

Integrated Healing for the Incarnating Soul

Just as various perspectives may be more at home with certain parts of the Situation and Specification matrices, they also tend to concentrate on certain levels of the manifested body and certain aspects of the Incarnating Soul. Some of this is due to specialized understanding and even specialized perception. Acupuncture is particularly suited to the energetic level and “electromagnetic” qi (even though the qi is carrying life force from the vital aspect of the Incarnating Soul coming through the etheric levels), pranic (and other “energetic”) healing is largely involved with the pranic/etheric levels (even when it focuses on the vital, astral or mental aspects of the Incarnating Soul), and most of western biomedicine is concerned with the material levels. This, again, can be quite complementary and is a reminder/challenge for each perspective to fully develop approaches at all levels. With respect to the Incarnating Soul, western medicine, when it is not just focused on the material body, is generally concerned with the Outer Personality and a more or less worldly perspective, and this also lies behind and informs its body focus—the beliefs (values and principles) supporting why it does what it does. Psychic and shamanic practices are by definition primarily working with the mental, astral and/or vital vehicles from worldly or spiritual perspectives involving the Higher Self, Inner Being and Outer Personality, and the shamanic (as defined here) can extend to conscious work with the Upper Triad of (spiritual) will, intuition and creativity. And Ayurvedic medicine at its most far-reaching can be working with (the effects of) the Subtle Sphere on all that derives from it—the Incarnating Soul, its Egoic Matrix and both Upper and Lower Triads as well as all the levels of the physical body (though these terms are not from Ayurveda but are borrowed, created and (re)defined for a westernized spiritual perspective). It is as great a challenge for a current western perspective to develop its own understanding and techniques at all the levels of the physical body and for all the aspects and contacts of the Incarnating Soul as it is for it to develop its own inclusive spiritual understanding. Indeed it is the purpose of this work to move things in that direction, without arrogance, apology or hegemony.

Along the lines of a (post-post-)modern spirituality for a westernized world, we can look at different paths the Incarnating Soul can take in its embodied life on earth. In the usual way of taking things in threes, let’s begin with the minimal but not reducible complexity of a Personality path, an Idealist path and a Preparatory path (for crossing the spiritual planes).

Personality Path: the pursuit of individual happiness, relationship satisfaction and personal success within one’s “world” (groups = family, friends, colleagues; collectives = society, culture, subcultures). This seems to require finding identities and roles that fit into one’s groups and collectives and also finding one’s purpose, mission, calling that uses one’s particular abilities, talents, gifts; or at least having all these themes in play and some other people who agree with you or follow you or at least support (or perhaps just oppose) you. This path of an Integrated Personality proceeds after the preliminary of integrating a personality, which requires getting over/through karmic polarization mentally/intellectually, astrally/emotionally or vitally/physically, though in actual experience it is not as linear as all that and there is a continued drive to move on before anything is fully finished, which means incompletely integrated personalities proceed along

their path with various karmic afflictions of the mental, astral and vital vehicles as well as the organizing personality center itself.

Idealist Path (Inner Being and Higher Self with a worldly orientation): bringing forth what is within you—the pursuit of Truth, Goodness, or Beauty and/or Peace, Love, Understanding. In whatever field of endeavor, there may come forth the inner philosopher/scientist, humanitarian, artist or healer in relation to the outer world and other people. The inner life really awakens and you may identify yourself more and more as a seeker, aspirant, explorer or worker, terms which begin to take on spiritual significance.

Preparatory Path (Inner Being and Higher Self with a spiritual orientation): disillusionment with the world leads you to investigate spiritual traditions (not religions) and seek out your spiritual path within them or on your own; despair in relationships leads you to desire and seek out spiritual comradeship and community or at least witnesses to your struggle; and desperation to find God or find out whether God exists leads you to seek out a teacher/guru or an inner connection to the divine. The pursuit of Truth, Goodness, or Beauty and/or Peace, Love, Understanding takes an inward turn and adds to it the overriding value of Spiritual Freedom, Spiritual Love Union or Spiritual Knowledge (one of these coming to the forefront). And there is still a relationship with the outer world though it may begin to feel more and more like you are “in the world but not of it.” The words sacrifice, surrender and service take on new and deep meaning.

There is a general sense of moving from the Personality Path to the Idealist Path and then the Preparatory Path as there also is a general progression from identifying with the Personality to identifying with the Inner Being then the Higher Self, but it is more about the Incarnating Soul gathering experience, spending impressions and ending Gross world karma to finally organize the Lower Triad of Mental/Astral/Vital in relation to the Upper Triad of Will/Intuition/Creativity through its balanced Egoic Matrix of Higher Self | Inner Being | Outer Personality, a balance which generally leads one back to emphasize the Inner Being after knowing the Higher Self.

The Incarnating Soul relating to the Upper and Lower Triads may not be the overarching path of conscious development as seemingly implied above. This is because consciously realizing the Incarnating Soul is not the overall goal of spiritual beings in manifested Creation, realizing God is (even if one doesn't believe in any of this or God, even if one says he/she is seeking ultimate enlightenment, or outside of this substitutes a search for meaning in the universe or some such phrase). The various paths the Incarnating Soul takes towards “realizing God” by traversing the spiritual planes through the Subtle and above that the Mental or Causal spheres can be divided into God-intoxicated, God-absorbed and God-focused paths both effortful and veiled (see [God Speaks](#)). The God-intoxicated path involves losing consciousness of the Gross and sub-Subtle worlds to follow one's individual inner love relationship with the divine, leaving one looking and acting insane as far as those in the Gross and sub-Subtle worlds are concerned. The God-absorbed path occurs in concert with a worldly or spiritually oriented life while still living that life, though others and even you yourself may not know about it. Effortful paths (e.g., yogi, monk, mystic) may proceed solely through one's own efforts but generally involve contact with teachers and eventually Masters of the spiritual planes, individuals who are consciously on the Mental/Causal planes but are not yet God-realized. The veiled path is generally the path one is put on when one has a deep inner (and sometimes outer) relationship with a Perfect

Master or the Avatar, God-realized beings who in addition to God Consciousness have full consciousness of all the Creation (Mental/Causal, Subtle and Gross spheres and all the in-betweens) as well as spiritual duty towards that Creation and those unrealized drop souls in it. Consciousness, subconsciousness or unconsciousness of the spiritual planes is variable on the various paths at various times but in general, God-intoxicated souls are conscious where they are (though not necessarily of where they are), the God-absorbed are mostly unconscious of where they are with times of blissful absorption in where they are, the yogis (monks and mystics) are intermittently conscious on the planes (in deep meditation/prayer) and then conscious of the Gross world with varying subconsciousness related to the planes until/unless they become fully conscious on a particular plane, and the veiled are veiled with varying subconsciousness of various planes and occasional conscious experiences if vouchsafed to them for some inner reason. (See again [God Speaks](#) but also [The Wayfarers](#) for more information, the above is my take on it.)

Since the path to God one is on or will be on according to one's Destiny is really the driving force or more properly pull of the spiritual life within or behind the worldly life, the best and really only way for the grossly conscious to proceed with respect to what ails without "grossly" complicating their karma is to connect with that Destiny through their connection to the divine, whatever that may be, via the Incarnating Soul. That Incarnating Soul relating to its Upper and Lower Triads through its Egoic Matrix can be a part of any path to God when one's consciousness is not on the planes. The organization and orientation of Integrated Healing is meant to provide a language and a map for that inner voice of Destiny to speak and guide one through the options that are available or that may be made available. So ask the questions of Situation and Specification to find the box you're in and the cross you're on, then let the voice of Destiny move you along.

Gaining Spiritual Perspective

Why are we trying to heal ourselves, others, the planet anyway?

It's obvious, we have to do something; it's too painful not to (Reflexive).

When something is wrong, we have to fix it (Controlled).

When it feels out of balance, the right thing to do is work to get it back in balance (Negotiated).

The causes of our current problems, individually and collectively, must be addressed or things will continue to get worse (Revealed).

So we can live out our lives in health, which is our birthright (Personality).

It's a good thing to do (worldly Idealist); it's our calling (spiritual Idealist).

For service to others, our planet and God, including the God within each of our selves, in preparation for our way to God (Preparatory) and even as part of that way.

Can we really make a meaningful difference? Isn't it all due to karma, which has to work itself out regardless?

Maybe so, maybe no. Then there is the handling of that karma, which is part of our karmic opportunity, or dharma. Living out our karma while doing

our dharma and beyond that realizing our destiny are worthwhile motives to get through what otherwise might become a meaningless world.

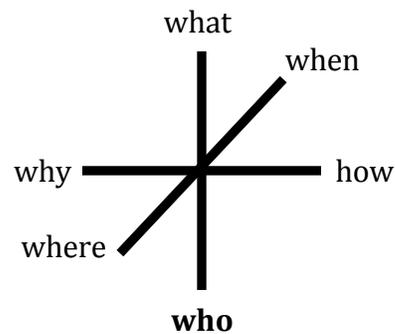
But isn't it all predetermined in God's plan? Then it doesn't matter what we do or don't do.

Such things are only known to those who know God's Plan. Really, only God and the God-Realized can have that consciousness—know it and be it as opposed to just know about it (partially) and read it (at different depths) and (mis)interpret it (to varying degrees). Whatever that Plan is includes our doing and not doing. And we have to do and not do to get through. It's like the play is written and cast but not yet performed. For each drop soul to realize God (and finish its part), that soul must fully experience its story as known only to God and eventually that soul. To fully experience Creation, the human condition and one's own individual human nature in relation to divinity—to complete one's part, one must get deeply involved in the play. Doing that creates impressions that bind the mind and heart, and the entanglement of these impressions with the impressions of others individually and collectively gives rise to karma. It's all in the script. The unraveling and releasing drives the story after we awaken to the spiritual side of things, and it's God's great fun. Until then we are kept more or less unconscious of the process (so we stay involved in our current story) and for some time afterwards we are variously kept behind a veil (so we don't needlessly complicate things with our so-called free will and endless questioning, stalling out the plot with such non-points as "it's all predetermined and so nothing matters"). So the pursuit of Integrated Healing is not about trying to get out of our karma, not about trying to outsmart the hidden players and manipulate the mechanisms of Creation to go against what God has decreed. It is about cooperating with karma and doing our dharma, engaging ourselves and others in "healing" relationships as part of facing the Truth and turning to God.

Tugging at the Veil

What it all boils down to is God's original question for each drop soul, "Who am I?" More precisely, "While looking in with a single minded focus on the ultimate purpose/meaning/value (God), in stillness, and from the perspective of the threshold of the spiritual planes, we as the God within us ask, 'Who am I?'" This perspective is derived from the terms in bold below.

Principle	Structure	Description
1	1° Assumption of one's mind	single focus on the ultimate 3-in-1 purpose meaning goal = God
2	3 facts of embodied existence	self others world (universe)
3	3 aspects of experience	being knowing doing
4	2 (basic duality) of attention	introversion √ extraversion (in here √ out there)
5	8 levels of human Consciousness (unrealized in Creation)	6 spiritual planes sub-Subtle consciousness Gross consciousness
6	6 fundamental questions	



7 5 phases of life/nature



And if we ever get over our (false) selves, we may instead ask the question, “Who is God,” meaning God as a Perfect Master or the Avatar. This is the intoxicating question boiled down from the still of our selves. And it ends the questions, questioning and the questioner. The heart trumps the mind; love conquers all; and we return to the 3-in-1.

Where there is
The divine essence within your being; the drop soul.

Love
Connection to, relationship with God.

there is no question.
No self-willed, ego-desired activity in any of the bodies/vehicles.

There is no question or if the heart chooses to use the mind, there is only one question stated in so many ways but without questioning of the question, e.g., “How do I please the Beloved?” We will return here, but first we must go get the rest of our bodies and minds and bring them along.

Generative Matrices

The structure of principles one through four is the origin of the generative matrices of Situation and Specification. With the generative matrices, the primary assumption/focus is intensified and manifested, with the structures doubling in response. So 3 becomes 3 x 3 and 2 becomes 2 x 2 while 1 x 1 is still 1 and just, as said, intensified. Specification can even be seen as a continued intensification or further, fuller manifestation of the primary focus and taken as another doubling, this time of the entire Situation structure.

The structure of principles five through seven is the origin for more generative matrices, namely those of Development and Disposition, that complement and complete the picture given by Situation and Specification. A similar doubling and redoubling occur, so both Development and Disposition are characterized by 8 x 8, 6 x 6 and 5 x 5 structures interacting in that order. The look of the structures, however, is not exactly the same between Development and Disposition. For Development, the 8 is a hierarchical list of 8 lines, the 6 is similarly of 6 lines and the 5 is a circle with 5 points evenly distributed around it; for Disposition, the 8 is from three dualities successively interacting and multiplying ($2^3 = 8$), the 6 refers to the six endpoints of three orthogonal axis and the 5 comes from the four endpoints of two intersecting lines plus the central point of intersection.

The generative matrices for Development and Disposition for the Human Condition are exemplified on the following pages using general terms with all the problems inherent when using general terms. These words and phrases are meant to give a feel for the matrix they are in when taken together; they aren't meant to mean only this and may be used again elsewhere in this writing in a different context with a different feel. For Development, the first 8-structure can be considered Levels and the second 8 Issues (each resonant with its paired level but applicable to all levels), the first 6-structure is shown as Stages with the second 6 corresponding Needs (resonant and broadly applicable), and the first 5-structure is Phases with the second 5 associated Qualities. For Disposition, the first 8-structure (bottom three dualities) describe Perspective while the second 8 (top three dualities) describe Conduct, the first 6-structure is about Attitude and the second 6 Ability, and the first 5-structure can be taken as Concern with the second 5 Activity.

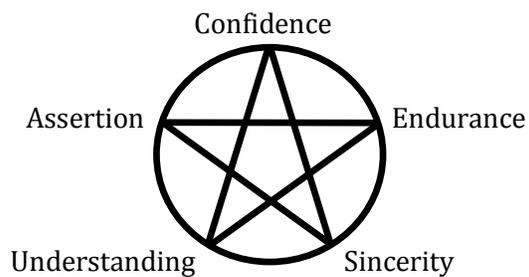
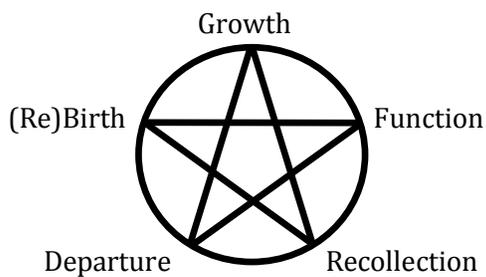
Development

Consciousness
Insight
Creativity
Other-Inclusive
Self-Centered
Identity
Drives
Unconsciousness

Awareness
Incisiveness
Originality
Rapport
Authenticity
Role Playing
Gratification
Survival

Synthesis
Interrelation
Practice
Partition
Cultivation
Initiation

Acknowledgement
Assistance
Feedback
Support
Provision
Protection

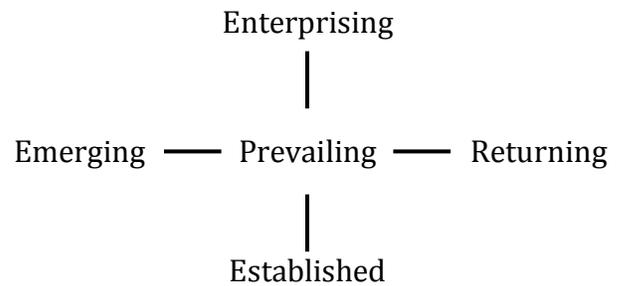
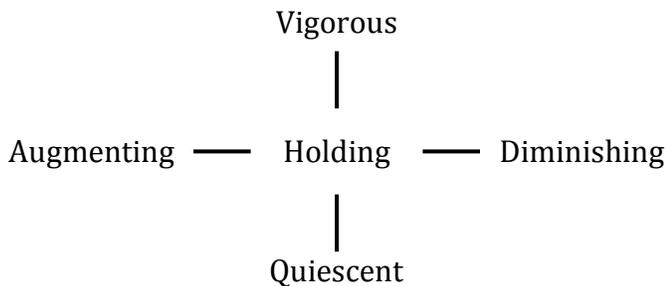
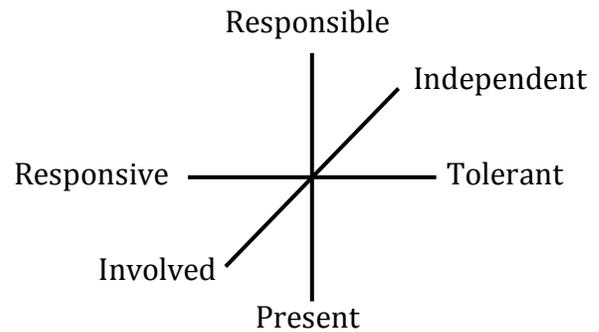
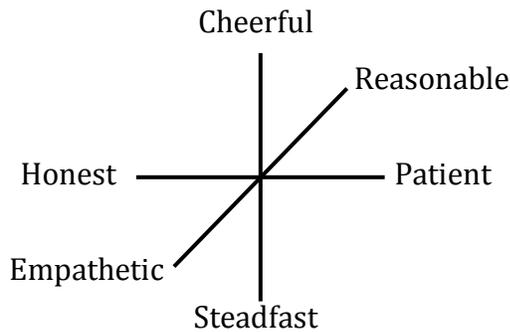


The 5 Phases and Qualities are modeled after the 5 elements of Chinese philosophy and medicine. They flow into each other in a clockwise direction.

Disposition

Introverted	Extraverted
Persuasive	Logical
Flexible	Forceful

Subjective	Objective
Feeling Evaluation	Thinking Analysis
Imagination/Fantasy	Volition/Action



The bottom 8 of Perspective and upper 8 of Conduct (3 axes each) are strongly related to Jungian derived typologies. See Typology and the Triads for a detailed exposition that also draws on the stages of emotional development to be discussed later in the section on the 6-structure. The terms listed here for Perspective and Conduct are the ones used for the mental/intellectual vehicle in [Functional Typology and the Triads](#).

The 8-Structure

Applying the generative matrices of Development and Disposition to core emotional development should be illustrative and hopefully provide for some insight. Situationally, this would be Individual x Traditional, Psychological x Informational and Causal. And for Specification, the focus would be Revealed, Deep x Instrumental and Integral x Central. The Developmental Level is Drives and the Issue is Awareness. Drives is the second from the

bottom Level and emotional is also the second from the bottom when looking at the Incarnating Soul as two perspectives between two triads, another way of visualizing 8 levels in the world. This Level/Issue will be further Developed in the 6-structure, but first we will look a little more at the 8-structure.

Number	8 Levels of Human Condition	8 Levels of Incarnating Soul
8	Consciousness	Will
7	Insight	Intuition
6	Creativity	Creativity
5	Other-Inclusive	Spiritual Perspective
4	Self-Centered	Worldly Perspective
3	Identity	Mental/Intellectual
2	Drives	Astral/Emotional
1	Unconsciousness	Vital/Corporeal

The eight levels of the Incarnating Soul are used in a dispositional typology that furthers the presentation on the 8-structure in this context (see again Typology and the Triads). But let us here as an example use a single set of three axes to describe the focus, approach and presence of a healthcare practitioner or a practitioner of the healing arts (it's hard to settle on one term when describing the dualities of functional typologies).

Mind-Body	Body-Mind
Healer	Technician
Accommodating	Dominating

Since this is a generative matrix of functional typologies, there are eight possible combinations of terms/functions. The ones on the left (yin) side all go together in a portrait of a gifted Healer who focuses on the Mind-Body and has a very Accommodating presence where you feel you could do, say or be anything and it would be OK. Likewise, the functions or the right (yang) side go together in a description of a proficient healthcare Technician who focuses on the Body-Mind and has a Dominating presence where you feel you can let go and give yourself over to this person because everything is going to be OK. Note the other combinations and possibilities and also note the “type” you are drawn to when you seek healing/treatment, and if applicable, the type you are, would be or want to be.

Now the whole discussion of typology brings up the issue of where you start—your type and constitutional preference—and how you develop, or come to terms with and include the opposite function. We don't want to go to or be someone who is a “healer” with zilcho technical skills, nor do we want the “technician” with no bedside manner or developed intuitive side. Someone who starts with a preference and even gift for healing needs to develop skills to deal with this gift in order to realize their full potential and similarly, someone with great physical or psychological skills needs to find the guides within to actualize real healing ability and become a mature practitioner.

The 6-Structure

In the chart below, the 6 Stages and Needs of Development (drawn from object relations psychology) are related to the 6 Attitudes and Abilities of Disposition, with Drama

and Defense representing an 8 x 8 Dispositional typology of sorts in relation to the primary focus of Stages and Needs, tying the 8s and 6s together. Drama and Defense is an 8 x 8 structure holographically seen within the 6 x 6 structure where each of the six stages is associated with a polar pair of compensatory patterns and associated defensive strategies, giving $2^6 = 64$ combinations (or $2^3 = 8$ for the lower three stages multiplying with another $2^3 = 8$ for the upper three stages). Rather than concentrating on one overwhelming and over-determining pattern/defense, the implication here is a dispositional “typology” of patterns/defenses where one of the pair at each stage is generally preferred. That said, one stage and its respective pattern/defense choice may be foregrounded in a given individual for a variable length of time (including most/all of a lifetime). Also, while one of a pair may be the preferred drama/defense determiner, there can be a (sudden) switch to the other of that pair in different circumstances or extreme situations. Consider in this context the stage and the axis to be active, with the inherent dualities seeking balance as the needs seek satisfaction and the functions activation. An integrating Personality would have to resolve the (karmic) difficulty coming through such a defining stage and eventually work through the dispositional typology of all the Drama/Defense pairs at all the stages. While the Stages, Needs, Attitudes and Abilities in the chart below are worded positively in the spirit of psychological Development and “know and become thyself” Disposition, the Drama/Defense pairs reflect problems/pathologies and so are worded negatively. The Dramas and Defenses are negative but apparently inherent to the human condition at least in the current state of the westernized world, so understanding how they determine human behavior and overcoming their limitations is key for emotional freedom and psychological development, and beyond that all worldly and spiritual paths as these unknown and unowned compensations will contaminate all that tries to grow in their soil.

Stage	Need	Drama and Defense		Attitude	Ability
		Int/Passive	Ext/Active		
Responsibility (consolidation)	Appreciation (proper ideals)	Obsessive (repression)	Expressive (displacement)	Cheerfulness (happiness)	(have a sense of) Accomplishment
Self-Control (limit testing, reality testing)	Assistance (boundaries, mirroring)	Clinging/ Running away (self-harm)	Demanding/ Manipulative (splitting)	Dependability (reasonableness)	(be) Independent
Practicing	Recognition (noticing)	Seductive/ Charming (fantasy escape)	Exploiting/ Tough (force-fitting control)	Openness/Honesty (authenticity, taking risks)	(be) Creative Play
Separation (exploration)	Reassurance (encouragement)	Submissive/ Burdened (denial)	Rebellious (distortion)	Patience (tolerance)	(be) Persistent
Preparation (bonding)	Nurturance	Dependent/ Endearing (hide in passivity)	Neglecting/ Self-reliant (get lost in activity)	Empathy (balanced caring)	(be able to) Love (and be loved)
Stabilization (survival)	Protection (safety)	Avoiding (withdrawal/ dissociation)	Dramatizing (acting out/ projection)	Inner Strength (steadfastness)	(feel [core]) Security

Lest we forget, these Individual Stages, Needs, etc. occur in Group and Collective context. Keying on the Needs, we can seek some words and phrases to open up the window of the I | G | C generative structure, though still primarily looking at the Individual within the Group and Collective with extension to the functioning of Groups and Collectives themselves. Some of the words used above will be moved and others introduced by the unfolding of this more inclusive multi-perspective.

Individual	Group	Collective
Acknowledgement	Appreciation	Recognition of Contribution
Assistance	Teamwork	Participation (functional role in society)
Attention	Noticing and Inclusion	Opportunity to be a part; Provision of a role that fits
Reassurance	Encouragement	Social Support
Nurturance	Bonding	Belonging
Safety	Stability	Security

And the drama/defense types can be reworked into social strategies for the survival of the *fittest* false self. In the table below, the drama/defense types are copied from the prior table and the social strategies are listed with their unmet “need” in parentheses. Some of the same terms from the drama/defense pairs are used.

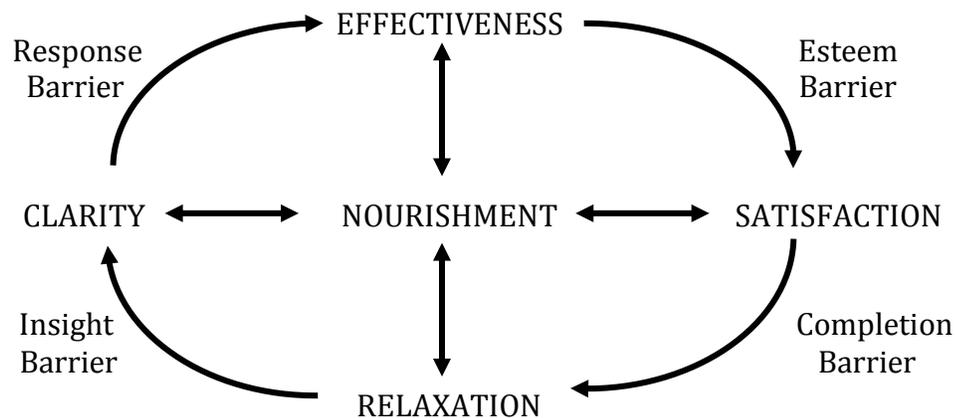
Drama/Defense Types		Social Strategies	
Obsessive (repression)	Expressive (displacement)	Maven (responsibility)	Pundit (appreciation)
Clinging/Running away (self-harm)	Demanding/Manipulative (splitting)	Helper (assistance)	Manipulator (participation)
Seductive/Charming (fantasy escape)	Exploiting/Tough (force-fitting control)	Impostor (opportunity)	Hero (recognition)
Submissive/Burdened (denial)	Rebellious (distortion)	Submissive (reassurance)	Contrarian (independence)
Dependent/Endearing (hide in passivity)	Neglecting/Self-reliant (get lost in activity)	Dependent (belonging)	Martyr (bonding)
Avoiding (withdrawal/dissociation)	Dramatizing (acting out/projection)	Loner (security)	Dabbler (stability)

For a brief look at the 6 stages for the mental/intellectual and vital/physical vehicles in addition to the astral/emotional vehicle above as well as for the vehicles of the Upper Triad, see [Stages and Phases for the Triad Vehicles](#).

The 5-Structure

Returning to Development and Disposition for the Individual, the completion of 6 Stages and the integration of all that they bring can be aided by including the cyclical flow of the 5-structures. Below, the first 5 Disposition structure of Concern is generated (from a study of Hakomi therapy) and can be applied to all the 6-structures at each Stage, Need, Attitude or Ability as well as to each of these four 6 structures considered as an integrated

whole. The 5-structure terms are inherently positive but any hindrance to flow through the structure is associated with a peculiar problem. There of course is a resonance between the second Need of Nurturance and the central Concern of Nourishment, but Nourishment is meant to apply and be *centrally* necessary to every Need (and Stage, Attitude and Ability). Note that from the 8-structure we are keying in on the second level of drives and emotions, which resonates with the second level of the 6-structure.



For completeness, the 6-to-5 structure derivational resonances using Stages are Stabilization (Relaxation), Preparation (Nourishment), Separation and Practicing (Clarity), Self-Control (Satisfaction) and Responsibility (Effectiveness). And for greater completeness, there are overall resonances of Clarity with Stage; Effectiveness with Ability; Satisfaction with Need; and Relaxation with Attitude.

Term Specific Problems: (learning) difficulties within any of the 5 Concerns (labeled in all CAPs) often stemming from or leading to the relevant blocks/barriers below.

Blocked Nourishment (receiving): need help trusting nourishment won't come with bad stuff attached or end too soon.

Blocked Nourishment (giving): need help in caring/giving so it doesn't result in bad things happening.

Insight Barrier: need help getting rid of fear/pain; must make it safe enough to spontaneously see.

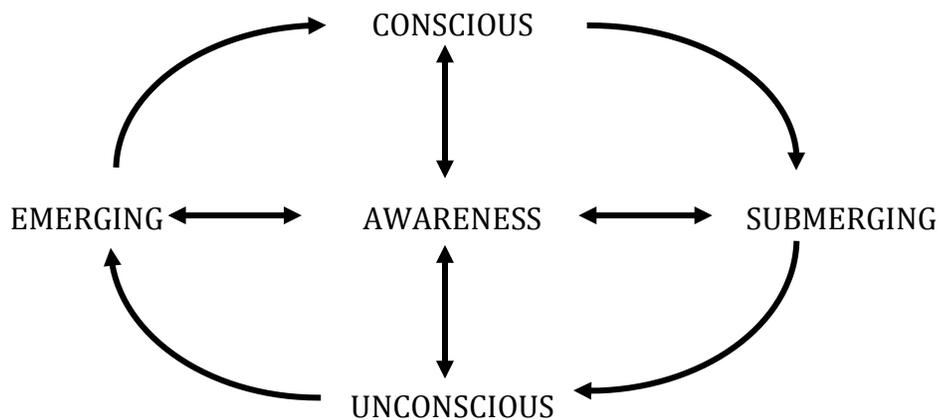
Response Barrier: need help holding back vs. knowing its OK to respond; need a taste of doing well.

Esteem Barrier: need help recognizing true accomplishment; need honest appraisals with an emphasis on the good (reframes); must only give/take as much as can be believed; need to unhook self-worth from performance.

Completion Barrier: need help letting go and moving on; must learn the necessity of rest/recuperation.

For each term, and maybe more so for the relationship between adjacent terms, which is to say through unhampered flow or the overcoming of blocks or barriers, we can see the second 5 Dispositional structure of Activity. It will be generated around a central term of Awareness, the same term used for the top (eighth) Developmental Issue, which was one of our keys. This 5-structure of Activity will also key on Consciousness—the top/eighth

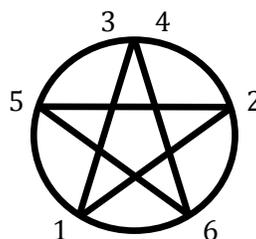
Developmental Level, which is inclusive of all lower Issues and so broadly applicable. Emerging and Submerging refer to Subconscious Activity.



So every term and the movement between terms comes out of the Unconscious and returns to the Unconscious—Emerging into Consciousness and Submerging back into Unconsciousness—with at least some Awareness (possible) at every step of the way as well as between steps.

We also can generate a 5-structure of Development from the continued keys of Emotional Drives and Needs. For an overview of the 5-structure generated from the 6-structure for all the vehicles of the Lower Triad, see again [Stages and Phases for the Triad Vehicles](#). What follows is a chart of 5 Qualities (the second 5-structure of Development) as might be seen through the Phase of Function from the first 5-structure. But we will take the single structure further and extend the Emotional Drive and Need key into Desires and Thoughts, considering the contents of the manifesting mind to be tripartite as Desires | Emotions | Thoughts resulting from the processes of Desiring | Feeling | Thinking. Furthermore, we will generate these three 5-structures for three aspects of our embodied consciousness: the Unconscious problematic past, the Conscious struggling present, and the Subconscious hopeful future; and this will tie the second 5-structure of Development to the second 5-structure of Disposition. The point of all this is to bring to Awareness the psychological drivers and determinants of our experience of ourselves, which extends to our relationship with others and the world and ultimately requires resolution for us to return to God.

The derivation and resonances of the 5-structure from the 6-structure can be seen in the upcoming Desire x Present Struggle 5-structure that uses the same terms of the 6-structure of Needs, needs being equated at some level with “necessary” desires. All the 5-structures are shown with a doubling of the top point to reflect the 6 into 5 derivation. In the flow and control of the 5-structure, explained below, the top two-in-one point acts as a combined yet single Quality. A diagrammatic derivation key:



There are two cycles in the 5-structures of Development, a generative cycle and a control cycle. The generative cycle proceeds clockwise around the circle and the control cycle goes clockwise through the inner star pattern. As a fine point for the two-in-one top position, using the numbers in the above 6-to-5 derivation, 1 controls 3, which then affects 4, and 4 with the influence of 3 controls 6.

Desire, Emotion and Thought

Desire is the driving force. Thoughts begin as strategies to get desires fulfilled. And emotions mediate between the two. (See the literature on Non-Violent Communication.) If the thinking strategies work and desires are met, it feels basically good; if they fail and desires are not met, then it feels more or less bad. If thoughts and thinking are congruous with current desires it feels right; if not, then something feels wrong. Trouble is we have all sorts of conflicting desires, characterologically and situationally, making for inevitable disharmonies of emotion with others and within ourselves.

In the promised chart that will finally follow, core/fundamental desires are listed with paired emotions and the resultant effects on thoughts/thinking. The emotion and thought for Past Problems and Present Struggles are negative, i.e., for when the desires are not met, and for Future Hopes are positive (desires met). Meeting desires in the case of Present Struggles can show less of an issue with the associated negative emotions and thought processes as well as some of the positive features from the parallel locations in Future Hopes and other positive features, e.g., those listed under Attitude and Ability at the corresponding Stage and Need in the previous chart. The desires listed for Past Problems are fantasy desires and if met would lead to sociopathic if not psychopathic emotions and thinking. To put it in perspective:

Past Problems: distorted, somewhat avoidable and karmically variable; the desires of the false self and child ego trying to be God before its time; can be overcome. The Bad.

Present Struggle: natural and unavoidable part of the human condition; the needs of a developing human consciousness; can be more or less transcended. The battle of the Good and the Bad.

Future Hopes: understandable, somewhat attainable and dharmically variable; the ideals of a spiritual ego or at least a mature one; can be more or less known. The Good.

All are illusory, and if not known as illusory when it comes time to know this, the Good, the Bad and everything in between turn Ugly. However, you cannot know something as illusory until you know something about it. And you cannot really be free of something until you realize how much it has a hold of you and you find a way to get out of its grasp. In the spirit of knowing for the purpose of realizing and the goal of being free to go to God, we can contemplate the following chart.

Desire

Emotion

Thought

Future Hopes



Present Struggles



Past Problems



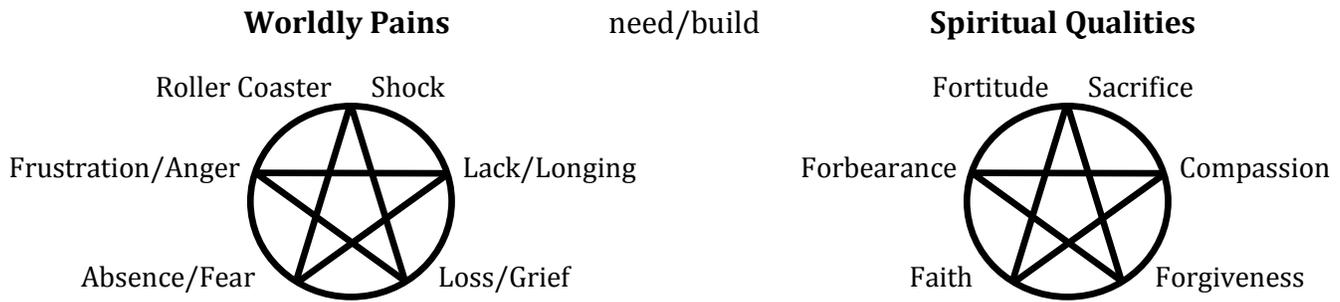
For the chart in landscape view with a larger font, click [Here](#).

Five from on High

Love Must

Experience Express Explore

Because of sanskaras (impressions) and the Lahar (God's Whim) until God is found, related to and realized (see The Divine Theme). Along the way:



Situation and Specification, Development and Disposition can go on forever in endless diversification and infinite variation, and non-stop generation of terminology. They are after all generating matrices for ongoing manifestation in Maya; they are for playing with Illusion. But they also can give you a way to handle karma and dharma while you are burdened with karma and required to do dharma. See [Unity in Diversity](#) for an overview, derivation and application of these generative matrices to Artistic Expression, the Human Condition, and the Physical Universe, all of which can relieve impressionary congestion and build spiritual quality. Beyond that, we can seek Unity and fold the generative matrices back to their original generating 7-part structure in the Who am I question.

And that brings us back to the Incarnating Soul. And behind that the Yogic Self. And behind that?

Next

[Behind the Incarnating Soul](#)