the seven Soul Ages are said to be a subset of the seven sub-Planes, and the seven sub-Planes are said to be a subset of the seven Planes. "Fractalicity" is my word for this phenomenon; it is the combination of "fractal" with "cyclicality". The span of a full human lifetime is just one time-cycle that correlates with the septenarian (seven-step) Natural Sequence schema. There are septenarian times-cycles that are longer, and there are septenarian time-cycles that are shorter, than the span of a full human lifetime. The entire spectrum from the shortest to the longest septenarian time-cycle is commonly referred to as the "Great Chain/Nest of Being" in esoteric lore. Each instantiation of the septenarian time-cycle in the GC/NB has different qualities and characteristics because of differing circumstances and situations at that time scale, but there is a similarity from one time cycle to another (per the Septenarian Attributes), which is what one sees in a

fractal. Fractalicity is really just an extension of the Hierarchy Principle into septenaries 'above' and 'below' whatever septenary in the GC/NB is under discussion.

- ME-WE: In the table, in the Dialectic row, notice the –ORDINAL– (ME) and the +CARDINAL+ (WE) cells. Each Life-Stage has two phases separated by an intermediate zone. The first three Sub-stages are the ego-centric so-called “ME” phase of the Life-Stage; in these three Ordinal Sub-stages the person is focused on developing the internal world. The last three Sub-stages are the socio-centric so-called “WE” phase of the Life-Stage; in these three Cardinal Sub-stages the person is focused on developing the external world. The middle Sub-stage is the pivotal phase between Ordinal/Me and Cardinal/We phases within the Life-Stage; it has the Septenarian Attributes of Neutral Assimilation, so it is a combination of the early and late phases. The Me-We Principle applies to each Life-Stage, but it also applies to the entire septenary of Life-Stages, the “ME” phase correlates with the Ordinal Life-Stages, and the “WE” phase correlates with the Cardinal Life-Stages. And, of course, the ME-WE Principle also applies to the longer developmental time-cycle septenaries: the Levels, the Soul Ages, the sub-Planes, and the Planes. (I borrowed this Principle and this terminology from sources reviewed in my DevPsy Thesis.)
- TAIJITU TANGO: This Natural Sequence Principle is a corollary to the Septenarian Principle at the beginning of this accounting of Natural Sequence Principles. As Chapter 42 of the Tao teh Ching says, “Tao produced the One, the One produced the Two, the Two produced the Three, the Three produced all things. All things carry the Yin and embrace the Yang, and through the blending of the Chi they achieve harmony.” The cosmos as a whole (Oneness) is balanced or symmetrical, but then it is divided (Twoness) into an unbalanced, asymmetrical yin and yang, and then both the yin and the yang are split three ways (Threeness). Add this all up and you have the Natural Sequence. According to the Taijitu Tango Principle, there is a yin/yang and a yang/yin balance or symmetry in the Septenary as a whole. Recall from discussion in other chapters of this *History* book that the Taijitu Tango Principle refers to a paragraph in the “Michael Math” chapter of *More Messages from Michael*: “You can perceive that [from the point of view of space, being, noun] while one is ordinal and seven is cardinal, that [from the point of view of time, doing, verb] the first half is cardinal and the last half is ordinal — in other words, the pattern ‘doubles back on itself’. This is what is implied by the ‘yin-yang’ symbol, and it would probably be of use to keep the ‘yin-yang’ in mind while considering what we tell you of the function of levels and numbers.” [MMFM, p. 189] One way to explain what this means in terms of the Natural Sequence schema in regard to Life-Stages is that the lifetime starts out with the most vitality and ends with the least vitality and is therefore *entropic*, thus Cardinal Action and Origination Process (Birth Milestone) progresses to Ordinal Action and Termination Process (Death Milestone), but on the other hand the Life-Stages are also the opposite — *syntropic* — in that they start out with an emphasis on the earlier-lower-outer Moving Center and end with an emphasis on the later-higher-inner Excitation Center. *[[The application of the Taijitu Tango Principle to the understanding of what happens in the story arc of the Life-Stages should be expanded considerably in future edits of this chapter.]]*
- The last three rows of the table show the other developmental septenaries known to the Michaelian teachings (Level, Soul Age, Plane), with the names that I prefer, as explained in the relevant chapters here in Part Four of this *History* book.

Sub-stages are not shown in this table, as I do not (yet) have names for them; maybe some day.

Note that, in terms of their significance during a lifetime, Milestones can be regarded as primary metamorphoses, the Neutral zones can be regarded as secondary metamorphoses, and the metamorphoses between Sub-stages can be regarded as tertiary.

The sections that follow this section present the work of eight channels who have somewhat to say about this phenomenon. In my comments on their work, the relevant Natural Sequence Principle will be pointed out where appropriate. Holding these Principles in mind will presumably make the following discussion of the progressive revelation of Life-Stages much more understandable and meaningful for you.

Like many other aspects of the Michaelian teachings, there has been a progressive revelation about this phenomenon. By “progressive revelation” I mean that subsequent channeling has added depth and breadth of information to this subject, above and beyond what was given in the original revelation in the 1970s. In the sections that follow, I trace the progressive revelation in chronological order, and I conclude this chapter with a section that covers my own proposed contribution above and beyond the revelations.

One of the ways that the revelation has progressed is that it started out being only about the Milestones as transitions, but subsequent revelations stumbled toward discussion of the intervals between transitions. My review comments will point out this progress in the revelations.

It is important to me to be careful in my analysis and synthesis so as to accurately represent the work of others such that I do not misrepresent the work of others. If those others should read what I have to say, and if they find that my representation is inaccurate, then I invite them to please inform me so that I can correct it. Perhaps I have misunderstood you, or perhaps I have overlooked something, or perhaps your understanding has progressed beyond your previous understanding.

Original Revelation about Milestones (1979 — 1988)

In this section, we review the original revelation about Milestones, and in subsequent sections, we review the embellishments to the original revelation that are found in subsequent revelations.

During the original Michaelian group, someone asked about something Shakespeare said:

Dick: Are the 'Ages of Man', as put forth by William Shakespeare, another Overleaf?

Not completely. Shakespeare, like Carl Jung, did not become aware of this teaching [on Soul Age] until very late in life.

Dick: I'm glad that is not another Overleaf, because it is something that we already knew. [03 April 1974]

The seven Milestones or Life-Stages, by whatever name they are called, are not an Overleaf category. (When Modes were revealed in early April 1974, that was said to be the “seventh” and “final” Overleaf category.) However, the question that is posed in the original Michaelian group, and here in this chapter, is, do they nevertheless fit into or correlate with the Overleaf System pattern of Septenarian Attributes, and if so, how?

Refer to https://en.wikipedia.org/wiki/All_the_world's_a_stage if you want to read about Shakespeare's exposition of the “seven ages of man”. Shakespeare preceded the Michaels by several hundred years in his division of a full human lifetime into seven stages:

All the world's a stage, > And all the men and women merely Players; > They have their exits and their entrances, > And one man in his time plays many parts, > His Acts being seven ages. At first, the infant, > Mewling and puking in the nurse's arms. > Then the whining schoolboy, with his satchel > And shining morning face, creeping like snail > Unwillingly to school. And then the lover, > Sighing like furnace, with a woeful ballad > Made to his mistress' eyebrow. Then a soldier, > Full of strange oaths and bearded like the pard, > Jealous in honor, sudden and quick in quarrel, > Seeking the bubble reputation > Even in the cannon's mouth. And then the justice, > In fair round belly with good capon lined, > With eyes severe and beard of formal cut, > Full of wise saws and modern instances; > And so he plays his part. The sixth age shifts > Into the lean and slippered pantaloone, > With spectacles on nose and pouch on side; > His youthful hose, well saved, a world too wide > For his shrunk shank, and his big manly voice, > Turning again toward childish treble, pipes > And whistles in his sound. Last scene of all, > That ends this strange eventful history, > Is second childishness and mere oblivion, > Sans teeth, sans eyes, sans taste, sans everything. [*As You Like It*, Act II Scene VII Line 139]

The Wikipedia article continues:

... the division of human life into a series of ages was a commonplace of art and literature, which Shakespeare would have expected his audiences to recognize. The number of ages varied: three and four being the most common among ancient writers such as Aristotle. The concept of seven ages derives from medieval philosophy, which constructed groups of seven, as in the seven deadly sins, for theological reasons. The seven ages model dates from the 12th century. King Henry V had a tapestry illustrating the seven ages of man. According to T. W. Baldwin, Shakespeare's version of the concept of the ages of man is based primarily upon Pier Angelo Manzolli's book *Zodiacus Vitae*, a school text he might have studied at the Stratford Grammar School, which also enumerates stages of human life. He also takes elements from Ovid and other sources known to him. [https://en.wikipedia.org/wiki/All_the_world's_a_stage — retrieved 04 July 2022]

Refer to https://theosophy.wiki/en/Septenary_Principle for a brief introduction to the penchant for theologians to “construct groups of seven”. (Evidently, the Michaels are a theologian.) That article links to another article in the theosophy wiki universe: https://en.wikipedia.org/wiki/Symbolism_of_the_number_7.

Text of the Original Revelation

Turning our attention away from Shakespeare and onto the Michaels, when the subject of “seven ages of man” was first broached, according to *Messages from Michael*, we find three of the Principles of the Life-Stages

septenary (and other septenaries that consist of stages of development) that I introduced above, namely the Plateau Principle, which is the relatively stable stage itself, and the Transition Principle, which refers to the relatively unstable transition from one plateau to the next plateau, and the Hierarchy Principle, which is the notion that each stage includes and transcends the previous stage(s).

Messages from Michael was based primarily on the transcriptions of the channeling sessions of the original Michaelian group, but the information about Milestones found therein is not found in the original Michaelian group transcriptions that have become publicly available. Therefore we can reasonably surmise that it was probably Yabro who elicited the information during the channeling sessions that she had with Sarah Chambers for the purpose of fleshing out that book.

In the quotation that follows, sometimes I interject clarifying words or phrases in [brackets], underlined words are my emphasis, and my comments are interspersed between paragraphs of quoted material.

What about occasional disturbances, life-crises as differentiated from continuing disturbances?

Very definitely in each life there are plateaus to be reached and new cliffs to climb. The climb to achieve new experience is chosen for the particular lifetime and is marked by resting places where it appears that not much is happening, then all of a sudden the soul is galvanized into action. This always heralds the approach of a major monad in the soul's life, and is many times marked by a change that can be seen by friends, often negatively as the fragment enters into a new phase of life and readies itself for the next experience. [MFM, p. 216]

The metaphor of 'climbing cliffs' is appropriate for the Milestones between Life-Stages, because the 'journey' is 'rough going' at those times. The metaphor of 'plateau' is appropriate for the Life-Stages between Milestones, because the 'journey' is relatively easy at those times. Sometimes psychologists and philosophers use the words "revolutionary" and "evolutionary" to distinguish between these two phases of a staged developmental process: revolution happens during the 'cliffs' and evolution happens during the 'plateaus'.

This seminal passage makes a clear distinction between Milestones as "cliffs to climb" and Life-Stages as "resting place plateaus". This distinction is not always as unambiguous in the original and subsequent revelations as I believe it should be if one is to have an accurate and complete understanding of what is going on. I have been vigilant to point out where the descriptions in subsequent revelations are ambiguous, but the reader also needs to be vigilant to sort it out as they are transiting their own Milestones and Life-Stages.

Besides the Transition and Plateau Principles, this passage indicates that the phenomenon abides by the Hierarchy Principle. Briefly, this is the notion that each Life-Stage is built upon the foundation of the previous Life-Stage(s). This means that each Life-Stage includes what is learned in the previous Life-Stage(s) because they are necessary precursors, but each Life-Stage transcends the previous Life-Stage(s) and is qualitatively different.

Subsequently, the Michaels usually referred to these transitions as "Internal Monads" to distinguish them from "External Monads". However:

... if you would prefer to identify it in another way, we will call it a milestone.... [MFM, p. 217]

The alternative term for this phenomenon, Milestone, was not adopted by the Michaelian teachings communities. Rather, the term "Internal" Monad (because it is an *intra*-personal identity-crisis) was adopted, to distinguish the phenomenon from so-called "External" Monads (which are *inter*-personal crises). Both types of Monad are instantiations of the Dialectic Principle (Cardinal + Ordinal = Neutral). Personally, I prefer the term "Life-Stages", which alerts the readers of my books that my understanding of this phenomenon differs from the majority report of the Michaelian revelations in that it focuses on the nature of the 'plateaus', whereas the Michaelian revelations have usually focused on the 'cliffs'. By saying this I alert the reader that the answers to the questions presented above about the quantity of transitions and intervals are resolved by that change in focus. However, in the following quotations I retain whatever term was used in order to remain faithful to the text as given. Also, because the phenomenon has a special meaning in the Michaelian teachings, I capitalize Milestone as a jargon word in my comments interspersed between the quotations.

The seven internal monads: these are experienced in various degrees of success by all fragments who live long enough to accomplish them. [MMFM, p. 32]

This passage about the success, or not, of climbing a 'cliff' hints that there are Positive and Negative Poles to the Monads, with "+Success" being the Positive Pole and "-Failure" being the Negative Pole, generically speaking. The proposed non-generic names and descriptions of these Poles came much later; see further on.

Those who will not accept the transits of the internal monads are often caught in behavior that is diagnosed as seriously disturbed. Of course, many fragments undergoing difficult transits through the internal monads tend to experience behavior shifts that are viewed as neurotic, but in most instances the behavior alters to more 'normal' limits once the transit [into the 'plateau'] has been completed and the lessons brought to bear in the life. [MP, p. 39]

The fragment who has self-awareness is more able to move through the internal monads without the high degree of stress experienced by so many fragments. That does not mean that such monads are therefore entirely without stress, but that with self-awareness the stress and upheaval is reduced. [MP, p. 106]

Taking note of the underlined words, we see that these two passages are referring to the Transition Principle. The use of the word "neurotic" provides a hint that the nature of transition is a "cognitive dissonance", where the person is of 'two minds'. This is what one would expect during the transition from one of the Life-Stages to the next Life-Stage, because every Life-Stage is qualitatively different from all of the others. This difference is experienced subjectively as either an ambiguous 'superposition' of the two Life-Stages, or as vacillating between the two Life-Stages. When a person has successfully transited the Milestone, then they find that the Life-Stage 'plateau' is relatively 'smooth sailing', to mix a couple of metaphors. Again I say that this phenomenon is due to the Attribution Principle and the Dialectic Principle, which are the notions that progress is made by resolving differences and reconciling contraries respectively.

With those generalities kept in mind, we can now take a look at each specific Milestone as discussed in the first three Yarbrow books. Unlike other sections in this chapter that review other revelations, I cannot attribute this revelation to a specific person, so I just refer to it as "the original revelation". In each case, the Milestone is numbered but not named, and only the 'cliff' is described; missing in the revelation is any explicit description of the nature of the 'plateau' which would allow us to understand the 'plateau' in terms of Septenarian Attributes. (At this early time in the progressive revelation of the Michaelian teachings, the Septenarian Attributes of Levels and Soul Ages and sub-Planes and Planes were not known either.)

THE FIRST MILESTONE

The first [Milestone] is **birth**, when the body is ensouled.

The body is ensouled at birth? Not before?

No, not before. The behavior *in utero* is a function of body type [not of Soul type]. [MFM, p. 217]

The first [Milestone], obviously, is birth, or more precisely, taking the first breath, which is when the soul enters the body in almost all cases. [MMFM, p. 32]

In this revelation, this Milestone is a sudden event, not a prolonged process. Some subsequent revelations prefer to regard it as a prolonged process, or as an interval between sudden events.

So as to have a name for this Milestone to put in the summarizing table at the end of this chapter, I am going to name it "BIRTH" in the row that pertains to the original revelation. Because my focus is on the 'plateaus' rather than on the 'cliffs', I prefer to name the Life-Stage that follows this Milestone as "INFANCY".

THE SECOND MILESTONE

The second monad ... occurs when the fragment realizes that it is surrounded by others who are distinct and different from itself and that those others can influence it emotionally and intellectually as well as instinctively. This milestone usually takes place at about age two. Obviously, in very young souls this recognition is less realized than in older souls. [MFM, p. 217]

The second internal monad is the individualization of self, the point when the infant recognizes that it is a separate being. This usually occurs before the age of two [years], although there are cases when it can take longer. [MMFM, p. 32]

In this revelation, this Milestone is a sudden event, not a prolonged process. Some subsequent revelations prefer to regard it as a prolonged process, or as an interval between sudden events.

So as to have a name for this Milestone to put in the table at the end of this chapter, I am going to name it "INDIVIDUATION" in the row that pertains to the original revelation. Because my focus is on the 'plateaus' rather than on the 'cliffs', I prefer to name the Life-Stage that follows this Milestone as "CHILDHOOD"; see next quotation.

The "influence" of self on not-self and of not-self on self is the first mention of the Feedback Principle in the quotations that are reviewed in this section and other sections.

THE THIRD MILESTONE

The third milestone occurs at the onset of young adulthood when the fragment is out of “the nest”. All of childhood occurs between the second and the third Milestone. [MFM, p. 217]

The third internal monad is the ‘out of the nest’ monad, when the fragment differentiates itself from the family at the onset of young adulthood. This is marked by the emergence of the chief feature [Martyrdom, Lowliness, Renunciation, Stubbornness, Greed, Arrogance, Impatience] and usually takes place between the ages of eighteen and twenty, at least in Occidental civilizations, and is more easily accomplished by males than females due to various social expectations. [MMFM, p. 32]

In this revelation, this Milestone is a sudden event, not a prolonged process. Some subsequent revelations prefer to regard it as a prolonged process, or as an interval between sudden events.

As we will see in subsequent sections, other revelations say that this Milestone begins with adolescence or puberty, therefore at the beginning of the teen years rather than at the end as in this revelation. The latter is my preference also, based on the work of developmental psychologists and personal experience and observations. Therefore, I say that the Ordinal/Me Sub-stages of the third Life-stage occur during the teen years, the Neutral zone happens around age twenty, and the Cardinal/We Sub-stages occur during one’s twenties. (Where appropriate in subsequent revelations, I will point out the Ordinal, Neutral, and Cardinal phases of Life-Stages.)

Often the first sign of the start of the third internal monad is the fragment’s tendency not to have meals with the family. [MP, p. 149]

Occasionally teenagers are so labeled [as antisocial] when they begin to break away from the imprinting of their parents but have not yet manifested in essence [at the fourth Milestone]. This culture makes that transition unnecessarily difficult, so the transition is more disruptive than in some other cultures. [MFM, p. 215]

Most fragments are willing to let their culture decide for them until the third internal monad, when the fragment separates itself from the full identity of the family and sets out on its own. Certain societies make a great occasion of this with rites of passage to mark the emergence from childhood into adulthood. Others do everything they can to ignore or deny it. This society often denies the status of adulthood to those reaching the third internal monad. In most instances it is the females who are most pressed to deny the third internal monad, but it is the males who are the most blind to its implications. After the third internal monad, there is much new material in the life to attract the attention of the fragments, and this leads to new perceptions that are part of the validation of the third internal monad. When the third internal monad has been avoided, the fourth internal monad becomes more difficult than usual, if not impossible. [MP, pp. 38–39]

The word “emergence” is appropriate for the Hierarchy Principle, because it indicates that each Life-Stage grows out of previous Life-Stages. That is why one must successfully complete a Life-Stage before one can truly ‘graduate’ to the next Life-Stage.

So as to have a name for this Milestone to put in the table at the end of this chapter, I am going to name it “DIFFERENTIATION” in the row that pertains to the original revelation. Because my focus is on the ‘plateaus’ rather than on the ‘cliffs’, I prefer to name the Life-Stage that follows this Milestone as “YOUTH”.

THE FOURTH MILESTONE

The major monad most frequently written about would be the one which occurs around age thirty-five and causes the soul level to manifest clearly. At this time most of those observing do see the change and are often horrified by the consequences as “that nice little girl” often goes off the deep end.

Would the manifestation be regarded as neurotic?

If you consider the number of women receiving therapy compared to the number of men, you will know the answer to that. What is considered maturing in men is often thought to be neurotic in women and there are formidable pressures to stamp it out. [MFM, p. 216]

The fourth milestone is the so-called mid-life crisis that occurs around age thirty-five at the manifestation of the essence. [MFM, p. 217]

Some break through much earlier, particularly if they go their own way early in life. Loners break through far more easily than those attached to large ‘close’ families. These take much longer. If you do not manifest at this stage, it is unlikely that you will later. However, we know of a few souls who have. Having your soul manifest and searching for enlightenment are quite different. Baby warriors do not search, but they do manifest. [MFM, p. 231]

This is a time of real upheaval for all who are achievers and who, at this point, must pause to reassess their lives in terms of goals that have and have not been reached. Momentary setbacks and many doubts are the hallmark of this transition period. Even though you may not realize the staggering impact of this transition [during it], you will recognize your passage through it when you come out the other side. [MFM, p. 277]

The fourth internal monad takes place generally in the mid-thirties, and is similar to what has been called the 'mid-life crisis'. In this monad, the overleaves will either manifest themselves and the true personality emerge from what has been learned, copied, programmed, and taught, or the false personality will take over entirely. This monad is a particularly difficult one and it is not unusual to require two or three years to pass through it. [MMFM, p. 32]

Every fragment living in a society and shaped by a culture will at one time or another "have" to define for itself where the parameters of "self" and "society" lie, a process that is most often part of the fourth internal monad or what is sometimes identified as the mid-life crisis. Those fragments who choose to avoid or abdicate the fourth internal monad are shaped entirely by the cultural and societal program through the entire course of that life. [MP, p. 12]

In this revelation, this Milestone is a sudden event, not a prolonged process. Some subsequent revelations prefer to regard it as a prolonged process, or as an interval between sudden events.

So as to have a name for this Milestone to put in the table at the end of this chapter, I am going to name it "MANIFESTATION" in the row that pertains to the original revelation. Because my focus is on the 'plateaus' rather than on the 'cliffs', I prefer to name the Life-Stage that follows this Milestone as "MIDDLE AGE".

People going through this period often find that many of their behaviors, values, beliefs, relationships, interests, and even occupations no longer seem valid; they seem like encumbrances and limitations.

In the quotations to follow, the description of this Milestone seems to be more about the 'plateau' than it seems to be about the 'cliff'. This is somewhat of a departure from the description of the three previous Milestones:

True personality is the manifestation of the overleaves in the life, and the progress toward the completion of the life-task, that overall goal that is established for any given life. True personality is what is expressed after the successful passage through the fourth internal monad, and gives the fragment the opportunity for true work on the life-task. [MMFM, p. 48]

Relationships fare better, of course, when both fragments have successfully completed the fourth internal monad and have manifested the essence and overleaves in their lives. [MMFM, p. 72]

[You will see] more clearly when the fourth internal monad has been successfully completed and the overleaves are manifested rather than disguised under false personality. [MMFM, p. 206]

With so much hindering recognition and validation, it is not uncommon for fragments to avoid such insights throughout life, or to postpone them until after the fourth internal monad, when the overleaves come to grips with the false personality. [MMFM, p. 258]

"Out with the old and in with the new" is one motto for this monad. It can seem as if one's life is coming apart completely, but if the transition is successful, and the false personality is overthrown, there is optimism and a sense of freedom. At this stage of life, there [is] a casting off of chains, accomplished through the completion of the fourth internal monad. [When] true personality [is] established, there is every chance for clearer and more precise perceptions as well as greater chances for intimacy, should that be what you choose to accept. [MMFM, p. 273]

Before the fourth Milestone there may be some contradiction between True Personality and False Personality, causing irregular or inconsistent behavior, but it must now be confronted, or else one may be stuck in Negative Poles (see below) for the remainder of the lifetime. If the 'cliff' is 'climbed' successfully, then during the 'plateau' of the fourth Life-Stage, those people are more likely to operate from the Positive Poles of their Traits than those who do not transit successfully. Developmental psychologists often refer to this as the process of so-called "individuation"; it spans the entire lifetime, but it is especially noticeable in middle-age: the person becomes more and more who they truly are, meaning, who they were born to be. Counseling psychologists often work to enhance this process with their clients.

In the original revelation, the fourth Milestone is said to typically happen in one's mid-thirties, and the fifth Milestone is said to typically happen in one's mid-sixties. In this scenario, we can reasonably expect that the Neutral Sub-stage will happen about halfway between these two Milestones, at about age fifty; the three Ordinal/Me Sub-stages will happen before this pivotal secondary transition, and the three Cardinal/We Sub-

stages will happen after this pivotal secondary transition. In my DevPsy Thesis, age fifty is noted as the pivotal phase of an entire lifetime; this is when a person's awareness of the "temporal horizon" flips from focus on distance from the Birth Milestone to focus on distance to the Death Milestone.

THE FIFTH MILESTONE

The fifth milestone occurs in life when the fragment is a "senior citizen", and has to do in part with the reconciliation of the aspirations with the accomplishments of the particular life. [MFM, p. 217]

The fifth internal monad we would wish to call the "senior citizen's monad", when the life is reviewed in terms of what the Fragment set out to do as compared to what was actually done. The [Monad] has to do in part with the reconciliation of the aspirations with the accomplishments of the particular life. This tends to occur between the ages of sixty-five and seventy-five, depending on the nature of the activity that has taken up the Fragment's life, which does not necessarily have anything to do with the fragment's employment. [MMFM, p. 32]

The fifth internal monad brought retrospective perceptions to bear in the life. [MP, p. 9]

This description seems to me to be more ambiguous with regard to 'cliff' versus 'plateau' than descriptions of previous Milestones. In subsequent revelations we will see a similar ambiguity.

So as to have a name for this Milestone to put in the table at the end of this chapter, I am going to name it "RECONCILIATION" in the row that pertains to the original revelation. I do this rather than name it SENIOR so as to be consistent with the names of other Milestones, which refer to events rather than to time spans. Because my focus is on the 'plateaus' rather than on the 'cliffs', I prefer to name the Life-Stage that follows this Milestone as "ELDERHOOD".

THE SIXTH MILESTONE

The sixth [Milestone] occurs at the time of the onset of the final physical deterioration and it is concerned with the dynamics of the dying process. [MFM, p. 218]

The sixth internal monad is the onset of whatever it is that will be fatal to the fragment. This need not be unpleasant ... but the more attached the fragment is to the body and the physical plane, the more difficult such a monad is likely to be. [MMFM, pp. 32–33]

In this revelation, this Milestone is more of a sudden event ("onset") than it is of a prolonged deteriorating and dying "process". Some subsequent revelations prefer to regard it as a prolonged process, or as an interval between sudden events.

So as to have a name for this Milestone to put in the table at the end of this chapter, I am going to name it "DYING" in the row that pertains to the original revelation. Because my focus is on the 'plateaus' rather than on the 'cliffs', I prefer to name the Life-Stage that follows this Milestone as "DYING".

THE SEVENTH MILESTONE

The seventh [Milestone], of course, is the exit itself. [MFM, p. 218]

The seventh internal monad is, of course, death. [MMFM, p. 33]

In this revelation, this Milestone is a sudden event, not a prolonged process. Some subsequent revelations prefer to regard it as a prolonged process, or as an interval between sudden events.

So as to have a name for this Milestone to put in the table at the end of this chapter, I am going to name it "DEATH" in the row that pertains to the original revelation. Because my focus is on the 'plateaus' rather than on the 'cliffs', there is no Life-Stage that follows this Milestone.

There was a final comment about this life-long phenomenon:

It should be noted here that if this process [of going through all seven Milestones] is interrupted during a lifetime, for instance by violent or early death from illness, the fragment rarely advances a level [within a Soul Age]. A fragment can usually advance through a level of experience only by going through the entire [Milestone] process. Because of this a fragment will sometimes require two lives of a very similar nature to complete the [Milestones]. [MFM, p. 218]

This last component of this particular revelation is a clue for answering the questions I have about how to relate the Life-Stages to the Levels (and Soul Ages and sub-Planes and Planes). The fact that the Life-Stages have this relationship with the Levels hints that the Life-Stages can be considered to be a subset of the Levels in the same sense that the Levels are a subset of the Soul Ages and the Soul Ages are a subset of the sub-Planes and the sub-Planes are a subset of Planes. This is per the Fractality Principle discussed above, and it means to

me that the Life-Stages should be similar to those other developmental septenaries in terms of Septenarian Attributes.

Concluding Comments on the Original Revelation

Before we move on to another revelation about the Milestones, a few comments about the original revelation are in order:

- The original revelation assigned ranks (First through Seventh) to the Milestones, but it did not assign names — that happened with subsequent revelations. From the description, I extracted a word that provided an appropriate name for the Milestone, and I put that name in a compilation table, Table 4Qg, at the end of this chapter.
- The Soul Ages have names that make a metaphor with Life-Stages (Infant, Baby, Young, Mature, Old), and some revelations do adopt that naming convention for the Milestones, but neither this nor most other subsequent revelations pursue the correlation of the two time cycles. I regard this as an incompleteness in the current understanding of the Milestones, and my self-appointed job in this chapter is to fit the Milestones into the pattern of the other developmental septenaries of the Michaelian teachings.
- Based only on the descriptions in *MFM*, *MMFM*, *MP* (the three Yarbrow books) we see no firm evidence that the alleged septenary of Milestones has the Septenarian Attributes, as the Levels, the Soul Ages, the sub-Planes, and the Planes do, as shown on numerous Overleaf Charts. However, we will keep looking, because there are seven other sources to consider, and they supplement the original revelation considerably.

Milestones (Rites of Passage) per José Stevens (1988)

Another early Michaelian channel who had something to say about the Milestones was José Stevens. The following lengthy quotation was extracted verbatim from his book *Tao to Earth*, pages 12–17, published in 1988. He refers to the phenomenon as either Internal Monads or Rites of Passage. Stevens was a PhD counseling psychologist and university professor, so I expect that he would have some knowledge of developmental psychology that he could draw from, in addition to channeling the Michaels. Let's take a look.

The Revelation via Stevens

In the quotation that follows, sometimes I interject clarifying words or phrases in [brackets], underlined words are my emphasis, and my comments are interspersed between paragraphs of quoted material.

THE SEVEN INTERNAL MONADS OR RITES OF PASSAGE

These are the seven major rites of passage that constitute a complete lifetime. In order for you to evolve from one level [within a Soul Age] to the next you must have experienced all seven rites of passage. Therefore if you die young and fail to complete all of them, you return for a complete lifetime before transiting to the next level [within a Soul Age]. You may already have ... completed the seven [internal] monads however, and return briefly as an infant to complete an unfinished lesson.

The use of the word “major” might imply that there are “minor” metamorphoses. If Stevens intended this, I have seen no evidence of it. The fact that the Milestones have the stated relationship with the Levels hints that the Milestones can be considered to be a subset of the Levels in the same sense that the Levels are a subset of the Soul Ages and the Soul Ages are a subset of sub-Planes and sub-Planes are a subset of Planes. In other words, the Milestone septenary is nested within the Levels septenary and the Levels septenary is nested within the Soul Age septenary and the Soul Age septenary is a subset of the Planes septenary. This is per the Fractality Principle discussed above. This being the case, one might reasonably ask if the Septenarian Attributes apply to the Milestones, the same as they do to all of these other developmental time cycles. Stevens does not say (and neither do any of the other revelations).

Each of these steps is an intense rite of passage that marks a major transition [Transition Principle] from one [relatively stable] state of awareness to another [Hierarchy and Plateau Principles]. Each [internal] monad is a time of great energy as well as a time of vulnerability. Events surrounding the transition can have a major influence on the outcome. For example the trauma surrounding birth or the lack thereof can have lifelong repercussions. It is important to remember that these variables are chosen to produce specific results. The [internal] monads usually

have a quality of tension to them and can be experienced by you and those close to you as times of great difficulty. They can nevertheless be experienced joyfully on occasion.

The words “transition” and “state” are equivalent to the words “cliff” and “plateau” used in the original revelation. These and other words in this paragraph reinforce the notion presented in the original revelation that there is a qualitative difference between the Milestone as “transition” and the Life-Stage as “state”. I see clues in this passage that Stevens was indeed familiar with the work of developmental psychologists as I have supposed he was, namely Erik Erikson who invented the term “identity crisis”. I also see in this passage a hint that Stevens understood what I refer to as the Dialectic Principle as it applies to the Milestones, what with the mention of “tension”: “energy” versus “vulnerability”, and “difficulty” versus “joy”.

As we will see below, rather than number the Milestones as Yarbrow did (first, second, etc.), Stevens preferred to give each of them a name, but the naming convention is not consistent: sometimes the name refers to the chronology of the event, and sometimes it refers to his characterization of the event. To my way of thinking, this is an inconsistency and an incompleteness that detracts from the exposition. Ideally, one would provide all three attributes to each transition: the rank, the descriptive name, and the chronology.

1. BIRTH: Essence uses the gestation period as an opportunity to get used to the new body you will inhabit.

There is no standard pattern to this process. Sometimes essence occupies the developing body from conception onward. In other situations essence does not actually enter the new body until the moment of birth. Mostly essence gets used to the new body by degrees and focuses into the body more at birth. The birth of course marks the beginning life outside the protection of the mother’s body.

This description differs somewhat from the original revelation, which regards ensoulment as a sudden event at the moment of birth, and it says nothing about the soul gradually acclimating to the body before birth. As we will see further on, Tolley states explicitly that the nine-month gestation of the fetus *in utero* and *ex utero* that culminates before age three contains the seven Sub-stages of the first Milestone; see further on. Stevens’s description says nothing about the nature of infancy during the first year or two of life during infancy, after the ‘cliff’ of birth; it does not provide the characteristics and qualities of the ‘plateau’ phase of this particular Life-Stage that would allow us to correlate it with the Septenarian Attributes of the Natural Sequence schema.

Reading this description of gestation, one might get the impression that Stevens regards the Birth Milestone as a lengthy process, but in the description of the next Milestone, he says that it is a sudden event, birth. In this understanding, there is a ‘cliff’ but no ‘plateau’.

2. AUTONOMY: This second internal monad is not transited in a few minutes or hours as is the birth monad. It may take place over a period of days, weeks, or even months. The monad is complete when the child fully recognizes himself as functioning independently of mother. Generally this [internal] monad occurs between two and two and one half years of age.

This description indicates that the Birth and Autonomy Milestones are relatively brief ‘cliffs’ compared to the ‘plateaus’ until the next Milestones. Stevens’s description here says nothing about the nature of childhood during the decade of childhood, after the ‘cliff’ of self-recognition; it does not provide the characteristics and qualities of the ‘plateau’ phase of this particular Life-Stage that would allow us to correlate it with the Septenarian Attributes of the Natural Sequence schema.

The original revelation placed the third Milestone in the late teens; Stevens places it in the early teens:

3. PUBERTY–ADOLESCENCE: As with autonomy, the onset of puberty is not an overnight event but is a gradual process marked by massive hormonal releases. The discharge of hormones signals the onset of adult sexual activity and thrusts you into a time of intense karma. The physical changes in your body facilitate the forming of karmic ribbons and their resolution. Valuable lessons in the art of living can be the result. This is the time when all chief negative features [Martyrdom, Lowliness, Renunciation, Stubbornness, Greed, Arrogance, Impatience] are sampled and one is finally chosen. The [internal] monad is over when the hormonal activity has achieved homeostasis and you have identified yourself as having left childhood behind.

This description indicates that the Puberty Milestone is a relatively brief ‘cliff’ compared to the ‘plateau’ until the next Milestones. Here again, Stevens’s description says nothing about the nature of young adulthood during the next two decades of youth, after the ‘cliff’ of differentiation from family; it does not provide the characteristics and qualities of the ‘plateau’ phase of this particular Life-Stage that would allow us to correlate it with the Septenarian Attributes of the Natural Sequence schema.

4. MANIFESTATION of Essence: The fourth [internal] monad occurs much later in life and is usually complete by age forty. Age thirty-five is the most probable year for older souls to manifest their soul age. When this monad is

accomplished you look and act like your true soul age as opposed to manifesting your imprinting or conditioning. In order for this to be accomplished you must drop enough parental and cultural conditioning so that your true overleaves can manifest. Until you do this your overleaves are overshadowed by those of your parents, relatives, and so on.... Not everyone successfully accomplishes this [internal] monad and some delay it for many years so that a person might be in their sixties before they truly manifest if at all.

Here again, the description is of the Milestone 'cliff' that takes up a mere fraction of the Life-Stage (five years out of twenty is suggested), and it does not provide the characteristics and qualities of the 'plateau' phase of this particular Life-Stage that would allow us to correlate it with the Septenarian Attributes of the Natural Sequence schema.

5. **[RETIREMENT:]** Realization that your life task is mostly accomplished: There is no set year when this fifth internal monad is normally completed: however it usually occurs after age fifty six. To accomplish this [internal] monad you must review your life's work, what you consider to be your successes and failures, and make peace with yourself. You evaluate the relative success you have had in completing your life task and you develop a strategy for the rest of your life. That is, you decide for yourself what you have left to do, and you decide how you are going to do it. In addition, you begin to shift into a state of being rather than the intense doing state that you have used most of your adult life. For many people who have been driven to accomplish all their lives, this can be a difficult task. In general the older the soul, the easier this transition is to make.

In a graphic on page 14 of *Tao to Earth*, this Milestone is named "Retirement", so that is why I named it that in the quotation above. Here again, the description is of the Milestone 'cliff' that takes up a mere fraction of the Life-Stage. However, with this description we are given a subtle clue about the characteristics and qualities of this particular Life-Stage, which is the first of the Cardinal Life-Stages in the Michaelian schema. All of the Cardinal Life-Stages are said to have to do with manifesting one's inner *being*, whereas the Ordinal Life-Stages are said to be more about manifesting *doing* in the outer world.

6. Realization that death is **IMMINENT**: You begin this monad the moment you know for sure that you are about to die. During this [internal] monad you must come to terms with your death and how to handle whatever fear you have about it. Now this can take place only a few seconds, minutes, hours, or days before your death, or on the other hand up to a year before the event. Sometimes you select lingering, disabling illnesses that give you plenty of time to accomplish this.

The description of the duration of this Milestone is more ambiguous than previous Milestones: it refers to both the "moment" and to the "coming to terms", thus the 'cliff' and the 'plateau'. However, here again, the description does not provide the characteristics and qualities of the 'plateau' phase of this particular Life-Stage that would allow us to correlate it with the Septenarian Attributes of the Natural Sequence schema.

7. **DEATH** itself: The seventh internal monad is like the first (birth) in reverse. It is the actual transition from physical reality to the astral plane and the life review that accompanies this shift. Your essence leaves the body either by degrees or all at once depending on the circumstances of your death. Your experiences of the moment of death is reflective of the life you have led. If you have confronted your fears in life and have gained a measure of detachment about death, the transition can be ecstatic. If your fears have run you and you have resisted death, the event can be terrifying.

This description hints that, as with all of the other Milestones, there is a 'plateau' after the 'cliff'; in this case the 'cliff' is of the death of the physical body, and the 'plateau' is the transition of the soul from the Physical Plane to the Astral Plane. This hint provides a potential answer to one of my original concerns, that seven Milestones from Birth to Death would bracket six intervals. However, here again, the description does not provide the characteristics and qualities of the plateau phase of this particular Life-Stage that would allow us to correlate it with the Septenarian Attributes of the Natural Sequence schema.

About this Milestone I have little to say except that it makes sense to me to regard Death as described here: as a transition that might take a short while, and that it also has a plateau, which is the same as the case with the other developmental septenaries, Level, Soul Age, and Planes. In the Michaelian revelation, the general idea is that there is a plateau after the transition of death, namely a life review in which the experiences of the life of the Personality-self are examined in retrospect so that the lessons of the lifetime are inculcated on the way to the Astral Plane, before the experiences of that life are absorbed into the Fragment-self on the Astral Plane.

The final quotation I share from this book is a repetition of a statement made in my first quotation from this book:

When you have accomplished all seven internal monads in one lifetime or in several, you are ready to go on to the next level within your soul age. [José Stevens, *Tao to Earth*, 1988, pp. 12–17]

The implication of this statement is that Life-Stages are a subset of Levels as Levels are a subset of Soul Ages as Soul Ages are a subset of sub-Planes as sub-Planes are a subset of Planes. This notion is not developed by Stevens, but it is developed by other sources that are documented in subsequent sections of this chapter.

Concluding Comments on Stevens's Revelation

Before we move on to another revelation about the Milestones, a few comments about Stevens's contribution are in order:

- For your convenience, I showed the names that Stevens applied to each Milestone in a compilation table, Table 4Qg, near the end of this chapter.
- Stevens's descriptions only embellish the original revelation — discussed in the previous section — a little bit. Thus his descriptions do not add significantly to our understanding of the phenomenon. Other sources do add significant information to the original revelation, and they are reviewed in subsequent sections.
- Stevens used the word “monad”, the same as other sources. I perceived a hint in his descriptions that he might possibly have understood the meaning of the word the same as I do, namely as referring to the experience of the Dialectic Principle (thesis + antithesis = synthesis, aka Cardinal + Ordinal = Neutral).
- Although Stevens described each ‘cliff’, he said little or nothing about the nature of each ‘plateau’. If he had said more, this might have allowed us to correlate them with the Septenarian Attributes of the Natural Sequence schema. I do not see any evidence that Stevens understood that the Milestones are more than a subset of Levels in that they actually correlate with Levels (and Soul Ages and sub-Planes and Planes) in terms of having (some of) the same Septenarian Attributes. However, we do see this understanding presented in subsequent revelations, as documented further on in this chapter. I regard this lack of concern for the plateaus after the metamorphoses as a common incompleteness of the Michaelian descriptions, not only with Stevens but also with the other Michaelian revelations reviewed in this chapter.
- Stevens is a PhD-level counseling psychologist. As such, it seems likely to me that he would have been familiar with academic developmental psychology models such as are discussed in my DevPsy Thesis, but I see only a little evidence of a familiarity in his descriptions of the Life-Stages. Rather, what I see most of all is that Stevens seems to have embellished the Yarbro material with his own thinking and experience and perhaps channeling.

The next discussion of Milestones appeared almost a decade later than that given by Stevens. As it so happens, it was the product of the original Michaelian channel, who probably channeled the original revelation published in *MFM*.

Pathfinders per Sarah Chambers (1996)

In Sarah Chambers's 1990s channeling (which is unpublished but some of which is in my possession), some information about Milestones appeared in channeling on a related topic, the so-called “Pathfinders”. The following is from the channeling session of 18 March 1996. Here, seven types of Pathfinders are somewhat correlated with the seven Milestones. The Pathfinders were said to be leaders or helpers of humankind through the present-day traumatic transition from pervasive Young Soul perceptivity to pervasive Mature Soul perceptivity. Various types of Pathfinders were said to specialize in helping people through one or another of the Milestone ‘cliffs’ that initiate each Life-Stage ‘plateau’ — the descriptions that follow are not of the Life-Stages themselves; they are always of the Milestones between Life-Stages, because this is when Pathfinders can be most helpful.

In the descriptions that follow, there are references to the chronological age of people in a particular Milestone, but there is no hint that the descriptions represent a development or hierarchy of the jobs of Pathfinders beyond the use of the word “stages”. More so than seen in the two previous sections, the descriptions of some Life-Stages provide some clues for correlating them with the Septenarian Attributes — in general, and specifically the Centers and the Soul Ages and the Roles — of the Natural Sequence schema; I will note these where appropriate.

The Revelation via Chambers

The transcription begins after this introductory paragraph. Underlined words are my emphasis, sometimes I interject clarifying words or phrases in [brackets], and my comments are interspersed between paragraphs of quoted material.

I asked what the categories of Pathfinders were.

The seven stages of Pathfinding are:

[First] INITIATION: This can include midwifery and shamanism. It can be birth or rebirth at any stage. This has long been a neglected rite in your society. Rites must be carefully designed so that transformation occurs if initiation is to be successful. Birth is the first initiation, but others occur at each [internal] monad. Shamans, Wiccans, and Druids will work in this area. These fragments can also be licensed professional health workers, but their primary calling will be in the area of healing arts.

That there are “stages” implies the Hierarchy Principle. That there is a “transformation” implies the Transition Principle. The word “healing” is just another way of framing the Dialectic Principle: getting from one Life-Stage to the next is about becoming whole and healthy by stages over the story arc of a lifetime. That “birth” is the “first” “[internal] monad” connects the Pathfinders to the Milestones. One can reasonably infer from the description that this first Milestone, birth, correlates with the initiation of the so-called “Infant” Soul Age. The description of this first Milestone in terms of “rites” (rituals, ceremonies) fits somewhat with the Septenarian Attributes of Ordinal Action, and is therefore Warrior-ish. Infancy is the Life-Stage focused on the development of the Motion Center. Or at least I see no better choice than that correlation, considering this particular revelation as a whole. A “baby shower” is the Rite of Passage for this first Milestone.

[Second] NURTURE: Young children (second [internal] monad) nurturing or the nurturing of fragments who received little or no nurturing as children. Psychologists who are also healers can work in this area as pathfinders for childhood. It is necessary for all fragments to experience being a child, but the chronologically older fragment must be shepherded through this process carefully, so that he/she does not become fixated here.

Although it does not say it explicitly here, one can reasonably infer from the description that this second Milestone fits well with the Septenarian Attributes of Ordinal Inspiration. Nurturing and healing are in Essence for the Server Role. Childhood is the Life-Stage focused on the development of the Emotion Center. One can also reasonably infer from the description that this second Milestone correlates with the initiation of the so-called “Baby” Soul Age (I prefer the name “Child”).

[Third] SUPPORT: The hormonal storm that occurs with the onset of adolescence can only be supported. Similar storms can occur at any time during the lifetime of a fragment. Grief is one example; the death of a loved one. Political upheaval and terrorism can also cause emotional storms. Members of minority races, women, and homoerotic men can rightfully experience terror at the thought of someone like the fragment who is now Patrick Buchanan, which will, at times, throw them into a flurry of activity that is not always productive. This is very similar to the behavior exhibited by adolescents who are in the thrall of hormonal changes. They can only be supported and gently led to alternative behaviors. Teaching fragments to become leaders or activists who use persuasion rather than violence is one form this pathfinding can take.

The adolescent transition is the transition between childhood and young adulthood, so obviously the third Milestone could be correlated with the so-called “Young” Soul Age. However, I do not see how a case can be made from this description alone that the third Life-Stage is an instantiation of the Septenarian Attributes of Ordinal Expression, which includes the Artisan Role and the Intellect Center; this is what one would expect from a developmental septenary, but neither does Ordinal Expression seem to fit with any other specific Milestone in this discussion of Pathfinders, meaning that descriptions of other Milestones provide better correlations with components of the Natural Sequence schema.

[Fourth] CHANGE and BALANCE: A fragment who is transiting the fourth [internal] monad [in middle age] will often be seen by those close to him/her as changing in ways that are mystifying. But change occurs in all stages of life, and the pathfinder for change and balance must learn to work with fragments who are experiencing other life transitions, such as loss of a loved one, loss of livelihood, loss of self-esteem, dismemberment. This is also the neutral or fourth position, and represents the balancing out of all accounts, so this pathfinder will often work with others in creating right work and with other pathfinders of the healing arts.

The use of the words “neutral” and “balance” are obviously references to the Septenarian Attributes of Neutral Assimilation, and this is in its proper location, the fourth place, in the Natural Sequence schema. This is a major hint that the other six Milestones should be correlated with Septenarian Attributes of the Natural Sequence schema. However, here with this revelation as with previous revelations, the implications of the correlations were not understood and pursued at the time. For some of the Milestones in this particular revelation about pathfinders, their description tells me that the correlation was understood, but for some of them the correlation is not indicated.

Because in this section I find clues that correlate the Milestones with my idiosyncratic understanding of Life-Stages, it is expedient to let the reader know that I interpolate a Life-Stage between the fourth Milestone and the fifth Milestone. My so-called “SENIOR” Life-Stage spans from about age fifty to about age sixty-five. It correlates with the Old Soul Age and the Concept Center, and it has the Septenarian Attributes of Cardinal Expression. More will, of course, be said about this in the section that fully describes the Life-Stages.

[Fifth] MATURATION: The onset of old age means very different things to different fragments. A loss of beauty or a gain of wisdom; time for true leisure or time on one’s hands; freedom or boredom. In the Aquarian age, people will be expected to contribute to society as long as they are physically able, but by using their innate gifts and by doing right (or true) work. The pathfinders who work with those transiting their fifth [internal] monad will have to be ready to help these fragments make safe passage through this [internal] monad, coming out on the other side with wisdom, dignity, and integrity, plus the desire to continue contributing all of their accumulated knowledge for the good of the community. These pathfinders can also help fragments of all ages who are having difficulty moving from one stage to another because of a fear of loss.

For the first time in these descriptions of the Milestones in the context of Pathfinders, this paragraph contains numerous candidates for the possible names of Positive and Negative Poles. This is what one would expect if, as I claim, the Milestones are instantiations of the Dialectic Principle. The words +Dignity and +Freedom for the Positive Pole and –Boredom for the Negative Pole seem appropriate. In subsequent Michaelian revelations, the notion that Milestones have Positive and Negative Poles is made explicit.

In my schema, the Life-Stage initiated by this MATURATION Milestone has the Septenarian Attribute of Cardinal Inspiration, which correlates with the Priest Role and the Sympathy Center. The underlined words in this description fits that notion well. More will, of course, be said about this in the section that fully describes the Life-Stages.

[Sixth] END OF LIFE: As the time of transition approaches, fragments begin to effect closure with their loved ones, their families and friends, their place in the community. This cannot happen if the fragment denies that the end of life is near. Many times, the pathfinder will be called upon to suggest this to a fragment who is in obvious denial. Children and young people do die, both by accident and by design, and these pathfinders will work with them also. They will work closely with the pathfinders for change and balance and the pathfinders for joyous transition. Children will almost always effect closure by instinct, especially older souls. The mature soul pathfinder will need to learn to recognize this instinct and work with it. Most elderly fragments can feel “death” approaching, but many are terrified. Helping them recognize their terror and transform it into joy will be the task of these pathfinders.

I like the word “+Closure” for the name of the Positive Pole of this Milestone. More will be said about the names of the Positive and Negative Poles of the Milestones and Life-Stages in subsequent sections.

In my schema, the Life-Stages initiated by the END OF LIFE Milestone, has the Septenarian Attributes of Cardinal Action, which correlates with King Role and the Excitation Center. More will, of course, be said about this in the section that fully describes the Life-Stages.

[Seventh] JOYOUS TRANSITION: These pathfinders will serve as the midwife for the transition. Many will be trained health professionals, but all will have knowledge of the occult arts, such as Wicca and Shamanism. It will be their calling, and make no mistake, this is a spiritual calling, to transform the deathscape into a joyous, terror-free experience. If there is severe pain, there will be amelioration. The soul learns nothing from a physical body wracked with pain. We wish to emphasize this once more. There is no lesson to be learned from pain so severe that the mind cannot concentrate on anything but the pain. Pathfinders for the transition will also work with the loved ones who are present. The seventh [internal] monad can be assisted by many modalities: chanting, singing, drumming, aroma-therapy, to name a few. Pathfinders must experiment.

We asked if these represented specialties for pathfinders.

That is true, there will be seven different specialties for pathfinders. As we have said, many of these pathfinders will also be trained healers (as opposed to instinctive) and will be qualified to work with many conditions arising from the transiting of these life monads. Instinctive healers will be allowed more latitude and freedom during this age you are approaching. [18 March 1996]

Because a Milestone typically precedes a Life-Stage, one might wonder if there is a seven-step evolutionary process that happens after the revolutionary “Death” Milestone. If so, this provides a method for solving one of my initial problems, namely that seven events enclose six intervals. In a session that preceded the session that revealed the seven types of Pathfinders, namely the 09 March 1996 session, we find this:

Assuming that, since there are seven stages of everything else, what are the seven stages of assimilation after death before rebirth?

The stages that most fragments experience are denial, questioning, self-realization, remembering, integrating, choosing, rebirth.

Those seven steps make sense to me if I think about them; perhaps you will think about them also. This situation could potentially be an instance or example where *development* made sense, but I do not see how to make this choice of seven descriptive words fit the Natural Sequence, the default developmental sequence in the Natural Sequence. If these one-word descriptions are actually appropriate, then I take this between-lives situation to be an example of a septenary, a collection of seven elements, that does not *require* it be per the Natural Sequence, as the Life-Stages appear to be when we assemble all of the Michaelian revelations.

As we will see further on, Troy Tolley’s Michaelian revelation gave names to seven Stages that follow the Death Milestone, complete with Positive and Negative Poles, and these were:

- (1) –Attachment =INITIATION +Transition
- (2) –Denial =INTROSPECTION +Grief
- (3) –Return =REALIZATION +Detachment
- (4) –Devastation =MANIFESTATION +Review
- (5) –Haunting =CONTENTMENT +Reunion
- (6) –Fragmentation =MAGNETIZATION +Integration
- (7) –Dependence =EMANATION +Transcendence

Assuming that the Chambers and Tolley revelations are accurate communications, my reconciliation of these two seemingly disparate accounts is that the Chambers channeling refers to the entire Astral Plane interval from physical death to physical rebirth, and the Tolley channeling refers to the immediate afterlife, which spans the time from the death of the physical body to the death of the etheric body — which happens when the ‘payload’ of the Personality-self is delivered to the Fragment-self on the Astral Plane — that event fully completes that lifetime.

Concluding Comments on Chambers’s Revelation

Before we move on to another Michaelian revelation about the Milestones, a few comments about Chambers’s contribution are in order:

- This revelation adds a little bit to the previous revelations reviewed in the two previous sections, the sections about the Yarbro books and the Stevens book. That is, some vague clues in the meager descriptions allowed me to tease out correlations with aspects of the Septenarian Attributes in the Natural Sequence schema.
- As with the previous revelations, the descriptions of the Milestones via Chambers are of the ‘cliffs’ more than they are of the ‘plateaus’. The fact that seven ‘plateaus’ are not thoroughly described here and elsewhere perhaps explains why Michaelian students have not noticed that there might be a correlation with the other developmental septenaries of Level, Soul Age, and Plane.
- At this point in the progressive revelation, there are still no indubitable clues that there is a correspondence of Soul Ages with the ‘plateaus’ that follow Milestones, even though the analogy is obvious because of the names that are applied to both septenaries. The fact that there are *seven* Milestones is one clue that they correlate with the other developmental septenaries (Level, Soul Age, Plane), but there are other subtle clues in the descriptions that look like Septenarian Attributes.

The next Michaelian revelation is approximately on a par with the Chambers revelation, which is to say that it is evolutionary rather than revolutionary. It advances the story of the story of our lives a little bit, but it does not provide definitive answers to my issues, which I have been looking for since the original revelation.

Milestones per Stephen Cocconi

Another Michaelian channel who has somewhat to say on the subject of the Milestones is Stephen Cocconi, and he says it on his website at >www.themichaelteaching.com<. The following quotation is the entirety of what he has to say on that website. Unlike the work of other channels that are reviewed in this chapter, I do not have a date for the release of this information. However, I place it between Chambers in 1996 and Yarbro in 2009 because this is likely the time frame when Cocconi established and populated his website, and this is where the information seems to fit in the story arc of the progressive Michaelian revelation on this subject. In addition to descriptions of each Milestone, he provides the numerical rank and a name. There are clues in what follows that this information was channeled or semi-channeled. Also to be found in this revelation, more so than found in previous revelations, are clues that allow me to apply Septenarian Attributes to the Milestones; this is progress.

The Revelation via Cocconi

The transcription begins after this introductory paragraph. Underlined words are my emphasis, sometimes I interject clarifying words or phrases in [brackets], and my comments are interspersed between paragraphs of quoted material.

Internal Monads — Stages of a Life

Understanding the Connection between Essence's Influence on a Maturing Personality.

Life operates in only one direction. From the moment of our birth we begin to grow old. It is the course of living everyone travels regardless whether they like the process or not. However, just because one physically ages, it does not mean that one advances in maturity nor emerges into their innate nature. In the Michael teachings we call that innate nature of Overleaves tempered by the effect of Soul Age — True Personality. In common parlance we might call it the authentic Self of that person.

Only by grasping the subtleties and the conclusions that each stage promises may guarantee a successful refinement of their character and the furtherance of their conscious growth and development. Just to re-cap, just because someone is physically a “grown-up”, it does not make them an emotionally-mature adult.

Our awareness of self and the body, becomes a series of events that we exaggerate and delete. From the moment of birth to the last breath of death, each is recorded by the mind and the Essence. The process spanning the duration of an individual's existence are the stages referred to in the Michael teaching as the Internal Monads (IM).

In the quoted descriptions that follow, the rank and a name for each Milestone were given. The names are shown in the Cocconi row of the compilation table, Table 4Qg, near the end of this chapter.

There are 7 Internal Monads. They are:

First IM — *Birth* — The first experience of conscious life and death separation. Since there is never a guarantee of how well a birthing process might succeed, the being must make the leap from the Astral into the Physical. Metaphorical equivalence within the Essence's evolution process of this teaching would be lessons of survival incurred at the Infant Soul phase.

This is the first and only correlation of a Milestone to a Soul Age that we see in the Cocconi revelation. It is obvious from the names of the Soul Ages (Infant > Baby > Young > Mature > Old) that the Soul Ages are analogous to Life-Stages, but until this revelation, so far as I know, it was not stated explicitly. This lack of development of the idea seems to be typical among the various sources reviewed in this chapter: the correlation of Milestones with Soul Ages was sorta kinda acknowledged by some sources (because it is totally obvious), but it was never fully embraced and embellished — until my explicit proposal in this chapter.

Second IM — *Separation* — Characterized by the first sense of ‘otherness’, meaning not connected to Mom but separate. The Will begins to emerge. The characteristic meme about this phase is thought of as the “terrible two's” when a person asserts the first phases of independence: they say “NO”. But [at] a deeper level, there is a sense of first steps toward self-control....

In the Natural Sequence schema, the second Life-Stage correlates with the Septenarian Attribute of Ordinal Inspiration, of which the Emotion Center is an aspect. With that correlation in mind, we can understand the “terrible two's” as the phase of life where negative emotions first emerge in social situations; the role of parents, ideally, would be to transmute them into positive emotions as part of the socialization process. Typically, a ‘cliff’ (and its ‘plateau’) begins in the Negative Pole, and, ideally, ends in the Positive Pole, meaning that the child learns to be less self-willed; it learns to “play well with others”.

Third IM — Individuation — Often the most active and karmically-driven, this stage begins approximately at adolescence; somewhere around 10 – 13 years of age. Individual physical development and the experience of the culture one grows up in, either accelerate or decelerate this initiation. More often than not, it is in this phase we see the beginning influence of the chosen Chief Features. In response, it coincides with the emergence of both the Rebel and the Conformist Sub-Personalities. They both develop to varying degrees. A person tends to display most of their Ego's expression of Personality but largely in negative poles, motivated to create a persona that will gain them status or protection against vulnerability. There are many factors which might cause one specific persona (sub-personality) to appear more noticeably than another. They include:

- Overleaves
- Soul Age — The older the Soul the more likely they will proceed through the IM's
- Life Plan — including Karma and key agreements
- Imprinting — Parental or social (or lack thereof)
- Childhood trauma

In the Natural Sequence schema, the third Life-Stage correlates with the Septenarian Attribute of Ordinal Expression. In terms of what I call "Processes", this Life-Stage is an instantiation of what I call the "Analysis" Process. The similarity of Analysis to the name here given to this Milestone, "Individuation", should be self-evident. The Center that correlates with this Life-Stage is the Intellect Center, which is geared for making distinctions between this and that. This Life-Stage is about developing and defining one's "personality" or "ego" or "persona" as distinct from the family of origin. As noted here, this Life-Stage often starts out in the Negative Pole, but, ideally, it will end up on the Positive Pole, meaning that the young adult will become fully responsible for what it is, as distinct from what it was shaped to be by parental and educational influences.

Fourth IM — Selfhood — Up to this point, the first three IM's are not optional. That is to say that once a person becomes a "grown-up" there is no guarantee that the person that is there projected for the world is the same one that motivates the person from within. Thus, the Fourth IM, while often starting around age 30, may go on as a struggle within the person for their own identity for many years. The many layers of consequence, both beneficial and detrimental, accrued by a person may lock them into a persona that they identify with. At this stage, sometimes called "the midlife crisis", the Essence pressures the Personality to examine, and in many cases shed, elements it has learned from other sources (conformed to) and redirect its attention to internal emanations of one's chosen Overleaves. Only when this process has completed do we say of a person that they are operating from "true personality". It simply means that the frictions of having to suppress innate qualities and urges lessens and the courage to reveal yourself more authentically to your deepest realizations increases. A movement into this place does not mean everything will be rosy and bitchin [good, amazing]. It just means you know who you are and what your inner resources are.

In the Natural Sequence schema, the fourth Life-Stage correlates with the Septenarian Attribute of Neutral Assimilation. The aspect of Neutral Assimilation that best fits with the description above is what I call the "Impulse" Center, with a Positive Pole of +Intuition and a Negative Pole of -Instinct. This is the bridge Center between the so-called "lower" Centers and the so-called "higher" Centers. In other words, the transpersonal self seriously begins to leak 'down' into the personal self through this Center, during this Life-Stage. Beside the metaphor of transitioning from 'lower' to 'higher' Centers, another way to describe this Life-stage is as stated above: the metaphor of transitioning from 'outer' to 'inner' resources.

Because in this section I find clues that correlate the Milestones with my idiosyncratic understanding of Life-Stages, it is expedient to let the reader know that I interpolate a Life-Stage between the fourth Milestone and the fifth Milestone. My so-called "SENIOR" Life-Stage spans from about age fifty to about age sixty-five. It correlates with the Old Soul Age and the Concept Center, and it has the Septenarian Attributes of Cardinal Expression. More will, of course, be said about this in the section that fully describes the Life-Stages.

Fifth IM — Fulfillment — Here an aware person (one who has passed 4th IM) begins at least the sub-conscious process of "what have I done with my life?" In terms of this teaching we call it review of Life Task.

In my schema, this is the sixth Life-Stage, and it correlates with the Septenarian Attribute of Cardinal Inspiration. The Center involved here is primarily the Sympathy Center. The process of this Life-Stage and of this Center is to become -Sensitive, =Sympathetic, and +Empathetic to the life that one has lived. Ideally, this Life-Stage is about coming to a higher emotional intimacy with oneself. It is the counterpart or complement to the second or "Separation" Life-Stage, which was, among other things, somewhat about developing one's

emotional independence from one's mother. One could think of this sixth Life-Stage as learning to feel an unconditional 'motherly' love toward oneself.

Sixth IM — Review — Some channels consider this process a mere clean-up or summation of the living process achieve[d] through the previous five. For [from] we the Consortium's point-of-view, it allows for the Personality to make some peace with itself, no matter if it served Life Task for Essence or not. This culminating experience may not be pleasant and prolonged or it may be satisfying and virtually unnoticed. It does however put a person in position to enter the final exit...the experience of dying and transition.

In my schema, this is the seventh Life-Stage, and it correlates with the Septenarian Attributes of Cardinal Action. The Center involved here is primarily the Excitation Center. Maybe I should think of a better name than DYING, a name that would convey the notion that, ideally and in the Positive Pole, this review stage is ultimately about the release of the life as lived, an experience that is exhilarating for the soul, even if the body and/or the mind is in steep decline. In the Positive Pole, the person will be energized in their expectation and anticipation of the afterlife. That name and this correlation with Cardinal Action/Excitation Center is paradoxical for a person who is stuck in the Negative Pole of this Life-Stage, who merely disengages from life before they exit the life. In either Pole, this Life-Stage is the final preparation to launch the soul into the afterlife. This Life-Stage is the counterpart or complement to the first Life-Stage. Whereas the first Life-Stage was about 'getting a grip' on the life to be lived, this last Life-Stage is about 'letting go of one's grip' on the life that was lived. Think of the beginning and ending Life-Stages as the actions of 'grasping' and 'ungrasping' respectively.

Seventh IM — Death — A person may face death in terror or transcendence. Conscious or unconscious. Mournful and lost or enchanted and found. At the moment of death, the Personality's last grasp of its identity comes to a reckoning. On the other side, Essence awaits it in whatever form that individual may have been imprinted to perceive, or something completely different.

The release of the last grasp comes at the release of the last gasp.

Internal Monads have phases which they pass through. Channel Troy Tolley has outlined these 7 phases of the 7 stages on his Truth, Love and Energy site. [<https://www.themichaelteaching.com/michael/internal-monads/> — retrieved 27 April 2022]

Tolley's channeling is reviewed after the next section, which is about Yarbro's Michaelian revelation. The notion that there are Sub-stages of the Life-Stages reinforces my notion that these septenaries at different time scales (Sub-Stages, Life-Stages, Levels, Ages, Planes) provides reason to believe that they should all follow the same pattern, which I believe is the Natural Sequence schema.

Concluding Comments on Cocconi's Revelation

Before we move on to another Michaelian revelation about the Milestones, a couple of comments about Cocconi's contribution are in order:

- Cocconi's presentation provides an alternative set of descriptions and some variations in some names for the Milestones. Otherwise, this revelation does not significantly advance the understanding in ways that solve the problems that I introduced in sections near the beginning of this chapter.
- The original revelation said that there are metaphorical 'cliffs' and that there are 'plateaus' in this phenomenon. Cocconi does not make a clear distinction between the description of each Milestone ('cliff') and the description of each Life-Stage ('plateau'). This is typical for the Michaelian revelations. I believe that this muddles our understanding of what is happening with this phenomenon. In the section that follows, I emphasize that distinction, because it is key to understanding why I prefer to focus on this phenomenon as Life-Stages rather than focus on the Milestones that separate the Life-Stages.

The discussions of Milestones by Yarbro, Stevens, Chambers, and Cocconi as documented above do not describe each Life-Stage in enough detail that it would probably convince readers of my assertion that the Life-Stages fit into the Overleaf System schema; the following discussions of the work of Quinn Yarbro, Troy Tolley, and Victoria Marina-Tompkins will perhaps be more convincing.

Milestones per Quinn Yarbro (2009)

Information in Table 4Qb below was extracted from an Overleaf Chart, Chart #18, reviewed in Part Three of this *History* book. In addition to the Milestones — which were referred to as Internal Monads in that Chart —

Chart #18 includes all seven of the Overleaf categories plus some other septenaries. This Chart was posted on a Yahoo group list named >messagesfrommichael@yahoogroups.com<, which was active for more than three years, from 2007 to 2010; it is now defunct. The chart was revealed by a member of the Yarbrow group named Steve; preferring to remain anonymous, he never revealed his last name on a public-facing website. He also referred to himself as “Mature Scholar”. The Chart was dated August 2009.

Table 4Qb — INTERNAL MONADS per YARBRO							
SEPTENARIAN ATTRIBUTES	Ordinal Inspiration	Ordinal Expression	Ordinal Action	Neutral Assimilation	Cardinal Expression	Cardinal Inspiration	Cardinal Action
RANK	First	Second	Third	Fourth	Fifth	Sixth	Seventh
INTERNAL MONAD	+Vitality	+Identity	+Differentiation	+Self-realization	+Appreciation	+Catharsis	+Transcendence
	BIRTH	EGO RECOGNITI'N	OUT OF NEST	MID-LIFE CRISIS	LIFE REVIEW	PREPARE EXIT	EXIT THE LIFE
	-Life	-Solipsism	-Separation	-Acquiescence	-Evaluation	-Capitulation	-Fatalism

My comments on this table are as follows:

1. SEPTENARIAN ATTRIBUTES: The first row below the title row shows the Septenarian Attributes as they were shown on Chart #18. That Chart also showed Roles and Centers and Soul Ages, of course. No Chart, other than #18 and my own, shows the Internal Monads aka Life-Stages, and no other Michaelian book or website explicitly makes a correlation between Internal Monads and the Septenarian Attributes/Roles/Centers/Soul Ages. (Tolley makes a correlation with Centers; Gregg makes a correlation with Soul Ages — see sections further on.) In my view, this absence of correlation in the revelations is a major oversight because it limits or obscures our understanding of this phenomenon.
2. Notice that the lineup of Septenarian Attributes is per the so-called “Michael Math Sequence”, not the Natural Sequence as it should be in a developmental septenary. I say “should” because I have not been able to find any corroboration of the Michael Math Sequence outside of the Michaelian teachings. However, I have found an abundance of corroboration for the Natural Sequence outside of the Michaelian teachings, as documented in my book *The Tao of Cosmogony*. This scrambling of the Septenarian Attributes in the Ordinal triad per the Michael Math Sequence obscures the nature of the three Ordinal Life-Stages. My DevPsy Thesis provides documentation that during the first three decades of life, what we Michaelian students refer to as the “Centers” are emphasized and developed per the Natural Sequence — Motion > Emotion > Intellect — not per the Michael Math Sequence: Emotion > Intellect > Motion. The Centers show up repeatedly in discussions of the Life-Stages in this chapter.
3. RANK: The second row shows the order or sequence of the seven Internal Monads. As we see throughout this chapter, oftentimes the Rank is used as the name of the Internal Monad.
4. INTERNAL MONAD: The third row shows the names and the Poles of the Internal Monads as given in Chart #18. Note that the names here are consistent with the notion that the Internal Monads are brief transitions — Birth and Death being the most obvious examples — rather than consistent with the notion that the Internal Monads are ‘plateaus’ between ‘cliffs’. The former is the notion that is most common in the revelations, from the first to the last, and that is why I prefer to call them Milestones rather than Internal Monads.
5. The names given here are descriptive of the Milestones, and thus they do not allude to the chronological time-span covered by the Life-Stage, as does the naming convention of some other Michaelian revelations. As we see in this chapter, some sources prefer the descriptive naming convention and some prefer the time-span naming convention; ideally, a naming convention would include all three parameters: rank, time-span, and description. The advantage of the time-span naming convention is that it makes it obvious that the Life-Stages correlate with the other developmental septenaries of the Michaelian teachings — Levels and Soul Ages and sub-Planes and Planes — but most obviously with the names that have been given to the Soul Ages. For instance, the Infancy Life-Stage correlates with the Infant Soul Age.

Concluding Comments on Yarbro's Revelation

Before we move on to another revelation about the Milestones, a few comments about Yarbro's contribution are in order:

- The existence of Chart #18 is not widely known in the non-Yarbo Michaelian teachings communities, so therefore its significance is also unknown to the non-Yarbro communities. The significance is that the Life-Stages have the Septenarian Attributes. Even if the chart were widely known, I doubt that Michaelian students would recognize its implication; they would need to have it explicitly pointed out to them, and that is what I am doing here in this chapter.
- Chambers may have channeled the original revelation that was published in *Messages from Michael* in 1979, but probably someone else, someone in the secretive Yarbro group, channeled the revelations that were published in *More Messages from Michael* and in *Michael's People*. We do not know when or how the revelation that is shown on Chart #18 and documented in this section was produced.
- Previous revelations provided clues and hints, but this revelation makes some real progress toward integrating and correlating the Life-Stages with other instantiations of the developmental septenary: Levels, Soul Ages, sub-Planes, and Planes. Chart #18 shows that integration and correlation, but unfortunately it is incorrect in the Ordinal triad. The correlation is via the Septenarian Attributes that all four developmental septenaries have in common.
- This table highlights the issue introduced at the beginning of this chapter: it is nonsensical to have seven intervals (Life-Stages) during a full lifetime, each headed up with the Septenarian Attributes, while also having seven transitions (Milestones) with the first being Birth and the last being Death. How does one reconcile this table with itself? Revelations from Chambers (above) and Tolley (below) suggest that the Death Milestone has a 'plateau' afterward, a notion that is consistent with the notion that all Milestones ('cliffs') are followed by a Life-Stage ('plateau').
- Although one can find hints in previous Michaelian revelations that such is the case, this is the first time that the Milestones were said to have Positive and Negative Poles, with names applied. However, as we will see when I present my notions about the Life-Stages, the names and the descriptions of the Poles of a Life-Stage are not necessarily synonyms of the Poles of the Milestone that precedes the Life-Stage. In fact, one can reasonably expect them to be different, because the Milestones inhabit the transition zone between two contiguous Life-Stages; the attributes of the "cliff" are different from the attributes of the "plateau". Chart #18, showing the Internal Monads correlated with the Septenarian Attributes, hints that this phenomenon is not just about the Milestones; it is also about the Life-Stages, and it is the Life-Stages that are concrete instantiations of the abstract Septenarian Attributes, more so than the Milestones that divide the Life-Stages. This is the same as the situation with other developmental septenaries: Levels, Soul Ages, sub-Planes, and Planes.

For the first time in public, names of Milestones complete with their Poles were revealed in 2009. This is not the last time that this information appears in public. After the next section, we see similar information from another member of the Yarbro contingent; she wrote a book about the Milestones.

So far as I know, Troy Tolley, reviewed in the next section, did not know about this Yarbro information. The reason I say this is because Tolley's names for the Positive and Negative Poles of each Milestone are not the same as the names provided by Yarbro.

Milestones per Troy Tolley (2010)

Troy Tolley is yet another channel who has somewhat to say about this phenomenon. The following quotation was copied from <https://our.truthloveenergy.com/topic/426-20100912-michael-speaks-internal-monads>. Here again the preferred name for this phenomenon used by this channel was "Internal Monad", but he also used "Rite of Passage". Unlike what we have seen heretofore, with this revelation an actual explicit explanation for the choice of the name "Monad" was provided by the Michaels; there is no longer any need to infer its meaning by comparison with the explanation for the name "External" Monad.

The Revelation via Tolley

Whereas in previous sections, I have quoted the entirety of the Michaelian revelation of a channel on this subject, in this section on the Tolley revelation, only a portion of the complete revelation is quoted. One can use the Search function on the our.truthloveenergy.com website to get the entire revelation.

The transcription begins after this introductory paragraph. Underlined words are my emphasis, sometimes I interject clarifying words or phrases in [brackets], and my comments are interspersed between paragraphs of quoted material.

September 12, 2010

Troy Tolley, Channel

Internal Monads

We have been asked to speak about the processes we have named “The seven Internal Monads.” We can define “Internal Monads” in many ways, but here we will describe it as “the natural process toward wholeness,” or “the structure provided for two parts of a whole to eventually manifest even greater than the sum of those parts.” An Internal Monad will always have two parts that are vital to the whole, but are eventually resolved, or comprehended, so that those two parts ARE the whole, and not divided.

So far as I know, this was the first time that the reason this phenomenon was referred to as Monads was provided, whereas in previous revelations the reason was not explicitly explained. The paragraph above is a description of the meaning of the Dialectic Principle: thesis + antithesis = synthesis. In the Michaelian teachings, the words for this are Cardinal + Ordinal = Neutral. When two complementary phenomena are resolved, then a whole, a Monad, is formed. For a thorough exposition on this subject, refer to the chapter “Monads” in my book *Study Papers on the Original Michaelian Group*.

There are Internal and External Monads: the External Monads are variations on relationships between fragments; whereas Internal Monads are variations on relationships with the self, or within the self. These Monads are ALWAYS about “manifesting”, or generating a material counterpart as representation for that structure, process, and eventual wholeness. The External Monads are obvious in that they deal with the space and time between two incarnated fragments, but the Internal Monads are not often understood as having physical/manifested counterparts or representations, because they are often more abstract. However, these Internal Monads’ physical/manifested counterparts are THE LIFE, ITSELF. As we describe each Monad, this may become more clarified and obvious....

My understanding of this quoted paragraph is that it is a reference to what I call the Feedback Principle. What this Principle means is that, even though the so-called “internal” monad involves processes that provoke changes within the personal self, the internal changes have repercussions in the external life of that person, so, of course, the environment of the person must be affected in response to the personal changes.

There are seven Rites of Passages/Internal Monads, and we will briefly describe each now. Each Internal Monad has seven Stages within it. Each Stage has a Positive and Negative Pole. Every process through an Internal Monad will mean entering the Negative Pole, then exiting from the Positive Pole for each Stage. This means that a “successful” Internal Monad would be completing the Seventh Stage in the Positive Pole, leaving the entire [Internal] Monad in the Positive Pole.

The alternative name for this phenomenon, Rites of Passage, originated with José Stevens, as documented in a previous section. The fact that it appears here tells me that Tolley read Stevens’s book.

This revelation is different from previous revelations in two ways. First, the name “Internal Monad” is apparently referring to the ‘plateau’ (aka Life-Stage), as well as the ‘cliff’ (aka Milestone) that separates the ‘plateaus’. It does not say so here, but it does not make sense to me to cram the seven Stages into a brief transition between Monads. That is not the way I experienced the Stages, and that is not the way it is described further on. Second, although it may have been hinted at in previous revelations, and although it could have been inferred from the fact that each Soul Age is made up of seven Levels, this is the first time in the progression of the Michaelian revelation, so far as I know, that it was stated explicitly that each Monad has seven Stages. That the seven Monads are said to have seven Stages is, of course, an instantiation of the Fractality Principle. That the Monads and Stages are said to have Positive and Negative Poles further reinforces my understanding that the Monads are a septenary that has the Septenarian Attributes, the same as the other developmental septenaries: Levels, Soul Ages, sub-Planes, and Planes. The Poles of the Stages are listed in the revelation that follows, but the Poles of the Monads are not explicitly named in the channeling that follows.

Because this revelation explicitly discusses the ‘plateaus’ rather than the ‘cliffs’, in this section I use the word that the revelation uses, namely Monad, to refer to ‘plateau’, thereby limiting the word Milestone to refer to ‘cliff’. That the previous revelations have not clearly differentiated ‘cliffs’ and ‘plateaus’ makes the clarification by Tolley (and myself) seem awkward, unfortunately.

The seven Internal Monads are: BIRTH, AUTONOMY, INDEPENDENCE, MANIFESTATION, RECREATION, COMPREHENSION, and DEATH.

These may be called by different names through our various channels, but the basic information should remain consistent. Although each Rite of Passage is associated with various time frames represented by the ages of the Body, they are not specifically tied to those time frames. Different cultures and different societies and different Body Types will affect how the process of these Passages go. For certain cultures where life spans are only 20 years, versus other cultures where a lifespan may be 100 years, one can see how the Monads may play out differently. Those cultures and societies where life is more condensed tend to attract those who are working through Infant, Baby, and Young Levels [Ages], whereas Late Young, Mature and Older Souls tend toward cultures, societies, and bodies that emphasize length of life. We include in these differentiations the reference to "society" because social constructs, even within the same culture, may emphasize life at different paces, and thus have different time frames relative to the Passages.

The paragraph quoted above seems to me to be a description of what I call the Feedback Principle, where there is interaction of internal and external worlds, where influences flow both ways, where both external and internal worlds are changed as a result of the interaction.

That being said, in general: [1] BIRTH is obviously at Birth, where [2] AUTONOMY is usually relative to the individual taking his or her first steps, and [3] INDEPENDENCE is relative to an individual separating his or her identity and primary resources from the influences of his or her caretakers (parents); [4] MANIFESTATION is relative to an individual returning to a sense of innocence and personal meaning about the self and life; [5] RECREATION is relative to an individual freeing himself or herself from the momentum of "purpose" and shifts into an emphasis on "enjoying life," or re-creating it; [6] COMPREHENSION is relative to the onset of whatever will end the life, and the individual's ability to come to terms with his or her mortality; and [7] DEATH, of course, is exiting the Physical Plane.

Many of our students presume that Birth and Death are Internal Monads that are a given [brief transition event], but that is not accurate. The successful completion of Birth is indicated by "staying alive". For the most part, this is marked by good health. If a body dies before the age of three, it did not successfully complete the Birth Monad. The successful completion of Death is indicated by the impact one's death has on those who remain physical. If those who remain are left devastated, deeply attached, and profoundly tied to the physical version of oneself, then one has not successfully "died". The death, itself, is only the beginning, and the [seven] stages involved are done post-death, by working with those still incarnated in processing the grief.....

This revelation explicitly extended the Death Monad past the death of the physical body. In channeling reviewed below, this revelation also extended the "Birth" Life-Stage backward to conception.

The paragraph above was key to my understanding of the entirety of the Tolley revelation about this phenomenon. Whereas previous revelations were ambiguous in their descriptions of 'cliffs' and 'plateaus', making it easy to "presume" that only the 'cliffs' were being described, this revelation explicitly indicates that the Monads are 'plateaus' filled with seven Stages that span the interval between 'cliffs'. (In my thinking, this revelation does not negate the original notion of Milestones as 'cliffs' between 'plateaus'.) Furthermore, this revelation solves one of the issues that troubled me from the beginning (there are six 'plateaus' between seven 'cliffs') by explicitly stating that physical death is the 'cliff' that precedes a 'plateau' consisting of seven Stages in the immediate afterlife.

Two long paragraphs that are irrelevant to my presentation of this subject are skipped here.

We have covered Birth and Death in terms of successful or unsuccessful completion, and we will now quickly describe the other five Internal Monads in terms of the same.

Positive and Negative Poles were not given in this channeling session for the first and last Monads, Birth and Death, other than to say that one is either "successful" in the case of birth and lives, or "unsuccessful" in the case of death when one dies and leaves 'unfinished business' in one's wake. That word "success" is appropriate for the Action Axis Septenarian Attributes, Ordinal Action in the case of Birth and Cardinal Action in the case of Death. The descriptions of the remaining five Monads provide clues for Positive and Negative Poles, but they are not explicitly named, as they are by two other channels as documented in the previous section (Yarbro) and in the following section (Marina-Tompkins).

The **2nd** Rite of Passage, which is AUTONOMY and is initiated by the capacity to walk on one's own, is often tied to one's sense of [+]confidence. To the degree that one is confident is the degree to which this Internal

Monad was completed. When we speak of “confidence” here, we are not speaking in terms of your being able to speak well in front of a crowd, but in terms of how willing one is in trying anything at all that is unfamiliar. This is not a matter of trying what one has no interest in trying, but in anything unfamiliar to you that you may have even the slightest interest in trying. This would extend into even those areas one must do for oneself because it is known that it is Good Work, even when one does not want to do them. For instance, going to an interview for a job that is important to you, even as you hate the interview process. A successful 2nd Internal Monad would mean that you do it anyway, even as you acknowledge the discomfort. That is Confidence in this context. An unsuccessful completion of a 2nd Internal Monad is often marked by classic [-]co-dependence, the inability to do much of anything without a reference to someone else. It is the inability to walk on one’s own. We do not refer to those who have physical disabilities, but anyone, regardless of mobility.

It does not explicitly say so there, but the description is consistent with other revelations that the second Monad spans all of childhood. The Positive and Negative Poles are not actually designated as such in the quotation, but I have designated them so, as shown in brackets, namely +Self-confidence and –Co-dependence. I see both of those Poles as having an emotional feel to them, which is consistent with my notion that the second Milestone correlates with the Septenarian Attributes of Ordinal Inspiration.

The **3rd** Rite of Passage, which is INDEPENDENCE, is initiated by the process of separation of identity from one’s caretakers, and establishing the self as its own authority. The successful completion of the 3rd Internal Monad is marked by the capacity to provide for oneself. Providing for oneself does not mean isolating oneself as the only resource, but would include knowing when to ask for help, and how to receive that. The unsuccessful completion of this Internal Monad is marked by either having constant combat with anyone suggesting Authority, and/or resigning from the [+]responsibility of caring for oneself.

It does not explicitly say so there, but the description is consistent with other revelations that the third Monad spans the teens and twenties. Based on the description in the paragraph quoted above, I suggest that we can responsibly refer to the Positive Pole as +Responsibility and the Negative Pole as –Irresponsibility. You might have noticed this struggle in yourself or other people as they went through this Monad. Notice the underlined words, “separation” and “isolation”. In the Yarbrow revelation discussed in the previous section, the Poles were said to be +Differentiation and –Separation. These words are all consistent with my correlation of this Milestone with the “Analysis Process”, which has the Septenarian Attributes of Ordinal Expression.

The **4th** Internal Monad, or Rite of Passage, which is MANIFESTATION, is initiated by one’s mid-life assessment as a means to determine the meaning of the life lived so far, and then calibrating the life to an updated course or path so that Essence may manifest. Part of that process and assessment means looking into the past as far back as childhood, and in that looking, finding all of the things that you determined have defined you, made you happy, that have fulfilled you as a child or teen, and then nurturing that same innocence in your life as an adult. A successful completion means truly liking who you are, and embracing the playfulness of your life as you move deeper into it as an embodiment of your Essence, or core Being. An incompleting 4th Internal Monad is often marked by an attempt to replicate the life that was once seen as so innocent, locking the person into a state that desperately seeks meaning, importance, and purpose.

It does not say so there, but the description is consistent with other revelations that the fourth Monad spans the thirties through the fifties. Because of the lack of clear clues in this quotation as to the Positive and Negative Poles of this Monad, I propose +Meaningfulness and –Meaninglessness because they are consistent enough with the correlation of this Monad with the Septenarian Attributes of Neutral Assimilation. The manifestation of a person’s Essence and the concomitant implementation of the so-called “Life Task” at the time of the fourth Monad imbues the life with its true meaning as distinct from the artificial meaning provided by family and culture during one’s formative years. If a person does not successfully transit this Monad in the Positive Pole and move on to a higher meaning to their lives, then they either continue to be captured by the prevailing socio-cultural meaning of life, or they are cast adrift without any particular meaning to their lives, so that they are always searching, searching, searching. From this description we could perhaps surmise other names for the Poles, such as +Essence and –Personality.

The **5th** Internal Monad of RECREATION is marked by a realization of relief from the need for purpose, meaning, and importance, but finds the emphasis being upon those little things that make the life worth living (on your terms). The life is literally “re-created” in a way that is a new paradigm, [+]free from the burdens of navigation and direction, but entirely embracing of wandering, coasting, and [+]enjoying the view,” so to speak. The successful completion would often show up as a new [+]enthusiasm for a layer of life

that was once cluttered and clouded by over-eagerness and over-anticipation. There is a softness to the life in a way that was never experienced before, and a true [+]joy in many things that would otherwise be dismissed. An incompleting 5th Rite of Passage might show up as [–]bitterness, regret, anger, resentment, and disgust, sometimes concluding that life has no meaning or point, and therefore condemning anyone or anything to pointlessness and meaninglessness.

Based on the description, I would say that “Recreation” is best understood as “re-creation”, with a meaning somewhat like the “re-invention” of who one is, now that one is, or should be, unencumbered in many ways from the stuff of one’s youth. Based on the description, I suggest that we refer to the Positive Pole as +Rejoicing and the Negative Pole as –Regretting, positive emotions and negative emotions respectively. The emotional tenor of the underlined words used in the description of this Milestone is entirely consistent with my correlation of this Milestone with the Septenarian Attributes of Cardinal Inspiration, and therefore the Higher Emotional Center. In the Natural Sequence schema, Cardinal Inspiration — exemplified by these words and this description — belongs to the sixth stage of the Natural Sequence, and that is what I do in my Life-Stages reformulation of the Michaelian revelation.

And finally, the 6th Rite of Passage, COMPREHENSION, is marked by the onset of that which will be the cause of death. This is the only Rite of Passage that can most-often be processed in a matter of seconds. A successful completion would show up as a [+]surrender to the reality of mortality, and a full [+]review of the life in a way that brings comprehension to the fact that one has lived and one is now dying. This can happen in a car crash, or in a long-term illness, etc. Time takes on a completely new dimension in this Passage. The incomplete Internal Monad here would show up as anything representing a rejection of mortality, ranging between [–]resignation, apathy, to delusion, dementia, and denial. In instances such as a car crash, the individual may actually “re-live” the entire life in new ways that account for corrections of betrayals, missed opportunities, etc., before actually exiting. That experience can be a means of review, or as a means of denial. [<https://our.truthloveenergy.com/topic/426-20100912-michael-speaks-internal-monads/>]

My search for an understanding of why that name “Comprehension” was chosen led me to the Latin root, which refers to seizing or grasping something, which is an action, not a mentation. Perhaps you have heard of a “prehensile” tail, so called because it has the ability to hold onto something, such as a monkey’s tail grabbing a tree branch. In the context of Milestones, I suggest that it does not allude only to mental understanding; I suggest that this word means that all dimensions of the entirety of the life, as it is ending, are fully seized or grasped. In my Life-Stages reformulation of the Michaelian revelation, this alleged “Sixth Rite of Passage” is actually the seventh and final stage of a Natural Sequence, and therefore has to do with Cardinal/Ordinal Action. As such, this Life-Stage is the sum total, the summing up, of the lifetime, ‘as seen in the rear-view mirror’, so to speak. Some of the words in the above description, such as “surrender” and “resignation”, fit with my reformulation.

Based on that interpretation of Comprehension, and the description in that passage, I would say that +Surrender and +Review seem like good names for the Positive Pole of this Internal Monad, and that the word –Disengagement seems like a good name for the Negative Pole. What this means to me is that, in the Positive Pole, the person totally accepts the life as lived in the past, and is ready to launch into the future afterlife. In the Negative Pole, the opposite is the case.

Someone has conveniently gathered additional information about Tolley’s revelation about Milestones in one place: <https://our.truthloveenergy.com/articles.html/library/personality-dynamics/internal-monads/>. It is so extensive that I do not wish to quote it and comment on it here and now. The above analysis and synthesis is adequate to make the points that are most relevant to this chapter of this *History* book ... except for what is said in the next subsection.

Stages of the Monads

A previous revelation in 2003 states the following:

The 7 Internal Monads are the 7 Stages of each Soul Level within the Soul Ages. As a SOUL, we pass through a Soul Age having 7 Levels. On each of those Levels, we may take several lives to pass through that single Level. The 7 Internal Monads are the SUB-levels of each LEVEL within a Soul Age, and, of course, each Internal Monad has its own 7 phases. [<https://our.truthloveenergy.com/articles.html/library/personality-dynamics/internal-monads/internal-monads-general/the-seven-internal-monads-r416/>]

This is a partial acknowledgment of the Fractalicity Principle; it does not go further and say that the seven Soul Ages are a subset of the seven sub-Planes and sub-Planes are a subset of Planes. I have known of this

Principle since 1981 because it was intuitively obvious that this was the case. It is acknowledged throughout the Michaelian teachings that the Planes follow the Natural Sequence, but it is not acknowledged that its subsets (Soul Ages) and sub-subsets (Levels) and sub-sub-subsets (Monads) and its sub-sub-sub-subsets (Stages) also follow the Natural Sequence; see below.

The following table provides information about the Positive and Negative Poles of the Stages extracted from a page of Tolley's website: ><https://our.truthloveenergy.com/articles.html/library/personality-dynamics/internal-monads/first-internal-monad/the-7-stages-of-the-1st-internal-monad-r78/><. After the table, I provide commentary on the table. The fact that I provide commentary should not prevent the reader from studying the table on their own, for their own unique benefit, to increase their own unique understanding.

Table 4Qc — MONADS and their STAGES per TOLLEY							
INTERNAL MONADS → STAGES ↓	[–Failure] BIRTH [+Success] (Instinctive)	[–Co-dependence] AUTONOMY [+Self-confidence] (Higher Moving)	[–Irresponsibility] –Separation ADOLESCENCE INDEPENDENCE +Differentiation [+Responsibility] (Moving)	[+Meaningfulness] –Acquiescence STABILIZAT'N +Self-realization [–Meaninglessness] (Emotional)	[–Regretting] RECREATION [+Rejoicing] (Intellectual)	[–Disengagement] REVIEWING COMPREHENSION [+Surrender] (Higher Emotional)	[–Failure] DEATH [+Success] (Higher Intellectual)
INITIATION (Instinctive)	–Orchestration +Conception	–Division +Differentiation	–Rebellion +Exploration	–Indifference +Enthusiasm	–Anxiety +Awareness	–Grief +Nostalgia	–Attachment +Transition
INTROSPECTION (Emotional)	–Invasion +Formation	–Agitation +Observation	–Self-conscious' +Consciousness	–Brooding +Awareness	–Regret +Reflection +Appreciation	–Negotiation +Meaning	–Denial +Grief
REALIZATION (Intellectual)	–Disruption +Awareness	–Mimic +Consonance	–Demands +Ideals	–Separation +Freedom	–Resentment +Acceptance	–Grudging +Acceptance	–Return +Detachment
MANIFESTATION (Moving)	–Division +Presence	–Activity +Mobility	–Anger +Choice	–Otiose +Purpose	–Punishment +Revitalization	–Panic +Dying	–Devastation +Review
CONTENTMENT (Hi'r Emotional)	–Development +Mutualism	–Provocation +Curiosity	–Resentment +Responsibility	–Contention +Satisfaction	–Overwhelm +Vividry	–Resignation +Surrender	–Haunting +Reunion
MAGNETIZATION (Hi'r Intellectual)	–Cooperation +Agreements	–Demanding +Asking	–Aloneness +Support	–Repulsion +Attraction	–Burden –Bonding	–Suffering +Hospice	–Fragmentation +Integration
EMANATION (Higher Moving)	–Disintegration +Vitality	–Violence +Coordination	–Conclusivity +Confidence	–Incongruity +Alignment	–Collapse +Transcendenc	–Numbness +Peace	–Dependence +Transcendenc

My comments on this table are as follows:

1. The first row shows the names of the Monads and their Positive and Negative Poles to the extent that I could find them on the TLE website (not shown in brackets), or infer them from the descriptions of the Monad (shown in brackets). Only two Monads were explicitly given Positive and Negative Poles that I could find. If one were to show the ranks of the Monads in this table, from left to right they would be FIRST to SEVENTH.
2. The columns below each of the seven Monads show the Negative and Positive Poles of the seven Stages within that Monad. If one were to show the ranks of the Stages in this table, from top to bottom they would be FIRST to SEVENTH.
3. Regarding the Positive and the Negative Poles of every Monad and Stage, Tolley's channeling says that a person enters at the Negative Pole, and that it is hoped that the person exits at the Positive Pole. Therefore, the way to follow the timeline in this table is to start at –Orchestration in the upper left cell of the INITIATION Stage of the first Monad, proceed down that column ending at +Vitality in

the EMANATION Stage, then go to –Division in the top cell of the INITIATION Stage in the second Monad, and so on until one arrives at the +Transcendence Pole of the seventh Stage of the seventh Monad, shown in the lower right cell of the table.

4. I **bolded** the names of the Negative Pole of the first Stage and the Positive Poles of the seventh Stage because it was suggested to me by another student that these names could be used as the Poles of each Monad. Take a look and see what you think.
5. I underlined names for Poles that appear more than once: Transcendence, Grief, Acceptance, and Awareness. These are scattered around the table in no discernible pattern. Some people might be okay with that repetition, but it is an ambiguity that I find troublesome. When first giving these names, it was said that: “As we are sharing these through Troy now, we may find the words to require refinement at some point, but these are quite acceptable.” Take a look and see what you think. These repetitions underscore the difficulty of finding just the right word for some names of some components of the Overleaf System. I agree with the channeling itself, that the repetition of words indicate that this offering is primitive and preliminary; it needs more work if it were ever to reach a mature formulation. Not that there is anything wrong with that; maturity and optimization of conceptualization is something that many of us aspire to.
6. In parentheses in the first column and in the first row, the table shows the Centers that Tolley’s channeling correlated with the Monads and the Stages respectively. Tolley’s channeling correlated Centers with Monads one way and correlated Centers with Stages within Monads another way, such that the two ways only match in one Center, namely the first Monad/Stage as being allegedly correlated with Instinctive Center. No explanation is given for these correlations, and no explanation is given for this difference between Monads and Stages so far as I have been able to discover by reviewing the channeling on the TLE website. My preference, of course, is to correlate the Centers of both Monad and Stages with the Natural Sequence schema, which I regard as the canonical developmental septenary. Recall that the Natural Sequence schema ranks the Centers this way: Moving > Emotional > Intellectual > Instinctive > Higher Intellectual > Higher Emotional > Higher Moving. It bothers me when we are given information unaccompanied by explanation and of which I can make no sense on my own. Therefore, I do not default to credence about this particular channeling about the Negative and Positive Poles of the Stages within Monads. Nor do I lend credence to other channeling not supported by evidence or argument; that is what Validation means to me.
7. When I first read about the ‘cliffs’ and ‘plateaus’ when I was in my mid-thirties, although I already assumed that the ‘plateaus’ were subdivided into what Tolley referred to as Stages, I did not pay enough attention to the nature of the Stages to validate what their nature was. I did not have a clear notion of the Natural Sequence until my mid-forties, so did not know what to look for. Even now, I wonder if these names for Stages and their Poles can be Validated by personal experience.

Concluding Comments on Tolley’s Revelation

Before we move on to another Michaelian revelation about the Internal Monads, a few comments about Tolley’s contribution are in order.

- Tolley’s revelation is the only revelation focused on the ‘plateaus’; all seven of the others that are reviewed in this chapter are focused on the ‘cliffs’.
- Tolley’s revelation provides *an* answer to my two issues that I revealed near the beginning of this chapter. My Life-Stages schema provides *another* answer; please continue reading.
- Tolley’s channeling says the Stages are a subset of the Monads, and that the Monads are a subset of the Levels, and that the Levels are a subset of the Soul Ages. Tolley’s channeling says (documented elsewhere in this *History* book) that Levels and Soul Ages follow the Michael Math Sequence (refer to Chapter 2C in Part Two, “Proposed Sequences of Overleaves”), which is the repetition of a claim made without evidence in the “Michael Math” chapter of *MMFM*. My research indicates that development through seven archetypal stages actually follows the Natural Sequence, not the Michael Math Sequence, and this is documented in my book *The Tao of Cosmogony*. Monads and their Stages (and Levels and Soul Ages and sub-Planes and Planes) are developmental sequences; therefore they follow the Natural Sequence.

- Furthermore, according to Tolley's channeling, the Centers are said to correlate with the Monads and with the Stages within the Monads, but the two sequences of Centers are not in the same order, and neither sequence follows the Michael Math Sequence or the Natural Sequence. Unless there is a damn good explanation for this, this discrepancy seems like an actual contradiction to me within Tolley's own channeling, as well as being at variance with the evidence external to the Michaelian teachings. Here again I say that there is an abundance of evidence that development through archetypal stages follows the Natural Sequence in instantiations that can be Validated, so we should do so with the Monads and their Stages, which might not be so easy to Validate.
- Tolley channeling correlates the Instinctive Center with the first Monad (and the first Stage), and I could go along with that if it were indicated that Monads and Stages require a preliminary foundation, namely the foundation of physiology, which is a pre-stage to the psychology of Monads and Stages. I understand the so-called "Instinctive" Center to be about physiology, as documented in this *History* book, in Chapter 4F, "The Instinctive Center". More will be said about correlation of Centers with Monads in the section on my so-called "Life-Stages" further on.
- Personally, I learned about the Monads at age 34 and started to notice my progress through them at that time. Even though the existence of Stages within Monads (per the Fractality Principle) was not revealed in those early days of the Michaelian teachings, I noticed myself going through Stages. That is, my life would be cruising along the 'plateau' of a Life-Stage, then at some point I came up against a minor 'cliff'. At that time, my trajectory ceased to be meaningful, and I entered a limbo zone or mild identity crisis in my consciousness and way of being, where the previous way of doing/being did not work any more, and I had to 'take a break' until a new identity emerged. When I came out of the limbo zone, I made whatever 'course correction' was appropriate for the next Stage or Monad, and life seemed meaningful again. I could trace these Stages throughout my fourth Monad, but then lost interest in tracking them, even though I still went through them in my fifth Monad starting at about age fifty.
- Regarding the seven Stages of the seven Monads, another channel who recognizes and acknowledges and describes this is David Gregg; see further on.

A year after Tolley channeled the above description of the Milestones and their Stages in 2010, a member of the Yarbro group published a book that provided names for the Milestones and their Positive and Negative Poles.

Milestones (Turning Points) per Victoria Marina-Tompkins (2011)

About two years after Steve Mature Scholar revealed proposed names and Poles for the Internal Monads, and a year after Tolley published some of his more recent channeling on the Internal Monads, a Michaelian channel named Victoria Marina-Tompkins published an entire book on the subject, *Spiritual Turning Points: A Metaphysical Perspective of the Seven Life Transitions* (2011). Note that the name, "Turning Points", is different from what we have seen previously for the same phenomenon. She had been a member of the Yarbro contingent of the Michaelian teachings during the 1980s and 1990s, but she affiliated herself with the non-Yarbro contingent when Sarah Chambers emerged from anonymity in the mid-1990s. She is also a channel, but she did not present the book as if it were channeled, and when reading it one can tell that it obviously was not. However, it does provide names for the Turning Points, and names for their Positive and Negative Poles. Some of these differ to some degree or another from the names given by Yarbro. Such differences are not uncommon when channels do not know of, or exactly abide by, each other's work. This is not to say that one is right and one is wrong; we can learn from both, as we do when different sources prefer different names for Overleaves and their Poles. What is obvious is that Marina-Tompkins duplicated the information that Steve Mature Scholar revealed as coming from the closed Yarbro group, even though she substituted some of the names, mostly with synonyms.

The Revelation via Marina-Tompkins

Marina-Tompkins defines an Internal Monad:

An Internal Monad is a process that is self-contained and experienced by one fragment as a result of a necessary and pivotal developmental phase. The monads are a process through which maturation occurs....

Anthropologist Vic Turner defined the concept of *liminality*, a threshold state where what has been known is fading away and what will be does not yet exist. In his seminal book, *Transitions*, William Bridges introduced the concept of three transitional segments, including a beginning, limbo or neutral state, and an end. Modern psychology includes Jean Piaget's stage theory, Erik Erikson's eight stages of human development, and B. F. Skinner's studies in child development. All recognize progressive natural stages of human development.

The addition of the spiritual or soul perspective is a key element in understanding these life transitions and helps us to validate the higher truths of reincarnation that are not considered in traditional psychological theories. The combination of higher spiritual perspectives with the aforementioned psychological studies provides a well-rounded understanding of the nature of human evolution. [*Spiritual Turning Points*, pp. 19-20]

Piaget and Erikson are featured in my DevPsy Thesis. My suggestion is that it would be Good Work for Michaelian students to supplement their knowledge of the Milestones by reading that document.

Beyond that, I chose to not quote extensively from her book. Instead, I suggest that you purchase it for yourself, from its on-demand publisher, at <https://www.xlibris.com/en/bookstore/bookdetails/589033-spiritual-turning-points>. It is also available from Amazon, of course, at https://www.amazon.com/Spiritual-Turning-Points-Metaphysical-Perspective-ebook/dp/B079K7W8M6/ref=sr_1_1. On Marina-Tompkins's website, http://flightofthehawk.com/Articles/index_michael_basics.html, she has provided some discussion of the Turning Points.

Rather than quote material from the book or the website, in this section I only provide the names and the Poles of the Turning Points as given in her book, and they are shown in the following table:

Table 4Qd — TURNING POINTS per MARINA-TOMPKINS				
RANK	NAME	POSITIVE POLE	NEGATIVE POLE	BOOK PAGE
First	BIRTH	+Vitality	-Life	p. 23
Second	IDENTITY	+Self-identity	-Narcissism	p. 38
Third	INDEPENDENCE	+Independence	-Separation	p. 57
Fourth	CRISIS/MANIFESTATION	+Self-realization	-Acquiescence	pp. 77-78
Fifth	REVIEW	+Appreciation	-Evaluation	pp. 132-133
Sixth	FATALITY	+Catharsis	-Capitulation	p. 138
Seventh	DEATH	+Transcendence	-Fatalism	p. 160

Some of the names of the Turning Points and their Poles are different from what Steve Mature Scholar said, but it is obvious to me that both Steve Mature Scholar and Marina-Tompkins got their information from the same source, perhaps Yarbro herself or some other channel in her orbit. This is not surprising, because Marina-Tompkins was affiliated with one of the channels who was affiliated with Yarbro. For your convenience in making the comparison of the above with the work of others, I provide a table further on, Table 4Qg, that shows these names and Poles as given by Marina-Tompkins along with those names given by Steve Mature Scholar and by Troy Tolley and by myself.

Interestingly enough, Marina-Tompkins divides the fourth Turning Point into two chapters, the first chapter concerned with the "Crisis", and the second chapter concerned with the "Manifestation". This implies to me that she was aware that there is a 'cliff' and that there is a subsequent 'plateau'. However, this is not to say that she perceives the situation as I do, namely that the alleged Crisis/Manifestation Turning Point (age ~35 to ~65) is actually two Life-Stages (age ~35 to ~50 and age ~50 to ~65).

Concluding Comments on Marina-Tompkins Revelation

Before we move on to the next Michaelian revelation about this phenomenon, a couple of comments about Marina-Tompkins's contribution are in order:

- As part of the discussion of the Death Turning point, the book had somewhat to say about the afterlife. Thus, this revelation is in agreement with some other revelations that the seventh Milestone is the beginning of the afterlife, that Death is the 'cliff' and there is a 'plateau' afterwards.
- This revelation does not add anything of significance to our understanding of the abstract structural framework or pattern of this phenomenon; in that regard, it does not progress beyond what was

previously revealed. Per my way of understanding things, it is vitally important to understand not just the content of the phenomenon, but also to understand the context that a repeated pattern provides all up and down the fractal of time cycles at various scales.

- However, the *Turning Points* book is nearly two hundred pages long, so, by reading it, Michaelian students might glean some useful, practical insights about the phenomenon. In other words, the information provided in this book could enhance their actual lived experience as they transit the Turning Points, regardless of my concerns about theoretical and structural matters. And the knowledge provided in that book could help readers to tolerate and accommodate and even value the lived experience of other people who are transiting the Turning Points. Even though I must say that I personally enjoy solving interesting intellectual puzzles presented by discrepancies that I see in the Michaelian teachings, I must also say that it is more important for students to apply the information that we get from the Michaels in our lived experiences.

There is only one more Michaelian revelation to review before I launch into a discussion of my Life-Stage schema.

Milestones per David Gregg (~2020)

A lengthy exposition about this phenomenon can be found at the following internet Michaelian teachings website: ><https://www.michaelteachings.com/stages-of-life.html><. The website is maintained by David Gregg. I would say that it is very informative and useful in terms of our practical lived experiences. Read it and you will see what I see, namely that he has given the phenomenon a lot of thought and done considerable channeling. In Table 4Qg, I show the names that Gregg gave to the Monads; they are identical to those given by the Yarbrow contingent and published by Steve Mature Scholar.

The Revelation via Gregg

There is little that I need to say about Gregg's revelation. For the most part, the information is all good in terms of its conformity with the Michaelian revelations of other channels. However, I do have a few quibbles that I deem to be worth discussing. In the following relevant quotations, I underline some key words for emphasis, calling attention to what I am commenting on, I put some clarifying comments in [brackets], and I provide commentary between blocks of quoted text.

The internal monads, as described by Michael, do not encompass an entire life stage as depicted in Western psychology. In fact, much of the life is not spent in a monad at all. The monads are thresholds to pass through; transitional periods that after they end the life continues on.

So, 'right off the bat', we see that Gregg defines a "Monad" differently than Tolley does; Gregg uses the same word for the 'cliff' that Tolley uses for the 'plateau'. I prefer to attribute this difference to semantics rather than to regard it as an actual contradiction, because, as we will see further on, their descriptions of the 'cliffs' and the 'plateaus' do not substantially differ. One of my purposes in this chapter is to clarify the muddle that we see in the Michaelian teachings regarding this phenomenon; muddles naturally arise when the teaching is filtered through different channels. (In fact, the entirety of Part Four of this *History* book exists to clarify muddles created by various channels when they discourse on the structural components of the Michaelian teachings cosmology.) In the remainder of this section, I will use the words 'cliff' and 'plateau' to make a distinction that I regard as important, a distinction that was made in the original revelation, but that has not been made by all revelations.

Note in passing that I prefer to refer to this phenomenon as "Life-Stages". I chose this term, partly because that is an alternate name that Gregg uses, and partly because it is a name that "Western psychology" uses — I happen to like what Western psychology has to say about the phenomenon; refer to my DevPsy Thesis. It is a Good Thing™ when empirical science confirms valid channeled revelations. (It is also a Good Thing™ when empirical science dis-confirms bogus channeled revelations.)

These cycles found in the Michael teachings that seemingly repeat themselves on all levels show the unlimited expression of how growth works in the Universe. Similar to being cast from the Tao, the internal monads portray a mini reenactment of a grand cycle, where we are flung from the wholeness of all that is, find ourselves reduced to a fragmented state, and then journey back again to the grandeur of oneness. All of life follows this pattern, from a micro level to macro.

Obviously, that is a restatement of what I refer to as the Fractality Principle. I find it to be troublesome — and I say so, troublemaker that I am — that the implication of this Fractality Principle is not fully understood and fully appreciated and fully elaborated. The implication — my elaborate discourse on what is said in that paragraph — is that all iterations or instantiations of the nested fractal follow the Natural Sequence, just as the Planes do, the Planes being the longest *developmental* (“how growth works”) cycle (the so-called “grand cycle”) in the fragmentation and the reintegration of the Tao.

The Internal Monads are the seven stages of an individual Soul Age Level. To expand on the idea, there are five soul age stages in a reincarnational cycle; Infant, Baby, Young, Mature, and Old. In each of these [Soul Age] stages, there are seven levels that must be passed before moving up to the next soul age.... Narrowing it down further, the internal monads represent the seven sub-stages of each soul age level....

That correlation of the “Monads” with the Soul Ages is a start, but it does not go far enough; it is deficient in two ways. First of all, Gregg regards the Monads as the ‘cliffs’ between ‘plateaus’ but the Soul Ages are all about ‘plateaus’, so how does that work? I perceive the need for a distinction as part of a clarification, but apparently Gregg does not. Second of all, Gregg does not explain any of these various septenaries in terms of the Septenarian Attributes that are common to them all; he says that there is a universal “pattern” of the nested fractal from ‘top to bottom’ and from ‘beginning to end’, but he does not explain here, or even describe, the pattern. The entirety of my book *The Tao of Cosmogony* does that.

Because each monad builds on the previous one, you must finish each stage in order. The lessons are sequential, and not mastering them would be like taking trigonometry before learning algebra. This progression of monads augments the earlier lessons, and they energetically ascend like a staircase. Jumping ahead is akin to removing a tread and riser from a segment of the stairs and leaving a gap that prevents climbing further.

Obviously, that is a restatement of what I refer to as the Hierarchy Principle, which is the notion that experience is cumulative in some way. For instance, the understanding of mathematics must progress from simple to complex, to use the analogy that Gregg used. This Principle provides an argument that all of the developmental septenaries must of necessity follow the same “pattern”, aka sequence, as the Planes do; some things are not a matter of choice or contingency; the Tao has made some decisions about how the universe is structured, and that is that. Thus, the Natural Sequence is metaphorically like a ‘law’ of physics.

Before graduating to a new soul age level, the seven monads must be completed in the positive pole.... The complication is that the internal monads often begin in the negative pole, which explains the inner turmoil that occurs.... A monad is finished when the challenges have been addressed, the lessons learned and any issues properly resolved in the positive pole. Leaving a monad from the negative pole can result in staying there in all subsequent monads, or not completing them in that lifetime.

Obviously, this is a restatement of what I refer to as the Dialectic Principle (Negative + Positive = Neutral, Ordinal + Cardinal = Assimilation). Here again, I see some possible confusion in that Gregg has not made a distinction between a Monad as a ‘cliff’ and a Level as a ‘plateau’. What I say next is theoretical guesswork, but my suggestion is that the Dialectic Principle applies to both the ‘cliff’ and the ‘plateau’, but it happens in two different ways, the ‘cliff’ way and the ‘plateau’ way. My suggestion is that the ‘cliff’ is a chaotic zone between two ‘plateaus’; passing through it goes from the Negative Pole to the Positive Pole as stated above; so far as I can tell, the ‘cliff’ does not consist of stages. Several revelations mention the Poles of the ‘cliffs’, so my supposition is defensible on that account. However, in the case of all ‘plateaus’, they have an ordered (not chaotic) structure, so the passage is through three Ordinal, a Neutral, and three Cardinal phases. A couple of revelations (Tolley and Gregg) mention the Stages of the ‘plateaus’, so that notion is defensible on that account. How the individual transits the chaotic ‘cliffs’ is more idiosyncratic and creative than how the individual transits the predictable ‘plateaus’.

Gregg has more to say about the Poles of the ‘cliffs’:

With their inherent duality, the internal monads are like two sides of a coin. They are almost Dr. Jekyll and Mr. Hyde in nature, where the positive pole represents the true personality of the soul, and the negative pole reveals a shadowy side that lives in fear and illusion. Much anxiety and internal conflict is created by this tug-of-war, and it is not resolved until the lessons of transition are accepted and peace made with them. Learning to manifest essence at a higher percentage should be an obvious way to complete more monads in the positive pole. Think of essence as similar to the life-affirming radiance of the sun. If one has a vitamin D deficiency (which can lead to depression) the suggestion is normally to get more sunlight. Hence, false

personality is a symptom of not receiving enough light from essence. The lower the manifestation of essence, the higher the likelihood of struggling with the internal monads.

On this account, one could refer to the generic Positive Pole of all 'cliffs' as +Essence and the generic Negative Pole of all 'cliffs' as -Personality. Recall that, from Tolley's description of 'cliffs', I derived the generic Positive and Negative Poles as +Success and -Failure. Another suggestion, my own (see further on), is to name them +Chaos and -Void.

The time between each monad ['cliff'] is called the inter-monadal period ['plateau']. When a monad is completed, many years may go by before the arrival of the next monad. The internal monads are never a non-stop progression from one monad to the other. A passage of time exists in-between where no work is being done on a monad. An internal landscape of peaks and valleys exists, with long stretches of plateaus, followed by occasional obstacles that hinder passage.

However, further down this lengthy web page, there is discussion of the so-called "monadal phase", apparently another name for this "inter-monadal period", and it is said to have seven stages. It is not as if there is no structured progress, as seems to be implied here. I have said it before and I say it again: there is revolution ('cliff') and there is evolution ('plateau').

Do the Internal Monads give a taste of all the Soul Age Lessons in each lifetime?

To a limited degree, this is true. Our caveat is that while the internal monads survey [recapitulate] these perspectives [Soul Ages] in each lifetime, they are not burned into the psyche as intrinsic values. The third monad, for instance, will mimic the young soul's need to come into one's own during that period, to create financial stability through a career, to lay a foundation for the life ahead, both through individual agency and alliances with others on a similar path. Young soul objectives then flavor the 3rd monad. And this goes for a baby soul entering the third monad or a 7th level old. Remember, though, these are ephemeral tastes only; not lifelong perspectives that shape the entire incarnation. The primary soul age and level are the overriding value system that guides the soul. But to a limited degree, as we said, the first monad conveys a taste of the infant soul perspective, the second monad, the baby soul, the third monad, young soul, the fourth monad, mature soul, the fifth monad, old soul, and the last two monads, a brief peek at what is yet to come.

What was said there is consistent with the notion espoused in this entire chapter on Life-Stages, namely that when we focus our discernment onto the 'plateaus' between 'cliffs', we find that the Monads can be mapped onto the other developmental septenaries that are components of the Overleaf System, namely Levels, Soul Ages, sub-Planes, and Planes. Thus, it is reasonable to expect that all four sizes of time-cycle would have the same Septenarian Attributes arranged in the Natural Sequence. What Gregg said here affirms that there is a correlation in terms of Soul Age; what Tolley said in a previous section affirms that there is a correlation in terms of Centers. What neither of them affirms is that the correlation of 'plateaus' with the other developmental septenaries is per the Natural Sequence; it seems that that affirmation task has fallen to me.

Not only do the 'cliffs' have Positive and Negative Poles, there is the Neutral option also:

.... Even the internal monads are subject to the eternal dance of duality on your plane. A monad may be completed in the positive or negative pole, with an alternative choice of abdicating the monad altogether, a neutral decision. In occurrences of abdication, indifference marks the process and the life moves forward without addressing the pivotal life lesson. The choice to abdicate is a valid one and may occur during lifetimes when a fragment does not want to feel overwhelmed by too many growth-inducing experiences....

That makes sense to me, it fits the pattern of the Dialectic Attributes (Cardinal, Ordinal, Neutral), I like mutually-supportive patterns, so I include this little revelation in this chapter.

Gregg had a lot more to say about abdicating Monads and completing Monads, and then his web page moved on to a description of each Monad. These are well worth reading, but they do not contribute very much to my purposes with this chapter, which is to provide an analysis and synthesis of the structural components of the Life-Stages septenary within the context of the other developmental septenaries revealed in the Michaelian teachings.

I will say this: Gregg's description of the Fifth Monad (Life Review) is excellent (I went through it in my sixties). In my Life-Stages schema, this 'plateau' has the Cardinal Inspiration Attributes, which belong to the sixth stage in the Natural Sequence schema; this shows up in Gregg's and the Michaels' choice of such words as: "+Appreciation, -Evaluation, assessment, joyful/painful, regret, overwhelm, depression, humility, playful, healing, letting go, downsizing, kindness, gratitude." Recall from the discussion of Tolley's work that this same discrepancy occurred there.

However, I will also say this: Gregg's description of the seventh Monad, the Death Monad, speaks of the transition to the Astral Plane as the 'plateau' that follows the 'cliff'. This revelation is consistent with several other revelations reviewed in this chapter, but it is inconsistent with the description of the Fifth Monad as having sixth stage qualities.

"The Seven Stages Within Each Monad"

That is the title of a section on the web page that discusses Gregg's understanding of this phenomenon.

In addition to the channeling about Monads correlating with Soul Ages, Gregg's channeling agrees with Tolley's channeling that each "monadal phase" has seven Stages. I understand this to refer to each long 'plateau' after each short 'cliff' having seven subdivisions:

Beginning with each monadal phase, from one through seven, the incarnating soul is gradually opening itself to new perspectives that challenge the fragment to expand the sum of self-knowledge about itself and how the life journey relates to the rest of the world. Each monadal phase, therefore, is a crucial marker in how to assess the progress of the journey and evaluate any divergent paths that result from following a particular fork in the road. Indeed, the monadal phases represent forks in the road, and there is much to be learned from the road not taken. To clarify further, envision each phase as a checkpoint where the map that charts the possibilities of your life has run off the edges of a map and the next monad represents a new map. A new monadal phase then presents an opportunity to reinvent your life, to discover new ways of doing things, to make choices that break free from the shackles of routine, and renew the flow of life when it becomes stagnant. The individual function of each monadal phase [Stage] closely coincides with [recapitulates] the developmental progress [Monad] of the personality as it ages from birth to death. Certain psychological changes, often linked to cultural rites of passage, are obvious markers that loosely coincide with the advent of a particular monadal phase; however, it is important to acknowledge that these designations are not set in stone.

The underlined sentence is yet another restatement of the Fractality Principle: the seven Stages are a subset of the seven Monads are a subset of the seven Levels are a subset of the seven Soul Ages are a subset of the sub-Planes are a subset of the seven Planes. This means to me that all developmental septenaries have the same Septenarian Attributes arranged in the Natural Sequence.

The revelation provided names for the "monadal phases": INITIATION, INTEGRATION, PRODUCTION, CONSOLIDATION, EXPANSION, APPRECIATION, and COMPLETION. These mostly make sense if you compare them with the descriptions of the Monads. The names are also sometimes reminiscent of the descriptions of the Levels within the Soul Ages; they *should*, if one accepts the validity of the Fractality Principle and the Natural Sequence schema applied to canonical developmental septenaries.

After this paragraph of introduction to the notion, they provide a description of each Stage — see Table 4Qe below. Compare these names with the names given in Tolley's revelation: INITIATION, INTROSPECTION, REALIZATION, MANIFESTATION, CONTENTMENT, MAGNETIZATION, and EMANATION. Note that Gregg's names agrees with Tolley's names in only the first Stage, INITIATION. To make the two revelations fit with each other seems like a stretch to me, but readers should check Gregg's and Tolley's websites and draw their own conclusions about how compatible or incompatible these two revelations are. To facilitate that comparison and contrast, I provide the following Table 4Qe, which you can refer to while you read what they have to say. Text in the Tolley column applies to the Stages of the Fourth 'plateau', and was extracted from <https://our.truthloveenergy.com/articles.html/library/personality-dynamics/internal-monads/fourth-internal-monad/the-7-stages-of-the-4th-internal-monad-r74/>; I was unable to find a generic description of Stages that applied to all seven Stages, maybe there isn't one. Text in the Gregg column was extracted from the website linked at the beginning of this section.

Table 4Qe — STAGES within MONADS

Stages per Tolley	Stages per Gregg
<p>Stage 1 — INITIATION (+Enthusiasm –Indifference) This stage is hardly noticeable since you have only just placed your consciousness into the new context. This stage relates to the Instinctive Center, therefore “kicking in” the Monad without the individual being particularly conscious of this. Indications of the initial stage are usually marked by enthusiasm and anticipation. A simple delight in your potential future or accomplishments. Since this is simply a technical reference, and not really measurable enough to recognize, we suggest using the signs of the Second Stage as a starting point, possibly “working back” to a point where you might have seen the initial stages begin to manifest. Most will find there was a point when there was either a sudden enthusiasm that “something” was different, or a definitive point wherein the fragment feels further removed from its own life. This Stage, then, evaluates your sense of Trust.</p>	<p>The task of the <i>first</i> level is INITIATION. As the new monad is activated, an energetic framework gets established, creating the scaffolding, so to speak, from which the necessary work on each successive level of the monads can be built on. Since this means, on an energetic level, structures from previous monads must come down, the abrupt change from the old to the new can be distressing and cause considerable stress. Change, especially when it involves the inner world of an incarnated soul, can be a daunting challenge, with the shock of the transition exacerbated further by the necessity of something ending to make room for something new.</p>
<p>Stage 2 — INTROSPECTION (+Awareness –Brooding) This stage is heavily marked by dread, anxiety, and intense Introspection. Depending on your resistance and your Overleaves, you may experience anything from a realization of your personal worth and a positive realization of your life's impact, or virtual self-implosion and self-degradation. Different cultures will respond to this Stage depending on parental upbringing and definitions of Authority. This is an introspective stage in the context of a Monad to evaluate accomplishments and plans, so there may be a processing of a Scary Parent or issues with Authority you have carried around being belittled for your “mistakes”, decisions and choices and expression. In that processing, you may experience a new sense of connection to “something” more like a Supportive Parent or Authority from within to gently nudge and concur with you through the life. This Stage evaluates your perceptions of Authority and your reaction to your sense of self-importance and self-value. Stage 2 brings up energy from the Emotional Center.</p>	<p>The task of the <i>second</i> level is INTEGRATION, learning the rules of the road. At the second monadal phase, the incarnating soul begins to integrate the lessons of the monad on a conceptual level, comparing old ways of doing things against a growing urge to test out a new paradigm for how to approach life. The inherent balancing act should be obvious, with the soul frequently feeling out of kilter or off-balance during this phase. Successfully integrating the new paradigm is the goal necessary for completing this phase.</p>
<p>Stage 3 — REALIZATION (+Freedom –Separation) This Intellectually-centered Stage begins to release the ideas of the past as a source for the future. New ideas and identities will emerge here. Most realizations will be reserved for inner exploration, but, nonetheless, a change has taken place in how the individual views its expression as a part of a larger picture. On the more expansive side, one knows what must begin to be done, and starts to anticipate a general plan, not always with clarity, but with a certainty that “something must be done”. On the more constricting side, one begins to pull back from the future and “hide within”, or away from external reflections. This stage evaluates your perception of Responsibility. This Stage usually lasts the longest, especially in the Fourth Internal Monad, as you probe your beliefs.</p>	<p>The task of the <i>third</i> level is PRODUCTION. At this monadal phase, the soul has integrated the rudiments of the monad — although considerably more fine-tuning will be needed — with an attempt to make the most productive use of the lessons in the world. The new paradigm is now fully developed, creating a template that the soul may model themselves on as they live their new way of being and test it against the world around them. This can be a difficult phase, with a push/pull effect as the soul expands their boundaries causing reactions and friction with others, with the result that the world may push back every time the frustrated explorer attempts to push forward. The key to getting productive during this phase is to express the new way of being without infringing on the boundaries of others.</p>

Table 4Qe — STAGES within MONADS

Stages per Tolley	Stages per Gregg
<p>Stage 4 — MANIFESTATION (+Purpose –Otiose) This Stage brings energy out through the <i>Moving Center</i> as you begin now to express to yourself, and others, more confidently what/who you are. In the context of the Fourth Monad, it is where you begin doing or, at least, pursuing/discovering what you are pulled to do as a reflection of your “contribution” and original Tasks. Successful movement through this is seen as a comfortable expression of your daily activities and endeavors. Resisting this Stage and remaining here would result in sluggishness, ineffective portrayals of self, and sometimes rage/anger in place of empowerment. This stage explores your concepts of Purpose.</p>	<p>The task of the <i>fourth</i> level is CONSOLIDATION. At this phase the incarnating soul has begun to consolidate the lessons required to complete the monad and must now take stock of what stands in the way, specifically internal challenges, some of them hidden in recesses so deeply entrenched that they had never encountered them before. A period of sorting things out exists during this phase, mostly at an internal level, and not as much attention on external activities. Much reflection is given to what has transpired in the earlier phases, and preparation, based on the accumulated data, is carefully collated to make plans for the final half of the monad. The fourth phase could be thought of as a way station where the cargo carried gets assessed and evaluated before continuing on to the next part of the journey. While considerable work gets done at this level, the sense of internal strife is considerably less, and for that reason some souls are content to remain at this phase and not continue further. This is a valid choice and work not completed during this monad will be readdressed in the next lifetime. In metaphoric imagery, the fourth could be seen as the eye of the hurricane.</p>
<p>Stage 5 — CONTENTMENT (+Satisfaction –Contention) Finally you begin to feel/see some satisfaction from your progress through the Internal Monad. In the context of the Fourth Internal Monad, whether you have completed or accomplished a Task becomes irrelevant against the contentment of what you choose to do. In this Stage, you realize the amount of density you have been containing and you begin to “lighten up” about your movement. In the positive pole you will see personal happiness now becoming a factor in your decisions, and in this Fourth Monad, you’ve released treasured securities found in the oppressive/elusive “big plan or PURPOSE”, and find this more appropriate guide. Otherwise, the negative pole finds an individual always at odds with their environment, always in a state of contention and debate about their worth/purpose. This stage evaluates your perceptions of Love. The <i>Higher Emotional Center</i> is highlighted here.</p>	<p>At the <i>fifth</i> phase of EXPANSION, the preliminary studies and testing are complete and the incarnated soul is ready to ramp things up, as it were. The work is now about expanding the outward reach of the new perspective, and the change within is now an external reality at all levels of expression. This phase is about getting the bigger picture of what the monad entails and putting it into practice in an expanded way.</p>
<p>Stage 6 — MAGNETIZATION (+Attraction –Repulsion) In this Stage, you now begin to draw in your agreements, Karma, and Support for new perspectives, or reconnect/stabilize existing ones. The positive pole maintains clear communication, acknowledgment of Traveling Companions, and a more accurate view of the future. You now see with clarity the long-term impact of your efforts alongside the current “demands”. Those who find themselves in a state of rejection, isolation, and depression, have chosen to experience the negative pole. A sense of deep longing begins to unfold in the negative pole of Stage 6, since so much has been deemed “unacceptable”. This stage opens you to your perceptions of Truth. [<i>Higher Intellectual Center</i>]</p>	<p>At the <i>sixth</i> phase, a level of APPRECIATION for the new perspective that helps lead the soul to attain ever-increasing levels of awareness. The soul continues to grow in his level of awareness, and now seems to incorporate his new understanding in ways that impact the people around him. Finding the greater good and using his new perceptivity to enrich and elevate the lives of those around him becomes part of a mission to make the lessons learned from the monad more meaningful and profound. We hesitate to say this is a state of evangelism, but one of the prerequisites for completing this phase in the positive pole is that the gifts of the internal lessons are used to help others, thus validating his comprehension of the monad and putting it to use.</p>

Table 4Qe — STAGES within MONADS	
Stages per Tolley	Stages per Gregg
<p>Stage 7 — EMANATION (+Alignment –Incongruity) In this stage you find the peace of routine that becomes you. A sense of wholeness returns and “getting back” to your life. In the positive pole, alignment occurs with Essence; in the negative pole, life becomes incongruous and sporadic in nature, with no bearing. Regardless of the pole, you will emanate your sense of self at that point with no resistance. This stage engages your Higher Moving Center, and examines Beauty, or Energy. It is important here to note that a completion of the Monad does not necessarily mean a “positive” completion. In most cases where the negative pole becomes emphasized, completion is not reached due to the internal degradation and combustion that occurs along the way. Many do complete the Monad, however, within parameters acceptable to them that would technically be regarded as the negative pole. This is the choice of the individual and has no bearing on their being a “good” or “bad” person; we do not say this, nor do we imply this. We merely state the differentiation between what is expansive and self aware, and what is not. The negative completion is not expansive or self-aware, relatively speaking.</p>	<p>At the <i>seventh</i> phase a satisfying sense of COMPLETION awakens. The remaining task involves tying up loose ends and anything learned before. More specifically, the monad is now considered mastered to the extent that the new way of being may be fully expressed and carried forward into the world where the insights are tested in the pageantry of life — a life that now seems considerably different than before, but ripe with possibilities for new choices and new opportunities for growth.</p>

My comments on this table are as follows:

1. Although I do not expect any two channels to bring through the exact same wording, it seems to me that there should be some similarity in the general ideas regarding the same subject. Here with this subject, the same as with other subjects reviewed in other chapters (e.g. Body Types, Chakras, Colors) here in Part Four, where the channels may not have known about the work of other channels, the differences are more than I can reasonably reconcile; the mental gymnastics required are beyond my sensibilities. Discrepancies of that magnitude impel me to question if one is right and one is wrong or if both are wrong, so I look for Validation outside of the channeling.
2. My suggestion is that there are a couple of reasons for these differences. Besides the iffy nature of channeling itself, there is the problem that the Septenarian Attributes of the developmental septenaries are inconsistently correlated with Sub-stages, Life-Stages, Levels, Soul Ages, sub-Planes, and Planes. And my suggestion is that the reason for that is the lack of awareness of the universal applicability of the Natural Sequence, from the shortest time-cycle to the longest time-cycle. I believe that the solution is as simple as coming to realize and acknowledge the fundamentality of the Natural Sequence in developmental septenaries.
3. So, obviously, Gregg’s channeling explicitly confirms the notion that the pattern of the Milestones is the same as the pattern of the other developmental septenaries, namely Levels and Soul Ages, but in my estimation the exposition could have developed the notion much further. It seems unfortunate to me that the revelation only begins to fit the ‘plateaus’ into the Overleaf System; it does not go all the way; it does not describe in detail how the Septenarian Attributes apply to the ‘plateaus’. I suggest that to do so would further edify the Michaelian student body. I regard it as my main contribution to the understanding of this phenomenon that I have done exactly that.

Shepherd Hoodwin in his book *Journey of Your Soul* (2013) briefly describes the seven Milestones over a couple of pages (239-240), but this contribution does not actually contribute anything of significance to what is said elsewhere. Therefore I will not quote it or comment on it further.

Eight channels who provide information about this phenomenon have been reviewed in this section and previous sections. In the next section, though not as a channel but as a thoughtful student of the Michaelian teachings, I add to all that I said above, and provide even more analysis and synthesis of the phenomenon, for your thoughtful consideration.

Life-Stages per Philip Wittmeyer (2022)

Here and now is the place and time to review what got us to where we are, and announce where we are going, in this chapter about the phenomenon of Life-Stages.

1. When I see that there are discrepancies in what two others have to say, I see three possibilities: that one is right and the other one is wrong or *vice versa*; that they are both wrong; that they are both right when understood from a more integrated level of understanding. My preference is that I arrive at the last of these possibilities, but often I find that the truth is one of the other possibilities. Consequently, as you read my presentation in this section, you will see that I retain and synthesize as much of the revelation as I can, but that I also reject the pieces of the revelation that either 1) do not fit with other revelations, and/or 2) do not make sense in one way or another, and/or 3) that do not fit with the empirical evidence that academic DevPsy researchers have seen. For the most part I have accepted the revelation as given, but I have also added to it; it is hoped that readers will likewise add what I offer to their understanding.
2. In addition to the revelations about this phenomenon within the Michaelian teachings, there is an enormous amount of academic research about it outside of the Michaelian teachings. There it is called developmental psychology, and I have documented my research in my DevPsy Thesis, which can be found in my book *The Tao of Cosmogony*. In the Michaelian teachings communities, awareness of DevPsy seems to be minimal, and my DevPsy Thesis is intended to remedy that.
3. The research documented in my DevPsy Thesis allowed me to resolve some of the defects and deficiencies that I discerned in the Michaelian teachings revelations about the Life-Stage phenomenon. For instance, the Michaelian revelations mention that the Planes have the Septenarian Attributes arranged in the Natural Sequence, but do not mention that the Life-Stages (and Levels and Soul Ages) do likewise. As with all other aspects of personality, understanding the Life-Stages is augmented when one knows their Septenarian Attributes, and when one knows their context within the entire range of development, from the shortest to the longest septenarian time cycles in the Great Chain/Nest of Being.
4. Based on what I learned in my study of DevPsy, I regard it as useful to the Michaelian student body that I propose a schema that varies somewhat from the composite of the eight revelations reviewed above. The revelations provide an answer to the issues raised at the beginning of this chapter, but then they introduce other issues in the form of contradictions and ambiguities. As we will see further on, my schema conforms more to the DevPsy research, which deals only with psychological development; it ignores physiological development before birth, and it ignores soul development after death. My proposed schema has seven 'plateaus' bracketed by eight 'cliffs', with physical birth as the beginning 'cliff' and physical death as the ending 'cliff'. Therefore, I suggest that this schema might work better in terms of our lived experience. This schema requires me to divide one of the Internal Monads of the Michaelian revelation into two Life-Stages; I make that division within the fourth 'plateau'.
5. It is at that location in the septenary of Milestones that my septenary of Life-Stages parted ways with the revelation. I did so because 1) I focus on the 'plateaus' whereas the revelations typically focus on the 'cliffs'; 2) many developmental psychologists have identified a significant 'cliff' at about age fifty, halfway through the fourth Milestone; 3) I personally had a 'cliff' at that age. I refer to this interpolated Life-Stage as "SENIORITY". Thus, the 'plateau' following the fourth Milestone does not span from age 35 to age 65; rather, it ends at about age 50. My proposed fifth Life-Stage spans from about age 50 to about age 65 and has a description not found in the Michaelian revelations. This interpolation shifts the ranks (and the descriptions) of the Cardinal Life-Stage one rank higher: what is referred to in the revelation as the 'plateau' after the fifth Milestone is my sixth Life-Stage ("ELDERHOOD"), and what is referred to in the revelation as the 'plateau' after the sixth Milestone is my seventh Life-Stage ("DYING"). The seventh Milestone in the revelation, DEATH, is the eighth 'cliff' in my schema, and the 'plateau' afterwards is not mentioned.
6. In several chapters in this *History* book it has been useful to note how the so-called "Taijitu Tango Principle" applies to the subject of that chapter. This was often done where some instantiation of the Natural Sequence was being discussed. One of my claims is that the Life-Stages are a Natural Sequence, and therefore the Taijitu Tango Principle applies to it. Recall that the Taijitu Tango Principle refers to a paragraph in the "Michael Math" chapter of *More Messages from Michael*: "You can perceive that [from the point of view of space, being, noun] while one is ordinal and seven is cardinal, that [from the point of view of time, doing, verb] the first half is cardinal and the last half is ordinal — in other words, the pattern 'doubles back on itself'. This is what is implied by the 'yin-yang' symbol, and it would

probably be of use to keep the 'yin-yang' in mind while considering what we tell you of the function of levels and numbers." [MMFM, p. 189] One way to explain what this means in regard to Life-Stages is that the lifetime starts out with the most vitality and ends with the least vitality and is therefore entropic, thus Cardinal Action and Origination Process (Birth Milestone) progresses to Ordinal Action and Termination Process (Death Milestone), but on the other hand the Life-Stages are also syntropic in that they start out with an emphasis on the earlier–lower–outer Moving Center and end with an emphasis on the later–higher–inner Excitation Center. *[[The application of the Taijitu Tango Principle to Life-Stages should be expanded considerably in future edits of this chapter.]]*

7. More will be said about all of these additions and modifications where appropriate in this section.

In summary, this section is 1) a synthesis of what we learned about Life-Stages from the Michaelian revelation reviewed in previous sections; 2) a synthesis of the Life-Stages into the theoretical framework of the Septenarian Attributes, a pattern that is found in the other developmental septenaries of the Michaelian revelation, namely Levels, Soul Ages, sub-Planes, and Planes; 3) a synthesis of what we learn from empirical research in the realm of developmental psychology, as documented in my DevPsy Thesis. Obviously, Michaelian students can learn from all three of these resources.

Reviewing Natural Sequence Principles in the Life-Stages

Most of the Natural Sequence principles are found in the descriptions of the Milestones and Life-Stages when we consider the body of channeled work on the subject as a whole, as well as my alleged contribution. These principles may not be explicitly mentioned as such in all sources, but they are implied in the various descriptions here and there, so if one knows what to look for they become obvious.

*[[Review these Principles when the full documentation is completed in my book *The Tao of Cosmogony*.]]*

- **HIERARCHY PRINCIPLE:** The Life-Stages are obviously a developmental psychology consisting of stages, with each stage built on the foundation of the previous stage(s), over the story arc of an entire lifetime. What we learn in one Life-Stage is predicated on what we learned in the previous Life-Stage(s).
- **TRANSITION PRINCIPLE:** The Life-Stages are all circumscribed and delineated by 'cliffs' that signal the troubled tumultuous traumatic transition from one Life-Stage to the next. The 'cliffs' are followed by 'plateaus'.
- **ATTRIBUTION PRINCIPLE:** The Life-Stages fit into the system of Attributes just as the Overleaf System does. The Dialectic Attributes are Ordinal, Neutral and Cardinal; the Axial Attributes are Action, Inspiration, Expression, and Assimilation; together these constitute the Septenarian Attributes. The descriptions of the 'cliffs' in the Michaelian revelations do not make their Attributes obvious, but the descriptions of the 'plateaus' in some of the revelations declare that there are correlations with *some* of the Septenarian Attributes (Centers and Soul Ages). My schema of Life-Stages makes the correlation explicit. It is only if one accepts the notion that the Life-Stages are a standard Septenary per the Natural Sequence schema, as the Levels and Soul Ages and sub-Planes and Planes are found to be, that one can impute the Attribution Principle to the Life-Stages. I regard this information as one of my most significant contributions to the discussion of this phenomenon.
- **DIALECTIC PRINCIPLE:** The most typical name given to this phenomenon, "(Internal) Monad", signifies that a transition is a so-called "dialectical" process, because in the Michaelian teachings a Monad is said to consist of an Ordinal experience and its complement, a Cardinal experience; they resolve and balance into a unified experience that provides complete understanding of the experience after being seen from both sides. And not only does the 'cliff' between Life-Stages involve the Dialectic Principle, so does the 'plateau'. As stated at the beginning of this chapter on Life-Stages, one of my goals with the study of their descriptions was to find the best names for them and for their Positive and Negative Poles. Michaelian students and teachers have been doing this for the Traits of the Overleaf System from the beginning of their revelation, and various names have been proposed along the way. Names have been given to the Soul Ages and their Poles; names have been given to the Levels (which are a subset of the Soul Ages) and their Poles, so naturally the same procedure would be applied to the Life-Stages, which are a subset of the Levels as recognized by some of the Michaelian sources, and according to the Fractality Principle.

- **FRACTALICITY PRINCIPLE:** It is obvious, and is even stated explicitly by several revelations, that the Life-Stages septenary is nested within the Levels septenary, which is nested within the Soul Ages septenary. I add the notion that the Soul Ages are nested within the Planes septenary. More than one revelation has said that the 'plateaus' themselves are divided into seven sub-plateaus.
- **FEEDBACK PRINCIPLE:** The interactions of self and environment are mentioned numerous times in the descriptions of the Life-Stages. Besides that, the Personality self and the Essence self are continually involved in a metaphorical 'dance' with each other — and with the environment, actively and passively. These feedback interactions are what propel people forward in life; this is one of the ways that we learn.
- **ME-WE PRINCIPLE:** The notion of a swing between ego-centric and socio-centric phases of each Life-Stage is not found in any of the Michaelian revelations. This is another instance where some of the developmental psychology researchers that are reviewed in my DevPsy Thesis have noticed something in their empirical research that the revelations do not mention explicitly. Specifically, I call attention to the "Emergent Cyclical Theory" of Clare Graves and the "Spiral Dynamics" theory of Don Beck and the "Ego Development Theory" of Suzanne Cook-Greuter. Even though this Me-We swing was not noted explicitly in the revelations, it exists implicitly in the Sub-stages of each Life-Stage in the form of three Ordinal Sub-stages and three Cardinal Sub-stages. I regard the information about this Me-We Principle as one of my significant contributions to this discussion of the Life-Stages.

More About 'Cliffs'

You might recognize that the Transition Principle is the same as the so-called "Mid-Cycle Principle" that is discussed in chapter 4L, "The Mid-Cycle Discrepancy". Briefly, Yarbrow proposed that there was a special transition Level between the Third Level and the Fourth Level within each Soul Age, and it was said to have characteristics of both of those Levels. This notion was contradicted by Chambers's channeling, so my suggestion was to somewhat reconcile the two channels, salvaging the specific idea by elevating it to a general principle, that being the notion that there are transitions between *all* of the Levels, not just the third and the fourth. Thus, the Mid-Cycle Principle that was applied to the Levels becomes the Transition Principle as applied to the 'cliffs' between the Life-Stages. In fact, I suggest that there is an awkward transition zone between all developmental stages in the Michaelian cosmology. That would include Planes, sub-Planes, Soul Ages, and Life-Stages, not just Levels.

To further describe these 'cliffs', I cannot do better than to quote what I said in that chapter about the Mid-Cycle Principle:

... in this section I propose an understanding of the Mid-Cycle that salvages as much of the original description as seems reasonable to me. Then it goes beyond merely salvaging the concept as much as possible; it uplifts it to the status of a general principle, and that is why I capitalize the phrase as the Mid-Cycle Principle.

Looked at from a practical and functional point of view rather than as an "excruciating exegetical exercise" or a "doctrinal disputation dissertation" (such as I often indulge in in this book), even if the Level Overlap (LO) as Yarbrow described it is a real phenomenon, its value seems insignificant and therefore negligible. Often we can hardly discern and validate via dueling channels and personal perceptions what a person's Soul Age is, let alone a person's Level, let alone this alleged LO.

What good then is the notion of the LO? I suggest that the LO should be elevated to a *general* principle, the Mid-Cycle Principle, if you will. This principle would be applied to the transition between all steps in various manifestations of the Natural Sequence during a lifetime — and transcending lifetimes — not just the transition between Third and Fourth Levels. In other words, in any major life transition, behavior, feelings, and thoughts can *blend* ("overlap") between old and new ways of being, or *alternate* ("inconsistent or contradictory") between old and new ways of being, during the transition from one relatively stable and well-defined stage to the next relatively stable and well-defined stage. We may call this an "identity crisis" — because that is the common name for this common phenomenon. One might vacillate between old and new identities, or go blended for a while, until it all gets sorted out and stabilized in the new stage. There are many self-help psychology books devoted to methods for successfully traversing traumatic transitions. By understanding that one is going through a rough or empty phase, one can better deal with the "slings and arrows of outrageous fortune" (Shakespeare) between more stable periods in life. Whereas the original understanding of the Mid-Cycle is fairly useless, this understanding — of the many transitions and transformations from stage to stage that we go through many times in our lifetimes — is genuinely beneficial.

There is even a mythic and psychological name associated with this phenomenon, namely “metamorphosis”. Wikipedia has an article on it: <https://en.wikipedia.org/wiki/Metamorphosis>. The archetypal example of this process is that the caterpillar spins a cocoon around itself, the contents of the cocoon turns into mush, a butterfly forms in the cocoon, and then this new, very different form emerges, nothing like its former self. This biological phenomenon is often adopted as a metaphor for the similar psychological phenomenon of ‘death’ and ‘transition’ and ‘rebirth’ into a higher state of consciousness, a transformation so significant that the person feels like a new and different person; the old person has metaphorically ‘died’ and the new person has been ‘born anew’. If this has not happened to you, to some degree/extent or other, at some time or at some times in your life, you are a rare individual.

I suspect that what I am calling the Mid-Cycle Principle goes deeper than ordinary phenomena in the psychological and biological worlds; there is perhaps also a physics instantiation that is more than metaphorical. And that is why I want to elevate the mid-cycle to the status of being a general *principle*, the Mid-Cycle.

A physics analogy is the well-known Schrodinger’s cat, a stand-in for what is called a superposition of two opposite states. You know the story: the cat is said to be alive and dead at the same time, until the “state vector collapses” when an “observation” or “measurement” requires a definite state to appear. Perhaps we exist in a state of ‘quantum superposition’ when we are going through a big change, metaphorically equivalent to what was called “overlap” in the channeling. When one is in a transition phase, one does well to take a good hard look at one’s life, and notice what needs to change, so that one can be stabilized in a different and definite state.

I have another analogy to share with you.

The science of information theory is about signal versus noise. There is a reciprocal relationship of signal versus noise, which simply means, the more of one the less of the other. In information theory, there are two states where there is no discernible information content in a data stream; I call these the –Void state and the +Chaos state. If there is no signal/noise at all, that can be called –Void; if there is only noise and no signal, that can be called +Chaos. You are familiar with these opposite, information-free states in a television set, first as a television turned off, such that there is nothing on the screen, and then as a television tuned to no station, such that there is only ‘snow’ on the screen and ‘static’ in the audio. We could liken these two states of a physical system to two states of a psychological system and also call them “+Chaos” and “–Void”. Both states represent an absence of what is called “information”; the person is feeling “I don’t know who I am anymore”. This approach might also provide an answer to the question above about the Positive and Negative Poles of the mid-cycle. In regard to the Mid-Cycle Principle let us say that the “inconsistent” type of transition is +Chaos and the “overlap” type of transition is –Void.

There are other ways to explain the Poles of a transition. In the –Void condition of the transition, one is in *neither* the prior nor the following state; in the +Chaos condition of the transition, one is in *both* the prior and the following state. In the –Void condition, one is passive, ‘adrift at sea in the doldrums’, waiting for an inner signal about where to go from here. In the +Chaos condition, one is active, restlessly searching and experimenting, ‘scanning the horizon’, looking for an outer signal about where to go from here. My guess is that introverts experience more of the –Void condition, and that extroverts experience more of the +Chaos condition. In either Pole, the future life of the person is metaphorically in ‘incubation’ or ‘gestation’; it is ‘pregnant’ with possibilities.

What the outer-world objective state of ‘noise’ and the inner-world subjective state of the Mid-Cycle transition lack is a ‘signal’ — a distinct and stable identity. Oftentimes we are metaphorically sailing through life ‘merrily rowing our boat gently down the stream’, and then we come upon some rapids with rocks and waterfalls buffeting us about — “Shift Happens”, as the bumper sticker says. Perhaps we vacillate/oscillate/teeter between stages as speculated above — metaphorically equivalent to what was called “inconsistent or contradictory” behavior, feelings, and thoughts in the channeling. I suggest that if you find yourself in one of these vacillating +Chaotic or ambiguous –Void states, take it easy for a while: center yourself, don’t make any big decisions, and ‘take a break’ until the craziness passes.

Personally, I have found that the Mid-Cycle Principle has shown up unmistakably during my lifetime. There has always been a –Void and a +Chaos at the transition between Life-Stage, and at the seven Sub-stages within each Life-Stage. During those times, I just have to ‘bide my time’ while the psyche does its thing getting from one Life-Stage or Sub-stage to the next Life-Stage or Sub-stage. During the metamorphoses, the past seems meaningless, the present seems directionless, and the future seems amorphous. Therefore, I do not make any life-changing decisions or major course corrections during the transition. So far, I have never failed to emerge out of the +Chaos and/or the –Void, and so when that happens I just get on with the next ‘chapter’ of my life ‘story’ because it again has meaning, direction, and form.

As I understand it, per the discussion of the Mid-Cycle Principle discussed above, the Milestones as a group have the Positive and Negative Poles of +Chaos and –Void, but individually they have the Positive and Negative Poles as indicated in the various revelations; the names given to them are various, but to me they seem correct enough for all practical purposes.

Another process that happens during a ‘cliff’ is a repudiation of the previous Life-Stage and an embrace of the subsequent Life-Stage. By this I mean that one first realizes that the old being/doing is not working any more and should be rejected, and then this evolves into an attraction to a new way of being/doing. This rejection/acceptance process might emphasize thoughts and/or emotions and/or behaviors.

Not all ‘cliffs’ are created equal; they can be categorized into major, medium, and minor transitions (or primary, secondary, and tertiary). You might have already surmised this from the descriptions given above. The major ‘cliffs’ are between Life-Stages, the medium ‘cliffs’ are in the middle of the Life-stages (in the fourth Sub-stage, in the phase between the Ordinal/Me triad and Cardinal/We triad of Sub-stages), the minor ‘cliffs’ are between Sub-stages.

Tabulation of Life-Stages

After much consideration and much pondering, I have come up with the following table. Take a look, compare this with what is said in this chapter and my DevPsy Thesis, and see if my insights add to your insights. If you do not like some or all of my suggested improvements, then, of course, since the Michaelian teachings community has not arrived at a consistent orthodoxy, you are free to come up with your own. (You are free, as I am, to have your own ideas even if/when the Michaelian teachings community does have a consistent orthodoxy.) *[[Add descriptive name to each life-stage?]]*

Table 4Qf — LIFE-STAGES per WITTMAYER							
DIALECTIC	–ORDINAL– (ME)			=NEUTRAL=	+CARDINAL+ (WE)		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
DIMENSION	–1-D–	–2-D–	–3-D–	=P-D=	+3-D+	+2-D+	+1-D+
DIRECTION	BACKWARD	DOWNWARD	OUTWARD	COMPLEX	INWARD	UPWARD	FORWARD
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
CENTER	MOTION	EMOTION	INTELLECT	IMPULSE	CONCEPT	SYMPATHY	EXCITATION
LIFE-STAGE	+Coordination INFANCY –Clumsiness	+Socialization CHILDHOOD –Co-dependence	+Independence YOUTH –Irresponsibility	+Authenticity MIDDLE-AGE –Falseness	+Legacy SENIORITY –Self-indulgence	+Gratitude ELDERHOOD –Regret	+Anticipation DYING –Disengagement
AGE RANGE	0 > 2	2 > 13	13 > 35	35 > 50	50 > 65	65 > 75	75 > 80

My comments on this table are as follows:

1. Because Life-Stages are a developmental septenary, it is appropriate to here remind the reader how the Taijitu Tango Principle applies to it. This Principle was discussed in several previous chapters, but it is convenient for the reader if I provide a brief and basic review. This Principle means that, in terms of Being (noun), the first triad (First, Second Third ranks) is Ordinal and the second triad (Fifth, Sixth, Seventh ranks) is Cardinal, but in terms of Doing (verb), the first triad is Cardinal and the second triad is Ordinal. One can get a feel for that inversion of Dialectic Attributes if one reverses the left-to-right sequence of the septenaries shown in the top six rows of this table (except for Rank), and then thinks deeply about what it means.
2. Michaelian sources other than myself in Charts #23 and #24 and Yarbrow in Chart #18 have not explicitly correlated Septenarian Attributes with the Life-Stage phenomenon. Tolley correlates them with Centers and Gregg correlates them with Soul Ages, but this is not the same as going all the way to the full acknowledgment that the Life-Stages are an instantiation of the Septenarian Attributes arranged in the Natural Sequence. It is my informed opinion that this reflects a deficiency in their understanding. This chapter is dedicated to an improvement of that understanding.
3. DIALECTIC: The first row shows the names and the Signs (–, =, +) of the Dialectic Attributes that apply to the columns below this row.

4. AXIAL: The second row shows the names of the Axial Attributes that apply to the columns below this row.
5. The combination of Dialectic and Axial Attributes yields the Septenarian Attributes. Septenarian Attributes apply to the Life-Stages in the same column. The Septenarian Attributes can be codified and understood in terms of a couple of mathematical concepts having to do with the structure of space and time, specifically geometric Dimensions and vectorial Directions:
6. DIMENSION: Dimensionality with Signs (-, = , +) is another way to express the nature of the Septenarian Attributes. The meaning and implication of Dimensionality as it applies to the Natural Sequence is explained in detail in my book *The Tao of Personality*. Briefly, Dimensionality has to do with space/time geometry in physics and time/space 'geometry' in personality. The difficulties of climbing the 'cliffs' (metamorphoses) between Life-Stages ('plateaus') are caused by the change in Septenarian Attributes (aka Dimensions and Directions and Signs) in the transition from Life-Stage to Life-Stage.
7. DIRECTION: Directionality is also explained in detail in my book *The Tao of Personality*. Briefly, this has to do with the mathematical framework called the Cartesian coordinate system, which is typically applied to motions in objective physical space/time, but can also be applied analogically to 'motions' in subjective psychological time/space. The names of the directional vectors shown in the table are so self-evident and intuitively obvious that they are commonly used as metaphors in our language when referring to 'where we are headed' in our lives.
8. RANK: In Michaelian revelations, the Milestones are often times ranked 'first' through 'seventh' rather than named. The ranking sequences are consistent even though the names are not consistent from revelation to revelation.
9. CENTER: My preferred names for the Centers are shown in the sixth row, and they are arranged per the Natural Sequence. Tolley's revelation correlated the Life-Stages with Centers (in an erroneous way), and I agree that it is useful to understand the Life-Stages as those intervals where/when a person is emphasizing the development of the corresponding Center. This is especially apparent in the first three Life-Stages, and the progression has not gone unnoticed by DevPsy researchers even though they are unaware of the notion of Centers as understood in the Gurdjieff and Michaelian teachings.
10. LIFE-STAGE: This row shows my names for the Life-Stages and their Positive and Negative Poles. These names and Poles take into consideration developmental psychology models more than they do Michaelian sources, because the Michaelian sources have been more focused on the 'cliffs' and I am more focused on the 'plateaus', as should be the case when correlating them with the Septenarian Attributes. I have not chosen names and Poles for the 'cliffs' that bracket the Life-Stages; for that, you should refer to the work of those other sources who are reviewed in this chapter, and to the work of developmental psychologists reviewed in my DevPsy Thesis.
11. AGE RANGE: The last row of this table shows how many years old a typical or average person is during each Life-Stage, assuming that a full lifetime is eighty years, which is about average in first-world countries at the present time in the history of humankind.

The Life-Stages, as I have come to understand them based on extensive research, are described in the next sub-section.

Brief Descriptions of Life-Stages

In my DevPsy Thesis, I review the work of more than a dozen academic researchers who have spent their professional careers studying human lifespans and looking for a standard or typical pattern in the stages of those lifetimes and the transitions from stage to stage. I have taken account of this research in arriving at the names and descriptions in this subsection. This adds significantly to the Michaelian revelations about the subject, because Michaelian sources were focused on the 'cliffs' rather than on the 'plateaus', which is what I am focused on.

Of course, there is no single lifetime that follows the idealized pattern perfectly as described below, but the agreement of channeling with professional observations provides reason to believe that there is a general pattern that sorta kinda fits the majority of people as they go through their lives. It is impossible to do justice to this phenomenon because of the diversity and uniqueness of individual experiences of this phenomenon,

both in terms of their 'cliffs' and in terms of their 'plateaus', but we researchers do the best that we can in the space and time allotted to us.

Immediately after the name of the Life-Stage, I show the Sign and the Dimension ascribed to that Life-Stage.

GESTATION (–OD–): It makes sense to me to regard the nine months of development of the physical body in the womb as the Zeroth Life-Stage. This fits with at least three other developmental septenaries reviewed in this *History* book: 1) in the Gurdjieffian teaching, the so-called "Instinctive" Center had to do with physiology (not psychology or personality), so I refer to it as the zeroth Center; refer to Chapter 4F, "The Instinctive Center"; 2) in Chapter 4J, "The Seven Chakras", I noted differences of opinion about the locations of three lower chakras, thereby counting four of them, so I proposed a reconciliation by referring to the so-called "Root" chakra as the zeroth chakra, ascribing physiology to its function, whereas the first through seventh chakras are related to functions higher than physiology; 3) Maslow's Hierarchy of Needs was discussed in Chapter 4E, and his lowest of eight Needs also had to do with physiology, so I numbered it as the zeroth Need to bring its rank numbers into alignment with numerous other instantiations of the Natural Sequence schema. Perhaps with some study, one could discern a division of this Gestation stage into seven sub-stages of the development of the fetus *in utero* per the Fractality Principle.

INFANCY (–1D–): This Life-Stage has the Septenarian Attribute of Ordinal Action. Overleaves that correspond to this Life-Stage are Submission, Martyrdom, Cynic, *Infant*, *Motion*, Warrior, and Perseverance.

The first transition occurs at birth; the transition being from *in utero* to in the world. Newborns operate entirely from awareness of the body and its instinct for survival — sleeping, eating, eliminating, crying, and so on. The plateau lasts just one to two years, during which there is much sensing of the body as it moves around (a "ME" Ordinal function) and much sensing of the environment (a "WE" Cardinal function), in addition to experiencing physiological bodily functions. It is important that infants receive much stimulation of the five senses in order to nurture their developing body/brain system. If this does not happen, then the infant will not thrive; severe physical problems will likely result. In the extreme case, an infant can even die of "sensory deprivation". You cannot "spoil" the infant with "too much love (physical care)" at this stage. It is also essential for a healthy infant that they be allowed to experiment with their bodily movements at first, during the Ordinal/Me phase, and then explore their environment second, during the Cardinal/We phase, while they are being protected from physical harm. If this does not happen, the remainder of their lives could be stunted in many ways, because the foundation of self-competence and self-trust has not been established.

As an instantiation of Ordinal Action, during the Infancy Life-Stage, it is the Motion Center that is undergoing the most development. The development of the infant's Emotion Center and Intellect Center are near minimal during this Life-Stage; the Centers higher than Moving are not required for physical survival in infancy. I suggest that an appropriate name for the Positive Pole is +Coordination, which means that the infant learns to operate the physical body well, and learns to operate the body well within the environment. I suggest that an appropriate name for the Negative Poles is –Clumsiness, which is obviously the opposite of +Coordination. An infant that gets stuck in the Negative Pole is likely to continue to act awkwardly within themselves and outwardly toward others and the environment for the remainder of the life. Infancy is by nature a time of clumsiness, but the positive function of allowing –Clumsiness to run its full course is, of course, for the infant to learn by 'falling down' and learn by 'getting back up' repeatedly, until the basic task of operating the physical body rebounds to +Coordination.

CHILDHOOD (–2D–): This Life-Stage has the Septenarian Attribute of Ordinal Inspiration. Overleaves that correspond to this Life-Stage are Reduction, Lowliness, Stoic, *Child*, *Emotion*, Server, and Repression.

The second transition usually occurs sometime during the third year of life. Infants become aware that they are separate from the environment and from other individuals. They then realize that they are physically dependent upon those others, and that they are affected emotionally by them. The plateau of childhood lasts until adolescence. It is important that children receive emotional and social support, that they have a safe, fun, close, affectionate, and comforting family environment, and that they receive esteem from their playmates and classmates. They must come to realize that they are valued, or severe emotional problems will likely result, such that maladjustment and unhappiness could potentially beset them during the rest of their lives.

It makes sense that after the first Life-Stage (when its physical needs are presumably taken care of by attentive parents) during the plateau of the second Life-Stage, which takes about a decade, the child finds that it is a member of a family and lives in a community of playmates and schoolmates. Therefore it needs to have its emotional and social needs taken care of by family and friends in order to thrive into adulthood, and this fits with the Septenarian Attribute of Ordinal Inspiration in the Natural Sequence schema. It is the Emotion Center that is front and center for development at this Life-Stage. This is the time when the child is “socialized”, when it learns the rules about how to get along well with its associates. Typically, the child is more self-centered in the first half of childhood, the ME (Ordinal) phase, and gradually learns to share its toys with others during the second half of childhood, the WE (Cardinal) phase, especially after entering the formal educational system, which is the turning point in the Childhood Life-Stage.

Regarding the Positive and Negative Poles of this Life-Stage, I suggest that +Socialization and –Co-dependence are appropriate. The Positive Pole means that the child feels nurtured by family, friends, and classmates, and has in fact learned to “play well with others”. The Negative Pole manifests as a child who is whiny, clingy, and needy with respect to others, perhaps because they are not getting nurtured and ‘nourished’ by the other people in their lives during this critical phase of their development. The positive function of allowing –Co-dependence to run its full course is, of course, to learn how bad it feels to interact malevolently with others, and then to let go of it, and that rebounds to +Socialization, an acknowledgment of the desire, even need, for *interdependence* with others in a well-functioning society full of happy people.

YOUTH (–3D–): This Life-Stage has the Septenarian Attribute of Ordinal Expression. Overleaves that correspond to this Life-Stage are Rejection, Renunciation, Skeptic, *Young*, *Intellect*, Artisan, and Caution.

The third transition occurs at the onset of the teenage years, at puberty. Some cultures mark this transition with a ceremony of “coming of age”. Many physiological changes happen at this time, and that can take a few years. At the same time, adolescents experience cognitive, psychological, and mental changes. During the plateau of this Life-Stage, the adolescent typically starts to separate themselves from the family psychologically, and that process eventuates in physically moving out of the family home, and that leads to the young adult ‘carving out their niche’ in the wider world. If adolescents are treated as developing adults rather than as dependent children then there is less tendency for them to rebel to prove their individuality. It is important that adolescents be prepared (by parents, teachers, and peers) to take a place in society, or severe problems may result when confronted with the world outside of the family home. The young adult must become intellectually competent, at least enough to make their way in the world on their own. The more self-responsibility they learn, and the more irresponsibility they reject, the more prepared they are to distinguish themselves with success in their adult life. However, even in the best scenario, at least some of the familial imprinting is likely to continue through the plateau phase of this Life-Stage, lasting into middle age, when the fourth Life-Stage is typically initiated.

Per the Hierarchy Principle, during the plateau of the third Life-Stage, the Motion Center development of the Infancy Life-Stage and the Emotion Center development of the Childhood Life-Stage continue, but in the Youth Life-Stage, the development of the Intellect Center is front and center. Developmental psychologists comment on the explosion of mental development and organization that happens in the teen years. The gradual individuation of teenager from family is also reminiscent of the other Overleaves in the Ordinal Expression (“Analysis”) Process — particularly Rejection, Skeptic, and Self-destruction. Typically, during adolescence, as the teenager distinguishes themselves while still living with their family, the individual is more encumbered by personal adjustments because this is the Ordinal (ME) phase of the Life-Stage, and then, after the turning point of this Life-Stage at about age twenty-one, in the young adult phase, the individual becomes more concerned about distinguishing themselves in the world outside the family environment; they find their self-sufficient and self-governed place in the business world because they are now in the Cardinal (WE) phase.

Regarding the Positive and Negative Poles of this Life-Stage, I suggest that appropriate names are +Independence and –Irresponsibility. The Positive Pole is the culmination of the successful and healthy individuation process that happens during this Life-Stage. The Negative Pole means that the youth does not take responsibility for themselves; they become anti-social, perhaps even alienated, from both family and society. The positive function of allowing –Irresponsibility to run its full course is, of course,

to acknowledge the proper place of alienation at this time in one's life as part of defining oneself, and then one rejects that separation, so that one rebounds into self-sufficient +Independence.

MIDDLE-AGE (=PD=): This Life-Stage has the Septenarian Attribute of Neutral Assimilation. Overleaves that correspond to this Life-Stage are Equilibrium, Stubbornness, Pragmatist, *Mature*, *Impulse*, Scholar, and Observation.

Although there often are early signs that something is impending, the fourth Life-Stage usually begins in earnest in the mid-thirties. If prior Life-Stages were not completed in the Positive Poles, this can be a traumatic transition, and can last as long as a decade. It is commonly called "the mid-life crisis". In the previous Life-Stage, progress was made as the young adult shed the imprinting of family, but this Life-Stage is more about shedding acculturation, thereby becoming more fully individuated, not just separated from the family. This allows the inborn nature, or the "true" self, or the soul, or the essence (or whatever you want to call it) to begin to make its presence felt. The "lower self" must begin to take a back seat to the "higher self", or the person will remain merely a product of their family and their environment — the person will be spiritually 'retarded', so to speak. Dramatic changes often occur as the personality seeks to express the emerging influence of its true nature. A successful assimilation is usually completed in the early forties, and it catapults the person into the higher self's primary project for the lifetime.

This Life-Stage correlates with what I refer to as the Impulse Center (which others refer to as the Instinctive Center). This Center prefers to manifest the +Intuitive and the -Instinctive faculty of the individual rather than manifest the dictates and preferences of associates in particular and of society in general. Consequently, it is not always easy for friends, family, and coworkers to adapt to the changes of the person going through the transition. The changes can be quite drastic at times, if the cultural or family programming has been very different from the innate personality of the individual. Marriages fail, careers change, friends and religions and political persuasions are dropped or changed. As usual, the person is focused on reorienting and reorganizing their inner world during the first half, the ME phase, of the Life-Stage, and then the person focuses more on reorienting and reorganizing themselves in the outer world during the second half, the WE phase.

I suggest that an appropriate name for the Positive Pole is +Authenticity, meaning that the true nature of the person is revealed and accepted and implemented henceforth in the life. I suggest that an appropriate name for the Negative Pole is -Falseness, which means that the person will likely remain stuck in their imprinting and acculturation for the rest of their lives, never having discovered and actualized 'who they really are' in the core of their being. The positive function of allowing -Falseness to run its full course is, of course, to acknowledge the proper place of the socialization and acculturation in one's early life, and then to let go of it, and that rebounds to +Authenticity, an experience of integrity with the inborn nature.

(By the way, in order to have seven Life-stages between the first and seventh Milestones, Birth and Death, at this location in my Life-Stages schema, I diverge from the Michaelian revelation, in which the 'plateau' of the fourth Milestone spans from about age 35 to about age 65. In my schema, the fourth Life-Stage, Middle Age, spans from about age 35 to about age 50, and the fifth Life-Stage, which I call "Seniority", spans from about age 50 to about age 65. The empirical academic evidence for this interpolation is presented in my DevPsy Thesis.)

SENIORITY (+3D+): This Life-Stage has the Septenarian Attribute of Cardinal Expression. Overleaves that correspond to this Life-Stage are Acceptance, Greed, Idealist, *Old*, *Concept*, Sage, and Power.

At the beginning of the fifth Life-Stage, as the fifth transition is initiated, the person notices that their physical and mental faculties have begun to noticeably decline as part of the normal aging process. Furthermore, the temporal horizon flips, meaning that the person begins to deeply realize that their life is probably more than half over; they realize that they are 'over the hump' and they are now on the 'downhill' side of life; they realize that they have perhaps reached the peak of their career, and there is no more 'ladder' to climb. They might even find themselves saying, "I am getting too old for this." This transition usually begins to take hold at about age fifty. What to do now? How they respond to the realization of decline determines what they do during the plateau phase, which lasts until about the typical age of retirement, say 65. As I see it, there are two ways to go: either the person can graciously and gracefully let go of the ambitions of youth while continuing to make qualitative improvement in their lives and in the lives of those in their orbit, or the person can try to hang on to

the things of youth with a self-centered grasping or clinging, in an attempt to keep the ‘sands of time’ from ‘slipping through their fingers’. In other words — during the retrospection that starts in this Life-Stage and continues for the remainder of the lifetime — there is acceptance or there is denial of the reality of the inevitability of the aging process.

This Life-Stage is when the person begins to develop a ‘philosophy of life’, if they ever do. If a person has forethought, and they live through this Life-Stage in the Positive Pole of +Legacy, then they make and implement long-terms plans for retirement from their career occupation. They might also change their focus away from competing with younger people and toward mentoring younger people, passing on their accumulated knowledge and skills and wisdom. On the other hand, some people might express the Negative Pole of –Self-indulgence, which means that they fear, rather than embrace, the loss of their youth; they seek to hold on to youthfulness by “acting out” in ways that are inappropriate for their actual age. As usual, there are two fundamental phases to this Life-Stage, the Ordinal ME phase where the person is focused more on making adjustments in their inner life, and then the Cardinal WE phase where the person is focused more on making adjustments in their outer life. The positive function of allowing –Self-indulgence to run its full course is, of course, to acknowledge the proper place of the excessive self-love in one’s life, and then to let go of it, and that rebounds to +Legacy, an expression of love for others.

ELDERHOOD (+2D+): This Life-Stage has the Septenarian Attribute of Cardinal Inspiration. Overleaves that correspond to this Life-Stage are Growth, Arrogance, Spiritualist, *Elder*, *Sympathy*, Priest, and Passion.

The sixth Life-Stage begins at about the time that most people retire from their career profession, in their mid-sixties. The transition typically consists of making the adjustment from a working life to a not-working life. This is an especially difficult transition for those people who identified strongly with their career, such that it provided the central meaning to their lives ... and now that phase is over. This is also when most “senior citizens” begin to seriously review the lifetime ‘in the rear-view mirror’, so to speak. They ask themselves: Were their aspirations and expectations met or not? Did they accomplish what they set out to do? This does not necessarily have anything to do with their career; more often it has to do with their self-appraisal, their satisfaction about their life in general. In a successful transition, the person accepts the lifetime as lived, regardless of whether they achieved the ambitions of their youth or not, or even the goal of their true self. They come to appreciate themselves, and they are generous to others as well. The plateau of this Life-Stage typically lasts a few years, the so-called “golden years”.

The ME (Ordinal) phase of this Life-Stage is the process of coming to terms with the life as lived, and the WE (Cardinal) phase of this Life-Stage is the process of sharing the blessings of a life well lived with others. A natural continuation of +Legacy, left over from the previous Life-Stage, is if the person gets involved in volunteer or charity work after retirement from a career occupation.

I suggest that an appropriate name for the Positive Pole is +Gratitude, which means that the person feels thankful for a life lived well; they focus on self-improvement; they are likely to volunteer for endeavors that make the world better. The Negative Pole is –Regret, which means that the person feels apologetic for the stupid, hurtful, foolish things that they did during the preceding decades. Or they might feel nostalgic for ‘the good old days’, when they were not encumbered by the limitations of old age. Or they might feel bad about the opportunities that they missed and will never experience. The positive function of allowing any –Regret to run its full course is, of course, to acknowledge the proper place of the “shadow”, the “dark side” in one’s life, and then to let go of it, and that rebounds to +Gratitude.

DYING (+1D+): This Life-Stage has the Septenarian Attribute of Cardinal Action. Overleaves that correspond to this Life-Stage are Dominance, Impatience, Realist, *Ancient*, *Excitation*, King, and Aggression. This might seem counterintuitive, and I will address that concern below.

The seventh Life-Stage occurs in advanced old age, during the final physical deterioration. The transition begins when the person becomes aware of the terminal illness. It largely concerns the psychological response to the physical dying process. This does not have to be an unpleasant process, but the more attached the person is to their physical or emotional or mental life, the more difficult it is. Perhaps you have heard of the stages of dying: disbelief or denial of mortality, anger that it should happen now, bargaining with God for more time, depression and despair, acceptance of the inevitable,

and making preparations for the passing. Obviously, dying rarely lasts for more than a few years, so the plateau is brief. A person who has lived in their true nature subsequent to the successful completion of the Middle-Age Life-Stage, and who has completed their aspirations and ambitions, who has liberated their defects and deficiencies, and who is aware of their immortal essence, might actually find this to be a psychologically and spiritually energizing plateau, even while the body is de-energizing.

Regarding the ME/WE dichotomy, I would say that during the ME (Ordinal) sub-stages, the person is likely to have become mostly useless to themselves and others. Thus, the person is consumed by concern about how their deterioration is affecting themselves. But if the person gets through that phase successfully, then the person in the WE (Cardinal) phase becomes more concerned about how their inevitable demise will affect their loved ones. In both phases, there is the de-vitalization of the physical and the vitalization of the spiritual, which I regard as an instantiation of Cardinal Action.

Seemingly ironically, the Dying Life-Stage correlates with Cardinal Action, and the explanation for this is that people who are near death and who have completed all previous Life-Stages in the Positive Poles and who believe in an afterlife actually look forward to death as a new beginning. Some spiritual traditions recommend that, for best results, one should seriously contemplate one's mortality on an ongoing basis rather than wait until this Life-Stage; the sooner you start the better.

Regarding the Positive and Negative Poles of this Life-Stage, based on what I have read about developmental psychology, I suggest that the names +Anticipation and –Disengagement are appropriate. If a dying person looks forward to the transition to the afterlife with excitement, then this is the Positive Pole. However, if the person shrinks and shrivels into themselves as they withdraw from every aspect of life, then this is the Negative Pole.

(By the way, the reason that I chose +Anticipation as the name of the Positive Pole of the Dying Life-Stage is that it is quite common for dying people to have premonitions of the afterlife. For more information, refer to the website of a hospice worker who has written a book about it: >www.drchristopherkerr.com>. "*Death Is But a Dream*, based on Dr. Kerr's extensive research with hospice patients and their families in Buffalo, NY, highlights and validates the powerful dreams and visions often experienced at end of life that bring comfort and meaning to the dying process." Paradoxically, even though the body is nearing the end of its decline, the soul eagerly +Anticipates its launch into the afterlife.)

ETHERIC: This is the name that I have given to an interval between the death of the physical body and the death of the so-called "etheric body". The Fragment on the Astral Plane first Casts a portion of itself into the etheric levels of the Physical Plane, and the etheric body provides the morphogenetic field to guide the development of the physical body during gestation. Presumably, this process is reversed after the death of the physical body; the etheric body is dissolved. At this stage in the development of my own thinking about this phenomenon, I am uncertain as to how to characterize the etheric interval in terms of the Natural Sequence schema. It makes sense to me to consider it either as 1) an eighth Life-Stage, the antithesis of the zeroth Life-Stage (Gestation), or as 2) the zeroth stage of the next higher octave in the Great Chain/Nest of Being, which consists of the seven levels of the Astral Plane, or as 3) yet another 'cliff' between two 'plateaus': the Physical Plane and Astral Plane. Whatever its status, I do not show it on my version of the Overleaf Chart where I show the other developmental septenaries of Levels, Soul Ages, sub-Planes, and Planes.

Summary Comments on Life-Stages

The following numbered list summarizes my present understanding of the Life-Stages. I present it to the Michaelian teachings community for their consideration.

1. In the Michaelian teachings, there is a channeled revelation about seven predictable identity crises, aka transition phases, that people typically go through during the course of a full lifetime from birth to death. These appear in Michaelian books and websites and on some of the Overleaf Charts reviewed in Part Three; these are discussed in this chapter. One of the purposes of this *History* book is to present and examine variations in the understanding of the Overleaf System. As such, the revelation about this phenomenon is appropriate.
2. Various names have been given to this phenomenon by various Michaelian sources: Milestones, Internal Monads, Rites of Passage, and Turning Points. For brevity and consistency in this chapter, the name that I prefer is "Milestones". In addition to that difference in names for the phenomenon in general, each of the seven specific Milestones has been given various names by the various

- Michaelian sources. In addition to that, various names have been given by the various Michaelian sources to the Positive and Negative Poles of each Milestone. This is okay; it need not be considered a contradiction (Michaelian students do this sort of thing in other realms of the teachings); one can update and improve one's own understanding by reviewing the varieties of understanding of others.
3. The original revelation used the metaphor of 'cliffs' and 'plateaus', indicating that there was a qualitative difference between the revolutionary and the evolutionary phases of the Milestones. This distinction was not always made clear in subsequent revelations, but it is important if one is to have an unambiguous understanding of how the phenomenon of Milestones is structured in time.
 4. The revelation, as given originally and affirmed subsequently, declares that there are seven Milestones, with Birth being first and Death being last. If this is correct, it would mean that there are only six 'plateaus' between the seven 'cliffs', and that makes the 'plateaus' not fit within the usual pattern of Septenarian Attributes that are applied to the other developmental time scales of the Michaelian teachings cosmology, namely Levels and Soul Ages and sub-Planes and Planes. Some revelations solve this conundrum by proposing that the 'plateau' of the Death Milestone is the beginning of the afterlife.
 5. There is a close equivalent of Milestones that is studied in a branch of empirical academic research called developmental psychology (DevPsy). This research is discussed at length in what amounts to a treatise in my book *The Tao of Cosmogony*, in **Part V**, "Developmental Psychology". Unlike the other developmental septenaries, Levels and Soul Ages and sub-Planes and Planes, that are not all experienced in one lifetime, we transit the Milestones during a full lifetime. This personal experience gives us an opportunity to Validate what the Michaels say about the longer time-cycles of reality.
 6. There has been an obvious development of the revelation about Milestones in the Michaelian teachings; it is much richer now than it was in the beginning. My suggestion is that it would be much richer still if Michaelian students became aware of the work that DevPsy researchers have done over the last century. We can compare and contrast what the Michaels say with what academic researchers — who have followed the lives of thousands of people — have to say about the process. That research was instrumental in clarifying and augmenting my understanding of the Michaelian teachings revelation.
 7. In one Michaelian revelation there is acknowledgment that Milestones correlate with Centers, and in another revelation there is acknowledgment that Milestones correlate with Soul Ages. The Michaelian revelation in general acknowledges that the Planes have the Septenarian Attributes and follow the Natural Sequence. Some of the revelations about Soul Ages and Levels claim that they have the Septenarian Attributes but also claim that they do not follow the Natural Sequence. However, none of the revelations about Milestones are explicit that they have the Septenarian Attributes in general, and none of them acknowledge that the Milestones are a developmental septenary arranged per the Natural Sequence. My claim is that all four cycles have the Septenarian Attributes and that they follow the Natural Sequence.
 8. In my DevPsy Thesis, the correlation of DevPsy stages with the Natural Sequence schema is actually more obvious than the Michaelian teachings revelation is, even though the DevPsy researchers did not know about the Natural Sequence schema. (The reason that Michaelian students do not see what is obvious to DevPsy researchers is that they have been misdirected from the Natural Sequence schema by the "Michael Math" chapter of *MMFM*.)
 9. One of the reasons that one can see the Septenarian Attributes of the Natural Sequence schema in the lives of people is that DevPsy researchers have paid as much attention to the 'plateaus' as they have to the 'cliffs'. Because I also pay attention to the 'plateaus', and because I see this strategy as a way to integrate and correlate the Michaelian Milestones with the other developmental septenaries (Level, Soul Age, sub-Plane, and Plane) and the DevPsy models, and because I interpolate a new Milestone between two Michaelian Milestones, I prefer to name my presentation of this phenomenon "Life-Stages". My Life-Stages schema should be considered as a *supplement* to the Michaelian revelation about the Milestones schema. They are not the same thing, and my intention is not to *supplant* the Michaelian revelations.
 10. The 'foundation' of Life-Stages is the physical body itself with its *physiology*, without which there would be no *psychology* to develop after the Birth Milestone. Upon this 'foundation', the Life-Stages are 'built'

in seven successive 'stories' in the 'building'. The foundation is gestated *in utero*. This notion is consistent with Gurdjieff's notion of the "Instinctive Center" as having to do with physiology (refer to Chapter 4F); this notion is consistent with my notion that the Root Chakra has to do with physiology (refer to Chapters 1C and 4J); this notion is consistent with Maslow's notion that physiology is at the foundation of his so-called "Hierarchy of Needs" (refer to my book *The Tao of Cosmogony*).

11. Per DevPsy models, the interval between the first Milestone, Birth, and the second Milestone at about age two, is ruled by learning to operate the body. Thus, the Septenarian Attributes of this Life-Stage are Ordinal Action in general, and the Moving Center specifically. Of course this learning continues from birth to adulthood, because the body grows and changes all of that time — and beyond if you learn new physical skills for the Moving Center. Without this first 'story', the Moving Center maturation, no other 'stories' could be built.
12. The "emotions" expressed by infants during the first Life-Stage are extraordinarily primitive, and they do not dominate the development of the infant. The emotions begin to predominate and are developed and refined only after the infant learns to move the body in the environment, and tumbles to the realization that it is separate from the environment and can interact with it, including people, in pleasant and unpleasant ways; that is when the second Life-Stage kicks in. According to DevPsy models, the time between age two and school is ruled by "play" time in the body that has learned to move in the environment. Thus the Emotion Center begins to mature, and this emotional development, concomitant with social development, continues for the rest of the lifetime. With most people, the Intellect Center is too primitive for school work until about age six, at which time it can seriously start to mature. Even then, the time from the beginning of school to adolescence (the start of the third Life-Stage) is also very much about Ordinal Inspiration when you consider all of the socialization with family and classmates that occurs then. During the second Life-Stage, life is as much about learning to get along with others — the common good — as learning anything else. Yes, the brain is always "learning", but "learning" is not just intellectual activity — there is the Motion and the Emotion Center learning as well, and that must precede the maturation of the Intellect Center that kicks into 'full gear' at puberty.
13. Per the Natural Sequence schema, the third Life-Stage has the Ordinal Expression Attributes. This Life-Stage is about the development of a personal identity that is distinct from the identity that one absorbs from the family and the school during the previous Life-Stages. According to DevPsy models, adolescence is all about the personality developing its individuality, about differentiating from the family, and about striking out on its own within the cultural milieu. This process is very much in the same category as Ordinal Expression, or what I call the "Analysis Process". Incidentally, according to what I have read in the DevPsy literature, it is also a period of intense development of the Intellect Center.
14. Per the Natural Sequence schema, the fourth Life-Stage has the Neutral Assimilation Attributes. This Life-Stage is often characterized as a time of the shedding of False Personality and of the emergence of True Personality, and I am okay with that. Per the Natural Sequence schema, the reason for this is because this Life-Stage correlates with what I prefer to call the Impulse Center, which has a Positive Pole of +Intuition. Thus, a person in this Center and in this Life-Stage should begin to seriously tap into the so-called "higher self". However, there is another thing going on here: this Life-Stage correlates with the Mature Soul Age, about which it can be said that the person is metaphorically 'adrift at sea' because of the lack of Cardinal or Ordinal polarization. Likewise, a person transiting the fourth Life-Stage may not 'stand on firm ground' until they have successfully passed into the fifth Life-Stage, a Cardinal Life-Stage.
15. Based on DevPsy and other considerations, I found it expedient to propose a difference from the Michaelian revelations in terms of the numbering of the Cardinal Milestones and Life-Stages. Rather than have the fourth Life-Stage extend all the way from about one's mid-thirties to about one's mid-sixties, I propose that the fifth Life-Stage begins at about age fifty and ends in about one's mid-sixties. I suggest this amendment for three reasons: 1) it fits the Life-Stages pattern into the pattern of the other Michaelian developmental time-cycles of Levels and Soul Ages and sub-Planes and Planes; 2) some academic developmental psychologists in their empirical research find a significant transition at about age fifty; 3) I went through a significant transition at about age fifty, and then transited the mid-sixties Milestone on schedule. Thus, what the Michaels numbered as the Fifth Milestone is for me

- the Sixth Life-Stage; the description does not change. This procedure renumbers the Michaelian Sixth Milestone as the initiation of the Seventh Life-Stage without changing the description.
16. Some of the DevPsy researchers focused more on the ‘cliffs’ of the Life-Stages, and some focused more on the ‘plateaus’, just as is the case with Michaelian revelations. Additional study on my part of both DevPsy and Michaelian teachings would be required for me to sort out what I think might be the best names for the Poles of the ‘cliffs’, and to see how similar and how different those might be from the names of the Poles as given in Michaelian revelations, and to see how different those might be from the names that I have given to the ‘plateaus’.
 17. With the initial revelation we were not informed how the Milestones fit into the Overleaf System as a whole; it was not stated explicitly and it was not obvious. I would even say that the way it was presented was a bit misleading, and that it why, through a succession of revelations, it has taken us decades to get to the understanding presented in this chapter. So at last, now that we know how the Life-Stages fit into the Overleaf System as a whole, we can use this understanding to inform how to better understand the characteristics of other developmental septenaries: Levels and Soul Ages and sub-Planes and Planes. And we can use the understanding that we have of Levels and Soul Ages and Planes to better understand the characteristics of the Life-Stages.
 18. Speaking of the Levels, if you read Chapter 4L, “The Mid-Cycle Discrepancy”, you might recall what I referred to therein as the Mid-Cycle Principle. This is the notion that each stage in any developmental sequence — whether it be Life-Stages or Levels or Ages or sub-Planes or Planes — is separated by an ambiguous or self-contradictory transition phase. This means that the transition does not have the characteristics of either the preceding stage or the following stage; it is either a blend of the two or a vacillation between the two. This is the essence of the Transition Principle. In this chapter here, I want to note that the Mid-Cycle Principle, aka the Transition Principle, applies to the Life-Stages in our lived experience in one lifetime, not just in the transition between lifetimes in terms of the graduation from one Level to the next, and in the graduation from one Soul Age to the next, and in the graduation from one Plane to the next.
 19. It is obvious to me on theoretical grounds and experiential grounds that the Life-Stages follow the Natural Sequence schema, and that means to me that the Sub-stages also follow the Natural Sequence schema per the Fractality Principle, but a question remains in my mind about whether or not the Milestones, the transitions between Life-Stages, also consist of stages that follow the Natural Sequence schema. It is my current understanding that the Milestones, when thought of as ‘cliffs’, are *revolutionary* and thus they do not have the Septenarian Attributes. However, the Life-Stages, when thought of as ‘plateaus’, are *evolutionary* or developmental, and thus they do have the Septenarian Attributes of the Natural Sequence schema.
 20. Per the Hierarchy Principle, each Life-Stage is “meta” to the previous Life-Stage(s). That means that whatever the stage that one is now traversing is “subjective” in the sense that one does not (yet) have an objective, self-aware, meta-cognitive view of it, whereas one does have an objective, self-aware, meta-cognitive view of the previous Life-Stage(s). For a person to successfully traverse a Life-Stage and ‘graduate’ from it means that the person has ‘learned the lesson’ of that Life-Stage to such an extent that it has become ‘automatic’ or ‘instinctive’. The person is thereby freed up to focus their attention on learning the lessons of the current Life-Stage.
 21. Finally, all this heavy noodling about the structure and the Attributes of the Life-Stages is for the purpose of arriving at an accurate description of them, so that readers may have a better understanding of what they are going through when they transit a ‘cliff’ and when they transit a ‘plateau’. This chapter is a scholarly academic exercise for sure, but it has practical implications in the lives of Michaelian students. The Michaelian teachings is worthless if does not improve the lives of its students. Students should study and ponder what is said in this chapter, and see if it explains what they have experienced in past and current transits. This is one of the ways that the lessons of a lifetime are driven home during the lifetime; this is Validation.

Tabulation of Septenaries Discussed in this Chapter

As a conclusion to this chapter on the Milestones of the Michaelian teachings and the Life-Stages of the Wittmeyer teaching, and for your convenience, in the following table I provide the names of various

septenaries discussed in this chapter, as given by various Michaelian teachings sources. Some brief commentary on the meaning of the names in the rows and columns of the table are shown after the table. My suggestion is that readers not be intimidated by this table. Rather, relax and settle in. Look it over carefully; compare and contrast each cell with the other cells in the same row and the same column. Think about what you read. Consider if you can relate to what you see, not as an abstraction, but as it manifests in your life.

Table 4Qg — DEVELOPMENTAL SEPTENARIES per the MICHAELIAN TEACHINGS							
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
DIALECTIC	-ORDINAL-		=NEUTRAL=		+CARDINAL+		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
DIMENSION	-1-D-	-2-D-	-3-D-	=P-D=	+3-D+	+2-D+	+1-D+
DIRECTION	BACKWARD	DOWNWARD	OUTWARD	COMPLEX	INWARD	UPWARD	FORWARD
PROCESS	TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
CENTER	+Endurance MOTION -Activity	+Sensibility EMOTION -Sentimental'ty	+Thought INTELLECT -Reason	+Intuition IMPULSE -Instinct	+Integration CONCEPT -Fantasy	+Empathy SYMPATHY -Sensitivity	+Vitality EXCITATION -Arousal
PLANE	Physical	Astral	Causal	Akashic	Mental	Messianic	Buddhic
YARBRO SOUL AGE	+Experience INFANT -Apathy	+Acculturation BABY -Subsumation	+Intention YOUNG -Judgemental'n	+Cognizance MATURE -Ratiocination	+Substantiat'n OLD -Self-envelop.	+Cohesion ASTRAL -Manipulation	+Consumation CAUSAL -Prescriptivation
WITTMAYER WORLDVIEW	+Preservation PRIMITIVISM -Security	+Propriety TRADITIONAL' -Conformity	+Production MATERIALISM -Exploitation	+Consensus COLLECTIVISM -Ambiguity	+Wisdom HOLISM -Speculation	+Liberation TRANSPERSON' -Catharsis	+Revolution MESSIANISM -Provocation
YARBRO LEVEL	+Purpose FIRST -Simplicity	+Stability SECOND -Balance	+Enterprise THIRD -Versatility	+Consolidation FOURTH -Achievement	+Expansion FIFTH -Adventure	+Harmony SIXTH -Connection	+Inculcation SEVENTH -Eclecticism
WITTMAYER ZONE	+Institution RESOLUTION -Regulation	+Affiliation IMMANENCE -Indoctrination	+Individuation SEPARATION -Alienation	+Consolidation EXPERIENCE -Achievement	+Philosophy UNIFICATION -Ideology	+Ascension TRANSCENDENC' -Exaggeration	+Causation ACTIVATION -Agitation
ORIGINAL MILESTONES	BIRTH	INDIVIDUAT'N	DIFFERENTIATION	MANIFESTAT'N	RECONCILIATION	DYING	DEATH
STEVENS MILESTONES	BIRTH	AUTONOMY	PUBERTY – ADOLESCENCE	MANIFESTATION	RETIREMENT	[IMMINENT DEATH]	DEATH
CHAMBERS MILESTONES	INITIATION	NURTURE	SUPPORT	CHANGE & BALANCE	MATURATION	END OF LIFE	JOYOUS TRANSITION
COCCONI MILESTONES	BIRTH	SEPARATION	INDIVIDUATION	SELFHOOD	FULLFILLMENT	REVIEW	DEATH
YARBRO MILESTONES	+Vitality BIRTH -Life	+Identity EGO-RECOGNIT' -Solipcism	+Differentiation OUT OF NEST -Separation	Self-realization MID-LIFE CRISIS -Acquiescence	+Appreciation LIFE REVIEW -Evaluation	+Catharsis PREPARE TO EXIT -Capitulation	+Transcendence EXIT THE LIFE -Fatalism
TOLLEY MILESTONES	+Success BIRTH -Failure	+Confidence AUTONOMY -Co-dependence	+Differentiation INDEPENDENCE -Separation	+Self-realizat'n STABILIZAT'N -Acquiescence	+Rejoicing RECREATION -Regretting	+Surrender COMPREHENS'N -Disengagement	+Success DEATH -Failure
TOLLEY STAGES	INITIATION	INTRO-SPECTION	REALIZATION	MANIFESTATION	CONTENTMENT	MAGNETIZATION	EMANATION
MARINA-T. MILESTONES	+Vitality BIRTH -Life	+Self-identity IDENTITY -Narcissism	+Independence INDEPENDENCE -Separation	Self-realization MANIFESTAT'N -Acquiescence	+Appreciation REVIEW -Evaluation	+Catharsis [FATALITY] -Capitulation	+Transcendence DEATH -Fatalism
GREGG MILESTONES	+Viality BIRTH -Life	+Identity CHILDHOOD -Solipsism	+Differentiation ADOLESCENCE -Separation	Self-realization MIDLIFE -Acquiescence	+Appreciation REVIEW -Evaluation	+Catharsis DYING -Capitulation	+Transcendence DEATH -Fatalism
GREGG STAGES	INITIATION	INTEGRATION	PRODUCTION	CONSOLIDATION	EXPANSION	APPRECIATION	COMPLETION
WITTMAYER LIFE-STAGES	+Coordination INFANCY -Clumsiness	+Socialization CHILDHOOD -Codependence	+Independence YOUTH -Irresponsibility	+Authenticity MIDDLE AGE -Falseness	+Legacy SENIORITY -Self-indulgenc	+Gratitude ELDERHOOD -Regret	+Anticipation DYING -Disengagement

My comments on this table are as follows:

1. My books *The Tao of Personality* and *The Tao of Cosmogony* provide the evidence, the argument, the rationale, the explanation, the description of/for the structure of this table. The first six rows contain elements that are arranged in the Natural Sequence from left to right. The Natural Sequence is the

archetypal developmental sequence; it is the fundamental cyclical time structure of the cosmos. This means that involution and evolution follow this sequence from the shortest time scale to the longest time scale. Life-Stages are a developmental sequence, the one that is at the scale of a full human lifetime, from birth to death in advanced old age.

2. RANK: The first row shows the rank order numbers of the various septenaries tabulated here.
3. ATTRIBUTES: The first five rows (Rank, Dialectic, Axial, Dimension, Direction) show the Attributes of the Process/Aspect System and Natural Sequence schema. These are briefly explained and described in the commentary on Table 4Qa and the commentary on Table 4Qf above.
4. PROCESS: The sixth row shows the names that I have given to the seven so-called “Processes” of the Process/Aspect System. These are one-word concrete descriptive names for the abstract Dialectic + Axial = Septenarian Attributes.
5. ASPECT: The names of five so-called “Aspects” of the Process/Aspect System (Center, Plane, Soul Age/Worldview, Level/Zone, Milestone/Life-Stage) are shown in the first column.
6. CENTER: The seven Centers shown in the seventh row can be regarded as a developmental sequence in the context of this table, the same as those Aspects shown in the rows below this row — refer to Chapter 1J in Part One, “Gurdjieff’s Levels of Being” for the explanation of this sequencing of the Centers. The Centers are also relevant to the subject of this chapter because, by other names, the Centers are found in many academic developmental psychology models, usually referred to as “dimensions” of personality. For instance, there is the sensorial-behavioral dimension (= the “Action” Centers in the Michaelian teachings), the emotional-social dimension (= the “Inspiration” Centers in the Michaelian teachings), the mental-cognitive dimension (= the “Expression” Centers in the Michaelian teachings), and experience in general (= the “Assimilation” Center in the Michaelian teachings). It is most obvious in the Ordinal (first three) Life-Stages that the Ordinal Centers are being developed during the first third of life, but ideally the last four Centers get successively developed in the last two-thirds of a full lifespan. Centers are discussed at length in Chapter 1D in Part One, “The Seven Centers”.
7. The bottom sixteen rows tabulate developmental tracks that run on different time scales or schedules, all having to do with ‘growing up’ — increasing “maturity”. The longest time scale is Planes and the shortest time scale is Sub-stages within Life-Stages. The timescales are septenarian cycles that are nested within each other per the Fractalicity Principle.
8. MICHAELIAN PLANES: This row shows the names of the seven so-called “Planes” of the cosmos as given in the non-Yarbro contingent of the Michaelian teachings. (I have adopted a different naming scheme based on Theosophy; see table 4Qa near the beginning of this chapter.) The Planes can also be considered as a developmental sequence, the largest, because it is said in the Michaelian teachings that the so-called “spark” evolves through the Planes during a so-called “grand cycle”. In the Michaelian teachings communities it is said that the Planes follow the Natural Sequence, and I agree. The other septenarian developmental sequences shown below this row are successively smaller subdivisions of this longest time cycle.
9. YARBRO SOUL AGE and YARBRO LEVEL: These two rows show the names that Yarbro gave to the Soul Ages and their Poles, and that Yarbro gave to the Levels and their Poles within the Soul Ages, as reported by “Steve Mature Scholar”. These were shown in Chart #18 in Part Three. They share the same Attributes as the Life-Stages. Soul Ages and Levels are discussed at length in Chapter 4K and Chapter 4M respectively.
10. WITTMAYER WORLDVIEW and WITTMAYER ZONE: The so-called “Worldviews” and “Zones” of the Process/Aspect System are equivalent to the Michaelian terminology, Soul Ages and Levels respectively. They share the same Attributes as the Life-Stages. Worldviews/Zones are discussed at length in Part Three of my book *The Tao of Personality*.
11. ORIGINAL MILESTONES: This row shows the names that I have chosen to give to the seven Milestones based on the descriptions found in the first three Yarbro books, *MFM*, *MMFM*, and *MP*. The names were implied from the description, so I show that. As you can see by looking down the columns below this row, these names are identical to or similar to the names given to the seven Milestones by subsequent Michaelian sources.

12. JOSÉ STEVENS MILESTONES: This row shows the names that José Stevens gave to the seven Milestones in his book *Tao to Earth*. Except that Stevens did not actually name the sixth Milestone, but only described it, so I provided a proposed name in [brackets].
13. CHAMBERS MILESTONES: This row shows the names that Sarah Chambers, channeling in 1996, gave to seven types of “Pathfinders”. These people are said to have a specialized mission to shepherd people through the difficult transitions of each particular Milestone. This revelation provided another set of names for each Milestone.
14. COCCONI MILESTONES: This row shows the names of the Milestones as given by Stephen Cocconi on his website >www.themichaelteachings.com<. He provided names for the Milestones but he did not provide names or even descriptions for the Poles of the Milestones.
15. YARBRO MILESTONES: This row shows the names of the Milestones as found on an Overleaf Chart that was published by Steve Mature Scholar in 2009. I showed this on Chart #18 in Part Three.
16. TOLLEY MILESTONES: This row shows the names of Milestones as given by Troy Tolley’s channeling and posted on his internet website >our.truthloveenergy.com<. The names of their Poles are not explicitly stated in the channeling, but the description of positive and negative expressions of each Monad prompted me to choose words that seemed to me to best fit those descriptions.
17. TOLLEY STAGES: This row shows the names of the seven Stages within each Milestone according to Tolley’s channeling.
18. MARINA–TOMPKINS MILESTONES: This row shows the ranks and the Poles of the Milestones as given by Victoria Marina-Tompkins in her book *Spiritual Turning Points*. The book itself is not channeled, but apparently the names of the Poles were, apparently by someone in the Yarbros contingent; notice the similarity to the names and Poles of the Yarbros Milestones three rows up.
19. GREGG MILESTONES: This row shows the names of the Milestones and their Poles as given by David Gregg on his website >michaelteachings.com<. Notice that the Poles are identical to those given by Yarbros four rows up, whereas the names of the Milestones are a mixture of the time-span and the characterization.
20. GREGG STAGES: This row shows the names of the seven Stages within each Milestone according to Gregg’s channeling. Compare these with the names of the Stages three rows up.
21. WITTMAYER LIFE-STAGES: Obviously, I have named the Life-Stages after obvious time spans of a full lifetime. My purpose in coming up with my own names for Life-Stages and their Poles was to show the greatest amount of respect for, and do the least amount of violence to, the work of other Michaelian students, and also show respect for developmental psychology models discussed in my DevPsy Thesis, as constrained by the theoretical framework of Septenarian Attributes as embodied in the Process/Aspect System and the Natural Sequence.
22. These three Aspects — Life-Stage, Level/Zone, Soul Age/Worldview — of the Natural Sequence septenary determine a person’s overall psychological maturity. Each person is usually at a different stage of each of the three Aspects. Each Aspect influences how each of the other Aspects manifests, such that it is difficult to discern where exactly a person is “coming from” in general, and in specific instances. This is one of the facts of life that makes “pigeon-holing” people so difficult when assessing their psychological maturity. One might hope that information in this book and my other books will assist the reader with the task of understanding and tolerating the lack of psychological maturity in oneself and others, and show the way to greater psychological maturity where that is a possibility. In other words, this book and my other books need not be a mere academic exercise in understanding how the world works, even if that is its main function.
23. Besides what is said in list item #22, Life-Stages as experienced by any particular individual will be unique to that individual. The lived reality will be similar enough to the generalized descriptions (provided in the Michaelian teachings and by DevPsy researchers) such that one can say that there is validity to the schema, but the lived experience will also be different enough from the stereotypical such that one can say there is a special value in each life story.

What does this particular defect and deficiency in the orthodox Michaelian teachings, and the others issues documented in this Part, all mean? What are we going to do about this? Anything? What does the future hold

for the Michaelian teachings? Those are the subjects of the Conclusion of this Part, and the Conclusion of this *History* book.





Chapter 4R

CONCLUSION TO PART FOUR

Pretend that you are an academic and you are doing a research project for your Master's thesis or your Doctoral thesis. Pick a subject, any subject found in Michaelian teachings publications. *Read* everything you can find on the subject, in Michaelian teachings books, and on Michaelian teachings websites. Do a deep dig. Then *think* about what you have read. Scrutinize and analyze and synthesize, research and compare and contrast the information. Look at it microscopically and telescopically. Does it all hang together? Does it all make sense? What are the consistencies among different sources? What are the inconsistencies among different sources? Where do the consistencies come from — actual channeling or sources merely copying from each other? Where do the inconsistencies come from — actual channeling or sources not knowing what the other sources said? Has the subject evolved and/or clarified and/or expanded over the decades? Can the subject matter be elucidated and/or validated by credible non-Michaelian teachings sources? On the other hand, do credible non-Michaelian teachings sources *contradict* the Michaelian teachings subject matter? Then gather your evidence and marshal your arguments into a cogent and thorough narrative. Then write it up and present it to the Michaelian teachings community and see what happens.

That is what I have done, starting more than forty years ago. Some of the results are presented in this book, *A History of the Overleaf System*, all ~800 pages of it, particularly all ~400 pages in Part Four, "Essays on Issues". Add another hundred pages in two chapters in the Epilogue. Other results are published in my other books.

Review of Part Four Chapters

Following is a very brief overview of the chapters here in Part Four.

Chapter 4A, "INTRODUCTION": When we carefully examine and compare the Overleaf Charts reviewed in Part Three, we find that there are a number of discrepancies among them. What does this mean? Why does this bother me? Does it bother you? What could/should we as individuals and as a community do about this, if anything? If you and/or we decide to try to "fix" this situation, what tools and methods can we use to reconcile and/or transcend the discrepancies?

Chapter 4B, "VALIDATION": The Michaels have enjoined us to Validate their teaching in order to grow *spiritually*. This means that it is Good Work to confirm that their teaching is true and good, by whatever means, experientially and academically, in our hearts and minds and souls. My suggestion is that the Validation process also helps us to grow *intellectually*: the process has the goal of "separating the wheat from the chaff" — to use a Biblical aphorism; the process improves our faculty for discernment; the process increases our knowledge and understanding and wisdom. My personal value system hierarchy suggests that it is important, as individuals and as a community, to aspire, as much as possible, to achieve accuracy and consistency and thoroughness within the Michaelian teachings. What does your personal value system hierarchy tell you is important? I suggest that real progress cannot be made, individually and/or collectively, if we ignore or bypass the Validation process.

Chapter 4C, "WHICH TRAIT SEPTENARIES ARE OVERLEAVES?": There is not a universal agreement among Michaelian teachings sources — usually channels — about one of the defining features of the Michaelian teachings, namely: which personality trait septenaries belong in the Overleaf System. This is an instance where the sources have either not noticed that this is a problem, or they do not regard it as a problem that needs to be resolved to the satisfaction of the Michaelian teachings community as a whole. I regard it as a problem that is worth attempting to solve. After examining what various Michaelian teachings sources say about it, I make the case with evidence and argument in this chapter

that there are seven Overleaf categories: Goal, Mode, Chief Feature, Role, Attitude, Center/Body Type, and Soul Age/Level.

Chapter 4D, “BODY TYPES”: There is no disagreement in the Michaelian teachings community about the physical and psychological characteristics of the Body Types — the descriptions were borrowed uncritically from a pre-Michaelian teachings source — but there is every disagreement among sources within the Michaelian teachings community — mostly channels — about which Body Type correlates with which Role — as if a Body Type should correlate with a Role as a personification of the Overleaf System as a whole. It is known that some of the channels are aware of this disagreement. However, this is an instance where the channels have not collaborated in an effort to resolve the discrepancies, which I believe would be a benefit to the Michaelian teachings community as a whole. My conclusion in this chapter is that the Body Type System is not an Overleaf category, except to the extent that Body Types are an instantiation in the physical brain/body of the Centers configured by the soul in the etheric body. I propose what I regard as a *better* fit of Body Type to Role than others put forward in the Michaelian teachings community, one that makes sense to me, and I make arguments and present evidence for why it makes more sense than the proposed alternatives.

Chapter 4E, “PLANES”: There is no disagreement among Michaelian teachings sources that there are seven so-called “planes” in all of creation, six of them beyond the Physical Plane, the universe that we all know and love. However, there is some disagreement among Michaelian teachings sources — usually channels — on the names and the natures of the planes. I submit that it would be beneficial to the Michaelian teachings community for the channels to come to regard this as a problem, as I do, and come to some sort of agreement on this topic. In this chapter, I review the sources, both those inside the Michaelian teachings and those outside the Michaelian teachings, and present evidence and argument for a clarification of this muddled feature in the Michaelian teachings community.

Chapter 4F, “THE INSTINCTIVE CENTER”: There is wide disagreement among Michaelian teachings sources — usually channels — about the nature of the Neutral Assimilation Center. In the Yarbro contingent, the Instinctive Center is said to be the source of nuttiness, on a spectrum from insanity to weirdness. In the non-Yarbro contingents, the Instinctive Center is the source of balance and health and a door to access higher states of consciousness. I suggest that these discrepancies are a problem, and that it would be Good Work to resolve the discrepancies for the benefit of the Michaelian teachings community as a whole. After reviewing the situation, I present argument and evidence in favor of the latter understanding, with limitations on scope.

Chapter 4G, “THE HIGHER CENTERS”: The prevailing orthodoxy in the Michaelian teachings is that the so-called “higher” Centers are rarely accessible; there is not much disagreement among channels and within the Michaelian teachings community about this. However, free-thinker and original thinker that I am, I come along and make the case in this chapter that this idea is a holdover from the Gurdjieffian teaching, and the Michaelian teachings understanding should be updated in the following way: even though an *extraordinary* experience of the higher Centers is indeed rare per the orthodoxy, there is an *ordinary* experience of the higher Centers that is much more common and much more accessible. I suggest that these experiences have value in terms of progress on the spiritual path and should be sought. Facilitating the function of our higher Centers might even facilitate our physical path.

Chapter 4H, “THE ACTION CENTERS”: The placements of the Sexual/Physical/Excitation Center and the Moving Center on the Action Axis is one of the most flagrant and egregious contradictions between channels that is extant in the Michaelian teachings. Some say the Sexual/Physical/Excitation Center is the Ordinal Action Center and the Moving Center is the Cardinal Action Center, whereas other channels say exactly the opposite. I suggest that this is an instance where the channels and the community should work to resolve the discrepancies to the satisfaction of the Michaelian teachings community as a whole. I present argument and evidence to make a case for the Moving Center being Ordinal and the Sexual/Physical/Excitation Center being Cardinal.

Chapter 4J, “THE CHAKRAS”: Many spiritual teachings have knowledge and understanding of the chakras. Chakras are not officially a part of the Michaelian teachings, but many channels have commented that they correlate with the Centers of the Michaelian teachings. The problem is, there is no consistency among the channels. This is one of the most flagrant and egregious instances of inconsistency among channels. I suggest that the channels and the Michaelian teachings community should work together to resolve the discrepancies to the satisfaction of the Michaelian teachings community as a whole. I

present argument and evidence to make the case for a correlation of chakras with Centers that agrees with the Natural Sequence.

Chapter 4K, “THE NAMES OF THE LEVELS”: In the “Michael Math” chapter of *More Messages from Michael*, the names of the Positive and Negative Poles of the seven Levels within the Soul Ages are given. Then the chapter states that these names have “resonance” with the other Overleaves that have the same Septenarian Attributes. However, when we compare and contrast the names of the Poles of the Levels with the other six Overleaves that correlate, you find that this is not true; there is not such resonance apparent. So here we have a contradiction within a single channel, not a contradiction among different channels. Nevertheless, the names of the Poles of the Levels have been accepted uncritically in the Michaelian teachings community. I propose names for Levels and Poles of Levels that *do* resonate with the names of the other of the Overleaves that have the same Septenarian Attributes. The same process of renaming Levels and Poles provides the same complementarity between Ordinal and Cardinal Levels on the Action, Inspiration, and Expression Axes that all of the other Overleaf categories have.

Chapter 4L, “THE MID-CYCLE DISCREPANCY”: One channel (Yarbro) says that there is a zone of reincarnation experience between the Third Level and the Fourth Level which goes by the name “Mid-Cycle”. Another channel (Chambers) says that Mid-Cycle is just another name for Fourth Level. So here we have a contradiction between two channels. The Michaelian teachings community is divided into two contingents on this contradiction. This is one of the most flagrant and egregious instances of inconsistency among channels in the Michaelian teachings community. Here again, this seems to me like an opportunity for the channels and the Michaelian teachings community to work together to resolve the discrepancies to the satisfaction of the Michaelian teachings community as a whole. I make arguments and present evidence that the latter is technically correct, and the former is correct if the Mid-Cycle is elevated to a general principle that applies to all transitions between stages of development.

Chapter 4M, “THE SEVEN SOUL AGES”: In the original Michaelian group, and in *Messages from Michael*, five Soul Ages were said to be experienced on the Physical Plane; the sixth and seventh Soul Ages were named and described as Transcendental and Infinite. In *More Messages from Michael*, this was changed to Astral and Causal. Over the decades since then, other Michaelian teachings sources proposed that all seven Ages might be part of the normal evolution of the soul during reincarnation on the Physical Plane, one way or another. There are a number of inconsistencies among channels in the Michaelian teachings community, and a number of unanswered questions. This is another instance where it seems to me that the channels and the community would do well to resolve the discrepancies to the satisfaction of the Michaelian teachings community as a whole. In this chapter, I present my own ideas about how to clarify and/or resolve these discrepancies, even though I am not firm in my convictions about them.

Chapter 4N, “CASTING CONCERNS”: Here again, in the matter of the Casting of souls from the Oversoul, there is disagreement about numerous details. The most notable is the Roles of Essence Twins, whether almost always the same Role to almost always different Roles. There are also issues in regard to Task Companions and Cadences. This is an instance where further work could be done, both with channels and in the Michaelian teachings community, to resolve the discrepancies to the satisfaction of the Michaelian teachings community as a whole. I offer my philosophical overview of the principles involved in Casting, but I do not claim to resolve any or all of the discrepancies.

Chapter 4P, “COLOR ASSIGNMENTS”: Several color schemas have been proposed by different channels for the Overleaf System. Here again, when the channel knew of the prior work of some other channel, they often as not copied the prior schema. However, when the channel did not know of the prior work of another channel, they either dismissed it or, often as not, came up with their own schema. To me it seems correct that components of the Overleaf System do not have any intrinsic color, and that assigning colors is just a convenience to help distinguish categories, but this is yet another realm among many realms where it would be even more convenient if the Michaelian teachings communities agreed on the schema.

Chapter 4Q, “THE SEVEN LIFE-STAGES”: The Seven Milestones, aka Internal Monads, have consistently been said to be a subset of the seven Levels, which have been said to be a subset of the seven Ages, which have been said to be a subset of the seven Planes. However, the seven Milestones are typically not correlated with these supersets in that their descriptions do not seem to fit. I perceive this as yet another

defect and deficiency within the Michaelian teachings that has been created by defective and deficient channeling.

All of those chapters lend credence to my assertion that far too much unearned credence has been lent to channeling in the Michaelian teachings.

Questions About Accuracy of Channeling

Notice the theme here with most of the issues addressed in the chapters of Part Four: the channels are the sources of many of the issues because they say different things about the same subject, some of these being central subjects in the Overleaf System. I refer to this phenomenon as “dueling channels”. What are we to make of this? I have some suggestions.

1. It has been channeled that channels are, at best, 80% accurate, which means that they are 20% inaccurate (*JOYS*, p. 39). Thus, they supposedly do more good than harm. Of course, this could mean that some channels might approach 100% most of the time, and some other channels might approach 60% most of the time. In any case, do we just have to put up with this as best we can and get on with truly important stuff in our real lives? Is there anything we can do to improve the accuracy? Is it worth considering a formal procedure in the hope that it will elicit more accuracy?
2. Does the alleged 80/20 accuracy/inaccuracy ratio account for the amount and types of discrepancies and inconsistencies that we reviewed here in Part Four? Other channeled teachings have the advantage/disadvantage that, unlike the Michaelian teachings, they have only one channel. This almost surely means that other channeled teachings have less of a problem than does the Michaelian teachings with discrepancies and inconsistencies. That is their advantage. The disadvantage of having only one channel is that there are no “fact-checkers” for the accuracy of their channeled teaching. The Michaelian teachings has the advantage/disadvantage of having multiple channels. The disadvantage is that, because of the 80/20 accuracy/inaccuracy ratio, contradictions are inevitable. The advantage is that different Michaelian teachings channels can fact-check each other ... if only they would, preferably, I imagine, in a coordinated procedure.
3. Besides discrepancies among channels, a few inconsistencies in a single channel have been noted in these essays on issues; perhaps some of this can be chalked up to the 80/20 ratio, and perhaps some of it can be chalked up to the evolution and clarification of the teaching. Perfection is impossible, of course, but we can aspire and strive for it, within channels and between channels as they fact-check each other and as students fact-check them.
4. Looking at the sources reviewed in Part Four, it is apparent that, often as not, when a channel does not know what another channel says, they can get different answers. When a channel does know what another channel says, often as not, they get the same answer. What does this tell us? It tells me that, in addition to the alleged 80/20 accuracy/inaccuracy ratio, some of the channeling is not really channeling; sometimes some channels are making stuff up and/or sometimes they are just copying from each other. I suggest that it would be Good Work if the Michaelian teachings community be open and honest about this situation, and pursue means and methods for mitigating the discrepancies.
5. Even though channeling created most of these issues, that does not preclude the possibility that more channeling could resolve them. There might be novel solutions that I have not thought of. In any case, more channeling would provide more grist for the mill of intellectual puzzle-solving, if the Michaelian teachings community is up for that.
6. I believe that several discrepancies that I have discussed in Part Four are like bad ‘mutations’; they are like errors in the ‘DNA’ of the Michaelian teachings. I believe that they are the unfortunate results of some bogus channeling, which has subsequently been perpetuated as ‘memes’ by credulous well-meaning but uninformed and/or misinformed channels and students. My not unreasonable expectation is that these ‘mutant’ discrepancies should eventually get ‘weeded out’ of the Michaelian teachings ‘gene pool’ because, 1) they are inconsistent among the Michaelian teachings communities, and 2) because they are inconsistent with other esoteric and exoteric sciences. One of the aims of my books is to get Michaelian students out of their ‘environmental niche’, expose them to other teachings, and thereby demonstrate the lack of ‘fitness’ of these discrepancies: they do not deserve to survive. In the ‘Darwinian’ struggle for ‘survival’, both in terms of competition and cooperation, these

discrepancies are proven to be 'unfit' in the 'ecosystem' of the Michaelian teachings itself, and the ecosystem of these other teachings. Even though the discrepancies are fairly well known, it seems that few channels and students have thought to examine the issues analytically and synthetically, then face them squarely. I am suggesting that it might be time to subject the discrepancies to scrutiny. The unexamined teaching is not worth believing.

7. So why do I focus so much on discrepancies and contradictions? One could dismiss me and my focus with this statement: "*Self-Reliance* is an 1841 essay written by American transcendentalist philosopher Ralph Waldo Emerson. ... It is the source of one of Emerson's most famous quotations: 'A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.'" So, is my little mind full of hobgoblins when I insist on consistency? I insist that it is not *foolish* consistency that I am after; it is *wise* consistency, and it is warranted.

It might seem that I am dissing the channels with what I say in this *History* book, especially Part Four, but that is not the case. I have personally met more than a dozen of them, and I have found them all to be honorable people who do their work with integrity and sincerity. It is just that channeling *per se* is an iffy proposition, subject to distortion and error, as we all know. In my presentation here and elsewhere, I am asking: Is there a way to introduce error-correction procedures into the process of Validation?

So, if we cannot rely on channeling for accuracy, what else can we do? I have some suggestions, starting with: I vote we put our collective heads together, as outlined below.

So Now What?

I want Michaelian students to understand that my concerns about the discrepancies and ambiguities in the Michaelian teachings are not coming from a negative place; they are coming from a positive place. When I point out the discrepancies and ambiguities, I am not dissing the Michaelian teachings. Rather, I am supportive of the Michaelian teachings in that I want it to progress upward and onward, and my perception is that these discrepancies and ambiguities are holding it back.

The Michaelian teachings is, or at least should be, a way of life for its adherents, not a mere belief system. In the grand scheme of the Michaelian teachings as a whole, the belief-system discrepancies documented here in Part Four are relatively insignificant; they can perhaps be safely ignored; perhaps one's life will hardly be affected if one does so. Michaelian students have in fact ignored them for decades, and they seem to be no worse off for it, so far as we can tell. So, why do I care about the issue of discrepancies as much as I do?

Answer: it is because I care about the integrity of this teaching that is the central focus of my life.

Metaphorically speaking, I regard the Michaelian teachings as a beautiful and well-tended park, with a pebble path winding among the trees and the shrubs and the flower gardens and the fountains in pools of water. I walk along delighting in its practical utility and its aesthetic glory ... and then I step in a stinky slimy pile of dog shit on the path. That is what the Michaelian teachings in its present form feels like to me. The Scholar component of my Personality has researched the problems, the Artisan component of my Personality has written about the problems, and now the Priest component of my Personality declares that *we can do better than this*.

In my books, I am pointing out where I believe the Michaelian teachings needs to improve, and then I make suggestions for improvements. I see my part in this process of improvement — my "systematic Meta-Michaelian teachings project" — as a "work in progress". I ask myself: Will the Michaelian teachings community pay attention to my suggestions and provide feedback to my work in progress? And there are 'bigger fish' in this 'puddle' than I am, so I ask, What could their efforts bring, if they decided to tackle the issues? And not only would it be good, in my opinion, for channels and other leaders in the Michaelian teachings community to do some housecleaning, but also, in the long run, I would like to see *real* academics with actual credentials examine the Michaelian teachings. In my estimations, the Michaelian teachings might be more attractive and appealing to them if it were not such a mess, if it were more tidy, if there were not little piles of dog shit here and there.

Maybe you did not see or pay attention to these issues until you read about them in this book. Can you "unsee" the issues now that I have pointed them out in such detail and to such an extent? In the future, when you hear or read someone in the Michaelian teachings unwittingly espouse one or the other of the disputed issues addressed in this book, will you cringe and wince as I do, because they are uninformed but you no

longer are? Is it okay for individuals and/or the Michaelian teachings community as a whole to just continue on their oblivious, apathetic way, if that is what is going on here?

Once *you*, whoever you are, have seen the issues that I discuss in this book and my other books, will you ignore them? Or will you not ignore them? I naturally wonder what response or reaction, if any, individual Michaelian students or Michaelian teachings communities will have to my books. Are readers going to dismiss or accept my ideas? Are students going to discuss my ideas among themselves? Are more and more individuals going to read my books, agree with my ideas, until a “critical mass” reaches a “tipping point” that “overturns the balance” to such an extent that my heterodoxy becomes the new orthodoxy? Will my “righteous indignation” at the presence of egregious discrepancies be vindicated? Is my aspiration that the Michaelian teachings will come together at a higher level of integration and understanding just a “delusion of grandeur”? Or ... will the *status quo* of contradiction and confusion and ambiguity just continue?

The Michaels said this about their teachings: “Propagate the Logos. This isn’t trite. We expect this teaching to reach others. We are not just hollering down the rain barrel.” (31 December 1973) They expected their teaching to have some influence on their students. And I feel the same way about my stuff: I expect that there might be some impact on individuals and communities. It is not that I, the messenger, am important, but I believe that my message has importance, and I believe that it is worthy of serious consideration. For *me*, to clarify the Michaelian messages does not feel trite.

Regarding their teaching reaching others, the Michaels have said that they have Agreements with about 100,000 Fragments who will be their students. It seems to me that these students are willing to cut the channels a lot of slack; they focus on the great information they find in the Michaelian teachings, and they are willing to overlook the defects and deficiencies in the channeling process. However, there are many people who are spiritual seekers that are not Michaelian students, who, when they encounter the Michaelian teachings during their search, will notice the defects and deficiencies and perhaps turn away from the great information. I suggest that it is not good, for students or passers-by, that the defects and deficiencies be allowed to continue.

In the Meta-Michaelian Manifesto at the beginning of this book, I likened the Michaelian teachings to a gemstone that has just been unearthed: it is dirty and it is rough but it has a lot of potential. I stated that my aim was to clean the Michaelian teachings gem and to polish it. I also said that I was metaphorically rebuilding the Michaelian teachings from the ground up. In my view, the Michaelian teachings has been built on an unreliable foundation (channeling), and it is in a ramshackle condition because it has been added to willy-nilly over the decades by various channels. It has come to us piecemeal through several sources, and they often do not agree with each other. Is it too much to reasonably expect that a reconstruction, mine or some one else’s, should and could and would produce a coherent and elegant and substantial edifice?

Assuming that the leaders and the members of the Michaelian teachings community move to address the accuracy/inaccuracy situation that has resulted in numerous contradictions, then what can we do about these issues? Let’s think about this.

When I was in a fundamentalist Christian church in my youth, I used to like to say “The Bible says thus and such”. When I first got into metaphysics, after reading some Seth books, I found myself saying to others “Seth says thus and such.” Then I read *Messages from Michael* and I found myself saying to others, “Michael says thus and such”. Now in my maturity as a student of the Michaelian teachings, I regard this kind of credulity as immature and undesirable. Now my concern is, “*What do I say because I have Validated it?*”, either experientially or academically. Sometimes I hear Michaelian students say “Michael says thus and such.” Now when I hear that I generally think to myself, “Which Michael?” because Quinn’s Michael might say something different from Sarah’s Michael, might say something different from Troy’s Michael, might say something different from Shepherd’s Michael.

Some instances of disagreement are documented in this book, and when we examine them we often find, as mentioned in point 4 above, that where one channel comes up with something, and other channels know about it, then the latter copies the former as often as not; where one channel does not know what another channel says, the information often as not differs. This phenomenon is most egregious when it comes to getting the Overleaves on someone. The entirety of Part I, pages 3 to 103, of Hoodwin’s 2013 book *Journey of Your Soul* is about channeling and the problems with channeling. This does not speak well for the accuracy of channeling — channeling leaves a lot to be desired, and should not be trusted explicitly. Is this present state of affairs desirable? Are these differences sustainable? Are these differences healthy?

Like Fox Mulder in the X-Files television show who said, “I want to believe”, channels want to believe that they are in contact with a knowledgeable source of accurate information, and so do the students who pay for the channeling. Like the “presumption of innocence” in our legal system, students have a “presumption of accuracy” about channeling. However, I suggest that the proper attitude toward channeling is to have a “presumption of investigation”: *check it out*. I have said this repeatedly in my books, and the motto of my books is this: *The Unexamined Teaching is Not Worth Believing*.

Most of the problems identified in Part Four were created by the channels, and one wonders if the discrepancies can be resolved by more channeling. Because I am not a channel, I have chosen to figure them out to the best of my ability, using my innate scholarly aptitude and other talents, and using the academic research tools at my disposal. I have sought to bring in arguments and evidences from outside the Michaelian teachings community. There are other channeled teachings and esoteric traditions; there is scientific (psychological, sociological) evidence for some of these subjects. In each case, I looked for an authority “higher” than channeling, such as derivatives of First Principles, or as a consensus in the esoteric teachings outside of the Michaelian teachings. These are all methods used by academic researchers. I have come to refer to this academic process as messages from Meta-Michael, “meta” being Greek for “above and beyond”. I believe and feel that it is high time to understand messages from the Michaels from a higher, larger level of integration, to look at the Michaelian teachings from the viewpoint of the historical and esoteric context in which it is contained.

Another point that I want to make is exemplified in a south Asian parable that is well known: several blind men feel different parts of an elephant and report on what they feel. One feels the legs and says the elephant is like a tree; another feels the tail and says the elephant is like a rope; another feels the ears and says the elephant is like paper; another feels the trunk and says the elephant is like a snake; another feels a tusk and says the elephant is like a spear; another feels the torso and says the elephant is like a wall. Different channels have different strengths (and weaknesses) for palpating different parts of the entire body of the Michaelian teachings. Isn't it time to compare and contrast all of their accounts, in order to get the whole picture? It may be that what looks like a contradiction is just an incomplete understanding of the entire ‘elephant’.

This de-contradiction disambiguation project might just be *my* thing and no one else's thing; perhaps it is just pretentiousness on my part to think that my Meta-Michaelian project would matter to others in the Michaelian teachings community, but my feeling is that *I should not be the only one inside the Michaelian teachings who works on this project*.

So, just perhaps, maybe, possibly this book *could* be a ‘wake-up call’ to the Michaelian teachings community. It is my perception that we have a problem in regard to the sloppiness of this teaching, in regard to the contradictions within this teaching. If I present ‘ideas whose time has come’, and if they take hold in the zeitgeist of the Michaelian teachings community, then perhaps the Michaelian teachings community will be aroused and become engaged enough to at least discuss the issues openly and frankly, with a view to resolving them. We as individuals and as a community could metaphorically (as in the *Matrix* movie) take the ‘blue pill’ and ‘go back to sleep’, or we could take the ‘red pill’ and ‘wake up’ to confront the greater reality that might await us if we seek and work to resolve the issues pointed out in this *History* book.

It is relatively easy for individuals to wake up; it is much more difficult for entire communities to wake up. It seems as though there is a Stevens contingent, a Yarbro contingent, a Tolley contingent, and a Michael Educational Foundation contingent of the Michaelian teachings. Some of these contingents are more exclusive than others; I am looking at you, Yarbro. Some contingents of the Michaelian teachings community have recently made contact with the German “Die Quelle” (The Source) group, and it looks as though there might be a cross-fertilization there. (I have pointed out some of the differences in this book.) Each group has come up with portions of the Michaelian teachings, some of which appear to be in disagreement. My burning question is: is it time for the Michaelian teachings community to stop ignoring this phenomenon of inaccuracy, and do something about it, such as applying the tools of Validation outlined and used in my books?

I acknowledge the difficulty of changing people's belief systems. Perhaps you have heard the saying: S/He has a mind like concrete: all mixed up and permanently set. Other people's brains are ‘wired’ differently from mine; other people access a different ‘database’ of personal experience and knowledge than I do. Once a person's cerebral connectome (><https://en.wikipedia.org/wiki/Connectome><) is established, it is extremely difficult to modify it. Considering how much I have invested in researching and writing my books, I have a clue about how hard it would be to change my mind on certain subjects; it would take an even bigger mountain of evidence. There is research in the use of psychedelics for mitigating unhealthy thought patterns

and even psychological traumas. There are also techniques for ‘deprogramming’ the ‘brainwashing’ of former cult members. But, of course, I am not seriously suggesting anything that serious.

Here in the conclusion to Part Four, I presume to make some suggestions about how the community might foster an openness to methods to change some of its beliefs. I suggest that there are two potential procedures at our disposal: ‘bottom up’ and ‘top down’. Of course, there is no reason not to do both.

Book Study Groups

In all of the churches where I have been a member there was a book-reading club of some kind, where a book was proposed, agreed upon, read, and discussed by people in the club in a group setting. In the Worldwide Church of God the book of choice was, of course, the Bible; in many Christian churches there is a Bible Study meeting every Wednesday to supplement the Sunday service. In the Unity Church various “New Thought” books of a general spiritual or self-improvement theme were selected and read and discussed. In the Unitarian Church the selection of books was much broader because they included books about various contemporary political, social, and cultural issues. In Boulder Colorado near where I live there is a “Cosmology Group” that selects books or videos about theoretical physics and cosmology to read and discuss.

For Michaelian students to do something like that, either in local groups such as we have here in the greater Denver Colorado area or in online “Zoom” gatherings, would be the ‘bottom up’ “grassroots” approach to coming to a greater consensus on issues.

The other way to foster consensus on disputable issues is more of a ‘top down’ procedure:

A Formal Procedure

Based on the history of predecessor teachings such as Theosophy and the Fourth Way, it seems to me more likely that the Michaelian teachings will splinter than coalesce. This saddens me. The only way I can see coalescence happening is if a process of coming together is orchestrated by the Michaels themselves. The Michaels had an agenda to reveal the Overleaf System from the outset of the original Michaelian group. What agenda do they have now, if any? Do they have plans for the future development of the Michaelian teachings and its communities? Or have they become entirely passive, waiting for questions to be asked? Well, here I am; I am asking questions. Because I believe that these issues are a concern to community cohesion, I suggest that others, who share these questions and concerns, initiate a formal process for addressing and resolving them: let’s ask the Michaels, and see what they have to say. How do we do that?

I suggest that the following procedure might be appropriate and effective.

Does it make any sense to create a committee to examine the issues I have raised in this and my other books? Does it make any sense to convene a convention to hash out the differences and have a vote to see what has been Validated — or not — after careful consideration? Of course this would result in a non-binding resolution, not a dogma-doctrine to which the community swears allegiance, as is the case in cultish organizations. Many organizations as they grow and mature do this sort of thing at a certain stage in their development: mission statements become guidelines become bylaws become a charter become a constitution. Thus the organization becomes institutionalized. Frankly, I have misgivings about this sort of thing. Frankly, I am not actually looking forward to a time if/when this happens, if it ever happens, in the Michaelian teachings community. Frankly, I would rather individuals come to their own conclusions by applying whatever tools they have, and, of course, I hope that they convey their conclusions to me and others so that myself and others and the Michaelian teachings community make progress. In my opinion, it is best if an organization develops and evolves ‘from the ground up’, that it has a so-called ‘grass-roots’ evolution and revolution. Nevertheless, one would hope that the channels and other leading lights in the community have a part in the evolution of the community into a more coherent and consistent community.

The following numbered list does have a point, but it is not a serious suggestion, because I do not believe that either the students or the channels would stand (or sit) for it; this is just not the way Old Souls work, even when it is a perfectly reasonable way to handle a sticky situation in a group that seeks to resolve an issue.

1. Hoodwin and Tolley and perhaps some others, in their writings, have presented, and then compared and contrasted what other channels have said on various Michaelian teachings subjects, and then they presented their own view of those subjects. This process could perhaps be formalized.
2. Pick one of the chapters in Part Four of this *History* book that discusses a disputed subject, such as Body Types or Chakras.

3. Assemble a Committee of smart, knowledgeable, mature Michaelian students (not channels), and have them put their heads together and write a document that thoroughly presents the discordant information. My chapters are a start, but much more information could be gathered and analyzed and synthesized; what we see in this book just might not be merely my penchant for over-thinking stuff.
4. List specific unresolved issues at the end of the document, and pose specific questions to be answered.
5. Present the document to various channels, and have them study it, and then channel about it while not in physical communication with each other. Besides channeling, the channels can provide extra evidence and argument in support of the answers, if available. This is not unlike law-enforcement investigators interrogating, in different rooms, several suspected criminals from a gang, only in this case it is the Michaels being interrogated by channels. (You might not like this analogy, but the method is one time-tested way of teasing out the truth.)
6. So that no implicit or explicit bias for or against particular channels distorts the next phase of the overall process, the channels should somehow be anonymized with respect to the answers, perhaps by an intermediary between the channels and the Committee.
7. Have the Committee collate the anonymous data, accept the answers that are consistent, then prepare a second document that lists the answers that are consistent, and the answers that are inconsistent, and present that document to the channels for a second go-around.
8. Repeat until the Committee is satisfied that the issues are resolved, at least in terms of consistency in what the channels are saying. The Committee then writes up the results, and presents it to the Michaelian teachings community. Individuals in the community are free, of course, to believe whatever they want in spite of the consistency of channeling, so maybe nothing really changes here.

Anyway, the point of my suggesting this procedure is to now ask you: How did you feel about that suggestion? Does it make you uncomfortable? Angry? Frightened? Delighted? Is it that you do not like that the issues exist? Is it that you do not like confronting the issues? Do you regard consistency and/or definitiveness as undesirable? Do you regard the issues as irrelevant to our daily lives, so why bother? Do you regard the discrepancies as unresolvable? Is it that there should be no “doctrinal committee” looking for answers because you believe the burden is on the individual to sort out the issues, if they choose to do so? Should there be no meritocracy of doctrinal deciders in the Michaelian teachings? Who among you is willing to go to the lengths and depths and heights that I have gone to in an attempt to sort out the issues? Collectively, we *could* do better, but *should* we? *Shall* we? Or should I just be regarded as a crank and a troublemaker who should be ignored and/or dismissed and/or shunned?

Whatever your answers to these questions may be, at minimum, with my books, I am metaphorically ‘planting seeds’ into the minds of individual Michaelian students, of a greater awareness of what the Michaelian teachings *could* be; we will see if any of the ideas ‘sprout and take root and grow’.

Bottom line: For the most part, researching and writing Part Four of this History book has been a satisfying and fulfilling intellectual exercise for me. As an academic endeavor to solve puzzles created by discrepant, defective, deficient, ambiguous, and inadequate channeling, it has been fun for me to write.

What about for you to read?





Conclusion to the Book

WHERE DO WE GO FROM HERE?

Every chapter in this book could have an entire book written about it. At least, that was my feeling about them as I was writing them. There is so much information external to the Michaelian teachings, and there is so much information internal to the Michaelian teachings (much of which is unpublished) on these subjects. I just know that this *History* book only 'scratches the surface'. What I would like to see is other Scholars who are willing and able to take the 'baton' that I am handing to them, and continue the 'race', of which there is no 'finish line'. Because I do not have access to all of the unpublished material, and even what we have is too much for one person to process, my presentations in this book are incomplete and distorted. My hope and suggestion is that Michaelian teachings channels and teachers and students review this book, and get back to me with feedback to make it more complete and accurate. Please let us all put our heads and hearts together and work through the inadequacies and issues and contradictions at the foundations of the Michaelian teachings. My perception is that the Michaelian teachings has gone just a little bit astray in a few areas, and it would be Good Work if we brought it back on track. May I also suggest that new stuff could perhaps lead further astray unless we set the old stuff aright?

One of the things that philosophers aspire to do is define and use language ever more accurately and skillfully. Certainly more work needs to be done in the Michaelian teachings in regard to the ambiguities. A mess has been created heretofore; can the mess be made to go in the direction of clarification? I am doing what I can. There is an eternal struggle between being and becoming, the true and the false, the inner and the outer realities, the ambiguity and the disambiguation, the orderly and the chaotic. While acknowledging these dichotomies, we who are of a philosophical persuasion press on in our own intellectual development, to understand a deeper and broader view of ourselves and the world that we find ourselves participating in.

The Michaelian teachings is not just about individuals learning about their own journey in life; it is also about the journey of humankind. Even though I have focused on some pretty petty discrepancies in the Michaelian teachings in this *History* book, I want to end with a view of the Michaelian teachings as part of a bigger picture, as a piece in the biggest puzzle, both in time and in space.

One of my goals in this book and my other books has been to give the Michaelian teachings an academic treatment. By that I mean that I researched the published Michaelian teachings material, examined that material in a scholarly fashion, and compared and contrasted it with other teachings. This is somewhat like what happens in a Master's thesis or in a Doctoral thesis for the purpose of advancing the base of knowledge on some subject. Having done this, I see how shallow and superficial most Michaelian students are in their study of the Michaelian teachings, but I also see how much more there is to do that I am not capable of, because I am not an actual academic, and because I am just getting too old for this kind of thing. In my opinion, people who have academic acumen and tools as used by actual scholars should evaluate the evidence and apply sound arguments to the Michaelian teachings. So far as I know, my books are the *first* time that this academic treatment has happened to, or in, the Michaelian teachings. However, I hope that it will not be the *last* such effort; my hope is that more academic treatments will be given to the Michaelian teachings by people who have actual academic credentials, which I do not; I am just pretending to be an academic; my only credentials are that I am a fairly smart Scholar Soul, Artisan Role, Fragment who likes to study and write, and I have been involved in the Michaelian teachings for more than 40 years at the time of this writing, ~2023. This book is just the beginning of research that could be done by others on the subjects and issues addressed in this book and in my other books.

The Michaelian teachings has a history, and it has a future, and it has a place among other esoteric teachings. It has been in existence long enough now that we can begin to see where it fits into the larger landscape of channeled teachings at this critical transition phase in the history of humankind on this planet. Many other channeled teachings, past and future, are extant in the world today; each provides a piece of the puzzle from a higher viewpoint, informing us about what is 'really happening behind the scenes'. The Michaelian teachings has its place among these other teachings.

Speaking of other teachings, one could apply the Darwinian notion of "survival of the fittest" to the Michaelian teachings and these other teachings and to their interactions with each other. In Part Four of this book, I pointed out that the Michaelian teachings leaves a lot to be desired in terms of consistency, coherence, and consilience. One might reasonably wonder how well it can compete and cooperate with the other spiritual movements extant in the world today considering these defects and deficiencies. This means that, if the Michaelian teachings were an organism in an ecosystem, it would have some mental and physical health issues that would make it vulnerable to harm by healthier organisms in the environment. My suggestion here in Part Four is that the Michaelian teachings would survive and thrive better if the defects and deficiencies were systematically and intentionally addressed by the leaders, the channels.

In this book, I have traced the history of the Overleaf Chart from the original Michaelian group to the present. This overall review made it abundantly clear that the Overleaf System has always been a 'work in progress'; the Overleaf System did *not* 'fall from the sky', so to speak, fully formed and perfect. It has metaphorically taken some 'twists and turns' along a 'winding road' as it finds its way to its proper place in the world. It is still in the process of getting there, and it is still relatively obscure as spiritual teachings go. Even after five decades of channeling sessions in the Michaelian teachings communities, there are many holes in the information, discrepancies in the information, and ambiguities in the information. Part Four of this book in particular, "Essays on Issues", points out where I think some of the problems are, and provides movement toward answers and solutions. I have applied tools, I have pointed to some sources, I have provided some evidence and many arguments with a view to solving what I see as impediments to progress. That is not nothing, but is it enough to effect some changes in the trajectories of the Michaelian teachings communities, provoke changes in the understanding of Michaelian teachings dogma–doctrines, and elevate the minds and hearts of Michaelian students?

Before we speculate about the future of the Michaelian teachings, it would be appropriate to briefly review the predecessors of the Michaelian teachings and the history of the Michaelian teachings. I have looked at some of the 'trees' of the Michaelian teachings in this *History* book; now let's zoom out, pull back, and look at the entire 'forest' of the Michaelian teachings over the course of its history, and after that I will compare it with what has happened with other movements.

Where Have We Come From and Where Have We Been?

Regarding the history of the Michaelian teachings in general, one might think that because several of the founding members of the original Michaelian group had attended some meetings of a local Gurdjieffian teachings "Fourth Way" group before founding the original Michaelian group, and because some of the Gurdjieffian teachings ideas were adopted into and adapted in the Michaelian teachings, that the Michaelian teachings should be regarded as a successor to the Gurdjieffian teachings. However, I see the Michaelian teachings as a natural extension of Neo-Theosophy (Alice Bailey channeling), which was a natural extension of Theosophy (Helena Blavatsky and Annie Besant channeling). That is to say, the Michaelian teachings has more in common with Theosophy and Neo-Theosophy than it does with the Gurdjieffian teachings: the Michaelian teachings "thinks, feels, and acts" more like Theosophy than any other esoteric system that I have encountered. To my way of thinking, this means that the Michaelian teachings as a whole is a 'work in progress' in a long lineage of spiritual revelations and traditions. Theosophy might be the primary precursor to the Michaelian teachings, but I see Kabbalah, the ancient mystical wing of the Jewish tradition, as the secondary precursor to the Michaelian teachings.

When the Michaels appeared to the original Michaelian group on 12 August 1973, they started out with what was obviously an agenda, namely, to reveal the Overleaf System, among other things. They even said that their intention was for their teaching to be published (e.g.: "PROPAGATE THE LOGOS. THIS IS NOT TRITE. WE EXPECT THIS TEACHING TO REACH OTHERS. WE ARE NOT JUST HOLLERING DOWN THE RAIN BARREL" — 31 December 1973), and that a "school", a "church", a "religion" was to be started. (e.g.: "*Are we starting a church?* WE WOULD AGREE WITH THAT." — 10 January 1974) The original Michaelian group members laid the

foundation to formalize this intention by incorporating as “The Fellowship of Souls”. They collated and organized the channeling and they started a newsletter.

Then the original Michaelian group fell apart, and the subsequent Michaelian teachings groups have been somewhat disparate ever since. Quinn Yarbrow went her own way in a closed group after publishing *Messages from Michael* in 1979. Louise Briggs led, and her daughter Leslie Briggs channeled for, an Michaelian teachings group in the early 1980s that did not even know that the Yarbrow group existed. In the mid-1980s, the Michael Educational Foundation, Inc., was incorporated by one of the successor groups to the original Michaelian group and the Briggs groups. A sibling-channeled teaching to the Michaelian teachings, Die Quelle, originated in Germany in the 1980s and has been going strong ever since. About a dozen books have been published since *MFM*. About a dozen websites dedicated to the Michaelian teachings have been established. For a while, the Yarbrow contingent had the Causal Messenger Service as part of their outreach to the world. The Center for Michael Teachings, Inc., was formed in 2011 to publish Michaelian teachings channeling wherever it could find it. Dave Gregg manages the active website >michaelteachings.com<, and Troy Tolley has a very active website at >truthloveenergy.com<, and a very active membership. The East Coast Michael Gathering has met every year, beginning in 2004 (except for 2020), in person and/or via Zoom. And so on with our little attempts to form organizations and institutions. A bit more of this history is recounted below. The question is, is the continuation of this past and present story arc all there is? What will come of these activities and organizations in the long run?

It is appropriate in this *History* book, where the fifty+ year history of the Overleaf System has been reviewed, to look ahead and speculate where the Michaelian teachings might go in the future. I am already where I want the Michaelian teachings to go, so the real question is: “Where do *you* want to go from here?” — “*you*” being an individual, or a group, or a contingent of the Michaelian teachings community, or the Michaelian teachings community as a whole.

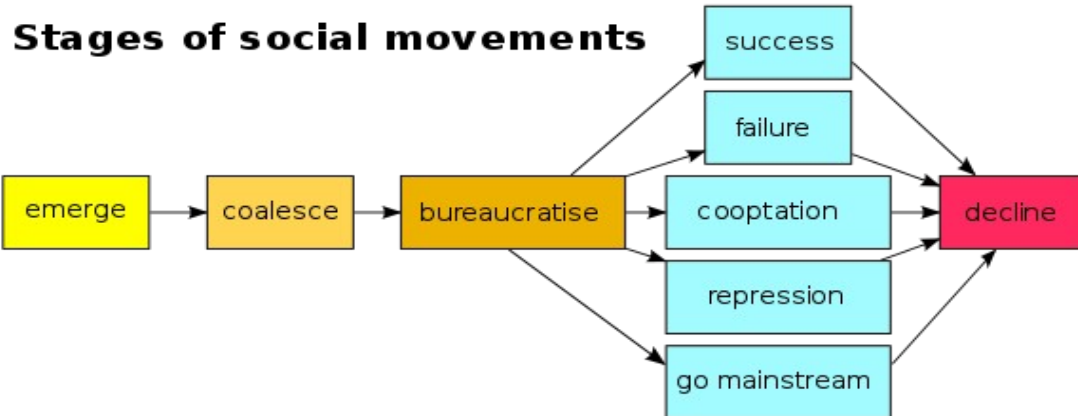
As part of this exploration, I also ask: What would it look like for the Michaelian teachings contingents to collaborate toward a consistent and coherent teaching? More investigation of other sources? More channeling? Are we as a community going anywhere at all? Is there a bigger picture, a better picture, for the Michaelian teachings that we do not yet see? Subsequent to their original agenda, do the Michaels have a long-range “plan” for their teaching?

I do not have the answer to where the Michaelian teachings *should* or *will* go from here, but I have some speculations about where it *could* go, based on historical precedents. Let’s look at historical precedents.

Stages of Social Movements

The Michaelian teachings could be characterized as a spiritual “movement”, for lack of a better word. For clues about the future of the Michaelian teachings, we could perhaps learn from a historical perspective on movements in general. As a start, let’s consider the history of precursor spiritual teachings to the Michaelian teachings. In Theosophy, it started with Helena Blavatsky and William Judge, then after their deaths Annie Besant and Charles Leadbeater took over. After them, there were branches led by Rudolf Steiner and Alice Bailey, and there were others. In the case of the Fourth Way teaching, Georges Gurdjieff synthesized material from his predecessors, but others developed their own branches during and subsequent to Gurdjieff: Peter Ouspensky, Maurice Nicoll, Rodney Collin, Irmis Popoff, J. G. Bennett, Robert Burton/Fellowship of Friends, and others. And then there is the Michaelian teachings itself, which is a successor to both the Theosophy schools and the Fourth Way (Gurdjieff Work) schools. At some point in the history of the Michaelian teachings, we might ask if the present Balkanization of the Michaelian teachings into a Yarbrow contingent, a Stevens contingent, a Die Quelle contingent, a Tolley contingent, and so on, is a good thing or a not-so-good thing, for individuals and communities. The Michaelian teachings evolves or devolves, depending on how you look at factionalization.

When we look at the history of movements in general — whether economic or social or religious or intellectual or scientific or philosophical or spiritual or political — sociologists have found that they go through stages in their development, somewhat along the lines of the diagram below, which I borrowed from this Wikipedia article: >https://en.wikipedia.org/wiki/Social_movement<. The graphic presents a number of scenarios, showing how some movements play out over the long term.



Adapted from Blumer (1969), Mauss (1975), and Tilly (1978)

Let's look at each of these stages and try to discern where the Michaelian teachings has been, where it is now, and where it might go in the future. The graphic refers to "social" movements, but "spiritual" movements could be regarded as a subset of "social" movements; they both consist of collections of people who are involved in a common cause, with shared behaviors, values, and beliefs.

EMERGENCE: Obviously, this Stage is when a movement gets started, for whatever reason. In the case of the Michaelian teachings, it happened with the original Michaelian group starting in 1973. The Michaelian teachings was not exactly new and unique; it had precursors, as documented in Part One of this book. However, it did have a unique perspective that differentiated it from the precursors. The specific event that triggered the differentiation from the priors was the appearance of the Michaels on 12 August 1973. *The Michaels provided a novel and unique perspective with their revelation of the Overleaf System*. If it can be said that the Michaels had an agenda, this revelation of the Overleaf System was it; the revelation was the initiation of the "movement". The movement has developed from there, and I believe that we Michaelian students all realize that the Overleaf System is the central defining component of the Michaelian teachings; it distinguishes the Michaelian teachings from the precursors, and it distinguishes the Michaelian teachings from other concurrent movements. To a large extent, the Michaelian teachings is a commentary on the Overleaf System. My books are an extended commentary on the Overleaf System.

COALESCENCE: The original Michaelian group took steps in the direction of the Coalescence stage: they organized the material they were receiving from the Michaels into a couple of compilation documents; they formalized and legalized the group as the "Fellowship of Souls"; they started an outreach program via a magazine called "Dimensions"; they looked into purchasing property where they could start a commune that would be the center for outreach to the world. However, the original Michaelian group movement did not in fact coalesce; it went directly to the Failure Stage instead, bypassing the Bureaucratization Stage shown in the diagram above. It can be said that the task of Coalescence fell into the hands of Yarbro and Briggs, and I perceive that they advanced the Michaelian teachings considerably. In my view, however, neither Yarbro nor Briggs themselves achieved Coalescence. The Yarbro group is closed to the public, and even though they have published some books, they have evolved in secret, and nothing of wider significance has come of that group other than their influence from the publication of the Yarbro books, so far as I know. A wider significance has come of the Briggs group in the form of the successor group, the Michael Educational Foundation, Inc. (MEF), with JP Van Hulle in the leadership role: group meetings have been held, channels have been trained, books and a magazine have been published, conventions have been held. Other channels of the Michaels, such as Hoodwin and Tolley, have appeared independently of the MEF, and added their perspective to the mix. This could continue indefinitely. I prefer to regard my work of research and book-writing as a part of the Coalescence stage, or at least I see it as an attempt at fostering coalescence within the Michaelian teachings communities. Or, it could be regarded as part of the next phase, if my work is accepted *en masse* rather than ignored or rejected wholesale.

BUREAUCRATIZATION: Applied to the Michaelian teachings movement — and because “bureaucratization” has a pejorative connotation — I prefer the word “codification” to this word which is used in sociology. I wonder if the Michaelian teachings will ever reach this third Stage. It is not the type of movement that lends itself to institutionalization of some kind, where “managers” (other than the Michaels) run the show. As long as there are active channels, the Michaels will shepherd its development and the Michaelian teachings will not stagnate, but will it ever formally codify the teachings? My work could conceivably be the initiation of the codification phase, where we formalize a body of understanding — if others take it seriously and do something about it. Is codification a necessary stage in the evolution of every movement for it to survive and thrive? Is it a fact that either we ‘get our act together’ collectively or the ‘movement’ will stagnate or regress? According to the graphic, those are future possibilities.

SUCCESS, FAILURE, COOPTATION, REPRESSION, MAINSTREAM: Of these alternative courses for a movement, the only two that to me seem likely for the future of the Michaelian teachings are Success and Mainstream. In the Michaelian teachings, Success means that individuals and groups and the teaching as a whole make people into better people on their spiritual path. In the Michaelian teachings, Mainstream means that the Michaelian teachings influences people and groups who are on similar developmental or spiritual tracks. For the most part, the Michaelian teachings books and websites exist for the purpose of Mainstreaming the Michaelian teachings; many more people are reached than become members of the Michaelian teachings community as true students. Sometime a person is strongly influenced; sometimes a person is weakly influenced. It has proven to be true that the Michaels were “not just hollering down the rain barrel” when they made contact with the original Michaelian group, and the successor Michaelian teachings communities are not content to be in a self-serving echo-chamber. The Mainstreaming outreach is largely led by professional channels who are also usually Sages or Sage-Cast who just cannot be quiet about the Michaelian teachings. Not that there is anything wrong with that.

DECLINE: As recorded in the original Michaelian group transcription of the 08 September 1973 session, “When the teacher dies, the teaching passes into literature and should be regarded as such.” If the Michaelian teachings ever runs out of active channels, then its existence as a well-defined movement will perhaps go into the Decline Stage, whatever other Stages it takes or misses along the story arc. Comparing the history of the Michaelian teachings with other spiritual movements, my surmise is that it will spread and diffuse into the mainstream culture, the way that Theosophy has generalized into the esoteric consciousness. The Theosophical Society still exists and functions, but its greater contribution is that its influence has diffused into other esoteric groups and spiritual seekers. The Michaelian teachings communities could conceivably actually cease, but the Michaelian teachings contributions could live on in other movements. Michaelian teachings ideas have already started to do that, especially with the help of the internet. For instance, if you google “soul age reincarnation”, you will see that dozens of websites that are not Michaelian teachings websites are promulgating Michaelian teachings information on that subject. This is the “go mainstream” option in the group of boxes in the graphic. One of my goals is to help some Michaelian teachings ideas go mainstream via my books, there to be absorbed into other movements and further promulgated by them. Eventually the Michaelian teachings movement might be superseded by other spiritual movements with better ideas or more relevant ideas, even as the Michaelian teachings superseded its precursors with some, in my opinion, better ideas.

[[Somewhere along the line, I heard or read that the Michaelian teachings will follow some pattern of evolution — I believe the source was JP Van Hulle. I do not remember what the prophecy was for this teaching. Do any of you readers know?]]

That last paragraph on the Decline Stage provides an introduction to further speculation about the future of the Michaelian teachings. That is not to say that I believe the Michaelian teachings will for certain *decline* any time soon, but it will for certain *change*. In the following section, I flesh out my ideas about the possibilities and probabilities for the future of the Michaelian teachings. The Michaelian teachings will evolve — movements always do — we just do not know how; I have some speculations.

Possible Scenarios for the Future of the Michaelian Teachings

In keeping with a longstanding tradition with respect to the number seven, I have come up with seven possible scenarios for the future of the Michaelian teachings. Some are more likely than others.

Future Scenario #1: Further Fragmentation

The reality of the situation with the Michaelian teachings is that there is not just one cohesive Michaelian teachings community at this time; there are several Michaelian teachings communities. Only the original Michaelian group was a singular community, and you know what happened to it: it ran for a couple of years (1973–1975), then it failed in the sense that the large group was disbanded, and a core group continued on a very reduced schedule for three more years (1975–1978). Then the Michaelian teachings was picked up by others and continued in two directions, the Briggs and Yarbrow groups. In the early and mid-1980's the Briggs group evolved into two other branches, namely MEF and Stevens; Yarbrow is still active in relative seclusion from the other Michaelian teachings communities; other channels with some distinctive characteristics have branched off from there, such as Hoodwin and Tolley. Die Quelle in Germany constitutes a separate branch, but with some contact with other Michaelian teachings communities. These groups don't always pay a lot of attention to each other. To some extent, they are each 'doing their own thing'; they do not always teach the same thing. I consider myself and my Meta-Michaelian project as a distinct branch, but I have no following at this time. It might be that li'l ol' me, who is not a channel, is just 'doing my own thing' also, and teaching my own unique view of the Michaelian teachings, and even fewer others than those in these various contingents will pay attention to what I have to say as I 'ride off into the sunset'.

Another metaphor that might bear on the current situation in the Michaelian teachings is that of the blind men feeling different parts of an elephant. Different channels are 'feeling' different parts of the metaphorical elephant that is the Michaelian teachings as a whole. My Meta-Michaelian project, in my books, includes attempts to describe the entire 'elephant'. Hoodwin does that also, others not so much. Perhaps we are never going to collectively assemble a picture of the entire elephant that we collectively describe. Perhaps each of the contingents will continue to evolve in their own way and in their own time, and they will diverge even further apart than they already are in terms of quality, and in terms of dogma–doctrines. It might not be a reasonable expectation on my part that the contingents *will*, or even *should*, coordinate their teachings in the future. "Different strokes for different folks." This is a very common scenario in the history of other movements, as mentioned above. It is also very common in evolutionary biology; it even has a name, "speciation": environments change over the course of geological time — sometimes during cataclysms — and mutations create species that are best adapted to the changed environments. In the long run, species lose the ability to even breed with each other because they are too different to do that. Something like speciation appears to be happening in the Michaelian teachings, and it could continue to happen.

Besides 'playing its part' in the 'drama' of cataclysmic present times (the rapid transformation of humanity), the Michaelian teachings also faces Darwinian pressures from other teachings, some of which might be more adaptable than the Michaelian teachings. Will the Michaelian teachings survive and thrive in the long run? How well will it both compete and cooperate with the other teachings that are vying for the attention of humankind? — because that is what it takes to make it in this world: competence in both competition and cooperation. The question is, is the Michaelian teachings more adaptable as fragmented communities, or as a united community? As I have said, a major component of my books has to do with contrasting and comparing the Michaelian teachings with other teachings, borrowing 'genetic material', you might say, to engender and propagate a better teaching, one that will perhaps have a better chance to survive and thrive into future generations of students. Naturally, I hope that my books are good enough to 'stand the test of time', and that my contributions will strengthen the Michaelian teachings as a whole, even if fragmentation of the communities continues.

It is hard to predict whether integration or fragmentation will prevail in the Michaelian teachings as a whole; probably some of both will happen.

Future Scenario #2: Unification and/or Bureaucratization

One wonders if a dynamic leader could come along and mitigate the current state of fragmentation, and unite the Michaelian teachings tribes. Members of the original Michaelian group hoped that an Old King would appear in their midst and supercharge the group; Gurdjieff and Robert Burton of the Fellowship of Friends had that kind of charisma; the Michaels confirmed that it would be a good idea for the members to learn directly and personally from an enlightened Master. But it never happened; not then, not now, not yet anyway. And such scenarios often go astray with one sort of scandal or another, so there is a potential downside to the scenario of a charismatic dynamic leader.

If not a charismatic Master, is there another way to unite the Michaelian teachings communities? In Christianity in the 4th Century, the Council of Nicea was convened to settle on some dogma–doctrines for the sake of the unification of the Catholic Church. Some ideas were canonized as orthodoxy, and some ideas were condemned as heresy. A possible scenario, where the Michaelian teachings communities convene a doctrinal committee that determines and promulgates a creed is anathema to me and all other right-thinking individuals. However, am I the *only* one who would like to see a voluntary and collective settling of some issues, a convergence of the Michaelian teachings as a whole into a ‘meeting of the minds and hearts’? I suppose it is not impossible that the Michaelian teachings could standardize on some or all of my ideas or someone else’s ideas, but I also suppose that it is highly unlikely. This was a scenario that I proposed in the conclusion to Part Four; review that for the details if you like.

Future Scenario #3: Status Quo Plus

Extrapolating from present trends into the near future, we can almost surely expect more of the same in regard to the Michaelian teachings. In this scenario, the Michaelian teachings will continue to develop more or less along the same trajectory that it has been on for about fifty years now. That is, maybe a few more books will be published; maybe a few gatherings will be held; maybe websites will continue to nourish Michaelian teachings communities and reach out to the world population with the Michaelian messages; maybe other esoteric communities will see this public outreach and will borrow portions of the Michaelian teachings and incorporate them into their belief systems, value systems, and behavior systems. For all we know, perhaps more channels will appear from among the existing student population.

By the way, the Michaelian teachings is not just an English language movement now. Parts of the Michaelian teachings have been translated into other languages. For instance, some of Stevens’s books have been translated into other languages. There are books and websites promulgating the Michaelian teachings in other countries. For instance, there is a Russian language website: ><http://michaelteachings.ru/><. A Brazilian fellow by the name of José DeMelo has a Portuguese website: >http://www.michaelnobrasil.com/Michaelnobrasil.com/Mundo_do_Michael.html<. There is the German language website promulgating the work of Die Quelle, a sibling to the Michaels, mentioned previously: ><http://www.septana.de/><, and at least two of the Die Quelle books have been translated from German into English at the time of this writing. There might be other websites or books that I do not know about. Almost surely, as time goes on, the Michaelian teachings will be found in even more languages.

In this scenario, it is highly unlikely that any of the existing (or newly-arising, if any) contingents will prevail over all others. The various factions (Hasselmann, Hoodwin, MEF, Stevens, Tolley, Yarbro, whoever/whatever) will continue to do their thing, and there will be individual students and/or groups of students who prefer one or another of them, or mix with a number of them. My guess is that the Michaelian teachings as a whole will never sincerely have a Kumbaya moment while singing around a single campfire; each person and each group will go their own way to some extent or another, with some cross-pollination between them, but they will not, in the foreseeable future, arrive at a consistent consensus across all individuals or groups. I do not regard this as an unhealthy, contentious situation; it is just not cohesive, and, to my way of thinking, that lack of cohesion blunts its potential for influence in a mainstream outreach; see next scenario.

Anyway, in this scenario, the Michaelian teachings changes in terms of quantity, in that it reaches more and more people, but it does not really change in terms of quality; it is just the same message reaching more people.

Future Scenario #4: Mainstreaming

José Stevens, PhD., has academic credentials; he has been a university teacher. He might have been the first Michaelian student/teacher to take the Michaelian messages ‘on the road’ to a mainstream audience. He tailored his presentation for people who are not interested in reincarnation and the ramifications of reincarnation, but are interested in self-help psychology. For instance, his book *Taming Your Dragons* and his Personessence website ><https://thepowerpath.com/product-category/personessence/>< were aimed at that kind of readership. Barbara Taylor has done likewise with her website ><http://www.itstime.com/michael.htm><.

The main reason we want to mainstream this information is because there are far more people outside the Michaelian teachings than inside the Michaelian teachings who we believe could be benefited by various subjects found within the Michaelian teachings. We might reach them if only we could get the message out

into the world more effectively than we have. For instance, there are those who have a deep and broad interest in counseling psychology, physics–cosmology, and sacred sexuality. I know they are out there, because I have seen plenty of them, not within the Michaelian teachings but in the wider world. There are interested laymen and big-name professionals at the Science and Non-duality (SAND) conference that I attended for five years. There is a huge plethora of essays hosted by a website — <https://www.academia.edu/> — that covers some of the same territory as the Michaelian teachings. And there are many more sources and resources in the virtual world of the Internet that I have discovered as I researched the subjects written about in my books.

The reason I would push this mainstreaming agenda is because I believe that these particular Michaelian teachings topics have improvements over what the mainstream has now. However, I also believe that most prospective parties would not want to ‘buy’ the entire Michaelian teachings ‘package’; they would never become full-fledged Michaelian students. That does not mean that they could not benefit greatly from certain portions of the Michaelian teachings, if the messages were adjusted and focused to suit their interests. I want the Michaelian teachings to reach them eventually. I want to reach them eventually. It so happens that I am writing just the books that I think might interest some of them. A guy can hope.

I see the Michaelian teachings in its present state as an agglomeration of sometimes self-contradictory, ambiguous, poorly-developed, and unsubstantiated ideas. My perception is that the Michaelian teachings will not likely break into the mainstream while in its current inchoate and incoherent condition. My vision and aspiration is that my systematic and comprehensive reformulation of the Michaelian teachings from the ground up, my Meta-Michaelian project, will make it more palatable to a mainstream readership. With some editing, four of my books might be worth mainstreaming:

1. *The Tao of Cosmology: Tao's Template of First Principles* — You might (or might not) be surprised at the number of people who are keenly interested in reconciling spirituality with physicality in the current era. The physics/metaphysics types could perhaps benefit from the *The Tao of Cosmology* book where I present my offering on that discussion. The book attempts to unify metaphysics, physics, cosmology, philosophy, spirituality, and psychology within the logical and mathematical framework presented in Chapter 42 of Lao Tzu's classic, *Tao Teh Ching*. I have seen plenty of evidence that the subject of my project might be of interest to other deep thinkers who enjoy exploring big ideas.
2. *The Tao of Cosmology: The Natural Sequence of the Cosmic Septenary* — As with the other three volumes in this list, this volume is also in the realm of reconciling spirituality and physicality. My book covers various realms of knowledge and understanding that are tied together in the logical and mathematical structure of the Natural Sequence, mentioned numerous times in this *History* book. Among discussions of these other realms of knowledge, this book has somewhat to say about developmental psychology. That subject has been around for only the last hundred years or so, but it is now used widely among practicing counselors. I see luminaries in this subject on the internet, and at the SAND conference every year. Wouldn't it be nice if they found the Michaels' perspective valuable and worthwhile?
3. *The Tao of Personality: The Process/Aspect System of Personality Traits* — This is about our own home-grown personality typology, the Overleaf System, which I believe is better than any of the other personality typologies extant in the psychology professions. I believe it deserves to be widely known in that profession, especially counseling psychologists who help people to better understand themselves and their interpersonal relationships. Of course, it would help us all, and humankind in general, if amateurs knew it and used it also. I saw luminaries in the Enneagram world at the SAND conference every year that I attended; I wonder if they could become interested in what I regard as the successor to the Enneagram.
4. *The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy* — There is a small portion of humanity that is interested in the intersection and overlap of sexuality and spirituality. One of the members of the original Michaelian group asked the Michaels about this, and the gist of an understanding of the subject in the context of the Michaelian teachings was given to him, and to us. This book finishes the job that was started then. I believe that the “sacred sexuality”, tantra yoga enthusiasts could perhaps benefit from my *Relationships* book. It is not completely outside the realm of possibility that I could introduce them to it, because I saw some of the luminaries in the sacred sexuality world at the SAND conference every year that I attended.

Assuming that after my books are finished and published, and assuming I then attempt to mainstream them, will my ideas gain any traction there? What makes that scenario extremely unlikely for my work to have significant success is that I have no credentials of any kind, other than being a fairly smart and articulate and competent Michaelian student of long standing. What a real mainstreamer needs are actual formal academic credentials or academic training of the kind that would carry some weight with luminaries in other movements and/or organizations. T'is not I, but José Stevens, PhD., who has the kind of credentials that have worked for him to mainstream the Michaelian teachings in his own way, and that is Good Work. Varda Hasselmann, PhD., also has academic credentials, and her work in Germany has apparently achieved significant notoriety among other professionals and academics. Will someone else come along who can help the Michaelian teachings break into the mainstream? I have always hoped that this would happen eventually, and the Michaelian teachings would break out of the confines of its hard-core students, and gain the widespread notoriety and utility that I always thought it deserved.

Even if real academics do not further my work (or the Michaelian teachings work in general) my work could conceivably punch up the 'standard of excellence' of Michaelian teachings individuals and groups to a higher level, such that my work is the new 'low bar', not the new 'high bar' that I suggest in my books that it could be. All I am saying here is that we as individuals and groups could do better when it comes to "academic" standards of excellence than we have heretofore manifested.

In any case, the Michaelian teachings as it is, is now spreading. For instance, if you do a search on the internet for the words "reincarnation soul age", you will find many hits that point to Michaelian teachings websites. However, there are many other websites that have adopted the five Soul Ages, "Infant Baby Young Mature Old", into their own teaching about Soul Age. I refer to these people as that 'dark matter' of Michaelian students: they never reveal themselves to the visible Michaelian students, those who participate in the online discussions or the occasional group gatherings. Thus, some components of the Michaelian teachings are being diffused among the spiritually-minded and the psychologically-minded populaces. This obviously means that the influence of the Michaelian teachings is being felt in many other spiritual communities, and I believe that this influence will most likely increase. Here again, a biological metaphor is appropriate, in the phenomenon of gene transfers, which one can read about on such websites as: >https://en.wikipedia.org/wiki/Horizontal_gene_transfer<. This biological phenomenon has played an important role in the evolution of life, and its analog in culture — syncretism of information — has played an important role in the evolution and spreading of religions and spiritual teachings. How about let's inject some fresh 'DNA' into these other 'organisms'.

Looking into the farther future of mainstreaming the Michaelian teachings — if the history of other movements is any indication of what will happen to the Michaelian teachings — I see that historians might show up to tell the story of the Michaelian teachings movement and the major players, and the story of how the Michaelian teachings has roots in other movements that preceded it, and the story of how the Michaelian teachings movement relates to other movements extant at the time they write. The Center for Michael Teachings, Inc., has gathered and archived a lot of that background historical information about the original Michaelian group. Some other publications of the Center for Michael Teachings, Inc. include information about Michaelian teachings groups subsequent to the original Michaelian group. This archived information might be valuable to academic historians if/when the Michaelian teachings proves its endurance and finds its place in history among other esoteric groups, particularly among other channeled teachings.

Future Scenario #5: Evolution

Following from my Christian background, the possibility that there might be some sort of evolutionary development in the Michaelian teachings reminds me of a couple of New Testament passages, I Corinthians 3:1-3 and Hebrews 5:11-12. There the Apostle Paul compared the "milk" of the Gospel to the "meat" of the Gospel. The metaphor referred to weaning an infant off of its mother's milk and onto eating solid food, the point of the metaphor being that there are basic principles for newbies to learn and there are deeper principles for graduate students to learn. Is that the case with the messages from the Michaels? Is it time for the Michaelian teachings community to be 'weaned' from 'milk' to 'consuming' solid 'food'?

Some existing channels are actually pushing the boundaries of the Michaelian teachings in new directions even now, and who knows where those directions will lead. For instance, Troy Tolley is constantly advancing the Michaelian teachings with newish information. He both extrapolates new information beyond the periphery of the existing Michaelian teachings, and interpolates new information within the existing

structure, but to me this is not of a different or revolutionary quality. Channel Susannah Redelfs promulgates a teaching, related to the Michaelian teachings, that she receives from the “Council of One”. Varda Hasselmann in Germany was channeling a kindred Entity of the Michaels that refers to itself as the “Source”. It is likely that more of Hasselmann’s books will be translated into English over the years, thus spreading The Source’s newish information more widely. She has trained twenty-four “apostles”, professional people, who are spreading the word after her retirement. The English-speaking Michaelian students do not yet know if there are some significant and important advancements in the Michaelian teachings there. Channel Stephen Cocconi says that the Michaels themselves have actually moved on to the next level of their own evolution, and left behind the “Consortium” to continue contact with Michaelian students. Who knows where these ‘branches’, a little bit off the main ‘trunk’, will grow. Channel Michael North says that the Michaels are shifting their messages to him, and hence to his following, away from “truth” and toward “love”.

Let’s expand on the ‘tree’ metaphor. Historically, teachings develop ‘branches’ that ‘split off’ the ‘trunk of the tree’ when some of the people find that a new heterodoxy/heresy makes more sense to them or has more/better evidence than the old orthodoxy. This is equivalent to a Darwinian mutation, which results in the evolution of one species into another. After a ‘mutation’, in the process of ‘reproduction’, new teachings all evolve due to Darwinian pressures; this is called “survival of the fittest”. Some teachings have lasted for millennia in the form of tradition, and in the form of holy books. They must have some good ideas, ideas that appeal to a large portion of humanity, or they would not have survived and thrived. Some newer, smaller teachings, such as Theosophy and the Fourth Way (Gurdjieff Work), seem to be doing well even if they have not captured the hearts and minds of millions of people, as the major world religions have.

As stated above, all spiritual groups *evolve* (make changes over their history), and generate *branches*, where the beliefs and practices evolve in divergent groups. My *History* book chronicles some of the evolution of the Michaelian teachings as a whole, and it mentions some of the branches, aka contingents, of the Michaelian teachings, where some groups are sort of doing their own thing while remaining affiliated with the Michaelian teachings to a greater or lesser extent: Yarbrow, MEF, Hoodwin, Stevens, Tolley, Die Quelle, and so on. This could lead to larger disagreements in the unprovable dogma–doctrine component of the Michaelian teachings, or ... new ideas, better ideas, bigger ideas, more coherent ideas could gradually take over in response to Darwinian influences of competition ... and cooperation, I might add, because symbiosis is an aid to surviving and thriving in the biosphere just as the integration of conceptual improvements is an aid to surviving and thriving in the “noosphere”, aka the ‘ecosphere’ of ideas.

Historically, the way paradigm shifts have happened *en masse* is that, because the old generation is ossified in its belief/value/behavior system, it actually has to die off before the new generation with its revised and improved belief/value/behavior system takes over the movement. Although I think it unlikely, it may be that my suggestions for improvements to the Michaelian teachings will have more influence over a new generation that is not as encumbered with the present day prevailing dogma–doctrine, and are more open to a Meta–Michaelian perspective (see below). Books written, and websites established, over the last few decades are not likely going to be revised even if their authors find merit in my suggested improvements. It seems to me that new books and websites must supplant them, if this scenario is to happen. My devious scheme is to make the Michaelian teachings scheme, in its present form, obsolete by presenting a better scheme, the MMT, the Meta–Michaelian teaching. As Max Planck, the founder of quantum physics said:

A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it.

Presumptuous and pretentious of me to say this about my work? Yes. Realistic? Too early to say.

Future Scenario #6: Paradigm Shift

My rationale for this possible scenario goes something like this:

1. What does it take to rewire people’s brains to see and/or to reinterpret things in a new way?
2. At the time of this writing, 2020, humanity is in the midst of the coronavirus pandemic. There is plenty of concern about the dangers of the disease, of course, but there is also a sense of heightened expectancy ‘in the air’; there is a perception that humanity is on the verge of significant changes. As the bumper sticker says, “Shift happens”; it is not “business as usual” now, and it will not be business as usual when this pandemic is over. I see this anticipation in many different places, with many different people, with hopes for many different improvements. The old world order is apparently being

destroyed by a pandemic, and the new world order will presumably be built after the rubble of the old world order stops bouncing.

3. I wonder if the Michaelian teachings will change even as the world is being changed by the coronavirus pandemic. I would like to believe that, at minimum, Michaelian students as individuals, and the Michaelian teachings communities in general, would do some serious soul-searching even as we see humanity as a whole doing some serious soul-searching, each in their own way.
4. We Michaelian students believe that the majority of humanity in general, or at least the prevailing cultural paradigm, on this planet is making the transition from Young Soul Age to Mature Soul Age. Will Michaelian students, or the Michaelian teachings communities, or the Michaelian teachings as a whole escape this transition unscathed? If the Michaelian teachings is now also in its “Young–Soulish” phase, will it transition out of its Young–Soulish consciousness into “Mature–Soulish” consciousness in its way, as humanity is in its way?
5. Here is why I ask that question in Item #4: reviewing the history of the Michaelian teachings briefly again, I would say that the original Michaelian group, which functioned during the 1970s, was the Infant Soul phase of the movement. Next, I would say that the next two decades or so, the 1980s and the 1990s, were the Baby Soul phase of the Michaelian teachings. Next I would say that the last two decades, the 2000s and the 2010s, were the Young Soul phase of the Michaelian teachings; this last phase started with the rise of the internet and with subsequent national–international gatherings held in the Bay Area and elsewhere.
6. The Mature–Soulish phase of the Michaelian teachings story arc would be the Scholar-ish phase, a collectivist phase, a cooperative phase, a heart-centered phase rather than the head-centered emphasis during the Young–Soulish phase. The basic nature of the transition from Young–Soulish to Mature–Soulish is from a competitive mindset to a cooperative mindset, which gives me some hope, however faint, that the Michaelian teachings communities might coalesce rather than continue in their current fragmented condition, a condition that is typical of Young–Soulishness.

If my perception about the Michaelian teachings transitioning to Mature–Soulish in the aftermath of the pandemic is valid, then perhaps it would also be accurate to extrapolate to an Old–Soulish phase in the distant future. What would that look like? Let me heap some more speculations upon you in the next subsection.

Future Scenario #7: Revolution

The title of this subsection is an allusion to the book *The Structure of Scientific Revolutions*, by Thomas Kuhn. Wikipedia put it this way:

Thomas Samuel Kuhn (July 18, 1922 – June 17, 1996) was an American philosopher of science whose 1962 book *The Structure of Scientific Revolutions* was influential in both academic and popular circles, introducing the term “paradigm shift”, which has since become an English-language idiom.

Kuhn made several claims concerning the progress of scientific knowledge: that scientific fields undergo periodic “paradigm shifts” rather than solely progressing in a linear and continuous way, and that these paradigm shifts open up new approaches to understanding what scientists would never have considered valid before; and that the notion of scientific truth, at any given moment, cannot be established solely by objective criteria but is defined by a consensus of a scientific community. Competing paradigms are frequently incommensurable; that is, they are competing and irreconcilable accounts of reality. Thus, our comprehension of science can never rely wholly upon “objectivity” alone. Science must account for subjective perspectives as well, since all objective conclusions are ultimately founded upon the subjective conditioning/worldview of its researchers and participants. [https://en.wikipedia.org/wiki/Thomas_Kuhn — retrieved 25 June 2020]

A possible source of a revolutionary Michaelian teachings, whether my version or some other version, is that there might be a Michael II, in the same way that there was a Seth II when Jane Roberts was channeling, teaching from a level of understanding and integration beyond Seth. Before the Michaels appeared, the original Michaelian group was in touch with Soleal, a very good teacher in his own right, and he introduced the original Michaelian group to his teacher, the Michaels. One can feel the difference in their capacities. Do the Michaels have a teacher, a “Meta–Michael”? If that is the case, then the emergence of a Meta–Michael could certainly launch the Michaelian teachings in a new direction, and with or from a higher and larger and more active and energetic perspective that 1) explains *why* the Michaels have said what they said; 2) that

separates the chaff from the wheat of the Michaelian teachings; 3) that puts the Michaelian teachings in their historical context, as yet another upgrade in the Perennialism lineage that goes back thousands of years. My perception of this scenario is that Meta-Michael would be *qualitatively* different, not just *quantitatively* different, as the Mature Soul is qualitatively different to the Young Soul. This scenario is more revolutionary than evolutionary.

Most of the 'cutting edge' of the Michaelian teachings scene these days takes place on the 'twigs' and the 'branches' of the 'tree' of explanation and exploration. In my opinion, this is done without realizing that the 'trunk' is in need of some basic repairs. Part Four of this *History* book makes some suggestions for repairs. However, there is more than basic repair to be desired, and I refer to that as this possible Meta-Michael phase of the Michaelian teachings. I regard Meta-Michael as the 'roots' of the tree. Meta-Michael can be analogized to a level of understanding 'below' the Michaelian teachings as presently configured, as well as a level of understanding and integration 'above' the Michaelian teachings. Using another metaphor, Meta-Michael is the ground itself, out of which the Michaelian teachings has grown. Using another metaphor, a mathematical metaphor, Meta-Michael contains the Michaelian teachings as a subset.

I submit my own work to the Michaelian teachings individuals and communities as a potential candidate for the Meta-Michaelian teaching that transcends the Michaelian teachings. My own work is not just on the foundations of the Michaelian teachings; it is on the frontiers, the fringes, of the Michaelian teachings. From the beginning of my study of the Michaelian teachings in 1981, it has seemed to me that the Overleaf System is a primitive or limited representation of a deeper and broader spiritual and cosmological and metaphysical system. It seems to me that there are hints of that deeper and broader system in my books. I have reformulated the Overleaf System in subsequent decades, on a foundation of logic, mathematics, and physics, into what I call the Process/Aspect System, which I regard as a subset of a yet deeper system that I call Tao's Template, which I regard as the core of the Meta-Michaelian teaching. By this means, I have extended the Overleaf System way beyond mere human personality and its reincarnations, all the way 'up/out' to the macrocosm, the entire cosmos, and all the way 'down/in' to the microcosm, the foundation of this reality system that we call the Physical Plane. It looks to me as if I am explaining the Michaelian teachings from a higher viewpoint, a broader perspective, a larger context, and in a more abstract and better-integrated, more consistent, more coherent, more consistent way.

If the Michaels are doing something similar via the current crop of channels, I do not know about it; the channels seem to be focused more on serving their clients with information about their mundane concerns. Not that there is anything wrong with that, but I want more, and have from the beginning. The Michaelian teachings were created by channels, and, as documented in Part Four of this *History* book, the contradictions therein were created by the fact that there are numerous channels. For this revolutionary scenario to happen, the crop of Michaelian channels, which appeared in the 1980s and is now at about retirement age, must retire or otherwise pass from the scene — and not be replaced with more of the same. I am reminded of the statement, "When the teacher dies, the teaching passes into literature and should be regarded as such." (*SJC*, 08 September 1973) Subsequently, the changes that I envision for this scenario would then be driven by a 'grass-roots' movement, a new 'crop' of students who read both the various Michaelian teachings and also the Meta-Michaelian teaching. My supposition is that they would find the latter to be superior.

As documented in the "Intuition" chapter of my book *Study Papers on the Original Michaelian Group*, even in the original Michaelian group the Michaels sometimes refused to provide an answer to a questioner, saying that the person should develop their intuition; they should learn to consult their own internal guidance system rather than always running to a channel for the answers. The whole notion of Validation depends on *not* consulting a channel outside of oneself. Rather, one becomes a conduit for higher inspiration; one becomes their own shaman. Just as with a person growing up and leaving their parents, the Michaelian teachings will, presumably 'grow up'. Children do eventually graduate from school; students no longer need teachers and they become autodidacts. In this scenario, the revelation will have been completed, and no new channels will appear, because at the fourth stage of development channels would be an impediment to further growth of the movement. Likening the Meta-Michaelian stage to the Protestant Reformation, the fourth phase of the movement will happen when we no longer have any need for a 'priesthood' in the form of channels. Returning to the parenting metaphor, to not graduate from the Michaelian teachings in its current form would be a 'failure to launch'.

Perhaps it is pretentious and presumptuous of me to present my work as a harbinger or herald of Meta-Michael. Meta-Michael, if there is such a teaching, might not appear within the Michaelian teachings itself

via little old me; rather, it might appear as a side-effect of the manifestation of a Transcendental Soul/Bodhisattva and or an Infinite Soul/Avatar. My guess is that what the Manifestation says and does, if it happens, will surprise even Michaelian students, and the Michaelian teachings communities will need to make significant adjustments in the quality of their perceptions.

I know what a revolutionary paradigm shift feels like. Before I was a Meta-Michaelian student, I was a member of a fundamentalist quasi-Christian sect or cult. I found my way out of that at the beginning of my Fourth Life-Stage. On 12 July 1980 I read *Seth Speaks*. I regard that date as one of my spiritual birthdays; it was a metaphorical, spiritual “death” and “resurrection” experience for me. Seth turned my worldview front-to-back and upside-down and inside-out. I could palpably feel my behavior system, value system, and belief system turn to mush and then reorganize in a new structural configuration. It was very disorienting for a brief while, but the clarity that soon followed was exhilarating. Does the Michaelian teachings need a death of the old and a birth of the new? Frankly, I do believe that it does. But is it probable or even possible? I have serious doubts about that scenario, but a person can hope.

Some or All of the Above?

So, we really do not know where the Michaelian teachings is going to go from here, but it is going to go somewhere. Some of this progress is up to us as a community, up to the channels, up to others perceived as leaders, and up to us as individuals. Some of this might be up to academic types who find the Michaelian teachings and adopt the study and promulgation of it as a pet project. Some of it might be up to the Michaels themselves — if they stop being mere passive question-answerers and start being pro-active teachers as they were in the beginning of the original Michaelian group; maybe they could even dictate whole books, as Seth did. Maybe it is up to a postulated Meta-Michael to burst onto the scene. Maybe a Transcendental Soul or an Infinite Soul will light the way.

Whatever happens to the Michaelian teachings as a whole, it is a fitting end to this book about the Overleaf System that I suggest that you use the Overleaf System to get beyond the Overleaf System. I also suggest that you put the Overleaf System in the context of various other realms of knowledge, and Being. This book only just begins to provide a preview of vistas beyond the horizon of the Overleaf System. Thank you for reading it.





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Part One of *A History of the Overleaf Chart* includes lengthy quotations from *Wikipedia: The Free Encyclopedia* (Wikimedia Foundation Inc., available from <https://en.wikipedia.org/>.) Wikipedia offers its content under the Creative Commons Attribution-Sharealike 3.0 Unported License (CC-BY-SA). Under this license, content may be copied, distributed, transmitted, or adapted for any purpose, even commercially. Thus, the quotations herein from Wikipedia, included to convey summaries of concepts as understood in various traditions other than the Michaelian teachings, are free to be shared when properly attributed, as each quotation is.

It should be mentioned in passing that quoted passages may make reference to books and other items which are not annotated in this book but are detailed in the reference section of the relevant Wikipedia article.





Epilogue

PROLOGUES TO
THE TAO OF PERSONALITY
AND
THE TAO OF COSMOGONY



Chapter E-0

INTRODUCTION TO PROLOGUES

My books would be best understood by the typical Michaelian student if they were read in a certain order. My suggestion is that it would be best for them to start with this book, *A History of the Overleaf Chart*. This book ends up with a concluding chapter, titled “Where do we go from here?” The answer given in that chapter was that there are several possible tracks that the Michaelian communities could conceivably go on. These tracks were speculative on my part. What is not so speculative is that, if a student were to ask, “Where do I personally go from here”, and they were inclined to explore the particularities and the peculiarities of the last two Overleaf Charts that are reviewed in Part Three of this *History* book — my Charts — then they will be delighted to read that I have another lengthy tome where they can do just that. However, that book has been written for, and tailored to, a general audience; it is not specifically intended for Michaelian students, but, of course, it is entirely appropriate for the Michaelian readership. That book is:

THE TAO OF PERSONALITY: THE PROCESS/ASPECT SYSTEM OF PERSONALITY TRAITS. What the Michaelian teachings refers to as the Overleaf system, I refer to as the Process/Aspect System matrix. I made this name change because I extensively remodeled and reformulated the Overleaf system according to a derivation from logic, mathematics, and physics, not channeling. That book consists of four parts: Part One, “The Pattern of the System”, is about the structure and meaning of the 7x7 Process/Aspect System matrix of traits in terms of that reformulation in terms of logic, mathematics, and physics. That type of understanding is unknown in other Michaelian books about the Overleaf system. Part Two, “The Traits of Personality”, is an extensive exposition on each of 42 traits. This presentation is more comprehensive

than most other Michaelian books, and done in a way that is unseen in those other books. Part Three, “The Seven Worldviews”, is about the remaining traits that are not covered in Part Two. What the Michaelian teachings refers to as Soul Ages, I refer to as Worldviews. What the Michaelian teachings refers to as Levels within the Soul Ages, I refer to as Zones within the Worldviews. Part Four, “Personality in Relationships”, describes in detail how the various types of traits interact with various other types of traits in the Process/Aspect System matrix. The specific types of interactions are named Rapport, Identicality, Compatibility, Complementarity, Opposition, or Indifference. Here again, that Part covers a topic that has been entirely neglected in other Michaelian books. Just from what I say here, one can easily see how this *Personality* book is a natural progression from what is said in this *History* book.

The *Personality* book is written for a mainstream readership, not just for a Michaelian readership, but I wrote a Prologue to it that is specifically addressed to Michaelian students. The reason I wrote that Prologue is because it explains many things about the *Personality* book that Michaelian students will find different, perhaps even strange. That Prologue is included in this *History* book because it is an expedient and helpful bridge between this *History* book and that *Personality* book. It is Chapter E-1 below.

If I were to recommend the next book for a Michaelian student — after the *History* book and after the *Personality* book — it would be my book *The Tao of Cosmogony*. This book is mentioned numerous times in this *History* book because it is central to understanding the structure and meaning of the Process/Aspect System matrix, and because it is central to resolving the numerous “Essays on Issues” discussed in Part Four of this *History* book. I am, of course, referring to what I call the Natural Sequence schema. In this *History* book, the Natural Sequence schema explains “The Seven Planes” (Chapter 1A), “The Seven Chakras” (Chapter 1C & 4J), “The Seven Centers” (Chapter 1D), “The Seven Soul Ages” (Chapter 1E), “The Seven Human Temperaments” (Chapter 1F), “The Names of the Levels” (Chapter 4K), and “Life-Stages” (Chapter 4Q) — and more. The Natural Sequence schema is itself explained in my *Cosmogony* book, so if you care to get to the bottom of explanations, you will want to read it.

THE TAO OF COSMOGONY: THE NATURAL SEQUENCE OF THE COSMIC SEPTENARY. Cosmogony is the science and mythology of the origin and evolution of the structured reality system in which we find our consciousness embedded. My *Cosmogony* book is built on my version of the Overleaf Chart, the one “Time Structure” version. Part One of this book, “Introduction to the Tao of Cosmogony”, provides the derivation of the structure of the Natural Sequence from first principles, such as logic, mathematics, and physics. It also provides the scientific and philosophical basis for the schema. Part Two, “Modern-Day Spiritual Teachings” provides documentation of the Natural Sequence schema in that realm. Part Two, “Ancient Religions and Philosophies”, provides documentation of the Natural Sequence schema in that realm. Part Four, “Natural Evolution”, provides documentation of the Natural Sequence schema in that realm. Part Five, “Developmental Psychology”, provides documentation of the Natural Sequence schema in that realm. Part Six, “Stages of Enlightenment”, provides documentation of the Natural Sequence schema in that realm.

As with the *Personality* book, my *Cosmogony* book is written for a mainstream readership, not just for a Michaelian readership, but I wrote a Prologue to it that is specifically addressed to Michaelian students. The reason I wrote that Prologue is because it points out many of the many inconsistencies in the Michaelian channeling, the incoherence of the structured component of the Michaelian teachings, and the lack of consilience of some of the Michaelian teachings with other spiritual teachings, and scientific and philosophical endeavors. The Prologue to my *Cosmogony* book is Chapter E-2, placed after the prologue to the *Personality* book, Chapter E-1.





Chapter E-1

Prologue for Michaelian Students to my Book:

THE TAO OF PERSONALITY:

THE PROCESS/ASPECT SYSTEM OF PERSONALITY TRAITS

The entirety of the *Tao of Personality* book is about the Overleaf system, except that it is my modified version of the Overleaf System, which I call the Process/Aspect System. This book is suitable for Michaelian students, but it is aimed more at the self-help psychology readership, at psychotherapists who use personality typology in their counseling, and at leaders of organizational development seminars, and so on.

As all Michaelian students know, the original source of the Overleaf system is some channeled material from a discarnate (spiritual) “entity” that came to be known as “Michael”. One can find an enormous amount of information at this website, <http://www.michaelteachings.com/>, and a dozen other websites on the internet by searching for the phrase “michael teaching”. There is even a brief introduction to this teaching in a Wikipedia article found on the internet, namely: http://en.wikipedia.org/wiki/The_Michael_Teachings. Here in this Prologue, this entity will be referred to as “the Michaels” — plural because it is alleged that the entity is a composite of more than a thousand individual souls, referred to as “fragments” of the “entity” considered as a whole. This is not an uncommon way to refer to them among students of this Michaelian teaching.

The *Tao of Personality* book is not actually aimed at Michaelian students. Rather, it is aimed at the self-help psychology readership. Furthermore, I have reformulated and rebuilt much of the systematic portion of the Michaelian teachings, including the Overleaf system from a foundation other than channeling — namely mathematics, mythology, and mysticism, and there is no need to reveal the metaphysical/supernatural sources to people who would not find that valid or interesting. Therefore, to Michaelian students, the book will seem so different from whatever else they may have read on the subject of the Overleaves that it behooves me to explain how it came about, so that they are somewhat prepared to appreciate the different perspective. It is partly self-indulgence to tell the story of the origin and development of this unique perspective, and partly an effort to minimize the amount of WTF!?!? they experience as they read it. Yes, it is that different. If I were simply regurgitating what I have learned from what other Michaelian channels and students have written and said, there would be no need for this Prologue, and indeed there would be no need for that book. However, in that book, and in my other books, I revise and enlarge the Michaelian teachings considerably, and this Prologue is intended to explain how, what, when, where, and why I did that.

Introduction

As I said, Michaelian students will notice as they read the *Tao of Personality* book that the information differs somewhat from the “orthodox” Michaelian teachings. What do I mean by orthodox? So far as I know, Chelsea Quinn Yarbro makes the strongest claim to an exclusive orthodoxy in the Michaelian teachings. She was the first to publish some of the original channeling, and she also claims that those associated with her are the only genuine Michaelian channels, except maybe some other closed groups in foreign lands (Yarbro, *Michael for the Millennium*, p. 4). Ms. Yarbro does not acknowledge the legitimacy of many other various alleged Michaelian channels. Some of these channels, such as JP Van Hulle, are associated with the *Michael Educational Foundation* (MEF) of Orinda, California, and some are independent. For instance, there are Shepherd Hoodwin, Stephen Cocconi, José Stevens, and Troy Tolley: they have developed their channeling and

their own slightly variant versions of the Michaelian teachings, influenced by the Yarbrow and the MEF channeling. Mostly those who channel the Michaels have also published books or posted some of their work on their websites on the internet.

Perhaps one could say that I am independent of all of these, although I have had some contact in one way or another with all of them and been influenced by them. I do not claim to be a channel, but apparently I am some sort of teacher because I feel impelled to write books about the Michaelian teachings. This has been the case ever since 1981 when I first took seriously the original book that presented this material, *Messages from Michael (MFM)*. I learn from channels and other teachers, and interpret and add my perspective and my research to what they say. However, it so happened that over the decades I have come to find myself in a position of unorthodoxy with most of them about certain matters.

There are reasons for this.

First of all, unlike the orthodox Michaelian teachings, this book, *The Tao of Personality*, is not actually intended primarily for Michaelian students. It is intended for the general self-help psychology market, psychotherapists, psychology academics, life-coaches, and such. Almost from the beginning of my study of the information in 1981, I have felt that it deserved to be widely known, and that meant widely known not just among metaphysically inclined people. Other personality systems exist and are used in the psychological profession and among people in general. For instance, there are the Enneagram and Myers-Briggs and the so-called Big Five. If you are unfamiliar with them, you can, of course, look them up on the internet and get a free introduction. If you like what you see there, you can then go to a bookstore or go online and acquire a hard copy for a few dollars, study it, and use it to your heart's content, for your benefit and the benefit of those you come in contact with. As part of my introduction to the Process/Aspect System of personality traits, one of the early chapters in the *Tao of Personality* book is about various personality typologies.

I find it interesting that both the Enneagram and Myers-Briggs have their roots in metaphysical teachings: the Enneagram with a Russian mystic by the name of Georges Gurdjieff, and Myers-Briggs with the teachings of transpersonal psychologist Carl Jung (who had a metaphysical inclination) about personality archetypes. Wikipedia has an article on each of these systems. It is not necessary to agree with — or even know about — the alleged metaphysical source of those personality systems in order to derive benefit from them. The book, *The Tao of Personality*, also allegedly has as its original source a metaphysical teacher — the Michaels — with information allegedly about nonphysical realms, aimed at those people who are on a spiritual path. However, just like the other two personality systems mentioned, this information about the Process/Aspect System is useful not just to spiritual seekers, but to everyone who wants to understand themselves and other people and their relationships better.

I am not the only one who believes the personality system found in the Michaelian teachings could be “mainstreamed”. During the forty plus years since its original presentation in *Messages from Michael*, in 1979, there has been some adjustment and accommodation in the Michaelian material for this wider, non-spiritual audience. For instance, José Stevens (><http://www.thepowerpath.com><) and Barbara Taylor (><http://www.itstime.com><) and Larry Byram (><http://www.haevents.com/><) have published and taught — without making reference to a metaphysical source — a modified version of the personality system that is intended to speak to a mainstream audience. This fact is known to most Michaelian students who have been around the Michaelian teachings for a while.

In order to make it palatable and suitable for non-metaphysical people, I have made a number of adjustments in my presentation in this book. For instance:

- The source of the information does not need to be concealed, but then neither does it need to be emphasized. With regard to the Enneagram and Myers-Briggs, the alleged metaphysical source is usually credited in the introduction to these systems, then not mentioned thereafter — the information about their personality traits stands on its own. This is the way I handle it in this book.
- The Michaels have a lot to say about phenomena that are not necessarily a part of the personality system (the Overleaves) itself, such as the soul and reincarnation and all the ramifications thereof. Frankly, we do not even know for sure if this part of the Michaelian teachings is true or not. If it is true, we might know for sure after we die, but until then there is room for doubt. Therefore this extraneous and unnecessary information — what I call the “dogma-doctrine” of the Michaelian teachings — can be eliminated from a presentation about the personality system tailored to the non-metaphysical readership. This is the way I handle it in this book.

Regarding the personality trait system itself, the Michaels had a lot to say that cannot or has not really been validated; it is more of the dogma-doctrine that pervades the Michaelian teachings. It is this factor of validation that I will go into in depth further on in this book, because it is important to Michaelian students. It has been an important part of my development as a Michaelian student to begin with, then as a part of my development going beyond the orthodox Michaelian teachings. In this book I have sought to present only the information that I have been able to validate as true for me, and I emphasize that each reader should validate what works for them. Much more is said about validation in the next section.

Validation

My situation is that I have not been able to validate various dogma-doctrines of the orthodox Michaelian teachings, and therefore I cannot promote them in my own book to non-Michaelian students. If I were writing a book for Michaelian students I could say — as many Michaelian students do — “This is what Michael says plus my own understanding; it is up to you to validate in your own way.” But when I write to non-Michaelian seekers, I feel I have to present what I actually *know*, which is not necessarily what the Michaels *say* — sometimes it is and sometimes it isn’t. It took me about twenty years as a Michaelian student to get to this place where I am simply not comfortable to say “Michael says ...” about much of anything. If I am going to promulgate something, I want it to be my own knowledge and understanding, and then I will stand or fall by it. For whatever reason, I feel deeply that it is my responsibility to be conscientious about this: to tell the truth as I see it, not as someone or something else sees it.

Besides my conviction to only present the things that I personally have verified, the other major factor in my presentation in this book is my interest in mathematics and physics. Very early on in my attempts to understand the Overleaf System, it was intuitively obvious to me that this pattern of traits was not merely for human personality, but for the “personality” of the entire universe. There are hints of this in the Michaelian teachings; some mathematical terminology is present in various parts of the Michaelian teachings, not just the Overleaf System. From the beginning of my study of the Michaelian teachings, my instincts have indicated that the Overleaf System is actually the personality of the universe *more than* it is the personality of people.

I did not know what the correlations with mathematics and physics were at first, but about two years after first getting interested in the Michaelian teachings, I encountered the physics books of an engineer named Dewey Larson. Features of his system were uncannily similar to features of the Overleaf System. This began to allow me to validate certain portions of the Overleaf System with logic, mathematics, and physics, and thereby to delineate what I could not or what cannot be validated by any means presently available to me. I am saying that the *method* of validation I was drawn to was much deeper/higher than merely observing the Overleaves in myself and other people, which is a rather *subjective* and ambiguous method. Using logic, mathematics, and physics is a more *objective* and definitive technique for validating the Overleaf System. This latter method led to my divergences from Michaelian teachings orthodoxy as stated elsewhere in this Prologue.

Just to be clear, by saying “I do not believe” a lot of things that are espoused in the Michaelian teachings, *I do not imply that I “disbelieve” them*. Those things are simply in a category where I do not *know* them to be true or not true. Frankly, I do not like the word “believe”, preferring to either *know* or *not know*, based on personal validation. So, I am not a Michael “atheist”; I am a Michael “agnostic” on a lot of the Michaelian teachings. I cannot credulously believe and espouse things I regard as the “dogmas” and “doctrines” of the Michaelian teachings — that information that is presented without evidence or explanation and that I have not been able to validate. This makes me a bit of a “heretic”, I suppose, but I say this more with amusement than rancor because “heresy” is permitted within the Michaelian community. Belief in every little thing the Michaels are alleged to say via various channels is not required so long as one remains a “good citizen” in the “community”. Michaelian students, including me, typically believe it is far more important to apply the spiritual principles of benevolence, kindness, compassion, understanding, tolerance, and so on, than to believe the dogma-doctrine component of the Michaelian teachings on “faith”.

This last statement reminds me of the basic principles for membership in the Unitarian Universalist Church. That is, the basis for fellowship in that church is not adherence to some *creed* — a set of doctrines that one is enjoined to believe and espouse. Rather, the basis for fellowship in that church is adherence to a *covenant* between members. That covenant has seven principles (an interesting coincidence with the Michaelian teachings), but to sum them up, I would say: be good to yourself, be good to others, be good to the planet. This is *behavioral* more than it is *intellectual* or *emotional* — or spiritual. In this fundamental way, the purpose of the Michaelian teachings is completely consistent with Unitarian Universalist principles. And it is completely

consistent with my intentions for the *Tao of Personality* book: it is for you to use for your benefit and the benefit of those with whom you come in contact.

On the other hand, let me just add that I *personally* enjoy noodling about with my own “doctrinal disputations” — so long as my cogitations and expositions are “intellectual exercise” rather than self-righteous pontificating, and so long as the ideas do not tend to alienate others. I actually have some “pet theories” about certain aspects of the Michaelian teachings. (These are found in my other books.) This tendency simply comes naturally to a Scholar Soul, Artisan Role “fragment”, and I do not deny myself the enjoyment of thinking and writing about certain “belief system” subjects. In these cases, it is desirable but not required if others are benefited by my idiosyncratic presentation of them.

The next several sections expound on the differences between my understanding and the orthodox presentation of the Michaelian teachings.

Departures from Orthodoxy

If you are a Michaelian student, as you read the *Tao of Personality* book, you will notice here and there that I have departed somewhat from what others have written about the Overleaf System. With this section I begin to explain my departures from Michaelian teachings orthodoxy. If you are a learned Michaelian student, the departures will be obvious as you read them. If you are a Michaelian student but maybe not a learned Michaelian student, this section will not make much sense to you. After you have read the *Personality* book, it will make sense, and you might even want to come back to this Prologue then, in order to further inculcate the understanding.

According to the prevailing orthodoxy, there are seven Overleaf categories: Goal, Mode, Chief Feature, Role, Attitude, Center, and Age/Level. I refer to these seven categories as the “Aspects” of personality.

There is actually some disagreement among students and teachers of the Michaelian teachings about whether or not Role and Age/Level are Overleaf categories; also, some people believe that Body Type is an Overleaf category. This discrepancy is thoroughly covered in my book *A History of the Overleaf Chart (HOLC)*. Without going into detail here, let me say that, among other reasons, I accept the explicit statements in the original Michaelian group transcriptions that when the “final” Overleaf category was revealed, Mode, it was said to be the “seventh”. I also accept the statement in the original Michaelian transcriptions that Body Types and Centers can be considered as two facets of one Overleaf category.

According to the prevailing orthodoxy, the Overleaf categories of Goal, Mode, and Attitude don’t have anything special about them. That is, it is said that the spiritual soul, as it is planning its next lifetime from the so-called “Astral Plane”, chooses just one of them for an entire incarnation, and it doesn’t change until some other Overleaf is chosen in another lifetime. However, the other Overleaf categories are said to be “special” in some way or other, to wit:

- **Role:** This Overleaf category is alleged to be a permanent feature of the soul’s identity, thus constant across all incarnations/lifetimes, whereas the other Overleaf categories (except Age and Level) are alleged to vary by the soul’s choice from incarnation to incarnation. Because reincarnation is not necessarily a part of the belief system of the intended readership of this book, this particular dogma-doctrine about Role is not presented in this book.
- **Age and Level:** These Overleaf categories are alleged to be a product of reincarnation, instead of just another couple of traits that Souls can choose between lifetimes. That is, it is said that there are five Ages, with seven Levels each, that the soul advances through during its cycle of reincarnations. Because reincarnation is not necessarily a part of the belief system of the intended readership of this book, this particular dogma-doctrine about Age/Level is not presented in this book. The Michaelian teachings orthodoxy is that people allegedly only experience five — not seven — Ages on the so-called “Physical Plane” (the universe that we all know and love); the two last Ages, called “Astral” and “Causal”, are experienced on the Astral Plane (where souls allegedly function between incarnations) and then the so-called “Causal Plane” (where souls allegedly function after completing all incarnations). Like other dogma-doctrines of the Michaelian teachings, no explanation or evidence that I have seen is given for this divergence from other categories of Overleaves, where all seven Traits in each Overleaf category are experienced on the Physical Plane. Because reincarnation is not necessarily a part of the belief system of the intended readership, this particular dogma-doctrine is not presented in this *Tao of Personality* book. Instead, I have done what others who departed from the

orthodox Michaelian teachings have done in order to mainstream the Overleaf System to the masses: Thus, I propose that all seven Ages are experienced by people here on this planet, and I identify people as operating from a “Worldview” without reference to reincarnation as a factor behind which Worldview one has.

- **Chief Features:** Unlike the other Overleaves that are said to be present and immutable from birth to death, the Chief Features are alleged to start later in life than birth (typically in the teens), and they can end early — if you work hard enough to “extinguish” them during an incarnation, thus achieving the Michaels’ version of “enlightenment”. No explanation or evidence that I have seen is given for this divergence from other categories of Overleaves; it is just another dogma-doctrine. I have found by observation and personal experience that there is no reason to understand the Chief Features as being fundamentally different from the other categories of Overleaves. Also, in the original Michaelian group transcriptions, it was said that with sufficient effort one could change any Overleaf, not just the Chief Feature. This is not something I discuss in this *Tao of Personality* book, but it is discussed in my book *A History of the Overleaf Chart*.
- **Centers:** It is alleged that you normally only get to live in the three “lower” Centers; you don’t get, normally, to live in the “higher” Centers; they are *extraordinary*. No explanation that I have seen is given for this divergence from other categories of personality traits; it is just another dogma-doctrine. I have found by observation and personal experience that there is in fact an *ordinary* version of the higher Centers, and this is the perspective that I present in this book. My unorthodox understanding regarding Centers deserve more discussion in the Prologue, and is found in the next section.

So, what part of the dogma-doctrine can I validate and therefore present to the general public? While incarnate we cannot validate that Role is a stable characteristic of a soul through all lifetimes. We can hope to be able to validate this between lifetimes. Looking at myself and my two children, I see that our Chief Features were a part of our personalities even in childhood. I certainly have not extinguished my Chief Feature in adult life, nor do I personally know of anyone who says they have. Therefore the validity of these particular dogma-doctrines can be challenged. In any case, I have found no need or reason to assert them in a book directed at other than Michaelian students.

Even within the original Michaelian group orthodoxy or the subsequent orthodoxy, there is another way to understand the “sub-real” (may not last the whole lifetime) description of the Chief Feature and the “super-real” (lasts through all lifetimes) description of the Role. In *The Tao of Personality* book, as explained in more detail in a subsequent section, I present the Chief Feature and Role in a way that makes no mention of the unvalidated and unvalidatable orthodoxies presented in the Michaelian teachings. Rather, I present the Chief Feature as the Ordinal Inspiration Aspect, and Role as the Cardinal Inspiration Aspect of the Overleaf categories. Neither is less nor more significant than the other Overleaf categories of Goal and Mode, Attitude and Center, and Soul Age/Level. At minimum, this makes for a consistency of interpretation, which in my opinion adds to understanding and clarity. At maximum, it might be the way things really are.

Departure from Orthodoxy: Centers

My heterodoxy started right after I first began to study the Overleaf System in August of 1981. My wife bought a used Ouija board at a garage sale, I drew the Overleaf Chart on the back, and then she and I asked for the Overleaves on ourselves, family, friends, coworkers, and acquaintances. Right away it told us things that were contrary to what I read in *Messages from Michael* in regard to Centers. I took a hint from the statement (*MFM*, p. 113) that “All fragments have all centers operative within themselves...” and asked the board to rank them. The *MFM* orthodoxy says you normally don’t get to be in “higher” Centers because they are like altered states of consciousness: “The average soul glimpses the higher [Centers] only in moments of extreme stress or agony”. (*MFM*, p. 198) The original *MFM* orthodoxy said that the Instinctive Center is where some crazy people function: “The Instinctive Center is not usually found in persons generally classified as sane.” (*MFM*, p. 114) The board said that I was in the Higher Intellectual Center first and the Instinctive Center second. As a person able to function successfully and competently in normal society, of course these characterizations of those two Centers puzzled me, but since I did not really understand the Overleaves at the time, all I could do was reserve judgment. Over the years, the Ouija board continued to place numerous ordinary, not extraordinary, people in higher Centers, and sane people in the Instinctive Center. By observing them I came to understand what the Ouija board was hinting at, and my claim now is that the *MFM* presentation could benefit from some updating. So, my understanding is now in my descriptions of those Centers in the *Tao of Personality* book.

Let's look at each of my departures from the original presentations regarding the Centers.

- **The Centers in General:** The orthodoxy carried over from the Gurdjieffian teachings into the original Michaelian group (and beyond) says that people are typically primarily in an Ordinal Center and in a "Part" of an Ordinal Center, usually not the same Center, though you can be. The orthodoxy says your Part of Center (e.g. Emotional Part of Intellectual Center) can be a "trap" where you get stuck, and this keeps you from responding appropriately to situations, and the way out of the Trap is the third Ordinal Center; in this example it would be Moving Center. This has been found experientially to be a useful way to understand the function of Centers and a beneficial way to apply the understanding for psychotherapy. However, my current understanding is that, for the audience of my book and for the sake of consistency, Centers should be treated just like the other Overleaf categories and not differently. That is, you have a descending amount of "energy" in each Center, from strongest to weakest. There is more discussion about this strength "hierarchy" phenomenon in the next section.
- **The Action Centers:** There have been differences in the naming and understanding of the Action Centers: In the Gurdjieffian teachings and in the original Michaelian group, the "Moving" Center was a lower Center and the "Sexual Center" was a higher Center. However, *Messages from Michael* called the Ordinal Action Center "Sexual" (then changed the name to "Physical Excitation" in *More Messages from Michael*), and called the Cardinal Action Center "Moving". Some other Michaelian teachings books call the Ordinal Action Center "Moving" and the Cardinal Action Center "Higher Moving". In *The Tao of Personality*, I refer to the Ordinal Action Center as "Motion" and the Cardinal Action Center as "Excitation". The reason I changed from the adjective form to the noun form is discussed in a section further on.
- **The Nature of the Higher Centers:** Another departure from orthodoxy came precisely because I am in fact in the Higher Intellectual Center as the Ouija board said. I did not understand it at the time, but I do now. About this Center, it is said that it is about "understanding scientific principles" (~13 September 1973) I have that very inclination, to the point of compulsion — have since I was a teenager; you will see it manifested throughout this book. The orthodoxy is that few people are in the Cardinal Centers, and that they can't stay there for long. I would agree that the Cardinal Centers are less common in the general population and that they are less appropriate for dealing with life in the outer world. The Ordinal Centers are more suited to extroverts, who make up the majority of the population (from what I have read), and this provides them with success in the world. The Cardinal Centers are more suitable for introverts, who are not in the majority, and this provides them with success in creative and artistic and spiritual and philosophical endeavors. My current understanding on this subject is that there is an ordinary manifestation of the Cardinal Centers, and I describe this extensively in the main body of *The Tao of Personality* book.

The renaming of some of the Centers is covered in a section further on. The subject of Centers is covered in detail in four chapters in my book *A History of the Overleaf Chart*.

In conclusion then, regarding the Centers, for the purposes of *The Tao of Personality* book, there is no speculation presented about where the Traits come from, whether from the genetics of the body or the "genetics" of the soul. They are simply a part of the "nature" of the personality without further elaboration or explanation. (The same is said about other personality typologies, and people do not question the cause of personality traits; I assume that they assume it has something to do with genetics, just as physical traits are genetically programmed.) For the sake of consistency with the other Aspects, I say that all Centers are capable of being the strongest, then second strongest, then third strongest, and so on.

Departure from Orthodoxy: Michael Math Sequence → Natural Sequence

Another one of my major departures from Michaelian teachings orthodoxy is the numerical sequence of the lineup of the Ordinal triad of Traits.

In the "Michael Math" chapter of *More Messages from Michael*, the Ordinal triad of Traits were said to follow this sequence:

One: Infant, Slave, Retardation, [Repression,] Stoic, Emotional Center, Self-Deprecation.

Two: Baby, Artisan, Caution, Rejection, Skeptic, Intellectual Center, Self-Destruction.

Three: Young, Warrior, Perseverance, Submission, Cynic, Sexual Center, Martyrdom. [MMFM, pp. 190–191]

Immediately upon reading this in February of 1986 when the book was first published, it struck me as being incorrect, and I perceived that the correct order of Traits was this:

One: Infant, Warrior, Perseverance, Submission, Cynic, Sexual Center, Martyrdom.

Two: Baby, Slave, Retardation, [Repression,] Stoic, Emotional Center, Self-Deprecation.

Three: Young, Artisan, Caution, Rejection, Skeptic, Intellectual Center, Self-Destruction.

Notice that in both lineups, One, Two, and Three are lined up with Infant, Baby, and Young — as one would certainly expect in the case of development in terms of Soul Age — but the remainder of the lineup has shifted around, with the Warrior lineup of Traits going to the beginning of the sequence instead of being at the end; this shifts the other two lineups ahead one number.

After that original perception that there was an error, I have come to refer to the *MMFM* schema as the “Michael Math Sequence”. I have not been able to Validate it in any way. It might apply to Casting of Fragments on the Astral Plane and/or ensoulment of the hominid species on the Physical Plane (which I regard as occasions of “deployment” of resources to meet the specific situation or circumstance). However, so far as I have been able to determine, it does not apply to natural “development”, of which Soul Age is just one instantiation. I have been able to Validate my reordering of the Ordinal Traits in many ways, because I have found numerous correlates of it in the natural and supernatural realms. There are so many examples of it that my book *The Tao of Cosmogony* has been written about it. I came to refer to this arrangement as the “Natural Sequence”, hence the subtitle of that volume. Because there is an entire book available to the reader, I will not further discuss the matter in this *Tao of Personality* book, other than to say that the Michael Math Sequence is the most egregious error in the Michaelian teachings that I have discovered, and the Natural Sequence (as part of understanding the structure of the Overleaf System) is the most important key to unlocking a door of discovery to many realms of knowledge and understanding, such as anthropology, psychology, sociology, philosophy, theology, and cosmology.

There is one other major departure from Michaelian teachings orthodoxy that I espouse in this *Tao of Personality* book, namely what I call the “hierarchy” of strength.

Departure from Orthodoxy: The Hierarchy of Overleaf Influence

One of the features of the orthodox dogma-doctrine of the Michaelian teachings is that with some Overleaf categories, a person only gets one of them, and with others, a person gets two, three, or more of them in a strength hierarchy of primary, secondary, tertiary, and so on. It is said that a person, for the entire incarnation, only gets one Goal, one Mode, one Role, one Age, one Level, and one Attitude, whereas a person gets more than one Center and Chief Feature. This is an inconsistency for which no explanation is given; it is simply stated as a fact of the type “Michael says ...”. This is yet another dogma-doctrine that is due for examination. Let’s look at each of these cases, and also look at what has been found empirically in the decades since the original revelation.

Role

The original orthodoxy, during the original Michaelian group, was that a person has only one Role. In subsequent years in subsequent groups, the teaching about “Casting” was presented. These are alleged to be factors of the soul and its location in its family of souls. There were said to be Role-ish influences from these soul factors. An individual soul was said to be a “Fragment”, a piece of an “Entity”, which was said to be a composite formation of more than a thousand souls. It was said that the “Position” of the individual Fragment within the “Cadence” of seven Fragments could be every bit as strong — or stronger — an influence on the incarnate personality as the Role. There are some instances of the Role channeled to be the same as Casting Position, and one could reasonably suppose that there should be many such cases, but they seem to be rare. To my way of thinking, this is suspicious, and it calls into question the validity of channeling about this subject. Perhaps the kindest interpretation that could be given to this fact is to allege that the soul intentionally chooses a Role that is different from its Role-ish nature provided by its Position in its Cadence. Whatever the case, there are larger groupings of Fragments that also have Role-like influences on the incarnate Personality: the “Greater Cadence” consisting of seven Cadences (therefore 49 Fragments); the “Side” consisting of seven Greater Cadences (therefore 343 Fragments); the Entity consisting of three Sides. Furthermore, there are also said to be Role-like influences from the “Cadre”, which consists of seven (or twelve) Entities. Thus there is said to be a descending Role-ish influence — in seven steps as it turns out. In the *Tao of Personality* book, nothing is

said about the soul, but diminishing Role-ish influences are mentioned. In my own case, the hierarchy of my Role-ish influences are: Scholar primary — Artisan secondary — Priest tertiary. That is about as far down the hierarchy as one can discern empirically by observation, meaning: without channeling. This method bypasses the questionable channeling that Role and Position are rarely the same.

Center

As indicated above, the orthodox teaching is that people tend to get fixated in a particular Center and a Part of a Center:

All Fragments have all Centers operative within themselves, but there is a strong tendency for the Personality to become fixed in one Center.... Most of you will combine two Centers for your Centering; for instance, you will be in the Moving Part of Intellectual Center. [MFM, pp. 133–134]

The statement about Centers and Parts is a useful way to look at Centers. However, when I started to use the Ouija board to get Overleaves on people that I knew, including myself, rather than ask about only the primary Center and secondary Part, I asked it to rank the Centers from strongest to weakest, taking the idea from the statement quoted above that all Centers are present. The board did what I asked and ranked the Centers. It seemed to be a valid way of understanding some of what was going on with my acquaintances then, and in the decades since I have not seen a reason to change my understanding. In my case, the Ouija board ranked the hierarchy of my Centers as follows: Higher Intellectual — Instinctive — Sexual — Emotional — Intellectual — Moving — Higher Emotional. It revealed to me a lot about myself that the orthodox presentation would never have revealed.

Chief Feature

The orthodox dogma-doctrine about the Chief Features is that one has a primary, and often a secondary, and often a tertiary. This has been found to be the case empirically in the Michaelian community over the decades. I have no problem with things that are discovered or confirmed empirically. In my case, the Ouija board said that the hierarchy of my Chief Features, in descending order of prevalence, were: Arrogance — Greed — Impatience. Self-observing these over the decades, I see that I “Slide” (see below) into *all* of the others on occasion. It all depends on my mood and on the nature of perceived internal and external threats to my ego.

Soul Age/Level

Soul maturity is typically presented in the Michaelian teachings in three parts: there is the major category called Soul Age, there is the minor category called Level within that Age, and then there is the so-called “manifested” Soul Age. The former two categories were presented to the original Michaelian group and subsequently published in *MFM*. The third category is a later addition, the history of which is unknown to me at this time. Manifested Soul Age is often said to be lower than the true Soul Age, and it is explained that the person just has not yet grown in that lifetime into the full soul maturity that he/she is potentially capable of. Regarding Level, I have found by observation that a person’s Level seems to have about one third of the strength as their Age. Presumably the manifested Soul Age has less influence, although sometimes one wonders. I know I devolve into infantilism sometimes. There is also said to be the influence of imprinting from one’s parents and one’s culture — in the United States the culture is Young Soul. There is also said to be the influence from one’s Essence Twin and perhaps other kindred souls. These are reasons why it has been found, empirically via observation, that it is almost impossible to discern a person’s alleged one-and-only true Soul Age — it is so diluted and distorted by all of these other influences. The fact, in the *Tao of Personality* book, that Age/Level is said to be the “Neutral” Aspect of the seven Aspects, means that it is also especially subject to ‘coloring’ and ‘flavoring’ by the other Traits. That is, a predominance of Cardinal Traits might perhaps make one seem further along the maturity spectrum, and a predominance of Ordinal Traits might perhaps make one seem less far along. The best we can hope for empirically is to tentatively perceive a primary, a secondary, and a tertiary psychological maturity influence. The strength hierarchy of this Aspect, like the other six, is fully acknowledged in my book *The Tao of Personality*. In *Personality*, Age and Level (and any other psychological maturity influences) are conflated into one Aspect that I call “Worldview”; more on this in a section further on.

Sliding

The orthodox dogma-doctrine here is that a person has an Overleaf, but that they can easily “Slide” to the complementary Overleaf, such as Acceptance Sliding to Rejection, or Realist Sliding to Cynic, or Arrogance Sliding to Self-deprecation. This phenomenon has been observed empirically by myself and others. It is also orthodox in the Michaelian teachings to say that a self-aware person can consciously use any Overleaf where deemed appropriate for a special situation — the older the soul the easier this is. I have observed this in myself and others, so I have no problem with it *per se*; it is just another indication that the whole understanding of the manifestation of Traits can be generalized as I have suggested. Namely, one might just as well say, as I do in *The Tao of Personality*, that a person has all Traits within oneself in a hierarchy or spectrum from primary to secondary to tertiary, and so on for all seven.

All of these strength hierarchy manifestations, plus the fact that every Overleaf colors and flavors all of the other Overleaves in any particular Personality, sometimes make the accurate identification and Validation of a person’s alleged one-and-only true Overleaf difficult, if not impossible. This is an argument for substituting the orthodoxy of the Michaelian teachings for the idea presented in *The Tao of Personality*, namely that one is doing very well indeed if one can accurately discern the primary, secondary, and tertiary Overleaf Trait in every Aspect of any particular person. Not surprisingly, I am not the only one in the Michaelian teachings who has noticed or who believes this. Troy Tolley, ostensibly channeling the Michaels, has said something similar: they propose that every person has their “true” Overleaves, their “self-image” Overleaves, and the Overleaves that they present to others. *[[Quote chapter and verse if I ever find it.]]*

If a Michaelian student were to adopt the *Tao of Personality* way of understanding the Traits — that they have all of the Traits operating in their Personality to one degree or another — then they might be more inclined to notice, or what the Michaelian teachings refers to as *Photograph*, when they are expressing a Negative Pole, and then mitigate it, this being one of the main recommendations that the Michaels make to us if we want to improve our lives and the lives of those with whom we interact.

Note that I used the words “Trait” and “Aspect” sometimes in previous paragraphs. The next section begins to explain my departures from some of the naming conventions of the orthodox Michaelian teachings.

Renaming Overleaves → Traits

In the mainstream body of *The Tao of Personality* book, the word “Overleaf” is not used. In the context of a spiritual soul taking on a physical personality for an incarnation, that name was appropriate for the original Michael group and for the subsequent Michaelian student body. However, it is not appropriate for the target readership of *The Tao of Personality* book, members of the general public, who might not have a belief system that includes souls and their incarnation. So, in *The Tao of Personality* book, the Overleaves are called “Traits”.

In various places in *The Tao of Personality* book, the Traits are shown in a particular arrangement on various versions of a Chart. The Process/Aspect System Chart shows the Traits in a 7 x 7 matrix that has a pattern indicated with headings on the columns and rows. **The seven columns are collectively headed up with the name “Processes”; the seven rows are collectively headed up with the name “Aspects”.** So far as I know, no other person has made an Overleaf Chart with exactly this convention. Five of the seven Aspects have names familiar to all Michaelian students: Goal, Mode, Role, Attitude, and Center. However, as described further on, in *The Tao of Personality* book Chief Feature becomes Shadow and Soul Age/Level becomes Worldview. The names of the Processes in the columns are headed up with names unfamiliar to Michaelian students in this context: Termination and Origination, Involution and Evolution, Analysis and Synthesis, and Assimilation. These features of the Process/Aspect System matrix will, of course, be explained in great detail in Part One of *The Tao of Personality* book.

The headings of the columns and rows on the Process/Aspect System Chart show what I call the “Attributes” of the Traits. Two of these are familiar to students of the Michaelian teachings: there are the Dialectic Attributes of Ordinal, Neutral, and Cardinal, and there are the Axial Attributes of Action, Inspiration, Expression, and Assimilation. Together these are combined into what I call the “Septenarian” Attributes: Ordinal Action, Ordinal Inspiration, Ordinal Expression, Neutral Assimilation, Cardinal Expression, Cardinal Inspiration, and Cardinal Action. Other Attributes shown in the headers of the columns and rows are explained in Part One of *The Tao of Personality* book.

At the level of the individual Traits on the Process/Aspect System Chart, many Michaelian students have sought to find names for some Overleaves/Traits better than those originally given in *Messages from Michael*.

One technique for discerning the fullest and most accurate meaning of each Trait, with a view to choosing the best name, is to understand the *context* of each particular Trait. The context is determined by both the Septenarian Attributes of the Trait's particular Process and Aspect, plus the other Attributes. There are three different types of context embodied in the Process/Aspect System structure. These three contexts are elaborated in Parts One, Two and Three of *The Tao of Personality* book; here in the Prologue they are introduced as follows.

1. Firstly, each trait is at the intersection of a particular Process and a particular Aspect. The meaning of the seven Aspects of personality (Goal and Mode, Shadow and Role, Attitude and Center, Worldview) is fairly well understood and presented in the published Michaelian teachings material. However, the nature of the seven Processes of personality (Ordinal and Cardinal Action, Ordinal and Cardinal Inspiration, Ordinal and Cardinal Expression, Assimilation) are not so well understood and presented in the published material. Consequently, the underlying similarity of the seven Aspects of each of the seven Processes has been neglected. To improve this situation, I have given descriptive names to each of these seven Processes, names that tell one something about what they mean, thus: Ordinal Action was named "Termination" versus Cardinal Action which was named "Origination"; Ordinal Inspiration was named "Involution" versus Cardinal Inspiration which was named, "Evolution"; Ordinal Expression was named "Analysis" versus Cardinal Expression which was named "Synthesis"; Neutral Assimilation was named "Combination". With the use of the word "versus" I call the reader's attention to the oppositeness of names of the Processes in each Axial (Action, Inspiration, Expression) pair. Descriptive naming of each Process helps improve one's understanding of each of the Aspects of that Process.
2. Before *The Tao of Personality* book presented the idea, it has not been generally understood in the Michaelian teachings that the seven Aspects partake of the Dialectic and the Axial attributes, and therefore the Septenarian attributes. Thus, as elaborated in a subsequent section, Goal is attributed Ordinal Action, Shadow is Ordinal Inspiration, Attitude is Ordinal Expression, Worldview is Neutral Assimilation, Center is Cardinal Expression, Role is Cardinal Inspiration, and Mode is Cardinal Action. Understanding that the seven Aspects partake of the same Septenarian Attributes as the seven Processes leads to the understanding that the seven Processes and seven Aspects correlate with each other. That is, Termination and Goal are both Ordinal Action, Origination and Mode are both Cardinal Action, Involution and Shadow are both Ordinal Inspiration, Evolution and Role are both Cardinal Inspiration, Analysis and Attitude are both Ordinal Expression, Synthesis and Center are both Cardinal Expression, Combination and Worldview are both Neutral Assimilation. This context makes it possible to compare and contrast them, and to do so elicits even more understanding about what each Overleaf category and each Overleaf Trait means. For instance, when one realizes that the Attitude Aspect and the Analysis Process are both Ordinal Expression, this tells one something about both that one might not otherwise discern.
3. Thirdly, consequent to the two previous contextual understandings, each Trait (except in the Neutral Process and Aspect) is part of a "Quadrate" of four Traits. This context makes it possible to compare and contrast each of these four Traits, and to do so elicits even more understanding about what each Overleaf Trait means. For instance, Acceptance and Rejection and Power and Caution are all in the same Quadrate. Studying the Quadrate, and the other contexts mentioned above in regard to Septenarian Attributes, sometimes indicates that there is no single word that is best for an Overleaf Trait regarded as a pure abstract archetype, but the underlying meaning can be discerned even without a perfect word.

With that background information on the study of context, you now have some of the rationale for some of the changes that I have made to the names of some of the Traits, as indicated in the next section.

Renaming Traits

Ever since the Overleaf Traits were first revealed in the original Michaelian group and in *Messages from Michael*, some people have wanted to change some of the names from those originally given. I am among those, having done the work of understanding the Traits in the three contexts provided by the Attributes mentioned above. Following are some of the changes that I made for *The Tao of Personality* book and my other books, with a brief introduction to the reasons for them. Further elaboration can be found in later sections of this book, of course, and also in my other books.

Chief Feature → Shadow

The original name for this Aspect (aka Overleaf category) was carried over from the Gurdjieffian teaching. Many Michaelian students have found this term unsatisfactory over the decades. An alternative presented during the original Michaelian group itself was to call it Obstacle, and some students still like this name. Some have preferred to call it Dragon, as proposed by José Stevens. Being myself unsatisfied with the original name and those other proposed names, I bounced around in my own head the idea of calling it Image or Persona or Ego for a while. All of these tell us something about what this category of Traits is like, but I finally settled on the word Shadow. The Shadow can be understood as the shadow of the Role, the dark side of the Role, Role being Attributed Cardinal (positive) Inspiration and Shadow being Attributed Ordinal (negative) Inspiration. You are invited to read about Carl Jung's use of this word:

>[https://en.wikipedia.org/wiki/Shadow_\(psychology\)](https://en.wikipedia.org/wiki/Shadow_(psychology))<. My use of this word is similar to Jung's, but not exactly like it. My exact understanding is revealed in the body of *The Tao of Personality* book, of course.

Centers as Adjectives → Centers as Nouns

Of the seven Aspects, all of them except the Centers were revealed by the Michaels. The concept of Centers, and their names, was carried over from the Gurdjieffian teaching, and Gurdjieff presented those names in adjectival form, whereas the Michaels used nouns for the names of all of the Overleaf Traits that they revealed. For the sake of consistency in *The Tao of Personality* book, I have changed the names of all seven Centers from adjectives to nouns, thus: Moving → Motion; Emotional → Emotion; Intellectual → Intellect; Instinctive → Impulse (see below); Higher Intellectual → Concept (see below); Higher Emotional → Sympathy (see below); Higher Moving/Sexual → Excitation (see below).

Slave → Server

The first record we have of a suggestion to change the name of an Overleaf Trait was during the original Michaelian group, namely to change the name of the Slave Role to Server. Notice the following from the original Michaelian group transcription of 10 January 1974, which was a few months after it was first revealed in October of 1973:

Would it not be a good idea to have a different name than "Slave" for this Role?

Do you approve of "Servers"? [10 January 1974]

The original Michaelian group never made the formal change from Slave to Server, nor did the Briggs group that followed the original Michaelian group (refer to a book published by the Center for Michael Teachings, Inc., *Michael Speaks — the Legacy of Leslie Briggs*) and the Yarbro contingent has not made the change either. However, this name Server has been universally adopted to replace the name Slave by the non-Yarbro contingent, and it is the name that I use. The reason for it must be obvious, namely, that in the ears of most people, Slave has only a demeaning and pejorative connotation. The description of the Slave/Server Role given in the Michaelian teachings is not pejorative, and their function in society is not demeaning; it is very worthwhile to themselves and to those that they serve. Personally, Servers are the only people that I admire, because I appreciate their built-in humanitarian goodness.

Retardation → Reduction

I and others came to regard the original name for this Goal as misleading and pejorative — the word Retardation is too easily associated with "mental retardation". The empirical discovery over the decades in the Michaelian community is that people with this Goal can be every bit as mentally (and otherwise) competent and advanced as those with any other Goal. As for renaming it, the most common preference is *Re-evaluation*. I have settled on *Reduction* because it is one of the most obvious antonyms for the word Growth, the complementary Goal. By all means, read my description in *The Tao of Personality* book to understand what I believe this Goal is really about.

Self-deprecation → Lowliness

My first reason for changing the name of this Shadow was because it was too long to fit comfortably in the box on the Chart page that I drew up in 1981, using a typewriter. Another reason for changing it was consistency of nomenclature: either call the others "Self-something" (i.e. Arrogance → Self-aggrandizement, Greed → Self-centeredness, Impatience → Self-assertion, Martyrdom → Self-sabotage, Stubbornness → Self-containment), or do not call this one Self-deprecation. It is true that the Shadows are about self-image to some extent, but rather

than make them all too long to fit comfortably in the boxes on the Chart page, obviously I chose to change to a shorter name. Among Michaelian students this particular Shadow is commonly shortened to *Self-dep*. However, I eventually settled on the name *Lowliness*. Other synonyms are listed in the description in *The Tao of Personality* book

Self-destruction → Renunciation

The same rationale presented above for Self-deprecation regarding changing its name applies to this one also. No Michaelian student other than myself that I know of has seen fit to change the name of these two Shadows, but as an Artisan I am comfortable with the expression of creative uniqueness.

Stagnation → Equilibrium

In the original Michaelian group, when the name of the Neutral Assimilation Goal was first given (25 December 1973), the Michaels said, "There is an intermediate, neutral Goal, which for the time being we can call Stagnation." This name has not been changed by the Yarbrow contingent in subsequent years so far as we know, but some members of the non-Yarbrow contingent have looked for a better word. The rationale is that Stagnation seems to have a negative connotation rather than a neutral connotation. Some Michaelian students have settled on the word "Flow" while others prefer "Relaxation". My personal favorite is "Equilibrium", but other synonyms are listed in *The Tao of Personality* book.

Instinctive → Impulse

I have come to regard the original name for this Center as somewhat misleading. The name itself was borrowed from the Gurdjieffian teaching, and it was described in that teaching as referring to the physiology only, having nothing to do with the personality. In the first two Yarbrow books, the Instinctive Center was described as the abode of crazy people. Other contingents of the Michaelian teachings have gotten away from both the physiology and the crazy imputations of this Center, but none have changed the name. However, I have settled on the name "Impulse" Center for the sake of accuracy to what it is really all about. The rationale for the change in name is covered at length in this *History* book in Chapter 4F, "Instinctive Center".

Exalted/Higher → Cardinal

Often in the original Michaelian group transcriptions, and as quoted in *Messages from Michael*, the term "exalted" was applied to the Sage, Priest, and King Roles. Furthermore, the term "higher" was applied to Higher Intellectual and Higher Emotional Centers. (Unlike in *MFM*, the Moving Center was a lower Center in Gurdjieff and in the original Michaelian group, and the Sexual Center was a higher Center — but that is a subject covered elsewhere in this Prelude.) In *More Messages from Michael*, the term "exalted" was simply dropped without explanation, and never was it used to refer to those Roles. Instead, the term "Cardinal" was introduced in referring to those Roles, but — inconsistently — the name "higher" was retained when referring to those Centers. In my opinion, Cardinal is a better term than either "exalted" or "higher" and should be consistently applied. It makes sense to me because Cardinal and Ordinal are both mathematical terms, and my bias is that mathematics is about as close to truth as one can get (mathematicians and physicists will tell you the same thing). I regard this as a significant (and meaningful) improvement, and have chosen to go the entire distance. That is, not only are the exalted Roles to be Attributed as Cardinal, but also the higher Centers are to be Attributed as Cardinal.

Higher Intellectual → Concept

Based on what is said in a previous paragraph, I chose a word that actually describes the nature of this Cardinal Center: thus Higher Intellectual Center became Concept Center.

Higher Emotional → Sympathy

Based on what is said in the previous paragraph, I chose a word that actually describes the nature of this Cardinal Center: thus Higher Emotional Center became Sympathy Center. The nature of this Center and the Higher Intellectual Center is discussed in this *History* book, in Chapter 4G, "The Higher Centers".

Higher Moving/Sexual → Excitation

Based on what is said in a previous paragraph, I chose a word that actually describes the nature of this Cardinal Center: thus Higher Moving Center became Excitation Center. This bears some more explanation in

that there is disagreement between two contingents of the Michaelian teachings about the Cardinal versus Ordinal placement of the Sexual versus Moving Center. This discrepancy is explained in detail in this *History* book, in Chapter 4H, “Action Centers”, and will only be introduced here briefly: In the Gurdjieffian teachings and in the original Michaelian group, the Moving Center was a lower (Ordinal) Center and the Sexual Center was a higher (Cardinal) Center. In *Messages from Michael* (1979) this placement was reversed. In *More Messages from Michael* (1986), the name of the Sexual Center was changed to Physical Excitation Center. Among the non-Yarbro contingent of the Michaelian teachings, the preference (except for Shepherd Hoodwin) has been to stay with the Gurdjieffian and original Michaelian group placement. I am with the non-Yarbro contingent on this discrepancy, with arguments documented in Chapter 4H of this *History* book.

Age/Level → Worldview/Zone

In the orthodox Michaelian teachings, it is said that there are five Ages that manifest on the Physical Plane and two that normally manifest on the Astral and Causal Planes. It is also said that each Age has seven Levels within it. There are a number of reasons why it seemed expedient to me to combine Age and Level into one Aspect for *The Tao of Personality* book — refer to other sections of the Prologue. Other Michaelian students and teachers mentioned above, those who have departed from the orthodox Michaelian teachings in order to mainstream the Overleaf System, did the same thing. For instance, José Stevens and Barbara Taylor call them “Perspectives”. The Michaels themselves said that Age mostly has to do with “perception”. Larry Byram prefers to use the name “Worldview”, as do I. I also chose “Zone” to replace Level.

Here are the reasons I avoided referring to their association with soul maturity in the theory of reincarnation.

1. There has been a significant amount of distress among Michaelian students because some people get the impression that older souls are in some senses better than younger souls. There are, of course, protestations to the contrary by the Michaels themselves and their students. Nevertheless, those Michaelian students who have been identified by channeling as Mature Souls have a hard time feeling equal to those who have been identified as Old Souls. This superiority/inferiority or resentment/pride is not generally felt as intensely with the other Overleaves, which are not arranged in a hierarchical sequence. My solution is to change the names of the Ages so as not to reveal anything about an alleged spectrum of psychological maturity in the way that they originally did — *Infant, Baby, Young, Mature, Old, Astral, Causal*.
2. The comment above for the Ages regarding inferiority and superiority can be applied to the Levels for a similar reason. Therefore I changed the name Level to Zone. Then, rather than name them *First Zone, Second Zone, Third Zone*, and so on, I chose to use a name for each Zone that expresses its nature rather than its location in a spectrum of soul maturity. I also described Zones as secondary Worldviews.
3. The same as with the other Traits in *The Tao of Personality* book, a person is then said to have a primary and a secondary Worldview: Age/Worldview is primary, and Level/Zone is secondary. I have given each of the seven Worldviews a name suitable for its nature, but the name does not necessarily indicate any kind of maturity spectrum. The other Traits cannot be arranged on a maturity spectrum, so for consistency's sake, I don't do it in this book. This will, of course, make the system more palatable to all Soul Ages and Levels, whether they know it or not. If Michaelian students were to accept this practice, it might expand their appreciation and understanding of all Ages and Levels. Furthermore, when the Age and Level Overleaf categories are conflated into the Worldview and Zone Aspects, and each is viewed as a Trait with an appropriate descriptive name just as the other Traits on the Chart have appropriate descriptive names, then there is no need to suppose or propose, in order to understand their meaning, that they are the result of the soul developing via reincarnation. This is consistent with my purpose in mainstreaming the Process/Aspect System to other than Michaelian students, if some people prefer to use it that way.

Then, of course, since the names of the Ages and the names of the Levels had issues in my mind, there is the question of what to name each of the seven Worldviews. There were several considerations that led to the names that I settled on over the decades, and that I use in *The Tao of Personality* book. The considerations were these:

1. Other students/teachers of the Michaelian teachings — those who share my purpose of mainstreaming the Overleaf System to the world in general — did something similar to what I propose. José Stevens named his (five) Perspectives as follows: *Survival-Oriented; Rule-Bound; Competing;*

Relationship–Oriented; Philosophical. Larry Byram named his (seven) Worldviews as follows: *Survival; Safety and Security; Outer Success; Relationship; Inner Success; Personality Integration; World Server.* To the typical Michaelian student, the correlation with the Soul Ages is obvious; to the typical non-Michaelian student, not so much.

2. This point will be explained further below, but for here and now, know that all of the six Aspects of a Process have a similarity that is obvious if you think about it. For instance, all of the Traits in the Cardinal Action Process — Dominance, Impatience, Realist, Excitation, King, Aggression — have to do with making things happen. This similarity is embodied in the name of that Process, which I have named Origination. Considering my understanding that Worldview is the Neutral Assimilation Aspect, then it makes sense if the name of each Worldview is a synonym of the name I settled on for the Process. This will, of course, be explained in detail in Part One of *The Tao of Personality* book.
3. This factor — that there is a similarity to all of the Aspects of a given Process — was explicitly stated in *More Messages from Michael* (1986), p. 189, where the similarity was referred to as a *resonance*: “These polarities apply to casting order as well as to levels and, in fact, resonate through all the overleaves. Those resonances are what you in our little group call ‘Michael–Math’ and it is central to understanding the evolution of all fragments, on and off the physical plane.”
4. The same as with the other Traits, the names of the Cardinal and Ordinal Worldviews on the same Axis should have a *complementarity* about them. For example: Acceptance and Rejection on the Expression Axis; Passion and Repression on the Inspiration Axis; Realist and Cynic on the Action Axis have an obvious complementarity. So should it be on the Neutral Assimilation Axis.
5. The names of the Positive and Negative Poles of the Levels provided in *MMFM* failed to meet the requirements for *resonance* and *complementarity*. Therefore I have come up with my own names, which you see in the Process/Aspect System Chart. This matter is discussed in detail in this *History* book, in Chapter 4K, “The Names of the Levels”.

As you read Parts Two and Three of *The Tao of Personality* book, you will also notice that I have changed the names of some of the Positive and Negative Poles of the Traits. The reason for these changes will not be explained here, but they will be explained along with my description of each Trait and its Poles.

Evolution of the Process/Aspect System Chart

For the historical record (if a history of the Michaelian teachings is ever written, and if my contribution is recognized), and because it might give readers some preliminary insights into *The Tao of Personality* book, I am going to tell you the story of my “heresies”. Much of this presentation explains in greater detail some of what was introduced in previous sections.

Michaelian students will understand it when I say that, being a typical Artisan, I am interested in understanding the *structure* of things — how things relate to each other and work together. Therefore, when I first began to study the personality Traits in 1981 after reading *Messages from Michael*, I was focused on how the Traits should be arranged in a pattern. Some of this was revealed, but not all of it. The derivation of the System in terms of logic, mathematics, and physics (explained in Part One of *The Tao of Personality*, and in my book *The Tao of Cosmology*) came about through a lengthy period of development, in fact over a period of two decades. It was intuitively obvious to me during the first few months of my study of the Overleaf System in 1981 that these fundamental personality traits of people were somehow equivalent to the “personality traits” of the universe, aka, the laws of physics. I have often wondered why the Michaels did not just declare this and explain what the common structure was, so that I would not have to do all that work (or have all that fun) of figuring it out. It could be that they did not declare it because the structure I see is defective or deficient, but I do not think so. In retrospect, the structure seems so obvious to me now. I understand the structure now, but I still do not have the equivalent physics phenomenon figured out for every Trait, if indeed there is a correspondence. But anyway, here is the story.

The Michaels told us about the three aspects of duality in *Messages from Michael*, on page 43:

Can you tell me what the significance of the number seven is?

Seven is the closest thing we know of to a universal number. It expresses not only *the three aspects of duality*, but the resolution of the dualities. It is thesis, antithesis, and synthesis. In the dualities, or polarities, there are those that are concerned with *expression, action, and inspiration*, and the seventh is *assimilation*. Consider expression, which makes things accessible, either through the act of creating things, building things, and

shaping things with its higher polarity, which is the realization of the thing built, created, or shaped. In action, there is the action itself, the exploration, the extension, and the cohesion of the results of the exploration and extension. In inspiration there is the lifting up, and the pursuit of that beyond what has been lifted up. And then, there is the contemplation and understanding of the dualities in a single experience. As we impart the teaching, we would urge you to keep this in mind, for there are many aspects of yourselves that are influenced by this rule of seven. Remember the interrelations of the polarities as well as their synthesis.

Frankly, when I first read it and for a few years afterward, I found this passage quite obscure. As far as I was concerned, it did not really explain anything at a deep level, and I wonder if the questioner was satisfied with this answer because I certainly wasn't. Beyond this initial offering there was not much information given — information that would impart an understanding of what these “three aspects of duality” (Action, Inspiration, Expression) were all about. One could get a vague idea of what the “three aspects of duality” mean in terms of personality from the description of each of the six Traits in each of the six categories, Ordinal and Cardinal Action, Ordinal and Cardinal Inspiration, and Ordinal and Cardinal Expression. (Not to overlook the seventh category, which the Michaels referred to as Assimilation.) For instance, in the Cardinal Action category, it was obvious to me that King, Dominance, Aggression, Realist, Moving, and Impatience all had a fundamental similarity of meaning that deserved a more descriptive name than “Cardinal Action”. Very early on, within the first few months, I began to refer to that meaning as a “Process” but I couldn't really say why I chose that word at the time; only later did it become clear that Processes are functions of movements in subjective psychological ‘time’; see below. I began to look for the best words for the names of the seven Processes, names that are opposites of each other within a duality. After all, it seemed reasonable to me that if the columns on the Chart (the way I had laid it out on an 8.5”x11” sheet in landscape orientation) had names (Role, Goal, etc.), then the rows should too. It only took me a few months to figure this part out, and I can retrace the evolution of my thinking by looking at how my Chart of the Overleaves evolved over the first year. This development in my naming scheme is tabulated below.

DATE	The SEVEN PROCESSES of PERSONALITY			
August 1981	ASSIMILATION (neutral)	ACTION - +	INSPIRATION - (artsy) +	EXPRESSION - (sciency) +
~September 1981	ASSIMILATION (neutral)	influence ACTION authority - pull - + push +	INSPIRATION - (artsy) +	EXPRESSION - (sciency) +
~October 1981	ASSIMILATION (neutral) colorless	- ACTION + (kinetic) passive active	- INSPIRATION + (art) pessimistic optimistic	- EXPRESSION + (science) objective subjective
~November 1981	ASSIMILATION (neutral) colorless	— ACTION ++ down (“I do”) up passive active	— INSPIRATION ++ back (“I feel”) forth pessimistic optimistic	— EXPRESSION ++ out (“I make”) in objective subjective
~December 1981	ASSIMILATION (neutral) absorption	down — ACTION ++ up effect (kinetic) cause finish start passive active	Back— INSPIRATION ++forth mood (emote) feeling entropy evolution pessimistic optimistic	out — EXPRESSION ++ in science (symbolize) art analysis synthesis objective subjective
~Winter 1982	ASSIMILATION (neutral) science	down — ACTION ++ up finish (kinetic) start effect cause passive active	Back— INSPIRATION ++forth mood (emote) feeling entropy evolution pessimistic optimistic	out — EXPRESSION ++ in engineering (symbolize) art analysis synthesis objective subjective
~Spring 1982	ASSIMILATION (neutral) science	ACTION (strength) - Stopping - + Starting + accomplishment initiative	INSPIRATION (quality) -Involution- +Evolution+ pessimistic optimistic	EXPRESSION (quantity) -Analysis- +Synthesis+ objective subjective
~Summer 1982	ASSIMILATION Summation P-D Science	1-D ACTION (strength) -Consummation- +Origination+ accomplishment initiative	2-D INSPIRATION (quality) -Involution- +Evolution+ pessimistic optimistic	3-D EXPRESSION (quantity) -Analysis- +Synthesis+ objective subjective
Eventually	ASSIMILATION =Combination=	1-D ACTION -Termination- +Origination+	2-D INSPIRATION -Involution- +Evolution+	3-D EXPRESSION -Analysis- +Synthesis+

As you can see in the bottom row of this table, it took me about a year to settle on names for the seven Processes that I still use.

These early versions of my Overleaf Chart also record that within the first few months I realized that the “three aspects of duality” applied to both axes on the Chart — the columns as well as the rows. I noticed that Goal and Mode seemed like an Action duality with Goal as Ordinal and Mode as Cardinal; Attitude and Center seemed like an Expression duality with Attitude as Ordinal and Center as Cardinal; Shadow and Role seemed like an Inspiration duality with Shadow as Ordinal and Role as Cardinal. That left Worldview-Zone to be attributed as on the Assimilation Axis, which also made perfect sense in that as the soul matured via reincarnation and experienced more of the Overleaves, it would total up as increments in Soul Age. It seemed that surely it was no coincidence that there were seven columns (if you conflate Age and Level) as there were seven rows. And if there were seven columns just as there were seven rows, then reasonably they would have the same three dualities with a neutral. It was all very symmetrical and it all made sense and it was beautiful. Anyway, I referred to the columns as the seven “Aspects” of personality, but I couldn’t really say why I chose that name; only later did it become clear that Aspects are functions of different perspectives in subjective psychological ‘space’; see below.

This was as far as my understanding took me, all within the first year of my study of the Overleaf System. Then in the middle of 1983, I discovered the Ra Material, another collection of channeled information. It referred to the physics theory of Dewey Larson, which proposed that: “The physical universe is composed entirely of one component, motion, existing in three dimensions, in discrete units, and with two reciprocal aspects, space and time.” It seemed intuitively correct to me that there were three dimensions of time just as there are three dimensions of space — I appreciated the symmetry. Also I knew intuitively that somehow this was the physics equivalent of the Process/Aspect System of personality traits. In August of 1983 I began to read his books, and sure enough, my intuitions were proven correct. In retrospect it was amazing to me that I did not see that Processes on the Chart were equivalent to *time* in physics, and Aspects were equivalent to *space* in physics. I had intuitively picked the names “Process” and “Aspect” without understanding their significance.

This equivalence of Process/Aspect to time/space led to other insights. The only relationship that we know of between time and space is motion, and since each Trait partook of both “time” (Process) and “space” (Aspect), each Trait is therefore a different type of “motion” in “psychological time/space”, so to speak — and that is the pure abstract essence of “personality”. That insight led me to another insight, that these abstract psychological “motions” were responsible for the attraction and/or repulsion that various personality Traits experience relative to each other, and why there is often a mixture of both attraction and repulsion.

Furthermore, Larsonian physics led to yet another understanding in terms of sequencing the Axes: what the Michaelian teachings refers to as the *Action Axis*, Larson called *one-dimensional translation*; what the Michaelian teachings refers to as the *Inspiration Axis*, Larson called *two-dimensional vibration*; what the Michaelian teachings refers to as the *Expression Axis*, Larson called *three-dimensional rotation*; what the Michaelian teachings refers to as the *Assimilation Axis*, Larson called *pan-dimensional scalar motion*. Thereby I came to understand that the reason that the Michaels’ chose the word “axis” was because of the derivation of the Overleaf System from a mathematical system, namely the Cartesian coordinate system: its one-dimensional “x” axis corresponds to the Action Axis; its two-dimensional “x + y” axes corresponds to the Inspiration Axis; its three-dimensional “x + y + z” axes corresponds to the Expression Axis. In the Cartesian coordinate system, its so-called “origin” point is at the intersection of those three axes. The origin thus corresponds to the so-called “Assimilation Axis”, which could also be referred to as the “hub” or “center” of the Axes. If this abstraction seems like a leap of inference that is too far for you to follow at this time and place, then perhaps my lengthy explanation in appropriate places in the *Tao of Personality* book will make it easier.

Putting these correlations together, I saw that there is a correlation between the types of motion in objective physics space/time and the types of ‘motion’ in subjective psychological time/space. Thus, all of creation — physics and psychology, inanimate and animate — are products of the same thoughts in the mind of Tao.

A much more detailed explanation of the structure and the meaning of the personality system is provided in Part One of *Tao of Personality* book.

For your convenience, I show the final version of my Process/Aspect System Chart below, in the symmetrical (left/right, top/bottom, x-axis/y-axis) “time structure” version.

The PROCESS/ASPECT SYSTEM CHART of TRAITS — “Time Structure”							
PROCESS → ASPECT ↓	- 1-D - ORDINAL ACTION BACKWARD TERMINATION	- 2-D - ORDINAL INSPIRATION DOWNWARD INVOLUTION	- 3-D - ORDINAL EXPRESSION OUTWARD ANALYSIS	= P-D = NEUTRAL ASSIMILATION COMPLEX COMBINATION	+ 3-D + CARDINAL EXPRESSION INWARD SYNTHESIS	+ 2-D + CARDINAL INSPIRATION UPWARD EVOLUTION	+ 1-D + CARDINAL ACTION FORWARD ORIGINATION
+ 1-D + CARDINAL ACTION FORWARD MODE	+Persistence PERSEVERANCE -Immutability	+Restraint REPRESSION -Inhibition	+Deliberation CAUTION -Phobia	+Clarity OBSERVATION -Surveillance	+Authority POWER -Oppression	+Enthusiasm PASSION -Extremism	+Dynamism AGGRESSION -Belligerence
+ 2-D + CARDINAL INSPIRATION UPWARD ROLE	+Persuasion WARRIOR -Coercion	+Service SERVER -Bondage	+Creation ARTISAN -Artifice	+Knowledge SCHOLAR -Conjecture	+Exhibition SAGE -Oration	+Compassion PRIEST -Zeal	+Mastery KING -Tyranny
+ 3-D + CARDINAL EXPRESSION INWARD CENTER	+Endurance MOTION -Activity	+Sensibility EMOTION -Sentimentality	+Thought INTELLECT -Reason	+Intuition IMPULSE -Instinct	+Integration CONCEPT -Fantasy	+Empathy SYMPATHY -Sensitivity	+Vitality EXCITATION -Arousal
= P-D = NEUTRAL ASSIMILATION COMPLEX WORLDVIEW	+Preservation PRIMITIVISM -Security	+Propriety TRADITION'M -Conformity	+Production MATERIALISM -Exploitation	+Consensus COLLECTIVISM -Ambiguity	+Wisdom HOLISM -Speculation	+Liberation TRANSPERSON' -Catharsis	+Revolution MESSIANISM -Provocation
= P-D = NEUTRAL ASSIMILATION COMPLEX ZONE	+Institution RESOLUTION -Regulation	+Affiliation IMMANENCE -Indoctrination	+Individuation SEPARATION -Alienation	+Consolidation EXPERIENCE -Achievement	+Philosophy UNIFICATION -Ideology	+Ascension TRANSCENDEN' -Exaggeration	+Causation ACTIVATION -Agitation
- 3-D - ORDINAL EXPRESSION OUTWARD ATTITUDE	+Contradiction CYNIC -Denigration	+Tranquility STOIC -Resignation	+Investigation SKEPTIC -Suspicion	+Practicality PRAGMATIST -Dogma	+Coalescence IDEALIST -Naivety	+Aspiration SPIRITUALIST -Superstition	+Perception REALIST -Supposition
- 2-D - ORDINAL INSPIRATION DOWNWARD SHADOW	+Selflessness MARTYRDOM -Defeatism	+Humility LOWLINESS -Abasement	+Sacrifice RENUNCIATI'N -Self-hatred	+Determination STUBBORNNESS -Obstinacy	+Egotism GREED -Voracity	+Pride ARROGANCE -Vanity	+Audacity IMPATIENCE -Intolerance
- 1-D - ORDINAL ACTION BACKWARD GOAL	+Dedication SUBMISSION -Subservience	+Evaluation REDUCTION -Withdrawal	+Distinction REJECTION -Prejudice	+Suspension EQUILIBRIUM -Inertia	+Inclusion ACCEPTANCE -Ingratiation	+Development GROWTH -Confusion	+Leadership DOMINANCE -Dictatorship

Me and Mathematics and Science and the Michaelian Teachings

When I was 12 years old I was drawn into a fundamentalist Christian church. I blame this on my Spiritualist Attitude — a need to find God *out there* somewhere. In that group, the Bible was considered God's Word. I found my way out of that cult at the beginning of my fourth Internal Monad, read *Seth Speaks*, and for a while there, I badgered my wife with “Seth says this and that”. It was after a while of that that I read *Messages from Michael* and then changed to “Michael says this and that”. I really just transferred some of my need to find God's Word in some book, from book to book, only now I called God “All That Is” per Seth or “Tao” per the Michaels.

Besides religiosity and spirituality, I had an interest in science beginning before adolescence. A test that I took in high school put mathematics and physics at the top of my interests, actually. (Because I also had talent

for art and writing, I got detoured into those subjects in college, but that is another story.) It became obvious as time went by that ancient and modern spiritual traditions are too variable and contradictory to be regarded as God's Word, although they can be very helpful. As time goes by, it is more and more obvious that Nature is a better version of God's Word, and the language of Nature is mathematics. Now that I am retired, I can pursue my interest in reconciling my spiritual life with my scientific life, and write about it also. Luckily for me, this is a hot topic among scientists and philosophers and theologians at this time in history.

Immediately after putting the Overleaf System to paper, I perceived it as "Tao's Template", yet another version of God's Word. There seemed to be something mathematical about it, what with various categories of oneness and twoness and threeness and cardinal and ordinal and axes. Thus, it was apparent that the Overleaf System was based on a mathematical object; it was not just a model of personality traits. And it seemed to me that there was some physics in there also. Thus, logic and mathematics seems to be the basis of both physics and psychology. Maybe I was once again projecting my hopes and dreams to find Tao somewhere. Subsequent studies over four decades have not yet led me elsewhere, but I suppose I could be wrong again.

Anyway, the world is absolutely full of ambiguities and uncertainties. Much of the scientific enterprise over thousands of years is to know Nature by reducing the ambiguities and uncertainties. Being a scientist at heart (Artisan with double Scholar Casting), my personality also pushes to get beyond the chaos. Scientists look to the very fast and the very slow, the very large and the very small, the very young and the very old, the very specific and the very general, because at these extremes the fundamental and simple categories are found. The Overleaf System is a matrix of categories, all very tidily arranged, unlike the personalities we try to cram into those boxes. Michaelian students will recall that the Michaels said that there were three sizes of truth: Personal Truth, World Truth, and Universal Truth. The Michaels had a lot more to say about Personal Truth than Universal Truth, but I am going on my perception that they hinted at Universal Truths in their revelation of the Overleaf System. It turns out that I am much more interested in what those categories mean in terms of Universal and World Truth, than I am the Overleaf System in terms of Personal Truth.

The situation with me is this: that I want to lift the Overleaf System up to the level of at least World Truth, if not Universal Truth, in my presentation in *The Tao of Personality*. In other places in my writings I indicate that the Overleaf System (as Michaelian students typically understand it) is a crude and distorted manifestation, far removed from what I have come to call Tao's Template, which has its primary manifestation as a logical and mathematical structure, and a secondary or derivative manifestation in the laws of physics — hence Universal Truth and World Truth. As Tao "fragments" itself fractally (7 within 7 within 7 *ad infinitum, ad æternum*) in what *Michael for the Millennium* called "experiential differentiation", the basic logical and mathematical pattern of Tao's Template gets more and more dissimilar to the pure abstract ideal. Human personality is a long way down the "Great Chain of Being", as it is called in some metaphysical systems. Not only personality traits, but even such phenomena as "love" and "truth" — as experienced by humans — are way down the chain from Tao's Template. Not that there is anything wrong with the crude and distorted experience we humans have of Tao's Template and of love and truth; it is just a very, very long way from the Absolute.

My aspiration is to at least point students to Tao's Template objectively by explaining the logical and mathematical structure of the Overleaf System, even though our full experience of it subjectively will not happen until the culmination of our Essence's evolution. One of the few things that help convince a scientific mind such as mine of the reality of the Michaels and the authenticity of Sarah Chambers's channeling in the original Michael group is that the personality system has this profound, fundamental logical and mathematical structure that is consistent with other features of the Michaels' cosmology all the way up the Great Chain of Being to World Truth and Universal Truth, even though she and subsequent students are not consciously aware of it and have no understanding of it. As stated by the Michaels themselves, understanding the Overleaf System of Traits is just Class 101 in the curriculum toward understanding and inculcating The Synthesis, which includes World Truth and Universal Truth. It is one path toward experiences of "love" and "truth" to the best of our human ability, but human experience merely foreshadows Love and Truth as experienced by the Absolute, just as the Overleaf System foreshadows Tao's Template.

My Process for Understanding the Overleaves

In previous sections of this Prologue to *The Tao of Personality*, I recounted how I came to understand the structure of the Process/Aspect System from logic, mathematics, and physics, with the help of Dewey Larson. In

this section, I recount how I came to understand the Traits within that overall structure. Some of this story repeats information from previous sections.

A. In August of 1981 I first sat down with *Messages from Michael* and drew up the personality system on a piece of paper, noting, of course, that it was a *system* with a pattern. On my Chart, I showed the Cardinal and Ordinal pairings and the three Axes of Action, Inspiration, and Expression, and the Neutral Assimilation that were mentioned in the book. I soon came to call these the seven Processes. In addition to that, I noticed something that Michael did not mention, namely that the seven (what I soon came to call) Aspects of Goal and Mode, Chief Feature and Role, Attitude and Center, and Age/Level, also fit the pattern of Cardinal, Ordinal, Neutral, Action, Inspiration, Expression, and Assimilation.

Having recognized the structure of the 7 x 7 matrix, I began to study the meaning of the Traits by various means and methods: First, I looked up the names of the Traits and their Poles in the dictionary and the thesaurus. Second, using an Ouija board with the help of my wife and others, I acquired personality Charts on my relatives, friends, coworkers, acquaintances, and a few celebrities. This amounted to scores of people to start, and eventually hundreds. By comparing and contrasting the people with their Charts, I could refine my understanding of the Traits beyond the dictionary definitions and thesaurus synonyms and antonyms. Third, I studied and pondered until I understood the meaning of Cardinal, Ordinal, Neutral, Action, Inspiration, Expression, and Assimilation in terms of the 7 x 7 matrix. Fourth, I compared and contrasted the descriptions of the Traits within that understanding of the structural pattern of the system in order to extract even more understanding of each Trait and the pattern itself. In other words, the Traits define the pattern and the pattern defines the Traits. Fifth, I found a theory of physics (in 1983) that led me to understand the Traits and the pattern in terms of logic, mathematics, and physics. Sixth, I took notes on what I learned as I learned it, and typed them up to share with others — I always learn something when I teach it. I did all this intensively for about five years. I called my book *The Tao of Personality*. Lastly, I led a Michaelian class, filled mostly with astrologers, for a few years in the late 1980s, and their insights gave me even more feedback about the Traits. It is perhaps exhausting for you just to read about my exhaustive study of the personality system.

B. My original *Process/Aspect System* manuscript from the early eighties was apparently the first effort to examine the Traits in detail. So far as I know, there are only a very few Michaelian students who have taken the time and energy to study the Traits and write about them in detail: me, José Stevens, perhaps his co-author Simon Warwick-Smith, the triad who wrote *Michael: the Basic Teachings* (JP Van Hulle, M. C. Clark, Aaron Christean), Joya Pope, Shepherd Hoodwin, Barbara Taylor, and Larry Byram. Somewhere along the way I acquired another short unpublished paper by a fellow named Mark Gerstein. In the late 2010s, the Michaelian teachings community made contact with a similar teaching in Germany called Die Quelle, which was transmitted through a channel named Varda Hasselmann, and which has published several books in the German language. This limited membership in the study/write club makes me an “unusual” Michaelian student, for whatever that is worth.

C. But I am even more unusual than that small group of book writers. Something that I found essential to understanding the personality system, no one else has found significant at all. So far as I know, no one other than myself has seriously attempted to understand the meaning of the structure of the system. Why is it based on the septenary? Why is seven a “Universal Truth” (*More Messages from Michael*, p. 44)? Why are there examples of the septenary in many areas of the Michaelian teachings and in many time scales? Where did Cardinal and Ordinal and Axis, and Action and Inspiration and Expression and Assimilation, come from? Do they have any significance beyond human personality? These elements are mentioned throughout the Michaelian books but barely described, let alone *explained*. Students and teachers typically simply accept the structure as a given *ex cathedra*, as a dogma-doctrine, without explanation. There was just something about me that could not let those elements exist without understanding them at a deep level, which I began to do from the very beginning of my study. This study continues, as I find examples of the septenary in various places in regard to various physical and metaphysical phenomena. I dare say that no one else has studied the personality system quite the way I have, and this gives me a unique perspective. But is it a valid perspective?

D. It is common knowledge in the Michaelian teachings that Artisans and Scholars have a specific problem with their Negative Poles. In the words of my friend and fellow Michaelian student, Ed Hamerstrom: “What strikes me is the Negative Pole of Artisan, –Artifice, which I’ve seen my share of in Artisans, where they have some thought pass through their mind and assume automatically that it is good truth. It’s not that different from the Negative Pole of Scholar, –Theory, where stuff gets made up into elaborate intellectual structures that get too far away from real +Knowledge.” I find Ed’s observation to be true. I am an Artisan Role, Scholar Soul

personality type, and, practicing student that I am, I have for decades known that I need to be aware of and counteract these Negative Pole tendencies.

E. In this context, I have a comment on the meaning of the word “theory”. It has two very different, almost opposite, meanings. The meaning of the word *theory* as used for the Negative Pole of Scholar is something like –Speculation or –Conjecture, or –Hypothesis, or –Guesswork, or –Opinion. The meaning of the word theory as used by scientists is more like a law; it is a broad, unified, integrated, comprehensive, coherent, elegant, explanation of regularities in nature. It is a type of +Knowledge that goes beyond mere data/facts/information. It is very like the Positive Pole of the Concept (aka Higher Intellectual) Center, +Integration. The Michaels specified the route to experiencing that Center as “understanding scientific principles” (*Messages from Michael*, p. 208). I enjoy doing that, and I approach the personality system as if it possibly reveals scientific principles. I also enjoy figuring out how things fit together, as is typical of Artisans; see next.

F. So now what about the tendency of the Artisan to just invent artificial relationships from the Negative Pole, –Artifice? “For the Artisan, the automatic trap is that of the total preoccupation with structure and the resultant tendency to attempt to interrelate everything with everything else, as in the case of those who seek to equate the laws of physics with the perceptions of sociology with the geometric philosophies of architecture. While *this is not an invalid Artisan perception*, carried to extremes it serves only to block Validation and to distort the functions of structure” (*Michael’s People* [1988] p. 179). I understand that my innate tendency to see relationship patterns where they might not exist must be checked or verified by some external and objective means. For myself, it is to study the pros and cons, to not take what others think or even what I think “on faith”. I gather scientific evidence — that is my double Scholar Casting at work and at play. The best quality evidence I have found is in mathematics and nature. I document my assertions in my book *The Tao of Cosmogony* with evidence from logic and mathematics. Thus, it looks to me as if I am not making this stuff up within –Artifice or –Theory; I am putting it together with +Integration. In addition to that, I am, with this book, submitting my ideas to others and soliciting feedback to discern if what I say is Phil’s folly or Phil’s philosophy.

G. Above I said that early in my study of the Overleaf System, I encountered a theory of physics that led me to understand the personality system in a very deep way, in terms of logic and mathematics, which is about as close to “Universal Truth” (the Michaels’ term for natural laws that apply to all seven planes of creation) as we humans can get, short of a mystical realization of Tao. Thus I came to regard the logical/mathematical derivation of the Overleaf System as Tao’s Template for all creation. In other words, the Overleaf System appeared to be just a tiny subset of the Process/Aspect System. Whereas the Overleaf System applies to human personality, the Process/Aspect System applies to Tao’s “personality”. The formless Tao “fragmented” itself into form via a cascade of what physicists call “symmetry breaks”. This includes the primordial distinctions of three-dimensional time–space–plane in which all experience takes place. I also found evidence for this from mysticism, which I present in Part One of *The Tao of Personality* for your consideration and evaluation.

H. Early in my metaphysical studies, I encountered other personality systems, such as astrology, Enneagram, Tarot, and Myers–Briggs. What struck me about these other systems was that they did not have the elegant, comprehensive framework of logic and mathematics that I found in the Process/Aspect System. They seemed contrived and artificial — *useful*, maybe, but definitely not in the class of Universal Truth that the Process/Aspect System seemed to be in. Therefore, there was no need to try to integrate them with the Process/Aspect System. It seemed to me that trying to integrate them would only muddy the Process/Aspect System, not clarify it. This is a subjective evaluation, and others might disagree with my assessment of various systems. If further study reveals correspondences, so much the better; but I do not insist on it.

I. I have learned that I must document my assertions in order to be taken seriously on controversial and arguable topics such as the Process/Aspect System. I do not expect you to take me “on faith”, no matter how much I have studied the pattern of the personality system or the septenary. It is Good Work (a phrase familiar to Michaelian students) that you not regard me as authoritative “just because I say so”. I regard it as Good Work that I not take the Michaelian teachings as authoritative either, just because “Michael says thus and such”. Therefore I document my case as scientifically as I can, and ask others to do the same when they present an opinion that they feel strongly about. There are some things that seem intuitively obvious and self-evident to me, but I have learned that others do not share my perceptions. So, I have come to accept that I have “a lot of explaining to do”.

J. In addition to their practical, testable information about how to live life beneficently, the Michaels present an elaborate “belief system”, many portions of which have no evidence, let alone proof. Theirs is not the first spiritual belief system that I encountered and studied. I was involved in a fundamentalist Christian church for

twenty years after age twelve. It seemed reasonable to me at the time, and I understood everything within their mindset of Bible interpretation. It took a lot to break the hold of their “programming” in my early thirties. Those of you who have been part of a mind-bending cult know what this is like. I do not regard the Michaelian teachings as a cult, but part of it is an unsubstantiated belief system, a set of dogmas and doctrines. I am challenging some of this, but because I have been fooled by an erroneous belief system and yet found my way out, I acknowledge how difficult it might be for some people to reinterpret, according to another system, the Process/Aspect System. For the same reason, I realize that the Process/Aspect System might not be the final answer either, just another step on my path.

K. My path at present is to find out where the Process/Aspect System is valid. “Valid” is a word similar in meaning to “truth”, and “truth” is a loaded word, because it has been so badly abused by zealots and bigots promoting lies. “There is, of course, an ultimate perception that is the synthesis. This, of course, is truth.” (*Messages from Michael*, p. 68), and none of us has that, not even the Michaels. Nevertheless, the Michaels have proposed their “model” of how the universe works, based in part on the septenary. One of my goals is to see how much and how well that model works in the real world. Part of that “real world” is what other deep thinkers and researchers have come up with over the millennia.

L. I have some informal background in expository and scholarly writing. When I was in that fundamentalist Christian church that I mentioned above, we were taught to regard the Bible as the inspired and infallible “word of God”. One of my early writing projects — and the one I developed most fully — was a book manuscript on Bible chronology and the Jewish calendar. I read many scholarly books and journal articles, then analyzed and synthesized the information, then wrote my own book. This is called “exegesis”. It was rather dry and tedious, as one might imagine for that subject matter. That was back in the 1970’s. In the early 1980s, I substituted *Messages from Michael* for the Bible. I studied it and wrote about it in much the same way that I had the Bible — scholarly and systematic, hence the *Process/Aspect System* manuscript. Even now, decades later, there is still very much a part of me that actually enjoys the process of researching and writing that sort of document. Such is my Scholar soul at work and at play, filtered through the Role of an Artisan.

M. However, I want to emphasize that I know that producing an excruciating exegetical exposition full of abstractions is not what the Michaelian teachings itself is really all about. It is much more about being good to yourself, good to other people, and good to the planet. The logical and mathematical components of the Process/Aspect System are actually rather irrelevant to your life in the world and in your relationships. Therefore I acknowledge that some of the information *per se* in this book is unimportant. For me, as well as for the readers, it might only serve as intellectual exercise. By that I mean it sharpens and expands our mental skills if we examine the abstract components of the personality system. Even if nobody else in the Michaelian teachings does this kind of study and presentation, or appreciates that I have done it, I myself will have nevertheless gained the benefit of the exercise. Perhaps one can refer to this process of improving one’s belief system as “intellectual healing”.

N. Besides the Scholar and Artisan components of my personality, I am also a Spiritualist in Attitude. Part of my journey in this life has been to evolve from the Negative Pole of –Faith to the Positive Pole of +Verification, as those Poles were originally named. When I was in that fundamentalist Christian church that I mentioned above, starting at age twelve, learning to regard the Bible as the inspired and infallible “word of God”, I accepted that dogma-doctrine in –Faith without much question. I left that church after twenty years realizing that even if the Bible was in fact the word of God (unlikely!), it didn’t matter, because each person interprets it out of the biases of their own personality. I transferred much of that –Faith to the Michaelian teachings in the 1980s and, alas, it took me until about 2009 (when I was 62 years old, when I started what the Michaels refer to as the Fifth Life-Stage or Internal Monad) to finally get the “true believer” component (–Faith) out of my system. I now realize that even if (a big IF) there is a Michael entity, and even if (a big IF) they have an accurate model of the cosmos, they still have to get their message accurately through fallible human “channels” (another big IF). It is a fundamental tenet of the Michaelian teachings itself that errors in transmission do occur, and personal Validation by academic or experiential means is enjoined on all students. My research and writing has fostered my transition from –Faith to +Verification.

O. My various books about the Michaelian teachings are not my first books. In the last decade of my stint in that fundamentalist Christian church, I had a penchant for scholarly pursuits. My first real and productive attempt at writing a book was about *Bible Chronology and the Jewish Calendar*. Interestingly enough — to me at least — there were a number of septenarian patterns therein, not unlike in the Michaelian teachings. There is the weekly pattern of seven days, ending in the Sabbath. There is the Sabbatical year, a week of years

involving land use (every seventh year crops were not grown). There is a week of weeks of years called the Jubilee year — every fiftieth year all debts were forgiven. This is reminiscent of the fractal nesting of septenaries within septenaries within septenaries in various cosmologies, including the Michaelian teachings. As part of my research for my Bible Chronology book, I read many scholarly books and journal articles. These informally taught me how scholarship is performed and delivered. Then I wrote my *Bible Chronology* book in the style of a scholarly presentation. I see now that this was practice for my books on the Michaelian teachings. This makes for unavoidably dry reading in some passages, but I try to make my writing style interesting, as well as informative where I can.

P. My Attitude is Spiritualist and my strongest Center is Concept (aka Higher Intellectual). This is an unusual combination of Overleaves, and it makes for an unusual capability. It means that I have a talent, a penchant, a proclivity toward overarching belief systems or cosmologies. It seems I tend to see the underlying patterns and the principles normally hidden in a mass of noisy details, details far removed from the foundation, the source. There is a cosmology component in the Michaelian teachings — and many other exalted spiritual teachings, by the way. And there is the psychology component of the Michaelian teachings having to do with down-to-earth interpersonal relationships and daily affairs. The vast majority of Michaelian students are immersed in the cares and concerns and details of their daily lives that are covered by this latter component; they do not really care that much about the cosmology component. To them, interest in this cosmology stuff might seem like a pretentious, pompous, presumptuous, and pedantic pursuit. Nevertheless, because of my particular Overleaves, I care about the cosmology component, and my books *The Tao of Cosmology* and *The Tao of Cosmogony* are expressions of that. I know that few Michaelian students if any will grok it, but I just have to do it for my personal fulfillment.

Q. So what is my point with my book *The Tao of Personality*? I feel strongly about a lot of the Michaelian teachings. For the first ten years I had an evangelical zeal about spreading the Gospel of Michael. After that the Michaelian teachings became more like a way of life (self-purification, error reduction) that I kept to myself, but there is still a bit of that externally-directed urge to proselytize and teach. Only now that urge is for correcting a few very minor “flaws” in the information, and presenting some of my own unique contributions to the Michaelian teachings, apart from and in addition to what the channels present. Sorry if this comes across as having an agenda. I really am a techno-geek with not the best people skills. I do try hard to keep my presentation a neutral delivery of information (and then you decide if it suits you or not), but I might not always be successful. The Michaels say that getting along well with each other is the most important thing. Much of the personality system orthodoxy is part of the unprovable dogma-doctrine belief system of the Michaelian teachings. It is of lesser value and lesser evidence than the practical and mundane realm of benevolence we all aspire to. However, I regard doing the intellectual exercise (of searching for the best model of reality) presented in *The Tao of Personality* book as a valid and useful part of learning to get along well. On the other hand, if reading this exposition has the side-effect of turning you away from excruciating exegetical exercises and toward the psychotherapeutic and agape aspects of the Michaelian teachings, I would also regard that as Good Work.

R. So, having given you that background on myself, I invite you now to read *The Tao of Personality* book with patience and thoughtfulness, just in case you are susceptible to the cosmological component of the Michaelian teachings. This is not a presentation that you can breeze through mindlessly. The information is dense and must be carefully examined. So, learn and enjoy, if you so choose. Namaste.

S. One of my goals with my books is to rebuild the structure of the Michaelian teachings on a firmer foundation than “channeling”. The more I have seen of it, the less confidence I have in it, on account of the internal and external contradictions, the ambiguities, and the gaps. There are errors of commission and of omission. What then am I left to build it on? Multiple other sources, for one thing. My sense is that most people go through life and never build their belief, value, and behavior system from “first principles”, principles that are both scientifically and philosophically sound, and based on the latest research. Most people go with their defaults, handed to them by nature and by nurture. They are neither introspective nor extrospective enough to consider that their own perceptions are defective and deficient.

T. You can expect to see in my books some information that might shake up and shake down whatever belief system structure or value system structure that you have built on the Michaelian teachings orthodoxy. Some of what I have to say is of orthodoxy and some is of heterodoxy. I do not see how it could be otherwise, considering the contradiction and ambiguities and gaps in the Michaelian teachings orthodoxy. Where the

scientific and philosophic realms do not provide a good critique or supplement to the Michaelian teachings, then the next best source is other esoteric teachings, from mystical experiences to channeling.

Mainstreaming the Overleaf System

The core of *The Tao of Personality* book (Part One, Part Two, Part Three, Part Four), was written during the years from 1981 to 1986. All of it was originally intended for Michaelian students. However, from the beginning of my study of the Overleaf System, I had in mind that it would be useful and valuable for people who were not Michaelian students. My perception was that there were many people who would have no interest in, nor give any credence to, channeling as the source of the Overleaf System, but they would still have an interest in it, and could derive benefit from it. After all, there are many other personality typologies, such as Myers–Briggs and Enneagram, which have attracted a wide interest among people who have a psychological inclination, but not necessarily a metaphysical inclination.

Now, with the release of the *The Tao of Personality* book, only this Prologue is expressly directed toward Michaelian students, so obviously at some point I changed my intended readership. Why? you ask. Because, in 1985 I serendipitously discovered the Michael Educational Foundation, and in 1986 José Stevens published his first book, *The Michael Handbook*. I mostly stopped working on the *The Tao of Personality* book at that time, thinking, “Oh good; I don’t have to publish my book; people who are more qualified and more credentialed than I am have done something better, and there is no use in my being redundant.” But then, even as other Michaelian teachings books describing the Overleaf System were published in the late 1980s, it dawned me that I could excise the Michaelian teachings information out of my book, thus presumably making it more palatable to non-Michaelian students. That became the editorial policy for the next several decades as I fiddled with the manuscript; I gradually morphed the *The Tao of Personality* book into a mainstream document.

There was another reason to eventually finish the manuscript, and to do so in a way that was not redundant to other Michaelian teachings books. As stated previously, from the beginning of my study of the Overleaf System, it was self-evident and intuitively obvious to me, an engineer by temperament and by trade, that its structure was derived from logic, mathematics, and physics. The original 1986 manuscript included that derivation. To my surprise and dismay, the Michaelian teachings community has never tumbled to this realization on their own, and the Michaels have never stated it explicitly, so far as I know. Even so, I perceive that all readers, Michaelian students and non-Michaelian students, could potentially benefit from an understanding of this derivation of the structure and meaning of the Overleaf System. This alternative derivation of the Overleaf System — as not dependent on the “revelation” of channeling — also provides a way to present the Overleaf System to a mainstream readership in a framework that does not require a belief in the value and validity of channeling.

The usual approach to teaching the Overleaf System is, “Michael says thus and such”. In my own evolution as a Michaelian student, I have less and less unearned credulity about what the Michaels allegedly say, because channeling has proven to leave much to be desired. Consequently, I have sought a method of validation of the teaching of the Overleaf System in addition to the empirical observation of people, that method being to understand the foundation of the System in terms of some things that are more grounded and reliable and verifiable, namely logic, mathematics, and physics — which transforms the Overleaf System into the Process/Aspect System matrix.

In my opinion, the Michaelian teachings in general has been discussed without application of the scientific method and other academic tools for far too long. The derivation of the Process/Aspect System matrix from logic, mathematics, and physics is one step in that direction. My program is to apply scientific and philosophical principles to an examination of the Michaelian teachings as best I can, considering that I am not a trained and credentialed academic. At minimum I can check it for internal consistency, and for consilience with external sources of knowledge, wisdom, insight, and understanding. In the long run, I would like to see an actual credentialed academic analyze and synthesize the Michaelian teachings; my work might be a good start, but it is definitely not the end state that I foresee, if there is an end.

My perception is that the Process/Aspect System is every bit as good if not better than the other personality typologies that are used by professional counseling psychologists in their clinical work to evaluate their clients and help them. If a publisher were to discover *The Tao of Personality* book as it is now, and wanted to produce a book that is suitable for the self-help or professional psychology markets, then it would be relatively easy to tweak it to suit the sensibilities and purposes of the publisher, and have that book. Also, if some leaders of self-

help seminars were to discover this book as it is now, they could do something similar, and thereby provide a product tailored to their non-Michaelian–student, non-metaphysical clients. More power to any such publisher or person that might show up; they have my blessing.

Certain portions of the Michaelian teachings will perhaps eventually break into the mainstream, and my work might facilitate that. Three of my other books — *The Tao of Cosmology*, *The Tao of Cosmogony*, and *The Tao of Relationships* — have a similar function to *The Tao of Personality* book in that I believe that they provide suitable information for seekers of understanding outside of the Michaelian teachings community. They expand some components of the Michaelian teachings further into the realms of physics, cosmology, history, theology, philosophy, psychology, sociology, relationships, and systems theory, for instance, than any other Michaelian teachings books published heretofore. Only three of my seven-book oeuvre are aimed specifically at Michaelian students, namely *A History of the Overleaf Chart*, *Study Papers on the Original Michaelian Group*, and *The Synthesis: The Michaelian Teachings as Perennialism*.

The Michaels were not averse to the mainstreaming their teaching in the way that I am proposing here:

Many months ago, we advised some other way of introducing this teaching to potential students without reference to the mode of transmission [channeling]. This has not been done as yet, and many new students are lost because of this. We would hope that you would spend some time on this. [31 January 1974]

I am spending four books on this type of outreach. I do not know what type of “new student” the Michaels had in mind, but as I said above, I have in mind academics and other educated professionals such as psychotherapists and life-coaches and organizational development instructors — those who perhaps already use a personality typology in their counseling and coaching and teaching work, but are open to the notion that there might be something better than what they are already using.

We would prefer that you assemble the material here given, editorializing if you wish, and present it to all potential students in a palatable form. There are Scholars among you who are up to this task, as well as Artisans aplenty who can contribute the imaginative approach. We could see this as one of your major tasks, and we have advised you this before. We would see the core “school” remains small, as otherwise the commitment will never be strong. Now it is our aim to see you eventually propagate this teaching at large. [08 February 1974]

Of the six founding original Michaelian group members, two were Scholars and four were Artisans. They did little to fulfill this prime directive, except to say that Sarah Chambers passed the material on to Quinn Yarbro. It so happens that I am a Scholar-cast Artisan. I have been assembling the material, editing the material, presenting the material to potential students in a palatable form, and propagating the material at large. So have many others subsequent to the original Michaelian group.

Some Conclusions

Michaelian students might recall that the Michaels identify three “sizes” of truth: universal truth, world truth, and personal truth. For me to simply read the Michaelian teachings material and agree with it because it “makes sense” would not have made it my personal truth. It so happens that I have reformulated the Michaelian teachings in such a way that it has become my personal truth; it is no longer just the Michaels’ personal truth. I am not just a “passive consumer” of the Michael messages — good as those may be — but an active inculcator of the Michael messages. In the process, I am fulfilling the “Meta-Michaelian” project, which both incorporates the Michaelian teachings and reinterprets it. In my opinion, not just the Overleaf System, but the Michaelian teachings as a whole needs a non-trivial overhaul or makeover, from top to bottom, and I do that in my books other than *The Tao of...* books as a part of morphing the Michaels’ truth into my truth, at minimum, and perhaps a Meta-Michaelian truth at maximum.

It is not really in the spirit of the Michaelian teachings to carve out a piece of it, such as the Overleaf System, to talk about only that and not talk about the entire context into which the Overleaf System fits. The Michaels themselves refer to their teaching as The Synthesis, and it is indeed comprehensive in terms of an integrated understanding of “life, the universe, and everything” — that phrase coined by Douglas Adams in the *Hitchhikers Guide to the Galaxy*. The Michaelian teachings includes so much more than the Overleaf System; it covers the field of “cosmology” in regard to the seven planes of all creation, for instance. It is also an overarching theory of human life, mostly explained in terms of reincarnation and its ramifications, with the Overleaf System being just one of the ramifications. It has happened in the history of the Michaelian teachings that the Overleaf System is that ramification of reincarnation that has elicited the most interest and

been given the most thought by most students of the Michaelian teachings. This book is the effluvium of my thoughts on the subject. Other parts of the Michaelian teachings — more important parts, in my own estimation — are covered in my other books and in books published by others.

My thoughts are different enough from the orthodox Michaelian teachings that to me they seem worth promulgating in my seven books, so that Michaelian-teachings students have a fresh perspective, which might provide to some people a deeper and broader understanding of life, the universe, and everything. There is a way of understanding the Overleaf System as a *system* indeed, something that is not generally attempted by Michaelian students; the focus has been on understanding each individual Trait rather than on the pattern in which all of the Traits can be arranged. Another way to say this is that students typically focus on the “content” rather than on the “context” of the Overleaf System. Individual students and/or the Michaelian community in general might or might not regard this different approach as valid, or as an improvement, or as insightful. Nevertheless, I personally feel that it is Good Work, and that is why I present it.

There are many subjects in the orthodox Michaelian teachings that cannot be validated, such as planes beyond the Physical Plane. There are also contradictions within the orthodox Michaelian teachings. I present my opinions about such matters in my books. But this, of course, is just my own personal truth and has no more authority than your own personal truth. I believe that you the reader can derive benefit from both the orthodox and the unorthodox.

According to the Michaels, they gave the Overleaf System to us, their students, so that we could understand ourselves better and relate to other people more lovingly. This system has been proven to be a very good tool for students for this very purpose. Personally, I was obsessed with understanding the Overleaf System and the people I knew in terms of the Traits for the first ten years of my involvement in the Michaelian teachings. *The Tao of Personality* book is a product of that decade of my life, the 1980s. In subsequent decades, I have tended to just relate to the person as a coherent entity, not a collection of various Traits or other personality factors. Most of the time, I do not even care to know what other people’s Traits are. My hope and expectation is that the readers of this book will learn from the information presented herein, will change themselves for the better as a result of the understanding, and will be brought to the condition of relating to people in their wholeness graciously and gracefully, sooner rather than later.

If one were to ask the typical Michaelian student where the Overleaf System “came from”, they would probably answer, “Well, the Michaels, of course!” Yes, they were the first to *reveal* it to the world — so far as we know — but my question is and was, did the Michaels *invent* it as merely a useful tool to help people on their path to agape, or did they *discover* it as a pattern of cosmic significance? The Michaels did not claim the latter, but my claim is that the latter is the case, and *The Tao of Personality* book backs up that claim with evidence and arguments. Like the Michaels, I did not *invent* the Process/Aspect System matrix; I *discovered* it, because it was only vaguely obscured to someone, myself, who has a talent for recognizing the logical and mathematical pattern. To me, the pattern of the Process/Aspect System matrix that I explain in this book was self-evident, intuitively obvious.

There is a chapter in Part One that discusses various personality typologies. The thing about other personality systems — such as Astrology, the Enneagram, Myers–Briggs, and the Big Five — is that they are contrived, fabricated. By that I mean that they have no foundation and derivation in logic, mathematics, and physics. That is to say, they were not *discovered* to be a fundamental part of nature; they were *invented*, made-up; therefore they are in some sense “artificial”. This is not to say that they are worthless or untrue. I like to say that they are *valuable* — one can learn a lot about oneself and others by studying and using them — but they are *not valid*, in the sense that they have no archetypal significance in the unfolding of the Tao. They only apply to personality, the human personality — they are not manifestations and instantiations of Tao’s Template. Unlike these other systems of personality traits, the Process/Aspect System is derived via algorithm from fundamental principles. How this is so is explained in Part One of this book.

As I came to understand the pattern of the Attributes of the Traits, and as I studied each Trait, I wrote down my insights. These are contained in Parts Two and Three of *The Tao of Personality* book. Most of what I wrote in *The Tao of Personality* book comes from the early-to-mid 1980s when what I had was a dictionary and a thesaurus for guidance about what the Traits meant, plus my unique understanding of the structure of the Process/Aspect System. Therefore, much of what you see in my descriptions of the Traits is theoretical rather than empirical, although much of it is also empirical, because I was focused on understanding via the Overleaves the people who were in my life at the time: I did scores of Charts on people with the Ouija board, and I observed them intentionally. I do appreciate that other expositors have a deeper understanding of the

Traits from empirical observations or channeling than I do, but my unique contribution to the Overleaf System is to understand the abstract structure from which the concrete phenomena emerge.

At the same time that I was coming to understand the Traits and the Attributes of the Traits, it was obvious to me that a person's Traits interacted with other people's Traits in certain ways, based on their nature and their Attributes. These insights are contained in Part Four of *The Tao of Personality* book. In various places in the original Michaelian group transcriptions, there was mention of "Overleaves that abrade". There was a hint of one particular type of abrasion in *MFM*, page 110: "Occasionally there is conflict between the Goal and the Mode. For example ... Repression Mode with a Goal of Growth ... almost impossible to accomplish anything ... Such a soul might take refuge in madness, or act out of the Negative Pole." I expanded on this clue, and noticed many other types of interactions in theory and in practice, and generalized them into several principles, covering how the Traits affected each other favorably or unfavorably.

So here is the deal with the Michaels and me. They have shown us the 'tree' and named some of the parts, but they have not explained the tree; that job has fallen to me. Even their channels have not done the job, because they are being questioned by those who are more concerned about their mundane lives than they are about the roots of the reality system in which we find our consciousness embedded. And rightly so. I am an outlier. The Michaelian teachings shows us some of what is going on 'behind the scenes' in regard to daily life, but it does not explain the 'foundation' upon which the 'stage' is built. In my estimation, my most important contribution to the Michaelian teachings is the understanding of the structure and meaning of the Overleaf System.

So, *The Tao of Personality* book has been written over a period of more than forty years. It is somewhat uneven in its quality. Frankly, I did not do a very good job, and now I am too old and tired to fix it. Fortunately, several Michaelian teachings books have been published since then, and, because of their talents, they do a better job of explaining the Overleaf Traits than I did in the original manuscript, and even in this final *Tao of Personality* book. For instance, I refer you to Varda Hasselmann/Frank Schmolke with *Archetypes of the Soul* and *The 7 Archetypes of Fear*, Elizabeth Puttick with *7 Personality Types*, Shepherd Hoodwin with *Journey of Your Soul*, JP Van Hulle et al. with *Michael: The Basic Teachings*, José Stevens with *The Michael Handbook* and *Transforming Your Dragons*.

I have a different talent than they do, and that is to understand the structure and meaning of the Overleaf System based on its derivation from logic, mathematics, and physics — not channeling.





Chapter E-2

Prologue for Michaelian Students to my Book:

THE TAO OF COSMOGONY:

THE NATURAL SEQUENCE OF THE COSMIC SEPTENARY

INTRODUCTION

One of the goals in my books is to rebuild as much of the systematic component of the Michaelian teachings as I can on the foundation of what I call “The Process/Aspect System”. A thorough treatment of the foundation of the Process/Aspect System is presented in my first book, *The Tao of Cosmology*. That book reveals that the Overleaf System, which the Michaels gave to their students as a map of human personality, is a subset of a map of the entire Cosmos that I refer to as “Tao’s Template”. The introduction to, and outline of, the Process/Aspect System is contained in Part One of my third book, aptly named *The Tao of Personality: The Process/Aspect System of Personality Traits*. The structural component of all seven of these books — the foundation on which I proposed to rebuild the Michaelian teachings — is logic, mathematics, and physics. These tools are used to build “sciences”; the scientific enterprise endeavors to discern and understand regularities in “nature”; I use these same tools to discern regularities in the Michaelian teachings; this is the way I remove the ‘chaos’ (disorder) from the ‘cosmos’ (order) inside and outside of the Michaelian teachings. Philosophy has the same aspiration as science, namely to make sense of the world. My books constitute my attempt to document my science and philosophy of the Michaelian teachings.

The reason this literary endeavor became imperative for me is that, in my estimation, channeling has been found to be defective and deficient when it comes to the systematic component of the Michaelian teachings, its cosmology. The Michaelian teachings got its start with channeling, but in my opinion, it could benefit from some other sources; it could use some corrective and supplemental information. I call my endeavor and enterprise “giving the Michaelian teachings the academic treatment”. So far as I know, this is something that has not been attempted by anyone else, either inside or outside of the Michaelian teachings. The spiritual path found in the Michaelian teachings appears to be rather solid when compared and contrasted to other esoteric resources, sources extraneous to the Michaelian teachings. However, I have found problems when checking those extraneous sources because they reveal potential errors and omissions in the systematic component of the Michaelian teachings. And the worst issue that I found in the Michaelian teachings cosmology is addressed in a subset of the Process/Aspect System that I call the Natural Sequence. What does that refer to?

Numerous times in this *History* book, I have referred the reader to one of my other books, *The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary*. This Chapter E-2 is to be considered an introduction to that book. The Natural Sequence — hence the subtitle of the book — is a sequence that appears in the form of a septenary — “septenary” being another word for “sevenness”. The name ‘septenary’ — which can be applied to any set of seven items — is a central feature of the Michaelian cosmology (structure in space) and cosmogony (structure in time). The Michaels started talking about it immediately after they showed up in the channeling sessions of the original Michaelian group in August 1973, and they have not stopped talking about it since. It is the kind of information that you can expect from Kings and Warriors on the Scholar-ish level of the Artisan-ish Plane — *what is really going on here on the Physical Plane among humans, and how does it work*. Sevenness and septenary are real words that you can find in the dictionary and on the Internet, including Wikipedia. The Michaels’ “cosmology of sevenness” (as I like to call it) is the framework of the

systematic portions of their teaching. It is claimed that the source of the Michaelian teachings is an Entity that exists and functions on the Fourth (Scholar-ish) Level of the Mental (Artisan-ish) Plane — two planes (coherent reality systems) beyond the Physical Plane — the reality system where we humans live. Michaelian students know what that means. A structured, systematic cosmology about *what is* and *how it works* is exactly the kind of thing one should expect from an Entity at that stage of Being: they provide information about the structure and function of the cosmos. It so happens that I am an Artisan Role, Scholar-Cast Fragment, so you should expect that I will really appreciate the systematic component of the Michaelian teachings, way more so than the typical Michaelian student, who has less Scholar–Artisan influence in their psyche.

The Natural Sequence is a specific arrangement of a septenary of specific fundamental characteristics revealed by the Process/Aspect System. My book *The Tao of Cosmogony* limits itself to the Natural Sequence component of the larger-scope found in the Process/Aspect System, which is covered in my book *The Tao of Personality*. This Prologue to my *Cosmogony* book documents and demonstrates the issues and inadequacies found within the Michaelian teachings regarding its lack of understanding of septenaries in general, and the Natural Sequence in particular. Perhaps you will be as dismayed as I was when I started noticing the contradictions decades ago.

Beyond this Prologue for Michaelian Students, several other Parts of that *Cosmogony* book attempt to document evidence for the Natural Sequence found in various sources, some within the Michaelian teachings and some outside of it. Part One of that book provides a derivation of the Natural Sequence from fundamental principles. **Part Two presents the Natural Sequence as found in several sources outside of the Michaelian teachings in modern-day spiritual teachings.** **Part Three documents the Natural Sequence as it is found in ancient religions.** **Part Four documents the Natural Sequence as it is found in natural evolution.** **Part Five documents the Natural Sequence as it is found in developmental psychology.** **Part Six documents the Natural Sequence as it is found in teachings about spiritual paths that aim for enlightenment.** What might or might not seem remarkable is that the esoteric and exoteric sources agree on the pattern of the septenary embodied in the Natural Sequence. Perhaps you will be amazed; perhaps not. Regardless of your reaction or response, the confluence and congruence of spirituality and science is important to me; it is one of the main themes in my life and in my writings.

My book, *The Tao of Cosmogony*, Legacy Volume 2, is a companion book to *The Tao of Cosmology*, which is Volume 1 in my *Legacy* septology; *Cosmology* is about the structure of space; *Cosmogony* is about the structure of time. These two books are the epitome of my claim that the Overleaf System is derived from logic, mathematics, and physics.

THE ISSUES INVOLVED

I first read *Messages from Michael* (hereinafter *MF*) in October of 1980, when it came out in paperback. (It was published in hardback the year before.) I had just gotten into metaphysics after reading *Seth Speaks* in July. (I read about one hundred metaphysics books that first year or two.) In August of 1981 I loaned *MF* to a dowser friend of mine and she dowsed my Overleaves. This kick-started my real interest in the Michaelian teachings. I promptly reread the book and sat down with pen, ruler, and paper to draw up the Overleaves in chart form. The seven Roles, Goals, Modes, Attitudes, Centers, and Chief Features were neatly organized with Axial Attributes of Action, Inspiration, Expression, and Assimilation, and with Dialectic Attributes of Cardinal, Ordinal, and Neutral, and — from my brief examination of the personality traits themselves — it was obvious why the system had these patterns of Attributes.

The Problem Appears

But there was something not stated in *MF* that bugged me from the time I first drew up the Overleaf Chart, and that was: what Attributes do Level and Age have? That is, is the Infant Soul Age and First Level an Action, Inspiration, Expression, Assimilation, Cardinal, Ordinal or Neutral Overleaf? And so on for the other six Ages and Levels. I was not able to figure it out on my own to my personal satisfaction during the next 4.5 years. Then *More Messages from Michael* (hereinafter *MMF*) was published in February 1986, and I eagerly read it. I had very mixed feelings when, in the “Michael Math” chapter of that book, I found the correlation I sought (rejoice!), but it immediately struck me as being wrong (dismay!). That is, *MMF* gave the sequence as:

- Infant/First Level = Ordinal Inspiration (Server-ish, Emotional Center)
- Baby/Second Level = Ordinal Expression (Artisan-ish, Intellectual Center)

- Young/Third Level = Ordinal Action (Warrior-ish, Sexual Center)
- Mature/Fourth Level = Neutral Assimilation (Scholar-ish, Instinctive Center)
- Old/Fifth Level = Cardinal Expression (Sage-ish, Higher Intellectual Center)
- Astral/Sixth Level = Cardinal Inspiration (Priest-ish, Higher Emotional Center)
- Causal/Seventh Level = Cardinal Action (King-ish, Moving Center)

Whereas I felt very strongly that the correct sequence was:

- Infant/First Level = Ordinal Action (Warrior-ish, Sexual Center)
- Baby/Second Level = Ordinal Inspiration (Server-ish, Emotional Center)
- Young/Third Level = Ordinal Expression (Artisan-ish, Intellectual Center)
- ... and so on the same as in the “Michael Math” chapter.

Out of respect for the Michaelian teachings in general, I tried to believe what I came to call the Michael Math Sequence for 5.8 years, until late 1991, but I kept encountering evidence from various sources that my original insight was correct. None of the evidence supported the Michael Math Sequence, and numerous “cosmologies of sevenness” followed what I have come to call the Natural Sequence because I found that nature follows it. Therefore intellectual honesty eventually forced me to regard the Natural Sequence as legitimate and the Michael Math Sequence as in some way illegitimate. However, when I presented my ideas to some other Michaelian students in the early 1990s, I got push-back. Shepherd Hoodwin even published some of that push-back in the first edition of his book, *The Journey of Your Soul*, in 1995. This did not dissuade me, and the evidence for the Natural Sequence continued to accumulate through the 1990s serendipitously — I did not even have to go looking for it; it happened as a part of my general metaphysical researches and studies.

Every now and then through the 1990s I thought I should research this subject more thoroughly and write it up in a scholarly document, just so it would be available to inquiring minds if/when the subject came up. I did that research and writing in increments, starting in about the year 2000, prompted by exchanges on the >www.michaelteachings.com< internet discussion list. This “Prologue for Michaelian Students” and my book *The Tao of Cosmogony* is the final result.

The *Cosmogony* book has been fairly easy to compile because the evidence for the Natural Sequence is abundant. Without even looking for it, over the last several decades since I first thought of the Natural Sequence, I noticed that many spiritualist cosmologies are based on the number seven, and they typically support the Natural Sequence. I have come to call them “cosmologies of sevenness”. This is generally known as “the septenary”, and an internet search will lead to more information. For instance, refer to >https://theosophy.wiki/en/Septenary_Principle<. The material covers a lot of areas of personal experience and natural phenomena.

In researching the subject, I found that there are discrepancies within the published Michaelian teachings about the proper sequence of the components of the septenary. So, I personally am not trying to create a schism within the Michaelian teachings — the schism already exists. This Prologue is directed to pointing out and hopefully resolving issues about these discrepancies in the published Michaelian teachings.

In this Prologue, I present arguments and evidences based on my long history in, and detailed study of, the Michaelian teachings. Of course I have come to my own conclusions based on my own biases, so I argue for those. Frankly I would rather this issue did not exist, but I did not put the discrepancies into the Michaelian teachings; I am just trying to get them out. We could all just ignore them and perhaps that would be the best course of action. Perhaps not. I do acknowledge that they are not terribly important issues in themselves, being somewhat “theoretical” and “academic” in many cases. Whatever the proper sequence is, it will probably not affect your earning and burning of karma, your completion of Monads, your fulfillment of Agreements, your True Work, True Play, True Study, or True Rest, your development from tolerance to understanding to Agape — or any of the other aspects of incarnation that are significant in the development of your soul during incarnation.

On the other hand, the Natural Sequence, when understood as a sort of map of the spiritual path, seems to be an important part of many spiritual teachings. What I do regard as most important is that we are intimately involved with each other in this (or any other) discussion, and therefore improvements are actually made in people’s perceptions — and, one hopes, lives — as a result. So, I am saying that there are non-

theoretical and constructive consequences to whatever exchange you and I and others may have with each other in coming to understand the Natural Sequence.

Let me give you a little history of my background in fundamentalist Christianity so that you will understand better where I am coming from. I was drawn into a small, unusual, Christian sect at the age of twelve. This appears to have been part of my Life Plan because it taught me important lessons about being doctrinaire and dogmatic about the 'letter of the law' rather than the 'spirit of the law'. The founder and leader of that personality cult died in 1986, some years after I left it, and since then the church has splintered into about 400 groups (so I was told) because of doctrinal differences. I do know what is important in the matter of 'letter versus spirit' and I do not intend to foster dogmatism. Rather, I hope that it is perceived that I am fostering what the Michaels advocate, namely "Validation" — with a capital 'V', meaning, understanding and manifesting spiritual truth at a personality level. I frankly believe the Michaels allow discrepancies in the Michaelian teachings because it impels us to feel/think/intuit for ourselves and check other teachings against theirs. It also impels us to feel and think together as we work through the Validation process. So, once again I say that my intention is to work toward unity, not toward disunity, even if the only result for some might be to 'agree to disagree'. My Goal is Acceptance.

I would like to think that my line of reasoning ("arguments") will also prove air-tight. Perhaps it will help your process of accepting the Natural Sequence as Valid if I share my own struggle with accepting the Natural Sequence as Valid.

When I first sat down in 1981 with *MFM* and paper and pencil and ruler and drew up the Overleaf Chart, it was obvious that the Ages and Levels should correspond in some way with the seven (what I soon came to call) "Processes". The descriptions of the Levels and the Ages given in *MFM* seemed too ambiguous to me at the time to make a sure identification. I guessed but had zero confidence that the sequence was;

- First Level/Infant Age = Ordinal Action (Warrior-ish)
- Second Level/Baby Age = Cardinal Action (King-ish)
- Third Level/Young Age = Ordinal Inspiration (Server-ish)
- Fourth Level/Mature Age = Cardinal Inspiration (Priest-ish)
- Fifth Level/Old Age = Ordinal Expression (Artisan-ish)
- Sixth Level/Astral Age = Cardinal Expression (Sage-ish)
- Seventh Level/Causal Age = Neutral Assimilation (Scholar-ish).

In retrospect this correspondence seems glaringly ignorant and stupid, and I am appalled that I didn't apply myself to figure it out any better than that. Problem was, then and now, that the descriptions of the Ages and Levels found in Michaelian teachings books did not then, and do not now, provide compelling clues, just vague clues.

Anyway, when *MMFM* was published in February of 1986, and I read the Michael Math chapter, I rejoiced that it gave me an answer, but was dismayed because my instincts told me that it was the wrong answer. Because I had no evidence at the time to back up my intuition that the Natural Sequence was correct, and because I had such a high regard for the quality of information in the Yarbrow books, I tried my best to believe in and make the Michael Math Sequence work, for nearly six years, all the while feeling very uneasy about it. Meanwhile I kept stumbling across manifestations of the Natural Sequence in non-Michaelian teachings places. Finally I gave up on the Michael Math Sequence and began to reinterpret the nature of the Levels and Ages within the Natural Sequence schema. So, I do not expect any reader to turn around immediately — or ever, if they are not interested in this subject enough to scrutinize it. As I have said before, it is almost entirely an intellectual exercise with no significant affect on your life anyway, so why bother? Why not just continue to trust in the channeling? I will comment more on that later in this Prologue.

Another point I want to emphasize is that the cosmology of sevenness and its expression in the Natural Sequence comes not from the Negative Pole of Scholar, namely –Theory (which I think would have been better named, –Conjecture or –Speculation or –Hypothesis), but from the Positive Pole of the Higher Intellectual Center, namely +Integration. The Natural Sequence is a "theory" in the best sense of that word: an integrated, comprehensive, overarching explanatory principle. As we shall see below, the Michael Math Sequence is not a "theory" in this sense of the word — it has a limited and specific applicability. It takes a certain kind of brain structure to appreciate a "theory" in the sense of +Integration, and not everyone has that kind of brain, so the *Cosmogony* book is not for everyone.

This subject of Michael Math Sequence versus the Natural Sequence has come up for discussion on the internet among Michaelian students, the <www.michaelteachings.com> list. It has been fascinating for me to note the various responses to my presentations about the Natural Sequence versus the Michael Math Sequence.

1. Some people aren't interested because they truly do not need this information. It would genuinely be of no value or use to them — they are beyond it; it is irrelevant to them in any way that they perceive.
2. Some have closed minds, and no matter how much evidence and argument for the Natural Sequence that I amass and present to them, they metaphorically 'brush it off with a wave of their hand', believing that the original channeling and subsequent channeling must be correct. It is very difficult to change a person's mindset when they have interpreted the world according to a particular schema for a very long time — that schema is *habitual* at that point, and almost impossible to *break*.
3. Others have a negative emotional reaction to information that I present as part of an intellectual exercise in accuracy, consistency, coherence, consilience, and thoroughness. This is an inappropriate reaction; this is an example of what Gurdjieff (and the Michaels) call "wrong use of Centers" — in this case having a negative emotional reaction to an intellectual exploration and presentation.

I am well aware of the futility of trying to talk someone into something — or even the appearance thereof. I have not yet figured out exactly how to present this information without some people thinking I am on the offensive — as if I were attacking the Michaelian teachings. If they perceive what I am doing in this Prologue and the *Cosmogony* book as an "attack", they might get defensive, or even offensive toward me or what I am saying. What I am doing in these writings is just presenting the information in as neutral, unemotional a way as I can, and hope that readers receive it in as neutral a way as they can, and evaluate it dispassionately to see how the evidences and arguments stack up. Readers who are more open-minded and willing to learn — these are the people I address in this book. And even if readers disagree with my conclusions, I am confident that they will learn something from my presentation.

The Value of Validation

Let me make some general comments (some might see this as a rant) about how, I have noticed, "validation" is typically done by Michaelian students. The Michaelian teachings is full of wonderful, useful, stuff. After more than forty years in this teaching myself, I still believe it is some of the best information available for people on a spiritual path. Because so much of it is so good, it would be easy to assume that the information is almost always accurate. It is also comforting to believe that we lucky, special chosen few are in accurate contact with a near-omniscient source of information. Consequently, there is a strong tendency to assume that all of the information is good — unless proven otherwise. Students typically read what is said, they believe it, then they go looking for evidence that "confirms" it, and they call this "validation".

The question is, are they seeing what is actually there, or are they seeing what they were told by an authority figure is there? Are they understanding data as it is *per se*, or are they interpreting data as it looks through a biased, prejudiced lens that focuses on a predetermined belief and filters out contrary evidence? Are they aware of, and have they considered, any alternatives presented by unbelievers or critics?

In a subsequent section of this Prologue that presents Caris Turpen's channeling, the Michaels say many of their students have not done their Validating well, if at all. In regard to the septenary, the problem is just that most Michaelian students — including channels apparently — are unaware of the massive amount of information on the septenary outside of the Michaelian teachings, and the Michael Math Sequence has become a deeply ingrained habit in the minds of students and channels, replete with rationalizations galore and abundant pseudo-validation. It is to the Michaels everlasting credit that they say channeling is not to be trusted implicitly:

Those of you reading this book may choose to hear the words and to validate this teaching for yourselves. If you decide to explore this teaching, we would wish that you do not accept it "on faith" but question it and test it, for that is the most direct means to validation accessible to you on the physical plane. We would hope those who choose to pursue this teaching would exercise skepticism in dealing with the material given, so that validation may come. [MMFM pp. xiii-xiv]

So, according to this, the proper approach to the Michaelian messages is to *assume that the information is invalid unless proven valid*, rather than assume that it valid unless proven invalid. As I like to say, **the unexamined teaching is not worth believing**. Unless you do this you are no better than fundamentalist

Christians who believe “on faith” that the Bible is God’s Word, or the fundamentalist Muslims who believe “on faith” that the Qu’ran is God’s Word.

Part of the problem is that students often don’t know that there is an alternative to the Michael Math Sequence that makes sense, in some contexts, and has actual philosophical arguments and scientific evidence. Part of the problem is that Michael Math is a tough chapter to digest, and I suspect that many students gloss over it uncritically. Part of the problem is that leaders in the Michaelian teachings have embellished Michael Math with their own speculations, rationalizations, and pseudo-validation. Sorry if that sounds harsh. In my opinion, there are just a few blemishes on the Michaelian teachings, and this matter of where the Natural Sequence applies versus where the Michael Math Sequence applies is one of them.

When I was in a fundamentalist pseudo-quasi-Christian church in my twenties, I liked to say, “The Bible says” In my early thirties I saw my way out of that church, but then when I was just getting into a higher metaphysics, I read the Seth books, and I found myself saying, “Seth says” Now I am in the Michaelian teachings community, and sometimes I hear people say, “Michael says”. First of all, I want to ask, Which Michael? Shepherd’s Michael? Troy’s Michael? JP’s Michael? Sarah’s Michael? Quinn’s Michael? As we will see in the next section of this Prologue, this makes a difference, because all of these alleged “Michaels” seemingly contradict each other at one time or another, on one subject or another, in one way or another. Second of all, I want to say, “Phil says ...” but only when I really know what I am talking about, when I have Validated something to the best of my ability. Sometimes what I say contradicts what the Michaels are alleged to have said by one channel or another. It is likewise up to the reader to come to their Personal Truth to the best of their ability, and to say what they *know*, as distinct from what others *allege*. This is Validation in the sense that the Michaels enjoin us to pursue.

From a practical standpoint this issue of Natural Sequence versus Michael Math Sequence is quite unimportant. We have proven over and over again that we cannot agree via dueling channels or personal perceptions what are the Overleaves of many celebrities, but this is also unimportant in the grand cosmic scheme of the Michaelian teaching. Therefore it is unimportant that anyone come to understand this issue of Natural Sequence versus Michael Math Sequence the way that I do. It is all just an intellectual exercise, as I have said before.

But enough people have commented on and questioned my remarks that I continued to study and write until the completion of the *Cosmogony* book. Otherwise it would seem as though I am trying to talk people out of something and into something else, and that would be tiresome to both me and others, perhaps even counterproductive. My wish is that if the reader learns anything from this discussion of the Overleaves, it is to meticulously scrutinize themselves as well as the channeling, as well as reality. This is the desire of the Michaels on the Scholar-ish level of the Artisan-ish Plane — and the desire of a retired engineering designer, moi, an Artisan Role, Scholar soul Fragment, because meticulous scrutiny is what the engineering profession teaches one. Otherwise, widgets malfunction and structures collapse.

If you, dear reader, are thoroughly processing this Prologue and my *Cosmogony* book, please do the scholarly thing of objective research. Take up my challenge to Validate the Natural Sequence by neutralizing your previous interpretation of data, and instituting the new interpretation of the data, then later comparing to see which works best. The tricky part of course is discerning what is interpretation (seeing what you are looking for) and what is data (seeing what is actually there).

The Michaels tell all of their students to Validate, Validate, Validate. This is an injunction to discern the Truth, of which, according to the Michaels, there are three sizes: Universal Truth (pertaining to all seven planes of reality), World Truth (pertaining to the Physical Plane), and Personal Truth (pertaining to yourself specifically). My investigations and cogitations convince me that the Natural Sequence Validates at all three sizes of truth.

Before I present further thoughts on the Michael Math Sequence and Natural Sequence, I am feeling the need to explain a little bit about the way I approach my quest for truth, that being basic to my being. The value of Validating the Michaelian teachings is well known, so I want to tell you how I go about it. This might help some readers appreciate/understand me — or not; whatever.

First of all, I believe the Michaelian teachings is a work in progress. There are inaccuracies yet to correct, ambiguities yet to clarify, contradictions yet to resolve, loose ends yet to tie up, areas yet to explore, and deficiencies yet to fill. This is fun for this particular Scholar–Artisan–Priest; it might not be fun for you. The

Michaels themselves explain something about where I, as an Artisan Role Fragment, am coming from (underlines are mine):

The more a Fragment knows about the structure of anything, the more a Fragment can perceive the whole. Any self-respecting Artisan can tell you that without blinking an eye. [MMFM, pp. 271–272] For each Role, there are a number of natural pitfalls, levels of behavior that are so automatic that they in fact block insights while fulfilling the nature of the Role. For the Artisan, the automatic trap is that of the total preoccupation with structure and the resultant tendency to attempt to interrelate everything with everything else, as in the case of those who seek to equate the laws of physics with the perceptions of sociology with the geometric philosophies of architecture. While this is not an invalid Artisan perception, carried to extremes it serves only to block Validations and to distort the functions of structure. [Michael's People (hereinafter MP), p. 179]

That's me! In the case under discussion in this document, I do not believe I am taking this natural tendency to model reality as a structure to a counterproductive extreme, and I am not going to deny its expression if I think it serves myself and the Michaelian community. You will see in the sections and subsections that follow that I am unearthing data, not imposing some distorted interpretation on the data.

From the beginning of my exposure to the Michaelian teachings, I have thought that the Overleaf System was a pattern for understanding the whole universe, not just a pattern for understanding human personality. You should note that many of my arguments revolve around my understanding that the cosmology of sevenness is truly universal — the Michaels themselves said that seven is a Universal Truth, so it applies not just to personality stuff such as Overleaves, but to all natural phenomena. Many parts of the Michaelian teachings go beyond the sevenness contained in the Overleaf System. I believe creation is derived from “Consciousness” (Tao), hence logic, mathematics, and physics. Psyche and physics are both manifestations of Consciousness. That is why I look to the sciences and to philosophies to understand the Michaels at a deeper, larger level of reality than our mere personalities. This is part of the Artisan nature as mentioned in the paragraph quoted above.

Regarding Validation in general, I know of four methods:

1. There is what resonates as true within oneself. But this has limitations because oneself can be biased, of course. I believe there is such a thing as “counterintuitive”. Personal Truth is not necessarily World Truth, and I am claiming that the Natural Sequence is at least a World Truth.
2. There might be personal experience that something is True. But here again Personal Truth does not always equate with World Truth.
3. In regard to evaluating the Truth of what the Michaels say, fitting with other spiritual teachings is another method of Validation; the technical name for this is consilience. But the other teachings can also be in error. We in the Michaelian teachings cannot help but be aware that various channels within the teachings come out with contradictory information. If we look at channeled information outside of the Michaelian teachings, we find a lot of things that agree and a few that disagree with the Michaelian teachings and each other. We can't be certain if the Michael Math Sequence is truth or error just because it agrees or disagrees with other spiritual teachings.
4. I personally place the highest trust in the scientific examination of nature as a means for Validation, especially for World Truth. Within nature I include logic, mathematics, and physics as closest to the ultimate “Truth”. In the *Tao of Cosmology* book I present scientific evidence and philosophical arguments that the Natural Sequence is within the categories of both Universal and World Truth.

For me, the Natural Sequence evidences as Valid by all four methods — unreliable though they be, taken individually — as we shall see in the sections to follow. So far as I have been able to determine, the Validation evidence for the Michael Math Sequence from any of these four methods is very weak. There is so little that I find wrong in the Michaelian teachings that I attribute what little error I do see to channel error or blocking or bias.

All Michaelian students seem to agree that discrepancies come into existence in the Michaelian teachings because of channel error and bias, but I would like to comment about perhaps why the Michaels *allow* them to continue. You may not know this because you might not have seen the unedited transcripts of the early and/or later channeling of Sarah Chambers (the original Michaelian channel), but I have. What most people see was sanitized and purified by Quinn Yarbro. The Michaels do not point out errors/bias that the channel made unless someone asks about it. It is as if they wait for students to notice a problem that needs to be checked. Then the Michaels either come up with the correction or the reconciliation, or they tell the student they need to

Validate on a personal level. Because I saw a discrepancy between the Michael Math Sequence and other teachings and my own intuition, I asked about it. The Michaels did not volunteer the corrected, supplemental information so far as I know until I asked. Further on you will read what the Michaels said when I asked them about this issue, but basically they said the Michael Math Sequence was a variation of the universal Natural Sequence and of limited applicability.

During my forty plus years in the Michaelian teachings I have learned not to give the Michaelian teachings a higher status than other teachings as I did at first. In fact, I now believe that there are “better” channeled teachings (more accurately channeled from higher sources), but I know that my home has been in the Michaelian teachings. Also, I have learned not to place a particular Michaelian channel or channels above another/others, although I resonate with some better than others.

As Michaelian students, we all know of many minor examples that prove channeling is an unreliable phenomenon for finding Truth, so there is no need to belabor that. Frankly, the more channeling I see over the years, the less confidence I have in it. But that is just me. I grew up in a fundamentalist Christian cult and was indoctrinated to believe in the Bible. I left that cult at the very beginning of my fourth Life-Stage (age 32). The more I read the Bible and compared it with reality, the less confidence I had in it. However, I still transferred some credulity in spiritual matters to the Michaelian teachings. Then I got over that when I rejected the Michael Math Sequence as Truth. I see this lengthy process partly as getting out of the Negative Pole of my Spiritualist Attitude, –Faith (or –Superstition) and into the positive pole of +Verification. Also I feel that there might be some past-life implications for me, in both that church experience and in the Michaelian teachings. It might have something to do with being brave enough to be a “heretic” challenging the prevailing “dogma-doctrine”. It is uncomfortable for me to counteract the authoritativeness that has been accorded the Michael Math Sequence in the minds of Michaelian students, but apparently it is something I just have to do to get free. Hope it helps you all in your journey as well.

The Value of an Accurate Map

I have noticed that there is little if any knowledge of the Natural Sequence scattered among Michaelian students, even though it is common in other teachings. This is probably because there is little mention of the Natural Sequence in the Michaelian teachings, and this is probably why the Michael Math Sequence is widely assumed to be a universal phenomenon — apparently among the channels as well as the students. The whole reason for my presentation about this subject on the following pages is that it has become obvious to me that, in the minds of Michaelian students, the Michael Math Sequence has hijacked the correct cosmology of sevenness, namely the Natural Sequence. But, my insistence on the universal applicability of the Natural Sequence rather than the Michael Math Sequence is not just a personal ax that I am grinding. Even though some Michaelian *students* have told me they are not interested in hearing about the Natural Sequence, I still want to point out that many *teachers* of spiritual and psychological matters outside of the Michaelian community are interested in presenting it.

There is a reason that they do this: they believe that it is valuable and useful information about the form and function of the universe in general and the spiritual path in particular. I happen to be one who believes it is not a totally insignificant endeavor to make sure the information is accurate. When different sources are discussing the same subject that happens to seem important to me, naturally I would want them to agree, or I would want to find out what the problem is. To those students who are not interested in a proper understanding of the cosmology of sevenness, I say this: please humbly consider that perhaps the teachers sometimes know better than the students what is useful or significant. On the other hand, I acknowledge the primacy of personal choice in the matter; each person has the right and duty to discern what is best for themselves. Also I acknowledge that, “You can lead a girl to Vassar but you can’t make her think”, as Joseph Campbell said about some of his students. You will recognize this as a variation on the aphorism, “You can lead a horse to water but you cannot make him drink.” All of my philosophical arguments and scientific evidences might not convince you of the value of the Natural Sequence; the Natural Sequence might not become a part of your way of knowing like it is a part of mine.

Since the processes of spiritual growth by souls incarnate on the Physical Plane are automatic — they work whether you know about them or not — I say it matters just a little bit to have an accurate map of the journey. It only really matters if you want to consciously understand and maybe even assist your spiritual growth by using a map. I think that so many spiritual teachings have a cosmology of sevenness because it is presented as a map that applies to a lot of spiritual developmental processes right here in time-and-space, such as the

ascension of kundalini through the chakras (I got that from yoga), increasing intimacy through the “rays” (I got that from The Ra Material), development through “Levels of Being” (I got that from Gurdjieff), and the evolution of the soul through Levels and Ages and Planes (I got that from the Michaels and from Theosophy). It just so happens that a lot of spiritual teachings other than the Michaelian teachings use the Natural Sequence map, not the Michael Math Sequence map. It might be that all of these spiritual teachings are just parroting each other thoughtlessly, but I don’t think so. (What I do think is that Michaelian students are parroting the Michael Math Sequence idea thoughtlessly.) Basically and briefly, I have seen the Natural Sequence as a map that works for me in the real world.

I am not efforting to convert others. I am just letting people know that I have found the Natural Sequence to be an accurate and useful map, whereas I have found that the Michael Math Sequence is not an accurate or complete map. You readers then decide its importance or relevance to you. I am giving people an option they do not have if they regard the Michael Math Sequence as the only way things can be.

Another reason this subject is of particular interest to me is that I have written a book explaining the Overleaves: *The Tao of Personality*. It is my karmic responsibility for it to be as accurate as I know how to make it, and one of the issues I have had to face squarely is Michael Math Sequence versus Natural Sequence. I found inconsistencies in the published Michaelian teachings, so I had to go outside of it in order to confirm my perceptions that the Michael Math Sequence did not apply to every aspect of the Michaels’ cosmology of sevenness.

In the following sections we will read about those inconsistencies, but first we will read about some Michaelian channeling that provided me with an answer to the inconsistencies. In Parts One through Six we will read about the esoteric evidence for the Natural Sequence and the exoteric evidence for the Natural Sequence. My books *The Tao of Cosmology* and *The Tao of Personality* present the logical and mathematical derivation of the Natural Sequence. All of these Validations satisfy my conscientiousness about my responsibility in teaching the truth as I understand it.

Before we begin the presentation, I want you to understand something about the naming of the Action Centers. There is disagreement in the Michaelian teachings, overall, about the names and functions of them. In Yarbro, the Ordinal Action Center is called “Sexual” or “Physical Excitation”, and the Cardinal Action Center is called “Moving”. In another contingent of the Michaelian teachings and in the Gurdjieff teaching, these are reversed. I agree with the latter and explain why in my book *A History of the Overleaf Chart*, the section in Part Four on “The Action Centers”. In the following presentation, I further complicate matters by calling the Ordinal Action Center “Motion” and the Cardinal Action Center “Excitation”, so that at least there is no confusion about which Center (Cardinal or Ordinal) is named “Moving” — in my books *neither* Center is.

Okay then. After those introductory sections, now let’s start to dig into the actual material on the subject of this book. We will start with the channeling that pointed me in the direction of sorting out the contradictory channeling on the subject of the septenary in the Michaelian teachings.

The Solution Is Revealed

As mentioned above, the issue of Natural Sequence versus Michael Math Sequence bugged me from 1986 when I first read about the Michael Math Sequence. As the evidence accumulated over the next few years, I came to the conclusion in 1991 that the Natural Sequence was correct and the Michael Math Sequence was incorrect, but the general subject of the septenary still puzzled me. Therefore, when I actually sat down with a Michaelian channel for the very first time, I asked the Michaels about it. Following is a transcription of the verbal channeling on this subject that I got in April 1998 from Caris Turpen.

OK. Thank you. I have one other question. It has to do with my understanding of the proper sequence of the Overleaves, because I have never been able to validate the sequence as given: that is, One as being connected with Server, Two connected with Artisan, and Three connected with Warrior. I have always thought it should be One connected with Warrior, Two with Server, and Three with Artisan. I just cannot see it the way it has been given. So what is going on there?

There is a complex answer here. It has to do with how the sequence is being applied, and what the desired outcome of the application is. In terms of original position and Casting, yes, Server does come first when there is nothing there. When there is already something there, Warrior moves to first position. Server moves to third position, because Warriors then serve as what we would term “recon.” When there are already systems in motion, it would make no sense to cast the “sheep” among the “wolves” by sending Servers first; they would be eaten. It makes every bit of sense to send Warriors first — for reconnaissance, for building fires, for protection, for creating [= establishing] the fort — so that the Artisans can come and figure out how to dig

the well, and then the Servers can come patch up the wounded, and make the good bread, and then everything else starts to happen. It is a dynamic triad that actually will rotate in terms of the perceived need. So both are correct, and it all has to do with application.

As you are aware, when this material was first channeled, and this information was being reawakened in the people who had agreed to be our initial consorts, there was a certain amount of prejudice applied, and that prejudice continues. By and large there will be a reconvening of thought as the new information continues to manifest and there is a certain amount of dialog and discussion — and we would also anticipate heady argument — that is going to come about because of the lack of self-validation. People simply do not consistently apply their tools of self-validation. These things are going to be expounded upon and shifted a bit, but you can come away from this brief meeting knowing that it has to do with circumstances and applications.

If one examines and ponders this channeling carefully, one finds a lot to ‘chew on’.

- The Michaels mention “dialog, discussion, and heady argument” about this subject. I would like to believe that my books will eventually precipitate these activities of Validation here spoken of on at least this one topic, and maybe some related issues presented in this *History* book and in my other books. There was some excitement about the subject on the www.michaelteachings.com list in the early 2000s, but no general consensus among Michaelian students was arrived at then.
- Notice that the Michaels themselves view their teaching as a work in progress, as least as far as what has come through channels is concerned. As it stands now, it is acknowledged to be defective and deficient. It is not like some inspired writing from an omniscient being, perfect in transmission from them to us, written on stone tablets by the very hand of God. Rather, there are contradictions among Michaelian channels, and there are contradictions with other sources of information. I regard the limitation being more with the accuracy and thoroughness of the channels than with the Michaels themselves. Perhaps, as the Michaels say above, some responsibility for this also lies with the students who are not always keen on Validating the information they receive from channeling. This book is intended to be a nudge toward minimizing some of the defects and deficiencies in the Michaelian teachings, in the channels, and in the students.
- The sequence presented in this channeling is neither the Michael Math Sequence nor the Natural Sequence. It had Warrior-1, Artisan-2 and Server-3, and it described a situation in which that sequence was supposedly reasonable. (Frankly, I think the Natural Sequence would have made more sense in the example given. That is, in a hostile or challenging environment, it makes sense to send the Warriors in first to establish law and order, then send in the Servers to patch up the wounded, then send in the Artisans to patch up the infrastructure.) However, the point remains: there are situations in which the Michael Math Sequence is not appropriate — it is not a Universal Truth or a World Truth. It might not even be a Personal Truth. There is plenty of Michaelian channeling on septenaries where the Michael Math Sequence is not used, and I will refer to those cases in later sections here in the Prologue.
- It was only after this channeling that I began to think that there might actually be some validity to the Michael Math Sequence after all. I had totally doubted its validity some 6.4 years before. A few days after this channeling session, while I was driving to work, at the intersection of 63rd Street and Nieman Road in Shawnee, Kansas, I was pondering this answer because it did not completely satisfy me at the time. I then tumbled to the realization that both the Michael Math Sequence and the Natural Sequence have their validity in different realms as the Michaels said, but most important to me, I understood *the reason why* in a way that the Michaels did not say. Simply stated, the distinction is between **development** versus **deployment**. I emphasize these words to drive the distinction home with easy-to-remember words. Natural *development* follows the Natural Sequence and cannot be any other way, whereas *deployment* can follow the Natural Sequence or any one of the 5040 ($7! = 7 \times 6 \times 5 \times 4 \times 3 \times 2 \times 1$) variations from the Natural Sequence, and one of these variations is the Michael Math Sequence. Please note these two words (*development* and *deployment*) and their meaning well. Their distinction will be discussed at length in the pages that follow. You could think of these two words as exemplifying the difference between *time* and *space*: *development* of a septenary of items concerns structure in *time*; *deployment* of a septenary of items concerns structure in *space*.

- I believe that the original “error” (The Michaels’ words in the channeling regarding the “prejudice applied”) was to lump the two manifestations of the cosmology of sevenness (*development* and *deployment*) into the Michael Math Sequence, and once the Michael Math Sequence version was presented, nobody except myself has thoroughly questioned it. (Some students who have read an earlier manuscript about the Natural Sequence now regard it as Valid.) The function of this Prologue, and then my *Cosmogony* book, is to present the evidence and argument to people in the Michaelian teachings community for their Validation process, if they are interested in such, and if they choose to take the Michaels’ stinging rebuke about Validation seriously and personally.
- What I would like to see is a more critical examination among Michaelian students, perhaps with the assistance of channels, of when the Michael Math Sequence is Valid and when the Natural Sequence is Valid. It is not that one or the other sequence is Valid for everything. Evidence presented below suggests to me that the Natural Sequence is a Universal Truth and a World Truth, whereas the Michael Math Sequence is just a Personal Truth of limited applicability that has been erroneously elevated to the status of a World Truth in the minds of so many Michaelian students. The question I am putting to the Michaelian teachings community is, When and where is each sequence appropriate? I have some ideas that I have worked through to some extent, but the feedback I solicit can help to expand my horizons and clarify my perceptions. (I am in the Observation Mode, of which the positive pole is +Clarity.)
- I have no direct experience of the Michael Math Sequence in real life as I do with the Natural Sequence, so my information on the Michael Math Sequence is strictly hearsay from Michaelian channels. From what Caris/Michael told me, I gather that the Michael Math Sequence has to do with the Cadre Fragmentation presented in *MMFM*, which is a form of *deployment*, not *development*. They brought up another sequence pertaining to the deployment of Roles in hypothetical situations: Warriors first, then Artisans, then Servers. This might or might not be referring to the actual sequence of ensoulment of homo sapiens (or cetaceans?) on this planet, or what the Michaels call “creatures of reason” on other planets. I do not perceive that Cadre Fragmentation has to occur in the same sequence as ensoulment, because purposes and conditions on the planes beyond the Physical Plane might make some other sequence of deployment appropriate there. It does say in *MMFM*, p. 190, that all of one of the Roles in an Entity are Cast as a group, and then another block of another Role is Cast, and then another, and so on. If this is valid (we have no way of “knowing” other than by channeling, and I do not regard this as “knowledge” — personal experience yields “knowledge” in my opinion), then this is apparently a way of skewing energy in a desired direction — an instance of *deployment*, not *development*. I have more to say about this in a subsequent section of this Prologue. In my opinion, discussion of Fragmentation and ensoulment per the Michael Math Sequence or any other sequence is *truly hypothetical* and academic, and of little or no value since it cannot be Validated and does not affect what is happening here and now so far as we can discern. In my opinion, the Natural Sequence has a much greater verifiability and practical utility. Because I have experienced it personally, and also because I see a long and wide tradition for it in various sciences and spiritualities, I believe that the Natural Sequence governs ongoing developmental processes on the Physical Plane.

This channeling by Caris Turpen was the beginning of the understanding of the solution to the contradiction between the Natural Sequence and the Michael Math Sequence. It is also the end of this section of this Prologue. In the next section, we will examine numerous other channeled Michaelian teachings sources. As will be shown, these are the *sources* of the problem, not the *solutions* to the problem, of the contradiction between the Natural Sequence and the Michael Math Sequence and other septenaries. What these various sources show is that the Michael Math Sequence is just one of a multitude of various septenaries that are proffered in the Michaelian teachings, and the point of the presentation in the section following that is to demonstrate that the Michael Math Sequence should have no preferred status inside of the Michaelian teachings. If the Michael Math Sequence has any status outside of the Michaelian teachings, I have not found it, as demonstrated in my book *The Tao of Cosmogony*.

CONFUSION IN THE MICHAELIAN TEACHINGS

So, Turpen/the Michaels made me aware that there is not just one possible valid sequence of components in every septenary. Not only Turpen/the Michaels, but there are numerous variations and inconsistencies in the published Michaelian teachings about the sequence of the septenary. That is, other sequences have been

presented, which would also seem to indicate that the Michael Math Sequence, if it has any validity, is of limited applicability, just as Turpen/the Michaels said. There are other variations of the septenary presented in the transcriptions of the original Michaelian group, from the channeling of Sarah Chambers herself, the original Michaelian channel. In this section I will present these for your consideration. First we will consider the books of Chelsea Quinn Yarbro, then the books of José Stevens, then the channeling of Sarah Chambers, then the book of Shepherd Hoodwin.

The Books of Chelsea Quinn Yarbro

First of all, we are going to look at the channeling to which I alluded in the Introduction of this Prologue, the channeling that was cause for both my rejoicing and my dismay. That is the infamous Michael Math chapter in *MMFM*, specifically page 189 of the Classic Edition, where the Michaels begin to discuss their version of the cosmology of sevenness:

You can perceive that while One is Ordinal and Seven is Cardinal, that the first half is Cardinal and the last half is Ordinal — in other words, the pattern ‘doubles back on itself’. This is what is implied by the ‘yin-yang’ symbol, and it would probably be of use to keep the ‘yin-yang’ in mind while considering what we tell you of the function of levels and numbers. [*MMFM*, p. 189]

This was the part for which I rejoiced when I first read it in 1986, because it seemed intuitively correct to me then, and it still seems intuitively correct to me now, almost forty years later. It is also backed up by other metaphysical sources, as documented in my *Cosmogony* book.

What I find remarkable about this statement is that they tell us that the Cardinal half of the sequence “doubles back” on the Ordinal half, and they tell us to “keep the yin-yang in mind” — but then according to this channeling the Michaels do not themselves keep the yin-yang in mind as they present the Michael Math Sequence on the very next page, because it does *not* “double back on itself”, at least not in terms of Action, Inspiration, and Expression Axes. In the Michael Math Sequence, if you take the three steps in the Ordinal half, you do not retrace the three steps in the opposite direction when you take the three steps in the Cardinal half. With the Michael Math Sequence, either the first three steps or the last three steps have to rearrange in order to be the reverse of the other half. The Natural Sequence *does* “double back on itself” — the Ordinal triad is the mirror image of the Cardinal triad. The Natural Sequence is symmetrical just like the yin-yang symbol, and the Michael Math Sequence is not symmetrical, unlike the yin-yang symbol. Out of respect for the Michaelian teachings in general, I have tried to reconcile the inconsistency. The next sub-subsection presents a possible solution, but I think a very strained one.

The Names of the Poles of the Levels

One potential way around the apparent inconsistency presented in the previous section that I have been able to think of is to suppose that the Michaels meant that positions One and Seven are a composite of Ordinal Inspiration and Cardinal Action, positions Two and Six are a composite of Ordinal Expression and Cardinal Inspiration, and positions Three and Five are a composite of Ordinal Action and Cardinal Expression.

Another possibility is that perhaps the Positive Pole of the Level corresponds to the Cardinal pole of the Axis, and the Negative Pole of the Level corresponds to the Ordinal pole of its Axis. I found these ideas repugnant for their lack of clarity, but I tried to make it fit with the names of the Negative and Positive Poles of the Levels as given in *MMFM*, pages 28 and 29, and *MMFM*, page 189 right there in the “Michael Math” chapter. These names are given in the table below, along with the yin-yang and axis blending I propose as a possible but dubious interpretation of the Michaels’ “doubles back on itself” statement:

- First Level = +Purpose (Cardinal Action?) and –Simplicity (Ordinal Inspiration?)
- Second Level = +Stability (Cardinal Inspiration?) and –Balance (Ordinal Expression?)
- Third Level = +Enterprise (Cardinal Expression?) and –Versatility (Ordinal Action?)
- Fourth Level = +Consolidation and –Achievement (Neutral Assimilation)
- Fifth Level = +Expansion (Cardinal Expression?) and –Adventure (Ordinal Action?)
- Sixth Level = +Harmony (Cardinal Inspiration?) and –Connection (Ordinal Expression?)
- Seventh Level = +Inculcation (Cardinal Action?) and –Eclecticism (Ordinal Inspiration?)

Unfortunately, you really have to study this to begin to understand what I am trying to convey. It is a very forced attempt at justifying what *MMFM* said about the Michael Math Sequence. I leave it to the reader to

decide if it makes sense to them, but to my way of thinking, it is a Procrustean exercise of cutting and stretching to fit the names of the Levels with the names of the combination of Axes-Polarities. The other Overleaves (Role, Goal, Mode, Attitude, Center, Feature) do not have this confusing ambiguity, so it makes no sense to me that the names of the Levels should.

The names of the Poles of the Levels are discussed at length in this *History* book, in Chapter 4K, “Names of the Levels”. There you will read that there is no way to salvage the names that *MMFM* gave to the Poles of the Levels if one is to fit them sensibly in with the other six Aspects of the Overleaf System, so new names are proposed.

Inputs of the Roles

Students of the Michaelian teachings will be familiar with the personality factor called “Inputs”. It has been said that Warriors have 1 Input, Servers have 2 Inputs, Artisans have 5 Inputs, Scholars have 1 Input, Sages have 3 Inputs, Priests have 2 Inputs, and Kings have 1 Input. (*MMFM*, pp. 59-60, 192, and *MP*, pp. 88-90, 181, 236) In the transcription of the 10 October 1983 session (refer to the book, *Michael Speaks: The Legacy of Sarah Chambers (Volume 3)*, available from The Center for Michael Teachings, Inc.), ‘channels’ is the word used, rather than ‘Inputs’. Inputs are said to have something to do with how many ‘channels’ a Role ‘receives’ on, as if each Role was like a different type of ‘television’, metaphorically speaking.

Let’s look at this in more detail.

Placing the Roles in the Natural Sequence, we see that this makes a pattern of the quantities of Inputs ascribed to the Roles, thus: Warrior = 1 Input, Server = 2 Inputs, Artisan = 5 Inputs, Scholar = 1 Input, Sage = 3 Inputs, Priest = 2 Inputs, King = 1 Input. The numbers go up with the Ordinal Roles, then down with the Cardinal Roles. If the Artisan were said to have three Inputs instead of five, it would make the septenary of Input quantities symmetrical — like the yin-yang symbol that the Michaels mentioned at *MMFM*, page 189.

If only an Artisan had been said to have three inputs instead of five, I could have pointed to it as a clear example of the Natural Sequence in the Yarbros books. Better yet, I could have pointed out its correspondence with a certain feature of my derivation of the Overleaf System. In Part One of my *Tao of Personality* book, I explain that Action (Warrior and King) are analogously ‘One-dimensional’, Inspiration (Server and Priest) are analogously ‘Two-dimensional’, Expression (Artisan and Sage) are analogously ‘Three-dimensional’, and Assimilation (Scholar) is analogously ‘Pan-dimensional’. That is to say, in my derivation of the Overleaf System, the Axial (Dimensionality) Attribute of Roles is related to geometric figures (Action = line, Inspiration = plane, Expression = solid) in a very abstract way. Check out my *Tao of Personality* book if this idea intrigues you.

I believe that, except for the anomalous alleged five Inputs for the Artisan, the Dimensionality of the Roles explains Inputs. That is, more Dimensions results in more ‘Inputs’, aka ‘channels’ of reception. I have not found the Yarbros dogma-doctrine about Inputs really useful for interpreting any actually noticed phenomena that cannot be explained by my understanding of the Dimensional structure of the Overleaf System, so maybe Inputs are a manifestation of that, with one error or one exception, namely the Artisan with five Inputs.

Some students of the Michaelian teachings might think Inputs has elements of numerology in it, ‘numerology’ being the idea that numbers have intrinsic meaning in the mind of Tao. I am not really into that kind of numerology, and it is not a part of my explanation of the Overleaf System. I do not believe that the characteristics or ‘personalities’ (if you will) of the seven basic ‘energies’ of creation are tied to some numerological-type meaning of the first seven numbers. My ultimate explanation of the Overleaf System is from logic and geometry and physics, but I see this as different from numerology, as I understand the principles of numerology. One might think that the universe is on a ‘base seven’ counting system because of the prominence of the septenary in metaphysical teachings. That is not quite the way I see it.

Role Abundance

Some astute students of the Michaelian teachings might point out that the relative abundance of Roles follows the Michael Math Sequence rather than the Natural Sequence. Per *Messages from Michael*:

There are more Slaves than any other Role in essence. Then Artisans, Warriors, Scholars, Sages, Priests, and last and fewest, Kings. As you can see, it is an orderly progression. *There is more need for Slaves and Artisans than for Priests and Kings, both in the cosmic sense and in the material sense.* [*MMFM*, p. 96]

This information was later amplified when the alleged percentages of the Roles were given in *More Messages from Michael*:

Slaves constitute roughly twenty-five percent of the population, both on this planet and throughout the cosmos. Artisans constitute roughly twenty-two percent of the population. Warriors constitute roughly seventeen percent of the population. Scholars constitute roughly fourteen percent of the population. Sages constitute roughly ten percent of the population. Priests constitute roughly eight percent of the population. Kings constitute roughly four percent of the population. [MMFM, pp. 25-26]

So far as I know, students of the Michaelian teachings in general agree that this percentage seems to be correct for the planet as a whole (not for every nation or group on the planet), and I have no qualms saying it is therefore Validated. Some would say this constitutes evidence in favor of the Michael Math Sequence, and I would agree that it does — in this particular case. However, I view this as irrelevant to the validity of the Natural Sequence (or the Michael Math Sequence) when applied to some other realm — each realm has to be evaluated separately for the septenary that might apply. Notice that in the realm of relative abundance of Roles, this is simply a matter of *deployment* (as the channeling said, “there is more need for...”, and this is obviously about allocation of resources for logistical considerations by conscious beings), not *development* (building naturally on what has gone before). As I have said before and say again and again in my *Cosmogony* book, my contention is that *development* tends to follow the Natural Sequence, and *deployment* can follow any sequence someone decides — to suit logistical considerations.

Shepherd Hoodwin in *JOYS* (2013), page 136, has somewhat to say about Role abundance:

Michael student Ed Hamerstrom noticed the elegant way that these percentages form descending fractions of twenty-eight. They follow the order of [second] most ordinal to most cardinal, with the neutral role, scholar, comprising one seventh. So about sixty-four percent of the population have an ordinal role, and twenty-two percent have a cardinal role, with fourteen percent having the neutral role, scholar. [*JOYS*, p. 136]

The percentages according to Hamerstrom are: Servers = $7/28$ ths = 25%; Artisans = $6/28$ ths = ~21%; Warriors = $5/28$ ths = ~18%; Scholars = $4/28$ ths = ~14%; Sages = $3/28$ ths = ~11%; Priests = $2/28$ ths = ~7%; Kings = $1/28$ th = ~4%. So you see, Hamerstroms’ mathematical scheme is no more than 1% off of Yarbro’s channeling, and some of it is spot on. The interesting thing to me about this is that there might be this mathematical underpinning to this particular instance of the Michael Math Sequence, the *deployment* of Role abundance into incarnation. The Natural Sequence also has mathematical underpinnings in terms of *development*, and you can read about those in my book *The Tao of Personality*, in Part One.

Incarnation Transit Times

It was stated in a couple of Yarbro’s books that different Roles transit their series of lifetimes on the Physical Plane with a speed proportional to their location in the Ordinal → Cardinal sequence. That is, 1-Servers are the fastest and 7-Kings are the slowest. For instance:

The Server has all means open for reaching the goal and is the only Role that is so by nature. All other Fragments require special circumstances to achieve the goal, those special circumstances increasing with Role Cardinality. For many Kings, the circumstances for progress toward the goal may be very limited. [*MP*, p. 269]

This statement is another one of those dogma-doctrine assertions allegedly from the Michaels that cannot be personally Validated by us while we are incarnate. The presumption here, apparently, is that the Server is the most Ordinal Role, but this is only true if the Michael Math Sequence actually governs this particular phenomenon rather than the Natural Sequence, wherein the most Ordinal Role is said to be Warrior. Note that it is said in the Michaelian teachings that the Warrior Role correlates with the Physical Plane (and the Server Role correlates with the Astral Plane, and the Artisan Role correlates with the Causal Plane). Therefore, if the validity of the Natural Sequence was presumed for this particular phenomenon, then it might have been said that Warriors transit their incarnations the fastest because the Physical Plane is so challenging in so many ways, and thus Warriors, of all the Roles, are the most at home on and compatible with it — and therefore the best equipped to deal with it in a competent and straightforward no-nonsense way. What I am saying is that the “nature” of Servers is not in fact the best suited to transit the Physical Plane the fastest, so I regard this notion as yet another example of the incoherence in the Michaelian teachings, as currently understood, that I find odious. Also what I am saying is that transit times seems more *developmental* to me than *deploymental*, so it is reasonable to presume that the Natural Sequence should govern this situation.

Number Additions

According to the Michael Math Sequence, the numerical values of the Role pairings, because they are of mixed Axis, add up to 7 in some cases, and some might claim this as argument and evidence for the validity of the Michael Math Sequence. In *MMFM*, it was stated this way:

In most instances [2 out of 3] the numbers of the polarities [Axes] add up to seven, which in the positive pole brings +Inculcation [the alleged name of the Positive Pole of Level Seven]; the exception, that of the Action polarity [Axis], is compensated for with the interaction of Warrior and Scholar — three and four — essences, and the nature of the Mid-cycle [an alleged zone between Levels Three and Four], which is reflected in this interaction. [*MMFM*, p. 212]

As stated elsewhere in *MMFM*, it is made more clear than in this statement that the numbers assigned to the Roles are correlated to the numbers assigned to the Levels within the Soul Ages. That is, First Level corresponds to Server in the Michael Math Sequence, Second = Artisan, Third = Warrior, Fourth = Scholar, Fifth = Sage, Sixth = Priest, Seventh = King. Making this quotation easy for you to understand: in the Michael Math Sequence, 1-Server + 6-Priest = 7 and 2-Artisan + 5-Sage = 7, but 3-Warrior + 7-King do not, so 3-Warrior + 4-Scholar = 7 and King is 7 alone. What we have here is one rule with two exceptions, and this is alleged to have a cosmic significance. Although ugly, I do not otherwise have a problem with this in terms of *deployment* — you do what you have to do to make things work better in the particular situation you find yourself in, even if it is logically or mathematically ugly.

In the Natural Sequence, the Axis pairings are symmetrical, and the numerical values add up to eight. Thus (Action) 1-Warrior + 7-King = 8; (Inspiration) 2-Server + 6-Priest = 8; (Expression) 3-Artisan + 5-Sage = 8; and (Assimilation) 4-Scholar + 4-Scholar = 8. With the Natural Sequence we have one rule and no exceptions. Because of my prejudice for beauty over ugliness and symmetry over asymmetry in the function of the Cosmos, I prefer the Natural Sequence over the Michael Math Sequence, but also I prefer it for the following reason.

If the Michael Math Sequence were valid for *development*, when you completed the integration of the asymmetrical pairings through all seven Levels (or stages in septenaries other than Levels), you would still be at Level seven, even if that Level is +Inculcation, the alleged name of the Positive Pole of Level Seven. Therefore it is a *static* sequence — it doesn't go anywhere. That is suitable for *deployment*, but it is not suitable for *development*; it is stagnation. In the Natural Sequence, when you complete the sequence of seven Levels (or Life-Stages or Soul Ages) and integrate the symmetrical polarities, you arrive at Level 8 (or Life-Stage or Soul Age), the first stage of the next higher Level (or Life-Stage or Soul Age). It is a *dynamic* sequence, and I find this to be a satisfying concept when applied to *development*.

Per the Turpen channeling, the Ordinal triad of Roles can be moved around to suit a *deploymental* situation. Let's see what happens when the invented 'rule' is to add up to nine instead of add up to seven. Turns out it works just as well as the Michael Math Sequence, by this means. If the Warrior was moved to the #2 position while keeping its pairing with the #7 King, and the Server was moved to the #3 position while keeping its pairing with the #6 Priest, and the #4 Scholar was paired with #5 Sage the same way that #3 Warrior was paired with #4 Scholar in the Michael Math Sequence, then the paired numbers would add up to nine and the Artisan in the #1 position would be the 'odd man out' instead of the #7 King. If this schema had been canonized in the Michaelian teachings community, then we would rationalize why Artisans are loners instead of Kings being loners per the Michael Math Sequence schema. Anything other than the Natural Sequence where the pairs add up to 8 begins to look like a silly numbers game because of the exceptions to the rule.

In all of this, I believe this sort of contrived mathematical rationalization is very poor evidence for or against the Michael Math Sequence and the Natural Sequence. I argue that numerical rules and exceptions to rules can perhaps be found/invented by a knowledgeable mathematician for some if not many of the 5040 possible arrangements (called "permutations" in mathematical parlance: $7 \times 6 \times 5 \times 4 \times 3 \times 2 \times 1$) of the septenary. A knowledgeable, clever mathematician might be able to relate some of the permutations to odd/even, or to prime numbers, or to the Fibonacci series, or whatever other mathematical things there be, with and without exceptions to the rules of the game. This may or may not have any significance in the mind of Tao; I for one do not really know.

So ... the point of these arithmetical exercises is that the Michael Math Sequence *might* be a real thing, but it is not because of the structure and meaning of the numbers; it is because of the choice of the Logos or Oversoul

to *deploy* available resources, such as Roles, in something other than the standard *developmental* sequence, the Natural Sequence, in order to accommodate situations and conditions.

What is not wrong about the idea of adding up numbers in the septenary is that doing so *should* mean something, and it does, namely the Dialectic Principle. That is, for instance, in the case of Monads, when the Cardinal and the Ordinal sides of a Monadic experience are satisfied, one finds oneself at the beginning of the next higher so-called “octave” (eight-ness) of experience. The Dialectic Principle is elaborated on in Chapter 1K, “Gurdjieff’s Law of Three” in this *History* book, and in the chapter on Monads in my book *Study Papers on the Original Michaelian Group*.

The “Mid-cycle” mentioned in the quotation above is discussed at length in Chapter 4L in this *History* book. It is doubtful that it exists; it only makes sense to me if it is generalized into a principle of the nature of a transition zone from one level to another in *development*.

The Nature of the Planes

According to Yarbro’s book *Michael’s People*:

“... the lessons of the physical plane are learned through choice, the lessons of the astral plane are learned through interpretation. The lessons of the causal plane are learned through teaching, the lessons of the akashic plane are learned through experientiation, the lessons of the buddhic plane are learned through integral resolution.” [MP, p. 277]

It makes the most sense to me that ‘choice’ is of the Action Axis per the Natural Sequence rather than the Inspiration Axis per the Michael Math Sequence; it makes more sense to me that ‘interpretation’ is of the Inspiration Axis per the Natural Sequence rather than the Expression Axis per the Michael Math Sequence; it makes more sense to me that ‘teaching’ is of the Expression Axis per the Natural Sequence rather than the Action Axis per the Michael Math Sequence. I acknowledge the tenuousness of this correlation; what do you think?

The Michaelian teachings about planes is documented and discussed at length in Chapter 1A and in Chapter 4E, “The Seven Planes”. A summary of tentative conclusions about planes from info in Yarbro books is as follows: There are seven planes with seven sub-planes; there are “lower” planes and “lower” subplanes apparently but not explicitly said to be Ordinal in nature; there is a “middle” plane and middle subplane apparently but not explicitly said to be Neutral in nature; there are “higher” planes and “higher” subplanes apparently but not explicitly said to be Cardinal in nature. Yarbro is simply not explicit whether the Ordinal Planes follow the Natural Sequence or the Michael Math Sequence; not all the higher planes are named or described. Even in the Yarbro books, it is evident that the Physical, Astral, and Causal Planes are not Neutral in the septenary, so the only thing else they could be is Action, Inspiration, or Expression. We just cannot tell for sure which of the three axes each one matches based on this channeling about Physical being the Choice plane, Astral being the Interpretation plane, and Causal being the Teaching plane. Therefore I tentatively conclude that the Yarbro books are inconclusive about the lower planes being per the Natural Sequence or the Michael Math Sequence. My suggestion is that this lack of correlation resulted in the assertion documented in a previous sub-subsection that Servers transit the Physical Plane the fastest per the Michael Math Sequence, rather than Warriors, who are most at home on the Physical Plane per the Natural Sequence.

Comments on Yarbro’s books

Following is a summary of the conclusions I have reached regarding Yarbro’s channeling on this subject:

- My opinion is that if the Yarbro channels had understood what I understand about the Natural Sequence, that the planes and numerous other septenaries follow the Natural Sequence, then the Michaelian community might not be misled and encumbered with the dubious channeling that the Ages/Levels follow the Michael Math Sequence as stated in the “Michael Math” chapter of *MMFM*. Just because Casting deployment might follow the Michael Math Sequence does not mean that developmental Age/Level does also.
- As we will see in a subsequent section, the Michael Math Sequence is in disagreement with the sequence given in some channeling from the original Michaelian group.
- There is also disagreement with other contingents of the Michaelian teachings, as we will see in subsequent sections.

- The material is internally inconsistent and therefore suspect. That is, the Michael Math Sequence is not symmetrical as it was purported to be in the very chapter of *MMFM* that introduced the Michael Math Sequence.
- Another inconsistency concerns the Levels. Information about the Levels is presented in greater detail elsewhere in this *History* book, in Chapter 4K. There you will read that the names given to the Poles of the Levels do not fit with the names of the other Overleaves of the same Axial Attribute (Action, Inspiration, Expression, Assimilation) and Dialectic Attribute (Cardinal, Ordinal, Neutral).
- We students were not given any evidence for the Michael Math Sequence. It is simply presented to us as a dogma-doctrine. In my *Cosmogony* book, I present some real physical evidence for the Natural Sequence from Nature, as well as evidence from numerous spiritual traditions and teachings.
- We students were not given an explanation for the Michael Math Sequence. That is, there seems to be no *how/why* to it. There is a structure of Cardinal, Ordinal, and Neutral; in Action, Inspiration, Expression, and Assimilation — but what is the source and meaning of this structure? Here again, the structural framework of the Overleaves is simply presented to us as a dogma-doctrine. I personally am not content to accept this structure on faith, as “Truth revealed from on high by the omniscient Guru”. Now it so happens that this Scholar/Artisan— moi — has figured out the source/meaning of the structure, and it supports the Natural Sequence, not the Michael Math Sequence. That structure is explained in my “*The Tao of ...*” books.

The Books of José Stevens

José Stevens is one of the foremost of students and teachers of the Michaelian teachings. He is a PhD who has lectured widely and published several books on it. Let us take a look at those books and see what he has to say about the cosmology of sevenness. He has a lot to say. Spoiler alert: most of it is internally inconsistent, and inconsistent with other sources within the Michaelian teachings.

The Michael Handbook

Various spiritual teachings have assigned colors of “rays” to their cosmologies of sevenness. Typically the seven colors of the rainbow are given with the low-frequency (red) end of the spectrum in the number one position and the high-frequency (violet) end of the spectrum in the number seven position. This has been done in the Michaelian teachings as well, although I am not certain if it was actually channeled.

In *The Michael Handbook* (Stevens & Warwick-Smith, 1986, page 78 of the English version), Stevens correlates seven colors of the rainbow spectrum with the seven Roles. Stevens referred to this Role/color correlation as the Roles being “cast out of Tao”. This correlation is shown in the following table, in the first two columns, but the sequence of Roles is neither per Michael Math Sequence or Natural Sequence. Notice that Stevens sequenced the colors as in a rainbow, from lowest vibration (red) to highest vibration (violet). In the third column, I show the common correlation of colors with the chakras shown in the second column, which the reader can verify on numerous internet websites. The fourth column shows colors tentatively correlated with a chakra healing modality discussed in *Earth to Tao* on page 169. This is an attempt to correlate Stevens’s colors for Roles with chakras and Centers, which will be noted further on. Also, in another section further on, I present the evidence for the correlation of colors and chakras which are shown in this table:

ROLE	COLOR	CHAKRA	COLOR
Warrior	Red	First	Red
King	Orange	Second	Orange?
Scholar	Yellow	Third	Gold & Yellow & Silver?
Server	Green	Fourth	Pink & Rose
Sage	Blue	Fifth	Blue & Gold & Silver
Artisan	Indigo	Sixth	Lavender?
Priest	Violet	Seventh	Purple?

This particular septenary, if it has any validity, is obviously a product of *deployment* rather than *development*, so in my view there is no reason it should follow the Natural Sequence rather than some other sequence, such as the Michael Math Sequence. Even though Stevens’s book was published after *MMFM*, in which the Michael Math Sequence was presented, the order of the Roles presented above obviously has not been derived from the

Natural Sequence or the Michael Math Sequence, as it matches the former in only two places (#1 and #5) and the latter in only one place (#5). No explanation or source is given in *The Michael Handbook* for this correlation of Roles with colors, and it was not even mentioned in Stevens's two subsequent books (*Tao to Earth*, 1988, and *Earth To Tao*, 1989), books that were also published after the Michael Math Sequence was published in *MMFM* in February 1986.

(By the way, the variations in colors that channels have assigned to components of the Overleaf System are reviewed in Chapter 4P, "Color Assignments", in this *History* book. That chapter alone should convince the reader that there is nothing sacrosanct about channeling on the septenary or about one of the consequences of dubious channeling, namely the origin and perpetuation of the Michael Math Sequence.)

Let's move on to another septenary mentioned in his book. On page 214 of *The Michael Handbook*, Stevens provides a correlation of chakras, Centers, and Roles, and these are shown in the following table. The fifth column, COLOR, is my own correlation with the first column. It shows the traditional colors assigned to chakras. Notice that for me to make that correlation with chakra colors has the effect of scrambling the correlation of Roles given above, agreeing in only three places, #4, # 5, and #7:

CHAKRA	LOCATION	CENTER	ROLE	COLOR
First	Base of spine	Instinctive	King	Red
Second	above sex organs	Higher Moving	Artisan	Orange
Third	solar plexus	Moving	Warrior	Yellow
Fourth	heart	Emotional	Server	Green
Fifth	throat	Intellectual	Sage	Blue
Sixth	third eye	Higher Intellectual	Scholar	Indigo
Seventh	crown	Higher Emotional	Priest	Violet

Please notice some things about this tabulation:

- There is not a clear indication from what Stevens says about his correlation of Centers and Roles regarding whether this is an instance of *development* or *deployment*. It is, of course, possible to have septenaries that fit in neither category, as we will see further on. Other Michaelian students clearly do put Centers and Roles in one or the other of those categories.
- This correlation of Centers with Roles disagrees four times out of seven with the correlation given in *MMFM* in 1979. The Overleaf chart at the back of *The Michael Handbook* shows the *MMFM* correlation of Roles and Centers; thus it appears that Stevens contradicts himself.
- We will see below that there is only agreement with Sarah Chambers's channeling on how the chakras correlate with the Centers in regard to one chakra, the first.
- The middle three Centers are per the Natural Sequence, not the Michael Math Sequence.
- Four years later, in *Earth to Tao* (1989), Stevens reversed the sequence of the last two, again contradicting or correcting himself, but no explanation was given.
- There is only agreement with the Michael Math Sequence at one location, #3. Stevens did have Yarbro's book presenting the Michael Math Sequence at the time he wrote his books. He might also have had Sarah Chambers's channeling, presented below, because someone in the original Michaelian group was giving him their transcriptions while it was meeting. Yet he contradicts them both. It may be that his placements were based somewhat on his understanding of their traditional descriptions, but in a subsequent section I will explain why I believe the Natural Sequence is a better fit for the chakras than the sequence given by either Chambers or Stevens.

There are other anomalous and contradictory orderings of sevenness in Stevens's other books.

Tao to Earth

Two years after the publication of *The Michael Handbook*, Stevens published another book, *Tao to Earth* (*TTE*, 1988). On pages 170-176 of *Tao to Earth*, Stevens presents his theory of natural development through seven "stages", numbered one through seven. This is obviously an instance of *development* as distinct from an instance of *deployment*, so in my view it should follow the Natural Sequence. But it does not. And it does not fit with his other septenarian sequences: his names for the stages and their descriptions do not fit well with either

of the two prior septenaries in his previous book, or with his assignment of Centers to these seven stages of various processes:

- 1 = growth, incarnation = Intellectual Center (does not fit with Warrior or King)
- 2 = elimination, disintegration, decay = Emotional Center (does not fit with King or Artisan)
- 3 = stabilizing, purifying, refining = Moving Center (does not fit Scholar but does Warrior)
- 4 = corruption, disease, rebellion = Instinctive Center (does not fit with Server and Server)
- 5 = healing, renewal, adaptation = Higher Intellectual Center (does fit with Sage and Sage)
- 6 = completion = Higher Emotional Center (does not fit with Artisan or Scholar)
- 7 = neutrality = Higher Moving Center (does not fit with Priest and Priest)

Notice that the above sequence does equate to the Michael Math Sequence and Natural Sequence in the latter stages (4, 5, 6, 7), but does not in the former stages (1, 2, 3).

Moving on to another of Stevens's septenaries, we find that there is another lack of consistency in Stevens's understanding of the seven Levels within each Soul Age. One might reasonably think the description of the seven Levels would be similar to the description of the seven stages of development shown above, but that is not the case. On page 105 of *Tao to Earth*, Stevens accepts the names of the Poles of the Levels as given in Yarbro, but on page 308 he gives a brief description of each Level — but that *description* does not relate well with the *names* of the Poles given to the Levels in *MMFM*:

LEVEL	NAMES OF POLES	DESCRIPTION OF LEVELS
First	+Purpose / –Simplicity	examine new soul age, explore
Second	+Stability / –Balance	transition/creation, self-karma, plunge in
Third	+Enterprise / –Versatility	introspection, adapt to change internally
Fourth	+Consolidation / –Achievement	emotions, exemplifies stage
Fifth	+Expansion / –Adventure	new knowledge, eccentricity
Sixth	+Harmony / –Connection	karmic completion, intense and busy life
Seventh	+Inculcation / –Eclecticism	teach, share, consolidate, prepare for next stage.

Elsewhere in this *History* book in a Chapter 4K, “The Names of the Levels”, these Levels are shown to be another instance of the Natural Sequence. Therein the description does match the name.

Earth to Tao

Moving on to Stevens's third book, *Earth to Tao* (*ETT*, 1989), on page 131 he has a table showing his correlation of the seven planes with the seven Centers. The first column is shown for the convenience of comparison with other septenaries discussed in this section. The second and third columns show Stevens's correlation. Among Stevens's various septenaries, this is the only one that follows the Natural Sequence from beginning to end (none of his septenaries follows the Michael Math Sequence from beginning to end):

RANK	PLANE	CENTER
First	Physical	Moving
Second	Astral	Emotional
Third	Causal	Intellectual
Fourth	Akashic	Instinctive
Fifth	Mental	Higher Intellectual
Sixth	Messianic	Higher Emotional
Seventh	Buddhaic	Higher Moving

So the question I naturally ask — and that is asked throughout my *Cosmogony* book — is, if the basic aspect of creation, embodied in the so-called “planes”, is structured per the Natural Sequence (and I believe that it is), then why do not all of the septenaries within the creation follow that sequence? There are reasons not all septenaries follow the Natural Sequence, and the reasons were given in channeling by Caris/Michael: it depends on what circumstances and situations govern, whether that be *deployment* or *development*. In the circumstances and situations of natural *development*, it makes sense to follow the Natural Sequence because each stage builds on the previous stages and one cannot skip ‘grades’ in the ‘school’ of evolution.

Two chapters in this *History* book are devoted to a discussion of the seven planes, but for here and now, let us move on to Stevens's next septenary in his *Earth to Tao* book.

And here is yet another seeming contradiction. First there is the following table in *Earth to Tao*, on page 157. The Chakras are numbered and named/located and correlated with Centers as follows:

RANK	CHAKRA	CENTER
First	Root	Instinctive
Second	Abdomen	Higher Moving
Third	Solar Plexus	Moving
Fourth	Heart	Emotional
Fifth	Throat	Intellectual
Sixth	Forehead	Higher Emotional
Seventh	Crown	Higher Intellectual

Then on page 229 of this same book he numbers and names the Centers thus:

RANK	CENTER
First	Moving
Second	Emotional
Third	Intellectual
Fourth	Instinctive
Fifth	Higher Moving
Sixth	Higher Emotional
Seventh	Higher Intellectual

Comparing this list with the previous list that correlated chakras with Centers, we see that it scrambles the ranking of Centers, so much so that there is agreement only at ranks 6 and 7. But he does proclaim on page 229 that, "The centers, although generally related to each of the chakras, more accurately represent certain combinations of them." Recall that in the two chapters on chakras in this *History* book, I present arguments and evidences that the correlation of chakras with Centers is not so confused; they obviously follow the Natural Sequence. The chapters on chakras in my book *Tao of Cosmogony* present even more evidence and argument. Without correlations with other septenaries, there is no way that I know of to assign Centers to the *deployment* or *development* categories. However, according to kundalini yoga, the chakras are part of a developmental sequence, and we will see further on in this Prologue that it follows the Natural Sequence.

As documented in chapters on the Gurdjieffian teachings in Part One of this *History* book, the septenary presented above is the probable "Gurdjieffian sequence". It is known that Stevens was familiar with the Gurdjieffian teachings, so he might have borrowed this particular sequence from that teaching. Gurdjieff put the Centers into a *developmental* sequence, and this is reviewed in Part One, in Chapter 1J, "Gurdjieff's Levels of Being".

One final note about Stevens's various and variable septenaries: on page 239 of *Earth to Tao*, there is a repetition of the descriptions of each Level, which is the same as in *Tao to Earth* on page 308.

For your convenience, Stevens's various septenaries are shown in the table below.

Table E-2a — SUMMARY OF STEVENS'S SEPTENARIES							
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
[ONE] TMH p. 78 COLORS ROLES	Red Warrior	Orange King	Yellow Scholar	Green Server	Blue Sage	Indigo Artisan	Violet Priest
[TWO] TMH p. 214 CENTER CHAKRA ROLE	Instinctive Root/Base King	Hi'r Moving Navel Artisan	Moving Solar Plexus Warrior	Emotional Heart Server	Intellectual Throat Sage	Hi'r Intellect. Third Eye Scholar	Hi'r Emotional Crown Priest
[THREE] TTE p. 175 CENTERS	Intellectual	Emotional	Moving	Instinctive	Higher Intellectual	Higher Emotional	(Higher Moving)

Table E-2a — SUMMARY OF STEVENS'S SEPTENARIES							
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
[FOUR] TTE p. 196-8 GROUPS	Infant Stage Intellectual	Baby Stage Emotional	Young Stage Moving	Mature Stage Instinctive	Mature Stage Hi'r Intellect.	Mature Stage Hi'r Emotional	Old Stage Hi'r Moving
[FIVE] TTE p. 231-2 CHAKRAS AGES	Spine Base Instinctive Infant Soul	Spleen/Navel Hi'r Moving Baby Soul	Solar Plexus Moving Young Soul	Heart Emotional Mature Soul	Throat Intellectual Old Soul	Brow Hi'r Intellect. (Truth)	Crown Hi'r Emotional —
[SIX] ETT p. 131 PLANES CENTERS	Physical (Moving) —	Astral Emotion(al) —	Causal (Intellectual) Beliefs	Akashic Instinctive Healing	Mental Hi'r Intellect. Truth	Messianic Hi'r Emotional Love	Buddhaic Hi'r Moving Energy
[SEVEN] ETT p. 157 CHAKRA CENTER	Root/Base Instinctive	Abdomen Hi'r Moving	Solar Plexus Moving	Heart Emotional	Throat Intellectual	Forehead Hi'r Emotional	Crown Hi'r Intellect.
[EIGHT] ETT p. 169 COLORS CHAKRAS	Red Instinctive	(Orange) (Sexual)	(Yellow) Gold Intellectual	Pink, Rose Heart	Blue, Silver Throat	(Lavender) —	(Purple) —
[NINE] ETT p. 228-9 CHAKRA CENTER	Root/Base Moving	Abdominal Emotional	Solar Plexus Intellectual	Heart Instinctive	Throat Hi'r Moving	Brow Hi'r Emotional	Crown Hi'r Intellect.

My comments on this table are as follows:

- RANK: The header row at the top of the table shows the Rank, aka sequence numbers, of the septenary. These numbers apply to the columns, all the way down to the bottom. The numbers are the glue that hold the rest of the table together, and allow us to see the inconsistencies between Rows.
- ROW: Numbers are shown in [brackets]. Each row contains two or three correlated components of the septenary, except Row Three.
- Words shown in (parentheses) are surmised from suggestive text; check the books for details. In the table, *TMH* refer to *The Michael Handbook* (1986); *TTE* refers to *Tao to Earth* (1988); *ETT* refers to *Earth to Tao* (1989).
- COLOR: Comparing the sequence of colors in Rows One and Eight we see that Stevens was mostly consistent. Row One shows the standard primary and secondary colors that have been assigned to the chakras in the Western esoteric pop cosmology. The colors in Row Eight were not presented in a septenary; thirteen colors were given in the context of healing properties; there were references in the description to some chakras and some Centers, which are also mostly consistent with information in other rows. Other colors were mentioned in the text that are outside the standard septenary colors, namely Gold, Silver, Pink, Rose, Brown, White, Black, and Grey.
- AGES: Ages are rigidly coupled with Ranks. There is only one row that shows the Soul Ages, Row Five. Their mention in Row Four was for comparison only in the context of the development of groups.
- CHAKRA: Chakras are rigidly coupled with Ranks. Comparing the chakras in Rows Two, Five, Seven, Eight, and Nine, we see Stevens was consistent, except the names sometimes changed. Stevens never explicitly correlates chakras with colors, unlike most others in the Western esoteric tradition.
- PLANES: Planes are rigidly coupled with Ranks. They only show up in the sixth row where they are correlated with Centers, which indicates that the sequence used is the Natural Sequence, which is consistent throughout the Michaelian teachings, except we are uncertain of Yarbro.
- Rank, Color, Chakra, Soul Age, and Plane are rigidly correlated, but Role and Center are able to detach from one septenary and attach to another septenary.
- ROLES: Comparing Roles in the first and second rows, we see that there is inconsistency in four out of seven cases.

- CENTERS: Comparing Centers in Rows Two, Three, Six, Seven, and Nine we see considerable inconsistency: (In fact, there are five unique variations in the sequencing of the Centers.)
 - The Moving Center appears in the First and Third Ranks.
 - The Emotional Center appears in the Second and Fourth Ranks.
 - The Intellectual Center appears in the First, Third, and Fifth Ranks.
 - The Instinctive Center appears in the First and Fourth Ranks.
 - The Higher Intellectual Center appears in the Fifth, Sixth, and Seventh Ranks.
 - The Higher Emotional Center appears in the Sixth and Seventh Ranks.
 - The Higher Moving Center appears in the Second, Sixth, and Seventh Ranks.
- CENTERS: Stevens gave his apparent copiers five unique variations to choose from, but the Center Rank variations that got copied by others are Row Two (Taylor, Basic, Cocconi) and Row Seven (Tolley): refer to Chapter 4J, “The Seven Chakras”, in Part Four of this *History* book. These two variations differ in only the last two Ranks, where Higher Emotional and Higher Intellectual are switched. Evidently some of the people who borrowed from Stevens did not notice that he “corrected” himself in Row Seven, three years after Row Two was published.
- Row Seven correlates chakras and Centers. Row Nine, from the same book, does the same thing, but the two disagree in five out of seven cases. In fairness, Row Nine is derived from two numbered lists, 1 → 7, on two facing pages, and it is not explicitly stated that chakras and Centers correlate through the shared numbers. Stevens’s copiers apparently did not regard Row Nine as legitimate, and I do not believe that it represents Stevens’s belief.

General Comments on Stevens’s Septenaries

So, what is the point, or points, of all this detailed analysis?

- Stevens gives us no source for his various septenaries and their correlations, whether from his or someone else’s channeling, or some other spiritual teachings, or his own thinking, or somebody else’s thinking. So many of his various presentations of sevenness are different that it might explain something if he got them from different sources and did not compare/contrast them with each other, or see a connection.
- Stevens understood that the Planes follow what I have come to call the Natural Sequence, and that souls evolve up through those Planes in sequence. To me it seems obvious that *development is development* — whether it is through the chakras or the Life-Stages or the Levels or the Ages or whatever — and that this follows the Planes which follow the Natural Sequence, as taught in a multitude of spiritual teachings, as well as nature itself, as presented in Parts of my *Cosmogony* book.
- Many people will of course not even notice these contradictions because they do not care about or focus on patterns. If they do notice them, maybe they just throw up their hands in hopeless frustration at these kinds of contradictions. Many other people will say it doesn’t matter to them and so they don’t care about this issue at all. Nevertheless I press on, because for some reason it does matter to *me*, and if it matters to *you* also, then you can press on with me.
- There are many anomalous septenaries in the Michaelian teachings — septenaries that do not fit the pattern of the Natural Sequence. Frankly, I wonder how much of these variations are *real* channeling, and how much are improvisations that have no intrinsic merit and therefore cannot be Validated.
- I have been unable to find any evidence in any of Stevens’s books that he ever accepted the Michael Math Sequence, which was invented in the Yarbrow group, and which appeared in the same year that Stevens published his first book, 1986. It may be that Stevens preferred his own many inventions. Contra this conclusion is that one of Stevens’s students, Barbara Taylor, uses the Michael Math Sequence in some of her writings, and credits Stevens for them. This is documented in various parts of this *History* book that discuss the contribution of Taylor to the Michaelian teachings.

Michael: The Basic Teachings

Michael: The Basic Teachings (1988 and 1990) was written by Aaron Christean, JP Van Hulle, and M. C. Clark. Unlike Stevens’s books which present many septenaries, it presents the septenary in only one aspect, the correlation of chakras with Centers, as follows:

RANK	CHAKRA	CENTER
First	base of Spine	Instinctive
Second	genitals	Higher Moving
Third	stomach	Moving
Fourth	heart	Emotional
Fifth	throat	Intellectual
Sixth	brain	Higher Intellectual
Seventh	top of head	Higher Emotional

This agrees with the Stevens's correlation presented above in Table O-2a, in Row Two and Row Five.

Sarah Chambers's Channeling

In a previous section I presented José Stevens's sequence for the chakras. Correlating numbers with chakras and Centers is another iffy subject; within the Michaelian teachings community there has been a lot of disagreement of the speculative opinion variety. There has even been some channeling on the subject, as documented in two chapters in this *History* book, but it does not fit my understanding of the chakras based on my research. I studied it in various sources and came up with a correlation that satisfied me. Additional documentation is presented in a chapter in my book *The Tao of Cosmogony*, but here I want to present Sarah Chambers's channeling. We all know that Sarah Chambers was the original Michaelian channel.

Channeling About Chakras

There seems to be no consistency among Michaelian channels about the numerical sequence of the chakras/Centers. Interpretations differ between Sarah Chambers's channeling and José Stevens's books, and neither of those agrees with the standard understanding of the chakras.

A dozen years before Stevens gave his inconsistent sequences of chakras and Centers, Sarah Chambers gave hers in the original Michaelian group in the 1970s, but Stevens may or may not have had access to this channeling at the time he wrote his books in the 1980s. It is known that he was given original Michaelian group transcriptions by a member thereof, but for whatever reason, his correlation did not follow the original Michaelian group sequence. Transcriptions of unpublished original Michaelian group material did not become available to the Michaelian teachings community until the mid-1990s.

Following is some of Chambers's channeling that did not get published in any of the Yarbro books, but has since come out of oblivion thanks to the generosity of some of the members of the original Michaelian group and the people who tracked them down and eventually published them.

I want to know about "chakras".

The significance probably lies in the fact that so many have become aware of this at all, some not even on the path, or following strange pseudo-paths. These "chakras", of course, correspond to the measurable energy flow from the individual Centers. In other words, the lowest chakra corresponds to the output of the Instinctive Center.

Can the chakras be perceived through the "third eye"?

They are normally perceived through the Emotional Center or gut chakra.

Do the Centers and chakras correspond?

Yes, they do. This is what the yogis perceive when they expound on this. In one able to visualize the auras this becomes easy, for there is a transitory puff of color accompanying significant outputs, such as occurs in the digestion of the major meal of the day or in deep meditation. The gut chakra is Emotional Center, Intellectual Center manifests itself at the chest level and so forth. The Sexual Center can be measured at the level of the thyroid; the Higher Emotional Center at the level of the pineal body; the Higher Intellectual Center at the level of the anterior pituitary. Procreation is handled by the Moving Center in sleeping animals. [16 June 1974]

Is there a correlation between energy Centers and chakras?

When one becomes Balanced there is tremendous correlation, yes, for you feel the use of the energy in these spots described as, or called, chakras, with the Higher Intellectual Center being, of course, analogous to the highest chakra or the chakra of liberation that places it above the physical body. All the chakras would be felt as energy Centers, yes. At the moment that the Emotional Center was responding to an appropriate situation, this would be felt in the gut chakra. [25 January 1975]

This channeling puts the Chambers/the Michaels' sequence of chakras/Centers as follows:

CHAKRA	NAME	LOCATION	CENTER
First	Root	"lowest"	Instinctive
Second	Navel	"procreation"	Moving
Third	Plexus	"gut"	Emotional
Fourth	Heart	"chest"	Intellectual
Fifth	Throat	"thyroid"	Sexual
Sixth	Brow	"pineal"	Higher Emotional
Seventh	Crown	"pituitary"	Higher Intellectual

The first column is the common rank of the chakras; the second column is a common name/location for the chakras; the third column is the location given to the chakra in the body according to the channeling; the fourth column is the corresponding Center according to the channeling.

Studying this, numerous comments come to mind, as follows.

- Chakras are discussed in greater detail in this *History* book and my book *The Tao of Cosmogony*. There we find that the traditional description of the chakras follows the Natural Sequence, not the sequence shown above.
- Chapter 1J in Part One, "Gurdjieff's Levels of Being", documents that the above sequence of the chakras is the same as Gurdjieff's sequence of the Centers. I believe that Chambers was subconsciously following the Gurdjieff teaching (with which she was very familiar) rather than truly channeling the Michaels, because:
- As documented in Chapter 4J of this *History* book, none of the usual common names of the chakras was given; the Chambers' version does not fit the modern Western esoteric descriptions or sequence of the chakras. This leads me to believe that Chambers likely did not know the names and placements, or they would have been used.
- Notice that the sequence given by Chambers/the Michaels follows neither the Natural Sequence nor the Michael Math Sequence, nor any of the sequences given by José Stevens as described in the previous section.
- The Neutral Center is placed first; then the Ordinal triad of Centers is per the Natural Sequence (Moving, Emotional, Intellectual).
- The "Sexual" Center is with the so-called "higher" Centers. There is disagreement among students of the Michaelian teachings about the naming and placement of the Action Centers, but in Chambers's channeling the Sexual Center is a Cardinal Center; see next sub-subsection. This disagreement is discussed at length in this *History* book, in Chapter 4H, "The Action Centers".
- The sequence of the Cardinal triad is the same (not the reverse as in the Natural Sequence) as the sequence of the Ordinal triad in regard to Action, Inspiration, and Expression. I have no idea what this might have meant, if anything, in the mind of Gurdjieff, the presenter of this sequence from whom Chambers likely borrowed. I have not seen this "Gurdjieffian" sequence among the other septenaries that I have found and that I present in Part Two, "Modern Day Spiritual Teachings" of my *Cosmogony* book.

An Overleaf Chart from the Original Michaelian Group

The chakras are of course not the only appearance of septenaries in the original Michaelian group. Below is a tabulation of the Overleaves that was found among the documents from the original Michaelian group. It is not exactly like what we are familiar with in modern versions. There were two versions of the chart among the documents, but with identical information. I do not know the date(s), but most likely they are from the spring of 1974, after all seven Overleaf categories were revealed.

In this table, the numbers before the names were in the document. For convenience of explanation I added letters in [brackets] to indicate the "Axis" of the Overleaf: [a] = Action, [i] = Inspiration, [e] = Expression, and [n] = Neutral. Also in brackets in the first column I indicated the dates on which those Overleaves were revealed by the Michaels. This is information gleaned from the transcriptions of the original Michaelian group. I found it very instructive to analyze this chart in detail, so I am sharing my conclusions with you.

There is more analysis of this chart, Chart #1, in this book, *A History of the Overleaf Chart*, but here we are only looking at items relevant to the sequencing of Overleaves, whether Natural Sequence or Michael Math Sequence or whatever.

Table E-2b — THE ORDERING OF THE COSMOS			
OVERLEAVES	ORDINAL	NEUTRAL [n]	EXALTED [Cardinal]
PLANES [17 August 1973 29 November 1973]	1. Physical 2. Astral 3. Causal	Akashic	1. Mental 2. Buddhac 3. Tao
SOUL LEVELS [late August 1973]	1. Infant 2. Baby 3. Young	4. Mature	5. Old 6. Transcendental 7. Infinite
ROLES [20, 23 October 1973]	1. Slave [i] 2. Artisan [e] 3. Warrior [a]	Scholar	1. Priest [i] 2. Sage [e] 3. King [a]
GOALS [25 December 1973]	1. Retardation [i] 2. Rejection [e] 3. Submission [a]	Stagnation	1. Growth [i] 2. Acceptance [e] 3. Dominance [a]
ATTITUDES [22 January 1974]	1. Cynic [a] 2. Skeptic [e] 3. Stoic [i]	Pragmatist	1. Idealist [e] 2. Realist [a] 3. Spiritualist [i]
BODY TYPES [from Rodney Collin]	1. Jovial 2. Lunar 3. Venusian	Solar	1. Mercurial 2. Saturnine 3. Martian
CENTERS [from Gurdjieff, with modifications]	1. Moving [a] 2. Emotional [i] 3. Intellectual [e]	Instinctive	1. Sexual [a] 2. Higher Emotional [i] 3. Higher Intellectual [e]
NEGATIVE OUTLOOKS (Chief Feature) [27 February 1974]	1. Self-destruction [e] 2. Martyrdom [a] 3. Self-deprecation [i]	Stubbornness	1. Impatience [a] 2. Greed [e] 3. Arrogance [i]
MODES [03 April 1974]	1. Repression [i] 2. Perseveration [a] 3. Caution [e]	Observation	1. Passion [i] 2. Aggression [a] 3. Power [e]

Studying this chart, numerous comments come to mind, as follows:

1. The title of the chart, *The Ordering of the Cosmos*, and the numbering of the categories, indicates to me that they realized that there was a correspondence among all of the manifestations of the septenary, from all creation (the seven planes), to human personality (Overleaves), to Body Types. They realized what I claim, that the septenary is “Tao’s Template”. However, at this early stage in the development of the Teachings they did not get all the correlations correct — see below.
2. Note that in the Role row, the Role order is not per the Natural Sequence (Natural Sequence = a-i-e-n-e-i-a) or the Michael Math Sequence (Michael Math Sequence = i-e-a-n-e-i-a) in its entirety. The Ordinal triad is per the Michael Math Sequence (i-e-a), and the Exalted triad is per the same sequence (i-e-a). When the Role names were originally given on 20 and 23 October 1973, the sequence in which the names were given was per Michael Math Sequence, but this sequence of revelation was incidental to other channeling in two different sessions, so I do not think this can be used to bolster a case for the

Michael Math Sequence. However, Yarbro might have taken it as such, and went with it, on a subconscious level, and this is what later came out as “channeling”, presented in the “Michael Math” chapter of *MMFM*.

3. Looking at the sequence of the other Overleaves as they were originally given, we find that there is no significant correlation with sequences in the tabulation above or with each other or with the Natural Sequence or the Michael Math Sequence. For instance, Dominance, Acceptance, Growth, Stagnation, Submission, Rejection, Retardation; thus, a-e-i-n-a-e-i. Then Stoic, Skeptic, Cynic, Pragmatist, Realist, Idealist, Spiritualist; thus, i-e-a-n-a-e-i (a reverse symmetry to the Natural Sequence). Then Impatience, Arrogance, Greed, Stubbornness, Self-Deprecation, Martyrdom, Self-Destruction; thus, a-i-e-n-i-a-e. Finally, Power, Aggression, Passion, Observation, Caution, Repression, Perseveration; thus, e-a-i-n-e-i-a. Note that the only lack of randomness in all this is the separation of Exalted and Ordinal by the Neutral. There is no indication of the symmetry of Cardinal and Ordinal triads except in the case of Attitudes, but this would seem to be accidental considering all of the other non-Natural Sequence and asymmetrical orderings.
4. Note that there is no regularity in the sequence of the Overleaves regards Axis by either the Natural Sequence or Michael Math Sequence. In fact, five out of the six possible variations occurs: a-i-e, i-e-a, a-e-i, e-a-i, e-i-a, and i-a-e. Often there is an alignment of Axis from Ordinal to Exalted (aka Cardinal), but not always, such as Attitudes where Ordinal a-e-i does not align with Exalted e-a-i, and Features where Ordinal e-a-i does not align with Cardinal a-e-i. Thus, it would seem that at the time this chart was made, there was not a clear understanding of what Overleaves were Action, what were Inspiration, and what were Expression.

Chambers’s 1980s Channeling

As published in *Michael Speaks — the Legacy of Sarah Chambers, Volume 3*, at the end of the 07 November 1981 session, there was an enumeration of the seven Levels within each Soul Age, with a word or two characterizing its nature. This list is tabulated below, along with my understanding of its Dialectic (Ordinal, Neutral, Cardinal) Attributes, and its Axial (Action, Inspiration, Expression, Assimilation) Attributes shown in brackets. (Together, the Dialectic and Axial Attributes are called “Septenarian” Attributes.)

LEVEL	NAME	ATTRIBUTES
First	Action	Ordinal Action
Second	Realization (awareness)	Ordinal Inspiration
Third	Manifestation	Ordinal Expression
Fourth	Assimilation	Neutral
Fifth	Communication	Cardinal Expression
Sixth	Gathering	Cardinal Inspiration
Seventh	Move On	Cardinal Action

Beyond the few words, there is no description to confirm the Attributes that I assign to the level, but it is pretty obvious to me that the most reasonable understanding is that it follows the Natural Sequence. The Michael Math Sequence does not work at all in the Ordinal triad, but it does work in the Cardinal triad, where it is the same as the Natural Sequence. The names and Attributes of the Levels are discussed at great length in Chapter 4K of this *History* book.

Chambers’s 1990s Channeling

As with previous sections and subsections and sub-subsections, the purpose of this sub-subsection is to point out that (1) not every collection of seven can in fact be correlated to the seven, what I call, “Processes” (Cardinal and Ordinal Action, Inspiration, Expression, and Neutral Assimilation), and (2) not every collection of seven that can be correlated to the seven Processes is in the same sequence. There are numerous instances of both of these points inside (and outside) of the Michaelian teachings.

In this section I have chosen some septenaries from Sarah Chambers’s later channeling, which happened during the years 1996, 1997, and 1998. These sessions are not available to the general Michaelian community at the time of the publication of this *History* book, but they have been made available to me. In most cases I have trimmed extensive descriptions down to a few words. This should be enough to make my points.

For easy comparison and contrast, here are the seven Processes arranged per the Natural Sequence:

Ordinal Action = Warrior + Submission + Perseverance + Cynic + Moving + Martyrdom
Ordinal Inspiration = Slave + Retardation + Repression + Stoic + Emotional + Self-deprecation
Ordinal Expression = Artisan + Rejection + Caution + Skeptic + Intellectual + Self-destruction
Neutral Assimilation = Scholar + Stagnation + Observation + Pragmatist + Instinctive + Stubbornness
Cardinal Expression = Sage + Acceptance + Power + Idealist + Higher Intellectual + Greed
Cardinal Inspiration = Priest + Growth + Passion + Spiritualist + Higher Emotional + Arrogance
Cardinal Action = King + Dominance + Aggression + Realist + Higher Moving + Impatience
Now for the various septenaries given by Chambers in the late 1990s.

Seven Stages Between Lifetimes

In the 09 March 1996 session we find this:

Assuming that, since there are seven stages of everything else, what are the seven stages of assimilation after death before rebirth?

The stages that most fragments experience are denial, questioning, self-realization, remembering, integrating, choosing, rebirth.

Presumably this situation could potentially be an instance or example where *development* made sense, but I do not see how to make this choice of words fit either the Natural Sequence or the Michael Math Sequence. I take this instance to be another example of a septenary that is a collection of seven elements applied to a situation that does not *require* it be per either the Natural Sequence or the Michael Math Sequence.

Seven Stages of Pathfinding

In the 18 March 1996 session we find this:

The seven stages of pathfinding are: Initiation, Nurture, Support, Change and Balance, Maturation, End of Life, Joyous Transition.

“Pathfinders” were said to be somewhat like counselors who help people through the major transitions in a lifetime. A paragraph of description is given for each of these stages. Text not quoted here explains that these transitions are the seven Internal Monads: birth and infancy, childhood, teen and young adult, midlife, retirement, dying, and death. In this *History* book, in Chapter 4Q, “Life-Stages”, and in Part Five of my *Cosmogony* book, it is shown that the Natural Sequence makes more sense than the Michael Math Sequence as a correlation to the Internal Monads.

Seven Levels of Intimacy

In the 12 October 1996 session we find this:

What are the seven levels of intimacy?

The first level we would call 1) “the mating dance”, or better, “acquaintance”; then comes 2) “disclosure”, then 3) “the testing”, then 4) “separation”, 5) “renewal”, 6) “trust”, [and finally] 7) “soul-sharing” or “telepathy”.

This is an instance where the sequence is obviously one of *development* — development of intimacy — not of *deployment*. However, I judge it would be difficult if not impossible to correlate this channeling with the Processes without some serious tweaking of explanation and description and Procrustean cutting and stretching and rearranging of, and even changing of, names. Therefore, this particular instance or example of development is not *The Development* that is typical of instances of the Natural Sequence.

However, in my book *The Tao of Relationships*, I propose seven stages in the *development* of intimacy, and, of course, they follow the Natural Sequence. I named those stages of intimacy 1) Behavioral, 2) Affective, 3) Mental, 4) Systemic, 5) Mystical, 6) Spiritual, 7) Cosmic. These are a special type of intimacy (kundalini energy exchange) based on some ideas found in the Ra Material (channeled) and elsewhere (Kundalini Yoga). That could explain why my list of seven levels of intimacy differs from the Michaelian list.

Seven Stages of Transition from Mature to Old

In the 14 December 1996 session we find this:

What are the seven stages of the transition from Seventh Level Mature to First Level Old?

They are: 1) Realization/discovery; 2) Recognition of the transcendent; 3) Transference; 4) Agreement; 5) Assimilation; 6) Crystallization of perception; and 7) Transformation.

This looks to me like another instance where there are seven items but they do not correlate with the normal septenary of Processes in any way that I have been able to discern. Here, “Assimilation” is #5 rather than #4, which is where that word is placed in both the Natural Sequence and the Michael Math Sequence.

Seven Stages of Disease

In a seminar handout paper titled “AIDS and Otherness”, we find this:

What are the seven stages of dis-ease?

- [1] cry for rest by the physical body ... not serious
- [2] more serious illness ... suspend activities for at least a few days
- [3] illness and alone-ness ... Intervention by someone else is needed
- [4] retreat ... reversion ... helpless ... dependent on others
- [5] systems break down ... bodily functions cease ... “I will make a mess”
- [6] coma
- [7] death

There is no correlation here with Natural Sequence or Michael Math Sequence septenaries that I can see. The full description in the channeling is much more extensive, but these key words tell the story, and it does not seem to correlate with the Natural Sequence or the Michael Math Sequence.

Seven Stages from Fear to Trust

In an undated transcription we find this:

Some months ago Michael explained to me that the antithesis of fear is trust ... and mentioned that there were seven steps or levels between fear and trust ..., and I would like to know what those seven levels are...

In all of these antitheses [Ordinal] to theses [Cardinal] through syntheses [Assimilation], there are seven steps, with the midpoint being assimilation, or a synonym of that word, so here you have

- [1] fear with two tentative steps [away from fear], one of which is
- [2] denial that the fear exists, and the other being that
- [3] the fear exists, but for good reason. [So,]
- [1] fear; [2] denial; [3] causation; [4] assimilation. Then [there are] two tentative steps toward trust, which is another word for intimacy, the first being
- [5] sharing in parallel fashion (you are rehearsing something in your mind while the other fragment is talking).
- [6] risk-taking sharing is the next step that involves some soul-to-soul sharing. And then finally comes
- [7] the point where you are willing to trust the other fragment with your life.

Even though there is the statement that this septenary has the normal Ordinal–Neutral–Cardinal pattern — and that much is obvious — only the middle word “Assimilation” makes a strong match with the Processes so far as I can tell. I can see a tenuous connection between these seven stages and the seven Processes but regard it as a stretch. In my opinion, the last three steps are easier to match with the Cardinal Processes than the first three steps with the Ordinal Processes. One could argue, I think unconvincingly, for either the Natural Sequence or the Michael Math Sequence with the first three steps. You are welcome to give it your best shot, if you are so inclined.

Kabbalah — the “Tree of Life”

Another septenary that Chambers channeled about is the Kabbalah. In the 29 June 1997 session we see this:

Would Michael correlate the seven Role Essences with the seven sefirot of the kabbalistic system.

Think of the Priest as the infinite and the King as the ultimate or finite, with the Priest functioning with the most diffuse energy and the King as being the most grounded, or earthbound, and then from top to bottom, energetically, you would have Priest, Slave, Sage, Artisan, Scholar, Warrior, and King. This is a different order from the one we have used in our teaching, but it is the order that correlates here, for it is the energetic flow that emanates from these particular Essences.

As stated in the channeling and as is obvious: there is no correlation here of the Kabbalistic “Tree of Life” with the sequence the Michaels normally used, whether that be of the Natural Sequence or the Michael Math Sequence or any other sequence prominent in the Michaelian teachings.

To me it is interesting that the word “emanates” was used. In some esoteric theologies, the word “emanation” is used for what is called “Fragmentation” in the Michaelian teachings — referring to the differentiation of the Tao, aka the One, into the Many. It is difficult to categorize the Kabbalistic emanation sequence as an example of *deployment* or *development*; one could argue it either way. If *development*, then in my estimation it should follow the Natural Sequence as so many other instantiations do; if *deployment*, then it could be any one of five thousand sequences. It is conceivable that emanation, aka Fragmentation, could have been a *deployment* that followed the Michael Math Sequence as claimed by the Michael Math chapter, whereas evolution back to the Tao, aka the reintegration of the Many into the One, would have to be a *development* that followed the Natural Sequence as the planes do — but I do not feel comfortable with the idea there would be a difference between the involutory and the evolutionary phases of the Grand Cycle. More is said about this in the next section, which discusses the channeling of Shepherd Hoodwin.

This alleged Kabbalistic “emanation” sequence is somewhat reminiscent of Stevens’s alleged “vibration” spectrum of Roles from highest vibration (violet) to lowest vibration (red) as listed in a previous section of this Epilogue, and as discussed in Chapter 2C, “Proposed Sequences of Overleaves”, of this *History* book. However, in four out of seven cases they do not match. You may compare and contrast them per the following table:

RANK	CHAMBERS'S “EMANATION”	STEVENS'S “VIBRATION”
7	Priest	Priest
6	Slave	Artisan
5	Sage	Sage
4	Artisan	Server
3	Scholar	Scholar
2	Warrior	King
1	King	Warrior

As we see throughout this *History* book, contradictions such as these are common between Michaelian channels when they do not know about, or agree with, or understand what other channels have said.

My review of the Kabbalah is found in this *History* book in Part One, in Chapter 1A and Chapter 1E, the chapter on Planes and the chapter on Soul Ages respectively. There you will see that the Kabbalah unequivocally follows the Natural Sequence, unlike Sarah’s Michaelian channeling. Make of this what you will, but what I make of it is that Sarah was having a bad day in terms of accuracy of channeling, because my review of the Kabbalah reveals that it has many remarkable similarities to the Michaelian teaching; I was rather astonished at the consilience, actually. The fact that the Kabbalah (and Theosophy and other structured esoteric cosmologies reviewed in this *History* book and in my *Cosmogony* book) follows the Natural Sequence for the involutory phase of the Grand Cycle provides evidence that I am not amiss to dismiss the Michael Math Sequence as probably being bogus channeling.

The Seven Levels of Friendship

This is yet another septenary channeled by Chambers, this one on 27 July 1997. The key words of the lengthy descriptions were extracted for the following:

What are the seven levels of friendship?

- 1) “amiability” ... superficial friendliness ... extend to coworkers, to service personnel, to strangers on public conveyances. No important data is exchanged, conversation is superficial and the arena is small.
- 2) “sociability” ... involves the *moving* center ... superficial relationships, but involves repeated exposures ... predicated on social demands ...popular with *young souls*... Biographical data is exchanged ... to enhance standing.

- 3) "collegiality" ... *intellectual center* primarily ... *emotional center* begins ... common threads... seen in academia . Some politico-ecological groups ... Considerable personal data is exchanged ... ideas, concepts, beliefs. These fragments all have "something in common," and their friendship is based upon that element they share.
- 4) "compatibility" ... intimate acquaintanceship ... trust [first] becomes a [vital] factor ... important data is often exchanged ... some degree of intimacy ... still based upon expectations ... successful marriages ... based on mutual and shared interests and a shared goal
- 5) "comradeship" ... best friend ... comrades-at-arms ... Very intimate data is exchanged ... absolute trust ... [self-sacrifice] ... dyadic Life partnerships ... resist intrusion from outside ... *mature souls* and above only ... *moving, emotional and intellectual centers* involved.
- 6) "stewardship" ... protective love ... unconditional love ... *older souls* ... parental and maternal or ... the world at large... telepathic ... share soul-to-soul ... *Higher centers* involved.
- 7) "agape" ... *infinite and transcendental souls* bestow upon their followers... no expectations...

This septenary seems to have little if any real resemblance to the normal septenary. We would have to make various reassignments to the Centers and the soul Ages mentioned to match either the Natural Sequence or the Michael Math Sequence, except the Intellectual Center is already at #3, matching the Natural Sequence here; it would have to move to #2 to match the Michael Math Sequence. The reference to Moving Center at #2 would have to move to #3 to match the Michael Math Sequence or #1 to match the Natural Sequence. The "Young Souls" at #2 would have to move to #3 to match both the Natural Sequence and the Michael Math Sequence. The combination of Moving, Emotional, and Intellectual Centers at #5 would all be shifted to #4, because the Instinctive Center is a combination of all Centers. The reference to Mature Souls at #5 would have to move to #4 to match both the Natural Sequence and the Michael Math Sequence. The reference to Older Souls" at #6 would have to move to #5 to match both the Natural Sequence and the Michael Math Sequence. The reference to Transcendental Souls at #7 would have to move to #6 to match both the Natural Sequence and the Michael Math Sequence. Either the channeling was garbled in transmission or there really is not a match to the normal septenary here. However, this looks to me like a septenary that *could* be formulated per the Natural Sequence, because it involves a *development*, not a *deployment*.

Levels of Paraverbalism (Telepathy)

In a recent study group, Michael mentioned telepathy and alluded to the various levels of it. What are the seven levels of telepathy?

(Note: These levels were given to us by Michael in reverse order. In other words, a level 7 is the weakest of the paraverbalists, while a level 1 is the strongest.)

The level SEVEN paraverbalist accurately perceives the emotions of others around him/her, and can sense danger whenever present.

The level SIX paraverbalist (low-level monitoring) can accurately perceive whether or not a person talking to him/her is telling the truth as he/she knows it, as well as perceiving the person's emotions.

The level FIVE paraverbalist perceives the emotions surrounding the spoken words, but also can hear words that are being formulated before they are spoken — or swallowed. This is the level where most touch paraverbalists work. All mature souls and older are at least level three [five?] paraverbalists.

The level FOUR paraverbalist can accurately assess the physical condition of the speaker, as well as perceive emotions and thoughts.

The level THREE paraverbalist can gauge the historical context as well; in other words, he/she can tap into the sender's memory banks if permission is given.

The level TWO paraverbalist is able to effect mind-to-mind contact, but cannot break through heavy shielding without permission. This fragment can sift through your memory banks and help you recover long-buried memories even from past lives.

The level ONE paraverbalist is able to invade the minds of others, without permission, and alter them at will. Level ONE paraverbalists can effectively perform "mind wipes." The level ONE paraverbalists we work with are aware of, are very cognizant of, their strengths and very careful how they use them.

Why does Michael put the top paraverbalist in the number one slave position and not in the number seven king position.

There is no real reason, and it has absolutely nothing to do with the Roles this time. It is simply that this is the way the information came down to us and we have perpetuated it. You can reverse this if it would be more comfortable for you.

Well there you have it from the Michaels themselves: This septenary allegedly has nothing to do with the seven Roles. Notice also that the numbering is the reverse direction as other septenaries given by the Michaels, indicating that there is nothing numerologically sacred about starting at one end or the other of the sequence. This is important for understanding aspects of some other instances of the septenary, as indicated in other sections and subsections and sub-subsections of this Epilogue.

Astral Plane Levels and Stages

There is also some information in Sarah's later unpublished channeling about the seven levels of the Astral Plane and the passage of the soul through those levels on the way to reincarnation. This situation is obviously an example of development rather than deployment. With some work it is possible to combine and somewhat reconcile three versions of the alleged information.

Here is the first version:

What are the seven stages of assimilation after death before rebirth?

The stages that most fragments experience are [1] denial, [2] questioning, [3] self-realization, [4] remembering, [5] integrating, [6] choosing, [7] rebirth. [09 March 1996]

In my opinion, some of these have a vague resemblance to the corresponding Processes in the Natural Sequence, but I perceive it would be a stretch to make a case that there is an actual correspondence. It might be a case where students who have some time to think about it could come up with better names than Sarah/Michael did "on the spot".

This list was expanded upon at a later session, and had some differences:

Even before my father's death last year, I was interested about what happens in the Astral interval, between incarnations. Is it at all possible to identify stages through which the astral fragment passes between the physical death of one lifetime and the rebirth of another? An example on the physical plane is the seven Internal Monads.

The stages that a fragment passes through during the astral interval are very much like those that fragments on the physical plane experience when faced with a potentially fatal illness:

[1] First there is denial and a period of utter confusion (lasting anywhere from a few minutes to several years). Depending upon the soul level, the fragment may have to experience an extended period of time during which the personality creates, out of astral matter, whatever it was that the particular fragment believed might happen after death. For instance, if the early mature soul wholeheartedly embraced the existentialism of Jean-Paul Sartre, then that fragment might have to endure a long period of "nothingness" before proceeding. Baby soul fundamentalists may create for themselves an entire heaven-hell panoply, complete with angels, devils, thrones, harps and the like. All of this is a stalling procedure, while the fragment continues to deny that a transition has occurred.

[2] Recognition comes later, when the fragment realizes that the astral matter in which it has found itself is malleable and can be molded to form anything the fragment desires. The fragment also realizes that it is not alone, and is, in fact, surrounded by other similar fragments that are very familiar.

[3] Anger ensues as the fragment realizes that it is without a physical body, and that body, which it prized so highly and feared so greatly, is truly dead. Often the fragment in this stage will lash out at any other fragment close at hand, particularly those who are trying to help. The anger begins to abate when the fragment realizes that its astral body is far more fluid and flexible, and can be used to travel enormous distances at unheard of speeds.

[4] Assimilation comes as the fragment understands that there is work to be done as it begins to review the life just lived. Emotions run the gamut here, from mild amusement to deep horror and shame, when they realize what the personality left behind as it vacated the physical plane.

[5] Reconciliation occurs as the fragment meets up with entity mates, cadence mates, old comrades-at-arms and learns that it is a part of an endless cycle. Often it is joined by the essence twin and the task companion, even if those fragments are still incarnate. This will be experienced as dreamtime by fragments still in the physical body. The fragment begins to review its entire life cycle, including the Overleaves

[6] Acceptance comes as the fragment begins to review the options for the next life and to make new agreements. An example might be that this fragment and the essence twin would agree not to meet in the next life because both have difficult karmic ribbons with other fragments. At this point, the personality of the past life has faded away, and it is the essence that is making the agreements. No Overleaves are in the way, so this may explain to students why "such awful Overleaves" are often chosen. Those awful Overleaves are

chosen because the essence understands that they will facilitate the lesson that the fragment needs to learn in order to move along the cycle.

[7] Mastery or renewal comes now, when the Fragment chooses its gene pool, or its family of birth and elects to be reborn. When the Essence enters its new body differs with the soul age. Mature and older souls tend not to enter the new body until the moment of birth. Advanced students of ours have recalled being present at the birth of an older soul and actually being aware of that Essence “swooping down into the body”. Many infant and baby souls will, on the other hand, be anxious to get back to the Physical Plane and will inhabit the body as soon as it is viable. [undated]

It would be a bit of a stretch to make all of these descriptions fit either the Natural Sequence or the Michael Math Sequence, although I believe one could tweak the descriptions to fit the Natural Sequence rather well.

Following is the third accounting of development of the soul on the Astral Plane:

I'm fascinated with the Astral Plane, and would like any interesting comments that Michael has not mentioned before.

As you may have noticed, most of what we have been discussing has seven levels, or seven facets, or seven names. The rule of seven pertains to the astral plane also.

[1] The lowest level of the astral plane could be called the gateway, or even the receiving area. This is where fragments enter when astral traveling, where most of the deathscapes are created by newly transitioned fragments.

[2] The second level is the Akasha, or the living record. You could even call it the library.

[3] The third level is the ... work room, and this is where you begin to review all of your past lives.

[4] The fourth level is where you put it all together and try to understand why you did what you did and why other people did what they did to you.

[5] The fifth level is the meeting ground, where the major agreements are made with other fragments for the next life. This is also a visiting area, where still incarnate fragments come to learn.

[6] The sixth level is the level during which the fragment chooses the Overleaves which will manifest in the next life; looks at possible genetic pools, karmic ribbons.

[7] The seventh level is the level from which the fragment reincarnates, the other door of the gateway. [undated]

I leave it to the reader to compare and contrast these three accountings of the astral interval of the soul's development. So far as I have been able to discern, no case can be made that the accounting favors either the Natural Sequence or the Michael Math Sequence in the first three stages, which is where the Natural Sequence differs from the Michael Math Sequence.

One other septenary is mentioned in the transcriptions of Chambers's 1990s channeling:

I would like to ask about the seven parts or levels or whatever they are [called] of [the Chief Feature of] Self-deprecation.

Well, there is [1] “abasement”, which is the negative pole; there is [2] “self-abnegation” (or denial of self); there is what we would term [3] “mortification”; there is [4] “resignation”; there is [5] “timidity”; there is [6] “meekness”, and there is [7] “humility” (which is the positive pole). [08 June 1996]

This sequence obviously does not help with resolving the matter at hand in this chapter: “Mortification” was given as the negative pole of Martyrdom, and “Resignation” as the negative pole of Stoic in *MFM*. Perhaps “Timidity” fits better as a step in the Caution Mode, above the negative pole of “Phobia”. As with other names originally presented by the Michaels, perhaps better names are warranted, and perhaps they could resemble the Processes better.

Comments on Chambers's 1990s Channeling

From these and many other examples we can see that neither the Michael Math Sequence nor the Natural Sequence is the be-all and end-all of the septenary. There are examples of the septenary that do not fit the Processes, and if they do fit the Processes, they do not necessarily follow the Natural Sequence or the Michael Math Sequence.

As we have seen in both José Stevens's books, and in Sarah Chambers's channeling, there are many anomalous septenaries in the Michaelian teachings — septenaries that do not fit the pattern of the Natural Sequence or any other pattern. It would have been convenient and consistent if these had been ordered per Natural Sequence — or something. Frankly, I wonder how much of these variations are real channeling, and how much are improvisations without merit. For me to accept these anomalous septenaries as valid, in my

opinion, there needs to be a compelling rationale for it, and none has been given, and none has been found by me. I have a strong bias to retain the Natural Sequence in all *developmental* septenaries unless there is a good reason to do otherwise. This way, I can use the stages of one septenary to more fully understand the stages of another septenary, thus disambiguating them, rather than ambiguating the stages by mixing the components. Examples of *deployment* can of course vary to suit circumstances and situations.

Shepherd Hoodwin's Channeling

In late 1991, I capitulated to the accumulating evidence that the Natural Sequence was fundamental rather than the Michael Math Sequence. Soon afterwards, I had some correspondence with Michaelian channel Shepherd Hoodwin about my "heresy" (we had known each other for several years). Subsequently, some of my ideas about the Natural Sequence got published in his book *The Journey of Your Soul (TJOYS)* (1995). This will be reviewed below, and as we will see, I have some quibbles with that channeling, and it leaves a number of questions unanswered. It provides a rationale for why the seven planes of creation follow the Natural Sequence, and it also gives a reasonable and plausible explanation of why perhaps some soul energy *deployments* might be per the Michael Math Sequence. Thus, Hoodwin's channeling asserts the validity of both Natural Sequence and Michael Math Sequence, just as Caris Turpen's channeling did.

One of the questions left unanswered was that Hoodwin's channeling did not address my understanding that Roles correlate with soul Ages/Levels this way: Infant Soul = Warrior; Baby Soul = Server; Young Soul = Artisan. It was in 1998, three years after *TJOYS* was published, that I got the channeling from Turpen previously mentioned, so at the time I had my discussions with Hoodwin, I did not understand that *development* could follow the Natural Sequence and *deployment* could follow the Michael Math Sequence without contradiction. Therefore, Shepherd's channeling did not address the issue of Ages/Levels correlating, or not, with the Natural Sequence.

With that brief introduction in mind, let's look at Hoodwin's channeling in some detail.

In Hoodwin's book *TJOYS* we find information about Planes arranged per the Natural Sequence. I asked him where he got this information, but he said he did not remember. I find it in Stevens and in Theosophy and elsewhere (as reviewed in the two chapters on planes in this *History* book and one chapter on planes in the *Cosmogony* book), but I don't remember when I first found it in Theosophy; some time in the 1980s I suspect. At any rate, here is what the Michaels through Shepherd had to say on the subject of the planes:

The causal plane [the third plane, is called "Mental" in Theosophy] is a plane of intellect; it has a medium of thought (expression axis) energy, whereas the physical [first] plane has a medium of kinetic (action axis) energy, emphasizing movement and action. The astral [second] plane has a medium of emotional (inspiration axis) energy, or content. [*TJOYS*, p. 344]

In one sense, there is symmetry in the reflection of higher and lower planes when correlated with centers and essence roles. In other words, warriors do correlate with the physical plane more than servers do, in the sense that warriors' energy is kinetic, and so is the physical plane's. The same is true for the astral plane and servers, and the causal plan and artisans. However, in another way of looking at it, in terms of Cardinality and Ordinality, the role of server correlates with the physical plane, in that both are the most Ordinal of roles and planes. You might wonder why the correlations are not the same in both the qualities of kinetic / emotional / intellectual, and Ordinality to Cardinality. The answer has to do with the structure of this universe. Servers need to be the most Ordinal, so that the base of universal function be service and inspiration rather than action. The universe would be a different game if warriors were the most Ordinal. The lack of symmetry in relationship to numbers and roles vis-à-vis the axes is deliberate. The fact that each axis occupies a different position in the higher and lower triads ensures that one does not become predominant. If warriors were number one, and kings seven, the action axis would be predominant: first and last are the most powerful positions. However, beginning the sentient progression with a kinetic plane, the physical, and ending with a kinetic plane, the buddhaic, before rejoining the Tao, makes sense because the first and last planes are closest to the Tao, and pure energy [Action] must precede its differentiation into love [Inspiration] and truth [Expression]. Therefore, there is symmetry with the planes. We caution against looking only for symmetry. The universe must be both symmetrical and asymmetrical in order to grow. There is symmetry when looking at the planes themselves, and asymmetry when looking at the soul's experience of the planes. The soul's experience of the physical plane, for instance, has a number one, serverly, cast to it. To advance on the physical plane, the essence must toil with a steadfastness, and even endure drudgery, that the server essence is best equipped for. Physical-plane experience must have an inspirational

resonance for there to be evolution. An action resonance on this action plane would be out of control. [TJOYS, p. 185]

Contrary to the nonsense in the last couple of sentences in that quotation, I would say that the Warrior Role is better “equipped” by nature than the Server Role to “toil with steadfastness” and “endure drudgery” — because of the aforementioned correlation of the Ordinal Action Plane (Physical) and the Ordinal Action Center (Moving) with the Ordinal Action Role (Warrior). If I were of the conviction that the Michael Math Sequence has no validity, I would say that this channeling hints of rationalization rather than rationale. It is a number of unsupported and probably unsupportable assertions and arguments. Whereas the Natural Sequence has corroborating evidence from mathematics, science, and experiential knowledge about other realms of being — as we shall see in whole Parts of my *Cosmogony* book — whereas the Michael Math Sequence does not. However, I would also say this channeling does not contradict what I am proposing about the appropriate realms of the Natural Sequence and the Michael Math Sequence. It does not seem completely implausible to me that the Roles could allegedly intentionally be Cast (*deployed*) in a sequence for a reason that did not conform to the Natural Sequence of *development*, which is the structure of the Universe (in terms of the seven planes) itself, which Hoodwin regards as more fundamental, as do I. The Michael Math Sequence is said to only apply to the soul’s experience of this more fundamental reality system. This assertion is reminiscent of Turpen’s channeling, which, I remind you, said that Ordinal triad *deployment* can vary to suit “circumstances and applications”. Some people would say these two independent channelings are sufficient to establish veracity in the matter. I say: maybe so, maybe not; let’s look to scientific evidence and philosophical argument rather than dubious unreliable channeling.

I do have a quibble about Hoodwin’s channeling in the paragraph quoted above. There is the sentence where it says, “Servers need to be the most Ordinal”. The Server energy is not inherently most Ordinal *per se* — it is second most Ordinal *per se* in its natural position in the Natural Sequence, the most fundamental arrangement of the septenary. According to *MMFM*, page 189, the number one of the sequence of seven is the most Cardinal — not Ordinal. The Server Role is the second-most Ordinal in the Natural Sequence, but Casting it in the number one position gives it more Cardinal influence than it would have in any other position. Therefore, I believe it is more accurate to say that the choice was made (who knows by whom) for the second-most Ordinal Role, Server, to be Cast as most Cardinal. Furthermore, the Server is allegedly the most common Role on planet earth, 25% of the world population according to Yarbrow, and Michaelian students have generally accepted this channeling as valid, as do I. That helps give it more influence than any other Role on this planet. As Hoodwin’s channeling said, this is preferable to those contentious, pugnacious Warriors having the most influence. Homo sapiens is violent enough without that, because of its animal heritage: survival of the fittest in a hostile environment.

So, please note that nowhere am I arguing for or against the Michael Math Sequence in regard to Fragmentation of Cadres into Entities into Sides into Greater Cadences into Cadences. Fragmentation is something for which we have no “evidence” other than channeling. Per Hoodwin’s and Turpen’s channeling, which seems reasonable to me, the Michael Math Sequence does not apply to every instance of the septenary — as some seem to believe. Because of what I see in so many other spiritual teachings as well as what I see in the world, I contend that the Michael Math Sequence is not a Universal Truth (of all seven Planes) or even a World Truth (of the Physical Plane). Specifically, I contend that the Michael Math Sequence does not apply to *developmental* processes, such as Soul Age and spiritual growth, because developmental progress in stages must build on stages that have gone before; there is a logical progression to the sequence of stages. Just as the soul progresses from the Ordinal Action (Physical) Plane to Ordinal Inspiration (Astral) Plane to Ordinal Expression (Mental, aka Causal) Plane; so the soul progresses through the Ordinal Action (Infant) Age to the Ordinal Inspiration (Baby) Age to the Ordinal Expression (Young) Age. It is merely an unsupported and unsupportable dogma-doctrine of the Michael Math Sequence that the reverse of the Integration process, the Fragmentation (Casting) process, happens in a different sequence.

As for Hoodwin’s channeling, I had done little thinking and writing on the Natural Sequence when he channeled on the Michael Math Sequence for his book. And I don’t find his channeling totally objectionable, except it does not address the who, what, when, where, why, how questions about the Michael Math Sequence. All I have in mind is to find out which instances of deployment were per the Michael Math Sequence, if anywhere, and where. Having found no instantiations of the Michael Math Sequence outside of the Michaelian teachings, I suppose it would require reliable revelation via an unbiased Michaelian channel, if there is such a thing. I would ask the standard penetrating questions: who, what, when, where, why, how. Does

it only apply to human souls? on this planet? at ensoulment? at Casting? who made the decision? on the Physical Plane, or above? under what circumstances? And so on.

Two dubious assertions were made on the second page of the Michael Math chapter of *MMFM*; these alerted me, and should alert everyone else, to the fact that Michael Math is confused — in the sense that there are some obviously problematic statements about it. The first clue that there is confusion is where it gives the names of the poles of the Levels and says these “resonate” with the other six Overleaves in the same Process (my terminology), but even a cursory comparison reveals they do NOT resonate. (A non-cursory comparison is given in this *History* book in Chapter 4K, “The Names of the Levels”. No one other than myself that I know of had actually tried, prior to and subsequent to *MMFM*, to pick names for the Levels that actually do “resonate” with the names of the Overleaves.) The second clue that there is confusion in the Michael Math chapter is where it says that the sequence of seven Overleaves is symmetrical like the yin-yang symbol (the Natural Sequence is), but then we are given a sequence, the Michael Math Sequence, that is NOT symmetrical. It never ceases to amaze me that everyone tolerates these issues, even when I point them out. Anyway, in my mind, these two blatant confusions cast doubt on other related Michael Math Sequence “revelations”. I suspect that the channel of the Michael Math Sequence was biased because s/he was unfamiliar with Gurdjieff, and s/he subconsciously took a clue from the relative abundance of Roles (as channeled perhaps by Chambers), Servers being most common and Kings least, hence the Michael Math Sequence. It occurs to me that maybe the reason the Michael Math Sequence feels right to some students is that they glided right over these contrary clues, the info went past their critical filters (unlike with me) and into their subconscious, and lodged there as a “feeling” that it is correct.

I perceive an additional problem with the Michael Math schema.

Hoodwin’s channeling offered a rationale or rationalization for why the Roles were Cast per the Michael Math Sequence and not Cast per the Natural Sequence, but the Michael Math chapter moved the entire lineup of Overleaf categories (Goal, Chief Feature, Attitude, Age/Level, Center, Mode) along with the Roles. Thus: “One: Infant, Slave, [Repression,] Retardation, Stoic, Emotional Center, Self-deprecation.” (*MMFM*, p. 190) And so on for the other Overleaf categories (pages 191–192). It is one thing to say, as Hoodwin’s channeling says, that the Roles were Cast (deployed) in an unnatural sequence for tainting (“flavoring” and “coloring”) reasons, but it is quite another thing to say, as the Michael Math chapter says, that all of the other Overleaf categories were also Cast (deployed) in an unnatural sequence. It makes perfect sense that the ordering of the Overleaf categories should stay with the ordering of the Roles, and one can sensibly put forward a rationale for deploying Roles per the Michael Math Sequence. However, that would mean that all of the Overleaf categories would be tainted if deployed other than in the Natural Sequence, and that makes no sense. We know that birth order affects human personalities; it taints their qualities and characteristics. The Michael Math chapter goes on and on about how Casting sequence taints the qualities and characteristics of the Roles — and by implication, the corresponding Overleaf categories that metaphorically ‘come along for the ride’.

It makes sense to me that there is meaning to the numerical ordering of the Casting process. In the Michael Math chapter it says that physical plane Roles are chosen by the entity as a whole, and then Cast in groups of Roles, and this place in Casting within their entity affects their Cardinality/Ordinality ratio. When I first read that chapter in 1986, in trying to accommodate the channeling, I went beyond this assertion to speculate that, if there is any validity to Michael Math, then Casting order distorts them if the casting is not per Natural Sequence. That is to say, Casting — position, cadence, side, entity, and cadre — “taints” the pure Natural Sequence quality with a Michael Math Sequence quality. In trying to accommodate the channeling, I went even beyond this to speculate that this principle might apply to differentiation of the Logos of this planet? this star? this galaxy? even before entities and cadres are Cast, where the “energies” are cast out of Natural Sequence into Michael Math Sequence, skewing them somewhat. I am not at all comfortable with this idea, although it seems to be what Shepherd’s channeling implies. As I have thought about this idea, and observed people over the decades since then, I don’t see this distortion in the names of the traits or the expression of the traits; therefore I don’t believe in the Michael Math Sequence. This is another clue that the Michael Math chapter is confused. If there was a tainting of Traits by a re-sequencing of energies, it should have been reflected in the names and descriptions of the Traits. So, my current understanding is that the Michael Math Sequence is just wrong in regard to casting *deployment* as well as *development*.

I strenuously object to the Michael Math Sequence for the fact that the Michael Math Sequence hijacks the meaning of Oneness, Twoness, and Threeness that is inherent in the Natural Sequence schema, and which is explained in detail in my book *The Tao of Personality*. Because I understand the logical and mathematical

derivation of the Overleaf System, I know that the Natural Sequence, not the Michael Math Sequence, represents the fundamental structure of the universe in space/time and time/space. I understand the structure and meaning of the Natural Sequence, and I see that Oneness (e.g., Warrior) has not been tainted with Twoness (e.g., Server), I see that Twoness (e.g., Server) has not been tainted with Threeness (e.g., Artisan), and I see that Threeness (e.g., Artisan) has not been tainted with Oneness (e.g., Warrior). I also see that the names of all of the Traits, including Roles, are consistent with the untainted Natural Sequence. When observing people and their Overleaves, I do not see any hints of the tainting of Traits that would occur if there was a resequencing of the energetic spectrum somewhere this side of Akasha into the Michael Math Sequence or any other unnatural sequence.

In conclusion, there are numerous reasons why I doubt the validity of the Michael Math chapter. More is said about tainting in the section after the next section, which is about the planes. I have more to say about the planes because it is the one septenary about which most contingents of the Michaelian teachings agree that they follow the Natural Sequence, not the Michael Math Sequence.

General Comments on Planes

The Michaels refer to a phenomenon which appears on all seven planes as a “Universal Truth”, and a phenomenon which appears throughout the physical plane as a “World Truth” (*MMFM*, p. 44-45). Because the seven planes follow the Natural Sequence, this means that the Natural Sequence is a Universal Truth. It is also stated that each plane is divided into seven levels or sub-planes (e.g. *MFM*, p. 42). The sub-planes are a subset of the planes. Because the seven sub-planes including the physical plane follow the Natural Sequence, this means that the Natural Sequence is a World Truth.

The same set/subset configuration is said about the seven Levels within the seven Soul Ages. Thus we see a “nesting” of septenaries within each other in terms of the planes/sub-planes and in terms of the Ages/Levels. My claim is that this nesting appears at many time scales all down from the Cosmos as a whole, thus from Planes to sub-Planes to Ages to Levels to Life-Stages to sub-Life-Stages. Thus there is a nested pattern of 7 within 7 within 7 *et cetera* in terms of time processes ... aka *development*.

Because the Michaels present the Natural Sequence as a Universal Truth, I regard the Natural Sequence as the “Natural Sequence”, as “Tao’s Template”, as the “primordial pattern” for creation. There are several specific features of the Natural Sequence septenary that are required of any other septenary if it is to be regarded as a proper subset of Tao’s Template: a) there are seven components altogether; b) there are two triads in a symmetrical reflection of each other with the middle component being the reflecting point; c) the two triads have a recognizable oppositeness (complementarity, duality), as in “positive and negative”, or “yin and yang”, or what Michaelian students call Cardinal and Ordinal; d) the middle component is recognizably “neutral” or intermediate with respect to the “positive” and “negative” triadic components; e) the components of the triads are recognizably the three dimensions of “Action, Inspiration, and Expression”. Whenever I evaluate a proposed septenary to see if it is a subset of the Natural Sequence, I look for the pattern shown above. In previous sections of this Prologue I quoted some channeling in which septenaries were presented, but which did not qualify as subsets of the Universal Truth, the Natural Sequence.

With each subset of Tao’s Template, we can expect some variations in names and descriptions. I see the subsets as variations on a theme, required by the circumstances in which the subset exists and functions. I also like the analogy of fractals in mathematics: each iteration of the fractal pattern looks similar in some ways yet different in others. The Overleaf System of human personality traits is a subset that is far removed, many fractal iterations or generations, from Tao’s Template. My *Cosmogony* book purports to present some of the septenaries between the pure abstract archetypes in Tao’s Template and the Overleaf System.

The Michael Math Sequence is not a subset of Tao’s Template, it is a variation from the Natural Sequence, and it might or might not have validity. As explained in previous sections, the Michael Math Sequence is an example of a *deployment*, and it can vary from the Natural Sequence and still be valid.

Evolution/reintegration of Fragments back to the Tao (‘up’ through the Planes) is just one example of *development* that I have found to apparently follow the Natural Sequence. The evidence for this is connected with the nature of the seven planes of creation, which follows the Natural Sequence. The Natural Sequence is developmental — meaning, each step is necessarily built on what went before. You cannot graduate to the Astral (aka Emotional) Plane until you have completed the curriculum of the Physical Plane, and so on all the way back to Tao. My present understanding is that the Natural Sequence developmental order is not subject to

choice. Deployment is subject to choice, to suit “circumstances and applications” as Caris/Michael said. I believe it is essential for readers to understand this distinction. Tao decided some things that we cannot un-decide, such as the Natural Sequence space/time structure within which we exist and function and develop. Some things can apparently be decided at levels within Tao's creation, deployments of septenarian “energy” perhaps being one of them.

Just in case I did not make it completely clear in previous sections, below I state explicitly the trail of logic that I follow in regard to the Michaelian teachings about the planes.

- My research reveals that the Natural Sequence is perhaps rampant in nature and supernature, and it is not that hard to find or see if you have a knack for that sort of thing. For whatever reason, I found it, I recognized it, I understood it, and I have an irrational urge to share it. This might just be the result of some bias on my part; in my *Cosmogony* book I present hundreds of pages of examples of it, and I invite readers to be the judges and provide feedback about whether they believe I am objective or not.
- So far as I have been able to discern — from reading the four Yarbro books on the Michaelian teachings published between 1978 and 1995 — that the Yarbro contingent was not aware of the Natural Sequence during that interval.
- However, the non-Yarbro contingent of the Michaelian teachings is not unaware of the Natural Sequence, in regard to the planes at least. They taught it (*Earth to Tao*, 1989, p. 131, *Michael: The Basic Teaching*, 1990, p. 13) before I accepted it (1991) after trying to believe in the Michael Math Sequence (because I had “Yarbro fundamentalist” inclinations back then.) Previous sections in this chapter reveal that the non-Yarbro contingent uses the Natural Sequence, the Michael Math Sequence, and a number of other random orderings of the septenarian components, which I suspect are mostly the product of sloppy channeling.
- Most readers of my *Cosmogony* book will probably be unaware of the Natural Sequence and its significance.

To Understand “Deployment”

Please indulge me while I indulge in some speculation that attempts to understand and reconcile the Michael Math Sequence and the Natural Sequence. I propose that during whatever *deployments* of personality factors (such as Role and Casting) there be (at some stage in the Fragmentation of Tao and/or at the Casting of souls and groups of souls and/or at the incarnation of a species), energy can be skewed or shifted out of the Natural Sequence for whatever purpose suits the individual making the decision, to suit the situation encountered or to effect the result desired. We Michaelian students are already familiar with a similar process. Let us say that a Server soul wants to experience what it is like to be a King, for whatever reason. All it has to do is choose the King-ish (Cardinal Action) Overleaves — Dominance, Aggression, Realist, Higher Moving, and/or Impatience — for a lifetime or more. These Overleaves together would give it far more of the “energy” of a King than a King who chose the lineup of Server-ish (Ordinal Inspiration) Overleaves.

This has practical implications, and I am going to use myself as an example because of the way I am generally perceived. Even though I am an Artisan in Role, most people mistake me for a Scholar. I certainly *seem* like Scholar Role, but this is mostly because I have four Scholarish Overleaves and Casting: Observation Mode, Instinctive Center (secondarily), Position, and Cadence. But, to make the Artisan energy show up even less, I also have four Sage-ish Overleaves: Acceptance, Higher Intellectual, Fifth, and Old. These are on the opposite side of the Expression Axis from my Artisan Role, thereby counteracting the Artisan “energy”. In addition, I have three Priest-ish Overleaves: Arrogance, Spiritualist, and Greater Cadence. Thus, there is nothing in my Overleaf array to reinforce or augment my Artisan Role; in fact, the other energies counteract the Artisan. It is no wonder people do not see much Artisan in me — other influences are stronger. What they don't see in mere personality expression is an art major in college, then a four-decades long career in engineering (where I was drawing blueprints and writing specifications), and a love of fixing computers — typically Artisan stuff.

So, my speculation is this: Individuals in the Fragmentation process skew their energy by shifting it out of the Natural Sequence into some other sequence, the Michael Math Sequence being one option among more than five thousand. Fragmentation is a way of reallocating resources to meet a situation or accomplish a goal. The unified mind of the Cadre, or perhaps some even larger Being, chooses its “underleaves” — to coin a new word

— not by ADDING different energies (“Overleaves”) to the basic (Role at the Physical Plane end of the Ordinal triad) energy, but by DIVIDING up its energy in a way to produce the desired effect (at the third plane end of the Ordinal triad). By Fragmenting an energy other than in the Natural Sequence, it gives that energy the quality of that different position. For instance, if the Server-ish (Number Two) energy is *deployed* to the Number One position in Casting, it gives that Server-ish energy a Warrior-ish flavor. If the Artisan-ish (Number Three) energy is deployed to the Number Two position in Casting, it gives that Artisan-ish energy a Server-ish flavor. If the Warrior-ish (Number One) energy is *deployed* in the Number Three position, it takes on an Artisan-ish flavor. I see it as akin to birth order among human siblings. In case you have not heard of this — I think it is fairly widely known — birth order can significantly affect a person’s overall personality. Firstborn children tend to have some particular traits, and last-born children tend to have some particular different traits, and middle-born children also tend to have some particular characteristics. Firstborn Warriors will be a little different from middle-born Warriors will be a little different from last-born Warriors.

This idea of “skewing” “energies” via “unnatural” casting comes from the first paragraph on page 190 of *More Messages from Michael*, where it talks about the Casting of Roles in the Entity. Different Roles are said to be Cast in blocks scattered throughout the Entity. Ordinal Roles can be Cast in the Cardinal half, and Cardinal Roles can be Cast in the Ordinal half ... or whatever. This “influences” the nature of the Role in that particular Entity. My suggestion is that a similar process might have preceded this Casting into “unnatural” locations even before Entities and Cadres are Cast. This is an idea about which we have no channeling, and even if we did, there is no guarantee that it would be accurate, so I am doubtful of its usefulness in our daily lives. Each Role does not completely take on the quality of the sequence number when cast in some other sequence than the Natural Sequence; it is only “tainted” (or “flavored” or “colored”) with the quality of the number. It metaphorically adds a dab of green to the red, or strawberry to the vanilla. This is stated repeatedly in the *MMFM* Michael Math chapter. If it were a total conversion, then a Server would become a Warrior for instance, not a Warrior-flavored Server.

If all Roles were cast per the Natural Sequence, they would all be balanced Cardinal/Ordinal. Shifting the Ordinal triad of energies per the Michael Math Sequence, the Warrior becomes more Ordinal/feminine by two steps and the Server and Artisan both become more Cardinal/masculine by one step so the whole septenary remains balanced Cardinal versus Ordinal. If this actually happened and it is not a mistake in channeling, there are consequences in real life. There are also consequences in that the Warrior gets less Action and more Expression “energy”, the Artisan gets less Expression and more Inspiration “energy”, and the Server gets less Inspiration and more Action “energy”.

So, I can live with the idea that the Michael Math Sequence and other variations on the Natural Sequence are perfectly legitimate when it comes to *deployment*. I accept that deployments can be managed as an exercise in choice. It may also be that resources could be deployed in some arbitrary way, merely as a scientific experiment, just to see “what happens if we do this ...” It adds an element of the unknown into the mix; it adds chaos and adventure and exploration and creativity and challenge into the equation. Our lives are most interesting when we are operating in the precarious balance of chaos and cosmos. If all septenaries were per the Natural Sequence, perhaps that would be too boring, too stagnant, too rigid. Hoodwin’s version of the Michaels made this point in the channeling that I quoted, and I concur.

So, Hoodwin’s channeling provided one explanation of why the Natural Sequence is a Universal Truth. I do know that Hoodwin is not the only channel aware of the Natural Sequence. At the second Association of Michael Teachers (AMT) conference in early 1999, channel Aaron Christeaan gave a whole talk in which he used the Natural Sequence to explain something. I was exhilarated to find that someone besides myself in the Michaelian teachings knew of it and understood it. It was afterward when I asked him about it that he said that the Natural Sequence and the Michael Math Sequence were both valid — to quote him: “It can be both ways.” I did not have time to discuss this with him further. Some Michaelian students would say that these three independent channelings are sufficient to establish that there is some truth to the Michael Math Sequence. I say: maybe so, maybe not.

My belief is that most of the channels were and are simply unaware of the Natural Sequence and its significance as the default septenary, and that is why the Michael Math Sequence has taken on a much wider significance than it properly should, in my opinion. One of the points I am trying to make in this Prologue to my *Cosmogony* book is that the Natural Sequence rules the meaning of the numbers because the Natural Sequence is a World Truth of necessity in terms of the way that the cosmos is structured in time, and that this determines the way that things naturally *develop*. The Michael Math Sequence does not rule the meaning of

the numbers, as *MMFM* says, because it is not a World Truth — it only applies to *deployments*, which are matters of choice, not a matter of a foundational structure of a reality system. To use a musical analogy, the Natural Sequence is ‘The Theme’ of the Universe, and the Michael Math Sequence is one variation on ‘The Theme’, composed for whatever reason. This variation is what makes the symphony of life interesting and worth playing out. There are of course “seven factorial” ($7 \times 6 \times 5 \times 4 \times 3 \times 2 \times 1$) = 5040 ways to arrange the sequence of sevenness, and choosing something other than the Natural Sequence provides other interesting and challenging variations on ‘The Theme’.

Ensoulment

Around the turn of the millennium, on one of the Michaelian teachings websites, I initiated a discussion about the difference between *development* and *deployment* as I applied the terms to the Natural Sequence and to the Michael Math Sequence. The following is a record of the exchange that ensued, after I revealed what the Michaels had said to me via Caris Turpen, which I repeat here for your convenience.

There is a complex answer here. It has to do with how the sequence is being applied, and what the desired outcome of the application is. In terms of original position and Casting, yes, Server does come first when there is nothing there. When there is already something there, Warrior moves to first position. Server moves to third position, because Warriors then serve as what we would term “recon”. When there are already systems in motion, it would make no sense to cast the “sheep” among the “wolves” by sending Servers first. They would be eaten. It makes every bit of sense to send Warriors first — for reconnaissance, for building fires, for protection, for creating [= establishing] the fort — so that the Artisans can come and figure out how to dig the well, and then the Servers can come patch up the wounded, and make the good bread, and then everything else starts to happen. It is a dynamic triad that actually will rotate in terms of the perceived need. So both are correct, and it all has to do with application.

One question that arose in the online discussion was if the word “cast” underlined in that quotation referred to Casting on the Astral Plane or if it referred to the original ensoulment of hominids on the Physical Plane — “ensoulment” referring to the alleged event where animals that have species souls start having individual human souls instead, which appears to have happened in human prehistory when archaeological evidence indicates that hominids made a quantum leap in the quality of their consciousness, in terms of such expressions as art and religion and technology and language.

Following is a record of that discussion.

Q: So we are beginning with the first incarnated lifetimes of fragments on the physical plane or the densest plane, like on Earth, for example. We might call it Birth of Sentience in physical form.

Phil: It appears to me that in this post you are basically opining about how the initial ensoulment of homo was managed in Cro-magnon for sure or perhaps Neanderthal times, some tens of thousands of year ago. (I am vaguely aware that there is dispute among anthropologists about whether or not Neanderthals were “sapient” (better choice of word than “sentient” in this context) the way Cro-magnon’s were, but that is irrelevant to our discussion here.) Further down you refer to the Caris/Michael channeling. When I heard what she said, I wondered, as you apparently did, if the Michaels were referring to ensoulment [on the Physical Plane] rather than Casting [on the Astral Plane]. I regard ensoulment as an example of deployment, not development, so it does not affect my understanding of whether the ensoulment occurred per Natural Sequence or Michael Math Sequence. That is, even if ensoulment is an example of deployment, the choice could have been made by the managers of the procedure to follow the Natural Sequence rather than the Michael Math Sequence — or follow the non-Natural Sequence, non-Michael Math Sequence sequence that Caris/Michael mentioned. The choice was probably made to suit “circumstances and applications”.

Q: Here’s where I sense a somewhat masculine (which has dominated our culture) perception seems to be influencing your take on development.

Phil: Perhaps because I have not yet presented my research on the manifestations of the Natural Sequence in various realms and various scales of development, you and maybe other people do not have a clear idea of what I mean by “development”. I mean evolution in time, and this has nothing to do with cardinal/masculine and ordinal/feminine bias so far as I can tell. The Natural Sequence is not a bias of mine even if it is a bias of our masculine-dominated culture. Ultimately the Natural Sequence has to do with the Tao-ordained structure of space/time, and mystics tell us that Tao itself has no cardinal/ordinal bias let alone masculine/feminine bias, hence the symmetry of the septenary per the Natural Sequence: “You can perceive that while one is ordinal and seven is cardinal, that the first half is cardinal and the last half is ordinal.” (*MMFM*, p. 189). Per the

Natural Sequence, the whole septenary is balanced Cardinal/Ordinal: if all Roles were Cast per the Natural Sequence, they would all be balanced Cardinal/Ordinal. However, by shifting the Ordinal triad of energies according to the Michael Math Sequence, the Warrior becomes more Ordinal/feminine by two steps and the Server and Artisan both become more Cardinal/masculine by one step. If this actually happened and it is not a mistake in channeling, there are consequences in real life. There are also consequences in that the Warrior gets less Action and more Expression “energy”, the Artisan gets less Expression and more Inspiration “energy”, and the Server gets less Inspiration and more Action “energy”. However, this is irrelevant to the points we both make on this subject of this post, but interesting I think.

Q: In order to have this sentient physical form survive, nurturing must take place first. The organism will not survive without it. Hive souls have a nurturing instinct. In the Caris/Michael channeling, it's said that if "there is nothing there" then servers come first.

Phil: Ensoulment probably did not take place in an ecological vacuum, but we do not know all the conditions of that environment. Did it happen at a harsh and hostile or a benign and supportive time/space? There were pre-sapient hominids as well as predatory animals and difficult environments on some parts of the planet, but probably not all. My very first Michaelian–student friend, a Mature Priest, once said that if she found herself struggling to survive like in a wild jungle with a couple of other people, she would want them to be a Warrior and an Artisan. Warrior = protective and durable, Artisan = resourceful and inventive. Would you prefer a couple of Servers = nurturing in that wild jungle? What about ensoulment in the Garden of Eden? So it all depends on “circumstances and applications” whether to initiate with Warrior or Server or some other “energy”. Such is the case with deployment, but not with development. Development in the sense that I mean it inevitably starts with Action = Warrior/King.

Q: I would use “nurture” rather than “love” when discussing the initial energy that must come into play when establishing a sentient life form. Caring for the physical body, for the young (survival of the species), providing food (via plant-life, not necessarily hunting), are all first necessities. This can be done at the Infant soul level, since it's what non-sentient creatures do, too. The dual-channel Server input is the physical awareness along with the “common good” awareness which is used so that the entity mates, as well as physical mates can survive. Without awareness of the others, e.g., “me and many other me's” — the _common_ good — basic survival is not possible. The dual input makes other-awareness and Essence awareness possible, providing an energy framework for sentience, or consciousness. The nurturing energy is what we would term feminine, which, if we're speaking biologically, would make sense, too. All fetuses are female first. The Y chromosome happens a bit further on in gestation. Given no outside interference, a creature can physically survive on basic nurturing alone.

Phil: I also regard “nurture” as an accurate word for what Servers do, but not so appropriate for Warriors, although I have seen the slogan, “To Protect and Serve”, on police cars in my city. But maybe that is because Baby soul (Server Age) Warriors make good cops. (MFM, p. 98) Anyway, take a look at *Michael's People*, pages 56-57. Here the “love” septenary is given, and the first level of love is named “Nurturing”. “First is nurturing. Here the emphasis is on survival, and it is seen not only in creatures of reason but in all creatures with a sense of individual survival. One of the indications of the degree of species evolution is the degree of nurturing and the length of time the nurturing is provided.” Personally, I think this word “nurturing” reflects a feminine Michael Math Sequence bias that puts Server function first. If I were to reflect a masculine Natural Sequence bias and put Warrior function first in this example of the septenary, I would have called it something like “Protection”. So what ensures survival? In my understanding of the “survival of the fittest”, unless there is “protection” of self first there will be no “nurturing” of other second. I am not an evolutionary biologist so I might be talking outside of my area of expertise, so correct me if I am wrong in the following observation. It is interesting to me to note that our very distant ancestors, the cold-blooded reptiles, neither provided the Warrior-ish/masculine function of protecting their offspring from external danger, nor provided the Server-ish/feminine function of nurturing their offspring: males impregnated females without pair-bonding, eggs were laid and abandoned to their fate. Male and female reptiles had no family life. So far as they cared, it was all about protecting and nurturing their own survival, and the perpetuation of the species was just something that happened haphazardly. So far as I know, the protecting and nurturing of offspring came later, with the evolution of warm-blooded mammals [and birds]. Here is how I understand that evolutionary development in terms of the Natural Sequence. The reptiles (and fish before them), which came “first”, operated almost entirely out of their Motion Centers, another one of the Ordinal Action Overleaves, thus a Warrior-ish function. The rudiments of the Ordinal Inspiration Emotion Center — which includes both the masculine protectiveness of self and feminine nurturingness of others — evolved with mammals and came “second”. Male and female mammals and offspring had a family life, and a community social life built on cooperation with each other, but still competition with things outside the family or the community. Lest you think from this that I am a male chauvinist pig because in this interpretation “masculinity” came “first” and “femininity” came “second”, note that mammalian “femininity” is an evolutionary developmental improvement on

reptilian “masculinity” in this case — it was an improvement that ensured the survival of more offspring. Then of course cerebral humans with Ordinal Expression Intellect Centers came “third”, so now we humans have the survival advantage of being able to out-move, out-emote, out-think all other prior species — and consequently out-protect and out-nurture more primitive species. No sexism there, just Artisanism — and a good example of the Natural Sequence so far as I know.

Q: I believe this is what xxx was referring to when he wrote that Michael said it would be too harsh if Warrior was first. If Warrior is quintessential masculine Ordinal energy, then Server would be quintessential feminine Ordinal energy.

Phil: Okay with the first sentence of the above paragraph in regard to deployment but not okay with regard to development. Tentative okay with the second sentence of the above paragraph for now. In our species at least, the male is typically more a creature of Action (Motion Center) and the female is more a creature of Inspiration (Emotion Center), but I am not sure if that is the case in all species. I have more to say about the difference between men and women in another email because it might be relevant to where the Natural Sequence applies and where the Michael Math Sequence applies. There might be a built-in female bias for the Michael Math Sequence and a built-in male bias for the Natural Sequence in regard to the sequence in which they process situations unto completion.

Q: How would it benefit survival if the Warrior energy were to arrive first? By this token, it would make sense that that Warrior would be 2, which would be the yang to the yin, so to speak.

Phil: I think I answered that in my comments above in terms of evolution (Natural Sequence development, Ordinal Action first) in general, but we are just opining here without any evidence of how the logistics of ensoulment (deployment) was actually managed. As I said above, I am not committed to either Natural Sequence or Michael Math Sequence or non-Natural Sequence/non-Michael Math Sequence in regard to deployment, since I regard ensoulment as an example of deployment, not development, and the managers were free to do whatever they believed would work best, depending on local “circumstances and situations” in time and space. The development of life on earth that led to humans obviously followed the Natural Sequence in terms of reptiles > mammals > humans.

In discussing issues of Natural Sequence versus Michael Math Sequence on various occasions, the people that I have talked to do not seem to tumble to the insight that the resolution of the issue has to do with the difference between the necessity of the sequence of stages of *development* versus the contingent choice involved in situations of *deployment*.

Another Rationale for the Michael Math Sequence

I do not see any way that we can academically Validate the two sequences options (Michael Math Sequence versus Natural Sequence) in terms of the Casting of the Oversoul into Roles on Planes above the Physical versus ensoulment of the hominid species on the Physical Plane, but I am going to suggest a realm where we might be able to more easily validate them: the difference between men and women, which was introduced in the previous sub-subsection. This is not entirely an abstract theoretical matter. It is not without very practical and immediate implications. The next paragraph is a quotation from the RA Material in a publication called “The Law of One”. Ra is my second favorite channeled source of information, after the Michaelian teachings. As with so many non-physical teachers, Ra has a septenarian cosmology (and it follows the Natural Sequence, by the way). Here they (they call themselves a “social memory complex” = entity? Cadre?) discuss one of the differences between men and women. This was mentioned in the context of spiritualizing one’s sexuality (raising one’s kundalini) through seven steps (the chakras, as it so happens), but we will not go into that here: it is discussed at length in my book *The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy*.

The energy of which we speak in discussing sexual energy transfers is a form of vibratory bridge between space/time and time/space. The energy transferred from male to female is different than that transferred from female to male. Due to the polarity difference of the mind/body/spirit complexes of male and female the male stores physical energy, the female [stores] mental and mental/emotional energy. When sexual energy transfer is completed the male will have offered the discharge of physical energy. The female is thereby refreshed, having far less physical vitality. At the same time the female discharges the efflux of her stored mental and mental/emotional energy, thereby offering inspiration, healing, and blessing to the male, which by nature is less vital in this area.

In terms of Roles, what Ra refers to as “physical energy” is Warrior-ish (a masculine Role per Michael), and what Ra refers to as “emotional and mental” energy is Server-ish and Artisan-ish (feminine Roles per Michael) This information leads me to wonder. Just suppose for the sake of argument that the female of our species is stereotypically energized per the hierarchy: 1 = emotional energy, 2 = mental energy, 3 = physical energy per

the Michael Math Sequence; whereas the male is stereotypically energized per the hierarchy 1 = physical energy, 2 = emotional energy, and 3 = mental energy per the Natural Sequence. Is there any evidence for this? Has anybody else noticed that women when they get together typically like to laugh (emotion) and talk (mentation) a lot, whereas men when they get together typically like to play ball or watch ball being played (physical action)? I am here presenting the wild speculation that — very generally and stereotypically speaking — women tend to operate per the Michael Math Sequence and men tend to operate per the Natural Sequence.

Here is how I have seen this play out in my own life. I was married for a dozen years to a Server in the Emotional Center. As a guy — energized by action first — I saw everything that happened in terms of, let's say, black and white and shades of gray. There was not a lot of emotional attribute attached to what happened. As a gal — energized by emotion first — my wife applied a color (emotional) attribute to every action that I just saw as a shade of gray. In fact, to her, the emotional component of the action was the most important thing about the action. As you might expect, I was often accused of being a typical insensitive male because I was oblivious to the particular color (emotion) she attached to a particular action. It would have been helpful if I had understood this at the time. I have already shown you a quote from Caris/Michael about the flexibility of the sequence of the ordinal Roles, and the same flexibility could be applied to the Ordinal Centers. Gender differences might just be a situation in which both sequences are evident, and it makes for an interesting interaction, just as it can make for an interesting discussion.

It occurs to me that there might be something like this going on with the issue of Michael Math Sequence versus Natural Sequence. Because of their own personality arranged per the Michael Math Sequence, some people are perceiving per the yin point of view, and will prefer to put Ordinal Inspiration (Server-ish, Emotion) in the number one position and tend more to see this quality in everything. Others with a Natural Sequence-biased personality will perceive per the yang point of view and will tend to put Ordinal Action (Warrior-ish, Motion) in the number one position and see more of this in everything.

Below are some additional semi-random comments and speculations relevant to the subject of stereotypical gender characteristics as it applies to the Michaelian teachings. Each of these points could use some elaboration as I develop my exposition and complete my *Cosmogony* book.

- Near as I can tell, the Natural Sequence is a component of Tao's concept for its creation, according to various sciences and philosophies and mysticisms reviewed in my *Cosmogony* book, the seven Planes of creation exist within that structure. Therefore the Natural Sequence is absolutely fundamental. The evolution of Fragments of Tao happens within the septenarian Natural Sequence structure "down" through the Planes and back "up" again in the recycling of Tao's creation. Therefore, the Natural Sequence is repeated at smaller septenarian scales in each Fragment's evolution, notably at the scales we call "Age" and "Level" and "Life-Stage".
- It is common understanding to regard Cardinal/yang/male/and so on and Ordinal/yin/female/and so on as the two most basic complementary aspects of creation. Tao itself is not "sexist"; it is Neutral with respect to Cardinal and Ordinal. That is why, for instance, the most Cardinal Role, King, was cast in the Ordinal-most position, last. The Warrior is the most Ordinal Role, and if it were cast in the Ordinal-most position, last, it would have been encumbered with excessive passivity = yin/feminine. Instead, we have the Taijitu Tango Principle, where the Cardinal-most in terms of space-like being (King) is Cast in the Ordinal-most position in terms of time-like doing (seventh), whereas the Ordinal-most (Warrior) is cast first. This is Michael Math basics. It may be, as speculated previously, that this Cardinal/Ordinal Taijitu Tango symmetry has to break somewhere to make conscious experience more interesting and worth playing out.
- Near as I have been able to discern from various Michaelian channels, the Michael Math Sequence applies to Cadres, invented for logistical deployment considerations (having to do with skewing "energy" in Casting Fragmentation, and perhaps ensoulment of hominids). It might go beyond that to even larger groups of souls — "pods", "nodes", or whatever — groupings that showed up in channeling subsequent to *MMFM*. It might also be even more fundamental than groups of souls. Therefore Michael Math Sequence is not fundamental; it was invented within and after the primordial and unalterable Natural Sequence structure by conscious beings making intelligent and informed choices somewhere in the course of the evolution of the universe to suit "circumstances and situations" as Caris/Michael said. I refer to whatever being may have decided, in the Casting process, to depart from the primordial Natural Sequence template as the "Oversoul".

- As above, so below; as in heaven, so on earth. Ordinal bodies and their Cardinal souls are poles of a Monad. Even as souls differentiate in the Casting process, so species differentiate in evolution. In the realm complementary from Fragment evolution and a reflection of it, there is physical evolution of biological entities. There are numerous instances of the Natural Sequence in nature (the Physical Plane) as explained elsewhere in this *History* book and in my *Cosmogony* book.
- (I am not an evolutionary biologist so I have only a vague notion of what is in this bullet point.) Somewhere in the course of biological evolution, sexual reproduction was “invented”. The male and the female may have differentiated along the lines of some primitive version of Cardinality and Ordinality to begin with. However, somewhere further along the way, the male and female may have further differentiated along the lines of Natural Sequence and Michael Math Sequence (and this might have something to do with variations in the chakra system between the genders?). Therefore, those two Sequences are a sort of heaven/earth reflection of the departure that the Oversoul made from the Natural Sequence to the Michael Math Sequence. Cardinality/masculinity and Ordinality/femininity are themselves fundamental concepts in the mind of Tao, but it might be that the Natural Sequence becomes a male gendered thing (in addition to Cardinality) appearing at some point in “experiential differentiation” (to use a term that first showed up in print in *MFTM* in 1995), and the Michael Math Sequence becomes a feminine thing (in addition to Ordinality) appearing at some point in “experiential differentiation” among biological systems.
- Ra said that the male of our species stores “physical energy” and the female stores “mental/emotional energy”. It seems to me that what they call “physical energy” we Michaelian students call “Action Axis energy” and what they call “mental/emotional energy” we call “Inspiration and Expression Axis energy”. In the Michaelian teachings, the Action Axis Warriors and Kings and the Neutral Scholar — all said to be one-input Roles and therefore “simple” — are said to prefer male lifetimes over female lifetimes. (*MFM*, p. 232 and *MMFM*, p. 64). That these three Roles are more “masculine” is not disputed by myself or other Michaelian students that I know of.
- So far as I know, in the evolution of vertebrates leading to humans, there was very little external difference between the males and the females until mammals. Reptiles had some reproduction-specific differences, externally and internally, but that was about it. Other than that, they basically looked and acted the same. Better species survival strategies evolved with mammals, and a “division of labor” between masculine “protection” and feminine “nurturing” came along. Bodies changed accordingly; biologists refer to this as “sexual dimorphism”. Mammals also had a family and social life. This may have been the bifurcation where the “physical energy” went to the male and “mental/emotional” energy went to the female, per Ra’s statement.
- Roles other than one-input Action and Assimilation are considered to be more “feminine”. Two Roles, Ordinal Inspiration Servers and Ordinal Expression Artisans, are considered to be the most “feminine” of the seven. Two other Roles, the Cardinal Expression Sages and Cardinal Inspiration Priests, are considered to be more masculine than Servers and Artisans, but less masculine than the one-input simple Action and Assimilation Roles.
- The two Inspiration and two Expression Roles are also said to be more “complex” in terms of quantities of “inputs”, making them seem more “feminine” than the “masculine” one-input Action and Assimilation Roles. This reminds me of a joke someone once sent to me via email. There is a photo of two control panels, one labeled “Men” and the other labeled “Women”. The male control panel has only one on-off toggle switch. The female control panel is loaded with a couple dozen switches, dials, gauges, sliders, knobs, and various colored lights. I am not a knowledgeable biologist, but it is my impression that the above differentiation between Cardinal/Ordinal and Simple/Complex is stereotypically true in our species, but not in all species in all of nature.
- The alleged asymmetry between five-input Ordinal Expression Artisans and three-input Cardinal Expression Sages might be yet another experiential differentiation. And it might have a biological/evolutionary or soul-physics explanation, or it might be just a choice of an Oversoul or Fragments of planetary, stellar, or galactic “Logoi” (manager-minds), which are described by Ra, or it might be just another example of bogus dogma–doctrine channeling.
- There is a lot of speculation in the above, but I really do think there might be a gold mine of understanding to be excavated in this subject, with practical implications, if people would open their

minds and consider the possibility of alternatives to the Michael Math Sequence. The asymmetry between the Natural Sequence and the Michael Math Sequence might be one of the more primordial of asymmetries, somewhere downstream of THE most primordial asymmetric distinction between Cardinal and Ordinal. It bears further investigation inside and outside the Michaelian teachings. Who knows how far back to Tao the differentiation of “energy” goes, in the separate realms of *development* in time versus *deployment* in space. We can speculate and we can research.

Conclusion to This Section

In summary, let me explain my perception succinctly and, I hope, clearly.

I see the Natural Sequence as the fundamental space-time-dimension geometrical structure of all creation, physics as well as psyche. Therefore, in regard to *deployment* (what we call “Fragmentation” and “Casting” in the Michaelian teachings), I see the Natural Sequence as the *normal* “birth order” of “energies”. We have been told of this birthing specifically in regard to souls and groups of souls. In the Ordinal triad of the Natural Sequence, first-born = Warrior, middle-born = Server, last-born = Artisan. If they are “born” (Cast) in a different order, such as the Michael Math Sequence, it influences the Fragment’s personality, the same as human birth order influences personality. However, *development* has to do with the *evolution* of the soul, not the *personality* of the soul. Abundant evidence from many sources suggests that the *development* of the soul through septenaries such as Enlightenment, Internal Monads, Levels, Ages, sub-Planes, and Planes follows the Natural Sequence, not the Michael Math Sequence. Evidences and arguments are presented in my *Cosmogony* book to support this contention.

Hoodwin has channeled on why Casting *deployment* might have happened per the Michael Math Sequence rather than the Natural Sequence, and I have elaborated on that. Perhaps Servers have been Cast (deployed) in the Number One (normally Warrior) position to give Servers some Warriorish ‘flavor’. (Personally, if there is any validity to the Michael Math Sequence, it makes more sense to me that the unnatural Michael Math Sequence Casting took place before the Roles were Fragmented in the Entity for the purpose of incarnation. That means that Entities and Cadres have the Michael Math Sequence deployment distortion.) The Physical Plane correlates with Warrior Role as indicated above, so Warriors are more at home here than the other Roles, and if Servers are deployed in the natural Warrior position somewhere in the Casting Fragmentation, this gives them greater comfort with the Physical Plane than they would naturally have. The preponderance of Servers in the number One position gives the whole planet a more humanitarian aura, which I certainly think is a Good Thing™. According to the Michael Math Sequence, Artisans have supposedly been deployed in the natural Server (Two) position, and Warriors have supposedly been deployed in the natural Artisan (Three) position. A possible reason for deploying Artisans in the Two (Server) position might be to impel Artisans to skew their artistic and technological creations more into service of humanity than otherwise. A possible reason for deploying Warriors in the Three (Artisan) position might be to impel Warriors to put more energy into competition in technology and construction and industry rather than on a literal battlefield, thus giving them a more productive, less destructive expression. So, I can see why the Logos (manager-mind) of this planet or even the Tao of this universe might have deployed the lower triad of Roles out of their normal sequence to achieve these purposes, as Hoodwin’s channeling said.

What I find most distressing about the information on the Michael Math Sequence in the orthodox Michaelian teachings is that it is so defective and deficient. It raises so many questions that it does not answer. When one finds out about and understands the Natural Sequence, immediately one wants to understand how the Michael Math Sequence relates to it. I would like to present these questions to some channels, and ask some penetrating and specific questions, namely: who, what, when, where, why, how. If the Michael Math Sequence is valid (is it?), who invented it (the Tao, the Logos of this planet, this solar system, this galaxy, this universe?), why was it done (was it as Hoodwin’s channeling said), where is it being applied (this planet, this solar system, this galaxy, this universe?); where was it done (at the differentiating boundary of the Akasha, the Mental Plane, the Astral Plane, the Physical Plane?); does it apply to the ensoulment of the species, only humans — or animals or plants also? For the record, let me state that I suspect that the most reasonable time/place for the skewing of Natural Sequence into Michael Math Sequence taking place is just this side, the Ordinal side, of the Akashic level of the middle (fourth) plane. This is where quantitative differentiation — “Fragmentation” — exists and happens, as distinct from the qualitative differentiation of the Cardinal planes. But I still wonder if it is otherwise limited.

Anyway, the above takes care of *developmental* processes as best I can at the moment. However, Hoodwin's and Turpen's channeling did not address the issue of what sequence the Levels and Ages and Internal Monads and other *developmental* processes follow. Is it per the natural development of the soul through the Planes (Physical, aka Moving; Astral, aka Emotional; Causal, aka Mental) per the Natural Sequence, or is it per *deployment* in Casting per the Michael Math Sequence? I will, of course, have more to say about that in subsequent sections of this Prologue to my *Cosmogony* book.

HOW THE MICHAEL MATH SEQUENCE DISTORTS THE YOUNGER SOUL AGES

Let's review what it says about the correlation of Soul Ages with Roles in the "Michael Math" chapter of *More Messages from Michael (MMFM)*. There we read the following (underlines are my own emphasis; words in [brackets] are my elaboration):

- One: Infant, Slave, [Repression,] Retardation, Stoic, Emotional Center, Self-deprecation. [Ordinal Inspiration]
 - Two: Baby, Artisan, Caution, Rejection, Skeptic, Intellectual Center, Self-destruction. [Ordinal Expression]
 - Three: Young, Warrior, Perseverance, Submission, Cynic, Sexual Center, Martyrdom. [Ordinal Action]
 - Four: Mature, Scholar, Observation, Stagnation, Pragmatist, Instinctive, Stubbornness. [Neutral Assimilation]
 - Five: Old, Sage, Power, Acceptance, Idealist, Higher Intellectual, Greed. [Cardinal Expression]
 - Six: Astral, Priest, Passion, Growth, Spiritualist, Higher Emotional, Arrogance. [Cardinal Inspiration]
 - Seven: Causal, King, Aggression, Dominance, Realist, Moving, Impatience. [Cardinal Action]
- [MMFM, pp. 190–192]

The Natural Sequence differs from the Michael Math Sequence only in the first three Ages, the younger Ages. This chapter is where I make the case that the Natural Sequence is a better fit for the younger Ages than the Michael Math Sequence. In Parts One through Seven of my *Cosmogony* book, I make it abundantly clear that this correlation of the Infant Soul Age with the Ordinal Inspiration Overleaves, the correlation of the Baby Soul Age with the Ordinal Expression Overleaves, and the correlation of the Young Soul Age with the Ordinal Action Overleaves, makes no sense in light of the dozens of other Septenaries that are discussed in Parts One through Seven. This Michael Math Sequence error seems unfortunate to me when it comes to understanding the nature of the younger Soul Ages because I see that the Michael Math Sequence has potentially blocked recognition by the Michaelian community of these dozens of other septenaries, which are obvious instantiations of how the cosmos, including the Overleaf System, is actually structured — per the Natural Sequence, not per the Michael Math Sequence.

I cringe and wince whenever I see someone in the Michaelian teachings community apply the Michael Math Sequence to any *developmental* sequence. If any good has come from this pernicious Michael Math Sequence error, it is that my cringing and wincing at this Michael Math Sequence error over the decades has prompted me to research and write my *Cosmogony* book. It might be too late to turn the Michaelian teachings community around; the Michael Math Sequence might be too entrenched in the habitual parts of Michaelian student's brains. Parts One through Seven were written for Michaelian students, yes, but also for people who are not Michaelian students. Even if the Natural Sequence gains no traction in the Michaelian teachings communities, it might gain some traction among people or groups of people whose minds are not prejudiced against it; we will see how this plays out.

As with other humans in general, Michaelian students are prone to make two cognitive mistakes, one called "anchoring bias", which means that a person tends to accept the first information they find and discount subsequent contradictory information, and the second cognitive mistake called "confirmation bias", which means that they see what they are looking for; they interpret the world according to their preconceptions. In addition to those biases, most people (who are not contrarians by nature) tend to believe what an authority figure tells them. People who are not Michaelian students do not have a prejudice to believe what the Michaels allegedly said that is contrary to what the scientific evidence indicates. As I said, the scientific evidence is documented in Parts **One through Seven** of my *Cosmogony* book.

Yarbro's Own Descriptions of the Soul Ages

In this section, before we review what was said about the Soul Ages in the original Michaelian group transcriptions in the next subsection, let's take a look at what Yarbro said on her website about the Soul Ages. After all, it was in her book *More Messages From Michael* that the Michael Math Sequence was introduced. And

yet, Yarbro's own descriptions of the Soul Ages do not fit well with the Michael Math Sequence; it fits better with the Natural Sequence.

The following descriptions of the soul Ages were extracted from the >MessagesFromMichael.com< website. The webpage quoted below was copyrighted in 2009, and appears to not have changed much since then, but it is still available as of 2024. I have selected those portions of the description that most clearly follow the Natural Sequence, while stating that there were no omitted comments that would clearly indicate the Michael Math Sequence. It seems not to have occurred to the Yarbro contingent to interrogate their Michaels about this obvious discrepancy.

It is not clear from the following description of the Infant Soul that it correlates with Warrior per the Natural Sequence or the Server per the Michael Math Sequence. However, in the next subsection, the description of the Infant Soul, extracted from the transcriptions of the original Michaelian group, the fit is obviously better with the Warrior than the Server, per the Natural Sequence.

The Infant Cycle (1) is the first stage of physical evolution for Essence, and, like an infant, the fragments in this Cycle are learning to adapt to and accommodate the world around them. Fragments in this Cycle usually prefer simple cultural environments and limited forms of education. Infant Cycle fragments do not often incarnate in culturally diverse or technologically complex societies, since the focus of the Cycle is to acquaint the fragment with the nature, the characteristics, and limitations of the species in which the fragment is ensouled. The Infant Cycle Monad has to do with recognizing and validating identities and their limits. The youngest souls on this planet are fourth level Infant.

In the following description of the Baby Soul, the underlined words are obviously a better fit for the Server per the Natural Sequence than the Artisan per the Michael Math Sequence. This description is similar to descriptions throughout the Michaelian communities.

The Baby Cycle (2) is the second stage of physical evolution for Essence, and has to do with a growing awareness of the nature of human interactions. The Baby fragment, much like a three-year-old, has a much better sense of what is due it than in what may be due to others by it. Baby fragments are a bit more culturally adventuresome than the Infant Cycle fragments are, but are marked by an exaggerated sense of propriety and a dogmatic adherence to social rules. Although they are somewhat more adaptable than Infant souls, they prefer to be in single ethnic-religious settings, with specific educational goals and assigned uses for technology. There is an on-going assumption that there is a correct standard for everything that must be adhered to; failure to support the standard puts the offending fragment beyond the concern of the Baby soul. The Baby Soul Monad has to do with experiencing the limits of immediate (family, tribe, clan) society.

From the following description of the Young Soul, it is not completely clear that it correlates with Artisan per the Natural Sequence or the Warrior per the Michael Math Sequence, but the mention of gadgets and technology tilts toward the Artisan and the Natural Sequence. However, in the next section, the description of the Young Soul, extracted from the transcriptions of the original Michaelian group, the fit is even better with the Artisan per the Natural Sequence.

The Young Cycle (3) is the third stage of physical evolution for Essence, and has to do with taking on everything accessible to the fragment. Young fragments demand a lot of themselves and of others. They have a broad view of their environment, but all is regarded in the fragment's terms, through the fragment's expectations and requirements. If a Young soul likes a thing, it is because the thing accommodates the Young soul; if the Young soul dislikes a thing, it is because that thing is not in accord with the Young soul. Although less inclined to perceive matters in the black-and-white terms of the Baby soul, the Young soul does tend to sort things out as for me or against me, and assigns motives to both categories, assuming that any resistance to the Young soul's actions or desires is a deliberate act of personally motivated thwarting. The Young soul is eager to learn that which serves its purpose, and is perhaps the most gadget-happy of all the Cycles, putting faith in technology if that suits the Young soul's view of the world, or rejecting it utterly, if that is the Young soul's bent. The majority of souls on this planet — human and cetaceans — are Young souls. The Young Soul Monad has to do with achieving larger recognition at any cost. [<https://messagesfrommichael.com/term.html> — retrieved 12 March 2024]

There is no need to quote the descriptions of the four older Soul Ages because they are irrelevant to the discussion of Natural Sequence versus Michael Math Sequence.

Based only on the descriptions of Soul Ages reviewed above, the case for the Natural Sequence in the Ordinal Soul Ages is significant, in my estimation, but not as 'slam dunk' as I would hope. However, the case for the

Natural Sequence is bolstered by information presented right there in the “Michael Math” chapter of *MMFM* where the notion of the Michael Math Sequence was originally presented. By saying that, I refer to what I have come to call the “Taijitu Tango Principle”.

The Taijitu Tango Principle

Before I quote the descriptions of each Age from the original Michaelian group transcriptions, I want to remind the reader — if you have read the other Volumes in this septology of my books — of a principle that I refer to as the Taijitu Tango Principle. This is my catchy name for a factor introduced in the “Michael Math” chapter of *More Messages from Michael*:

You can perceive that while One is ordinal and Seven is cardinal, that the first half is cardinal and the last half is ordinal — in other words, the pattern ‘doubles back on itself’. This is what is implied by the ‘yin-yang’ symbol, and it would probably be of use to keep the ‘yin-yang’ in mind while considering what we tell you of the function of levels and numbers. [*MMFM*, p. 189]



So far as I know, this statement has not been developed elsewhere in the Michaelian teachings communities subsequent to this initial revelation, but in my opinion it is significant, so I have developed it further.

This statement is actually about a fundamental cosmological principle, namely the nature of the relationship between space and time: the two have a “reciprocal” or “inverse” relationship to each other (to use mathematical terms), which simply means that the faster you go in space the slower you go in time, and *vice versa*. We actually know this from Einstein’s theory of relativity and the experiments that confirm it. Because of this coupling between space and time, physicists sometimes combine the two words into one word, “space/time”. However, we are dealing with personality here, not with physics. As explained in Part One of my book *The Tao of Personality*, “Derivation of the Natural Sequence”, subjective personality is the reciprocal or inverse of objective physics. This means that personality can be understood in terms of “time/space” (notice that the word order is reversed from “space/time”). In my books, *The Tao of Cosmology* and *The Tao of Cosmogony*, I extrapolate far beyond the Overleaf System, which is about the structure of the human personality, to include the structure in space and function in time of the entire cosmos. I refer to this latter structure as the Process/Aspect System. Recall that in the Process/Aspect System, Processes are about doing in time and Aspects are about being in space. Therefore, the Process/Aspect System of personality traits could be called the “time/space” system.

The previous paragraph is my way of leading up to explaining the way that I understand the Taijitu Tango Principle in terms of the Natural Sequence component of the Process/Aspect (aka Time/Space) system. In the quotation above, the phrase “One is Ordinal and seven is Cardinal” refers to Space/Aspect/Being whereas the phrase “the first half is Cardinal and the last half is Ordinal” refers to Time/Process/Doing. The Taijitu Tango Principle is explained in much more detail in my other books. In the context of this chapter of this book, the way to think of the Taijitu Tango Principle is that the younger three Ages are Ordinal in the space–structure sense (they have the *nature* of Warrior, Server, Artisan in their space-like Being), but they are also Cardinal in the time–structure sense (they have King-ish, Priest-ish, Sage-ish energy in their time-like Doing). Likewise, the older Ages are Cardinal in the Space/Aspect/Being sense, and Ordinal in the Time/Process/Doing sense. (The middle, fourth, Age is Neutral.)

Another way to say this is that the Taijitu Tango Principle means that, in the context of Soul Age, even though the *Being–nature* of the younger Ages is associated with the Ordinal Overleaves, people in them exhibit the *Doing–dynamics* of the Cardinal Overleaves on the other side of the Action, Inspiration, and Expression Axes. This phenomenon is well known in the Michaelian teachings community. Ordinality is normally described as passive, and Cardinality is normally described as active (*MMFM*, p. 29: “The negative pole of cardinality is activity; the negative pole of ordinality is passivity”), but in the case of the younger Ages, there is more activity and less passivity than you might otherwise expect if the younger Ages were only Ordinal and not also Cardinal per the Taijitu Tango Principle. I will note these factors in the following sections. There are many places in the Process/Aspect System and in the Natural Sequence where the Taijitu Tango Principle comes into play, and these are noted in the appropriate places in this and my other books.

With the Taijitu Tango Principle in mind, let’s now review the descriptions of the Ordinal/Cardinal Soul Ages in the transcriptions of the original Michaelian group.

Review of Original Descriptions of Soul Age

In the following subsections, I compare the descriptions of the three younger Ages from the original Michaelian group transcriptions, and then ask you to discern which lineup of Ordinal Overleaves, the Natural Sequence or the Michael Math Sequence best aligns with those descriptions. And I provide some commentary. There are only a few clues in these descriptions of the younger Ages that would lead to a proper correlation with Ordinal Overleaves arranged per the Natural Sequence; this is perhaps one of the reasons that no one other than myself has thought to challenge the orthodoxy of the application of the Michael Math Sequence to them. However, the original Michaelian group descriptions are *adequate* to see that the Natural Sequence is a better fit for the younger Ages than the Michael Math Sequence. It is really all the other septenaries reviewed in my *Cosmogony* book that clinch the case for the Natural Sequence.

Infant Soul Age

Per the “Michael Math” chapter of *MMFM*, the Michael Math Sequence correlates the Infant Soul Age with the Server Role and other Ordinal Inspiration Overleaves. According to the Natural Sequence, the Michael Math Sequence correlation is erroneous: the Infant Soul actually has a Warrior-ish nature, not a Server-ish nature. Recall the Infant Soul motto, “Lets not do it.” (*MMFM*, p. 69) The Infant Soul is all about Action, not Inspiration: the actions required to assure safety and security; it wants to survive in the world at any cost. This makes sense because if it does not survive, then it does not thrive, meaning, develop the potential that is innate but latent in its being. Applying the Taijitu Tango Principle, you might say that the Infant Soul has an Ordinal Warrior-ish nature expressed with a Cardinal King-ish force of will: both Roles are about struggling and bullying to make their way in the world. If Infant Souls did not have the Action Axis energy, it is not likely they would fare well at that level of lack of understanding of the Physical Plane, which is Ordinal Action, same as the Warrior.

In the light of what I just wrote, read the descriptions of the Infant Soul given in the original Michaelian group transcriptions quoted below. It is not obvious that it correlates with the descriptions of the Ordinal Inspiration (Server-ish) Overleaves; in my view, the fit is better with the Ordinal Action (Warrior-ish) Overleaves. In the following quotations (compiled from the transcriptions of the original Michaelian group and recorded in this *History* book), the underlined words and phrases are those that support the Natural Sequence correlation of Roles with the Ordinal Ages.

The Infant or “first born” Soul perceives itself and the world around it simply as “me” and “not me.” In this cycle, there are no racial memories. If “not me” is perceived as hostile and unkind early in life, withdrawal occurs and a condition known as autism often results. If this perception occurs later, the Infant Soul may react with unchecked violence: sadism, murder without visible provocation, acts of unbelievable cruelty. The Infant Soul truly does not know the difference between right and wrong action, but it can be taught the laws of common sense and decency.

The Infant Soul perceives love only in the form of lust. It performs the sex act with all the frenzy of a wild animal, completely dependent upon some innate estrus lost to higher cycles. It is powerless to change this.

Let it be known that intellect is not a factor in any of these cycles [Ages]. Intellect is a product of culture, and even firstborns and Infant Souls can be taught to read, write and compute arithmetically. Infant Souls rarely seek higher education unless forced. They are bewildered and hostile in strange situations.

The Infant Soul adopts the religion of its parents without modification, although its interest is cursory and its understanding poor.

Infant Souls and Baby Souls cook and eat to survive and the food is usually tasteless and overcooked.

Infant Souls manifest fear. This can be seen in their eyes. This fear is out of proportion to the situation. The whole business of living is fearful to them.

Infant Souls almost never commit premeditated crimes. Most of their transgressions concern striking back at the hostile environment.

The Infant Soul is close, but furthest from the goal. The ladder must be climbed and the Infant [Soul] is aware of this. Its closeness comes from this knowledge. Beyond this, the knowledge is not expanded. The Infant Soul is in this way unique and it is as close to its ‘mother’ as the infant man who wanders to the Astral Plane continually and loses contact immediately. In the casting, the total awareness is lost, but not the feeling of loss. The Infant Soul then experiences the loss and the closeness simultaneously. The Infant Soul is again unique in this sense of loss and must start the sorting that later becomes the seeking of the Tao. [*History*, Chapter 2A, “Revelation of Overleaves”, “Soul Ages”]

Although the correlation of Infant Soul with Warrior per the Natural Sequence is obscure here, it fits better than the correlation with Server per the Michael Math Sequence. The next Age is a more obvious fit for the Server, per the Natural Sequence.

Baby Soul Age

Per the “Michael Math” chapter of *MMFM*, the Michael Math Sequence correlated the Baby Soul Age with the Artisan Role and other Ordinal Expression Overleaves. According to the Natural Sequence, this is erroneous: the Baby Soul actually has a Server-ish nature, not an Artisan-ish nature. The Baby Soul is all about Inspiration, not Expression. Recall the Baby Soul motto: “Do it right or not at all.” They can be moralistic and self-righteous, as described below. Applying the Taijitu Tango Principle, you might say that the Baby Soul has an Ordinal Server-ish nature expressed with a Cardinal Priest-ish moralism to the point of self-righteousness: both Roles are about social virtue and improving themselves and their world; both are concerned with ethical considerations and values. This is Inspiration Axis stuff, not Expression Axis stuff.

Read the descriptions of the Baby Soul given in the original Michaelian group transcriptions below. It is not obvious that it correlates with the descriptions of the Ordinal Expression (Artisan-ish) Overleaves per the Michael Math Sequence; in my view, the fit is better with the Ordinal Inspiration (Server-ish) Overleaves with Priest-ish as secondary influence per the Taijitu Tango Principle. Note in particular all the references to emotions, emotionality being an Aspect of Ordinal Inspiration. Read the description below in the light of this accurate understanding provided by the application of the Natural Sequence. Note especially the underlined words. Note that these do not accurately describe the Artisan/Sage Axis.

The Baby Soul perceives itself and the world around it as “me” and “many other me-s.” The Baby Soul forms strong beliefs early in childhood, borrowed from those around it, and these are literally unshakable and incorruptible. The Baby Soul is normally agreeable, a pillar of the community — until an opposing viewpoint is expressed. Then, inwardly the Baby Soul is bewildered, baffled by the difference. Outwardly, it will express anger, hostility, negative emotional energy, belligerence.

The Baby Soul views its own sexuality with a vague uneasiness and if the culture fosters such, will think of it as somehow shameful. The Baby Soul will be embarrassed by overt displays of honest sexuality and it will strive to keep the others around it bound down by its own reprehensible moral code. Behind closed doors, the Baby Soul is more often than not quite as prudish as it is in public and seldom sustains any sort of sensual pleasure. Not having experienced such, it naturally does not “believe” in the existence of the experience. Baby Souls are ashamed of their sexuality, whether it be homo[sexual] or hetero[sexual].

The Baby Soul occasionally seeks higher education — does well in small, conservative liberal arts colleges, trade schools — learns “proper” subjects, is often the “good student.”

The Baby Soul tends to be fundamentalistic in its religious beliefs. Personification of the godhead is the strongest in this cycle. The Baby Soul believes in the forces of evil.

The Baby Soul is fearful (of almost everything) and her kitchen is usually antiseptically clean.

Baby Souls are guileless and this shows in their eyes.

Baby Souls tend to congregate in mid-America towns. This to them represents the “good life.”

Baby Souls cannot see conflicts within themselves.

Baby Souls often commit group crimes such as the Ku Klux Klan was famous for, and most of their crimes are directed by prejudice.

The rituals derived from the religions are Good Work. They produce a group high, which is the only way that Baby Souls ever experience a high; that is, vicariously (through others).

... the Baby Soul has such a strong sense of right and wrong, and his opinion of himself is often exalted.

Most Baby Souls somatize. Any patient who fixates on a particular organ system can usually be categorized immediately. For instance, all elderly ladies with bowel fixations are Baby Souls.

Baby Souls use the courts excessively when their sense of justice has been outrageously insulted.

The social behavior of Baby Souls is normally a dead giveaway. They have none of the smoothness of the older Cycles. New situations frighten them. Change of any type is threatening.

Baby Souls tend to be immaculate about person and home — have strong feelings about hygiene. They live by standard clichés and, after all, “cleanliness is next to godliness.” The Baby Souls regularly clean drawers, cupboards and the tops of refrigerators.

Few Baby Souls are ever truly troubled. They rarely question their motivation and everything that happens to them is either because they were bad and are being punished, or because they were good and are being rewarded. Think of the two and three year old child when you think of Baby Souls. [*History*, Chapter 2A, "Revelation of Overleaves", "Soul Ages"]

Of the three younger Ages, with this one it is most obvious that the Natural Sequence fits better with the original Michaelian group description than the Michael Math Sequence does. The other two Ages are not so easy to discern the correlation of Age with Role, but the Natural Sequence is obviously the most likely pattern.

Young Soul Age

Per the "Michael Math" chapter of *MMFM*, the Michael Math Sequence correlates the Young Soul Age with the Warrior Role. Michaelian students might point to the "Do it my way" motto of the Young Soul (*MMF*, p. 71), and the Poles of the Warrior Role, +Persuasion and -Coercion, and then say that both of these Poles seem Young Soul-ish to them. That is one understanding; that is not the correct understanding.

According to the Natural Sequence, the Michael Math Sequence correlation is erroneous: the Young Soul actually has an Expression Axis, Artisan-ish nature, not a Warrior-ish nature. Let's apply the Taijitu Tango Principle here: if you look at the whole lineup of Ordinal Expression traits (Rejection Goal, Caution Mode, Renunciation Shadow, Artisan Role, Skeptic Attitude, Intellectual Center), and the Cardinal Expression Traits (Acceptance Goal, Power Mode, Greed Shadow, Sage Role, Idealist Attitude, Concept Center), you see that these Expression Axis Traits are all about defining the self as an individual ego, and then asserting the self over the environment, including other people. You might say that the Young Soul has an Artisan-ish nature expressed in a Sage-ish way: both are egoistic; hence "Do it my way".

Read the descriptions of the Young Soul given in the original Michaelian group transcriptions below. It is not obvious that it correlates with the descriptions of the Ordinal Action (Warrior-ish) Overleaves; in my view, the fit is better with the Ordinal Expression (Artisan-ish) Overleaves, with Sage-ish as a secondary influence per the Taijitu Tango Principle. Read the description below in the light of this accurate understanding provided by the application of the Natural Sequence.

The Young Soul perceives itself and the world around it in quite a different manner than in the preceding cycles. It perceives itself as "me" and it perceives you as "you," but it perceives "you" as different from "me" and experiences the need to change you — to bring you around to its point of view.

If the Young Soul's own personal opinion of sex is rather low, it will do its best to convince those around it that sex is evil and should be eschewed. Renunciate monks and nuns are quite often Young Souls. They renounce loudly and take every opportunity to remind the world around them that they have renounced. On the other hand, the Young Soul can be an equally zealous proponent of total sexual freedom. The Young Soul perceives love as Eros, solely predicated upon those expectations it has of the others around it. If the others fail to live up to those expectations, the Young Soul can hate with equal zest. Sexual conflicts can be agonizing in this cycle — early training versus internal urge.

The Young Soul almost always seeks higher education, usually graduate degrees. The Young Soul is a tireless worker for its cause and will go through unbelievable hardship to bring this cause to bear: education can be an example of this.

The Young Soul, if religiously inclined, tends toward orthodoxy in the extreme. It will campaign tirelessly against all religious reform. If the Young Soul is atheistic, it will be equally as tireless in its efforts to wipe out the orthodoxy of others.

Early Cycle Young Souls tend to adhere to the food patterns learned in childhood. In the middle of this Cycle, experimentation is rampant, but the appetite is generally poor. Late Cycle Young Souls continue to experiment with food and foreign food fetishes often develop. Racial memories are stronger now and the *déjà vu* draws them to certain types of foods.

Some very wordy material comes from Young Souls.

Young Souls are in a state of unrest. This often shows up in erratic eye movements: the inability to hold eye contact for long.

Most Young Souls are unwilling to devote themselves to the life of contemplation that is necessary to cause the words to [come to] fruition. This is an active cycle, the one in which the most valuable lessons are learned and most of the mistakes are made.

The smart criminals are really Young Souls in the first cycle. The crimes of passion fall in the later part of this cycle and in the Mature cycle.

Young Souls like the urban life or the country.

The Young Soul is usually polished and poised socially.

The Young Soul often keeps external appearances: shoves everything into the closet before the company comes.

Think of the bright, lovable, overly energetic, quick, inquisitive eight to twelve-year-olds when you think of Young Souls. [*HOLC* > Chapter 2A — Revelation of Overleaves > Soul Ages]

The remaining four Soul Ages are properly aligned in both the Michael Math Sequence and the Natural Sequence as follows, and the Taijitu Tango Principle applies:

Mature Soul = Scholar = Assimilation Axis

Senior Soul = Sage/Artisan = Expression Axis

Elder Soul = Priest/Server = Inspiration Axis

Ancient Soul = King/Warrior = Action Axis

Refer to my other books for further evidence and argument. Part Three of my book *The Tao of Personality* thoroughly describes the Soul Ages, calling them Worldviews.

Which Role Correlates with Which Soul Age?

In this section, I address in greater detail, and put forward more arguments about, the issue that most Michaelian students get hung up on when I suggest they might want to change their perception of what Role goes with what Soul Age. Perhaps we should adjust our stereotypical images. I suggest we adjust our stereotypical images of Artisans and Young souls to correlate better with each other, and adjust our stereotypical images of Servers and Baby souls to correlate better with each other, and adjust our stereotypical images of Warriors and Infant souls to correlate better with each other. I am not asking the reader to do this without seeing good evidence and argument, and in this section I will get to that.

I believe students have misinterpreted some characteristics of both Ages and Roles because of erroneous Michael Math Sequence correlations. Since 1986, people have been interpreting per the Michael Math Sequence correlations rather than the Natural Sequence correlations. They have been building up a thought form of filtered interpretation rather than gathering unbiased data, in my opinion. The mental habit, rationalizations, and pseudo-validation of the Michael Math Sequence is deeply ingrained in the Michaelian student psyche. The only way that I can see that people will re-evaluate their paradigm is to read my *Cosmogony* book, see how compelling the evidence and arguments for the Natural Sequence correlation is in many realms, then truly forget what they think they “know” — wipe the slate clean, then believe in the Natural Sequence to the same degree they believed in the Michael Math Sequence, and begin anew/afresh to reinterpret the data per the Natural Sequence for as long as they contributed to the Michael Math Sequence belief system. Then of course one would have to compare the two belief systems. This is per the “scientific method”. It is not my job to do Validation for others, but I can help, by making them aware that there is an eminently reasonable and authoritative alternative to the generally-accepted Michael Math Sequence, namely the notion that the *developmental* sequences (Age, Level, Life-Stage, *et cetera*) of the septenary follows the Natural Sequence, and then share my research. However, please do keep in mind from my previous sections that it is OK with me if oversoul fragmentation casting, planetary species ensoulment, and other *deployments* follow the Michael Math Sequence. It is not a problem with me or with any other independent evidence or argument that I know of if that application of the Michael Math Sequence was accurately channeled.

However, for the most part, to me those alleged instantiations of the Michael Math Sequence seem irrelevant for all practical purposes. We can safely ignore the alleged casting structure of the cadre, entity, block, and cadence given in the Michael Math chapter of *MMFM* in this discussion because it is not something that can be Validated in the “real world”. The means is available, however, to Validate — or not — the primacy of the Ordinal Action Process (Warrior “energy”) over the Ordinal Inspiration Process (Server “energy”) over the Ordinal Expression Process (Artisan “energy”) here on the Physical Plane. I would not have pursued this issue if I did not believe it would be beneficial to correct a very simple error in channeling. I would like to propose an exercise in Validation for those who are interested. In the long run, this is the right solution to the issue I have raised. Since 1986, Michael students have been going around looking for and thinking they see evidence

of the validity of Michael Math. (I myself tried for 5-1/2 years to make Michael Math work.) They have not looked for contrary evidence because they did not know there was a possible — nay, probable — alternative. (I did know, so could compare and contrast the available evidence.) If this issue interests you, may I suggest that you forget what you think you know in this regard. Wipe the slate clean and begin to look with new eyes.

One of the best places for a Michaelian student to begin is to re-examine Soul Age. Make this a fair test by assuming the Natural Sequence to be true the same way you assumed Michael Math to be true. Assume that Infant Soul does not correlate with Server Role as it says in *MMFM*, but that it correlates with Warrior Role. Assume that Baby Soul does not correlate with Artisan Role as it says in *MMFM*, but that it correlates with Server Role. Assume that Young Soul does not correlate with Warrior Role as it says in *MMFM*, but that it correlates with Artisan Role. Then, when you have done this for as long and as intensely as you did the Michael Math, step back and discern which one works better. Only when you have done this will you have credentials to discern the validity of the Michael Math Sequence versus the Natural Sequence. If you want to get a head start on this project, and know some of what I know already after decades of study, of course you can read my books, especially *The History of the Overleaf Chart* and *The Tao of Personality*.

Many have been busy for years interpreting the Roles and the Soul Ages in terms of their Michael Math Sequence correlations. This has not produced understanding, but confusion, because the Michael Math Sequence is quite simply wrong regarding the Soul Ages. People are ascribing to Soul Ages characteristics of Roles that do not correlate, and to Roles the characteristics of Soul Ages that do not correlate, because that is the way they have been doing it for years based on some erroneous channeling. They are seeing what they have been told to look for by an authority figure. Thereby they understand neither Ordinal Roles nor earlier Soul Ages correctly. I have witnessed some Procrustean exercises of mythic proportions to try to make the Michael Math sequence fit the Soul Ages. It is not my job to do other people's Validating for them, but I do have some informative comments, in addition to my provocative comments above, to make to those who might be interested.

In my opinion the right track is Validating the easiest to discern of the three younger Ages per the Natural Sequence or the Michael Math Sequence, which is Server with Baby Soul. The other two have to fall into place thereafter, Warrior moving to correlate with Infant and Artisan moving to correlate with Young. The Baby Soul description in *MFM* is fairly obviously more Ordinal Inspiration (Server-ish) than Ordinal Expression (Artisan-ish). The *MFM* descriptions of Infant Soul and Young Soul are less obviously correlated with Warrior and Artisan respectively. That is why the Michael Math Sequence could last so long without being challenged, and why it is so hard to dislodge in the minds of Michaelian students. The descriptions of the Levels at *MFM* p. 82 don't help much, except perhaps that, "At the second level the soul is particularly prone to emotional centering", reinforcing the Natural Sequence correlation at least a little bit. I say what has been presented so far in this particular section would not convince me about Ages, so I do not expect it to convince you or anybody else. The descriptions of the fourth ("the fragment gathers together its knowledge") and fifth ("integration begins", "understood within the context") Levels do seem to vaguely resemble Neutral Assimilation and Cardinal Expression respectively, but those correlations are not in dispute. I hope to demonstrate below that the Natural Sequence is a better fit than the Michael Math Sequence for the *MFM* descriptions, but admit that it is only slightly so, and admittedly not convincingly so. The evidence within the Michaelian teachings for the Natural Sequence is simply not convincing, so one has to go outside it. This is what I have done throughout my *Cosmogony* book.

The descriptions of the three younger Ages and Levels given in *MFM* are too ambiguous to be conclusive about which sequence they follow; I give a very slight edge to Natural Sequence but others will disagree. They are so ambiguous that the Michael Math Sequence has not been contested by anyone other than myself that I know of. The solid evidence for the Natural Sequence is entirely external to the Michaelian teachings and students have not seen it. I accumulated that evidence in the late 1980's until it was enough to finally compel me to accept the Natural Sequence in spite of channeling to the contrary, and I have happened upon plenty of other evidence since then. Once people see the pattern at many different scales and in many different realms (but all having to do with "development"), it becomes almost imperative to question the accuracy of the Michael Math channeling. After all that evidence has been presented we can accurately apply the descriptions from these other realms to Soul Age and Level.

Infant Soul Age = Warrior-ish

Here is the way I understand the Infant Age motto, “Let’s not do it” in terms of the Natural Sequence, which makes Infant Age correlate with Warrior. It is helpful to understand the Overleaf System as an integrated pattern, not just a collection. Ordinal and Cardinal are opposite from each other. I have named Ordinal Action the “Termination Process” and Cardinal Action the “Origination Process”. It is easy to see how the Origination Process Overleaves (Dominance, Aggression, Impatience, King, Realist, Higher Moving) are about making things start to happen — getting the ‘ball’ rolling and in the right direction so to speak. It is also easy to see how the Termination Process Overleaves (Submission, Perseverance, Martyrdom, Warrior, Cynic, Moving) are about getting things done (finished). They are about catching the ‘ball’ and carrying it to its goal so to speak. The Cynic Attitude is the Termination Process Overleaf that most resembles the “Let’s not do it” motto, but the connection to Terminating Action is still there. I challenge the notion that Warriors are about “challenging the status quo” except in the sense that they challenge everything. I say Warriors are just as likely to institutionalize and standardize the status quo as part of obtaining and maintaining “law and order” in their positive pole as destroying the prevailing order in the negative pole. Hence they resist change: “Let’s not do it.” Think of the policing profession as a personification of the Warrior Role: their job is to enforce laws, which are more about telling people what bad things not to do rather than telling people about what good things to do.

Baby Soul Age = Server-ish

Any description that you find in some Michaelian literature of the Baby Age as about “structure, rules, ritual, design” is bogus. These are characteristics that have been falsely ascribed to Baby Souls because of the erroneous correlation with Artisans. It is not in the original Michaelian group transcriptions or the *MMF* description at all. According to the Natural Sequence, the Baby Age is about Ordinal Inspiration — what I call the “Involution Process”, same as Server (along with Reduction, Repression, Lowliness, Stoic, and Emotional). They are about bringing spiritual values to bear in the realm of physical well-being (“the common good”, “support the cause”) whereas the opposite Cardinal Inspiration (“Evolution Process” — Growth, Passion, Arrogance, Priest, Spiritualist, Higher Emotional) is about transmuting and transcending earthly values. Ordinal Inspiration is the force behind the Baby Age motto, “Do it Right”. It is also the source of their well-known inclination to fundamentalist religion. “The Baby Soul tends to be fundamentalistic in its religious beliefs. Personification of the Godhead is strongest in this Cycle. The Baby Soul believes in the forces of good and evil.” (*MMF*, p. 70) Does that sound like Artisanish to you? “There are many Baby Souls who need the sense of God-approval in order to enjoy themselves.” (*MMFM*, p. 197) Typically, Artisans are more prone to materialism than to spiritualism. By the way, “rules and rituals” are Warrior things, not Artisan OR Server. “Structure and design” are Artisan words though.

Young Soul Age = Artisan-ish

The Young Soul Age has been mistaken in regard to correlation with the Warrior Role. The “Do it my way” motto actually refers to the Analysis Process Traits: personal integrity, especially in the Positive Pole. There is an exploitation of others in the Negative Pole.

I have reviewed the description of the Baby Age throughout the Yarbrow books and see no indication that this fits the Artisan. Instead, the description of the Young Soul Age better fits with Artisan. For instance the statements about “subduing the environment” and “outward thrust” are properties of the Young Age because this is the nature of the Artisan more than the Warrior. Because of my awareness of the Natural Sequence, when I look at this Young-Age-dominated planet, I see the technology, manufacturing, and industry as the dominant theme, not the military. I see the Michael statement that Young Souls are “the architects of civilization” in *MMF*, p. 72, and I know that this fits with Artisan, not Warrior.

I suggest that many Michael students need to come to a different understanding of what it means to be an Artisan. As an engineer, in my 38 year career I worked with hundreds of Artisans who happen to be engineers, architects, and construction people. These are not the flaky, artsy type of Artisan that is typically portrayed in the Michaelian teachings by some people who only see this type because they are the type that usually get into metaphysics. The other and more common type of Artisan is very grounded and outwardly focused on their designs and bringing their creations into the world and shaping the environment whatever their Age might be. Artisans are the most “materialistic” of the Roles in the sense of their belief in the proliferation of gadgetry, and their use and abuse of the environment through the application of technology (I mean this in

the broad sense of mechanical aptitude — ‘how things work’). The Warriors in their positive pole of course are taking advantage of the technology and manufacturing of the Young Age by organizing Artisan products into focused businesses in competition with other businesses, but they do their power struggle thing with everything in all Ages.

The notion that Young Soul = Ordinal Expression (Artisan-ish) per Natural Sequence rather than Ordinal Action (Warrior-ish) per Michael Math Sequence correspondence might be the hardest for the typical Michaelian student to see if they have been perceiving it as Warrior-ish because of the prevailing Michael Math Sequence orthodoxy. Therefore, I think it expedient to emphasize and summarize and reword what I said above: it seems to me that the description of Artisans prevalent among Michael students is the type I call “high Artisans” — the “artsy-fartsy” type more likely to be encountered in metaphysical circles. There is the other type, “low Artisans”, that I encountered in my engineering profession on construction sites doing the hard and dirty work of building the infrastructure of civilization. They are not sissies and they would perhaps better fit the usual stereotypical description of energetic materialistic individualistic enterprising Young Souls. (Being a Scholar-cast Artisan myself, I fall in the middle and can go either way.)

Concluding Comments on Role–Age Correlation

It helps me, and presumably you, to understand my evidence and argument by presenting them in bullet points:

- The Michael Math Sequence Role–Age correlation was provided without any evidence or argument or explanation, aka “Validation”. Obviously the Michael Math Sequence came to Michaelian students first, but with this book (and my other books) I am proclaiming the Natural Sequence.
- When the Michael Math Sequence was first presented, Michaelian students were not informed that there is an alternative to the Michael Math Sequence. I am informing them of the evidence for the Natural Sequence in this book.
- To their typical students, the Michaels appear to be such an authoritative source of knowledge that students do not ask the Michaels to justify the Michael Math Sequence Role–Age correlation. (Being atypical, I have asked, and received refutation of its universality. Besides that, I have found no evidence for the Michael Math Sequence outside of the Michaelian teachings, if one can even regard channeling as “evidence”. Besides that, in this book I submit authoritative evidence from dozens of sources that contradict the Michael Math Sequence.)
- One of the things I have noticed repeatedly in discussions of the Michael Math Sequence is the following. Generally speaking, where people are presenting information to support the Michael Math Sequence, often times they have morphed the meaning of the Role or the Age out of all reasonable parameters, just to suit the correlations given by their acceptance of the Michael Math Sequence as true: the attributes that to me clearly belong to one Role or Age are ascribed to another Role or Age to suit the Michael Math Sequence Role–Age correspondence. I understand this distortion because I did it myself for 5.8 years, trying to make the Michael Math Sequence work. Even while I was doing it, I knew in my heart that I was doing a Procrustean cut or stretch, and it bothered me. I was not being honest with myself, but I was trying to be honest with the information as given, out of respect for what otherwise seemed to be good channeling. This was not Good Work for me. I was giving respect to information that had not earned it.
- It is obvious in retrospect that some descriptions of the Roles and of the Ages based on the Michael Math Sequence subsequent to the original Michaelian group and *MF*M reinterpreted the original descriptions of the Roles and Ages given in the original Michaelian group and in *MF*M. Discussions with some people about this revealed that they preferred the Michael Math Sequence Role–Age correlation because the Michael Math Sequence might be a valid sequence for some situations in the real world — such as a matriarchal society where Server-first makes sense, claiming that a preference for the Natural Sequence Role–Age correlation is sexist, patriarchal. My answer to this is that Michael Math Sequence deployments such as matriarchy versus patriarchy happen regardless of Natural Sequence development; the two are irrelevant to each other.

The reason that I object to the Michael Math Sequence so strenuously is that it has made the Natural Sequence invisible to Michaelian students who might stumble upon the numerous instantiations of the Natural Sequence. It is not merely that the Michael Math Sequence distorts the understanding of the Levels

and Ages as described above; it is much worse than that, because it deflects students from the incorporation of numerous instantiations of the Natural Sequence into the purview of the Michaelian teachings. In my opinion, the application of the Michael Math Sequence to *development*, not just limiting it to *deployment*, was the single greatest error in Michaelian channeling that has been made, because it is a dead end; it leads nowhere; it blocks understanding of the structure and meaning not only of Soul Age, but of many other instantiations of development from the bottom to the top of the Cosmos.

CONCLUSION TO THIS PROLOGUE

Without the dubious or bogus channeling that established the Michael Math Sequence as canonical in the Michaelian teachings community, my *Cosmogony* book might not have been produced, because it has come about as a reaction to an error that was so obvious to me. I am a bit of a free-thinker, so I could not help but notice the discrepancy, and I am a bit of a trouble-maker, so I could not let the erroneous Michael Math Sequence stand unchallenged in the Michaelian teachings community. You have my apologies that the documentation of, and untangling of, the mess of the orthodox Michaelian teachings in this Part is so tedious, but I did not create the mess. Please do not shoot the messenger; please shoot the original messy messages.

Summary of the Confusions

It might have been uninteresting to you, or it might have been too challenging for you, to follow the specifics of various sequences in previous sections of previous chapters. For your convenience, I provide the following table. It shows the numerous *developmental* (not *deploymental*) septenaries that were previously reviewed in detail. This makes it abundantly clear how much contradiction and confusion there is in the Michaelian teachings about the *developmental* sequence, to say nothing about the *deploymental* sequence, of the standard components of the septenary.

In this table, the names of books are abbreviated as follows: *MMFM* = *More Messages From Michael*; *TMH* = *The Michael Handbook*; *TTE* = *Tao to Earth*, *ETT* = *Earth to Tao*; *MTBT* = *Michael: The Basic Teachings*.

Table 0-4a — DEVELOPMENTAL SEPTENARIES in the MICHAELIAN TEACHINGS							
SOURCE	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
Yarbro — <i>MMFM</i> — <i>MMS</i>	2	3	1	4	5	6	7
Stevens — <i>TMH</i> — Chakras	1	7	4	2	5	3	6
Stevens — <i>TMH</i> — Centers	4	7	1	2	3	5	6
Stevens — <i>TMH</i> — Centers	7	3	1	2	5	4	6
Stevens — <i>TTE</i> — Centers	3	2	1	4	5	6	7
Stevens — <i>ETT</i> — Planes (per NS)	1	2	3	4	5	6	7
Stevens — <i>ETT</i> — Centers	1	2	3	4	7	6	5
Van Hulle <i>et al.</i> — <i>MTBT</i> — Centers	4	7	1	2	3	5	6
Chambers — 1970s — Centers	4	1	2	3	7	6	5
Chambers — 1980s — Levels (per NS)	1	2	3	4	5	6	7
Chambers — 1990s — Emanations	7	1	4	3	5	2	6

The first row (SOURCE) shows the rank order sequence per the Natural Sequence. The rows below the top row show the various sources (author, book/date, phenomenon) and the rank order numbers that they associate with the phenomena when correlated with the Natural Sequence. Note the chaos. Note that only the second row shows the Michael Math Sequence; none of the other rows below the second row are per the Michael Math Sequence. This indicates that the Michael Math Sequence is not canonical; it is not sacred; it is not indisputable; it is not revealed knowledge. The Natural Sequence is shown in the middle row as the sequence of the seven planes, and in the next-to-last row as the Levels. If the septenaries in this table were all we had to go on, then it could be said that the Natural Sequence also is not canonical, sacred, indisputable, revealed. However, the septenaries in this table are not all that we have to go on; we have the testimony, the arguments, the evidences of numerous other septenaries documented in my book *The Tao of Cosmogony*.

In my opinion, the septenary is a realm where ‘cosmos’ — orderliness — should prevail, and ‘chaos’ — disorderliness — should not prevail. One would think that, because the septenary is such a central feature of the systematic component — the ‘cosmology’ — of the Michaelian teachings, that it would be ordered in a logical fashion. And one would think that the Michaelian teachings community would have figured out the orderliness of the septenary over the last few decades. As seen in the table above, and as described in this Prologue, the orthodox septenaries exhibit nothing but chaos. The Michael Math Sequence was proffered as that orderly system that one might reasonably expect, but it too has chaotic elements, as documented in this Prologue. The Natural Sequence has what we would reasonably expect for an orderly cosmos.

This tabulation graphically displays the near-total lack of consistency within the Michaelian teachings on the structure and meaning of the septenary. How is this possible?!?! To me, it indicates a few things:

1. Dubious/bogus channeling within and among channels is a known systemic problem in the Michaelian teachings, and there has been a lot of dubious/bogus channeling on this subject.
2. Students do not attempt to Validate (or inValidate) the channeling because hardly anybody actually *studies* the channeling with a critical mindset, so they may not even notice the inconsistencies.
3. Michaelian students are typically not talented ‘systems theorists’ by nature; they are just average spiritual aspirants, so even if they notice the inconsistencies, they do not know what to do about them.
4. Even if someone did notice the discrepancies, they likely do not have the moxie to confront the channels about their glaring inconsistencies.
5. There is virtually no talent in the Michaelian teachings community for scholarly analysis and synthesis of the data; therefore no one presents a case replete with philosophical argument and scientific evidence to the channels. Not that it is important that the channels or the Michaelian teachings community as a whole confront the situation; individual students such as myself and yourself can come to our own conclusions without the participation of leadership.

The quantity of the inconsistencies within the Michaelian teachings makes it even more remarkable — astonishing even — that septenarian systems in so many other esoteric teachings and academic disciplines are in fact consistent, even when it appears that they are unaware of each other. It seems that their ‘sources’ (nature and intuition) are better than the Michaelian teachings sources (various channels).

Summary of the Conclusions

Enough has been documented in this Prologue, from the published Michaelian teachings and some of the unpublished channeling of Sarah Chambers, to arrive at a firm conclusion. My general conclusion is that these various sources are all too inconsistent to be of much value in resolving the controversy between the Natural Sequence and Michael Math Sequence. My *Cosmogony* book presents some information outside of the Michaelian teachings that provides a reasonable answer to the issue of where the Michael Math Sequence is applied versus where the Natural Sequence is applied. As stated in that book, I believe the Natural Sequence is the cosmic default, a Universal Truth and a World Truth, the law of the organized system of creation, a necessary sequence of *development* due to the very structure of creation itself, which we cannot un-choose with our Personal Truth. I believe that all other sequences, some of which are given above, if and when they are valid, apply to the disorganized aspect of creation and are the results of good or bad choices of conscious entities as they attempt to allocate resources and functions for logistical considerations.

In spite of all my general reading and specific research on the septenary, I only remember recognizing the Michael Math Sequence unequivocally in one place, the Michaelian teachings, and there it is primarily addressing something for which we can have no objective empirical scientific or subjective experiential evidence, namely Casting Fragmentation of the Oversoul (whatever that is) into individual souls.

I have not gone looking for evidence supporting the Michael Math Sequence, but then neither did I go looking for evidence supporting the Natural Sequence. The latter kept finding me, and the former has not. I would be pleased to see a number of Michaelian students willing to look at the evidence and reconsider their beliefs. Michaelian students are typically unaware of the numerous examples of the septenary outside of the Michaelian teachings. They simply do not realize what an anomaly the Michael Math Sequence is among spiritual teachings. My *Cosmogony* book aims to enlighten the student body, and anyone else who is willing to learn.

The Michaelian teachings is aimed almost entirely at making people into better people; its systematic cosmological component is merely incidental. I know that the technical issues that I point out in most of these sections make no difference in our daily mundane or spiritual endeavors. That might be why the Michaels did not make a point to clear up certain inaccuracies early on. Part of that job seems to have fallen to me.

The Michaelian teachings is a work in progress. It did not all appear in an unambiguous and perfected state. Improvements and clarifications have been made over the decades and in different groups. Near as I can tell, the understanding of the symmetrical three-Axis structure of the Overleaf system and the proper placement of each Overleaf within it did not happen in the original Michaelian group. There was no real understanding of either the Natural Sequence or the Michael Math Sequence in that group that I have found so far. Yarbro made some progress with the “Michael Math” chapter of *MMFM* in 1986. There it was stated that Cardinal and Ordinal triads were symmetrical around the Neutral, but the Michael Math Sequence does not in fact do that, the Natural Sequence does. In my *Cosmogony* book, I argue for more progress in accuracy and consistency within the systematic component of the Michaelian teachings, the symmetrical Natural Sequence.

After a thorough study, some research, and much thought, my current informed opinion is that some — not all — of the information about the Michael Math Sequence got garbled in transmission between Causal and Physical Planes, and the errors have simply been uncritically accepted and repeated and embellished in the orthodox Michaelian teachings ever since.

At this time in history on our planet there is a battle raging between spirituality and materiality, religion and science, revelation and investigation. Personally, I believe that there is some overlap in these areas. In this context, it appears that certain parts of the Michaelian teachings are like ‘a house of cards’ built on ‘a foundation of sand’ — to mix a couple of metaphors. The ‘foundation of sand’ is the phenomenon of channeling itself, which is notoriously subject to error and bias, and the ‘house of cards’ is all of the information provided in channeling that cannot be verified by materialistic scientific methods or Validated by other methods such as academic philosophy. My aim in my books, especially in my *Tao* quadrilogy, is to bring as much of the Michaels’ revelation into the realm of the academic disciplines of science and philosophy as possible, and then point out what must, for the time being, remain in the realm of questionable “revelation”. My conclusion is that the Natural Sequence is in the category of verified science, and the Michael Math Sequence in regard to Fragmentation of the Tao to create human souls and/or ensoulment of the species is in the realm of unverified and unverifiable revelation.

Therefore, this far along in the development of the Michaelian teachings, more than fifty years from its origin, it seem appropriate to reformulate it from the ground up. The channeling has been the foundation heretofore; now it is time to dig deeper, and lay another foundation, one that is much firmer than dubious and discrepant channeling, one that is based on such academic standards as logic, mathematics, physics, psychology, sociology, philosophy, theology, and cosmology.

Frankly, I tell you that it seems strange and awkward to me that I have to present the case for the Natural Sequence when applied to natural development when it presents itself all over the place in both science and revelation. For whatever reason, the truth of the Natural Sequence was intuitively obvious to me from my first reading of the Michael Math chapter in *MMFM*, and subsequent investigation of the evidence confirmed my instincts. The only “evidence” for the Michael Math Sequence is some of that questionable channeling. There are too many discrepancies and errors in the channeled information for us to have much confidence in certain parts of it, this particular instance being notable, since the evidence against it when applied to natural development is so clear and so widespread.

I suggest this type of mis-channeling is allowed by the Michaels for two reasons. #1: it impels us to do what the Michaels always say to do: “Validate” what is allegedly said in their name; and #2: it doesn’t really matter that much in practical terms of spiritual growth, since most of that takes place whether we understand the stages of it correctly or not. It is in the same category as the discrepant channeling that either Michael Jackson or Dave Barry is the reincarnation of Wolfgang Mozart. This might be true of both or neither and it affects us not very much, if at all.

Examining, as I have, many instantiations of sevenness in my *Tao of Cosmology* book, I see what looks to me like varying amounts of confusion and ambiguity in some of them. The reason I perceive their lack of accuracy and consistency is because I claim to have a relatively clear understanding of the cosmology of sevenness — because I see its derivation from logic and mathematics, and its manifestation in physics/nature. Those disciplines (logic, mathematics, physics) find confusion and ambiguity loathsome. I believe that

promoters of these other cosmologies of sevenness could tighten up their descriptions of the seven archetypal categories considerably if they also understood the logical and mathematical underpinnings and physics manifestations of the categories.

I wonder if any Michaelian channel independently “channeled” the Michael Math sequence — without knowing about it previously. We have seen that José Stevens published different sequences from what Yarbrow published in the Michael Math chapter. Which alleged Michaelian channel are we to believe without being arbitrary? Upon examination of these discrepancies by resorting to sources outside the Michaelian teachings, I find that I cannot be credulous with Sarah’s or José’s or Quinn’s or anybody’s channeling. I suspect whoever channeled the Michael Math Sequence originally was unaware of the Natural Sequence and its pervasiveness in esoterica and exoterica, and everyone since then is likewise more or less unaware of the Natural Sequence, and so they just keep repeating and adding to the Michael Math Sequence credulously, student and channel alike, out of respect for the otherwise decent channeling in unstructured matters. It may very well be that the Michael Math Sequence is correct in regard to Fragmentation of Entities (although there is no way to Validate it that I know of). If so, then I can understand why other aspects of the cosmology of sevenness — such as Levels, Ages, and Life-Stages — got erroneously lumped in with that. As I have said before in different words, I can see that the Entity Fragmentation — as a *deployment* — might be an UN-natural sequence, a variation from the Natural Sequence, for logistical reasons, to appropriately meet a situation at the time. On the other hand, natural *development* follows the Natural Sequence, a necessary hierarchy, an expression of the time structure of the cosmos itself, ordained by Tao.

My speculative explanation for the inability of Michaelian students to accept the Natural Sequence, when I make them aware of it, is that:

1. Students don’t want to give up a belief that we lucky special chosen few are in accurate contact with a near-omniscient supernatural entity;
2. Students have pseudo-validated for the Michael Math Sequence because their scientific and scholarly acumen, their epistemic sophistication, their critical mentality, is minimal;
3. It is almost impossible to replace a paradigm in people’s belief systems — rewire their neuronal connectome — once the paradigm has become entrenched;
4. The Michael Math Sequence *feels* right to some people. Perhaps there is no amount of scholarly and scientific evidence that will sway those people to whom some or all these four factors apply.

Whenever I present the topic of Natural Sequence vs Michael Math Sequence to others, I feel like Galileo must have felt when he told church people to look through the telescope and believe their eyes rather than believe what it says in some old venerated unscientific book, or that they feel in their heart, or sense energetically.

Ever since I first received push-back against the Natural Sequence, after I presented it to some members of the Michaelian community, I have given a lot of thought over the three decades as to why there might be such push-back. From my perspective, there seemed to be a reflexive ‘knee jerk’ need to defend the orthodoxy of what to me was obviously bogus channeling. How much more bad “channeling” will students need to discover (such as presented in the last five hundred pages of this *History* book) before they understand just how untrustworthy and unreliable so-called “channeling” can be? Please, my fellow students, if you have developed any skepticism about channeling, then apply that skepticism to the Michael Math Sequence as you read the evidence and arguments for the Natural Sequence in the hundreds of pages in my *Cosmogony* book.

It is not as if I do not understand the difficulty of exchanging one belief system for another. In my youth, for twenty years I was a member of a fundamentalistic Christian church. Toward the end of that journey, I could feel that something was wrong; the reality that I was experiencing did not square with what I was being told in their indoctrination process. What got me out of that indoctrination and brainwashing was reading so-called “dissident literature” from those who had previously found their way out of the cultish programming. Perhaps the reader could consider my books to be dissident literature, aimed against indoctrination about the Michael Math Sequence.

I can elaborate on my previous four points about the inability of Michaelian students to change their minds when presented with solid evidence and sound argument for the Natural Sequence and against the Michael Math Sequence. In my discussions with other Michaelian students about the primary issue that motivated the research and writing of my book *The Tao of Cosmogony*, I encountered much resistance to the new way of interpreting the data that evidence for the Natural Sequence provides. Naturally, I questioned why this is the

case, since the evidence and argument that I present seems overwhelming and incontrovertible to me. Being unable to get into other people's minds and belief systems, I can only speculate about the reasons for the resistance. My presumption is that Michaelian students are encumbered by the same cognitive biases that typically afflict most humans, those that one can read about in the psychology literature, and that are summarized in such websites as https://en.wikipedia.org/wiki/List_of_cognitive_biases. It is good to know about the many cognitive biases that apply to all domains where we consume information, but those particularly relevant to this Prologue are as follows:

1. PRIMING BIAS. This is the notion that, when learning about a new subject, people tend to accept and believe the first thing that they are taught by an otherwise credible source. The Michael Math Sequence has been in circulation in the Michaelian teachings communities since 1986; that orthodoxy has been taught to all new students ever since then. Even though the information that the seven planes follow the Natural Sequence has also been in circulation for about that long, so far as I know I am the only one who claims that the Natural Sequence is the canonical septenary that governs all *developmental* septenaries, including Life-Stages (aka Internal Monads), Levels, and Ages, not just the planes.
2. CONFIRMATION BIAS: This is the notion that people tend to look for evidence that confirms what they already believe. For years and decades, Michaelian students have been told by the channels repeatedly that the Michael Math Sequence is true. For years and decades Michaelian teachers and their students have been interpreting the data that they see with their own eyes within the framework of the Michael Math Sequence schema. This makes them blind to any evidence for the Natural Sequence that they might encounter. As with all erroneous belief systems, the Michael Math Sequence provides a metaphorical 'filter' that causes people to not see stuff that is there, and a metaphorical 'lens' to see stuff that is not there. Therefore Michaelian students interpret reality with the distorted perception that belief in the Michael Math Sequence provides. After someone has misinterpreted their world and their experience per the Michael Math Sequence schema for years or decades, it is almost impossible to dislodge that belief system, even with a multi-hundred page book such as *The Tao of Cosmogony*, full of evidence and argument to the contrary, revealing the firm foundation of reality on which the Natural Sequence rests.
3. MOTIVATED REASONING: The "motivation" that commonly pushes a particular belief system is that the person has a particular value system. In other words, people are inclined to believe something because it suits their emotional stance; they believe something because they want to believe that something because it makes them feel good, or has some other 'pay off' function. (<https://www.psychologytoday.com/us/basics/motivated-reasoning>)
4. INERTIA/STATUS QUO BIAS: Once a belief system or paradigm has become configured and set in the neural 'network' of the brain, it is almost impossible to dislodge it and substitute another belief system or paradigm; it is as if it required a 'rewiring' of the brain connectome itself. This bias results in the tendency of most people to prefer to not 'rock the boat' and to resist "trouble-makers". Even if their current belief, value, or behavior system is sub-optimal, it might be "good enough", so why bother to alter it.

Other biases are described here: <https://www.psychologytoday.com/us/basics/bias>.

Of the various cognitive biases that people are subject to, the four most at work here seem to be those listed above. Another thing that resistance to the Natural Sequence tells me is that Michaelian students (and people in general) typically are not good at pattern recognition; they do not naturally incline to compare and contrast the various proposed instances of the septenary to see what the essences of the components are. This phenomenon is not exactly a "bias", but it is a limiting factor in the evaluation of new evidence and argument. If my ideas are ever going to gain any traction for the Natural Sequence within the Michaelian teachings community, then it might not be enough to write a massive tome that presents the scientific evidence and philosophical arguments for it. However, I have not yet found another way to potentially "deprogram" Michaelian students who have been "brainwashed" by the orthodoxy of the Michael Math Sequence.

As yet another summary, in the following numbered list, I itemize my trail of logic in the matter of Natural Sequence versus Michael Math Sequence, taken from comments scattered throughout this Prologue.

1. Even though the Michael Math Sequence never “felt” right after I first read about it, and the Natural Sequence always did “feel” right, I tried to believe in the Michael Math Sequence from its first appearance in *MMFM* in February 1986 until enough external evidence for the Natural Sequence accumulated that I gave up completely on the Michael Math Sequence (and the names of the poles of the Levels) in late 1991, 5.8 years later.
2. I told Shepherd Hoodwin about it some time in the early 1990's, but he did not accept it.
3. Hoodwin's channeling on the subject appeared in *The Journey of Your Soul* in 1995. It offered a rationale or rationalization for why the Michael Math Sequence applied to Roles rather than the Natural Sequence. I simply rejected it on the strength of all the scientific evidence for the Natural Sequence and no evidence for the Michael Math Sequence other than questionable channeling.
4. Then in 1998, I asked Caris Turpen about it, and she said that Michael Math Sequence or Natural Sequence or whatever septenarian sequence depends on circumstances and applications. This answer puzzled me at the time. Then a few days later I tumbled to a realization that the Natural Sequence was a matter of *development*, but any variation therefrom could be applied in cases of *deployment*. This satisfied me to some extent, but “the devil is in the details” and the details are confusing. It was obvious to me that septenarian developments typically follow the Natural Sequence, but it was not obvious which, if any, deployments follow the Michael Math Sequence.
5. In an effort to accommodate the *MMFM* and Shepherd's and Caris's channeling, I speculated that the Michael Math Sequence only applied to Casting of Roles and maybe some other situations not specified in the channeling, such as the initial ensoulment of humans.
6. This was just me trying to make sense of, and salvage some of, the channeling. *I still don't actually believe the channeling about the Michael Math Sequence is true.* Nor do I *disbelieve* it — it cannot be Validated or inValidated. I have been unable to find any non-channeling evidence for the Michael Math Sequence, and rationales and rationalizations for the Michael Math Sequence are questionable in light of the overwhelming evidence for the validity of the Natural Sequence. The more channeling I see, the less confidence I have in it. I may or may not go after more channeling to try to sort it out — it is all in realms of stuff that cannot be otherwise Validated anyway, so why bother? The conclusion I have come to after more than 40 years in the Michaelian teachings is that channeling should be given zero inherent credibility. Better to be grounded in reality, and the evidence there is strongly in favor of the Natural Sequence.

I am all too aware that it is very difficult to change people's minds; once they have learned something a particular way. Earlier versions of this Prelude and my book *The Tao of Cosmogony* have been given out during the 2000s and 2010s, but the premise has gained very little traction. If the Michael Math Sequence gets set into people's belief system before the Natural Sequence does, then their brains are wired with that erroneous correlation of Roles and Ages and numbers, making it almost impossible to reconnect their brain wiring into the Natural Sequence pattern. But ... I am not letting this difficulty stop me from trying.

If you are favorable to my promotion of the Natural Sequence, then please take a look at Part One of my book *The Tao of Personality* and see if helps (or hinders) your new-found appreciation or insights about the Overleaf System, of which the Natural Sequence is a significant component. I regard that Part in that book as my most important contribution to the Michaelian teachings. The symmetry of the Natural Sequence and the symmetry of Processes and Aspects do indeed make the Overleaf System beautiful.

Mainstreaming the Natural Sequence in My Book *The Tao of Cosmogony*

There are stages of development that have been presented in non-academic, esoteric, research: mysticism, shamanism, and channeling — both ancient and modern. **In my *Cosmogony* book, these are presented in Part Two and Part Three, after the derivation of the Natural Sequence from logic, mathematics, and physics is presented in Part One.** There are stages of development that have been presented in academic, *exoteric*, research in biology, anthropology, psychology, sociology, and elsewhere. **Those are presented in Part Four and Part Five. The latter are from the Ordinal levels of consciousness, focused as they are on external experience. The former are from the Cardinal levels of consciousness, focused as they are on internal experience.** If this does not make much sense to you now, it probably will become clear to you in the course of your reading of that book.

This Prologue was written for Michaelian students. The entirety of my book *The Tao of Cosmogony* is presumably more palatable to these who are not interested in the entirety of the Michaelian teachings —

which is obviously the vast majority of people on the planet. My *Cosmogony* book omits this “Prologue for Michaelian Students”. In my *Cosmogony* book, in Part Two where I examine various esoteric traditions that bear on the septenary, I present the Michaelian teachings as just another esoteric teaching. In this way, people who are not Michaelian students can still have the benefit of the knowledge and wisdom and insight that the Michaelian teachings provides. Thus, my *Cosmogony* book was written so that it is a stand-alone work. By that I mean that it could be given to someone who was not a Michaelian student, and it would be complete in itself. I did this so that it could be used for exactly that purpose: given to interested parties who are not students of the Michaelian teachings; for them, the Prologue would be almost entirely useless. Septenaries espoused by the Michaelian teachings are included in my *Cosmogony* book, but they are presented as just other instances of the Natural Sequence; they bolster the case for the Natural Sequence along with the dozens of other instantiations documented in that book.

Can we do better than the obvious mess that the Michaelian teachings has made of the septenary? Yes, we can, and the wonderful thing is that the work has already been done, better and deeper by researchers and experiencers in other realms of knowledge, as documented in my *Cosmogony* book, intended for a mainstream readership.

If some of the valuable aspects of the Michaelian teachings are to reach a readership outside the Michaelian teachings, then the information must be presented in a way that is both palatable and sensible to academic, scientific types; spiritual types will take it ‘as is’. Although mysticism is not exactly “scientific” in the modern conceptualization, it is not necessarily *pseudo*-scientific either. The fact that the exoteric Parts of my *Cosmogony* book corroborate the esoteric Parts of the book — is evidence that mysticism can be good at discerning the fundamental patterns underlying the natural world. The fact that the outer world and the inner world are in fundamental harmony is a Good Thing™.

